



YADA YAHOWAH
SHANAH



VOLUME SEVEN

YEARS

CRAIG WINN

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About the Author...

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

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the *Quran* chronologically, setting it into the context of Muhammad’s life using the earliest *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of the Messenger of Allah*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, and Questioning Paul*. Throughout, he has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded many hundreds of insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths* to Yada Yah Radio. He currently

produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

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

Over the past twenty-two years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

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

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

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

SHANAH

YEARS

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Mow'ed Miqra'ey | Witness to the Invitations

God's Calendar...

We are invited to attend seven annual meetings with our Heavenly Father and Spiritual Mother. Spread out over the course of seven months, these gatherings serve to enable the benefits of the Covenant and establish Yahowah's Family. The *Mow'ed Miqra'ey* work as a cohesive whole, serving as God's seven-step plan to bring us Home.

The *Mow'edym* | Eternal and Restoring Witness to the *Miqra'ey* | Invitations to be Called Out and Meet include *Pesach* | Passover, *Matsah* | UnYeasted Bread, *Bikuwrym* | Firstborn Children, *Shabuw'ah* | the Promise of the Shabat, *Taruw'ah* | Trumpets, *Kipurym* | Reconciliations, and *Sukah* | Shelters. The Invitations to these *Chag* | Celebrations are presented in Yahowah's *Towrah* | Teaching and then explained throughout His *Naby'* | Prophets. Through them, Yahowah prolongs our days, perfects our souls, adopts us into His Family, and then He enriches and empowers His children, enabling us to share the means to reconciliation so that we can camp out together.

Within *Yada Yahowah* volumes 4, 5, and 6, *Miqra'ey* | Invitations, *Qatsyr* | Harvests, and *Mow'ed* | Appointments, you will find a detailed presentation of what we have come to learn about these dates by more accurately translating Yahowah's testimony regarding them. And He advises you to listen to Him prior to celebrating any of them.

This volume exists to help those who are interested in accurately dating the remaining *Mow'ed Miqra'ey* better appreciate the process. It does not attempt to thoroughly explain what each date represents since that has already been accomplished.

The calendar for these meetings was set 3,480 years prior to its completion, long before the advent of mechanized timepieces. Therefore, Yahowah used the most reliable means available during this period to date His invitations. The lunar cycle set within a solar year was deployed to designate the timing of every important occasion.

The initial visible sign of the sun's light being restored upon the moon's surface served to establish the first day of a new month. Each would last between 29 and 30 days, and then the cycle would renew again. With lunar phases transpiring over 29.5 days, the 11-day disparity between 12 lunar months and the solar year was accommodated by the intercalation of an extra month 7 out of every 19 years. This lunisolar cycle is in near-perfect equivalence with the Earth's orbit around the sun. Intercalations in years 3, 6, 8, 11, 14, 17, and 19 of the cycle were used to calculate dates well into the future.

The same result is achieved when the first month of a new solar year begins within 14 days of the vernal equinox. In an agrarian society, this coincided with the emergence of barley, with the new year commencing in the early spring as the kernel was still green and growing within the ear. It is why Yahowah's calendar begins in *'Abyb | Green and Growing* – a name which is descriptive of this process.

This was the most reliable means to keep time, and it worked throughout the known world. As a result, the Towrah year begins as the first crescent moon emerged after the formation of barley kernels. For all practical

purposes, that is the renewed moon closest to the vernal equinox, around March 20th each year.

The annual journey from human oppression to the Promised Land, and to camping out with God, begins on the fourteenth day of *'Abyb* with *Pesach* | Passover – which means that it always occurs on the brightly lit nights of a full moon. This is immediately followed by *Matsah* | UnYeasted Bread leading to *Bikuwrym* | Firstborn Children, transpiring over the course of three successive days. We become immortal on Passover, freeing us from the consequence of religion. Our souls are redeemed on UnYeasted Bread, because our guilt was taken away from us, exonerating us from separation from God. Then for those who observe these appointments with Yah, capitalizing upon them, on Firstborn Children we are adopted into the Covenant Family. These gifts are provided by Father and Son, with Yahowah and Dowd working together to save us from the controlling influences of humankind.

Seven sevens later, during the *Mow'ed Miqra'* | Eternal Witness to the Invitation to be Called Out and Meet of *Shabuw'ah* | Seven Shabats, a grand party is held where everyone is invited regardless of race, age, or social status. Those who have answered the summons and who are the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym* are enveloped in Yahowah's Set-Apart Spirit, enriching, enlightening, and empowering us to become witnesses to the other guests, and then to the world.

On the first day of the seventh month, on the *Mow'ed Miqra'* of *Taruw'ah* | Trumpets, Yahowah's Spirit-filled trumpeters are called to signal a warning and to shout for joy. The blaring proclamation is for those who do not yet know Yahowah, issuing them an invitation to engage in the Covenant.

Yowm Kipurym follows ten days later, serving as Yahowah's invitation to reconcile His relationship with Yisra'el and Yahuwdah. It also signifies the day Yahowah will return with the Messiah, Dowd, to restore and protect Yisra'el.

Five days thereafter, on the 15th of the 7th month, we are afforded the opportunity to camp out with Yahowah during *Sukah* for 7 days, with an 8th day added to remind us that these conditions will continue forevermore. *Sukah* is symbolic of living in God's presence for all eternity.

Consistent with Yahowah's plan of six, representing humankind, in addition to God who is one, yielding a perfect result, as is denoted by seven, there are six steps in the Towrah's approach to God, with the seventh representing the desired destination. And so it will be, after six thousand years of struggle and strife, humankind will spend the Millennial Shabat with Yahowah here on Earth, which will be restored to resemble the *Gan 'Eden* | Garden of Joy.

Therefore, the first three *Miqra'ey* | Invitations to be Called Out and Meet, *Pesach* | Passover, *Matsah* | UnYeasted Bread, and *Bikuwrym* | Firstborn Children, occur over three successive days in the spring: on the 14th, 15th, and 16th days of the lunar month of *'Abyb*. During them, we are to eat lamb with bitter herbs, consume bread without yeast for seven days, and many of us add a glass of wine in remembrance of Dowd's sacrifice and Yahowah's provisions. These celebrations of the relationship God intended represent His gifts of eternal life, perfection, and adoption. We should use these opportunities to read God's Word, focusing on prophecies directly attributable to the events we are celebrating.

The first three *Miqra'ey* have been fulfilled, played out in human history. Dowd enjoyed Passover with friends after sundown on Thursday, April 2, 33 CE (on the Julian

calendar). Then he served as the Passover Lamb on Friday, 'Abyb 14, year 4000 Yah, which was April 3rd, 33 CE. Dowd's soul, freed of his corporeal body, fulfilled the promise of UnYeasted Bread, removing the stigma of religion from our souls the following day on the Shabat of 'Abyb 15, 4000 Yah, which we know as Saturday, April 4th, 33 CE. The next day, during Bikuwrym, Dowd's soul was freed from She'owl and reunited with the *Ruwach Qodesh* | Set-Apart Spirit in a celebration of Firstborn Children on 'Abyb 16, year 4000 Yah. It was April 5th, 33 CE.

Seven times seven days after Bikuwrym we are invited to attend Shabuw'ah the Festival of Seven Shabats, also known as the Promise of Seven. It was fulfilled on schedule on *Syown* | Sivan 6, 4000 Yah, May 24th, 33 CE when the *Mala'kah* | Maternal Counselor and Spiritual Messenger enriched and empowered the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*. *Shabuw'ah* is the only Feast where the diet is varied and bread with yeast is designated.

With the fulfillment of the first four *Mow'ed Miqra'ey* in year 4000 Yah, the benefits of the *Beryth* | Covenant are manifest. Enriching and empowering the children He has adopted, perfected, and immortalized, Family members are prepared to serve as heralds on *Taruw'ah*.

In the fall, on the 1st, 10th, and 15th day of 'Ethanym, the seventh lunar month, Yahowah invites us to convey His message, to reconcile our relationship, and to camp out with Him. We do so by celebrating the *Mow'ed Miqra'ey* of *Taruw'ah* | Trumpets, *Yowm Kipurym* | the Day of Reconciliations, and *Sukah* | Shelters.

Taruw'ah foretells of the time the Covenant's children will be withdrawn so that they do not have to endure the worst of Ya'aqob's Troubles – when Jews will be attacked from every direction. *Taruw'ah* will occur on the 1st day of the 7th month between 2026 and 2029. Sadly, this compassionate harvest will go largely unnoticed in

Yisra'el. And between now and then, it is our mission to alert as many people as possible so that they are ready for Yahowah's return.

On *Yowm Kipurym* in 2033 (October 2nd at sunset in *Yaruwshalaim* | Jerusalem), as Father and Son are holding a family reunion at a time and place that will be impossible to ignore. While the Hasidic community will be excoriated and excommunicated, the surviving secular remnant of Yisra'el will restore their relationship with Yahowah. It is on this day that King *Dowd* | David, the *Mashyach* | Messiah, will resume his role as King.

The millennial celebration of the Shabat, representing 1,000 years of *Sukah* | Camping Out, will commence at sunset on the Shabat of October 7th, 2033. It represents the time when Yahowah will live among His people for one thousand years on Earth. During this time the planet will be restored to the conditions experienced in the Garden of 'Eden – which means there will be no religion or politics, militaries or conspiracy theorists.

Here are the dates Yahowah established for His annual meetings with His Family:

Passover | *Pesach*: 'Abyb – 1st Month, 14th day
(starts twilight of 13th)

UnYeasted Bread | *Matsah*: 'Abyb – 1st Month,
15th day (lasts 7 days)

Firstborn Children | *Bikuwrym*: 'Abyb – 1st
Month, 16th day

Seven Sevens | *Shabuw'ah*: 49 days after
Bikuwrym

Trumpets | *Taruw'ah*: 'Ethanym – 7th Month,
1st day

Reconciliations | *Kipurym*: 'Ethanym – 7th
Month, 10th day

Shelters | Sukah: 'Ethanym – 7th Month, 15th
day (7+1= 8 days)

Before we superimpose God's Appointed Schedule on the Gregorian calendar, there are some things you should know. First, after the Romans pummeled Judea following Rabbi Akiba's feigned Messianic uprising in 133 CE, initiating the Diaspora, and subsequent harassment by Roman Catholics and Muslims, there were very few Jews growing crops in Israel. Therefore, using barley as an indication as to when to begin the new year became problematic. And yet, while Yisra'elites no longer possess the same variety of grain, other Middle Eastern strains ripen within weeks of the vernal equinox each spring.

Second, climatic conditions have changed appreciably since these instructions were given to Moseh 3,470 years ago. Therefore, even if similar varieties were planted, there is no assurance that barley would bud at precisely the same time. Moreover, as an indicator, barley only allows us to establish each new year at the initiation of that year, as this is an observed mechanism, not a predictive one.

The most difficult challenge afforded those who attempt to set future *Miqra'ey* dates is that the Towrah does not specify a precise methodology for determining the first day of a new month. Using Yahowah's testimony as our sole source of instruction, all we are afforded to establish the *mow'ed* | dates is that the process begins when the moon is *chodesh* | renewed, beginning with 'abyb | ripening barley. That, however, could mean the exact moment the moon begins to reflect the sun's light and thus initiates a waxing crescent, or when that initial sliver is first visible from Earth. If it is the latter, no instructions were given as to when or where the renewed moon was to be observed, how large a crescent was required for it to qualify, or what to do in situations when the sky was overcast.

Mizmowr | Psalm 81:3 reads: “**Sound a horn** (*taqa*’ – blow a blast) **during** (*ba*) **the renewed moon** (*ha chodesh*); **trumpet a ram’s horn** (*showphar*) **during** (*ba*) **the** (*ha*) **new or hidden moon** (*kese*’ – covered, concealed, and hidden) **on** (*la*) **the day** (*yowm*) **of our festival feast** (*chag*).”

The combination of *kese*’, from *kasah* | concealed, and *chodesh* | renewed suggests that the month begins during what we might call a new moon. This then presents an observational challenge because that which is concealed is by definition difficult to see. And also, a new moon “appears” in the proximity of the setting sun, further obscuring it from our vision.

In 1 Samuel 20:5, Dowd, who is commonly known as David, tells *Yahowchanan* | Jonathan: “**Behold** (*hineh* – pay attention), **tomorrow** (*mahar*) **is a time of renewal of a new month** (*chodesh*) **celebration** (*chag*)...”, meaning that the renewed moon was being predicted rather than observed. Dowd’s preference is desirable because it enables a more exacting determination of important dates while allowing us to calculate them into the future. As such, we use astronomy (not astrology) to establish the *Miqra*’ey throughout *Yada Yahowah*.

Based upon what we have read in the *Towrah* and *Prophets*, while God is perfect, and always exacting in His timing, much less is expected of us. As a result, in our charts, we have provided the best information available so that you can use this data to ascertain the first of ‘Abyb between the date of this edit in 2023 and *Yahowah*’s return in 2033. However, since precision is not always possible, we are not being dogmatic.

Using the methodology presented in the *Towrah*, a month begins with the first full day in which the moon has already begun to renew its reflected light. This must occur before sundown – whether actually seen or calculated –

because that denotes the beginning of the next day. This known, there are still a number of issues that must be considered.

First, the initial emergence of light on the moon's surface occurs near sunset because a renewing moon is visually in proximity to the sun from our perspective. If the reflected crescent does not begin to emerge until after sunset, the new month would begin the following day.

Second, even in the least obstructed atmospheric conditions and from the best vantage point, if the moon has waxed less than one percent, it would not be visible to the naked eye. So, for our calculations, we tend to accept renewed light of greater than one percent and always only if it occurs prior to sunset.

Third, since we do not live in Israel and do not grow barley, we have selected the *chodesh* moon closest to the vernal equinox, because this seems to be the best estimation as to when barley would be 'abyb – green and growing. The selected renewing crescent will manifest within 14 days of March 20th to 22nd, either before or after based upon a 29.5-day lunar cycle.

Once you have determined the first day of 'Abyb, establishing the dates for each *Mow'ed* is straightforward. The only nuance is that, in the Towrah, a day begins and ends at sundown, not at midnight. Therefore, the 14th day of 'Abyb starts as the sun sets at the conclusion of the 13th day.

Fourth, while the Rabbinical calendar is often correct, it is not always so. Dates are arbitrarily reassigned for religious reasons – by Catholics and Jews – and, in particular, to avoid Passover coinciding with the Christian Easter.

Based upon the Hezekiah experience, in which *Chag Matsah* was celebrated a month late, and then for twice the

prescribed duration – all with Yahowah’s express approval – we can deduce that God is less worried about our timing than our intent. Our attitude matters more than our precision. There is even a Towrah provision presented in *Bamidbar* / Numbers 9 for postponing the celebration under certain circumstances.

Yahowah wants us to prioritize our relationship with Him, to come to know Him, to trust Him, and to rely upon Him – all of which come by way of observing His *Towrah* | Teaching. Since He has provided so much information and instruction regarding so many things, when there is an omission of detail regarding something, such as the specific day a new month begins, it is only reasonable to assume that we do not need to be perfect to please our Heavenly Father in this regard. Said another way, we will not be held accountable for failing to determine a date that is not clearly designated in the Word.

This difference between God’s standard, and His expectation of us, as it relates to the precise day we are to observe Passover, is by design. The *Miqra’ey* are not rituals but, instead, festivals designed to enable a familial relationship with our Heavenly Father. Their every word is prophetic, and their every symbol is a metaphor, predicting and illuminating the path Home. Simply stated, it is more important to understand them, to rely upon them, to take comfort in them, to relax and enjoy them, grateful that God has already done almost all of the work, than it is for us to precisely re-enact them.

Speaking of the challenge of setting dates, the Prophet *Yasha’yah* / Isaiah tells us that the sun and moon will be darkened during the Time of Ya’aqob’s Troubles. This indicates that, apart from astronomical prognostications, determining the exact time the final *Miqra’ey* will be fulfilled, by way of observation, will not be possible.

During the process of calculating future *Miqra'ey*, we compared our conclusions to those posted by Hebcac and discovered an interesting trend. Discrepancies, or differences that couldn't be explained simply by determining when the emerging sliver of a renewed moon would be observable at twilight, were directly related to rabbis altering the start of a month to keep the special Shabat of *Yowm Kipurym* from ever falling on a Friday (which begins on Thursday evening) or a Sunday (commencing on Saturday at sunset) – ostensibly to avoid either successive Sabbaths or any correlation with Islam (Friday) or Christianity (Sunday). In that the rabbinical gerrymandering is contrary to Yahowah's directions, we can say with great confidence that the Jewish religious sites are somewhat suspect between now and when Yahowah returns.

We have elected to present the date each *Miqra'* commences, as opposed to posting when they will conclude. The reason for doing so is twofold. First, by the time we awake on the “day” of the Assembly, it is already half over. And second, the Towrah reveals that the inception of each *Miqra'* is especially important. For example, the first Passover, that of the *Yatsa'* | Exodus from *Mitsraym* | the Crucibles of Religious and Political Oppression, was observed at night. The only night associated with *Pesach* commences immediately after sundown.

Affirming this pattern, and as he, himself, predicted, the Messiah and Son of God, *Dowd* | David, who served as the *Zarowa'* | Sacrificial Lamb, would have enjoyed Passover dinner on Thursday evening, April 2nd, 33 CE, after the sun set in Jerusalem commencing the 14th day of 'Abyb. He would then serve as the Passover Lamb hours later, still the 14th of 'Abyb, but now Friday, April 3rd on the Julian calendar.

His excruciating ordeal, as it is presented in first-person in the 22nd *Mizmowr* / Psalm, would have concluded just prior to sunset and marked the transition to Matsah on the 15th of ‘Abyb, year 4000 Yah. Commemorating what is symbolically the most solemn and darkest night of the year, His *nepesh* | soul, no longer burdened with his *basar* | corporeal body, was laden with our guilt so that he could carry it into *She’owl* | Hell and deposit it there during UnYeasted Bread, never to be seen again. This, the most important, and least acknowledged, understood, or appreciated period in human history transpired on the 4th and 5th of April, 33 CE – spanning the *Shabat* | Sabbath from Friday evening to Saturday afternoon.

All of this would lead to Dowd’s soul being released from *She’owl* during *Bikuwrym* | Firstborn Children on the 16th of ‘Abyb, now also the first day of a new week. In celebration, Yahowah’s *Bakowr* | Firstborn Son would have returned to his Father in *Shamaym* | Heaven, thereby enabling our entry into the *Beryth* | Covenant Family as God’s now immortal and perfected sons and daughters.

Therefore, Dowd’s *Matsah* sacrifice began at sundown on the cusp of the *Miqra’*, just as his fulfillment of *Bikuwrym* transpired long before the sun rose on the 16th day. The observance always begins at the earliest possible moment and then continues until the sun sets commencing a different day.

Since it is unlikely that anyone recognized that their Messiah and King Dowd had fulfilled Pesach and Matsah leading to *Bikuwrym* on April 3rd through 5th in 33 CE, there would have been only one beneficiary of *Shabuw’ah* in year 4000 Yah – the *Zarowa’* and *Bakowr* who made it possible. Therefore, seven sevens after fulfilling Chag Matsah (inclusive of Passover, UnYeasted Bread, and Firstborn Children), Dowd was enormously enriched and empowered in *Shamaym* | Heaven with his Father during *Shabuw’ah* | the Promise of Seven. This would have

occurred on Sivan 4, the 23rd and 24th of May, 33 CE / year 4000 Yah.

The 28-year journey toward the fulfillment of Taruw'ah in year 5996 Yah / September 9th and 10th 2029, commenced on Taruw'ah in 2001 / year 5968 Yah – a Tuesday evening and Wednesday, September 18th and 19th 2001 – 18 days after 9.11.01. This would provide the *Nakry* | Observant Foreigner with 32 years – 11,700 days over 384 months – to awaken Yisra'el to the realization that, after fulfilling Chag Matsah in year 4000 Yah, their Messiah and King would return on Yowm Kipurym in 6000 Yah. The final Reconciliation of Yisra'el will occur at sunset in Jerusalem, precisely at 6:22 PM, the 2nd of October 2033 – the first day of a new week.

Since we have spoken of astronomy, it is interesting to note in this regard, that there will be a total solar eclipse on March 30, 2033 – the day of the new moon marking 'Abyb 1, denoting the beginning of year 6000 Yah. Fourteen days later, on the 14th and 15th of April 2033, during Chag Matsah, there will be a full lunar eclipse, commencing in Jerusalem and spreading to Babylon during Matsah – certifying the darkest of nights. And if that were not enough to garner your undivided attention, there will be a second solar eclipse in year 6000 Yah / 33 CE on Friday, September 23rd, which is when the final Taruw'ah begins. Then adding to the celestial fireworks, there will be a second total lunar eclipse on the evening of the 7th and 8th of October 2033, coinciding with Sukah in year 6000 Yah.

The two solar and two lunar eclipses obscuring mankind's visibility of the sun and moon as predicted in year 6000 Yah / 2033 CE not only coincide with the 1st and 15th of 'Abyb and the 1st and 15th of Tishri, this is the only year of the seven preceding it when there is a single overlap, much less four. However, it is interesting to note that these celestial anomalies will be equally tantalizing in the first year of the 7th millennia of Yah, commencing in

2034. As with the previous year, there will be a total solar eclipse on the 20th of March, coinciding with the 1st of ‘Abyb. Two weeks later, during Pesach, there will be a lunar eclipse. On the evening of September 12th, demarking Taruw’ah, an Annular Solar Eclipse will occur. Then on the 27th and 28th of September, a lunar eclipse will coincide with the celebration of Sukah. It is as if Yahowah wants to commemorate a good thing during our first year of forever together.

As an interesting aside to all of this, Christians in a desperate effort to validate the nonsense of their New Testament, claim that there was a solar eclipse when Jesus died. Beyond the realization that there was no one named Jesus, Passover is always celebrated on a full moon, during which time solar eclipses are impossible because the moon is on the wrong side of the Earth to block the sun. A solar eclipse can only occur during a new moon for obvious reasons that seem to escape Christian cerebral processing. However, there was a solar eclipse in 33 CE, and it occurred during the 1st of ‘Abyb – March 19th, 33 CE.

For those of you enjoying these remarkable celestial affirmations, there was a lunar eclipse on Passover, April 3, 33 CE at 16:48 local time in Jerusalem on the 14th of ‘Abyb in year 4000 Yah. With sunset occurring at 7:00 PM, the lunar eclipse would not have been visible in Jerusalem, which is understandable since there was no one there to make sense of it anyway, but it may have been God’s way of demarcating the moment Pesach was fulfilled – 4:48 in the afternoon. This would have provided 2 hours and 12 minutes to dispose of Dowd’s physical body, laden his soul with our guilt, and transport him to She’owl to begin Matsah at precisely 7:00 PM. His nepesh would have been released at 7:01 PM, at the conclusion of ‘Abyb 15, year 4000 Yah / April 4th, 33 CE.

Fascinating, to say the least.

So that we are on the same page, the only significance to 'Abyb 1 is that it denotes the first day of the new year. It is when we begin counting, recognizing that the only way to establish the dates of the *Miqra'ey* is to determine the renewing moon representing 'Abyb 1. And that is the reason it is listed in the following charts. The first day of the seventh month, 'Eythanym | Perpetually Enduring (from *Melekym* / 1 Kings 8:2), is listed for the same reason, in that it is used to determine the dates of the final three *Miqra'ey*, with *Taruw'ah* actually falling on this day.

We do not claim to be inerrant in this presentation or anything else. Our goal is to provide you with information that you can use to become right with Yah. Since so many people have recently come to realize through these writings that Yahowah's *Mow'ed Miqra'ey* | Eternal Witness to the Invitations enable our journey to God, we want to equip readers with our best estimates of when we have been summoned to appear. These Appointed Meeting dates are as follows:

Miqra'ey Calendars

Observations: All data is based on the coordinates of the Temple Mount in Jerusalem, Israel: Latitude 31°46'41.87"N Longitude 35°14'7.78"E.

Dates: In the Towrah, days begin at sunset and continue through the following sunset, and do not run from midnight to midnight as is our current custom. Therefore, our conversion to the Gregorian calendar date reflects the day of the sunset which initiates the *Miqra'*. For example, if Matsah is shown to commence on April 2nd then the Called-Out Assembly begins at sunset on April 2nd and continues to sunset on April 3rd.

Times: All times are presented in military format (0:00 – 23:59). Italics indicate that daylight savings is in effect, making Israel's time zone GMT+3. Times in plain

type are GMT+2. Times displayed in the linked images are GMT (Greenwich Mean Time), also known as UST (Universal Standard Time). For example: 1:30 PM GMT would be listed as 13:30 on the moon phase images, which is 15:30 Standard Time in Jerusalem, and 16:30 if still under DST.

Astronomical “New” or “Renewing” Moon: An Astronomical “New” Moon is in conjunction, which is to say that the side which is visible from the Earth is in complete shadow. It is the exact time the moon ceases waning (losing reflected light). For our purposes, the ANM begins the moment the moon begins waxing (becoming illuminated).

Sunset: Designated as when the sun is more than 18 degrees below an ideal horizon. This is when it is perceived to have set due to the curvature of the sun’s rays through the atmosphere.

Visibility: This is the portion of the moon’s surface reflecting light from the sun. A full moon has 100% visibility. This value does not take visibility from the Earth into consideration. So, positive visibility is specified even when the moon is below the horizon.

Age: This reflects the number of days which have passed between the astronomical renewed moon and the sunset for that day.

Elevation: This designates the angle above the horizon the center of the moon appears at sunset. The elevation at moonset is by definition 0°.

Moonset: This is said to occur when the moon is more than 18 degrees below an ideal horizon.

Viewable: This figure quantifies the number of hours and minutes between sunset and moonset. It provides a good perspective on how much time a witness has to observe the first sliver of a renewed moon. Be aware, however, that the actual practical viewable time is always less than this value, especially when the moon's setting is close to that of the sun as is the case with a renewed moon.

Astronomical: This precise method of dating designates Miqra'ey dates based upon the moment the moon is renewed each lunar month and begins waxing, regardless of whether this emerging sliver can actually be seen from Earth.

Observational: Miqra'ey dates listed under this format use the traditional method, beginning a new month when the first sliver of a renewed moon is likely to be observed at sunset. Our forecasts use the Temple Mount as the vantage point but do not take atmospheric conditions into consideration.

Other Calendar Resources: We have listed other resources which provide additional dates for your consideration and comparison. When information from any resource is not included, it is because they have not provided those data for that timeframe.

Hebcal.com: This popular Jewish religious site follows the mathematical formula derived by Rabbi Maimonides and other rabbinical traditions for setting what they call the "Jewish holidays." They add many dates which are not designated in the Towrah, label *Matsah* as Passover, do not acknowledge *Bikuwrym* | Firstborn Children, consistently err in their dating of *Shabuw'ah* | Seven Shabats, list *Taruw'ah* | Trumpets under their Babylonian designation of *Rosh Hashanah*, and artificially alter the date of *Yowm Kipurym* | Reconciliations to keep it

from falling on a Friday or Sunday (shown as sunset on Thursday and Saturday on our charts).

Year 5989 Yah

(2022)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 25, 2022 02:00			Sun Oct 30, 2022 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
<i>Fri Apr 01</i>	18:59	0.2471%	0.40	03° 03' 24"	19:15	0.2565%	00:16
<i>Sat Apr 02</i>	18:59	2.1360%	1.40	15° 03' 23"	20:14	2.2901%	01:15
<i>Sun Apr 03</i>	19:00	5.9777%	2.40	26° 35' 43"	21:13	6.4211%	02:13
Astronomical		Observational		Hebcal.com			
'Abyb 1	Fri, Apr 01		Sat, Apr 02		Fri, Apr 01		
Pesach	Thu, Apr 14		Fri, Apr 15				
Matsah	Fri, Apr 15		Sat, Apr 16		Fri, Apr 15		
Bikuwrym	Sat, Apr 16		Sun, Apr 17				
Shabu'ah	Sat, Jun 04		Sun, Jun 05		Sat, Jun 04		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
<i>Mon Sep 26</i>	18:31	0.6550%	0.73	06° 07' 45"	19:01	0.6889%	00:30
<i>Tue Sep 27</i>	18:30	3.4020%	1.73	12° 02' 23"	19:31	3.5689%	01:01
Astronomical		Observational		Hebcal.com			
'Ethanym 1	Mon, Sep 26		Tue, Sep 27		Sun, Sep 25		
Taru'ah	Mon, Sep 26		Tue, Sep 27		Sun, Sep 25		
Kipurym	Wed, Oct 05		Thu, Oct 06		Tue, Oct 04		
Sukah	Mon, Oct 10		Tue, Oct 11		Sun, Oct 09		

Year 5990 Yah

(2023)							
Begin				End			
Daylight Saving (IDT)		Fri Mar 24, 2023 02:00			Sun Oct 29, 2023 02:00		
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Tue Mar 21	17:51	-0.0721%	-0.06	-02° 25' 25"	17:40	-0.0740%	00:00
Wed Mar 22	17:52	1.2219%	0.94	10° 57' 10"	18:47	1.3189%	00:55
Thu Mar 23	17:52	4.9330%	1.94	24° 13' 19"	19:52	5.3455%	02:00
Astronomical		Observational			Hebcal.com		
'Abyb 1	Wed, Mar 22			Wed, Mar 22		Wed, Mar 22	
Pesach	Tue, Apr 04			Tue, Apr 04			
Matsah	Wed, Apr 05			Wed, Apr 05		Wed, Apr 05	
Bikuwrym	Thu, Apr 06			Thu, Apr 06			
Shabuw'ah	Thu, May 25			Thu, May 25		Thu, May 25	
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Fri Sep 15	18:46	0.3577%	0.59	04° 23' 31"	19:08	0.3740%	00:22
Sat Sep 16	18:44	2.3388%	1.59	09° 55' 26"	19:33	2.4391%	00:49
Sun Sep 17	18:43	6.1710%	2.59	14° 58' 02"	19:59	6.4238%	01:16
Astronomical		Observational			Hebcal.com		
'Ethanym 1	Fri, Sep 15			Sat, Sep 16		Fri, Sep 15	
Taruw'ah	Fri, Sep 15			Sat, Sep 16		Fri, Sep 15	
Kipurym	Sun, Sep 24			Mon, Sep 25		Sun, Sep 24	
Sukah	Fri, Sep 29			Sat, Sep 30		Fri, Sep 29	

Year 5991 Yah

(2024)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 29, 2024 02:00			Sun Oct 27, 2024 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sun Mar 10	17:44	0.1484%	0.28	02° 28' 54"	17:57	0.1560%	00:13
Mon Mar 11	17:45	2.5032%	1.28	16° 38' 52"	19:08	2.7288%	01:23
		Astronomical		Observational		Hebcal.com	
'Abyb 1	Sun, Mar 10		Mon, Mar 11		Mon, Apr 08		
Pesach	Sat, Mar 23		Sun, Mar 24				
Matsah	Sun, Mar 24		Mon, Mar 25		Mon, Apr 22		
Bikuwrym	Mon, Mar 25		Tue, Mar 26				
Shabuw'ah	Mon, May 13		Tue, May 14		Tue, Jun 11		
'Ethanyim 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Tue Sep 03	19:00	0.3%	0.59	03° 36' 36"	19:20	0.4%	00:20
Wed Sep 04	18:58	2.3%	1.58	09° 00' 36"	19:44	2.4%	00:46
		Astronomical		Observational		Hebcal.com	
'Ethanyim 1	Tue, Sep 03		Wed, Sep 04		Wed, Oct 02		
Taruw'ah	Tue, Sep 03		Wed, Sep 04		Wed, Oct 02		
Kipurym	Thu, Sep 12		Fri, Sep 13		Fri, Oct 11		
Sukah	Tue, Sep 17		Wed, Sep 18		Wed, Oct 16		

Year 5992 Yah

(2025)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 28, 2025 02:00			Sun Oct 26, 2025 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sat Mar 29	18:57	0.0788%	0.21	01° 54' 08"	19:07	0.0834%	00:10
Sun Mar 30	18:57	2.2629%	1.21	16° 15' 49"	20:19	2.4774%	01:22
Mon Mar 31	18:58	7.3448%	2.21	30° 21' 37"	21:33	8.0473%	02:35
Astronomical		Observational		Hebcal.com			
'Abyb 1	Sat, Mar 29		Sun, Mar 30		Sat, Mar 29		
Pesach	Fri, Apr 11		Sat, Apr 12				
Matsah	Sat, Apr 12		Sun, Apr 13		Sat, Apr 12		
Bikuwrym	Sun, Apr 13		Mon, Apr 14				
Shabu'ah	Sun, Jun 01		Mon, Jun 02		Sun, Jun 01		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sun Sep 21	18:37	-0.0367%	-0.18	-02° 53' 44"	18:24	-0.0399%	00:00
Mon Sep 22	18:36	0.6813%	0.82	02° 34' 12"	18:49	0.6960%	00:13
Tue Sep 23	18:34	3.2087%	1.82	08° 03' 15"	19:15	3.3068%	00:41
Astronomical		Observational		Hebcal.com			
'Ethanym 1	Mon, Sep 22		Tue, Sep 23		Mon, Sep 22		
Taruw'ah	Mon, Sep 22		Tue, Sep 23		Mon, Sep 22		
Kipurym	Wed, Oct 01		Thu, Oct 02		Wed, Oct 01		
Sukah	Mon, Oct 06		Tue, Oct 07		Mon, Oct 06		

Year 5993 Yah

(2026)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 27, 2026 02:00			Sun Oct 25, 2026 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Thu Mar 19	17:50	0.5157%	0.60	06° 57' 29"	18:25	0.5557%	00:35
Fri Mar 20	17:50	3.4549%	1.60	20° 23' 40"	19:32	3.7627%	01:42
		Astronomical		Observational		Hebcal.com	
'Abyb 1	Thu, Mar 19		Fri, Mar 20		Wed, Mar 18		
Pesach	Wed, Apr 01		Thu, Apr 02				
Matsah	Thu, Apr 02		Fri, Apr 03		Wed, Apr 01		
Bikuwrym	Fri, Apr 03		Sat, Apr 04				
Shabuw'ah	Fri, May 22		Sat, May 23		Thu, May 21		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Fri Sep 11	18:50	0.3653%	0.52	00° 52' 21"	18:55	0.3698%	00:05
Sat Sep 12	18:49	2.8097%	1.51	06° 55' 14"	19:24	2.8965%	00:35
		Astronomical		Observational		Hebcal.com	
'Ethanym 1	Fri, Sep 11		Sat, Sep 12		Fri, Sep 11		
Taruw'ah	Fri, Sep 11		Sat, Sep 12		Fri, Sep 11		
Kipurym	Sun, Sep 20		Mon, Sep 21		Sun, Sep 20		
Sukah	Fri, Sep 25		Sat, Sep 26		Fri, Sep 25		

Year 5994 Yah

(2027)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 26, 2027 02:00			Sun Oct 31, 2027 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Wed Apr 07	19:02	0.6988%	0.67	08° 00' 34"	19:43	0.7459%	00:41
Thu Apr 08	19:03	3.5137%	1.67	20° 29' 37"	20:49	3.8147%	01:46
		Astronomical		Observational		Hebcal.com	
'Abyb 1	Wed, Apr 07		Thu, Apr 08		Wed, Apr 07		
Pesach	Tue, Apr 20		Wed, Apr 21				
Matsah	Wed, Apr 21		Thu, Apr 22		Wed, Apr 21		
Bikuwrym	Thu, Apr 22		Fri, Apr 23				
Shabuw'ah	Thu, Jun 10		Fri, Jun 11		Thu, Jun 10		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Thu Sep 30	18:26	0.5539%	0.53	-00° 48' 04"	18:23	0.5508%	00:00
Fri Oct 01	18:25	3.3259%	1.53	06° 09' 09"	18:58	3.4179%	00:33
Sat Oct 02	18:23	8.3747%	2.53	12° 51' 55"	19:36	8.6835%	01:13
		Astronomical		Observational		Hebcal.com	
'Ethanym 1	Thu, Sep 30		Fri, Oct 01		Fri, Oct 01		
Taruw'ah	Thu, Sep 30		Fri, Oct 01		Fri, Oct 01		
Kipurym	Sat, Oct 09		Sun, Oct 10		Sun, Oct 10		
Sukah	Thu, Oct 14		Fri, Oct 15		Fri, Oct 15		

Year 5995 Yah

(2028)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 24, 2028 02:00			Sun Oct 29, 2028 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sun Mar 26	18:55	0.3884%	0.47	04° 49' 11"	19:20	0.4048%	00:25
Mon Mar 27	18:56	2.2704%	1.47	15° 56' 59"	20:16	2.4309%	01:20
		Astronomical		Observational		Hebcal.com	
'Abyb 1	Sun, Mar 26		Mon, Mar 27		Mon, Mar 27		
Pesach	Sat, Apr 08		Sun, Apr 09				
Matsah	Sun, Apr 09		Mon, Apr 10		Mon, Apr 10		
Bikuwrym	Mon, Apr 10		Tue, Apr 11				
Shabuw'ah	Mon, May 29		Tue, May 30		Tue, May 30		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Mon Sep 18	18:41	-0.1770%	-0.11	-05° 50' 54"	18:13	-0.1837%	00:00
Tue Sep 19	18:39	1.4052%	0.89	02° 01' 39"	18:50	1.4263%	00:11
Wed Sep 20	18:38	5.5687%	1.88	09° 29' 48"	19:28	5.7614%	00:50
		Astronomical		Observational		Hebcal.com	
'Ethanym 1	Tue, Sep 19		Wed, Sep 20		Wed, Sep 20		
Taruw'ah	Tue, Sep 19		Wed, Sep 20		Wed, Sep 20		
Kipurym	Thu, Sep 28		Fri, Sep 29		Fri, Sep 29		
Sukah	Tue, Oct 03		Wed, Oct 04		Wed, Oct 04		

Year 5996 Yah

(2029)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 23, 2029 02:00			Sun Oct 28, 2029 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Thu Mar 15	17:47	0.3919%	0.48	04° 48' 50"	18:11	0.4068%	00:24
Fri Mar 16	17:48	2.1550%	1.48	15° 32' 14"	19:05	2.2982%	01:17
Sat Mar 17	17:49	5.6269%	2.48	26° 14' 13"	20:00	6.0235%	02:11
Astronomical		Observational		Hebcal.com			
'Abyb 1	Thu, Mar 15		Fri, Mar 16		Fri, Mar 16		
Pesach	Wed, Mar 28		Thu, Mar 29				
Matsah	Thu, Mar 29		Fri, Mar 30		Fri, Mar 30		
Bikuwrym	Fri, Mar 30		Sat, Mar 31				
Shabuw'ah	Fri, May 18		Sat, May 19		Sat, May 19		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sat Sep 08	18:54	0.2507%	0.21	-03° 25' 05"	18:38	0.2437%	00:00
Sun Sep 09	18:53	2.3517%	1.21	04° 17' 14"	19:15	2.4062%	00:22
Mon Sep 10	18:51	7.2645%	2.21	12° 00' 27"	19:53	7.5352%	01:03
Astronomical		Observational		Hebcal.com			
'Ethanym 1	Sat, Sep 08		Sun, Sep 09		Sun, Sep 09		
Taruw'ah	Sat, Sep 08		Sun, Sep 09		Sun, Sep 09		
Kipurym	Mon, Sep 17		Tue, Sep 18		Tue, Sep 18		
Sukah	Sat, Sep 22		Sun, Sep 23		Sun, Sep 23		

Year 5997 Yah

(2030)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 29, 2030 02:00			Sun Oct 27, 2030 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Tue Apr 02	18:59	0.2309%	-0.25	-03° 07' 02"	18:44	-0.2364%	00:00
Wed Apr 03	19:00	0.6688%	0.75	07° 49' 56"	19:40	0.7079%	00:40
Thu Apr 04	19:01	2.9557%	1.75	18° 37' 26"	20:35	3.1659%	01:34
		Astronomical	Observational		Hebcal.com		
'Abyb 1	Wed, Apr 03		Thu, Apr 04		Wed, Apr 03		
Pesach	Tue, Apr 16		Wed, Apr 17				
Matsah	Wed, Apr 17		Thu, Apr 18		Wed, Apr 17		
Bikuwrym	Thu, Apr 18		Fri, Apr 19				
Shabuw'ah	Thu, Jun 06		Fri, Jun 07		Thu, Jun 06		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Fri Sep 27	18:29	0.2229%	0.23	-02° 56' 15"	18:15	0.2175%	00:00
Sat Sep 28	18:28	2.1290%	1.23	05° 03' 21"	18:54	2.1880%	00:26
Sun Sep 29	18:27	6.6722%	2.23	12° 58' 16"	19:37	6.9576%	01:10
		Astronomical	Observational		Hebcal.com		
'Ethanym 1	Fri, Sep 27		Sat, Sep 28		Fri, Sep 27		
Taruw'ah	Fri, Sep 27		Sat, Sep 28				
Kipurym	Sun, Oct 06		Mon, Oct 07		Sun, Oct 06		
Sukah	Fri, Oct 11		Sat, Oct 12		Fri, Oct 11		

Year 5998 Yah

(2031)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 28, 2031 02:00			Sun Oct 26, 2031 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sun Mar 23	17:52	0.4163%	0.50	05° 44' 03"	18:21	0.4397%	00:29
Mon Mar 24	17:53	2.6658%	1.50	17° 41' 29"	19:21	2.8721%	01:28
		Astronomical		Observational		Hebcal.com	
'Abyb 1	Sun, Mar 23		Mon, Mar 24		Mon, Mar 24		
Pesach	Sat, Apr 05		Sun, Apr 06				
Matsah	Sun, Apr 06		Mon, Apr 07		Mon, Apr 07		
Bikuwrym	Mon, Apr 07		Tue, Apr 08				
Shabuw'ah	Mon, May 26		Tue, May 27		Tue, May 27		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Tue Sep 16	18:44	-0.1602%	-0.13	-05° 27' 15"	18:19	-0.1658%	00:00
Wed Sep 17	18:43	0.9006%	0.87	01° 42' 44"	18:52	0.9119%	00:09
Thu Sep 18	18:42	3.7707%	1.87	08° 57' 06"	19:28	3.8977%	00:46
		Astronomical		Observational		Hebcal.com	
'Ethanym 1	Wed, Sep 17		Thu, Sep 18		Wed, Sep 17		
Taruw'ah	Wed, Sep 17		Thu, Sep 18		Wed, Sep 17		
Kipurym	Fri, Sep 26		Sat, Sep 27		Fri, Sep 26		
Sukah	Wed, Oct 01		Thu, Oct 02		Wed, Oct 01		

Year 5999 Yah

(2032)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 26, 2032 02:00			Sun Oct 31, 2032 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Thu Mar 11	17:45	-0.1169%	-0.03	-01° 00' 36"	17:41	-0.1173%	00:00
Fri Mar 12	17:45	1.4283%	0.97	12° 37' 32"	18:48	1.5498%	01:03
Sat Mar 13	17:46	5.4293%	1.97	25° 43' 32"	19:54	5.9005%	02:08
Astronomical			Observational			Hebcal.com	
'Abyb 1	Fri, Mar 12		Fri, Mar 12		Fri, Mar 12		
Pesach	Thu, Mar 25		Thu, Mar 25				
Matsah	Fri, Mar 26		Fri, Mar 26		Fri, Mar 26		
Bikuwrym	Sat, Mar 27		Sat, Mar 27				
Shabuw'ah	Sat, May 15		Sat, May 15		Sat, May 15		
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Sun Sep 05	18:58	0.6478%	0.79	01° 08' 19"	19:04	0.6536%	00:06
Mon Sep 06	18:56	2.9360%	1.79	08° 09' 38"	19:37	3.0274%	00:41
Astronomical			Observational			Hebcal.com	
'Ethanym 1	Sun, Sep 05		Mon, Sep 06		Sun, Sep 05		
Taruw'ah	Sun, Sep 05		Mon, Sep 06		Sun, Sep 05		
Kipurym	Tue, Sep 14		Wed, Sep 15		Tue, Sep 14		
Sukah	Sun, Sep 19		Mon, Sep 20		Sun, Sep 19		

Year 6000 Yah

(2033)							
Begin				End			
Daylight Saving (IDT)	Fri Mar 25, 2033 02:00			Sun Oct 30, 2033 02:00			
'Abyb 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Wed Mar 30	18:57	-0.0195%	-0.08	-01° 59' 33"	18:48	-0.0213%	00:00
Thu Mar 31	18:58	1.2861%	0.92	11° 42' 39"	19:57	1.4021%	00:59
Fri Apr 01	18:59	5.4515%	1.92	25° 08' 24"	21:05	5.9397%	02:06
		Astronomical		Observational		Hebcal.com	
'Abyb 1		Thu, Mar 31		Thu, Mar 31		Wed, Mar 30	
Pesach		Wed, Apr 13		Wed, Apr 13			
Matsah		Thu, Apr 14		Thu, Apr 14		Wed, Apr 13	
Bikuwrym		Fri, Apr 15		Fri, Apr 15			
Shabuw'ah		Fri, Jun 03		Fri, Jun 03		Thu, Jun 02	
'Ethanym 1	Sunset	Visibility	Age	Elevation	Moonset	Visibility	Viewable
Fri Sep 23	18:34	0.0126%	0.08	-01° 19' 33"	18:28	0.0121%	00:00
Sat Sep 24	18:33	1.0379%	1.08	05° 38' 31"	19:01	1.0755%	00:28
Sun Sep 25	18:32	3.8197%	2.08	12° 27' 16"	19:35	3.9802%	01:03
		Astronomical		Observational		Hebcal.com	
'Ethanym 1		Fri, Sep 23		Sat, Sep 24		Fri, Sep 23	
Taruw'ah		Fri, Sep 23		Sat, Sep 24		Fri, Sep 23	
Kipurym		Sun, Oct 02		Mon, Oct 03		Sun, Oct 02	
Sukah		Fri, Oct 07		Sat, Oct 08		Fri, Oct 07	



Yowbel | Homecoming

Time to Return...

In our quest to understand God’s Calendar, there are a number of things we must consider. The first of these – the order and duration of Creation – was presented in the first three volumes of *Yada Yahowah*. Second, we must come to appreciate the arrangement and the purpose of the Mow’ed Miqra’ey, which we assessed in the next three volumes of *Yada Yahowah*. To this knowledge, we must now add an understanding of the timing and intent of the *Yowbel* – something we will address in this chapter.

The first mention of a *Yowbel* is found in the second book of the *Towrah* | Instructions: *Shemowth* / Names / Exodus 19, where we read...

“During the third month (*ba ha chodesh ha shalyshy* – in this third time of renewal) **of withdrawing** (*la yatsa’* – of taking out and removing) **the Children of Yisra’el** (*beny Yisra’el*) **away from** (*min*) **the realm of religious and political oppression** (*‘erets mitsraym* – the land of tyranny and conspiracy, of subjugation and misery), **in that day** (*ba ha yowm ha zeh*), **they entered into** (*bow’* – they arrived at) **the place the word is pondered** (*midbar* – the place where the word is considered; from *my* – to ask questions about *dabar* – the word) **of Syny** (*Syny* – the Sign held by My Hand for the Child led by My Hand [𐤓𐤏𐤃𐤓], commonly transliterated Sinai). (*Shemowth* 19:1)

They set out, moving on (*wa nasa’*) **from Raphydym** | **Being Comforted and Supported** (*min Raphydym*) **and**

they came to the place to consider the word (*wa bow' midbar*) **of Syny** (*Syny* – the Sign held by the Hand for the Child led by My Hand [𐤒𐤍𐤏𐤃], commonly transliterated Sinai and most often called *Choreb*).

Then they camped out (*wa chanah*) **to contemplate the word** (*ba ha midbar* – in the wilderness or open place). **There, Yisra'el set up a campsite** (*wa chanah sham Yisra'el*) **before** (*neged* – right in front of) **the mountain** (*ha har*) (*Shemowth* 19:2) **while Moseh** (*wa Mosheh* – the One who Draws Out) **ascended unto** (*'alah 'el* – climbed up to) **the Almighty** (*ha 'elohym*).

Then (*wa*) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **called out to him, inviting and welcoming him** (*qara' 'el huw'* – summoned him and met with him to read and recite with him (qal imperfect)) **from the mountain** (*min ha har*), **saying** (*'amar*), **'This is what you should say** (*koh 'amar*) **to the Family of Ya'aqob** (*la beyth Ya'aqob* – to the Household of the descendants of Jacob). **Tell the Children of Yisra'el** (*wa nagad beny Yisra'el* – inform the offspring of those who engage and endure with God), (*Shemowth* 19:3) **"You, yourselves, have witnessed** (*'atem ra'ah* – you have seen) **what, for the benefit of the relationship** (*'asher* – to show the way to get more out of life), **I did to** (*'asah la* – I accomplished with) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and enclosed by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility) **and how I lifted you up** (*wa nasa' 'eth 'atem* – I carried you) **upon the wings of eagles** (*'al kanaph neshar*) **and I brought you to Myself**

(*wa bow' 'eth 'atem 'el 'any*).””” (Shemowth / Names / Exodus 19:4)


This timing was not random. On the 15th day of ‘Abyb, the first month of the year, during *Matsah* | UnYeasted Bread, the Children of Yisra’el were escorted out of *Mitsraym* | religious and political oppression in 1447 BCE. Now, fifty days later, while observing *Shabuw’ah* during the third month, they were being enriched, enlightened, and empowered by the revelation of the Towrah.

This is insightful for two reasons. First, the Yowbel is modeled each year by *Shabuw’ah*. Both follow the same $7 \times 7 + 1 = 50$ formula. They encapsulate seven shabat observances.

And second, with the Towrah being revealed on *Shabuw’ah*, we find affirmation that it is the *Miqra’* responsible for our enrichment and enlightenment, our enablement and empowerment. *Shabuw’ah* is, therefore, the mechanism Yahowah is using to deliver the rewarding benefits of the Covenant.

For the first time in a long time, the Word of God would be contemplated and considered. So, while *midbar* is commonly translated as “wilderness,” as a compound of *my* | to ask questions and seek answers regarding the *dabar* | word, I think it has a higher calling.

Speaking of high, Yahowah brought Moseh right back to the place they had met. The return to *Syny* | the Sign Handed to the Child who Grasps Hold isn’t a coincidence either. It is symbolic of the *Miqra’ey* taking us back to where we began our relationship with God. *Sukah* | Shelters, the seventh and final *Miqra’*, represents our return to *Gan ‘Eden* | the Garden of Great Joy. Six thousand years after our exodus from the Garden, five days after Yahowah’s return, He will lead us back into this promised land. This is the reason, *chanah*, the verb which means “to camp out” was used twice in this narrative.

Since the lexicons neglect to define *Syny*, I turned to the letters which comprise it for elucidation. *Syny*, written right to left is . These pictographs represent a sign, an outstretched arm with an open hand, and the conception of a new life. Therefore, a sign conveying the words of the Towrah is being handed to the Children of Yisra'el such that they grasp hold of it and grow by reading its message.

The first word spoken by Yahowah in this context explains why He had gathered His people in this place. Yahowah is not only revealing that the benefits of the Miqra' of Shabuw'ah include being enriched, empowered, enlightened, enabled, and elevated by His Towrah, He was *qara'* | calling them out of religion and politics to the Promised Land. Qara' serves as the verbal root of Miqra' – the first four of which God's children had now celebrated: Pesach, Matsah, Bikuwrym, and Shabuw'ah. On these days, we are called out of this world and invited to meet with God, welcomed into His Family, and encouraged to read and recite His *towrah*.

This is what we are witnessing in these words. It is all about our *yatsa'* | exodus from religious and political oppression and our journey through the *midbar* | place where the words are contemplated. In this way, we are invited to be with Yahowah, to have Him lift us up as if on the wings of eagles.

God has done His part, so now it's up to us...

“And so now (*wa 'atah* – therefore, at this time), **if** (*'im*) **you genuinely, consistently, and demonstrably listen to** (*shama' shama'* – you hear and pay especially close attention to (qal infinitive, qal imperfect)) **My voice** (*ba qowl 'any*) **and** (*wa*) **closely examine and carefully consider** (*shamar* – you literally and completely explore and evaluate (qal perfect)) **that which is associated with** (*'eth*) **My Covenant** (*Beyth 'any* – My family-oriented relationship agreement (singular)), **then** (*wa*) **you will be**

(*hayah* – you will exist as (qal perfect)) **able to approach Me and be with Me** (*la 'any* – for Me) **as a highly valued, set-apart, protected, and treasured commodity** (*sagulah* – as a personal possession), **distinct and separated from (min) all other people** (*kol ha 'am*) **even though (ky) the entire Earth** (*kol ha 'erets*) **is Mine** (*la 'any*). (*Shemowth* 19:5)

Then you, yourselves, shall actually and continually exist as (*wa 'atem hayah* – you will genuinely be (qal imperfect)) **a realm of ministerial messengers and counselors** (*mamlakah kohen* – a reign of priestly witnesses; from *malak* – messengers who provide advice and counsel to consider), **and a people of different ethnicities** (*wa gowy* – individuals from different races or places) **who are set apart and special** (*qadowsh* – uniquely devoted).

These are ('el-eh) the words and statements (ha dabar) which, to show the way to the benefits of the relationship ('asher), you should continually speak to (dabar 'el – you constantly communicate to empower and enable (piel imperfect – the subject enables the object on an ongoing basis)) **the children who engage and endure with God (beny Yisra'el).**” (*Shemowth / Names / Exodus* 19:6)

We have heard it a hundred times, but it bears repeating because Yahowah has reiterated it: listen to Him. All good things begin when we hear what God has to say.

The best way to accomplish this, and the most relevant topic to consider, is to read and recite what Yahowah communicated regarding His *Beryth* | Covenant. By doing so, we combine the benefits of *shama'* | listening and *shamar* | observing while focused upon the subject most endearing to God and beneficial to us – His Family. Those who approach Yahowah in this way are highly valued by

God, set apart and protected as a treasured commodity, becoming the most important people on Earth.

We do not have to win battles, win elections, or win the lottery for this to occur. We simply *shama'* | listen to the *dabar 'el* | Word of God and *shamar* | focus on exploring what He revealed about His *Beryth* | Covenant and our success is guaranteed.

There was an unexpected shift in emphasis in the midst of this presentation to the Children of Yisra'el. The opportunity to *mamlakah* | serve as witnesses and counselors, ministering to the needs of the people pursuant to understanding the Towrah's instructions is for everyone: *gowy* | people of every race and place. So long as we are Towrah-observant, so long as we listen to Yahowah, so long as we are set apart from religion and politics and unto Him, we are good to go. Our mission is to consistently communicate these words, showing the way to receive the benefits of the relationship. Those who listen become *beny Yisra'el*.

This prelude to the *Yowbel* continues...

“Therefore (*wa*), Moseh came (*bow' Mosheh*) and called out to, summoning (*wa qara'* – invited to a meeting to read and recite the proclamation) the elders (*la zaqen* – the community leaders and seasoned citizens) of the people (*ha 'am*) and he placed before them (*wa sym la paneh hem*) all of the words (*'eth kol ha dabar ha 'el leh*) which, to convey the way to receive the benefits of the relationship (*'asher*), Yahowah (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence) had instructed him (*tsawah huw'*). (*Shemowth 19:7*)

Then every one of the people (*wa kol ha 'am*) replied (*'anah* – they responded (*qal* imperfect)), all together at the same time (*yachdaw* – united and alike as one), and they said (*wa 'amar*), ‘Everything (*kol*) which, for the benefit of the relationship (*'asher*), Yahowah has

spoken (*dabar* – communicated in these words), **we will act upon, engage in, and do** (*‘asah* – we will capitalize upon, profit from, and accomplish (qal imperfect)).

Moseh reiterated the words of the people (*wa shuwb Mosheh ‘eth ha ‘am*) **to Yahowah** (*‘el YaHoWaH*).” (*Shemowth* 19:8)

Yahowah *qara’* | invited Moseh to hear what He had to say, so Moseh *qara’* | summoned the elders of Yisra’el to listen to the words God had shared with him. At this point, it was Yahowah speaking to Moseh who spoke to Yisra’el. With one exceedingly important exception, when Yahowah addressed His people directly from the summit of Choreb, this is the way God has chosen to communicate with us.

Moseh did as Yahowah instructed, which was to set all of the words God had communicated before the people. This realization precludes the myth that the Talmud was conveyed orally to the elders of Yisra’el at this time. Further, the elders were all in agreement, plainly stating that they would act upon and engage in what Yahowah had revealed through Moseh. They did not ask for another, different Towrah. They did not seek to modify it, explain it, comment upon it, or add to it – all of which further buries the mythology which underlies Judaism’s most cherished delusions.

One of the many reasons Yahowah detests Judaism and is holding today’s rabbis accountable for being unfaithful and untrustworthy, thereby misleading His people, is presented in this exchange between these men and God. The elders, representing today’s rabbis, agreed to engage as the Towrah instructed. This would have precluded removing Yahowah’s name, composing a Talmud, and being religious.

This alone should be sufficient to signal the death knell of Judaism, but God is not done...

“And so (wa), Yahowah (Yahuwdah – from: Yahowah and yadah – hand of Yah, beloved of Yah, related to Yah, to acknowledge and appreciate Yah, and to know and understand Yah) said to (‘amar ‘el) Moseh (Mosheh – one who draws us out), ‘Behold (hineh – listen up), I (‘any) am going to come to you (bow’ ‘el ‘atah –will arrive, approaching you) in (ba) a cloud (‘ab – a protective and covering canopy).

This cloud is designed to block some of the light (ha ‘anan – the partially obscuring visible condensation of water in the atmosphere) in order for (ba ‘abuwr – so that and the reason being that) the people (ha ‘am – the family) to hear (shama’ – to listen to) Me speaking with you (ba dabar ‘any ‘im ‘atah).

And in this way (wa gam – then, therefore), they will have reason to trust in you, recognizing that what you have established endures (ba ‘atah ‘aman – they will realize that you are trustworthy and reliable) forever (la ‘owlam – eternally).’

So when (wa) Moseh reported (Mosheh nagad) the statements (‘eth dabary) of the people (ha ‘am) to (‘el) Yahowah (𐤀𐤏𐤍𐤁𐤏 – a transliteration of YaHoWaH as instructed in His towrah – teaching regarding His hayah – existence), (Shemowth 19:9) then (wa) Yahowah (Yahowah – God’s name transliterated as guided by His towrah – instructions on His hayah – existence) said to Moseh (‘amar ‘el Mosheh), ‘Walk (halak – go) to the people (‘el ha ‘am) and set them apart (qadash – dedicate them as special) this day (ha yowm) and tomorrow (wa machar – thereafter and into the future). Have them wash their clothing so that they are clean (wa kabas simlah hem – they should have their apparel laundered). (Shemowth 19:10)

And (wa) they should be (hayah) prepared to be established (kuwn – ready, having decided to be reliant and supported) on the third day (la ha yowm ha shalyshy).

Because indeed (ky), in the third day (ba ha yowm ha shalyshy – during the third day), Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) will descend (yarad – will lower and diminish an aspect of Himself, coming from a higher, more elevated place and state to a lower one) to approach before the eyes (la ‘ayn – in order to facilitate the observations, perceptions, and perspective) of the entire community (kol ha ‘am – all of the people) upon Mount Syny (‘al har Syny – the Almighty’s Mount for the Sign held by My Hand for the Child led by My Hand [𐤃𐤍𐤅𐤋]), commonly transliterated Sinai).” (Shemowth / Names / Exodus 19:11)

Yahowah wanted to provide proof for His people that He was speaking with Moseh. While our verification comes through the ability to validate the scientific and historical claims, and through fulfilled and impending prophecy, their time with God, while intense, was too short for prophecy to serve as proof of inspiration. Moreover, while liberating the Children of Yisra’el from Mitsraym should have been sufficient, their memories seemed to be as short as their loyalties.

It is instructive for us to affirm Yahowah’s approach when time is short as it was during the 40 years of the *Yatsa’* | Exodus – and as it is now with just 10 years remaining until Yahowah’s return in 2033. Under such circumstances, it is better to provide a witness to previous prophecies. That way, those who are interested are able to validate the herald’s legitimacy. His credibility is not based upon what he foretells, in that there isn’t enough time between affirming the prediction and presenting the validation but is based instead upon accurately conveying

what was foretold thousands of years ago. This way the fulfillments corroborate the authenticity of Yahowah's testimony – which is all that has ever mattered. It is why I am a Witness, not a *naby*'.

While it may sound counterintuitive, had Yahowah inspired a *naby*' | prophet at this time to awaken His people, there would have been no way to validate his authenticity within such a short window. By the time the most revealing prophecies were validated, it would be too late to capitalize. Therefore, by having Yahowah reveal through His prior prophets, all of whom are already affirmed, that He will be dispatching a Choter, Basar, Nakry, 'Ed, and Zarowa' named Yada, to relay His message to His people, when he arrives and does this very thing, he derives instant credibility, something that would require a much longer time for a prophet.

There is also considerable merit in Yahowah being able to explain that His people are without excuse. The truth has been available for thousands of years. All that was needed was a willingness to accept God at His word.

Returning to the concept of Yahowah engaging with humankind in a diminished form, be aware that until we are prepared by the Beryth, Miqra'ey, and Ruwach to approach Yahowah, His light is too intense for mortals to endure. So, during the Exodus, God masked His brilliance behind a cloud – similar to looking up at the sun through obscuring phenomena.

What follows is also important. Yahowah wanted His people to know that the *Towrah* | Guidance He was conveying through Moseh would be everlasting. As a result, it cannot be replaced by a Talmud or New Testament. While 1,500 to 2,000 years may seem like forever, it is but a blink of an eye in eternity.

Yahowah wanted the people prepared. Washing their clothes would be symbolic of removing the stains of

religion and politics from our souls on Matsah, such that, on the third day, following Pesach and Matsah, we are prepared to be adopted into Yahowah's Covenant during Bikuwrym.

There is another implication with the third day. Yahowah will descend from Heaven at the conclusion of the third Yowbel of days – 6,000 years after our exile from the Garden. Three sets of 40 Yowbel (50-year increments) separate the most important events in time. These include the 2000-year period from the expulsion of 'Adam from 'Eden to the presentation of the Beryth with 'Abraham. The second 40 Yowbel epoch transpired from year 2000 Yah to year 4000 Yah when Father and Son fulfilled the first four Mow'ed Miqra'ey – Pesach, Matsah, Bikuwrym, and Shabu'wah – in 33 CE. The third and final span of 40 Yowbels will conclude in year 6000 Yah or 2033. Then, Yahowah and Dowd will descend from Heaven to honor the promise of Yowm Kipurym, reconciling the relationship with Yisra'el such that a remnant of God's people can camp out together through year 7000 Yah.

“Therefore (wa), you should set up landmarks (gabal – you should establish the bounds) for the people ('eth ha 'am – on behalf of the family) all around, coming full circle (sabyb – to surround and encase, completing the circuit; from sabab – to turn around), for the purpose of communicating (la 'amar), 'You should choose to be especially observant (shamar – elect of your own freewill to carefully examine and consider what you see, being diligently focused (niphah imperative)) regarding your approach to (la 'atem) ascending ('alah – being lifted and rising up) the mountain (ba ha har), in touch (wa naga' – reaching out to approach) with the full extent of what it represents right to the very end (ba qatsah huw' – with its foundation and duration defined as the parts which comprise the whole when viewed comprehensively).

Anyone who strikes in an attempt to damage (*kol ha naga'* – all who touch, seeking to weaken) **that which is associated with the mountain** (*ba ha har*), **he will assuredly die, resulting in eternal destruction** (*muwth muwth* – he will end up dead, ultimately ceasing to exist (qal infinitive hophal imperfect)).” (*Shemowth* / Names / Exodus 19:12)

Consider the Towrah Timeline, which is presented under Resources at YadaYah.com, our attempt to set up the landmarks which denote the events which have played out over the past 6,000 years. Much of it even pertains to the mountains of God, Syny / Choreb and, of course, *Mowryah* | *Moriah*.

Since life with Yahowah is limitless, the *galal* were to be seen as landmarks guiding us to God through the *Miqra'ey*. From this perspective, *sabyb* reveals that our journey will come full circle because we will return to where we began – from 'Eden to 'Eden. I suspect that this is what Yahowah wants us to notice and contemplate so that we, too, may ascend this mountain along with Moseh and listen to God. In this way, Yahowah wants us to recognize the *qatsah* | full extent of what we are being offered so that at the end of this journey we will be ready to rise.

Alternatively, the antithesis of this approach would be the *Halakhah* of the rabbis, who have sought to weaken the influence of God's testimony such that Jews would choose to listen to them instead. But this is the way of death and the destruction of one's soul.

When it comes to the Towrah of our God, we should look intently with our eyes, taking it all in, without altering or erasing any of it with our hands...

“Do not reach out and make contact (*lo' naga'* – do not seek to strike it down, inflict or plague it with any disease, or diminish it in any way (qal imperfect)) **with a**

hand (*ba huw' yad* – using one's capacity to influence and control, especially write) **because, indeed** (*ky*), **he will be removed and tossed aside, perhaps even pelted in a cascade of stones** (*saqal saqal*), **either that or** (*'ow*) **he shall be hurled away and destroyed** (*yarah yarah*), **whether** (*'im*) **a beast** (*bahemah*) **or whether** (*'im*) **a person** (*'ysh* – an individual), **his life will be over** (*lo' chayah*).

This warning leads us to Yahowah's first mention of the *Yowbel*...

“With the drawing up and extension of (*ba mashak* – then following the guidance and leadership of the deferred and yet prolonged sounding of) **the *Yowbel* | Yahowah is Father and God** (*ha Yowbel* – Yahowah's signal, the sounding of the trumpet comprised of a ram's horn, symbolizing the power, influence, breath, and message of Yah while denoting the 50-year intervals of time between redemptive occasions; a compound of *Yahowah*, *'ab* | Father, *ba* | by, and *'el* | God – meaning Yahowah, our Father, is God), **they should, of their own volition, ascend by being lifted up** (*hem 'alah* – they should consistently elect to rise and to actually grow (qal imperfect jussive)) **in association with** (*ba*) **the mountain** (*ha har*).” (*Shemowth* / Names / Exodus 19:13)

Our ascent to God is inextricably linked to the *Yowbel*. And it is not until we are properly prepared, liberated from human control, and our debts forgiven, that we can ascend to Yahowah. This process, timing, and symbolism were facilitated and explained on this mountain with the revelation of the *Towrah* which we have been encouraged to observe.

As we ponder the etymological basis for the title, *Yowbel*, we are drawn to the realization that there are over 40 similar names. Each begins with “Yow,” serving as a contraction of Yahow and Yahowah. These include in part:

Yow'ab | Yah is our Father and *Yow'el* | Yah is God. There is also *Yowbal* | With Yahowah Almighty, *Yowcha'* | Yah Lives, *Yowkal* | Yah is Able, *Yownatan* | Yah Gives, *Yowseph* | Yah Enables, *Yow'ed* | Yah's Witness, *Yowrah* | Yah Instructs, and *Yowtham* | Yah Perfects. Since these names appear no fewer than 700 times, it is only natural to associate Yahowah with His *Yowbel*.

The two most commonly cited words applicable to the *Beyth* | Family Home | 𐤁 in *Yowbel* include 'ab | father and ba | with, in, and by. And of course, with the *Lamed* | Shepherd's Staff | 𐤋, 'el means Almighty God. Further, 'el | God and 'ab | Father both begin with *Aleph* | Ram with Horns | 𐤀 which is relevant because the Yowbel are announced with the sounding of a Ram's Horn. Observing *Yowbel* | 𐤀𐤁𐤋𐤁, as a collective whole, we see the hand of God securing the home of the shepherd.

This known, we will discover that *Yowbel* is used interchangeably with *Showphar* | the Ram's-Horn Trumpet indelibly linked with *Taruw'ah* | Trumpets. This is the Mow'ed where the beneficiaries of the first four Miqra'ey are asked to convey Yahowah testimony along with a warning – that to ignore it is lethal.



In His introduction to His Yowbel, Yahowah said that we should set up landmarks to show people the way and establish the bounds in time to reveal when the full extent of His plan would unfurl, right to the final banner. So, in recognition that we are coming full circle and returning to where our relationship began, a close inspection of the concluding chapters of *Yasha'yah* | Isaiah reveals that the final Yowbel is our day of destiny – the final invitation to reconcile our relationship with Yahowah.

The purpose of the *Yowbel* is explained in the heart of Yahowah's *Towrah* | Teaching, in *Qara'* | Leviticus 25. But before we go there, let's pursue the prophetic portrait of the final *Yowbel* at the far extremity of time. It is dramatically presented against the contrasting corruption of Judaism in *Yasha'yah* / Isaiah 56 through 61.

By comparing the adverse effects of Judaism to the benefits of the *Yowbel*, we are confronted with a choice. With so much riding on our decision, God's hope is that ours is informed and rational.

“For this is what (*ky koh*) Yahowah (*Yahowah*) says (*'amar*): ‘Be observant and consider (*shamar*) the means to exercise good judgment and justly resolve disputes, making good decisions (*mishpat*). Then (*wa*) engage, acting upon (*'asah*) that which is correct and vindicating (*tsadaqah*), because indeed (*ky*), My deliverance and resulting salvation (*yashuw'ah 'any*) are approaching and personal (*qarowb la 'any*). Therefore (*wa*), the one who is correct about Me (*tsadaqah 'any*) will come (*la bow'*). He will be revealed (*galah*).’ (*Yasha'yah* / Isaiah 56:1)

Blessed by the relationship, joyous and productive (*'ashry*), is the person (*'enowsh*) who acts upon and engages in (*'asah*) this (*zo'th*). The descendant (*wa ben*) of ‘Adam (*'adam*), by observing (*shamar*) the *Shabat* | the Seventh Day (*Shabat*), and by not corrupting it (*min chahal huw'*), he is empowered and strengthened, enlightened and restored (*chazaq*) by it (*ba hy'*). By being observant (*wa shamar*), his hand, and that which he influences (*yad huw'*), is kept from engaging in (*min 'asah*) anything inappropriate or irrational (*ra'*). (*Yasha'yah* 56:2)

So do not say regarding (*wa 'al 'amar*) the observant son of a foreign land, the one who knows and understands through thoughtful examination, then who

acknowledges by being discerning (*wa ben ha nekar*), **who has formed a relationship with** (*lawah 'el*) **Yahowah** (*Yahowah*), **something which would suggest** (*la 'amar*), **'Yahowah** (אֱלֹהֵינוּ) **has abandoned me,** **preventing me from being included** (*badal badal 'any*) **as part of His family** (*min 'al 'am huw*).' **And let not the esteemed and authorized designee say** (*wa 'al 'amar ha sarys*), **'What now, if** (*hen*) **I have become a silenced counselor and muted messenger** (*'any 'ets yabesh*)?' (*Yasha'yah 56:3*)

To the contrary, this is what (*ky koh*) **Yahowah** (*Yahowah*) **says** (*'amar*) **on behalf of individuals who have been castrated as a result of the positions they have taken as leaders** (*la ha sarys*), **of those who provide guidance regarding the benefits of the relationship** (*'asher*) **by being consistently observant and actively attentive** (*shamar*) **during My Shabats** (*'eth shabatowth 'any*), **who choose** (*bachar*) **to walk along the correct path** (*ba 'asher*) **in deference to Me, out of respect for Me and to please Me, eager to experience this with Me** (*chaphets*), **and** (*wa*) **who are willing to demonstrate an intense desire to learn about and become empowered** (*chazaq*) **by My Covenant** (*ba beryth 'any*). (*Yasha'yah 56:4*)

'I will offer (*wa nathan*) **to them** (*la hem*) **in My Home and in My Family** (*ba beyth 'any*) **and within My protected enclosure** (*wa ba chowmah 'any*), **an outstretched and welcoming hand** (*yad*) **along with a name** (*wa shem*) **which is even better** (*towb*) **than other sons and daughters** (*min ben wa min bath*). **I will give to him and them** (*nathan la huw' / hem*) **an everlasting and eternal** (*'owlam*) **designation** (*shem*) **which, for having shared the benefits of the relationship** (*'asher*), **will never be removed or taken away** (*lo' karath*). (*Yasha'yah 56:5*)

The children (*wa beny*) of the observant and discerning foreigner (*ha nekar*) have formed a relationship with (*ha lawah 'al*) **Yahowah (אֱלֹהֵינוּ). They serve Him (*la sharath huw'*) and are in love with (*wa la 'ahab 'eth*) **Yahowah's** (*YaHoWaH*) name (*shem*), seeking to exist as His coworkers (*la hayah la huw' la 'ebed*), always observing (*kol shamar*) **the Shabat | Seventh Day (Shabat)**, making it special by not disrespecting or perverting it (*min chalal huw'*). They willingly demonstrate an intense desire to learn about (*chazaq*) **My Covenant** (*ba beryth 'any*). (*Yasha 'yah 56:6*)**

It is My will (*taphilah 'any*) to bring (*wa bow'*) them to **My Set-Apart Mountain** (*hem 'el har qodesh 'any*) and cause them to rejoice, such that they are elated (*wa samach hem*) in the family (*ba beyth*). Their uplifting sacrifices and elevating offerings (*'olah hem wa zebach hem*) will be accepted (*la ratsown*) on **My altar** (*'al mizbeach 'any*). This is because (*ky*) **My House** (*beyth 'any – My Home and Family*) shall be called (*qara'*) a **Home** (*beyth*) of Intervention, of reasoned requests and sound judgment (*taphilah*), for the entire family (*la kol ha 'am*).’ (*Yasha 'yah 56:7*)

Yahowah (*YaHoWaH*), **My Upright One** (*'edony*) who gathers (*qabats*) yet again (*'owd*) the scattered (*nadach*) of **Yisra'el** (*Yisra 'el*), announces, in advance of it occurring (*na'um*), **‘I will assemble, bringing together** (*qabats*) **before him** (*'al huw'*) those he has obtained by encouraging them to be called out and to draw near (*la qabats huw'*). (*Yasha 'yah 56:8*)

Those assigned to be Israel's lookouts (*tsaphah huw'*) are blind (*'iwer*). They are all (*kol hem*) ignorant and opposed to **Yada'**, without understanding, without revelation or respect, and are thus clueless (*lo' yada'*). They are universally (*kol hem*) **dumb mongrels**, incapable of intelligent speech (*'ilem keleb*), without the capacity to understand or the ability to prevail,

unqualified and incapable, utterly incompetent (*lo' yakol*), barking and howling incomprehensibly, babbling Babylonian prophets (*la nabach*), panting while dreaming (*hazah*), lying around smitten with their inactivity and lack of awareness (*shakab 'ahab la nuwm*). (*Yasha'yah 56:10*)

These mongrels (*wa ha keleb*) have the soul of a goat, as they are stubborn, aggressive, and disagreeable creatures, who are bitterly antagonistic (*'ez nepesh*). They never acknowledge that they have taken too much, never admit that they are gluttonous sexual deviants, unrestrained and insatiable, wallowing in abundance (*lo' yada' saba'ah*).

Those tending the flock (*wa hem ra'ah*) are ignorant and irrational, devoid of understanding, clueless and disrespectful, neither perceiving nor comprehending, and thus lacking the capacity to teach (*lo' yada' byn*). All of them have turned to their own way (*kol hem la derek hem panah*), every man after his own ill-gotten gain and dishonest advantage (*'ysh la betsa' huw'*) without exception or restraint (*min qatseh huw'*). (*Yasha'yah 56:11*)

'Come, let us consent to assemble together and agree to change everything around (*'atah*). We can reach for (*laqach*) the wine (*yayn*), drinking alcohol (*shekar*) to remain inebriated (*saba'*). For tomorrow (*machar*) will be like (*wa hayah ka*) this day (*zeh yowm*), with us more powerful and important (*gadowl*), even more exalted and wealthier, through the binding nature of religion (*yether*), exerting our power and influence (*ma'od*).' (*Yasha'yah 56:12*)

Those who are right (*wa tsadyq*) will eventually vanish, disappearing such that those who remain will not know where they have gone (*'abad*). And no one will give it any thought, pondering the implications (*wa 'ayn*

'ysh sym 'al leb). **Loyal and devoted individuals** (*'ysh chesed*) **will be harvested, gathered together and taken away** (*'asaph*) **while no one makes the connection to comprehend what will have occurred** (*ba 'ayn byn*). **For indeed** (*ky*), **away from** (*min*) **the presence of** (*pane*) **this disastrous calamity, this wrongdoing** (*ra'ah*), **those who are correct** (*ha tsadyq*) **will be withdrawn** (*'asaph*). (*Yasha'yah 57:1*)

Then (*wa*) **He will arrive** (*bow'*) **on behalf of those who have been reconciled and saved** (*shalowm*). **They will be spiritually allied** (*nuwach*) **because of** (*'al*) **His** (*huw'*) **inviting and confident approach** (*mishkab*), **walking in a manner which is right, fitting, and proper** (*halak nakoach*) **with Her** (*hy'*). (*Yasha'yah 57:2*)

But as for you (*wa 'atem*) **who are present** (*qarab*) **here and now** (*henah*), **you are children of fortune-tellers who are blowing smoke** (*beny 'anan*), **the seed** (*zera'*) **of adultery, of being unfaithful by being religious** (*na'aph*) **and of prostitution** (*wa zanah*). (*Yasha'yah 57:3*)

Over whom and upon what basis (*'al my*) **are you so effeminate and overly sensitive in your exploitation** (*'anag*)? **Against what and whom** (*'al my*) **do you open your mouth and boast** (*rachab peh*), **sticking out your tongues and prolonging your speeches** (*'arak lashown*)? **Are you not** (*lo' atem*) **the children** (*yeled*) **of rebellion who rose up in defiance of authority** (*pesha'*), **the seed of** (*zera'*) **vain and useless liars with mistaken beliefs** (*sheqer*)? (*Yasha'yah 57:4*)

Are you not those who burn with lust and rage (*ha chamam*) **over the Lamb** (*ba ha 'ayil*)...? (*Yasha'yah 57:5*) **Your fate** (*chalaq 'ath*) **and inheritance** (*nachal*) **will be among** (*ba*) **the smooth-talking and insulting flatterers who are thieves** (*cheleq*). **Where they go, will be your lot** (*shem bow' ka goral 'ath*). **Because for them**

(*gam la hem*), you have poured out drink offerings (*shaphak shaphak*), uplifting (*'alah*) grain offerings (*minchah*). For doing such things (*ha 'al 'el-leh*), shall I relent and change My mind (*nacham*)? (*Yasha'yah 57:6*)

You have descended, lowering yourself by showing regard for (*shuwr*), Molek, to whom Israelites sacrificed their infants, as if he were sovereign (*la ha Molek*), with (*ba*) oil (*shemen*) and numerous perfumes along with your ointments (*wa rabah raquach*), sending out (*salah*) delegations of your anguished envoys (*syr 'ath*) as witnesses into perpetuity (*'ad*) unto the distant separation of (*min rachoq*) the humbling and lowly status (*shaphel*) endured upon reaching (*'ad*) She'owl (*She'owl*). (*Yasha'yah 57:9*)

With the variation and duration of your long rabbinical (*ba rob*) journey, your ways (*derek 'ath*) have become wearisome (*yaga'*), but you are never willing to admit (*lo' 'amar*), 'It is hopeless and futile (*yarash*).' Reinvigorated (*chayah*), you have expressed and extended (*matsa'*) your influence (*yad 'ath*) such that you attempt to show no weakness (*'al ken lo' chalah*). (*Yasha'yah 57:10*)

What did you find so troubling that you were afraid of Me (*wa 'eth my da'ag wa yare'*) such that (*ky*) you became deceptive in so many ways you have become proven liars, weaving your delusions on behalf of a false god (*kazab*)?

You have not thought about these things, nor have you been inclined to (*wa lo' sym 'al leb 'ath zo'th*) be associated with Me (*wa 'eth 'any*), and you have not mentioned Me because you do not remember who I am (*lo' zakar*). Have I been negated because I have been silent (*ha lo' 'any chashah*)? Has it been so long (*wa min 'owlam*) you do not respect Me and are against Me (*wa 'eth 'any lo' yare'*)? (*Yasha'yah 57:11*)

I will correctly recount your work, accurately portraying your customs and practices ('any nagad tsadaqah 'ath wa 'eth ma'aseh 'ath), but it will not be to your benefit (wa lo'ya'al 'ath). (Yasha'yah 57:12) When you finally cry out for help (ba za'aq 'ath), let your assemblies and what you have accepted (qibuwts 'ath) save you (natsal 'ath). Every one of these meaningless and futile things, as if they were a fleeting breath (wa 'eth kol hem hebel), the Spirit (ruwach) will grasp hold of and carry away (nasa' laqach).

But (wa) the one who takes refuge in Me (ha chasah ba 'any) will inherit (nahal) the material realm ('erets) and become an heir to (wa yarash) My set-apart mountain (har qodesh 'any). (Yasha'yah 57:13)

Then someone will make this announcement (wa ha 'amar), 'You should choose of your own freewill to respect (salal salal) this about-face, turning around and observing the signs before the appearance (panah) of the way (derek), choosing to take action to remove (ruwm) the obstructions and impediments which are stumbling blocks (mikshowl) from the elevated path (min masilah) for My family ('am 'any).' (Yasha'yah 57:14)

For (ky) thus (koh) says ('amar) the One who lifts up (ruwm), and the One who carries away those He has forgiven (wa nasa'), who lives (sakan) forever as an eternal witness ('ad), the One whose name (wa shem huw') is set apart (qodesh), 'He will dwell (sakan) in the set-apart (qodesh) heights of heaven (marowm), along with (wa 'eth) those slandered for having unpretentiously regretted and corrected their mistakes (daka'), in addition to the spirit (wa ruwach) of the abased (shaphal). The spiritually abused (shaphal) will be revived and restored (la chayah) while invigorating (la chayah) the heart, mind, and soul (leb) of the unpretentious and contrite (daka'). (Yasha'yah 57:15)

For (ky) I will not quarrel, contend with, or plead (lo' ryb) forever (la 'owlam), nor will My frustration and My righteous indignation (wa lo' qatsaph) be unending (la netsach). Indeed (ky), before My appearance (min la paneh 'any), the Spirit (ruwach) will lose contact and ebb away ('ataph) along with (wa) the conscience (neshamah) I have acted upon and endeavored to engage ('asah). (Yasha'yah 57:16)

With the perversity and depravity associated with (ba 'awon) his ill-gotten gain (betsa' huw'), I was provoked to anger (qatsaph). I lashed out at him (nakah huw'), concealing Myself (wa sathar), due to My displeasure (qatsaph). Nonetheless (wa), he went on backsliding, walking in a rebellious fashion (halak showbab), by way (ba derek) of his thinking and inclinations (leb huw'). (Yasha'yah 57:17)

I have considered (ra'ah) his ways (derek huw'), but nonetheless (wa), I will heal him (rapha' huw'). I will lead and guide him (nachah huw') to reconciliation and restoration (shalem), providing comfort and compassion to him (nichuwmyam la huw') and to those who are grieving (wa la 'abel huw'). (Yasha'yah 57:18)

When I bring about (ba bara') the fruit (nowb) of the lips (saphah), there will be reconciliation, fellowship, and redemption (shalowm shalowm) for those who are afar (ha rachowq) and for those who are nearby (wa la ha qarowb), says ('amar) Yahowah (Yahowah). 'Then I will heal him, restoring him to favor and health (wa rapha' huw'). (Yasha'yah 57:19)

However (wa), the wickedly wrong and condemnable, the unGodly and unjustified, those who remain errant (rasha'), including those who have been stirred up, will be banished like the retreating tide (garash) of the sea (ka ha yam), because (ky) they cannot remain silent or be at peace. All they know is

dissatisfaction and strife (*shaqat*). They do not have the capacity to understand, and are unable to process this information correctly, they will fail to grasp its meaning and cease to exist (*lo' yakol*). And so (*wa*), the muck and mire of the malleable and impressionable clay (*rephesh wa tit*) of these waters (*maym huw'*) will be stirred up and tossed around by the motion of the retreating waves, then expelled and banished like the retreating tide (*garash*). (*Yasha'yah 57:20*)

Therefore (*wa*), there will be no reconciliation, restoration, or salvation (*'ayin shalown*), my God says (*'amar 'elohym 'any*), 'for those who are wrong and unjustified (*rasha'*). (*Yasha'yah 57:21*)

Choose to call out a summons and proclamation, reading this aloud during the announcement while issuing an invitation to be called out, choosing to recite what is written about the meetings (*qara'*). Do not spare your throat or hold back in your speech (*ba garon 'al hasak*). Lift up (*ruwm*) your voice (*qowl 'atah*) as if it were a *Showphar* | Trumpet comprised of the ram's horn which is symbolic of Taruw'ah (*ka ha Showphar*).

Choose to boldly announce this report openly and publicly in a straightforward fashion, conspicuously informing by choosing to convey this warning (*wa nagad*) to My people (*la 'am 'any*), to the House of Ya'aqob, to the Family of Yisra'el (*wa la beyth Ya'aqob*): they are in religious rebellion and political revolt, defiant and indignant (*pesha' hem*), and they are wrong, having missed the way, they are forfeiting their opportunity by having gone astray (*chata'ach hem*).” (*Yasha'yah / Isaiah 58:1*)

“Truth is lacking, and no one is honest (*wa hayah ha 'emeth 'adar*). Furthermore (*wa*), anyone who turns away from what is wrong (*suwr min ra'*) is victimized and is attacked and discredited (*shalal*). (*Yasha'yah /*

Isaiah 59:15) **When** (*wa*) **Yahowah** (*YaHoWaH*) witnesses this (*ra'ah*), it is disturbing (*ra'a*) in His sight (*ba 'ayn huw'*) that, indeed (*ky*), no one exercises good judgment (*'ayn mishpat*). (*Yasha'yah* 59:16)

He has looked and seen (*wa ra'ah*) that there was not a single individual (*ky 'ayn 'ysh*). So (*wa*) He was devastated (*wa shamem*) that there was no one to intercede and plead His case (*ky 'ayn paga'*). It was then (*wa*) His **Zarowa'** | the One who Sows His Seeds and shepherds the flock (*zarowa' huw'*) came to the rescue of those approaching Him, delivering and liberating for Him (*yasha' la huw'*). Therefore (*wa*), the realization that he was right and had engaged correctly (*tsadaqah huw' 'asah*) was upheld and sustained (*huw' samak huw'*). (*Yasha'yah* / Isaiah 59:17)

Seeking recompense in accordance with their deeds (*ka 'al gamuwlah*), he will achieve a sense of final closure, compensating the victims fairly to allow healing (*ka 'al shalem*), showing righteous indignation (*chemah*) toward his opponents and adversaries (*la tsar huw'*) by doing what is necessary and deserved (*gemuwl*) against those showing animosity and rancor toward him (*la 'oyeb huw'*).

Against a land of woe surrounded by water with greedy people living along the coasts, this covetous nation spanning between the seas in the midst of a crisis in leadership (*la 'iy*), he will fulfill the need to obtain restitution (*shalem*) based upon what was done and is deserved (*gemuwl*). (*Yasha'yah* 59:19) This is the one suited to deliver recompense and restitution (*wa ga'al*). So those who are of Ya'aqob (*wa ba Ya'aqob*) will turn away from (*la shuwb*) their political revolt and religious rebellion (*pesha'*), prophetically declares (*na'um*) Yahowah (*YaHoWaH*).

‘As for Me (wa ‘any), this is My Covenant (zo’th beryth ‘any) with them (‘eth hem),’ announces (‘amar) Yahowah (Yahowah). ‘For the benefit of the relationship (‘asher), My Spirit (ruwach ‘any) is upon you (‘al ‘atah).

And to show the way (wa ‘asher), I have placed (sym) My words (dabar ‘any) in your mouth (ba peh ‘atah). Therefore, what comes out (wa min peh ‘atah) shall not fail (lo’ muwsh), nor shall anything sown by you (wa min peh zera’ ‘atah), not even the declarations sown through your seeds (wa min peh zera’ zara’ atah),’ says (‘amar) Yahowah (YaHoWaH), ‘from this moment (min ‘atah) and forevermore (wa ‘ad ‘owlam). (Yasha’yah 59:20)

Choose to rise and be enlightening (quwm wa ‘owr) because (ky) your light has come (bow’ ‘owr ‘ath). The presence, power, and resulting reward (kabowd) of Yahowah (𐤃𐤏𐤅𐤃𐤏) will come forth, visibly shining (zarach) upon you (‘al ‘ath). (Yasha’yah 60:1)

By contrast (ky), behold (hineh), ignorance, confusion, and terror (choshek) will envelop the Earth (kasah ‘erets) such that an archaic and misled world (wa la’om) will be shrouded in darkness (‘araphel). But Yahowah will shine upon you (wa zarach ‘al ‘ath) and His glorious presence, His power and reward (wa kabowd huw’), will be seen (ra’ah) on you (‘al ‘ath). (Yasha’yah 60:2)

Even (wa) the gentiles (gowym) will be drawn (halak) to your light and enlightenment (la ‘owr ‘ath). Those who are thoughtful (wa melak) will be attracted to your knowledge and brilliance (la nogah) which has dawned upon you (zarach ‘ath). (Yasha’yah 60:3)

Lift up (nasa’) your eyes (‘ayn ‘ath) and look (wa ra’ah) around at your surroundings (sabyb ‘ath). They all gather together (kol hem qabats) and come to you

(*bow' la 'ath*). **Your sons** (*beny 'ath*) **will return** (*bow'*) **from afar** (*min rachowq*) **and your daughters** (*wa bath 'ath*) **at your side** (*'al sad*) **will be cared for and attended to, becoming trustworthy and reliable** (*'aman*). (*Yasha'yah 60:4*)

Then, at that time (*'az*), **you will be perceived** (*ra'ah*) **as having a positive attitude and joyous countenance** (*wa nahar*). **He will be respected by some and feared by others, broadly known and mostly revered** (*pachad wa rachab*). **As a result of** (*ky*) **your sense of judgment** (*lebab 'ath*), **the abundance** (*hamown*) **of the sea** (*yam*) **and the wealth** (*chayl*) **of the gentiles** (*gowym*) **shall come to you** (*bow' la 'ath*)." (*Yasha'yah 60:5*)

"Indeed (*ky*), **those along the shores** (*'iy*) **have come to confidently expect** (*qawah*) **Me** (*la 'any*). **So then** (*wa*), **the ships** (*'onyah*) **of Tarshish** (*Tarshysh*) **will be the first** (*ba ha ri'shown*) **to bring** (*la bow'*) **My son** (*ben 'any*) **from afar** (*min rachowq*), **along with that which they value** (*keseph hem*) **and their medium of exchange** (*wa zahab hem*) **with them** (*'eth hem*).

For the name (*la shem*) **of Yahowah** (*YaHoWaH*), **your God** (*'elohym 'ath*), **the Set-Apart One** (*la qadowsh*) **of Yisra'el** (*Yisra'el*), **he has honored you, raised you up, and endowed you** (*pa'ar 'ath*). (*Yasha'yah 60:9*) **And so** (*wa*), **the children** (*beny*) **of the Nakar | Observant and Responsive Foreigner** (*nakar*) **will reestablish** (*banah*) **the means of separation and protection** (*chowmah 'ath*) **while those who are thoughtful and responsive among them** (*malak hem*) **shall render assistance and serve you** (*sharath 'ath*).

This is because (*ky*), **in My frustration** (*ba qetseph 'any*), **I struck you** (*nakah 'ath*), **but now with My acceptance and approval** (*ba ratsown 'any*), **I will be merciful toward you** (*racham 'ath*). (*Yasha'yah 60:10*)

For the gentile (*ky ha gowy*) **and the nation** (*wa ha mamlakah*) **which** (*'asher*) **will not work or serve** (*'abad*) **you will perish** (*'abad 'ath*), **and those gentiles** (*wa ha gowym*) **shall be completely devastated as they fight among themselves and kill one another** (*chareb chareb*). (*Yasha 'yah 60:12*)

The offspring (*beny*) **of those who abused and afflicted you, oppressing and mistreating you** (*'anah 'ath*), **shall walk to you** (*halak 'el 'ath*) **humbled, crouched over, and bowed down** (*shachach*), **and they will explain themselves** (*wa chawah*) **at the soles of your feet** (*'al kaph regel 'ath*) **along with all who despised and spurned you, treating you with contempt** (*kol na 'ats 'ath*).

Then they will call that which is associated with you (*wa qara' la 'atah*), **'the City** (*'iyra*) **of Yahowah** (*Yahowah*) **of Tsyown | the Signs Posted Along the Way** (*Tsyown*) **by the Set-Apart One of Yisra'el** (*Qadowsh Yisra'el*).⁹ (*Yasha 'yah 60:14*)

You will know (*wa yada'*) **that I, Yahowah** (*ky 'any Yahowah*), **am your Savior** (*mowshya' 'ath*) **and your Redeemer** (*wa ga'al 'ath*), **the Mighty One** (*'abyr*) **of Ya'aqob** (*Ya'aqob*). (*Yasha 'yah 60:16*)

The sun's (*ha shemesh*) **light** (*'owr*) **will no longer be a means of persistent renewal** (*lo' hayah 'owd*) **for you** (*la 'ath 'owd*) **by day** (*la yomam*), **nor the moon** (*ha yareach*) **a source of information on when to respond** (*wa la nogah*) **by night** (*layl*) **to provide light** (*lo' 'owr*) **for you** (*la 'ath*). **Instead** (*wa*), **Yahowah** (*Yahowah*) **will be for you** (*hayah la 'ath*) **an everlasting light** (*'owr 'owlam*). **And your God** (*wa 'elohym 'ath*) **your glorious adornment** (*la tiphe'reth 'ath*). (*Yasha 'yah 60:19*)

Then your family (*wa 'am 'ath*) **will be entirely right** (*kol tsadyq*). **They will be heirs to the land** (*hem yarash 'erets*) **forevermore** (*la 'owlam*). **This observant shoot,**

indeed, this sucker from the original rootstock preserving the life of the tree (*netser*), is the one which Yahowah planted (*ha mata' Yahowah*), the work and accomplishment of His hands (*ma'aseh yad huw'*), to endow a higher status through clarifying explanations (*la pa'ar*). (*Yasha'yah* 60:21)

That which is determined and readily known (*ha qaton*) will be (*hayah*) magnified a thousandfold (*la ha 'alaph*) and the child with older siblings (*wa ha tsa'yr*) will be an accomplished and effective gentile (*gowy 'atsuwm*). I ('any), Yahowah (*YaHoWaH*), am prepared to accomplish this quickly (*chuwsh hy'*) at the proper time (*ba 'eth hy'*)." (*Yasha'yah* 60:22)

Throughout this prophetic narrative, Yahowah's focus has been on three subjects, Dowd, his people, Yisra'el, who go from bad to better, and the Nakar, who is the latter-day Zarowa' making this possible by bringing them together. It is both humbling and inspiring to know the success we will achieve and to understand how pleased Yahowah is with the result. And let's not forget *Yasha'yah* | Isaiah because it has been his words that have brought us to this place. At long last they are resonating with his people.

This journey through time, bringing us to the years immediately preceding Yahowah's return, continues with the fulfillment of the final *Yowbel*...

"The Spirit (*Ruwach*) of Yahowah (*Yahowah*) is upon me ('al 'any). For this reason (*ya'an*) Yahowah (*YaHoWaH*) has anointed and appointed (*mashach*) that which is associated with me ('eth 'any) for the purpose of bringing this proclamation and uplifting message (*la basar*) to the unpretentious and sincere who are ready to respond ('anaw).

He has sent me (*shalach*) to encourage (*chabash*) those whose judgment has suffered because their desires have been shattered and thinking has been

impaired (*la shabar leb*), to provide an invitation (*qara*) to be liberated, released from all obligations and emancipated (*darowr*) on behalf of those who are being controlled (*la shabah*), and to those who are obligated and bound, having sworn an oath of allegiance or who have joined in (*wa la 'asar*), providing a means to extricate oneself from being controlled (*paqach qowach*), (*Yasha'yah* 61:1) to issue an invitation (*la qara*) to the year (*shanah*) of Yahowah's (*YaHoWaH*) approval and acceptance, favor and reward (*ratsown*), also a summons to the day (*wa yowm*) of the vengeance and retribution (*naqam*) of our God (*la 'elohym 'anachnuw*), to comfort and console (*nacham*) all who grieve (*kol 'abel*), (*Yasha'yah* 61:2) to provide (*la sym*) for those who mourn (*'abel*) for Tsyown (*Tsyown*) to give to them (*la nathan la hem*) an honorable endowment which provides an opportunity to be lifted up (*pa'ar*) instead of (*tachath*) ashes as if insignificant (*'epher*), olive oil (*shemen*) resulting in gladness (*sasown*) in place of (*tachath*) mourning over the dead (*'ebel*), garments of adoration and laudable clothing (*ma'ateh tahlilah*) instead of (*tachath*) a dark and obscure, weakening and faltering (*kahah*) spirit (*ruwach*).

Then (*wa*) they will be invited and proclaimed as (*qara' la hem*) Leaders of the Flock who reveal the Doorway (*'ayil*) to being right and vindicated (*tsedeq*), the basis of which was established by (*mata'*) Yahowah (𐤆𐤃𐤕𐤁) to approach the honorable endowment which provides an opportunity to be lifted up (*la pa'ar*).” (*Yasha'yah* / *Isaiah* 61:3)

This is the final *qara'* | invitation in the Yowbel year of Yahowah's *ratsown* | approval and acceptance. It is the last chance to be liberated, redeemed, and return home.

𐤆𐤃𐤕𐤁

Understanding Yahowah's timing requires an appreciation of the *Yowbel*, not just in timing but also intent. For these insights, we must turn to *Qara' / Called Out / Leviticus*, to the heart of the *Towrah*. And what we discover is that, while *Qara' 23* was devoted to presenting the *Miqra'ey*, *Qara' 25* is focused almost entirely on the *Yowbel*. This should not be surprising because they are related topics, with both focused on our reconciliation.

As we have learned, the 23rd chapter of *Qara'* details the seasons and substance of the *Miqra'ey*, regaling us in the purpose and timing of Passover, UnYeasted Bread, and Firstborn Children in the spring, with the Feast of Seven Shabats occurring in the summer, and Trumpets, Reconciliations, and Shelters celebrated in the fall. And it is the centerpiece of these, *Shabuw'ah*, among the Invitations to Meet with God, which serves as the annual model for the semi-centennial *Yowbel* celebrations. Although its purpose is foreshadowed by most all of the others – but particularly Chag Matsah and Taruw'ah, Kipurym and Sukah.

By way of a refresher, the Festival of *Shabuw'ah | Promise of Seven* is a day set apart for us to celebrate our relationship with Yahowah while capitalizing upon what He is offering. It is observed seven weeks after Bikuwrym which is 50 days after Chag Matsah. This timing in days is replicated in years when determining past or future *Yowbel*.

Shabuw'ah is an opportunity for enrichment and empowerment, of enlightenment and emancipation. It is the day the Covenant's benefits are allocated as God honors the promises He made to 'Abraham. It also marks the time the *Towrah* was revealed, with all Yisra'el assembled before Yahowah to listen to the voice of God. Similarly, *Shabuw'ah* is open to everyone, free and controlled, Jews and Gentiles, men and women, young and old, even the misguided and confused.

It is the only *Miqra'* where leavened bread is specifically sanctioned. Seven Shabats is a come-as-you-are party, designed to underscore the benefits of freedom – a release from debts and bondage. It is a time to promote Yahowah's Towrah Teaching to those who need it and to all who are willing to listen. Seven Sevens is God's way of preparing us to share His message and our way to thank Him for equipping us to enter His presence.

The teaching in *Qara' / Called Out / Leviticus 24* is all that separates Yahowah's guidance regarding the *Miqra'ey* in the 23rd chapter and the presentation of the *Yowbel* in the 25th chapter – suggesting that these things are related. And as we open the 25th chapter of *Qara' / Called Out / Leviticus*, we find Yahowah addressing a Sabbatical year for the benefit of the land, the people, and their relationship. It begins...

“Yahowah conveyed the word (*wa dabar Yahowah*) to Moseh on Mount Syny (*'el Mosheh ba Har Syny*) to say (*la 'amar*), (*Qara' 25:1*) ‘Speak to the Children of Yisra’el (*dabar 'el ben Yisra'el*) and say to them (*wa 'amar 'el hem*), “When you enter into the Land (*ky bow' 'el ha 'erets*) which, for the benefit of the relationship (*'asher*), I am giving to you (*'any nathan la 'atem*), even the land shall observe the Shabat (*wa shabat ha 'erets*), a Shabat unto Yahowah (*Shabat la Yahowah*). (*Qara' 25:2*)

Six years (*shesh shanah*) you can sow (*zera'*) your field (*sadeh 'atah*), and for six years (*wa shesh shanah*) you can prune your vines (*zamar kerem 'atah*), gathering in the fruit of its harvest (*wa 'asaph 'eth tabuw'ah hy'*). (*Qara' 25:3*)

However (*wa*), in the seventh year (*ba ha shanah ha shaby'iy*) there will be a Shabat, existing as a Shabatown (*Shabat Shabatown hayah*) for the Land (*la ha 'erets*) – a

Shabat to approach and draw near Yahowah (*Shabat la Yahowah*).

You should not sow (*lo' zera'*) **your field** (*sadeh 'atah*) **nor should you prune your vines** (*wa kerem 'atah lo' zamar*). (*Qara'* 25:4)

The Shabat of the Land will exist (*wa hayah Shabat ha 'erets*) **for you** (*la 'atem*) **as a source of food on your behalf** (*la 'aklah la 'atah*), **as well as your male and female employees** (*wa la 'ebed 'atah wa la 'amah 'atah*), **your contract workers and seasonal help** (*wa la sakyr 'atah*) **and even for those who are temporarily residing with you as guests** (*wa la towshab 'atah ha guwr 'im 'atah*). (*Qara'* 25:6)

This includes (*wa la*) **your herds and flocks** (*bahemah 'atah*) **and the other animals** (*wa la ha chayah*) **which are in your land** (*'asher ba 'erets 'atah*), **with all of its productivity** (*hayah kol tabuw'ah hy'*) **as food** (*la 'akal*).””” (*Qara'* / Called Out / Leviticus 25:7)

With the importance of the Shabat firmly entrenched in the minds of the people, we pick up the story of the *Yowbel* in the 8th verse of the 25th chapter of *Qara'* / Called Out / Leviticus...

“You should count (*wa saphar* – you should number and consider, quantify and record), **on your behalf** (*la 'atah* – for your benefit), **seven** (*sheba'* – the oath which fully satisfies) **Shabats** (*shabat* – celebration of the seventh day) **of years** (*shannah* – time of change and renewal), **seven sevens of years** (*sheba' shannah sheba'*), **as a foundational pattern of conduct** (*pa'am* – as a persistent means to guide your steps and base your understanding).

And (*wa*) **this shall be** (*hayah* – they should exist) **for you** (*la 'atah* – for your benefit) **time periods** (*yowm*) **of seven** (*sheba'* – the oath which fully satisfies) **Shabats** (*shabat* – occasions to celebrate the promise of the seventh

day) **of years** (*ha shanah* – time of change and renewal), **forty-nine years** (*tesha' 'araba' shanah* – to be observant and squared away).” (*Qara' / Called Out / Leviticus 25:8*)

Yahowah’s *Yowbel* would reflect His pattern, encapsulating the promise of seven with His *Shabat*. And the timing would not be random. We are to number and record seven sevens of years. This pattern would be foundational to our conduct of life, providing the steps to understanding.

“**And** (*wa*) **you should extend** (*'abar* – you should in recognition of Passover, pass your breath through) **a Showphar | ram’s-horn trumpet** (*showphar* – a pleasing and beautiful, bright and glistening horn to announce an essential message; from *shaphar* – that which is pleasing, shining beautifully and brightly; that which is good and acceptable), **sounding a blast which signals a warning and shouts for joy, providing notice of the doorway to healing** (*taruw'ah* – blowing the ram’s horn to sound an alarm and gain people’s attention, shouting for joyful acclaim, serving as the title of the fifth of seven Mow’ed – *Taruw'ah*; a compound of *tara'* – giving the gift of healing and *ruwa'* – announcing triumphant news) **on the tenth of the month** (*ba ha 'asowr la ha chodesh*) **of the seventh month** (*ba ha chodesh ha shaby'iy*), **on the** (*ba ha*) **Day of Reconciliations** (*Yowm Kipurym* – time of the merciful pardon and forgiveness, from *kaphar* – to atone, cover over, purge, and reconcile).

You shall continue to extend (*'abar* – you should pass your breath through in association with Pesach (hifil imperfect)) **a Showphar** (*showphar* – a ram’s-horn trumpet to signal an announcement) **all throughout your realm** (*ba kol 'erets 'atem* – everywhere in your Land).” (*Qara' / Called Out / Leviticus 25:9*)

'Abar is a bit of a puzzle in this passage. Most all English translations render it “sound,” but there is nothing

related to an audible noise in the word. ‘*Abar* is frequently used to convey the idea of “passing or crossing over something,” which is why it is associated with Passover. It is only when we consider ‘*abar*’s fourth connotation that we find “to extend.” However, extending and blowing a Showphar is only a horn making a racket if you don’t understand why the trumpet is being extended and miss its connection with Passover.

Throughout the Tanakh, the *Showphar* was used to signal and herald the arrival of important events, times, or people. The trumpet played a vital part in calling attention to Yahowah’s appointed *Miqra’ey*. So, by using it in connection with the *Yowbel*, we are encouraged to ponder the relationship between the *Yowbel* and *Miqra’ey* – particularly Pesach (prolonging life) and then Shabuw’ah (being empowered and enlightened), followed by Taruw’ah (announcing the message) and Kipurym (providing reconciliation) in the seventh month. And indeed, *shaba’* | the promise of seven and *Shabat* | the seventh day are concepts indelibly woven into the fabric of the *Yowbel*.

While determining the etymological basis for *Yowbel* is fraught with challenges, its association with the *Showphar*, comprised of a ram’s horn, is certain. Not only are Yahowah’s preferred titles – ‘*el* | God | ֵל and ‘*ab* | Father | אב – written using the depiction of a ram | ב, but there is also the connection with the *Pesach* ‘*Ayil* | Passover Lamb.

Reinforcing this point, as Yasha’yah was describing the days preceding Yahowah’s return, he wrote: **“Choose to call out a summons and proclamation, reading this aloud during the announcement while issuing an invitation to be called out, choosing to recite what is written about the meetings (*qara*’). Do not spare your throat or hold back in your speech (*ba garon* ‘*al hasak*). Lift up (*ruwm*) your voice (*qowl* ‘*atah*) as if it were a**

***Showphar* | Trumpet comprised of the ram's horn (*ka ha Showphar*). Choose to boldly announce this report openly and publicly in a straightforward fashion, conspicuously informing by choosing to convey this warning (*wa nagad*) to My people (*la 'am 'any*), to the House of Ya'aqob, to the Family of Yisra'el (*wa la beyth Ya'aqob*): they are in religious rebellion and political revolt, defiant and indignant (*pesha' hem*), and they are wrong, having missed the way, they are forfeiting their opportunity by having gone astray (*chata'ach hem*)." (*Yasha'yah* / Isaiah 58:1)**

While the timing of the *Yowbel* is predicated upon the pattern established by the Invitation to be Called Out and to Meet of Seven Shabats, this statement suggests that its purpose is related to the Day of Reconciliations. This is interesting for a variety of reasons, not the least of which is that *Yowm Kipurym* demarks the day Yahowah will return – an event worthy of extending a *Showphar*. It is also the day when all outstanding issues are resolved so that the Covenant is restored with Yisra'el – which is why it is “*ratsown shanah* – an acceptable and favored time of renewal.”

Yowm Kipurym is celebrated on the tenth day of the seventh month, which is when we were instructed to extend the *Showphar*. There are a number of ways to explain the advance warning. First, Yahowah may be reminding Yisra'el of the time He spoke to them about His *Towrah* – where they were given notice to get cleaned up and prepared. Second, the *Yowbel* is predicated upon seven sevens, as this statement in *Qara'* clearly indicates, so it is only natural to herald its message in the seventh month. And third, with this announcement referencing *Taruw'ah* and then occurring on *Kipurym*, its purpose is flavored by both *Mow'ed*.

In affirmation, *Taruw'ah* and *Kipurym* were both scribed in *Qara'* 25:9 – sandwiched between the two

references to the extension of the Showphar. Therefore, we should see this as signaling a warning and shouts for joy, providing notice that the Day of Reconciliations is the final opportunity to restore our relationship with Yahowah. Share the news.

“Therefore (*wa*), **you should set apart** (*qodesh* – you should choose to dedicate and keep special, and thus uncommon) **that which is associated with the 50th year** (*‘eth shanah ha chamishshym*).

Then (*wa*) **you should announce an invitation** (*qara*’ – you should call out a summons for a meeting, welcoming everyone, reading and reciting a proclamation to be called out (qal perfect)) **to freedom and liberty** (*darowr* – to a release from servitude and debts, swift and absolute emancipation) **throughout the Land and on Earth** (*ba ha ‘erets* – within the material realm).

On behalf of every inhabitant (*la kol ha yashab* – for all who live), **it** (*hy*’) **shall always be** (*hayah* – shall continuously and genuinely exist as (qal imperfect)) **a Yowbel | Yahowah as Father and God** (*ha Yowbel* – Yahowah’s signal, the sounding of the trumpet comprised of a ram’s horn, symbolizing the power, influence, breath, and message of Yah while denoting the 50-year intervals of time between redemptive occasions; a compound of *Yahowah*, *‘ab* | Father, *ba* | by, and *‘el* | God – meaning Yahowah, our Father, is God and akin to *Yowb* | With Yah and *Yow’el* | Yahowah is God) **for you** (*la ‘atem*).

Then (*wa*) **you should return** (*shuwb* – you should choose to restore (qal perfect)) **each individual** (*‘iysh* – a person) **to his property and possessions** (*‘el ‘achuzah huw*’ – to his own land and inheritance), **and also** (*wa*) **you should return** (*shuwb* – you should restore (qal imperfect)) **a person** (*‘iysh* – an individual) **to his extended family and people** (*‘el mishpachah huw*’ – to his

tribe, clan, race, country, and nation).” (*Qara* / Called Out / Leviticus 25:10)

Therefore, Yahowah is issuing an invitation every fifty years, announced with a Showphar during Kipurym, to benefit from a very important and special time for us to be liberated from man’s oppressive schemes and free to camp out with our Father and God. Not only is every person’s property to be returned to him, but he must also be free to go home and live with his family. This is the first mention of a nationwide edict on freeing slaves – 3,200 years prior to America’s Emancipation Proclamation.

To put this into perspective, from the outset of recorded history and the emergence of the first tribal systems and then budding civilizations, and continuing with the Assyrians, Babylonians, Egyptians, Hittites, Carthaginians, Greeks, Spartans, and Romans, the world’s economies were slave and caste driven. Wars were fought, invasions were conducted to capture land and people, both of which were considered property. The enslavement of people and the confiscation of property, while still commonplace today, remained pervasive for the first 5,800 years of recorded history, only beginning to ebb in the past two centuries. And for most of that time, the Towrah was unique in providing for their emancipation.

This was not an afterthought or just a kind gesture. It is central to Yahowah’s nature and intent. The First Statement He etched on the First of the Two Tablets presents His name and announces His role as liberator. The first of five conditions to benefit from the Covenant is our liberation from man’s oppressive religious and political schemes. And it is during Chag Matsah, Yahowah’s initial celebration each year, that we are freed from the stench and stigma of such things. Even Yahowah’s most dramatic interaction with humankind occurred as a liberator from Mitsraym.

“This (*hy*) Yowbel | Yahowah as Father and God (*ha Yowbel* – signal from Yah, the sounding of the trumpet comprised of a ram’s horn, symbolizing the power, influence, breath, and message of Yah; a compound of *Yahowah*, ‘*ab* | Father, and ‘*el* | God) **year** (*shanah* – annual time of renewal), **the 50th year** (*chamishym shanah*), **is for you** (*hayah la ‘atem* – exists for you to approach and draw near (qal imperfect)).

You should not sow seeds (*lo’ zara’* – you should not plant crops (qal imperfect)), **nor should you reap that which grows on its own** (*wa lo’ qatsar ‘eth saphyach hy’* – you should not harvest volunteer plants (qal imperfect)).

And (*wa*) you should not gather fruit (*lo’ batsar* – you should not cut or harvest grapes) **from unpruned and untended vines** (*‘eth nazyr hy’*).” (*Qara’* / Called Out / Leviticus 25:11)

Not only would slaves be emancipated during the Yowbel, but those who work the land would be freed from planting the harvest while the land itself would be unburdened. Free, indeed.

There may be more to this instruction than initially meets the eye. With *lo’ zara’*, we could also be asked “not to scatter our children,” in effect, separating them from growing as part of God’s Family. With *lo’ qatsar*, the message could be that we should “not shorten a life, cutting it off shy of the intended duration.” Then since *saphyach* represents that which “grows wild on its own,” we might see this as being apart from God’s Towrah guidance. Even with *lo’ batsar*, the encouragement may be to avoid “cutting clusters of ripened fruit from the vine” which is Yisra’el. After all, those who are *batsar* are “brought down from a high status to a lower one” – something Yah wants us to avoid. And finally, a *nazyr*, as an “untended vine,” lies outside of God’s care, His protection and nurturing.

Then we are reminded...

“This is because (*ky hy*) the Set-Apart (*qodesh* – separating and special) *Yowbel* | **Yahowah as Father and God (*ha Yowbel* – signal from Yah, the sounding of the trumpet comprised of a ram’s horn, symbolizing the power, influence, breath, and message of Yah; a compound of *Yahowah*, ‘*ab* | Father, and ‘*el* | God) **exists for you to approach and draw near** (*hayah la ‘atem* – annual time of renewal).**

From (*min* – out of) the open field (*sadeh* – expanse of land and countryside), you shall eat (‘*akal* – you should be nourished) **what it produces** (‘*eth tabuw’ah hy*’ – its productivity and yield; from *bow’* – what comes from it).” (*Qara’* / Called Out / Leviticus 25:12)

In other words, God is going to provide for us.

“In this, the year of the Yowbel (*ba shanah ha Yowbel ha ze’th*), mankind (‘*iysh*) should return, be restored, and come back home (*shuwv*) to His land and as His possession to receive His inheritance (‘*el ‘achuzah huw’*).” (*Qara’* / Called Out / Leviticus 25:13)

Our return to Yahowah is predicated upon redemption, Dowd paying the price to ransom us. This restoration of spiritual relations will be manifest for Yisra’el on Kipurym during the Yowbel year of 6000 Yah so that the remnant of the people can camp out with God during Sukah. Therefore, let’s celebrate the fulfillment of the first four Mow’ed in 33 CE and look forward to the fulfillment of the final two in 2033 – years 4000 and 6000 Yah. Yisra’el was redeemed in 33 and will be restored in 2033.

God has dealt fairly with us, and He wants us to do the same with others. After all, He saved us from the worst of human religious and political oppression.

“And so, when (*wa ky*) you sell merchandise (*makar mimkar* – you market goods and services) to your associates, neighbors, or countrymen (*la ‘amyth ‘atah*),

or ('ow) you purchase something (*qanah* – you buy) **from the hand** (*min yad*) **of your associate, neighbor, or countryman** ('*amyth 'atah*), **do not mistreat or take advantage of** (*yanah* – you should never cheat or harm (hifil imperfect jussive)) **one another** ('*ysh 'eth 'ach huw*').” (*Qara'* / Called Out / Leviticus 25:14)

Treat one another fairly. Do not overcharge and do not underpay. Provide a quality product and market it appropriately. Tell the truth and follow through as promised.

Yah’s testimony is overtly supportive of personal freedom and individual accountability, and His strong preference is for limited governmental influence in our lives. As such, His positions favor free enterprise over socialism, communism, or fascism. However, since some are wont to ignore His advice and take advantage of others, every Yowbel, or fifty years, Yahowah wants indebtedness forgiven and property redistributed to prevent the few lording over the many, albeit not through confiscatory taxation as is all too common today.

“In accord with the number of years (*ba misphar shanah*) **after** ('*achar*) **the Yowbel** (*ha Yowbel*), **you can acquire things and pay for them** (*qanah*) **from your associates, neighbors, or countrymen** (*min 'eth 'amyth 'atah*) **according to an accounting of the number of years** (*ba misphar shanah* – an inventory of the time) **of yield, productivity, and resulting income** (*tabuw'ah* – of the value of what can be grown and revenue from the harvest) **resulting from the sale and exchange** (*la makar*).” (*Qara'* / Called Out / Leviticus 25:15)

This is a form of accrual-based accounting where the effect of the *Yowbel* is calculated in advance of an intended transaction. If there will be 45 years of use of the desired land or personal property before the next *Yowbel*, its value

is much greater than if there were only 5 years remaining prior to their return.

Yahowah chose this interval for a number of reasons, the most important of which is that 40 Yowbel would mark the time between redemptive events. Forty designates the completion of a period of testing and evaluation and with the Yowbel spanning 50 years, the interval between the fulfillment of these events would be 2,000 years. For example, ‘Adam and Chawah were expelled from the Garden in year 0 Yah (3968 BCE). The Covenant, which provides the way for us to be reincluded in God’s Family, was confirmed with ‘Abraham, Sarah, and Yitschaq in year 2000 Yah (1968 BCE). The first four Mow’ed were fulfilled in 33 CE or year 4000 Yah by Dowd and the Ruwach Qodesh. Forty Yowbel thereafter, in 2033, year 6000 Yah, Yahowah will return with His Son and our Messiah and King, Dowd, to fulfill the final two Miqra’ey. And speaking of the man who is central to God’s story, he lived in the exact center of this time.

The other reason for the 50-year interval between Yowbel is a bit more mundane and pragmatic. A person’s productive years spanned from 15 to 40 in ancient times, allowing a father to pass on what he achieved during his lifetime to his son, but for only one generation. And even today, with longer lifespans, a person is productive from 20 years old to 70, allowing him or her to facilitate a privileged start for sons and daughters, but nothing more.

In this way, there would be no limits to what a person could achieve so long as they were honest, but there would be no enduring stratification between rich and poor. The only exceptions would be through the two institutions Yahowah most opposed – religion and government.

The message of the *Yatsa’* | Exodus is that Yahowah freed His children from the oppressive nature of human religious, political, military, and economic schemes. The

last thing He wants is for His children, the victims of abuse, to victimize others. He instructed...

“So then (*wa*), you should never mistreat or take advantage of (*yanah* – you should never harm, suppress, or oppress (hifil imperfect)) any person (*‘iysh*) or his associate, neighbor, or countryman (*‘eth ‘amyth huw’*).

You should respect (*yare’* – you should value, even revere (qal perfect)) your God (*min ‘elohy ‘atah*) because, by contrast (*ky* – to make an important distinction), I Am (*‘any*) **Yahowah (*YaHoWaH* – our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration), your God (*‘elohym ‘atah*). (*Qara’* 25:17)**

In addition (*wa*), you should engage in and act upon (*‘asah* – you should attend to and capitalize upon (qal perfect)) My prescriptions for living (*‘eth chuqah ‘any* – My clearly communicated and written instructions on how to be cut into the relationship and be allocated a share).

Furthermore (*wa*), you should consistently observe (*shamar* – you should continually and closely examine and carefully consider (qal imperfect)) My method of exercising good judgment regarding the means to justly resolve disputes (*‘eth mishpat ‘any* – making an informed and reasoned decision regarding My plan to be just and fair).

When (*wa*) you do this (*‘asah ‘eth* – you engage in this way) with them (*‘eth hem*), then (*wa*) you will live, established and restored (*yashab* – you will dwell) upon the Land and Earth (*‘al ha ‘erets* – within the realm), with confidence based upon trust (*la batach* – securely by relying upon a trustworthy source).” (*Qara’* / Called Out / Leviticus 25:18)

The secret to a long life, to eternal life, is to know that Yahowah is God and to respect Him as such while acting

upon His prescriptions for living and observing His means to exercise good judgment and resolve disputes. Even the homeless man, the widow, and the orphan are rich beyond kings.

This is an especially interesting revelation because it explains who is working and who is not...

“And should you say (*wa ky ‘amar*), ‘What (*mah*) shall we eat (*‘akal*) in the seventh year (*ba ha shabyi’y shanah*) recognizing that (*hen*) we will not sow our seed nor harvest (*lo’ zarah wa lo’ ‘asaph*) our crop (*tabuw’ah ‘anachnuw*)?’ (*Qara’ 25:20*)

I will direct and orchestrate (*wa tsawah* – I will instruct, appoint, ordain, and assign) My blessings (*‘eth barakah ‘any* – My gifts of prosperity) for you in the sixth (*la ‘atem ba ha shanah ha shishy*) such that it will provide (*wa ‘asah* – it will produce) the yield (*‘eth ha tabuw’ah* – the productivity, crop, and harvest) of three years (*la shalows ha shanah*).” (*Qara’ / Called Out / Leviticus 25:21*)

This is so Yah. He isn’t asking us to believe Him, for us to hope that He will perform as promised. Instead, He has put His reputation on the line and said that He would perform in advance of our need – proving to us that He is dependable. Moreover, He has promised to exceed our expectations, creating a windfall – three years of productivity in the sixth year and a vacation in the seventh.

It is even prophetic, symbolic of what we are achieving in the waning hours of the sixth day estranged from the Garden in anticipation of celebrating the seventh day during our return.

Also telling, Yahowah isn’t asking us to do anything other than to place our trust in Him and rely upon Him. This is what happens when we observe and then act upon

the terms and conditions of the Covenant. Our reliance becomes the catalyst to Yah's blessings.

So now here's another interesting thought. Yahowah is saying that the land of Yisra'el, and perhaps even the entire Earth, are His. And this is because there are strangers who are alien to His Family just passing through, and who will not survive into the 7th millennium. Therefore, God's Family should not be deprived of our inheritance and those who are not part of God's plans will not have paid for something that will be taken from them.

There are four ways then to view this instruction that the Land shouldn't be permanently sold. The first, is that Yahowah would have preferred that it be leased for 50-year intervals, with ownership returning to Him, and thus the *Beyth* | Home | "Temple" Treasury, during the Yowbel.

The second is that those who are estranged from the Covenant have no eternal inheritance. Therefore, they cannot own what they cannot possess.

Third, as we return to the Garden of 'Eden, the concept of property ownership will be a thing of the past. The Covenant Family will inherit the planet, solar system, and entire universe. There is plenty to share.

And fourth, the Children of Yisra'el would spend most of the next 3,400 years running away from Yahowah and thus disinherited. And so, while the Land is God's to give, it belongs to the Covenant's children and not to political or religious aspirants.

"The Land (*wa ha 'erets* – the Earth) **shall not be sold or given up** (*lo' makar* – should not be surrendered and ownership shall not always be transferred for money or bequeathed upon death (nifal imperfect)) **permanently or into perpetuity** (*la tsamythuth* – completely, finally, or forever) **because** (*ky*) **the Land and Earth** (*ha 'erets* – the material world) **are Mine** (*la 'any*).

For as (ky) strangers (ger – aliens lacking inherited rights, unrelated foreigners) and (wa) temporary residents (towshab – those just passing through who quarrel and stir up trouble), you are with Me (‘atem ‘imad ‘any).” (Qara’ / Called Out / Leviticus 25:23)

Obviously, the fourth option prevails over the other three considering Yahowah’s explanation. His people have disinherited themselves. Fortunately, at least for a remnant, their status is about to change for the better.

“And (wa) in all the land (ba kol ‘erets) you possess (‘achuzah ‘atem – you have inherited and own), you will be offering (nathan – you will be giving and providing) restoration and redemption (ga’ulah) as you bestow this gift (nathan – you should entrust and ascribe) to the land (la ha ‘erets).” (Qara’ / Called Out / Leviticus 25:24)

On the surface, this is sound agricultural practice and land management. Fields have to sit fallow on occasion to recharge and be restored or else they are depleted of nutrients and crops fail. Beyond this, Yahowah is the *ga’ulah* | kinsman redeemer of Yahuwdaym and will soon be restoring not only Yisra’el but the entire Earth.

Yahowah continues to speak of *ga’ulah* | redemption and restoration in the context of the *Yowbel* throughout the remaining 25 verses, all of which are dedicated to the release of people, possessions, and burdens every 50th year, providing liberty and freedom for all. Under instructions from Yahowah, all slaves were to be freed so that they could return to their families. All land was to be restored to the original owner. All temporary obligations were resolved. Yisra’el was instructed to do this so that they would recognize and know their Redeemer.

Before we move on, please consider this review of Yahowah’s *Yowbel*...

“You should count, considering, numbering, and recording (*wa saphar*) on your behalf (*la ‘atah*), seven (*sheba’*) Shabats (*shabat*) of years (*shanah*), seven sevens of years (*sheba’ shanah sheba’*), as an enduring means to guide your steps and as foundational pattern to enhance understanding (*pa’am*).

And (*wa*) this shall be (*hayah*) for you (*la ‘atah*), time periods (*yowm*) of seven (*sheba’*) Shabats – occasions to celebrate the promise of the seven (*shabat*) years – a time of change and renewal (*ha shanah*) of forty-nine years to be observant and squared away (*tesha’ ‘araba’ shanah*). (*Qara’* 25:8)

And (*wa*) you should extend (*‘abar*) a Showphar | ram’s-horn trumpet – a pleasing and beautiful, bright and glistening horn to announce an essential message (*showphar*), sounding a blast which signals a warning and shouts for joy, providing notice of the doorway to healing in concert with Taruw’ah (*taruw’ah*) on the tenth of the month (*ba ha ‘asowr la ha chodesh*) of the seventh month (*ba ha chodesh ha shaby’iy*), on the (*ba ha*) Day of Reconciliations – time of the merciful pardon and forgiveness (*Yowm Kipurym*).

You shall continue to extend in recognition of Passover (*‘abar*), a Showphar (*showphar*) all throughout your realm (*ba kol ‘erets ‘atem*). (*Qara’* 25:9)

Therefore (*wa*), you should set apart as special and uncommon (*godesh*) that which is associated with the 50th year (*‘eth shanah ha chamishshym*). Then (*wa*) you should announce an invitation, calling out a summons for a meeting, welcoming everyone, reading and reciting a proclamation to be called out (*qara’* (qal perfect)) to freedom and liberty, a release from servitude and debts (*darowr*) throughout the Land and on Earth (*ba ha ‘erets*).

On behalf of every inhabitant and for all who live (*la kol ha yashab*), **it** (*hy'*) **shall continually be** (*hayah*) **a Yowbel** | **because Yahowah is Father and God** (*ha Yowbel*) **for you** (*la 'atem*).

Then (*wa*) **you should return and restore** (*shuwb*) **each individual** (*'iysh*) **to his property and possessions, to his own land and inheritance** (*'el 'achuzah huw'*), **and also** (*wa*) **you should return** (*shuwb*) **a person** (*'iysh*) **to his extended family and people** (*'el mishpachah huw'*). (*Qara' 25:10*)

This (*hy'*) **Yowbel** | **Yahowah as Father and God** (*ha Yowbel*) **year** (*shanah*), **the 50th year** (*chamishym shanah*), **is for you, existing for you to approach and draw near** (*hayah la 'atem*).

You should not sow seeds (*lo' zara'*), **nor should you reap that which grows on its own** (*wa lo' qatsar 'eth saphyach hy'*). **And** (*wa*) **you should not gather fruit** (*lo' batsar*) **from unpruned and untended vines** (*'eth nazyr hy'*). (*Qara' 25:11*)

This is because (*ky hy'*) **the Set-Apart** (*qodesh*) **Yowbel** | **Yahowah as Father and God** (*ha Yowbel*) **exists for you to approach and draw near** (*hayah la 'atem*). **From** (*min*) **the open field** (*sadeh*), **you shall eat** (*'akal*) **what it produces** (*'eth tabuw'ah hy'*). (*Qara' 25:12*)

In this, the year of the Yowbel (*ba shanah ha Yowbel ha ze'th*), **mankind** (*'iysh*) **should return, be restored, and come back home** (*shuwb*) **to His land and as His possession to receive His inheritance** (*'el 'achuzah huw'*). (*Qara' 25:13*)

And so, when (*wa ky*) **you sell merchandise, marketing goods and services** (*makar mimkar*) **to your associates, neighbors, or countrymen** (*la 'amyth 'atah*), **or** (*'ow*) **you purchase something** (*qanah*) **from the hand** (*min yad*) **of your associate, neighbor, or countryman**

(*'amyth 'atah*), **do not mistreat or take advantage of (*yanah*) one another (*'iysh 'eth 'ach huw'*). (*Qara' 25:14*)**

“In accord with the number of years (*ba misphar shanah*) after (*'achar*) the Yowbel (*ha Yowbel*), you can acquire things and pay for them (*qanah*) from your associates, neighbors, or countrymen (*min 'eth 'amyth 'atah*) according to an accounting of the number of years (*ba misphar shanah*) of yield, productivity, and resulting income (*tabuw'ah*) resulting from the sale and exchange (*la makar*). (*Qara' 25:15*)

So then (*wa*), you should never mistreat or take advantage of (*yanah*) any person (*'iysh*) or his associate, neighbor, or countryman (*'eth 'amyth huw'*).

You should respect (*yare'*) your God (*min 'elohy 'atah*) because, by contrast and to make an important distinction (*ky*), I Am (*'any*) Yahowah (*YaHoWaH*), your God (*'elohym 'atah*). (*Qara' 25:17*)

In addition (*wa*), you should engage in and act upon (*'asah*) My prescriptions for living (*'eth chuqah 'any*). Furthermore (*wa*), you should consistently observe (*shamar*) My method of exercising good judgment regarding the means to justly resolve disputes (*'eth mishpat 'any*).

When (*wa*) you do this (*'asah 'eth*) with them (*'eth hem*), then (*wa*) you will live, established and restored (*yashab*) upon the Land and Earth (*'al ha 'erets*), with confidence based upon trust (*la batach*). (*Qara' 25:18*)

And should you say (*wa ky 'amar*), ‘What (*mah*) shall we eat (*'akal*) in the seventh year (*ba ha shabyi'y shanah*) recognizing that (*hen*) we will not sow our seed nor harvest (*lo' zara' wa lo' 'asaph*) our crop (*tabuw'ah 'anachnuw*)?’ (*Qara' 25:20*)

I will direct and orchestrate (*wa tsawah*) My blessings (*'eth barakah 'any*) for you in the sixth (*la*

'atem ba ha shanah ha shishy) such that it will provide (wa 'asah) the yield ('eth ha tabuw'ah) of three years (la shalowsh ha shanah). (Qara' 25:21)

The Land, and even the Earth (wa ha 'erets), shall not be sold or given up (lo' makar) permanently or into perpetuity (la tsamythuth) because (ky) the Land and Earth (ha 'erets) are Mine (la 'any). For as (ky) strangers (ger) and (wa) temporary residents just passing through (towshab), you are with Me ('atem 'imad 'any). (Qara' 25:23)

The order of the day is freedom from bondage, debts, and the influence of others. In this way the Yowbel serves as an affirmation of the first condition of the Covenant. We must be unencumbered before entering Yahowah's presence – having walked away from the controlling influences of government and religion, the caste system and societal limitations.

✠✠✠✠

Dany'el | God's Judgment

It's About Time...

Desiring *beryth* | fellowship, but enduring *'azab* | separation, Yahowah was determined to bring His disinherited family back into a relationship with Him. To accomplish this, He needed to reaffirm the benefits of the *Beryth* | Covenant. While they were enabled by the fulfillment of the first four Mow'ed Miqra'ey – Pesach, Matsah, Bikuwrym, and Shabuw'ah – His people would remain woefully unaware of what would and now has occurred.

Yisra'el's collective ignorance is puzzling because Yahowah announced what He would accomplish in Yaruwshalaim on Mount Mowryah throughout the Towrah, Naby', wa Mizmowr. And by sending His Son to Dany'el, God provided them with the ability to ascertain the exact day the Messiah would enter Yaruwshalaim to fulfill Passover and Matsah en route to Bikuwrym. This affirmed that 40 Yowbel after the Covenant was confirmed with 'Abraham, God's Son would serve as the Passover Lamb.

Yahowah's solution to reconcile and restore His Covenant relationship was as ingenious as it was comprehensive. He accepted and then supported Dowd's request to save his people. His corporeal *basar* | body would serve as the Zarowa' while his incorporeal *nepesh* | consciousness would facilitate our perfection by depositing our guilt in She'owl. Then He had His Set-Apart Spirit

retrieve Dowd's soul to explain the purpose of Bikuwrym and God's *Bakowr* | Firstborn was brought back Home.

As a result, the Covenant's children have become immortal and perfected, redeemed from the corruption of religious and political institutions, prepared to enter Yah's Home as His children. Even better, with the Mow'ed He fulfilled in year 4000 Yah, we are emancipated and enlightened, enriched and empowered – uniquely capable of doing as God desires.

By serving as the perfect *Pesach 'Ayil*, Dowd opened the Door to Heaven, making us immortal. With Dowd's soul on his way to *She'owl*, the place of separation, on *Matsah*, all forms of religious fungus were expunged, making us appear perfect in God's eyes. Then on *Bikuwrym*, Dowd's soul and Yahowah's Spirit were reunited, providing a tangible demonstration of our potential for transformation from mere mortals to light in God's Covenant family.

So that we would not miss the significance of what Dowd would do for us, Yahowah inscribed within His Towrah, Prophets, and Psalms countless predictive prophecies pointing to the fulfillment of His promises. We have already reviewed many of these because the fulfillments of the Mow'ed are the most essential aspects of Yahowah's plan of reconciliation.

But first a surprising realization: the accounts Yahowah provides in His Towrah, Prophets, and Psalms of Dowd's participation in Passover, UnYeasted Bread, and Firstborn Children, followed by Seven Shabats are vastly more descriptive of what would eventually occur, more accurate and meaningful, than anything found in the New Testament. In fact, when we study the prophets including Dowd, himself, we are poised to discard the jaundiced hearsay anti-Semitism perpetrated in religious writings.

So, if you want to understand the who, what, where, when, why, and how of our redemption, the only way to know what genuinely occurred is to read about these events in the Towrah, Naby', wa Mizmowr.

One of the last books revealed was *Dany'el* | Daniel. And while he was more scallywag than prophet, since he was in the heart of the beast, Yahowah sent Dowd to explain how His people might extricate themselves from this religious and political monster. As a result, under the guise of *Gabry'el* | God's Most Capable and Courageous Man, the Messiah provides truly amazing and comprehensive insights relative to Yahowah's timing. This is particularly true with regard to the timeline presented in the 9th chapter – which we will unravel since it is universally misunderstood.

While a captive in the heart of the Beast, in the most corrupt place on Earth, in the birthplace of institutionalized religion, and its amalgamation with politics, militarism, and economics, in the very place Yahowah asked 'Abraham to leave before he would be allowed to participate in the Covenant, in *Babel* | Babylon, Yahowah's Son revealed a prediction that unlocks the mystery of time, ultimately pinpointing the very date that he would arrive in Yaruwshalaim to honor Yahowah's Towrah promises.

However, prior to Gabry'el's arrival, Dany'el demonstrates that he was not a prophet. His introductory statement is inaccurate. Darius I was the fourth king of Persia seventeen years after Belshazzar's death. He was the son of Hystaspes, the satrap of Bactria, and became the spear bearer of Cyrus's son Cambyses II. Xerxes was actually Darius I's son, not his father. Further, while Xerxes would rule Persia from 485 to 465 BCE, and had a son named Darius, he was murdered by Artabanus so that Xerxes' third son, Arses, could claim the throne, ruling as Artaxerxes beginning in 464 BCE.

In addition, Cyrus was a descendant of Maday, as was the interloping Magi, Gaumata, but not Darius. Therefore, with Daniel failing the Towrah's test of a prophet, as would Ezekiel after him, we must properly contend with the Babylonian Effect if we are to benefit from what follows...

“In the first year of (*ba shanah 'echad la*) Darius (*Daryawesh* – a Babylonian name implying that he was good), the son of (*ben*) Xerxes (*'Ahashwerowsh* – proclaiming that he was a hero among rulers), a descendant of (*min zera'* – from the seed of) Maday (*Maday* – a foreign name meaning Middle Land, encouraging us to *mah* – question whether it was *day* – sufficient in Hebrew), who (*'asher*) reigned as king over (*malak 'al malkuwth*) the Chaldeans (*Kasdym* – those who break the earth; a synonym for *Babel* | Babylon), (*Dany'el* 9:1) in the first year of his reign (*ba shanah 'echad la malak huw'*), I (*'any*), Dany'el (*Dany'el* – God Judges and Vindicates), by being perceptive and discriminating, came to understand (*byn* – through careful observation, separating fact from fiction, came to realize and comprehend by making reasonable connections) in (*ba*) the written scrolls (*ha sepher* – the inscribed books) that the number of years (*misphar ha shanah* – the written accounting of the times of renewal) which will transpire (*'asher hayah*) in the Word (*dabar*) of Yahowah (*Yahowah*) to (*'el*) the Prophet (*naby'*) Yirma'yah (*Yirma'yah* – Yah Uplifts) for the destruction (*la charbah* – for the depopulation) of Yaruwshalaim (*Yaruwshalaim* – the Source of Guidance regarding Reconciliation) to be fulfilled and completed (*la male'* – to be finished and satisfied) was seventy years (*shibi'ym shanah* – was based upon the promise of seven).” (*Dany'el* / My God Judges / Daniel 9:2)

Initially, I wanted to run from this and trash the book, but that would not have been the right call for two reasons. First, since many have been misled into believing that

Daniel was a prophet, we serve humanity's interests when we demonstrate that he was not – just as we have done with Ezekiel, Enoch, Esther, Job, and Jonah. The reason the Dabarym 18 test to expose and condemn false prophets exists is because God does not want anyone misled by them. And in this case, the obviously errant introduction to the 9th chapter wasn't our first clue that something was seriously amiss. The first six chapters of Daniel are incompatible with Yahowah's approach to religion and government and also errant historically.

Second, just because Daniel wasn't a prophet, does not mean that there is no prophecy in the book ascribed to him. As we discovered when writing volume one of *Babel*, Dany'el was visited by prophets, the most eloquent of whom was *Gabry'el* | God's Most Capable and Courageous Man – better known to us as ha Mashyach Dowd. And what he had to say about what he and his Father would accomplish was profound, prophetic, and powerful.

Before we get to this point in the chapter, however, let's address Daniel's errant introduction. Darius was never king of Babylon. This is a Persian name. Darius I (the Great) ruled over Persia for eight years. He was the third king following Cyrus the Great who founded the Achaemenid Empire – known today as Persia. And it was Cyrus who was the grandson of a Median king. He ruled from 550 to 530 BCE, conquering Babylon in 539 BCE.

On The Cyrus Cylinder, the king claims to have taken Babylon's King Nabonidus, who was Belshazzar's father, prisoner. And that means that Belshazzar was still ruling over Babylon as his father's coregent upon Cyrus' arrival. Therefore, Cyrus the Great is responsible for ending the reign of Belshazzar, not Darius as is erroneously stated in Daniel 6.

Cambyes II, Cyrus' son, would follow in his father's footsteps and rule from 530 to 522 BCE. While some say

it was an accident and others an assassination, Cambyses died en route to Persia to suppress a rebellion attributed to his brother, Bardiya, but actually led by a Median Magi named Gaumata.

The Magi's *coup d'état* faltered when seven Persian noblemen, including Darius, murdered the Gaumata. Thereafter, Darius won the ensuing horse race and became king of Persia in 522 BCE. It was an unexpected promotion for the son of a satrap and former spear bearer.

Xerxes I was Darius' son, not his father. He was king from 485 to 465 BCE. Unlike Cyrus, Xerxes was ruthless, particularly in his suppression of revolts in Egypt and Babylon before torching Athens.

Artaxerxes I followed. To earn the throne, he would have his elder brother, another Darius, killed. He ruled from 464 to 424 BCE. These facts were apparent to Yahowah's prophets and instrumental to what followed.

Also interesting, when we realize that Darius' father wasn't a king, and by referring to Xerxes as 'Achashweowsh, the Book of Esther is brought into question, and with it, the basis of Purim. And therefore, our commitment to intellectual integrity pays additional dividends.

Since Darius, Xerxes, and Cyrus are infamous, it is possible that reversing their relationship to one another was deliberate. It may be a way of telling us that we would have to reverse the order of Dany'el to understand it. Chapters 7, 8, and most of 9 are predictive of the rise of Judaism and Christianity, exemplified by the religiosity of Daniel throughout chapters 1 through 6.

Now as we enter the 9th chapter, with the exception of the historical reversal, Dany'el is conveying the rest of this message as I would, not as a prophet, but as one who studies them. Although, to be honest, he wasn't as

systematic or diligent which resulted in dramatically fewer insights.

Had Daniel discovered even one percent of what we have learned, he would have appreciated the common denominator which unlocks the mystery of time: – *shaba*’ | the promise of seven. There would be three 40-Yowbel epochs between ‘Adam’s expulsion from ‘Eden in year 0 Yah (3968 BCE) and our return to the Garden in year 6000 Yah (2033 CE), followed by a 1,000-year celebration of Sukah. The intervening dates in years 2000 and 4000 Yah, 1968 BCE and 33 CE, would be distinguished by the confirmation of the Covenant with ‘Abraham and Dowd’s commitment to delivering its prescribed benefits.

It is not as if any of this is hidden. The reason *Yahuwdym* | Jews were confined in Babylon was painstakingly portrayed in the 25th chapter of *Yirma’yah* | Jeremiah – which was written well in advance of their arrival. And therein, Yahowah plainly states how long they would remain...

“The Word (*ha dabar*) which, for the benefit of the relationship (*‘asher*), came to be present with (*hayah ‘al*) *Yirma’yah* | Yahowah Uplifts Me | Jeremiah (*Yirma’yah*) concerning all of the people (*‘al kol ‘am*) of *Yahuwdah* | Beloved of Yah | Judah (*Yahuwdah*)...during the first year (*ha shanah ha re’shown*) of *Nabuwkadne’ttsar* | Nebo Protects the Crown | Nebuchadnezzar (*la Nabuwkadne’ttsar*), king (*melek*) of *Babel* | Confounding Integration | Babylon (*Babel*). (*Yirma’yah* 25:1)

Beneficially, to show the way to get the most out of life (*‘asher*), *Yirma’yah* (*Yirma’yah*), the prophet (*ha naby*), spoke to (*dabar*) the entire family (*‘al kol ‘am*) of *Yahuwdah* (*Yahuwdah*) and to all of the inhabitants (*wa ‘el kol yashab*) of *Yaruwshalaim* | Source of Guidance on

Reconciliation | Jerusalem (Yaruwshalaim), saying (la 'amar), (Yirma'yah 25:2)

'From the thirteenth year (min shalowsh 'esreh shanah) of Yo'shyah | Yahowah Heals (Yo'shyah), son of 'Amown | Supportive (ben 'Amown), king of Yahuwdah (melek Yahuwdah), and to this day (wa 'ad ha yowm ha zeh), for twenty-three years (shalowsh wa 'esrym shanah), the Word (dabar) of Yahowah (Yahowah) has been with me (hayah la 'any). I have spoken (wa dabar) to you ('el 'atem) early on, repetitively, and persistently conveying the word (shakam wa dabar), but you have not listened (wa lo' shama'). (Yirma'yah 25:3)

Yahowah (Yahowah) has sent to you (wa shalach 'el 'atem) all of His associates, coworkers, and prophets ('el 'atem 'eth kol 'ebed huw' ha naby'), sending them from the beginning (shakam wa shalach), but you have not listened (wa lo' shama'), nor have you so much as extended your ear to hear (wa lo' natah 'eth 'ozen 'atem la shama') (Yirma'yah 25:4) them saying (la 'amar), "Of your own initiative, please return now (shuwb na'), each individual ('iysh) from going the wrong way (min derek huw' ha ra') and from your immoral and improper practices (wa min roa' 'atem).

Then you can choose to live and remain (wa yashab) upon the Land of 'Adam ('al ha 'adamah) which, to enjoy the benefits of the relationship ('asher), Yahowah (Yahowah) has given to you (nathan la 'atem) and to your fathers (wa la 'aby 'atem) of old (la min 'owlam) as a restoring witness forevermore (wa 'ad 'owlam). (Yirma'yah 25:5)

Therefore (wa), you should not continually chase after ('al halak 'achar) other gods ('elohym 'acher), serving them (la 'abad hem), neither bowing down and worshipping them nor speaking for them (la chawah la hem). Do not habitually provoke and grieve Me (wa lo'

ka'as 'eth 'any) with the product (ba ma'aseh) of your hands (yad 'atem). Then I will not distress you nor trouble you (wa lo'ra'a' la 'atem). (Yirma'yah 25:6)

And yet, you have not heard Me (wa lo' shama' 'el 'any),” declares (na'um) Yahowah (Yahowah), “so, therefore (la ma'an), you have provoked Me (ka'as 'any) with the work of your hands (ba ma'aseh yad 'atem), doing so to your own detriment, bringing misery upon yourselves (la ra' la 'atem).” (Yirma'yah 25:7)

“This entire Land (wa kol ha 'erets ha zo'th) will become (hayah) depopulated and deserted (la charbah), wasting away (la shamah). And because of what they have become (wa ha 'eleh 'eth), they will be reduced to servitude ('abad) by Gowy Melek Babel | the Gentile King of Confusion (gowy melek Babel) for seventy years (sheba' shanah).”” (Yirma'yah / Yahowah Lifts Me Up / Jeremiah 25:11)

Having failed as a prophet, the approach Dany'el took to understanding is actually much easier for us today. We have access to vastly superior tools, from interlinears and lexicons to dictionaries and internet searches. We also benefit from a much broader perspective, now aware of how many of these events played out in our distant past. And while the answer Dany'el sought was clearly articulated, we have a lot less to work out. For him, it was all yet to occur, while for us, only the events of the Last Days remain.

The information at Dany'el's disposal may have included Dowd's eyewitness accounts of the fulfillment of the first four Mow'ed, especially as they are presented in Mizmowr 22 and 88, as well as the marvelous portrayals of his return – as found in the 2nd and 89th Psalms. He could have used Howsha' and Shamuw'el as steppingstones, connecting the past with the future pursuant to Dowd and Yisra'el as we have done. And clearly, he should have been

a student of the Towrah, which would have enabled him to connect the dots between the initiation of the Miqra'ey and their fulfillments as chronicled in Yasha'yah as well as in the aforementioned Yirma'yah.

Also, by contemplating the genealogies presented in the Towrah, combined with the history of the Yisra'elite kings, it is possible to ascertain when the exit from 'Eden occurred, when 'Abraham and Yahowah affirmed the Beryth, the timing of the Yatsa', and when Dowd unified Yisra'el. From there, it is an easy extrapolation to years 4000 and 6000 Yah.

Using the information presented in this chapter by *Gabry'el* | God's Most Confident and Capable, Courageous and Combative Man, we can readily determine that the Pesach 'Ayil was scheduled to walk into Yaruwshalaim four days before Passover in year 4000 Yah, 33 CE. But that is just one step along the way. This also means that 2033 coincides with year 6000 Yah, the time of Yahowah's return with Dowd. So, all one has to do to know the exact moment these much-anticipated events will transpire is to consider the timing of *Pesach* and *Yowm Kipurym* within the framework of these Yowbel years.

Looking back in time to 33 CE, Passover was observed beginning at sunset, Thursday, April 3rd on the Julian calendar. The fulfillment of Matsah, Bikuwrym, and Shabuw'ah followed, all in year 4000 Yah. And with the intent of Taruw'ah being manifest before your eyes, we can be assured that Yahowah and Dowd will return on Yowm Kipurym – Sunday at sundown, 6:22 PM in Yaruwshalaim on the 2nd of October 2033 / year 6000 Yah. Five days later, we will celebrate the Millennial Shabat which will commence on a Shabat at sunset, Friday, October 7th, 2033.

If you are observant and contemplative, you can even subtract seven years from the culminating date of the Time of Trouble and know when the initial phase of this

anguishing period will transpire. So, as we approach the fall of 2026, you'll be ready and not surprised – although this is just the start of the birth pangs. Hard labor and painful contractions will commence beginning on Passover in 2030 – which is when the two Witnesses arrive.

It appears as if Dany'el wanted to know what issues could be resolved and what battles were worth fighting. To find the answers, he would have to listen to God in the most Godless place on Earth by reading His written Word. It is the same for us today in an equally hostile environment.

“I offered myself (*wa nathan 'eth paneh 'any* – I chose to give myself, placing my entire presence and persona (qal imperfect paragogic he cohortative)) **to my Lord, the God** (*'adon 'any ha 'elohym*), **to request** (*la baqash* – to search for and to secure, to be responsible in the procurement of information and in the diligence required to properly investigate) **either intervention and intercession through communication and contemplation or the desire to be set apart as discriminating** (*taphilah* – either mediation and reasoning developed through the proper assessment if from *phalah* – to intervene, meditate, and arbitrate, assess, reason, and contemplate, and *ta'ab* – to desire, or if from *palal* – to be set apart as special, unique, devoted, and uncommon) **while longing for a favorable outcome** (*wa tachanuwn* – desiring sympathy and compassion, mercy and kindness, longing to express genuine love; from *ta'ab* – to desire and *chanan* – forgiveness and empathy, loving and merciful generosity) **while abstaining from food in coarse common clothing** (*ba tsowm wa saq*) **and ashes** (*'epher* – as being insignificant and worthless).” (*Dany'el / My God is Judgmental / Daniel 9:3*)

By seizing upon the concluding portion of Dany'el's statement and removing it from its context, the religious will claim that God favored this man because he fasted. But what the statement actually conveys is that Daniel was

religious about his diet. It was a nail in his coffin, not a feather in his cap.

Also noteworthy, *taphilah* is the Hebrew word most often mistranslated as “prayer” – a concept that isn’t found in the *Towrah*. God never instructs anyone to pray to Him. Prayer, most assuredly, is not among the requirements for participation in the Covenant. Prayer is so irrelevant that there is no mention of it in the two tablets Yahowah carved with His own hand. God does not ask us to pray, and that is profound.

That said, as an exemplar of Rabbinic Judaism and Roman Christianity, Daniel was likely praying. Even worse, he was addressing God using Satan’s title, my Lord. It is as irritating as it is wrong. But it exists and is repeated to drive this point home – one Dowd will make on God’s behalf.

What Yahowah wants is for us to observe and then respond, listen and then speak. This also means that Paul’s “pray without ceasing” is in complete discord with Yahowah’s instructions, as are the morbidly attired Haredi bobbing their heads against the Western Wall. Further, the “sinner’s prayer” promoted by evangelicals as the basis of one’s salvation isn’t endorsed by God. There is no Divine mandate for beginning or ending a meeting or meal with prayer.

In this context, the traditional concept of prayer is awkward. Dany’el would not have “*baqash* – sought and requested, searched for or secured” permission to pray. He prayed so often that he was religious about it.

This is not to say that we should not talk to God. ‘Adam did, as did Noach, ‘Abraham, Moseh, and Dowd, as well as all of the prophets. But each of them listened to God first.

The second most commonly translated word for “prayer” is *palal* – a term used in this next statement. And while it is found eight times in the *Towrah*, on each occasion the act was initiated by men without direction or comment from God.

Beyond this, it is actually more likely that *taphilah* | to be discriminating regarding the benefit of being set apart is a compound of *ta’ab* | to desire and either *palah* | to be set apart as special and unique, distinct and devoted, distinguished and uncommon or *palah* – to intervene, meditate, and arbitrate, assess, reason, and contemplate. This known, *palal* | to think before intervening is the opening verb in the prophet’s next statement...

“So I chose to assess the situation and contemplate the implications because I sought a way to intervene that could be justified (*wa palal* – I wanted to develop the proper understanding of the agreement through open communication before requesting assistance and asking for help, meditating before deciding or adjudicating, wanting to make a sound argument and a proper declaration, cognizant of the circumstances and contingencies, all prior to intervening (hitpaal imperfect paragogic he cohortative – independently, of my own recognizance, wholly disassociated from any religious or political influence, consistently aware of the ongoing implications, I chose as a matter of great importance to appreciate how future events would unfold before making any presumptions)) **concerning and approaching** (*la* – on behalf of and to draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *’elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **my God** (*’elohym* *’any*).

And I expressed my appreciation, acknowledging my familiarity with the attributing influential factors associated with knowing (*yadah* – I was thankful for the opportunity to know; from *yada’* – to know, recognize,

acknowledge, and understand and *yad* – hand and influence).

I said (*wa ‘amar*), **‘I think that it is vital that You respond** (*‘ana’* – in response please provide an answer; from *na’* – please and *‘anah* – to reply and answer), **my Lord** (*‘adon ‘any* – my Pillar and Support), **the Almighty** (*ha ‘el*), **regarding the immensely important, especially intense, courageous, capable, and combative man** (*ha gadowl* – to the most significant contributor and greatly magnified individual with the capacity and fortitude to prevail), **who is respected and admired** (*wa ha yare’* – who is revered for his high status, authority and dignity) **for having closely examined and carefully considered** (*shamar* – for exploring and evaluating, observing and studying (qal participle)) **the Covenant** (*ha beryth* – the family-oriented relationship agreement), **and who demonstrates loyal love and devotion** (*wa ha chesed* – who shows affection for the relationship, granting favors, being kind, and providing benefits) **to those who appreciate and prefer him** (*la ‘achab huw’* – for those who love and adore him, like and desire him), **as well as for those who approach by observing** (*wa la shamar* – and for those who draw near by exploring and examining) **the instructive conditions pertaining to what he has offered and expects in return** (*mitswah huw’* – his authoritative directions and written instructions which comprise the precepts and terms of what he has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what he has commissioned).” (*Dany’el* / God is My Means to Judge / Daniel 9:4)

If we were to read this at face value, it appears delusional. Daniel, who was wholly unqualified, was in no position to play mediator between Yahowah and his

people. However, if we were to see this as Dany'el seeking a method whereby intervention would be possible, even justified, it is a proposition of an entirely different sort.

Should Daniel have ascertained prior to Gabry'el's appearance and subsequent revelation, that the *Gadowl* | Most Qualified, Competent, and Courageous Individual would work with Yahowah to restore the Covenant, then it would have been a brilliant deduction.

It took me 22 years of constant study and evaluation to arrive at this conclusion. If Daniel saw it as well, he would have been correct in his assessment of Dowd in that the Messiah's intervention was vital. Moreover, God's Son was uniquely observant of and devoted to the Family. Dowd is not only respected by Yahowah, he assuredly deserves our admiration. He exudes loyalty and love, so much so, he was named "Beloved." It is unquestionably true that those who come to appreciate what he accomplished by observing the conditions and benefits of the Covenant are welcomed by Yah.

And if frogs had wings, they could fly.

The fact remains, until this chapter, Dany'el had not mentioned Yahowah's name. He had consistently referred to God as "my Lord." He was alone in using the titles Myka'el and Gabry'el. He was overly preoccupied with his personal situation. And until this admission, where he read the answer, he had not been able to comprehend anything he had seen. His is the only book that was partially written in another language, in his case, Aramaic.

Nevertheless, when Daniel 7 through 12 are evaluated using the Dabarym tests for authenticity, they fail and prevail. And this means that while Daniel was not a prophet, he accurately conveyed the words they revealed to him. So, let's consider him a witness.

As for what follows, Dany'el's reporting was correct. This problem was pervasive and deliberate. However, he would have read this in Yirma'yah, Yasha'yah, Howsha', and throughout Dowd's Mizmowr...

“We have missed the way (*chata'* – we have erred and forfeited the opportunity) **and we are guilty of perverse corruptions and distortions** (*'awah* – of twisting and perverting). **We have violated the standard** (*wa rasa'* – we are especially evil, wicked, and unjust, immoral, unethical, inconsiderate, and invalid) **because** (*wa*) **we have rebelled** (*marad* – we have resisted and opposed this advice).

We have turned away from (*wa suwr min* – we have rejected and removed) **the terms and conditions of Your relationship agreement** (*mitswah 'atah* – what You are offering and expecting in return) **and also from** (*wa min*) **Your means to make informed and rational decisions regarding the way to justly resolve disputes** (*mishpat 'atah* – to exercise good judgment about You).” (*Dany'el / My God is Judgmental / Daniel 9:5*)

We..., indeed. Daniel was one of them – as corrupt and guilty. And that is the message conveyed throughout the first six chapters of this book and the lingering effect of the subsequent politicization of religion in Babylon.

Had he read Dowd's 119th *Mizmowr* | Psalm, Daniel would have known all of this. Throughout his lyrics, the Messiah drew our attention to the “*mitswah* – conditions and benefits of the relationship” and the “*mishpat* – means used to resolve disputes.” Although, it is apparent that had Dany'el been familiar with Gabry'el's song – he had not applied its message.

Not only do the *mitswah* lead to the *mishpat*, but there are also five conditions that must be accepted to receive the intended benefits – all of which Dowd described and then demonstrated. First, we must walk away from *Babel* | the

Confounding Integration of Politics and Religion. That is what “*chata’ awah* – missing the way as a result of corruptions and distortions” is communicating in this self-assessment. Dany’el had yet to take this vital step. He was still in *Babel* | Babylon.

Should someone protest and claim that God would not use a man whose beliefs, testimony, and deeds were opposed to Him, think again. He specifically said that He was using Nebuchadnezzar and that He anointed Cyrus to do as they have done – and both men have earned a trip to *She’owl* | Hell. Yahowah created evil, and He uses it as He must as a filter for freewill.

Second, relative to the *mitswah* and *mishpat* of *Beryth* participation, we must come to trust and rely upon Yahowah. This necessitates knowing Him and coming to understand what He is offering – both of which can only be achieved by observing His *Towrah* and listening to His *Naby’*.

Third, Yahowah asks us to walk to Him and become perfect. This process is facilitated by way of His *Mow’ed Migra’ey* – the seven-step path which begins with Dowd’s fulfillment of *Pesach* and ends with his *Kipurym* return so that we can *Sukah* together. This is the basis of the *mishpat*, which is how Father and Son resolved religious corruption.

Fourth, we are instructed to *shamar beryth*: to focus on the terms and conditions of the Covenant. Our participation is facilitated by closely examining and carefully considering the *Towrah* because it is the only place that these “*mitswah* – terms of the relationship” are delineated.

And fifth, as parents we are encouraged to circumcise our sons, showing our commitment to fulfill our most important mission in life. Our Heavenly Father wants us to raise our children to become His children.

Sadly, the religious seldom accept the *Towrah* | Teaching. They prefer the witness of men – whether through Talmuds or New Testaments. Echoing the sentiments of Yahowah and His prophets, Dany’el admits that he was also part of the problem...

“We have not listened to (*wa lo’ shama’ ‘el*) Your coworkers (*‘ebed ‘atah* – Your associates and servants), the prophets (*ha naby’*), who, to show the way to receive the benefits of the relationship (*‘asher*), communicated the Word (*dabar*) in Your name (*ba shem ‘atah*) to our leaders (*melek ‘anachnuw* – to our clerics and kings), to our societal, military, and economic elite (*sar ‘anachnuw* – to our highest-ranking rulers and their subordinates), to our forefathers (*‘ab ‘anachnuw*), and also to all (*wa ‘el kol*) the people (*‘am*) of the Land (*ha ‘erets* – of the region and Earth).” (*Dany’el / My God Judges, Condemns, and Vindicates / Daniel 9:6*)

While hopefully more astute, like Dany’el, I am a witness, not a prophet. As such, I am responsible for listening to Yahowah’s prophets and then applying what I learn by sharing their message. When Dany’el admits that he is among those who have not listened to Yahowah’s coworkers and prophets, then he is admitting that he was still among the lost rather than learned.

When we consider the wealth of prophetic material Yahowah has provided for us to consider, from Moseh to Mal’aky, God has done His part. By failing to capitalize, Jews have not done theirs. I realize that Christians, Muslims, and Progressives are similarly misled, but it isn’t the same. God did not cut His Covenant with them, liberate them, or address them through their prophets in their language, for one thousand years.

The path to God is as we have presented it...

“Approaching You (*la ‘atah*) are those who are right (*ha tsadaqah* – are those who are honest, trustworthy,

loyal, and correct, the upright and moral), **but for us** (*wa la 'anachnuw*) **is the presence of confusion and shame** (*bosheth ha paneh* – is personal humiliation).

It is the same to this day (*ka ha yowm ha zeh*) **for the people of Yahuwdah** (*la 'iysh Yahuwdah*) **and the inhabitants of Yaruwshalaim** (*wa la yashab Yaruwshalaim*), **even for all Yisra'el** (*wa la kol Yisra'el*), **those who are nearby** (*ha qarowb*) **and those who are far away** (*wa ha rachowq*) **in all of the places** (*ba kol ha 'erets*) **which You have scattered them** (*nadach hem sham*) **due to their disloyalty and their fraudulent claims** (*ba ma'al hem* – their treacherous propensity to lie, overstepping their bounds while acting like they were above it all).

This makes them untrustworthy and unreliable, as well as in violation of the agreement (*'asher ma'al*) **with You** (*ba 'atah*). (*Dany'el 9:7*)

Yahowah (Yahowah), on us (*la 'anachnuw*) **is the apparent presence** (*paneh* – the face and prevalence) **of confusion, humiliation, and shame as a result of our improper attitude** (*bosheth ha paneh*), **from our political and religious authorities** (*melek 'anachnuw* – clerics and kings) **to our leaders' representatives** (*wa la sar 'anachnuw* – our highest-ranking officials, authorized subordinates, and spokesmen), **as well as our forefathers** (*la 'ab 'anachnuw*), **because we have erred, missing the way** (*'asher chata'* – because we are guilty and bear the loss, having forfeited the benefits of the agreement) **to approach You** (*la 'atah*)." (*Dany'el / God Judges and Vindicates / Daniel 9:8*)

There were those who were right, but you'll notice that Dany'el did not count himself among them. Rather than being correct about Yahowah, he was among those who were confused. And with the natural tendency to read right

past this admission, it was repeated. Dany'el's attitude and approach to Yahowah were wrong.

Having read the prophets, beginning with Moseh, we know that this had been the case during the *Yatsa'* | Exodus and it has remained so, no matter the place or time. Yisra'el has been *ma'al* | disloyal. God's people developed a propensity for *ma'al* | fraudulent claims which would continue in Babylon and thereafter for another thousand years, permeating the Talmud.

This same level of confusion is inherent among Jews on the cusp of Yahowah's return. In Israeli politics, there is no separation between synagogue and state. Rabbis are overwhelmingly political and the political are often overtly religious. Of all of the things that have made Benjamin Netanyahu bad for Israel, his willingness to appease and bribe the Haredim for their political support is among the most devastating. That said, the more Progressive, Yair Lapid, may be worse for having endorsed the "Two-State Solution" and then bringing Israel to the brink of civil war.

By including those dwelling in Jerusalem and Israel in this condemnation, this statement was evidently intended to address today's inhabitants because Yaruwshalaim was depopulated by Babylon and Yisra'el by Assyria. Having suffered so many centuries of disloyalty and endured countless fraudulent claims, Yahowah naturally sees His people as untrustworthy and unreliable – even as disappointing and disgusting. This problem runs from the top down and includes the secular and the religious.

Dany'el's next point is true, even though his approach to it was less than desirable...

“According to (*la*) my Lord and Upright One (*'edown 'any* – my base, foundation, and pillar), **our God** (*'elohym 'anachmuw*), **the exceedingly merciful** (*ha rachamym* – the compassionate) **and forgiving** (*wa ha rachamym* – the one who pardons), **indeed (*ky*), we have**

rebelled (*marad* – we have engaged in premeditated opposition) **against Him** (*ba huw*’).” (*Dany’el* / My God is Judgmental / Daniel 9:9)

Consistent with the irritating repetition of “my Lord,” Dany’el has reconfirmed his rebellion. This title is in opposition to Yahowah’s nature and intent.

God has a plan to pardon His people, and He wants to forgive them. Unfortunately, the likes of those Dany’el represents have chosen to ignore, even reject, what Yahowah and Dowd have done. They have vehemently attacked the Passover Lamb, nullifying the benefit of his sacrifice. They do not even acknowledge Matsah, incorporating it into Passover as a missing ingredient. They are clueless regarding Bikuwrym and Shabuw’ah, and they have replaced Taruw’ah with a Babylonian holiday. Perhaps worst of all, they have inverted the purpose of Kipurym, making the Day of Reconciliations a time of affliction. It is as if they never want to see or hear Yahowah again.

Making matters worse, they have ignored their Ra’ah, Mashyach, and Zarowa’ – irritating God and traumatizing themselves to no end. Since Moseh, Yahowsha’, Shamuw’el, Dowd, Yasha’yah, Howsha’, Yirma’yah, ‘Elyah, Zakaryah, and Mal’aky, were inspired by God to condemn the Jewish religion, we would be wise to view Yahowah as decidedly anti-religious. While Yahowah is merciful and forgiving, He is also discriminating. And He will reject the religious for having rejected Him.

Yisra’el’s political, religious, economic, and military leaders, indeed the nation’s forefathers, bear the blame for this mass rebellion against God. They are the reason women and children suffer, and people are misguided. The very individuals Yisra’elite society has been indoctrinated into respecting, even revered as holy men devoted to God, are the most deserving of scorn and condemnation. The

most influential in the sight of men are the least worthy from Yahowah's perspective.

This is not my opinion, or even my interpretation but, instead, Yahowah's position. He etched it in stone so that we would be aware of it. In the Second of Three Statements written on the First of Two Tablets, Yahowah wrote...

“You should not continue to associate yourself with or engage on behalf of (*lo' 'asah la 'atah* – you should not make a practice of attending to or doing anything with, you should not act upon or involve yourself with, you should not profit from or celebrate) a religious image or object of worship (*pesel*), or any (*wa kol*) visual representation of something (*tamunah* – likeness, appearance, picture, drawing, painting, or form which depicts or resembles a substitution) which is in the heavens above (*'asher ba ha shamaym min ma'al*), which is on the earth below (*wa 'asher ba ha 'erets min tahath*), or which is in the waters (*wa 'asher ba ha maym*) beneath the land (*min tahath la ha 'erets*). (*Shemowth* 20:4)

You should not speak about them on your own initiative nor make a practice of bowing down and worshiping them (*lo' chawah la hem* – you should not continue to promote their message on your own accord or display their words because such uncoerced and ongoing verbal declarations and announcements will influence you by revealing your allegiance to them on an ongoing basis), and you shall not habitually serve them or compel anyone to be passionate about them (*wa lo' 'abad hem* – you should not submit to them or encourage anyone else to do so).

For, indeed (*ky*), I (*'anky*), Yahowah (*Yahowah*), your God (*'elohy 'atah*), am a fiercely protective, steadfastly loyal, and jealous God (*qana' 'el* – a God who is desirous of exclusivity in a devoted relationship, a God who is passionate and extremely defensive of those He

zealously loves), **actually counting and reckoning** (*paqad* – literally taking stock of and genuinely recording) **the perversity of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusions and depravity, the liability for unfaithfulness and wrongdoing) **of the fathers** (*'aby*) **upon the children** (*'al ben*) **concerning** (*'al*) **the third and the fourth generations** (*silesym wa 'al ribea*) **of those who shun Me because they dislike Me** (*sane* 'any). (*Shemowth* 20:5)

However (*wa*), **I will genuinely act and actually engage to literally prepare, perform, and produce** (*'asah* – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) **loyal and devoted love, unfailing mercy, unearned favor, and genuine kindness** (*chesed* – actual forgiveness, steadfast and ardent appreciation, a friendly and affectionate relationship, faithfulness and goodness) **on behalf of** (*la* – to enable the approach of) **thousands** (*'elephym*) **who move toward Me and love Me** (*la 'ahab 'any* – who form a close and affectionate, familial relationship with Me, coming to know and like Me, who come to prefer Me and find an association with Me desirable) **and also** (*wa* – in addition) **who approach Me by closely examining and carefully considering** (*la shamar*) **My instructions pursuant to what I am offering and My conditions regarding what I am expecting** (*mitswah 'any* – the stipulations which uphold My relationship agreement and mutually binding contract).” (*Shemowth / Names / Exodus* 20:6)

Yahowah has asked us not to be religious. God is opposed to religious imagery, critical of religious behavior, and antagonistic toward religious services. He is intolerant of the promotion of any message associated with any god by any other name (and that would include Allah, Jehovah,

the Lord, Adoni, HaShem, the Eternal One, and Jesus Christ). The reason is straightforward and simple: Yahowah is committed to developing a loving and monogamous relationship with us. It is something He is passionate about which is why He is personally involved in His people's reconciliation.

Also relevant to what we just read, thousands among billions is only one in a million, culling the audience considerably for the Covenant. Based upon all we have read in the Towrah, Naby', wa Mizmowr, it is likely that only one in every thousand Jews living today will return to Yahowah, less than 15,000 among 15,000,000. Gowym will be even less receptive, with one in a million representing fewer than 10,000 among 8,000,000,000.

After having long denied the Messiah's fulfillment of Chag Matsah, since there will be some who return, it is apparent that Yowm Kipurym is Yahowah's gift to His people. It is the Mow'ed of second chances, another opportunity to reconcile their relationship.

The Day of Reconciliations is, therefore, Yahowah's attempt to apply the benefits of Chag Matsah to those who failed to capitalize – albeit with one major difference. Pesach and Matsah are sacrifices and, thus, enormously painful experiences for God's Son. Kipurym is a celebration, a time to enjoy the return of wayward sons and daughters.

Foremost among those not listening was the one speaking...

“In addition (wa), we have not listened to (lo' shama') Yahowah's (Yahowah – as directed in His towrah – teaching regarding His hayah – existence), our God's ('elohym 'anachnuw), voice (ba qowl) by having our steps guided by (la halak ba – walking in) His Towrah | Teaching and Instructions, His Guidance and Directions (Towrah huw'), which, to reveal the benefits

of the relationship (*‘asher* – to show the way to get the most out of life), **He provided** (*nathan* – He offered and gave as a gift) **in our presence** (*la paneh ‘anachnuw* – before us) **through the hand** (*ba yad*) **of His servants** (*‘ebed* – His associates and coworkers), **the prophets** (*ha naby’*).” (*Dany’el / My God Judges, Condemns, and Vindicates / Daniel 9:10*)

This is the reason Yahowah is so frustrated with Yisra’el and Yahuwdah. His *Towrah* | Guidance was revealed in their presence. His prophets were of their ethnicity and wrote in their language. God prioritized them over all others, speaking directly to them, for them, and with them about them.

Nothing has changed in 2,500 years. Most remain ignorant of Yahowah’s *Towrah* | Teaching and Guidance. Very few individuals are willing to listen to God – preferring, instead, to listen to the likes of Akiba, Paul, Maimonides, and Muhammad.

As for Dany’el, he held the answer in his hands. He had read it, but he was unable to apply its lessons. In this way, he continues to represent the Haredim – the masters of duplicitous delusion. And having searched Chabad and Christian websites for their explanations of the narratives throughout the first six chapters and the inversion of reality found in the opening statement of the 9th, they still venerate Dany’el’s religiosity. And that’s surprising since the four religious stalwarts I mentioned failed to present their own history accurately, and they could not foretell the future – universally failing the test of a prophet.

It is relevant to know that Yahowah’s *towrah* | teaching isn’t limited to the first five books which comprise His witness. His *towrah* | guidance permeates what He revealed through His *naby’* | prophets. Everything Yahowah revealed from *Bare’syth / Genesis* to *Mal’aky / Malachi* is both prophetic and contains God’s *towrah* |

instructions on how to live a fulfilling life. It all exists so that we might avail ourselves of His mercy and enjoy His love – so that we know how to become adopted into His Covenant Family.

Driving the point home, this remains true for Jews who overwhelmingly prefer their Babylonian Talmud. Their problem runs so deep, they not only lie by claiming it was first given by G-d along with the written Towrah, but they also actually refer to this book of rabbinical drool as Torah. Therefore, the witness reported...

“And all (*wa kol*) of Yisra’el (*Yisra’el* – Individuals who Strive Against and Oppose God) has passed over (*‘abar* – has arrogantly meddled, and with intense personal feelings acted upon unjustified opinions of themselves to repeal and transgress) Your Towrah | Teaching and Directions (*‘eth Towrah ‘atah* – source from which Your instruction and guidance flow) and have turned away (*wa suwr* – have continually, actually, and demonstrably removed themselves, rejecting and cutting off (qal infinitive)), refusing to listen (*la bilty shama’*) to the sound of Your voice (*ba qowl ‘atah*).

As a result (*wa*), the curse of Allah (*‘alah* – an incompetent and dishonest oath by which people are harmed when swearing to Allah) will be poured out (*nathak* – will be brought forth (qal imperfect)) upon us (*‘al ‘anachnuw*) in addition to (*wa*) the sworn promise (*ha shabuwa’* – the truthful and contractual oath associated with seven and the *shabat*) which (*‘asher*) was written (*kathab* – inscribed using letters and words) in the Towrah (*ba Towrah* – in the instructions and directions, teaching and guidance) of Moseh (*Mosheh* – one who draws out), the one working with (*‘ebed*) the Almighty (*ha ‘elohym*), because (*ky*) we have been wrong and have missed the way (*chata’* – we have erred and forfeited the opportunity) according to Him (*la huw’*).” (*Dany’el / My God Judges / Daniel 9:11*)

Throughout the prophets, the message is the same. They were inspired to warn Yisra'elites and Yahuwdym that they have brought a curse upon themselves and have estranged themselves from God because they prefer their jaundiced rhetoric to His teaching and guidance. With this assessment indisputable, why do so many Jews remain unaware that Yahowah hates their religion?

Amazingly, Dany'el has once again included himself among those who are going to be cursed. Why is it then that no one until now has been willing to believe him? Yes, I know, we all fall into the trap of using "we" when addressing some of the irresponsible things "we" humans have done. But when it is pointed out by one of Yahowah's diligent editors, I make the correction, setting those of us who listen to our God apart from those who do not.

'Abar foretells of rabbinic malfeasance because the religious have intensely and personally, passionately and arrogantly, meddled where they did not belong by projecting unjustified opinions which have served to repeal and transgress another's testimony. And in this regard, it is hard to miss that Dany'el was writing in *Babel* | Babylon about the horrid consequence of the Babylonian Talmud.

In the second half of this pronouncement, we are reminded that the Towrah does more than present the means to engage in a relationship with our Heavenly Father. It also delineates the consequence of ignoring God and choosing to be religious. Yisra'el has been forewarned, and so God's people are without excuse. Jews have brought this suffering upon themselves. It was not God's choice.

Should you think that it is unfair for God to consistently criticize Jews for not listening to Him when so many others have been worse, then consider this: there would be no Jews had Yahowah not rescued them. The descendants of 'Abraham would have died in Egypt, just as there were no survivors among the Philistines after they

were conquered and enslaved. They are His people. He ransomed and rescued them. And even before that, ‘Abraham would have been without an heir or inheritance without Yahowah’s intervention.

Moreover, Yahowah revealed Himself to Yisra’el, singling them out as the beneficiaries of His Covenant. And when Yahowah asked the Children of Yisra’el if they were in accord with what He had prescribed for them in the Towrah, they shouted out in unison, “We agree.”

Further, Judaism has done far more than just write Yahowah out of the religion. The religious have perverted the intent of His Towrah, corrupted His Beryth, and misrepresented His Miqra’ey, while misappropriating the meaning of the *mitswah* and *mishpat*. The words of the rabbis have come to take precedence over the word of God. Judaism is now so restrictive, with its religious laws, kosher rules, and shabat demands, Jews have encumbered themselves with the most burdensome of religions, almost as if they prefer being slaves.

Suffering and death should not be blamed on God. We have brought these things upon ourselves. It is a message which permeates the prophets from Moseh to Mal’aky...

“He confirmed (*wa quwm* – He took a stand to establish and substantiate) **with** (*’eth*) **the words He revealed** (*dabar huw’*), **and which He spoke against us** (*’asher dabar ’al ’anachnuw*), **in opposition to our judgment regarding our political and religious leaders** (*wa ’al shaphat ’anachnuw*), **who** (*’asher*) **have ruled over us** (*shaphat ’anachnuw* – which governed us and shaped our thinking), **to bring** (*la bow’*) **great** (*gadowl* – tremendous and unmitigated) **misery and suffering** (*ra’ah* – disaster and distress, wickedness and harm, calamity and misfortune) **upon us** (*’al ’anachnuw*) **which has not occurred** (*’asher lo’ ’asah*) **in any other place under** (*tachath*) **the whole of the heavens** (*kol ha shamaym*)

similar to what has and will occur (*ka 'asher 'asah*) **in Yaruwshalaim** (*ba Yaruwshalaim*).” (*Dany'el / God Judges / Daniel 9:12*)

No people have been offered as much. No people have suffered as much.

Driving this point home, the text reads, “He spoke against *us* in opposition to *our* judgment regarding *our* political and religious leaders.” It is long past time that God’s people accept Dany’el’s witness when he is correctly assessing the word of God.

“Consistent with what is written (*ka 'asher kathab*) **in the Towrah** (*ba Towrah* – source of teaching and instructions, directions and guidance) **of Moseh** (*Mosheh*), **all of this suffering and misfortune** (*kol 'eth ra'ah ha zo'th* – the entirety of this misery with so many negative consequences) **has and will continue to come upon us** (*bow' al 'anachnuw*). **And yet, we neither request nor seek** (*wa lo' chalah* – we have made no effort to acquire the favor of nor do we grieve over the loss of) **the presence of Yahowah, our God** (*'eth paneh Yahowah 'elohym 'anachnuw*).

We cannot return because we have not changed (*lo' shuwb* – without turning around we cannot be restored) **from** (*min*) **our depravity and corruptions** (*'aown / 'awon 'anachnuw* – the wickedness we have committed by twisting, bending, perverting, and distorting), **and that is because it affects our ability to be prudent and thus understand** (*wa la sakal* – forestalls the insights needed to succeed and prosper, capitalizing upon) **the breadth of Your support and verifications of Your reliability** (*ba 'emeth 'atah* – Your affirmations of what is correct and dependable).” (*Dany'el / God Judges / Daniel 9:13*)

This is Dany’el’s admission that he and his people still suffer from the Babylonian Effect – the politicization of religious depravity. Jews had estranged themselves. They

were enslaved and suffered as a consequence of ignoring the Towrah.

It is pretty basic: in His *Towrah*, Yahowah introduced Himself to humankind so that we would have the opportunity to know Him. He explained how we could enjoy a personal relationship with Him. His instructions were beneficial, His teaching was enlightening, His offer remains wonderful, His promises are trustworthy, and His plan is generous. By listening to His Guidance and following His Directions, we become His children and live in His Home. Through the Towrah we become immortal, perfected, adopted, empowered, and enriched. All we have to do is accept. It is easier than believing and more reliable too.

God does not require much in return. He asked us to get to know Him, to listen to Him, and to consider His directions. He encourages us to respect Him, embrace His name, and trust Him. All of which are beneficial for everyone involved.

But rather than listening and enjoying life in God's company in the Promised Land, the religious justify pain, even death, at the hands of men who have concealed and corrupted God's instructions – plastering over them. And even then, rather than turn away from those who have deceived them, most place their faith in the very men who have led them astray.

As a result, Yahowah's advice could not be entirely positive. As is the case with proper parenting, God not only told His children what would happen if they benefited from His advice, He told them what would occur if they didn't listen. They would suffer the consequences. Unfortunately, they would not learn from their mistakes.

Without His *Towrah's* | Guidance, His people would be separated from Him and, thus, be excluded from the Covenant and kept out of Heaven. And they would be like

the rest of humankind and endure misfortune and misery here on Earth. The corruption of His message would open the floodgates of confusion and despair...

“And so (wa), Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) was vigilant and He did not hesitate (shaqad – having paid attention He was prepared) to bring these difficult circumstances and consequences upon us (‘al ha ra’ah wa bow’ hy’ ‘al ‘anachnuw).

Obviously (ky – it is clear), Yahowah (Yahowah), our God (‘elohym ‘anachnuw), is right (tsadyq – is correct in His judgment, fair, just, and moral) in everything He does (‘al kol ma’aseh huw’ – in all He accomplishes and works on) as well as what He acts upon when engaging for the benefit of the relationship (‘asher ‘asah). Therefore, it is we who have not listened to Him speaking to us (wa lo’ shama’ ba qowl huw’).” (Dany’el / My God is Judgmental / Daniel 9:14)

Even in this Dany’el was modeling today’s rabbis. He was reading the words but not applying them. He knew that he was part of the problem but did not seem to appreciate that it was his religious and political indoctrination in Babylonian lore that had been the cause.

Nonetheless, this is an early example of tough love, of recognizing that sometimes we must allow our children to suffer the consequences of their choices. Often, it is the only way young people learn and grow. When we overcome, it is how we develop character and confidence.

There is a debilitating misconception that love is never hurtful or hateful. And yet, for love to be real, for it to be beneficial, the loving must not only disdain that which is contrary to the interests of those they love, they must allow

them to learn from the consequence of not being appropriately discriminating.

I have a friend whose son decided to be a woman. He had surgeons mutilate his body and psychiatrists play tricks with his mind such that his choice was seen as beneficial, when it is everything but healthy. He is now drugged and coddled. Unable to work, unable to live a productive life, he, or “she” as he would have others refer to him, now pretending to be her, cannot pay his/her rent, his/her psychiatrists, or pharmacist. So, mommy and daddy, rather than let him/her deal with the consequence of his/her poor decision, are precluding him/her from doing so with their “unconditional love.” They are wrong.

Yahowah was and remains right. Since his people decided religion is better for them than the Covenant relationship, they must be allowed to suffer the consequence of that choice. He could not rescue them from the Holocaust because they were no longer His but, instead, belonged to the rabbis. Had He intervened to preclude their suffering, the rabbis would have taken credit and justified the unjustifiable. So, while the opportunity to learn from their mistakes was forfeited, it was at least available and not misappropriated.

“And so then (*wa ‘atah*), wanting to provide the benefits of the relationship (*‘asher*), our God (*‘elohym ‘anachnuw*) descended to withdraw (*yatsa’* – brought out) your people (*‘eth ‘am ‘atah*) from the land of subjugation by religious and political tyrants (*min ‘erets Mitsraym* – from the crucibles of oppression) with a firm and unyielding, resolute and uncompromising hand (*ba yad chazaq* – with an unrelenting influence).

Since then (*wa*), you have made (*‘asah* – you have engaged and acted to create) a reputation for yourself (*la ‘atah shem*) which is similar to today (*ka ha yowm ha zeh*). We have been mistaken and have gone astray

(*chata'* – we have erred and forfeited the opportunity), **having condemned ourselves** (*rasha'* – and are guilty of being wrong).” (*Dany'el / My God Judges / Daniel 9:15*)

This is an interesting transition in pronouns in mid-sentence from first person, “our,” to second person, “your.” It is telling because it indicates that Dany'el didn't make the connection between Mitsraym and Babel. As proof of this, he claims that “you” have made a reputation for “yourselves,” excluding himself from their company. And yet, it was actually the reputation that he had made for himself that became the driving force of Daniel 1 through 6 and is still bleeding into these pages. Yes, we know that the Children of Yisra'el were often mistaken along the way, but the issue now is that the problem had grown worse, not better.

God did the right thing, removing His children from harm's way. But once liberated from religion, delivered from politics, and safely home, He let them go. And ever since, they have made a reputation for themselves. Having returned to religion, and having yearned to be political, they have not just gone astray – they have marched right back into a crucible of their own design. Judaism has condemned Jews.

“O my Lord and Upright One (*'edown 'any*), **in a manner consistent with all of what makes You worthy and right** (*ka kol tsadaqah 'atah* – according to Your righteousness and integrity, and by Your will to acquit and vindicate), **please turn away from and withhold** (*shuwb na'*) **Your frustration** (*'aph 'atah* – Your resentment and disappointment) **and Your extreme displeasure and antagonism** (*wa chemah 'atah* – Your righteous indignation) **toward Your city, Jerusalem** (*min 'iyra 'atah Yaruwshalaim*), **Your Set-Apart Mountain** (*har qodesh har*), **even** (*ky*) **toward our offenses** (*ba chete' 'anachnuw* – our propensity to be wrong and go astray) **and toward our guilt** (*wa ba cheta' 'anachnuw*), **in addition to the**

misdeeds and religious perversity (*wa ba 'awon*) **of our ancestors** (*'ab 'anachnuw*).

Yaruwshalaim | Jerusalem (*Yaruwshalaim*) **and Your people** (*wa 'am 'atah* – those who are related to You) **are dishonored and seen as contemptible** (*la cherphah* – are shameful and have become a disgrace) **among all who surround us** (*la kol sabyb 'anachnuw*).” (*Dany'el* / God Judges / Daniel 9:16)

Dany'el had this backward. Jews would have to discard their antagonism toward Yahowah before God could relinquish His against them. They had picked this ill-fated fight by being religious, and God could not and would not accept them as they were and remain.

Stop being dishonorable and contemptible and Yahowah will respond favorably. You do not need to ask Him. Instead, ask yourselves why you have continued to antagonize Him – and then stop doing it.

If we were to credit Daniel with foresight, he may have realized that the upcoming prophecy would give his people a second chance. It is the one we are pursuing on their behalf.

“This being so (*wa 'atah*), **our God** (*'elohym 'anachnuw*), **please choose to listen and be receptive** (*shama'* – let it be Your will to hear, being favorably inclined (qal imperative)) **to this plea for intercession and desire to be set apart as discriminating** (*'el taphilah* – either prayer for intervention or a longing to be distinct and different, uncommon and unique; from *ta'ab* – to desire and *palah* – being set apart as special) **made by Your servant** (*'ebed 'atah* – of Your coworker and associate), **along with his longing for mercy and compassion** (*wa 'el tachanuwn huw'* – his desire for kindness, favoritism, love, and generosity; from *ta'ab* – to desire and *chanan* – forgiveness and empathy, loving and merciful generosity), **for the light of Your presence to shine** (*wa 'owr paneh*

'atah) **upon Your Set-Apart people and place** (*'al miqdash 'atah* – over that which is distinctly different; from *my* – to consider the implications of *qadash* – to be set apart as special, separated from that which is common, prepared, dedicated, and devoted) **for the benefit of the deserted** (*la ma'an shamem* – for the destitute and devastated), **my Lord and Upright One** (*'edown 'any*).” (*Dany'el* / God Judges / Daniel 9:17)

God does not, and should not, listen to us – not until we have listened to Him. Daniel’s approach epitomizes religion, and it is wrong – as is referring to our *'ab* | Father as the *'adown* | lord.

The Hebrew lexicons which seek to define words based on their roots typically link *taphilah* with “*palal* – to intervene and intercede, to meditate and arbitrate.” By so doing, they can render *taphilah* as “prayer” – and that may have been the intent in this case. However, *taphilah* is more likely derived from “*phalah* – to be distinct, separated, and distinguished, set apart and uncommon.” *Phalah* also speaks of “being marked out as special,” even of “being discriminating.”

If there are none, there is no hope, but where there is one, there is the chance there will be two, then three, and more. This is movement in the right direction, and it begins where it must, with someone encouraging those listening to him to appreciate his desire to be distinctly different as a result of being discriminating. Our journey to Yahowah, which commenced on Taruw’ah in 2001, began the same way and has led to the same result. There were none before there was one. And as a result of one, there are now many.

Unfortunately, Daniel remains as perverted in his approach to Yahowah as he was with his inverted timeline at the beginning of this chapter. He is demonstrating why God despises religion.

“My God (*‘elohym ‘any*), **incline Your ear** (*natah ‘ozen ‘atah*) **and listen** (*wa shama*). **Open Your eyes** (*paqach ‘any ‘atah*) **and see** (*wa ra’ah*) **our ravaged and deserted places** (*shamem ‘anachnuw*) **and the city** (*wa ha ‘iy*) **which** (*‘asher*), **invite and call out** (*qara* – summons and proclaims) **in Your name** (*shem ‘atah ‘ah hy* – in Your proper and personal designation to her).

However (*ky*), **not upon our righteousness** (*‘al tsadaqah ‘anachnuw* – not on our merit) **because we would fail** (*naphal* – we are inferior and without standing). **Our plea for mercy** (*tachanuwn ‘anachnuw* – our desire for favoritism and kindness) **in Your presence** (*la paneh ‘atah* – upon Your appearance) **is indeed because of** (*ky ‘al*) **Your compassion** (*rachamym ‘atah* – Your love and devotion) **which is great** (*ha rab*).” (*Dany’el / My God Judges, Condemns, and Vindicates / Daniel 9:18*)

There was absolutely nothing Yahowah wanted to hear from this man other than for him to shut up. There was nothing Daniel could show Him that He wanted to see. Moreover, he was wrong. The opposite was true. Yisra’el was deserted because Jews did not invite Yahowah into their lives, did not welcome Him into their hearts, or even mention His name.

Mercy is afforded to those who are attuned to Yahowah’s testimony as documented in His Towrah, Naby’, wa Mizmowr. He guides those who do so through the Beryth and Miqra’ey Beyth. That is where we find His *chanan* and *racham*.

We are invited to be with God when we listen, and we are rejected when we choose to express our desires to Him instead. The religious have nothing to say which is going to impress God and a great deal that is sure to irritate Him.

There are times when I’m hesitant to translate a passage, and this is one of those occasions. The previous three times through this material, I ignored it, moving past

it to the next statement. I am uncomfortable with Dany’el’s incessant pleading and praise. Further, his use of ‘adony | my Lord is inappropriate and disturbing. Nonetheless, here is what he said next...

“My Lord (‘adony – my master), I want You to listen (shama’ – as an expression of my will, I choose for You to hear what I want to say (qal imperative paragogic he cohortative, energetic second-person masculine singular – I am emphatic and emotional in choosing for You to urgently listen)). My Lord (‘adony – my master), I am emphatic and emotional in my appeal for You to choose to remove the guilt and forgive (salach – it is my desire for You to want to pardon the wrongdoing (qal imperative paragogic he cohortative energetic)). My Lord (‘adony – my master), on my own initiative, I believe that it is imperative that You pay attention and become responsive (qashab – You need to choose to be alert and attentive to what I want (hifil imperative paragogic he cohortative energetic)) because it is necessary for You to act (wa ‘asah – You must engage (qal imperative)). Do not remain inactive, be hesitant, or delay (‘al ‘achar – do not linger, hesitate, or wait any longer by doing something different (piel imperfect jussive)) for Your own sake (la ma’an ‘atah – on Your account), O my God (‘elohym ‘any). Because indeed (ky), Your name (shem ‘atah) is called (qara’ – he is summoned and invited, proclaimed and welcomed, read and recited) over and above Your city (‘al ‘iyir ‘atah) and upon Your people (wa ‘al ‘am ‘atah).” (Dany’el / My God is Judgmental / Daniel 9:19)

We may both be witnesses, but we are not seeing things the same way. I have never and will never say something like this to Yahowah. So, at least I’m glad that it was written in the cohortative, thereby expressing Dany’el’s agenda and mindset, not anyone else’s, especially not Yahowah’s.

Begging for forgiveness is a complete waste of time. Why antagonize God by pleading with Him to provide what His Son has already established? Listen to Yahowah and act accordingly. He will do the rest.

For the most part, the previous 18 statements have been annoying. It simply serves as a confession, proving my assessment correct. Not a word of this, the entire 9th chapter of Dany'el up to this point, has been prophetic. While the scene is going to change, it will not be until the 24th verse that we will hear *Gabry'el* | God's Most Confident and Capable Man reveal what is going to occur.

Babel | Being with the Lord was a 70-year timeout for bad behavior. Serving as a harbinger of She'owl, we find affirmation of what life will be like for those who continue to reject Yahowah and His *Towrah* | Guidance.

For those of you who are reading these words and are contemplating your fate as we near the Time of Trouble, you can move in one of three directions: 1) Toward *Shamaym* | Heaven by accepting the conditions of the *Beryth* | Covenant relationship with Yah, which is possible for those who observe His *Towrah* | Teaching and attend His *Miqra'ey* | Invitations to be Called Out and Meet. 2) Go back to Babylon by remaining religious. Or 3) Go nowhere, opting to ignore the voices on both sides.

But what you cannot do – at least apart from being ignorant and irrational – is to claim that what follows somehow justifies the creation of a new religion at odds with the *Towrah* and in opposition to the very people God is trying to save.



The preceding portion of Dany'el was not couched in mystery, although it was doused in religion. It was not

conveyed using metaphors or symbols but, instead, religious verbiage. It was a confession, easily corroborated, because Dany'el was adlibbing what Moseh had written.

While Daniel's religiosity was irritating, his Towrah citations are important because, apart from this preamble, the following prophecy is universally misappropriated and misunderstood. There are two days being predicted and they both pertain to fulfilling the Miqra'ey – days which are meaningful when guided by the Towrah. But since with the Towrah and its Covenant there can be no quarter for religion, should a rabbi or priest ascertain the timing, they would lose their faith in the process.

This compound prophecy was conveyed by Dowd in the guise of *Gabry'el* | God's Most Competent and Courageous Man in 538 BCE – 570 years prior to its fulfillment in 33 CE and 2,570 years before he would engage to honor his portion of what he proclaimed in year 6000 Yah in 2033. The timeline for God's redemptive plan hinges upon what the Messiah accomplished on Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven in Year 4000 Yah to enable Kipurym and Sukah forty Yowbel thereafter.

“Then (*wa*) while I was continually communicating and conversing (*'owd 'any dabar* – when I was speaking well beyond normal expectations) **and pondering questions and contemplating their answers** (*wa palal* – making inquiries regarding the justification to persuade, seeking intervention, arbitration, and intercession, and also thinking about and foreseeing future contingencies and events) **and (*wa*) expressing my gratitude over casting aside** (*yadah* – my appreciation and thankfulness for being able to admit and toss away) **my pardonable offenses for having missed the way** (*chata'ah 'any* – the consequence and punishment for me having gone astray, my iniquity and guilt associated with me wandering away from the right path) **and the consequence of my people, Yisra'el, going**

astray (*wa chata'ah 'am 'any Yisra'el* – in addition to the wrongful nature of my lost family, those who strive against and struggle with God), **presenting** (*naphal* – settling upon, offering, and letting go of) **my earnest request for favor and mercy** (*tachinah* – my petition and plea for kind, generous, and favorable treatment) **to approach the presence of** (*la paneh* – to come face-to-face with) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **my God** (*'elohy*), **on** (*'al* – upon) **the set-apart** (*qodesh* – separating, consecrating, preparing, dedicating, purifying and cleansing) **mountain** (*har*) **of my God** (*'elohy*),...” (*Dany'el* / God is My Means to Decide between Vindication and Condemnation / Daniel 9:20)

The words change but not the message and that is because Dany'el continually struggled with the realization that his role was to listen to what the prophets conveyed and then speak about it. But at least, this was better. There were no “my Lords” and no demands. And on the positive side, he spoke of searching for answers and of a desire to approach Yahowah, knowing that he had missed the way. Unfortunately, begging for forgiveness was only making matters worse. He needed to stop requesting mercy and start walking along the path Yahowah had provided to receive it. It is there for the accepting, not requesting.

As we approach Dowd's appearance and a return to prophetic relevance, it becomes apparent that Dany'el wanted to benefit from what he was witnessing. Having lived a life foreshadowing the ill effects of the rabbis, he needed what God and His Messiah would be providing through Chag Matsah. If our reporter is in Heaven, it is proof positive that the Towrah can pardon the offense of having missed the way.

Having studied Yahowah's *Towrah* | Teaching, we know that the Zarowa's fulfillment of the *Miqra* of *Pesach*

opens the door to eternal life by resolving the consequence of religion which is death. And we realize that as a result of what the Messiah did for us during the *Miqra'* of *Matsah* the penalty associated with religious guilt, which is separation from God, is resolved because Dowd took it all to She'owl for us. *Bikuwrym* and *Shabuw'ah* are the result and benefit, enabling God's children to live in our Father's Home, as part of His Family, as He enriches and enlightens, emancipates and empowers us.

This known, had Dany'el been a prophet rather than a reporter, he would have been more confident. There is no reason to request what God has already offered. There is nothing to be gained by trying to negotiate with Him or plead one's case on a matter that has already been decided. The means to salvation have been decided upon, duly presented, and paid for by God's beloved Son, so Yahowah is not going to make a special accommodation for anyone.

Dany'el was struggling to leave Babylon – something God requires of us. This chapter in his life, when compared to the others, shows that he was trying, but there was still too much *babel* in him.

The dichotomy between Dany'el and the likes of Moseh and Dowd or Yirma'yah and Yasha'yah is enormous. His rhetoric is so divergent, it warrants full and constant disclosure. For example, we are encouraged to read the Towrah and Prophets, listen to what Yahowah has to say, think about it, and then share what we have learned. Dany'el was incessantly conveying his preferences – which were either irrelevant or inappropriate.

We ought not to place Yahowah on a pedestal because He is more comfortable interacting with us as our Father. We are encouraged to relate to God as our friend and as someone who we realize is committed to supporting what we are achieving together. He wants us to be successful. And the more He is able to empower and enable us so that

we become more like Him, the happier He is with the result.

I ask very little of God while Dany'el is constantly pleading for one thing and then another. I recognize that Yahowah is here to help, and I know that He wants us to understand so that we can more effectively share His message with His people. His prime objective is to reconcile the relationship with Yisra'el and to be merciful. There is no need to ask God to do what He is already committed to accomplishing. Moreover, Yahowah has told us exactly how we need to respond if we want to benefit. The first step in that direction is to be the antithesis of what we have witnessed thus far in this man.

Nonetheless, Daniel became the recipient of these prophecies because he was willing to read the revelations of the prophets and at least attempt to apply some of the lessons. He was also chosen because he could write, and because of where he was at the time. In all likelihood, there wasn't a better option. This was, however, enough for us to become beneficiaries. We have been offered a brief history of the world, the story of the succession of Beasts, and now we are about to witness the final solution to mankind's errant ways.

“While I was continuing to communicate (*wa 'owd 'any dabar*) with the intent of being distinct and different (*'el taphilah* – either praying or desirous of being set apart as discriminating and special; from *ta'ab* – to desire and *palah* – pleading to be set apart as special while thinking about the future, asking questions and contemplating the answers), then (*wa*) **Gabry'el | God's Most Confident and Capable, Courageous and Combative Man (*wa Gabry'el* – the Almighty's exceptionally proficient and powerful defender, an exemplar of character who confirms the truth; a compound of *'any* – I am a *geber* – particularly strong and resolute human being, a capable and authorized individual, an**

aggressive and confrontational person, a fighter, defender, and protector who prevails with 'el – Almighty God; from *gabar* – exceptionally proficient, absolutely assured, resolutely corroborative, tremendously powerful and great), **the individual** (*ha 'iysh* – the person and human being who is a champion, supporter, and defender), **whom, to reveal the proper path** (*'asher* – to show the benefits of the relationship), **I had seen** (*ra'ah* – I had witnessed, observed, perceived, inspected, and considered) **during the initial prophetic revelation** (*ba ha chazown ba ha tachilah* – in the earlier communication during the beginning vision of the future which I was able to see), **offering advice while preoccupied with the destruction of existing militaries** (*ya'aph ba ya'aph* – providing counsel and addressing the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles, from *ya'ats* – to offer advice and counsel regarding the purpose of the plan), **reached out to make contact with me** (*naga' 'el 'any* – extended himself to reach out to me) **around the time of the evening** (*ka 'eth 'ereb* – according to the right season of the year at sunset) **offering** (*minchah* – apportionment which is bestowed as a present or gift).” (*Dany'el* / My God is Judgmental / Daniel 9:21)

Thank God for Dowd. The conversation is looking up.

Previously in *Dany'el* 8:15 and 16, a *geber* | confident and confrontational man heralded the arrival of *Gabry'el* | God's Most Capable Person. The final Witness, whom *Dany'el* introduces as *Myka'el* | One Who is Truthful and Right About God at the beginning of the 12th chapter, *qara'* | summoned Dowd, knowing that he plays the starring role in this drama. Upon his arrival, and after encouraging *Dany'el* to start thinking, and to stand up and be accountable, the Messiah and King told the forlorn reporter to listen to his *Sar* | Representative and Herald, *Yada*, the one who will make this known so that you will understand.

Previously speaking to Dany’el about Yada (Daniel 8:19), Dowd said, **“As the final Witness to the eternal testimony regarding the restoring appointments of the Mow’ed, he will literally and without interruption convey the way to receive the benefits of the relationship, doing so in the distant future, during the last days, and on behalf of the indignant remnant.”**

Therefore, not only was Gabry’el correctly identified as an *‘iysh* | man, a human male, the identity of *‘el* | God’s *gibowr* is readily verified as Dowd from *Yasha’yah* / Isaiah 9 where, as a son, he was given to us. The Messiah is the lone individual who fits this title. And there is no better news than this, because apart from Yahowah, no one in Heaven or on Earth knew as much about the events he was going to address. He had predicted them, describing them in excruciating detail, as he, himself, would fulfill them. Moreover, with Dany’el failing to meet the standard of a prophet, Dowd was the most prolific of them – the gold standard.

In addition, Dowd, as the only man destined to live three lives spanning these eras, was the ideal prophet to provide the sweeping prophetic history of the world. And now, he was in *Babel* | Babylon, the birthplace of the Beast – the realm from which Satan would arise. Whether as a prophet or from his perch in Shamaym, he would witness Babylon become Persia and then watch as the Greeks prevailed over Babylon’s conquerors. The bestiality of Rome was no secret to him as he would experience their savage brutality when they whipped and then crucified him. Additionally, Dowd would have been familiar with his mortal enemy – the final Beast – the Roman Catholic Church – which grew out of Imperial Rome to obfuscate the heroic sacrifices he would make on behalf of his people, while persecuting them for centuries thereafter.

No one has been better at providing advice. And no one surpassed Dowd in the destruction of Yisra’el’s foes,

having never lost a battle. Further, Dowd's greatest gift to his people was offering to endure the long night in the darkness of She'owl during Matsah. As their redeemer, he was the foremost expert regarding what he would soon reveal.

The evidence is overwhelming that this *'iysh* | individual man, this *gibowr* of *'el* | competent and courageous combatant of God, was His Son, our Messiah and King *Dowd* | David. The alternative, that he was an archangel, is contrary to the evidence which has been provided as well as in conflict with God's previous and future interactions with humankind.

Now that *Gabry'el* | God's Most Competent Man, Dowd, has returned, we are told that he has been busy *ya'aph ba ya'aph* | offering advice while preoccupied with the destruction of existing militaries. Dowd has been providing counsel regarding the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles. Yisra'el's great defender is doing what he does best.

Dowd will be exceedingly valuable at this time. His first order of business will be to anoint the *Kaporeth* | Mercy Seat of the Ark of the Covenant so that Yahowah can reconcile His relationship with Yisra'el. Then he will go to war, defending Yahuwdym from those who have come to annihilate them. All the while, he will commence his role as our Shepherd and Counselor, Messiah and King.

The realization that the *Mashyach* | Messiah has been called away from these essential responsibilities during *Yowm Kipurym* to provide insights relative to his fulfillment of *Chag Matsah* as the *mashach* | anointed Messiah is poetic, prophetic, and profound. Considering the source of these insights, labeling "Jesus," the "Christ," rather than acknowledging Dowd, is short-sighted to the point of being blind. *Dowd* | David is the preeminent

Prophet and Counselor, Shepherd and Lamb, Messiah and Son of God, and even now Priest and King. He is the exemplar of the Covenant, the embodiment of Yisra'el, and the Zarowa' who fulfilled the Invitations to Meet with God.

Before we move on, there is no *ka 'eth 'ereb minchah* | evening offering prescribed in the Towrah. However, in his defense, there is an evening apportionment that is bestowed as a gift – *Chag Matsah* | the Feast of UnYeasted Bread, beginning with *Pesach* | Passover – which is celebrated at sundown. Addressing Passover in this instance is both relevant and helpful considering what follows.

God works through curious souls because He realizes that those who question everything find resolution. They not only grow in understanding but, also, in confidence. I suspect that Yahowah chose His final messenger with this in mind, recognizing His son's appreciation of how *yada'* would result in *byn*...

“So (*wa*) he made the connections to encourage understanding (*byn* – he pursued comprehension by being discriminating and perceptive to facilitate discernment through careful consideration). He spoke with me (*wa dabar 'im 'any* – then he communicated using words to me), and he said (*wa 'amar*), ‘Dany’el (*Dany'el* – My God Judges, Condemns, and Vindicates; from *dyn* – to decide with ‘*el* – God), now at this time (*'atah* – so then in the sequence of things), I have come forth (*yatsa'* – I have descended to extend) to provide insights and instruction which, if you are circumspect and considerate, will promote (*la sakal 'atah* – to teach the prudent to pay attention, and you through contemplation to gain) understanding through discernment (*bynah* – enabling comprehension through diligence and reason).” (*Dany'el* / God Judges / Daniel 9:22)

Gabry'el | God's Most Competent and Confrontational Man, *Dowd* | the Beloved, is the living embodiment of *byn*

| understanding the *dabar* | word of God. This is his '*atah* | time when he will lead his people on yet another *yatsa*' | exodus – this time out of what *Babel* | Being Confused by the Lord. By listening to Dowd throughout his *Mizmowr* and *Mashal*, we revel in his *sakal* | insights and grow in *bynah* | understanding. This is why Yahowah so loved his son and then supported his desire to fulfill these roles so that we could learn from his example.

It is wonderful to see God's Son, our Messiah and King, educate us through Dany'el. This is especially encouraging when we consider the difference between Dowd's intellect and standing with God relative to our own. It's time to pay attention and listen intently with an open mind.

The last time they met, Dany'el had done a face-plant. So now, by asking him to think it through, Dowd forestalled more of the same...

“In the beginning, the sickening and inappropriate (*ba tachilah* – initially, while common to the point of being profane; from *chalah* – to be a sorrowful and sickening beggar, a wearisome infected and diseased malcontent and *chalal* – to profane and desecrate through common and defiling religious practices) **matter** (*dabar* – the message and word) **of your desire for favors and your pleading for mercy** (*tachanuwn* '*atah* – your longing for love and compassion, your constant petitions; from a compound of *ta'ab* | to desire and *ta'ah* | to point out, with *chanan* | mercy, kindness, forgiveness, and favor) **was brought up** (*yatsa'* – it came out).

So, I, myself, have returned (*wa* '*any bow*' – therefore, I have arrived, having come) **to conspicuously report an informative announcement and make this known** (*la nagad* – to provide the message in a straightforward fashion, making this declaration) **because**

(*ky*) **you are so needy** (*chamadowth 'atah* – you delight in and value such things).

Therefore (*wa*), **you will want to be considerate and strive to understand, being diligent and systematic in your evaluation** (*byn* – by choosing to be perceptive, discerning, and discriminating, you will comprehend (qal imperative)) **of this message** (*ba ha dabar* – through this statement), **choosing to make the connections needed to comprehend** (*wa byn* – by being perceptive and circumspect to understand (hifil imperative)), **what is being revealed** (*ba ha mar'eh* – what is being witnessed).” (*Dany'el* / My God Judges / Daniel 9:23)

While an accurate assessment, this was a slap in the face to a man who needed it. With all of his pleading, Dany'el had become especially irritating. As I expected while reading through this, God does not want us to beg Him to do as He has already promised or to request what He will never provide. We cannot go wrong when listening to God and are often wrong when pleading with Him.

As a compound word based upon *chalah* | to be a sickening and sorrowful beggar, a wearisome and diseased malcontent, *tachilah* presents Daniel as we have cast him. Frankly, it was obvious – which was the point and the reason for Dowd's astute assessment.

Moreover, since *tachilah* is also shaded by *chalal*, which addresses the commonality and profanity of religious and political corruption, Dany'el is exactly as I had surmised. He is a harbinger of politicized religion and is being used as a foil upon which to expose and condemn the emergence and spread of the weeds we know as Rabbinic Judaism and Roman Christianity.

After listening to him, I want to thank our Messiah for confirming that this radically different interpretation of Daniel is accurate. Never once during the nearly 2,600 years which have transpired since the book was written, has

anyone dared to present this man from this perspective. And now that we are here, and have done so, boldly sharing Yahowah's disdain for religion and politics, we find God's Anointed affirming these perceptions.

The narrative found within the first six chapters of Daniel is as annoying, while at the same time symbolically presenting the disgusting consequence of religious and political indoctrination. The stench is debilitating to mankind and irritating to God. Therefore, the opening chapters serve as an exposé on why God hates Babylon and why men and women must leave its toxic influence to be with Him.

Try as he might to distance himself from this horrible stain on his soul and stigma on his life, Dany'el was still plagued by his childhood programming and by being indoctrinated at the height of Babylon's deplorable culture. It did not matter what he ate or said, because he had swallowed the poison and it had sickened him. His contribution to this story is that he could write. Beyond that, he is the embodiment of all that is wrong with Babel, of associating with the Lord, and of integrating religion and politics. Dany'el is a spawn of the Beast and represents the emergence of Judaism and Christianity.

The pronouncement, '*any bow*' | I, myself, have come, having returned, affirms that the man being identified as Gabry'el has been here previously and that we should be able to readily identify him. Further, he plays an essential role in helping us understand God's message.



Mashyach | Anointed

Knowing Who, When, Why, and How...

Now that Gabry'el has been properly introduced, and the purpose of this revelation has been established, it is time to consider the prophecy. What follows provides the blueprint for redemption and adoption, reconciliation and everlasting life. And you'll note that it is focused upon "your people" and "your city" – Yahuw'dym and Yaruwshalaim.

When we consider what Dowd revealed, it is nothing less than majestic in its scope. No less a man could have conveyed as much...

“The many promises associated with Shabuwa’ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa’ym shib’iyim*) are determined and decreed (*chathak* – He has planned, divided out, and marked) on behalf of your people, the extended family (*‘al ‘am ‘atah* – for your kin) and upon your set-apart city and its distinctly uncommon inhabitants (*wa ‘al ‘iyir qodesh ‘atah* – over your special and separated population center, including those who are separated and distinct and, thus, not religious) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha peshah*’ – for the abolition and complete purging of revolting opposition, of pervasive transgression, of being at fault, guilty of being contrarians who have defected from the relationship), to affix the signature which seals up the guilt associated with

having missed the way, precluding ever being seen as wrong again (*wa la chatham chata 'owth* – to affirming the authenticity of that which constrains and prevents everything associated with going astray), **to provide reconciliation for religious error, purging the perverse corruptions and removing the twisted perversions** (*wa la kaphar 'awon* – to cover over by atoning, ransoming and annulling distortions), **to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication** (*wa la bow' tsedeq 'owlam* – to come with ongoing and perpetual justice and deliverance, innocence and prosperity, returning to pursue enduring righteousness), **to provide a personal seal and signature to revelation, confirming and completing these communications** (*wa la chatham chazown wa naby'* – to confirm and complete the visual communication from God about the future) **and to prophecy** (*wa naby'* – to the prophet), **while also anointing the Most Set Apart** (*wa la mashach qodesh qodesh* – and to consecrate, dedicate, and prepare the separated, special, distinctly different, and uniquely uncommon).” (*Dany'el / My God Judges, Condemns, and Vindicates / Daniel 9:24*)

This is Dowd’s story, explaining why he was willing and able to fulfill the decree Yahowah had made to his people through the seven *Miqra'ey* | Invitations. With his arrival in Yaruwshalaim in advance of Passover and then again on Kipurym, he has and will bring an end to the consequence of religious rebellion and contrarian views. With him serving as our lamb and our shepherd, God’s people will never stray again. With our souls perfected and the relationship reconciled on these occasions, Yisra’el will be right forevermore, becoming eternally vindicated. This is the summation of all prophecy. And the fruition of God’s promises occurs as Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God’s Home on Yowm Kipurym so that we can celebrate Sukah.

This pronouncement is for Dany'el's people and extended family and, thus, for Jews. It is for his city, which is Jerusalem. Best of all, he is committing to eliminate the guilt of his people, removing it from them.

The reason that I included, but did not lead with, the customary “seventy sevens” rendering of *shabuwa'ym shib'iyim* in this context is that we were not given a starting point, and when one is provided in the next statement, the timeline becomes 7 plus 62 weeks. Also, since Dowd is the focus of all seven Miqra'ey, including being the first to be enriched and empowered by *Shabuw'ah*, *shabuwa'ym shib'iyim* is communicating something considerably more important.

This insight is fostered by the recognition that *Shabuw'ah* follows *Bikuwrym* | Firstborn Children by seven weeks. It serves to improve the witness of God's Family – beginning with the *Bakowr* | Firstborn – Dowd. As such, *Shabuw'ah* is a celebration of how his sacrifices during *Chag Matsah* conceive and benefit the Covenant relationship.

Further, as the fourth of seven Invitations to be Called Out and Meet, the reference to *Shabuw'ah* correlates to the fourth millennium of human history when it was fulfilled. And as the middle Miqra', *Shabuw'ah* corresponds to Dowd's purpose and position at the midpoint of God's restorative timeline.

With *Shabuw'ah* focused upon enlightening the minds and enriching the lives of the beneficiaries of *Chag Matsah*, and with it explaining when, why, and through whom this would occur, understanding its position within Yahowah's overall plan is instrumental to appreciating how we got to this place and where we go from here. Therefore, when we account for the generations from 'Adam to 'Abraham, we find that forty Yowbel, or 2,000 years, separate them. Additionally, another forty Yowbel

transpire from ‘Abraham’s experience on Mount Mowryah to Dowd’s Passover sacrifice in this same place. And that means that a pattern has emerged.

Two thousand years after ‘Adam’s and Chawah’s expulsion from the Garden of ‘Eden, God confirmed the Covenant in 1968 BCE (year 2000 Yah) with ‘Abraham, Sarah, and Yitschaq for us to return home. Then to provide the resulting rewards, including immortality, perfection, adoption, enrichment, and empowerment, God’s attention would return to *Mowryah* forty Yowbel thereafter in year 4000 Yah (33 CE), with His Son walking out of the pages of the Towrah to fulfill Passover, UnYeasted Bread, and Firstborn Children followed by the Promise of Seven.

But that would not be the end of God’s story. Forty Yowbel later, on the *Miqra*’ of *Kipurym* in year 6000 Yah (Sunset on October 2nd, 2033), Father and Son will return to reconcile their relationship with Yisra’el and Yahuwdym, restoring the Covenant by integrating the Towrah into our lives. Five days later as we celebrate *Sukah* | Shelters, we will enjoy the final thousand years of human history on this planet – camping out with our Heavenly Father, and brother, through year 7000 Yah.

Along these lines, the seven days of Creation, the depiction of the Shabat, the number of Invitations to be Called Out and Meet and, indeed, the history of humankind estranged from God, even the number of Ruwach devoted to facilitating the book you are reading are predicated upon the formula of six plus one equates to seven. As such, nearly six thousand years of man separated from Yahowah have transpired since humankind was expelled from ‘Eden. We are, therefore, on the cusp of the one-thousand-year celebration of living together again. In this light, *shabuwa’ym shib’iym* defines the passage of time from the beginning to the conclusion of God’s story.

Also interesting, when we add the 7 weeks of years between the edict to return and the restoration of Yaruwshalaim, to the 62 weeks of years between that time and the fulfillment of the first four Miqra'ey, we are left 1 week of years shy of 70. If that 7-year difference is attributed to the Time of Trouble, the inference is that nothing of merit occurred between year 4000 Yah in 33 CE when the first four Miqra'ey were fulfilled and year 5993 Yah in 2026 – seven years prior to Yah's return.

Considering all that he said would be accomplished, by offering these numbers and describing the results, Dowd is directing us to his arrival to fulfill *Chag Matsah* and to his return on *Yowm Kipurym*. He wants his people to be aware of how different the last seven years will be compared to everything else they have previously endured. And from this perspective, by providing the date he will fulfill *Chag Matsah* and then jumping ahead 1,993 years to the 7 years preceding his return to fulfill *Yowm Kipurym*, he is bypassing the era of the rabbis and the Church Age. It suggests that they are counter to the objectives which have been delineated or superfluous to them. And this realization precludes the proposition of a different Messiah and competing testimonials being part of God's plan.

Since Dowd will go on to present the exact day and year he will arrive to begin fulfilling the first four *Mow'ed Miqra'ey* – *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* – there are aspects of these Invitations to Meet which are germane to the prophecy. By fulfilling Passover and UnYeasted Bread, God's children become immortal and are perfected, thereby forever resolving the consequence of *pesha'*, *chata'ah*, and *'awon*, while ushering in an *'owlam* celebration of everything which is *tsedeq*. Therefore, this statement from Dowd was spoken to unfurl the entire canvas of time and the *towrah*. It is God's tapestry from the first strand to the final knot.

From the perspective of time, *shabuwa'ym shib'iyim* is seventy sevens or, potentially, $70 \times 7 = 490$ prophetic years. Elsewhere, when Dany'el wants to convey a week of seven days, he spells it out just that way. For example, in Dany'el 10:2, the prophet reveals that he was in mourning for “three weeks of days.”

It isn't until Dowd's next statement that he pinpoints the exact day in the Yowbel year of 4000 Yah when the first four Mow'ed Miqra'ey would be, and now have been, fulfilled. From there, we can readily deduce Yahowah's and Dowd's return on Yowm Kipurym in year 6000 Yah, to the minute, hour, day, and year.

We can also turn back the clock 40 Yowbel from year 4000 Yah to ascertain when the *Beryth* | Covenant was ratified between Yahowah, 'Abraham, Sarah, and Yitschaq. Another 40 Yowbel back in time takes us to the day 'Adam and Chawah were exiled from the Garden, establishing the year Yahowah's 7,000-year calendar began to unfold.

It is also interesting to travel in time to the midway point between 'Adam and 'Abraham – 20 Yowbel from each – because we arrive at Noach's birth in advance of the flood. Similarly, by splitting the difference between 'Abraham and Dowd's sacrifice as the Pesach 'Ayil, we are directed to the year the cornerstone was laid in year 3000 Yah.

There are some interesting subtleties associated with *chathak* | determined and decreed which we should consider because it is a precise computation of time. God has a plan. It has been marked out for us in the Towrah wa Naby'. It will play out on His schedule – on the very days He has determined.

Time, from Yah's perspective, is divided and segmented, with one event separated from the next by an exacting measure. And God is resolute in His resolve to see

His plan through. There will be no hesitation, equivocation, or delay.

Also relevant, since the dates of the Mow'ed are determined every year, with Passover, UnYeasted Bread, and Firstborn Children celebrated on the 14th, 15th, and 16th days of the first month, we should expect that Dowd's revelation will lead us directly to Pesach in the *Yowbel Shanah* of 4000 Yah. If so, God assuredly knows when and where He is going to fulfill His promises. And since He provided us with the means to determine these dates, we are privy to what He knows.

There is no justification or excuse for the random dating Maimonides thrust upon an ignorant and unsuspecting audience. Here in the summer of 2023, as we approach Sukah, it is year 5990 Yah – with just 10 years remaining before Yahowah's return on Yowm Kipurym in year 6000 Yah – sunset in Jerusalem, 6:22 PM local time, on October 2nd, 2033.

The Rambam was wrong on all accounts. Creation occurred 14 billion years ago, not in 3759 BCE as he claimed. Further, the expulsion from *Gan Eden*, demarking year 0 Yah, transpired in 3968 BCE. A new year begins on the 1st of *'Abyb*, in the Spring, not when the Babylonians observed Rosh Hashanah. But since the rabbi was more impressed with his own calculations than the genealogies established in the Towrah for this purpose, his Sanctification of the Moon scheme has led Jews astray for over 800 years.

When Yahowah inspires one of His prophets to say *'am 'anah* | for your people, He is almost always addressing Yisra'el and Yahuwadm. Not only is this affirmed by the constant references to *'am* throughout the Towrah, *'am* also means “family.” Therefore, the plan Yahowah is unfurling would be designed in support of the

Covenant He established with *Yisra'el* beginning with 'Abraham and Sarah.

Yahowah's focus is on *Yaruwshalaim* | the Source of Guidance on Reconciliation. The '*iy* *qodesh* | set-apart city, therefore, not only denotes the location where these prophecies would be fulfilled but, also, for whom. It is the most *qodesh* | set-apart place on Earth. It is in Jerusalem that Yahowah made it possible for us to be separated from the *pasha*', *chata'ah*, and '*awon* of man and be *tsedeq* regarding Him.

Qodesh is among the most revealing and least understood terms in the Hebrew lexicon. It means "to be set apart." It affirms that God wants us to be like Him, distinct from the ways of man and, thus, uncommon. So, when we consider the two most pervasive and popular human agencies, to be *qodesh* means that we should not be religious or political. To be set apart unto Yahowah is to be separated from such things.

Everything which is important to Yahowah is *qodesh*, including the *Ruwach Qodesh* | Set-Apart Spirit. *Yisra'el*, *Yahuwdah*, *Yaruwshalaim*, and *Mowryah* are *qodesh*, as are Yahowah's name, His *Towrah*, *Beryth*, *Miqra'ey*, and *Shabat*, including His *Ben* | Son and '*Am* | Family.

Within its third iteration, there will be a *Qodesh Qodesh* | Most Set-Apart Place. It will model the location where Yahowah was seen and heard above the Ark of the Covenant. And it will be here that Dowd will *mashach* | anoint the *Kaporeth* | Mercy Seat as the first order of business upon his return on *Yowm Kipurym*, doing so within the *Beyth* | Home he and his Father will erect with their words.

Each of these things is separate and distinct from the common aspects of the human experience. And while they are all unique and special to God, the most set apart are the

Spirit, His Son, and the place within His Home devoted to the Reconciliation of His Family.

Therefore, when theologians mistranslate Yahowah's revelation using religious terminology like "holy," the faithful are played for fools. They are stupefied into believing that religion is the cure rather than the disease. In truth, *She 'owl* | Hell is set apart from God while *Shamaym* | Heaven is set apart from religion.

Since this prophecy was so comprehensive in scope, it is important to recognize that the fulfillments of the first four Mow'edym by God's Son in year 4000 Yah laid the foundation for this result. They provide the means to life and redemption which underlying the second chance that is being afforded God's people during Reconciliations. And that makes Kipurym the final opportunity to receive the benefits of the Covenant for Yahuwdym. Through Pesach, Matsah, Bikuwrym, and Shabuw'ah, it is now possible to reconcile their relationship on during Yahowah's and Dowd's return.

That is what we are revealing through Taruw'ah – which is now, at least at this moment, the most important Miqra'. While there is no Kipurym without the prior fulfillments of Pesach, Matsah, Bikuwrym, and Shabuw'ah by the Messiah, the Day of Reconciliations will not occur as foretold, and the Messiah will not return, unless the message we are heralding begins to resonate with Yahuwdym in Yisra'el.

Yahowah has promised to restore His relationship with His people on this day, revealing that there will be a family reunion in Jerusalem including thousands of Yisra'elites. And for that to transpire, each must cease being political and religious and become sufficiently aware and accepting of what God is offering and requesting to welcome Father and Son in the way that has been foretold. If not, Satan prevails, and Project Humanity is foreclosed.

The reason I was chosen and these books have been written, the reason that there are scores of prophecies pertaining to what you are reading, is that we must garner Yisra'el's attention for Yahowah's plan to prevail. The idea of Father and Son returning to an entirely hostile crowd – which is all that currently exists among the religious and political in Israel – is not only heartbreaking, but Earth-shattering.

With this rendezvous with our destiny a decade away, everything is hanging in the balance. Fortunately, we do not have to win the popular vote, and will likely lose it by a factor of more than a 1,000 to 1 among Yahuwdym and in excess of a 1,000,000 to 1 with Gowym. Should we, when we, achieve this level of “success,” worldwide, with at least 7,000 Yisra'elites and Yahuwdym in Yaruwshalaim amidst the carnage of troubles during the early evening hours of October 2nd, 2033 – Yowm Kipurym in year 6000 Yah – God and His People prevail. Sukah and Happily-Ever-After will follow. Dowd's magnificent prophecy will be fulfilled. Taruw'ah will have prevailed and Kipurym will have occurred. Father and Son will have returned and the Beryth will have been restored.

That is a reasonable summation of Gabry'el's / Dowd's profoundly important revelation. Prophecy ends, the Witness begins, and everything is made right according to God's plan.

And so, now you know why I was the first to recognize that Gabry'el is Dowd, that he is the prophet, not Dany'el. You know why I was the first to realize that Dowd is the Messiah and Son of God, the Zarowa', who fulfilled the Miqra'ey to make all of this possible. You know why I was the first to reveal the proper pronunciation of Yahowah's name and then disclose His timeline – including the moment He will return. You know why I was the first to delineate the five conditions and benefits of the Covenant, revealing what God was offering and requesting in return.

You know why I was the first to properly define the purpose of the Mow'edym and then ascribe the benefits to the Beryth, revealing how one enables the other. You know why Yahowah assigned seven Ruwach to enable this result and then spoke so vociferously about what we would achieve together. While I'm nothing more than a Witness, a Voice calling out to God's people, the King's Herald, a Choter, Nakry, and the final Zarowa' for Taruw'ah, Kipurym is fast approaching, and Father and Son intend to celebrate their Family Reunion. And since you are reading these words, I expect that you will be there with us.

The message Dowd conveyed to us through Daniel must be shared for it to resonate and draw a sufficient audience to fulfill the Day of Reconciliations. Therefore, the six resolutions on Dowd's list will be understood and appreciated as they play out over time, commencing in year 4000 Yah with Chag Matsah and concluding during Kipurym and Sukah in 6000 Yah.

This means that the one being anointed a fourth time is Dowd. And the Mercy Seat of the Ark of the Covenant will now represent his seat of honor before his people because he has unified them again, bringing them together with Yahowah. Yes, all of this is Dowd's doing. I am nothing more than his Herald, letting you know who he is and what he has achieved.

Now that the Messiah has revealed when, for whom, and where he is going to act pursuant to this prophecy, let's consider why he is committed to accomplishing this list of six things. The first is *la kalah ha peshah* | to bring an end to the revolting religious rebellion. According to God, Yisra'elites have engaged in communal insubordination and mass defection, showing solidarity in their contrarian positions. And while this means that Judaism has been toxic to Jews, it is no more or less deadly than Christianity or Islam, Socialist Secular Humanism or Communism. Wrong comes in many flavors.

What's worse: replacing the Shabat with Sunday or imposing a thousand meaningless restrictions upon the seventh day, supplanting the Towrah with the New Testament or the Talmud, believing that "Jesus Christ" is the Son of God and the Messiah or repressing the realization that Dowd served as the Passover Lamb and that he is the Son of God and Messiah?

What's worse: believing that there is no God or establishing the Lord as God? Do you think Yahowah is bothered more by those who claim He does not exist or by those who confuse Him for Satan? What do you suppose He finds more offensive: being identified with a star or the image of a dead god on a stick? Is the Jewish corruption of Pesach and Matsah worse than the Christian opposition to them?

Kalah reveals that Yahowah is promising to put an end to the communal defiance and religious rebellion of His people – eliminating these things. For God to enjoy our company, for the Earth to become like 'Eden, and for Heaven to be joyful, there must be a place and time where the choice to rebel and to be revolting no longer exists.

In this regard, *peshah* ' serves to demonstrate a crucial aspect of human nature that must be resolved by the Messiah. It is "punishment which fits the crime," especially in association with "institutional, societal, and national guilt born of rebellion." This axiom undergirds most justice systems: commit a crime, do the time. Consequence and responsibility are the underpinnings of morality. And what is true in the here and now is also viable in the hereafter, although the consequences are more enduring. Yahowah is fair, so there will be recompense. Those who have misled His people, harming them, will be held accountable. Therefore, Yahowah's return on Yowm Kipurym to celebrate Sukah will be more than a Day of Reconciliations and time to Camp Out, because 45 days of Judgment will follow – thereby bringing an end to religious rebellion.

The second statement of purpose has been and will continue to be fulfilled in increments. It began with the *Towrah* serving as the *la chatam chata'ah* | signed document which seals up the guilt associated with being wrong and missing the way. Through the benefits of the Covenant and by acting to fulfill Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, Father and Son have attested to the authenticity of the *Towrah*. And specifically, Dowd's *nepesh* | incorporeal soul, once free of his *basar* | corporeal body, was laden with our guilt, enabling him to carry it with him into She'owl. He left it there during Matsah, never to be seen again. The removal of our guilt is the most amazing part of this wonderful prophecy – one we should accept and cherish.

However, as was the case with the first of these six statements of purpose, while the groundwork was laid and the remedy was provided to remove the persistent encroachment of religion and politics in Yisra'el in year 4000 Yah with the fulfillment of the first four Miqra'ey, this prophecy will be fulfilled in stages with the final act occurring on the Day of Reconciliations in year 6000 Yah so that we can Camp Out together forevermore. That is when Yahowah will place His *Towrah* inside of the Covenant's children while writing His name on our hearts.

Chata'ah is typically translated as “sin” when it is more correctly rendered as “guilt.” And since it is derived from *chata'*, it is the result of having “missed the way” and “going astray.” To be *chata'ah* is to be “misled” and “wrong” about God. As such, *chata'ah* is caused by religion – the lone institution responsible for mass deception regarding the Almighty.

This brings us to the third statement of purpose, one which also directs our attention to Yowm Kipurym in year 6000 Yah. Dowd promised *la kaphar 'awon* | to provide reconciliation for the perverse distortions associated with

religious corruptions. Relative to Yisra'el, *kaphar* | restoration of the relationship is the prime objective. This is the verb that explains the purpose of the Day of Reconciliations. *Kaphar* also sits at the heart of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And both the Mercy Seat and this Miqra' are irrevocably linked to the Son's return with his Father.

The Covenant was broken by Yisra'el, so for God's people to return to fellowship, the relationship must be reconciled – which is to be made harmonious again. The wrongs will have to be pardoned and forgiven, atoned and annulled.

The interesting thing about Kipurym is that unlike the other six Mow'ed which serve Yahuw'dym and Gowym – the Day of Reconciliations is intended for Yisra'el. This denotes the day when God's people are reunited with one another and with Yahowah. A remnant will recognize Yahowah at long last and greet Him by name as He returns to Yaruwshalaim.

Therefore, *Yowm Kipurym* meets all of the previous criteria: it will occur on a predetermined date, it is for God's people, it will materialize in Jerusalem, it will bring an end to religious rebellion, and it is the day Yahowah will place His *towrah* | guidance and signature within His people such that they will never again go astray or wander away from Him. And this means that Dowd is speaking of his arrival as Messiah and King.

Yisra'el broke the Beryth by promoting “‘*awon* – perverse corruptions” of the truth. They went from right to wrong, liberated to servitude, enriched to impoverished, life to death, vindicated to condemned. ‘*Awon* depicts a precipitous fall because there is nothing more damaging to our relationship with God than trafficking in that which is inaccurate and untrustworthy. Far worse than ignoring Yahowah's testimony is corrupting and perverting it,

bending and twisting it, because doing so conceals the truth and provides false hope.

If you open a lexicon to *kaphar*, the first thing you are likely to read would be “to make atonement.” But that is a religious term, meaning “to make reparation to atone for sin.” As noted earlier, God has no interest in us begging for forgiveness or suffering for our guilt because He and His Son have already facilitated our redemption and reconciliation – rendering us innocent and ending the prolonged divorce.

There is a secondary connotation to *kaphar* which begins to make sense when viewed in association with the work of the *Ruwach Qodesh*. On four occasions, including the Miqra’ of Kipurym, we are invited to approach the maternal manifestation of Yah’s light – the Set-Apart Spirit. Her intent is to “*kaphar* – cover us” in a Garment of Light.

In this way, *kaphar* is similar to being anointed, which also means “to coat or cover.” This correlation is significant because *Dowd* | David, as the exemplar of the Covenant, was anointed both with oil and by the *Ruwach*, symbolically demonstrating what God has planned for His children.

In addition, during these Mow’edym, *’ishah* speaks of the maternal manifestation of God’s fiery light. This is significant because fire transforms decomposing organic matter into radiant light and energy. This is indicative of our transformation from flawed and mortal corporeal beings stuck in the ordinary flow of time to perfected and eternal incorporeal souls thriving in the seventh dimension.

Moving to the fourth of six prophetic promises offered in association with seventy sevens, the Messiah stands ready to correct the consequence of *pesha’*, *chata’ah*, and *’awon* by *la bow’ tsedeq* *’owlam* | arriving with and bringing that which is eternally right, correct, accurate, and

honest, thereby attaining everlasting vindication. Now that the relationship has been reconciled, our Heavenly Father and His Son want to surround us with that which is accurate and true, honest and reliable. They intend for our relationship to be perfect and enduring. And for this to occur, our Father is committed to writing His *Towrah* | Guidance inside of us. We will have perfect and unencumbered access to the truth forevermore.

As we move past the first three promises to the fourth, we transition from Dowd righting wrongs to wanting us to be right. Having rid the world of religion, he and his Father are celebrating our perfection. Having returned to 'Eden, all is good again between God and man.

The fifth statement of purpose is one that the religious can neither fathom nor accept. There were only two prophets after this pronouncement – Zakaryah and Mal'aky. Therefore, *Gabry'el* | God's Most Capable and Confident Individual revealed that all of this would *la chatam chazown wa naby'* | provide a personal seal and signature to the documentation and authenticity which curtails the flow of communication from God through the prophets.

This is one of many reasons why Yahowah never refers to His Nakry and Choter, Dowd's Basar and Zarowa', as anything more than an 'Ed | Witness, and never as a *Naby'* | Prophet. Enough has been said and plenty has been proven to garner your undivided attention and motivate God's people to come home.

Should you be curious, there is very little if anything useful or new in the Book of Revelation. The parts which are reliable are paraphrases of the actual prophets such as Yasha'yah, Yirma'yah, and Zakaryah. Unfortunately, the rest of Revelation is heavily reliant on Ezekiel's fanciful tales of Satanic doom, such that it, like the rest of the New Testament, fails Yahowah's *Towrah* test regarding His

inspiration. Sadly, there are some 38 citations from Ezekiel in Revelations – one of which would be sufficient to condemn the book. Further, should “John” have been the author, he remained horribly confused by Daniel and was unable to distinguish between the actual Mashyach and the Christian fable.

The continuous flow of future insights from Yahowah through His prophets, beginning with Moseh circa 1450 BCE would conclude 1,000 years thereafter with Mal’aky around 450 BCE. There would be no more.

However, Father and Son were not done fulfilling prophecy. They would act in year 4000 Yah to enable the promises relative to the first four Miqra’ey and then again in year 6000 Yah to engender the benefits of the final two Mow’ed. And in between, they would enable the witness of Taruw’ah en route to celebrating Taruw’ah. In so doing, they provided the final seal attesting to the validity of their witness.

The sixth provision is intriguing. *Gabry’el* | God’s Most Effective Man and His Anointed said, “*wa la mashach qodesh qodesh* – and to anoint the Most Set Apart.” He was speaking of himself and of the Mercy Seat within Yahowah’s Home. *Mashach* conveys the idea of “dedicating a person or object for service, setting him or it apart through the process of anointing.” To “anoint” addresses “covering the person with olive oil” – although an object, like the *Kaporeth* | Mercy Seat can be symbolically anointed with blood depending upon the occasion and purpose. This liquid can be applied in a variety of ways, from “spreading to smearing, from rubbing to sprinkling.”

Olive oil is symbolic in its own right. It served as the purest source of light in the ancient world. Light conveys Yahowah’s timeless nature, His energy, and the enlightenment He provides. Therefore, to be anointed in

olive oil is to be covered in Yahowah's Spirit of Light. This symbolism suggests that the Anointed will manifest Yahowah's nature to enlighten us.

Olive oil was also rubbed on wounds to promote healing, a metaphor for salvation. It was an important part of a healthy diet, consistent with the nurturing nature of the Set-Apart Spirit. Olive oil was used throughout the *Miqra'ey* harvests. It was poured over fine grain, representing saved souls, and either sent aloft by way of a wave offering or fire. This provided a visual picture of what happens to us when we are anointed by the Set-Apart Spirit.

Also, when it comes to *la mashach qodesh qodesh*, it is helpful to know that Messiah is from *Mashyach*, a derivative of *mashach* | to anoint. So, if we were to consider the man most set apart unto Yahowah, the man most anointed by Yahowah, the man who is irrefutably *ha Mashyach* | the Messiah, our attention is drawn to *Dowd* | David.

This insight becomes especially relevant because there is a place that is also *qodesh qodesh* | most set apart – and that is the innermost chamber of Yahowah's Home. This is the location of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And as we discovered in *Mow'ed* | Appointments volume of *Yada Yahowah*, when *ha Mashyach* Dowd returns with Yahowah, he will anoint the Mercy Seat with a smattering of blood, honoring the Towrah's prescription for reconciliation during *Yowm Kipurym*.

The most *qodesh* of the *Miqra'ey* is actually *Chag Matsah*. Inclusive of Pesach and Bikuwrym, it was also the most difficult and painful to fulfill. It would necessitate Dowd, after serving as the Lamb, allowing his soul to be laden with our guilt prior to being sent to the place of separation from Yahowah. *Matsah* is the redeeming

sacrifice when our guilt is removed and set aside, never to be seen or considered again.

Throughout the most Qodesh Miqra', the *Ruwach Qodesh* | Set-Apart Spirit would serve as the prime facilitator, conveying Dowd's *nepesh* to and from She'owl. These aspects of *qodesh* | being set apart being manifest during the fulfillment of *Chag Matsah* warrant the dual application of *qodesh qodesh*.

However, Kipurym is also *qodesh*, as is Dowd who will also be fulfilling it. And therefore, collectively, they are the *qodesh qodesh* | the most set apart. This will be especially so upon Dowd's return. During Kipurym, the *Mashyach* will reestablish Yahowah's Home with his words, placing it above the current location of the original Ark of the Covenant. Then Dowd will enter the *Qodesh Qodesh* and *mashach* | anoint the *Kaporeth* | Mercy Seat, facilitating the Towrah's promise to restore Yahowah's Family.

This will be the King's crowning achievement. He will fulfill the final *chathak* | decree he made on behalf of God's people, doing so within his city. Poetically, profoundly, and prophetically, this will all occur in concert with *shabuwa'ym shib'iyim* | the promise of a second enriching and empowering, emancipating and enlightening *Shabuw'ah*, one for the original beneficiaries of *Chag Matsah* and the second for tomorrow's attendees at *Kipurym*.

Every promise Yahowah has made to Yisra'el through the seven Miqra'ey will be fulfilled as God's reunified Family stands beside the King as he rids the Earth of Yisra'el's foes. Simultaneously, his Father will restore the planet so that we can *Sukah* | Camp Out together. The seven days of Shelters will then lead us into the final *Shabat* – the seventh millennium. *Chag Matsah* and *Kipurym* will work in harmony to produce the ultimate *Shabuw'ah* | Promise

of the Shabat as Yisra'elites are emancipated, enriched, empowered, and enlightened – the vow of seven sevens fulfilled.

In this way, everything *qodesh* will be *tsedeq* | right again, including the 'Am of Yisra'el, Yahuwdah and Yaruwshalaim, occurring 'al Mowryah with the restoration of the *Beyth* for the *Beryth* through the *Towrah* and *Miqra'ey* so that we can enjoy the *Shabat*.

Therefore, the most set-apart individual, the man most frequently anointed, is returning to anoint the *qodesh Kaporeth* in the only *qodesh qodesh* place on Earth during the *qodesh Miqra'* of *Kipurym*. That is too many *qodesh* to ignore. And therefore, Dowd's fulfillment of *Chag Matsah* with its wealth of *qodesh* designations in year 4000 Yah is what will enable the celebration of the *Miqra'* of *Kipurym* with the *Mashyach* in year 6000 Yah.

Relative to the idea of being *qodesh* in this setting, there are three amazing references in the 89th Mizmowr – with the entire Psalm written to affirm that the *mashach qodesh qodesh* is God's beloved Son, our returning Shepherd and Savior, Messiah and King, the *Zarowa'*, *Dowd* | David. So, with the tenth chapter, *To Dowd or not to Dowd*, of *Coming Home* devoted to painting the portrait of the man speaking to us on this occasion, a summation of its highlights will be added to the conclusion of this chapter. And along with it, we will be all benefit by reconsidering 2nd *Shamuw'el* 7 in light of what we have just read.

Before we move on to the next statement, I'd like to explain where we have just been. *Gabry'el* | God's Most Capable and Courageous Man said...

“The many promises associated with Shabuwa'ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa'ym shib'iym*), are determined and decreed,

divided out and planned (*chathak*) on behalf of your people, the extended family ('*al 'am 'atah*), and upon your set-apart city and its distinctly uncommon inhabitants (*wa 'al 'iyir qodesh 'atah*) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha peshah*), to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again (*wa la chatham chata'owith*), to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions (*wa la kaphar 'awon*), to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication (*wa la bow' tsedeq 'owlam*), to provide a personal seal and signature to revelation, confirming and completing these communications (*wa la chatham chazown wa naby*), and to prophecy (*wa naby* – to the prophet), while also anointing the Most Set Apart (*wa la mashach qodesh qodesh*).” (*Dany'el* / Daniel 9:24)

This is Dowd’s story, explaining why he was empowered and enriched, enlightened and enabled to fulfill the decree Yahowah had made to his people through the seven *Miqra'ey* | Invitations to be Called Out. With his arrival in Yaruwshalaim during *Chag Matsah* and again on *Yowm Kipurym*, he will bring an end to death and guilt, religious rebellion and contrarian views. With him serving as our lamb and shepherd, God’s people will never stray again. With the relationship reconciled on these occasions, *Yisra'el* will be right forevermore, always correct and thus eternally vindicated. This is the summation of all prophecy. After the fulfillment of *Pesach* and *Matsah* leading to *Bikuwrym* and *Shabuw'ah*, the fruition of God’s promises transpire the moment Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God’s Home on *Yowm Kipurym* to usher in *Sukah* in the *Yowbel* year of

6000 Yah. It is just one sentence, and yet, it is the blueprint for reconciliation and everlasting life.

אֲנִי יְהוָה

Moving on, I suspect that you will be as surprised as I was by what follows....

“Therefore (*wa*), **know** (*yada’* – it is beneficial for you to be aware by coming to possess the information required to recognize (qal imperfect jussive)) **and gain the insights to understand** (*wa sakal* – realizing that the best option is for you to be prudent after learning, succeeding and prospering by being attentive, properly educated, intelligent, and wise, perceiving (hifil imperfect jussive)) **that from** (*min*) **the going forth of the word** (*mowtsa’ dabar* – the stage being set to begin the process in accord with the message) **to return to restore** (*shuwb* – to bring back to its original state), **rebuilding** (*wa la banah* – and reestablishing), **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation) **until the restoring testimony and eternal witness** (*’ad* – up to, as far as, for an extension of time to become victorious and receive the spoils evidenced by the witness) **of the Son of the Sovereign who is conspicuously making this known, and who is providing the leadership and counsel** (*nagyd* – of the one who has officially obtained the status of being properly appointed, and who has expounded upon, announced, and proclaimed the message) **of the Mashyach | the anointed Messiah** (*mashyach* – the one who is set apart, anointed, and prepared to serve as authorized) **are seven sevens, and thus seven promises and fulfilled vows** (*shabuwa’ym shiba’ah* – contractual oaths fulfilled in harmony with the promises of *Shabuw’ah* over seven periods of seven weeks).

Therefore (*wa*), **in sixty-two weeks** (*shabuwa'yim sheshym wa shanaym* – based upon the promise of seven, in sixty and two weeks), **she will be restored** (*shuwb* – she will return and recover), **and rebuilt to reestablish and fortify** (*wa banah* – she will develop) **the way to grow and expand** (*rachob* – opening the way by expanding where people can congregate; from *rachab* – to grow larger and expand) **by being diligent and decisive** (*wa charuwts* – by becoming sharper, more determined, increasingly judgmental, separated and defensive) **in a troubled time of oppression** (*wa ba tsowq ha 'ets* – during a period of anguishing subjugation, restrictions, constraints, and persecution, being harassed and pushed into a corner; from *tsuwq* – to constrain and oppress).” (*Daniel / My God is Judgmental / Daniel 9:25*)

Gabry'el | God's Most Confident and Capable, Courageous and Combative Man, the Almighty's exceptionally proficient and powerful defender, an exemplar of character who confirms the truth, a particularly strong and resolute person who is aggressive and confrontational, a fighter who prevails with Almighty God, also known as Dowd, prefaced his prophecy with *yada'* and *shakal*. That is to say, by prudently processing this information, we will gain the insights needed to understand. As a diligent Defender and thoughtful Savior, Dowd is the thinking man's prophet. So, to be on the same page with the Messiah, we should linger on this page with him for a while.

He is predicting that there will be a public decree issued regarding the liberation of *Yahuwdym* | Jews from *Babel* | Babylon where religion is commingled with politics to confuse. Therefore, since this is the second of three *yatsa'* | departures, it is worth considering the similarity between this and the decree to leave *Mitsraym* | the Crucibles of Religious and Political Oppression during Pesach. This is because Yahowah introduced Pesach,

Matsah, Bikuwrym, and Shabuw'ah to physically liberate the Children of Yisra'el from religious and political oppression. The process would continue with Yahowah explaining the Miqra'ey to Moseh within His *Towrah* | Guidance, which was likely received during Shabuw'ah. This ultimately led to God's people coming home by entering the Promised Land.

The proclamation Dowd is currently issuing is similar. This time, Yahuwdym will be liberated from religious and political subjugation in *Babel* – the birthplace of the Beast which would evolve from Babylon to Persia, and through Greece to Imperial Rome, and ultimately to the Roman Catholic Church. Not only would they be physically freed, but Yahuwdym would also be able to rebuild *Yaruwshalaim* | the Source of Guidance on Reconciliation and the City of Dowd. And, of course, there would be bookends, with Imperial Rome destroying what was rebuilt following this decree.

Then after the passage of the specified time, Dowd would return to his city to serve his people by fulfilling Pesach and Matsah leading to Bikuwrym and Shabuw'ah. In so doing, the *nepesh* | souls of Covenant Members would be allowed to come home, to survive the tyranny of Roman politics and the subjugation of the Roman Catholic religion.

Nearly 40 Yowbel thereafter, we are using Taruw'ah to call a remnant of Yisra'el and Yahuwdah home, back to the Promised Land, to their Messiah, and to Yahowah. This grand reunion will occur during Dowd's final return on *Kipurym* | Reconciliations, which leads to *Sukah* | Camping Out with our Father and His Family forevermore.

In this way, with the proclamation to leave *Babel* | Babylon and restore *Yaruwshalaim* | the Source of Guidance on Reconciliation, one event foreshadows the next, becoming a harbinger of what follows, each step

liberating us from religious influence and political control so that we can come Home and live as Family.

In conjunction with the redemption of his people, the *Nagyd* | the Son of the Sovereign, by *nagyd* | publicly revealing what would occur, explaining how it would transpire, and then demonstrating the character and courage to bring this to fruition, is the one who is providing leadership and counsel as *ha Mashyach* | the Messiah. He is fulfilling his vows and those of his Father over the course of the seven Mow'ed.

When God's Son is speaking, as is also the case with 'Elyah and Yasha'yah, one's brain needs to be engaged to keep pace. So, when he repeatedly indicates that to figure this out, we need to be discerning, learning by processing the information which he is providing in an intelligent manner, experience dictates that we follow his advice. In other words, we should consider how the pieces of the puzzle he has provided fit together as opposed to, say, plucking the *mashyach* references out of context to promote an agenda contrary to everything else he said. To be on the same page with the Messiah, it was wise for us to linger on this page with him for a while.

In this light, we must face something exceedingly unpleasant. Dowd's gruesome and heroic portrayal of his fulfillment of Pesach and Matsah, leading to Bikuwrym in the 22nd Mizmowr is gut-wrenching. After describing what would happen to him in Jerusalem more than 400 years prior to this proclamation in Babylon, and 1,000 before its fulfillment, the following pronouncement may be the most cathartic ever made. It's not just that Yisra'el's King and Savior endured Roman crucifixion followed by incarceration in hell on their behalf, but, worse, his people universally denied that he had done so.

While it is hard to fathom, his prophecy reflects upon this, forecasting that something particularly egregious

would occur in *Yaruwshalaim* in 7 + 62 weeks of years from the pronouncement to return from Babylon and restore the city. And be assured, his prophecy is far too important to have anything to do with buildings, plazas, broad avenues, defensive walls, or moats, as other translators will claim. When we turn to the verbal root of the words Dowd selected, we discover that what is going to be *shuwb* | restored and *banah* | established is *rachob* | the way to grow by *charuwt* | being diligent and decisive. What is being foretold is the fulfillment of the first four Miqra'ey in year 4000 Yah because they provide the benefits of the Covenant – the means to grow and expand – for those who are diligent and decisive regarding the terms of acceptance.

The Messiah is also reminding us that this will occur *ba tsowq ha 'ets* | in a troubling time of oppression, of anguishing subjugation, restrictions, and constraints. Dowd is speaking of Yahuwdym being persecuted and harassed by Imperial Rome and then pushed into a corner and confined by her Church. This abuse will continue, even unto the present day, albeit with additional perpetrators.

Dowd not only knew what was going to happen to himself and his people, but he also warned us about the impending doom six to ten centuries before it occurred – both here and throughout his Psalms. Inexcusably and ignorantly, when history played out exactly as he foretold, rather than celebrate the affirmation of his prophecies and benefit from the result, God's people contrived two antagonistic religions based upon misappropriating everything he said, promoting two false messiahs in his place.

It is hard to imagine a greater gift or a more shameful response...

“And after (*wa 'achar* – then at another time, following this in the end) **the sixty-two weeks** (*ha*

shabuwa'ym sheshym wa shanaym – based upon the promise of seven, in sixty and two weeks), **the Anointed Messiah** (*mashyach* – the one who was chosen, authorized, and anointed by God) **will be cut down and uprooted to establish a covenant** (*karath* – will be severed from the source and banished, removed and replaced to cut another agreement with stipulations (nifal imperfect – this will be done to him on an ongoing basis)), **but not his or for himself** (*wa 'ayn la huw'* – such that he is negated and replaced, his life for naught).

Then (*wa*) **the people and nation** (*'am* – the army and institution) **of the commanding officer and supreme leader who is making copious announcements and prolific declarations** (*nagyd* – the absolute ruler conspicuously avowing, publishing, and confessing his message in your face) **who is to come** (*ha bow'* – who will arrive (qal participle)) **will attempt to corrupt and destroy** (*shachath* – will seek to ruin and render useless, castrate and cast off, annihilating (hifil imperfect)) **the city** (*ha 'iyр* – the largest population center) **and the Set Apart** (*wa ha qodesh* – those and that which are separated and distinct, uncommon and devoted, both as individuals and as a Sanctuary).

And (*wa*) **its end, and his** (*gets huw'* – this completion of a duration of time to be chopped down and torn asunder (note: *'iyр*, *qodesh*, *'am*, and *nagyd* are all masculine singular and could be addressed by *huw'*)) **outrageousness, will be wiped away by an overpowering force** (*ha sheteph* – overbearing nature will be overwhelmed and inundated).

Also, to the very last moment (*wa 'ad gets* – as far as the completion of this duration of time to chop off and tear asunder), **it is certain** (*charats* – it will be determined and decreed, spoken about and decided upon) **that there will be devastating and desolating** (*shamem* – destructive and ruinous, wasteful and astonishing, appalling and

horrifying) **war** (*milchamah* – a state of constant and continuous fighting).” (*Dany’el* / God is My Means to Decide between Vindication and Condemnation / Daniel 9:26)

This self-portrait is awe-inspiring, both courageous and compassionate. It is hard to properly convey the enormity of this moment. I am overwhelmed by what he had volunteered to endure and overjoyed by what he accomplished. I am also horrified by what the religious have done to cheat him and us of the magnitude of this gift.

This may be the saddest pronouncement ever written. In what was the most altruistic and noble act in human history, the Messiah came to Jerusalem in year 4000 Yah to fulfill Pesach and Matsah for the benefit of Bikuwrym and Shabuw’ah, all for the emancipation, enrichment, and empowerment of the Covenant’s children while saving his people from themselves. He had written about his decision, affirming that he had earned his Father’s approval and support, as we will read throughout his early Mizmowr. He would even describe the ordeal in excruciating detail in his 22nd Mizmowr. And now, Dowd was providing his people with the exact day it would transpire.

Although Dowd had addressed his commitment to fulfilling the Mow’edym beginning with Pesach as clearly and comprehensively as words allow, and although Yahowah had copiously confirmed and explained every promise throughout the Prophets, the achievement of Father and Son would be unheralded for 2,000 years. These first-person prophecies had been written in their land by their most famous King in their language and affirmed by their God. Nonetheless, the most intelligent ethnicity would remain ignorant and irrational, indeed, disrespectful and in denial.

Dowd, the Son of God and Messiah, not only returned to Jerusalem to fulfill Pesach and Matsah on behalf of

Bikuwrym and Shabuw'ah in the Yowbel year of 4000 Yah, he told the world the exact day he would arrive. And then sadly, he also revealed that his people would derive the worst possible outcome from the greatest possible gift. Everything he represented would be uprooted to establish a covenant that had nothing to do with him or what he had achieved. It was the ultimate rejection. After having enabled the Covenant relationship, his people created Judaism and Christianity to insult him.

Considering that he was the most credible witness in human history, a proven prophet, the most acclaimed Messiah, God's Chosen implement and His Firstborn Son, a King unlike any other, and that he was offering to sacrifice himself to save his people, it had to be heartbreaking to know that they would reject his magnanimous offer. More pitiful still, after being tortured to death by the Romans to fulfill Pesach and provide life, and then be cut off from the living to exonerate Yisra'el on Matsah, rather than respect what he had done and benefit from the Covenant he had enabled, he would be replaced by two mythical messiahs to conjure up religions with entirely different stipulations.

Never in the annals of human events has one person accomplished so much for so many only to have his sacrifice denied by all.

All the while, Imperial Rome would make copious threats to destroy the city while the Roman Catholic Church would seek to castrate the Set-Apart People. And in the evolution from one Beast to the other, their carnage would be unchecked for centuries. All the while, Dowd's accolades and achievements would be stolen from him and denied. Both Christians and Jews alike would foist false messiahs on an ignorant world, wrapping all manner of religious myths around them – and in the process, deny the true Messiah and disavow what he had achieved. And in so doing, the prophecy which predicted this horrid outcome

was misappropriated to justify the tragic mistake in judgment.

The only prophetic statements which rival this in importance are 2 Shamuw'el 7, Mizmowr 89, and Yasha'yah 9. It was in the first of these, reading Yahowah's response to Dowd wanting to build a home for Him, that we were finally able to resolve the identity of the eternal Son and returning King. And all that was required for it to be consistent with the whole of God's story was to understand the change in audience – from God speaking to Dowd through Nathan, to God speaking of him to us, and then back to speaking directly to His Son. Similarly, the identity of the Son in Yasha'yah 9 lay in the recognition that only one name was given to identify him, just as there is only one person to whom all of the accolades are applicable.

In the preamble to this prophecy, *Gabry'el* | God's Most Capable and Courageous Man listed many things which would be resolved as a result of what he would accomplish, some of which were achieved during *Chag Matsah* while most will be fulfilled upon Dowd's *Yowm Kipurym* return. They are listed together because they will be accomplished by the same Messiah and the *Miqra'ey* work in unison.

And speaking of *ha Mashyach*, if not Dowd, how would a new one have been anointed such that we could learn of him? Dowd had clearly stated that this would bring an end to prophecy. There would be no one for Yahowah to work with or speak through at this time.

Since we know the date of the decree to rebuild Jerusalem, and we can do the math, we know that the Messiah's arrival was four days before Pesach in the Yowbel year of 4000 Yah, 33 CE, in perfect harmony with the Towrah's instructions. *Ha Mashyach's basar* | body was *karat* | cut down and died on Passover. His *nepesh* |

soul was *karat* | separated from his Father on UnYeasted Bread, a Shabat, when the Firstborn deposited our guilt in She'owl. He was released and returned Home during the Invitation of Firstborn Children, showing us the way.

Dowd knew that this was going to occur in his city, *Yaruwshalaim* | the Source of Guidance Regarding Reconciliation, in 62 weeks of years from the pronouncement to return, not only because he was a prophet and had foreseen what would occur but, also, because he would endure it. And although the who, why, what, where, and how of Chag Matsah's fulfillment is vastly more important than when, we are provided with when as well. We are even given a starting point pursuant to the announcement to return and restore *Yaruwshalaim* by the man who built Jerusalem into the City of David 3,000 years ago.

At a time certain, 62 weeks of years after *Yaruwshalaim* is rebuilt, taking us forward in time to year 4000 Yah / 33 CE, Dowd, with Yahowah's support, would restore and reestablish the means for the Covenant's children to grow should the people be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the first four Mow'ed Miqra'ey, providing the benefits of the Covenant.

Rather than announcing the arrival of a Jewish Messiah who would save Jews from the Gentiles or a Christian Messiah who would die, but not for any apparent reason, this prophetic pronouncement says just the opposite. The actual Mashyach whom Yahowah anointed would be replaced to cut an entirely different agreement such that the promises God had made were abrogated to accommodate Synagogue and Church. The greatest life ever lived, *Gabry'el* | God's Most Capable and Confident Individual, would be for naught, at least for most – tossed aside to make the upstart religions possible. How's that for unexpected but also profoundly important? The lone

justification for calling “Jesus” the “Christ” has been negated, eliminating Christianity in the process. And had they understood this prophecy, there would have been no support for Akiba’s false Messiah, *bar Kokhba* | Son of a Star.

War was the result. Throughout mankind’s long history of conflict, Jews would suffer and die in unprecedented numbers. And it would all transpire because, in the greatest moment in their history, they failed to acknowledge the obvious and let the gowym, who were equally oblivious, steal their Messiah and salvation from them.

And now, addressing a pressing challenge: *Nagyd* is used twice and yet does not address the same person. In the first instance, Dowd is speaking of himself as the “Son of the Sovereign.” Often rendered as “leader, officer, or official,” especially as a “prince,” who is “the son of a sovereign,” the title can be good or bad depending upon the individual and circumstance. We know this because *nagad* is used to address Dowd’s Herald since it speaks of “making an announcement such that something becomes conspicuously known.”

But all is not good in Jerusalem. In addition to the Son of the Sovereign exonerating us, Satan’s prodigies will use the occasion to foist a false messiah and new covenant on an unsuspecting world. And this makes the second use of *nagad* indicative of Satan’s spawn. Therefore, the Messiah is revealing that he has an evil counterpart, someone who is devoted to negating what he has achieved.

Should you venture into the recently completed review of Ezekiel in volumes 2 and 3 of the *Babel* series, you will come to realize that Dowd’s adversary is *ha Satan*. Therefore, based upon what the Messiah explains here and elsewhere, we are expecting to see the Devil incarnate enter Jerusalem to foil Dowd’s agenda and God’s reunion with

His people on the 1st of ‘Abyb, April 3rd, 2030, two weeks before the Witnesses’ arrival on Passover.

This is what I addressed previously, when explaining what was at stake with the satisfactory fulfillment of Yowm Kipurym in year 6000 Yah. If we fail to garner an informed and receptive audience for Yahowah’s and Dowd’s return, the consequences are unimaginable. And in opposition to us is this evil *nagyd*.

Since Dowd will have been victimized by those affiliated with the Adversary during and following *Chag Matsah*, with the Romans torturing him and then religious Christians and Jews disavowing and discrediting his achievements, there is a continuity between those who destroyed the city and sanctuary in 70 CE, and again in 133 CE, even with those who would abuse the Set-Apart People thereafter, and the Devil’s Advocate. This being the case, we should be on the lookout for Roman Catholics and leaders from nations that emerged from the shadow of Imperial Rome. Also, since Dowd revealed that the ‘*am* | people, nation, and army of the *nagyd* | military and political leader calling for the *shachath* | destruction of the city are related to this Adversary, we can look to Macedonia due to its prevalence in the composition of the Legions which sacked Jerusalem.

Although, identifying where he comes from is vastly less important than recognizing who he represents. And in this regard, while the evil *nagyd* is making a name for himself as we speak, and is very much alive today, I have very little interest in identifying him prematurely. ‘Elyah and I will deal with him beginning on Chag Matsah in 2030, two weeks after his arrival in Yaruwshalaim. Enduring three-and-a-half years of his stench will be more than enough.

We are committed, and it is foretold that Dowd’s evil opposite will flail and then fail before being sent off to

She'owl in the fleeting moments of the 6th millennium. Upon his arrival, he will be bombastic, an outrageous character with an overwhelming presence and imposing manner. This Last Days Tour de Force will approach under the guise of a peacemaker, but he will quickly decide to rally the world against Israel, promoting a war that will be devastating and desolating.

As we discovered in the previous statement, at a time certain, 62 weeks of years after Yaruwshalaim is rebuilt, taking us forward in time to year 4000 Yah / 33 CE, the Messiah was going to restore and reestablish the means for his people to thrive should they be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the first four Mow'ed Miqra'ey, providing the benefits of the Covenant. However, after this time, the Roman Church, based upon Paul's letters, would replace the Anointed to establish a new covenant. They would position "Jesus Christ" as the Son of God and the Messiah instead of *Dowd* | David, the man Yahowah decreed both titles. Christianity's New Testament is the result. And incredulously, they would do so by misappropriating this very prophecy, since it is the only one that speaks of the return of the Mashyach and his sacrifice.

However, unfortunately for Christians, rather than announcing the arrival and death of Jesus Christ, it was spoken of Dowd and by Dowd. The actual Mashyach had his second temporal existence cut short and then was separated from his Father to save his people. In the second act of the greatest life ever lived, *Gabry'el* | God's Most Capable and Confident Individual, would perform the most heroic and compassionate act, but it would be for naught for most – tossed aside to enable two upstart religions. The lone justification for calling "Jesus" the "Christ" has been negated, eliminating the claims made by Christians and the denials which propelled Judaism's emergence.

In this way, the Messiah is using the past to prepare His people for the future. Just as Yahuwdym were given the opportunity to recognize the Passover Lamb and the fulfillment of *Chag Matsah* during a troublesome time, so it will be in the end. Yahuwdym are being afforded one final opportunity to accept what Dowd and his Father have done for them when they arrive together to enable the promise of Kipurym during the conclusion of the Time of Trouble.

In the interim, three-and-one-half years before the world goes up in smoke, this monstrous and demonic beast under the ruse of peacemaker will *gabar beryth* | confirm and strengthen a prevailing agreement, affirming his covenant *ha rabym* | with a great many, including plenty of rabbis, the preponderance of the populous, and numerous among the elite. This is an ode to the “Two-State Solution” or, as I refer to it, “The Final Solution.” He will impose the conditions of UN Resolution 242, thereby certifying Israel’s destruction.

What follows affirms what we have long known. While the Time of Ya’aqob’s Troubles has already begun with the Islamic terrorist raid into Israel on October 7th, 2023, things will get even worse beginning in the fall of 2026 and last exactly ten years from the point of inception. And while the imposition of the suicidal Two-State Solution is ongoing as we speak, I suspect that it will take a nasty turn during Easter Week in 2027. Things will degrade quickly, with the worst of Ya’aqob’s Troubles endured during the last 3½ years – starting with the 1st of ‘Abyb, 5997 Yah | April 3rd, 2030 at sunset. The Shabat will be outlawed, Pesach corrupted, and Matsah relegated to an ingredient. There will be no Kipurym for the Towrahless, putting God’s gift out of reach. And Yahowah’s Miqra’ey will be replaced with the likes of the Feast of the Beast where Dowd’s body and blood are on the menu. There will be a No Moon Day, a Do Nothing

Festival, and an All Stupid Day for the faithful – each endorsed by Ezekiel’s Lord.

It is the most abhorrent and appalling of abominations, a monstrous religious edict designed to stun and stupefy people far and wide. Robbed of their ability to be perceptive and think critically, the preponderance of people will die. And it will all happen quickly and decisively, paralyzing a world too traumatized to respond appropriately.

“And therefore (*wa*), he, as an exceedingly influential person, will vault himself into prominence by arrogantly confirming and imposing (*gabar* – he will strengthen and empower, then triumph by imposing a self-aggrandizing and overbearing) a treaty, a covenant agreement and arrangement (*beryth* – an international contractual compact and binding pledge) with a great many, including plenty of rabbis, the preponderance of people, especially the elitists (*la ha rabym* – including plenty of rabbis, the preponderance of the populous, and with numerous among the elite) either for one week, based upon a single promise, or during a particular Shabuw’ah (*‘echad shabuwa’*).” (*Dany’el* / Daniel 9:27 in part)

The implication is that Satan’s Advocate will propel himself into prominence by convincing Progressive and Orthodox Israelis that they will achieve peace by breaking their nation into pieces and giving them to him to administer an Islamic state, with Israel retreating to her 1967 borders. The last time Muslims and Jews were in this position, the Arabs schemed to destroy Israel – initiating three wars in the span of 25 years. The notion that it will be different this time is ludicrous. Consider the consequence of the Oslo Accords and the abandonment of Gaza. With Israel defenseless and vulnerable, Peace Now will rapidly devolve into a final and horrifying battle for control of what remains. This is Satan’s last-ditch effort to

forestall Dowd's homecoming on Kipurym by exterminating Jews. With no one to turn for support, the carnage will be considerable. And if not for Dowd's return to defend his people, all would be lost.

And while we are now very far afield of Dowd's fulfillment of Pesach, which is the reason we turned to this prophecy, it seems sensible to continue recognizing that what remains will all transpire within the next ten years.

“But halfway through the week (*wa chatsy shabuwa*’ – at the midpoint of the seven years), he will stop the observance of the Shabat and seek to forestall the benefit of the sacrifice which had been freely offered as a gift (*shabath zebach wa minchah*).

The most extreme aspect (*wa ‘al kanaph* – upon a flight to the far extremity of being separated and distant, this wing) of this vile and abhorrent action of repulsive religious idolatry (*shiquwtsym* – of vile and repulsive edicts, detestable and abhorrent acts) will devastate, desolate, and incapacitate (*shamem* – stun and stupefy) up to the very end, bringing destruction and annihilation, along with the conclusion of the restoring witness (*wa ‘ad kalah* – a great longing with all-encompassing anxiety, ushering in complete and utter destruction while many die).

It will occur quickly and decisively, with determination and decrees (*wa charats* – it is certain and decided) profusely poured out (*natak* – being brought forth and expressed without restraint) upon the deserted, desolated, and destroyed who are astonished and stupefied and who will perish because they are too stunned to respond (*‘al shamem* – upon the devastated and destitute, the estranged and ravaged who are horrified and dismayed).” (*Dany’el* / God is My Means to Judge / Daniel 9:27)

For those who are able to hold their noses for long periods of time, and who do not mind getting dirty for a good cause, we will discover when we turn to the Adversary's playbook in Ezekiel, that for Satan to prevail in his quest to rise above Yahowah in Yisra'el, he must negate what Dowd has achieved and then forestall his return. To negate the Messiah, Satan possessed *Sha'uwl* | Paul and *Shim'own* | Peter to write and inspire the Christian New Testament, replete with a false Messiah, imposing their toxin on the world through Imperial Rome and Roman Catholicism. The Adversary would also use Rabbi Akiba and his institutionalizing of Rabbinic Judaism to lead Jews away from the truth, also initiating the process with the declaration of a false Messiah. Working both ends against the middle while proving that two wrongs do not make a right, Satan managed to hide Dowd's sacrifice for the preponderance of people. But that is not sufficient to prevail because the Adversary must also forestall Dowd's return on the Day of Reconciliations. And for that to occur, he must either persuade every remaining Jew to choose him over Yahowah or kill them all such that there is no one left to reconcile. And that is what is explained in Daniel 9:27.

Now that we have listened to all Dowd had to say on this occasion, it's time to set the parameters and do the math so that we can attest to the exact day the Messiah entered Jerusalem to fulfill Passover. In this regard, it is helpful to know that a prophetic year isn't equivalent to a solar year, and that the concept of a 365.25-day year was not part of the vocabulary at the time. Therefore, to ascertain the number of days in "sixty-two weeks" of years, we should adjust our measurements to the prophetic process. This consists of twelve months of 30 days – not the 365.242 to which we are now accustomed.

This duration of time also differed from the Babylonian method because they observed a luni-solar year in which seven intercalary months were added every

nineteen years to prevent the shifting of seasons. At the time, while a lunar calendar remained the only practical timekeeping device before mass communication and mechanics, the luni-solar system gave everyone a reliable means to “set their clocks.” Every renewed moon marked the start of a new month.

The Jews used a slightly different method with the same result. An intercalary month was added based on the emergence of barley, the first grain to rise in the spring. Fruit harvested in the suburbs of *Yaruwshalaim* | Jerusalem was tested as they approached the nearest renewed moon to the vernal equinox. If the grain was green and growing, still laden with water, it would dance in a hot pan placed above an open fire. In that case, the next renewing moon would designate the beginning of a new year. However, since this could lead to confusion over centuries of time, with no way to predict one year to the next in advance, the length of a prophetic year – 360 days – was established in *Bare'syth* / Genesis, where events related to the flood are given in both days and years.

The date of the “word which came forth to restore and rebuild Jerusalem” is presented in *Nachemyah* / Nehemiah. There we read...

“And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when...I [Nachemyah]...said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Yahuwdah, to the city of my fathers’ tombs, that I may rebuild it.’ ...So, it pleased the king to send me.” (*Nachemyah* / Yah Comforts / Nehemiah 2:1-6)

Many scholars, including Sir Isaac Newton, ascribe the twentieth year of Artaxerxes to 445 BCE. It’s simple arithmetic. His father, Xerxes, died in 465 BCE. Add twenty years to accommodate Nehemiah’s testimony and

you arrive at 445 BCE. But they fail to take into consideration the drama that transpired following Xerxes' murder – something that they could not have known at the time of their calculations.

We have subsequently learned that King Xerxes was killed in his sleep by an ambitious fellow named Artabanus, who also murdered his heir apparent, Darius. The next oldest son in the royal line, Hystaspis, was out of the country. That made Artaxerxes, a mere teenager, the acting king while Hystaspis was located and brought back home.

We can assume that Artabanus left Artaxerxes alive, believing he could rule through him as regent. But seven months later, he apparently changed his mind and tried to kill Artaxerxes. Then as fate would have it, the teenage heir “unapparent” killed Artabanus instead.

Hystaspis, the actual heir apparent, arrived shortly thereafter and tried to claim the throne. So, Artaxerxes, now an accomplished murderer, killed his older brother to resolve the question of ascension. All of this maneuvering took the better part of a year. Therefore, since Artaxerxes didn't assume the throne until late in 465 BCE, his first regnal year wasn't complete until late 464 BCE. And that would make the starting date of Dowd's prophecy the 1st of *'Abyb* | Nisan, 444 BCE.

Corroborating this, over the past century, archeologists have discovered and translated thousands of cuneiform tablets from the ruins of Babylon. And in the process, we have discovered that due to this infighting among rivals, Artaxerxes was officially coronated in 464 BCE. This serves to affirm that his twentieth regnal year, and thus the starting date of Dowd's prophecy, was the 1st of *'Abyb* / Nisan, 444 BCE.

So, from the *'Abyb* 1, 444 BCE date, we must add 7 weeks of years ($7 \times 7 = 49$ prophetic years) until

Yaruwshalaim would be rebuilt. Then there would be another 62 weeks ($62 \times 7 = 434$ prophetic years) for a total of 483 ($49 + 434 = 483$) years until the one who would be tortured by the Romans, denied by the Jews, and replaced by the Christian would fulfill Pesach.

To calculate his arrival, we must multiply the 483 years by the 360 days in the Towrah's prophetic calendar. This equals 173,880 days or 476 solar years plus an additional 24 days. To derive the correct result, we should then add this duration of time to our starting date in 444 BCE. Recognizing that there was no year zero in the Julian or Gregorian calendars, the addition of 173,880 days to 'Abyb 1, 444 BCE sets the Messiah's arrival in Jerusalem to Monday, March 28, 33 CE (Gregorian) or Monday, March 30, 33 CE (Julian), which was the 10th of 'Abyb on the Hebrew calendar – the very day the Passover Lamb was to arrive in what we know to be year 4000 Yah.

Just as they had in *Chazaqyah* | Hezekiah's time, large crowds would have gathered in *Yaruwshalaim* | the Source of Guidance on Reconciliation as the Pesach 'Ayil was brought into the city. Dowd would have lived and walked among the people for four days. The intent was for the people to get to know him – a noted failure on their part.

Then as the sun set, and the fourteenth day of 'Abyb began, Dowd observed the Passover feast with his Father, and perhaps with friends, fully aware of what would soon transpire over the course of the next two days. After all, he had written about the ordeal, vividly describing the effects of Roman crucifixion many centuries before Rome or its favored form of torture even existed.

As he had foretold, the Romans ripped his skin and soft tissues from his upper torso and legs, rendering the Messiah an unrecognizable bloody pulp. Then they took what remained of his body and nailed it to a crucifixion stake, assuring that his final hours would be as excruciating

as possible. Such was the glory of Rome. And such is its Church which announces its presence and influence through the image of a tortured and dead god on a stick.

It was just before sunset on the fourteenth day of 'Abyb, Friday, April 3rd, 33 CE / year 4000 Yah, that the corporeal *basar* | body of the Son of God and Messiah, the physical incarnation of the *Zarowa* ' | Sacrificial Lamb, was killed by the Beast of Rome. Immediately thereafter, Dowd's *nepesh* | incorporeal soul was laden with the guilt of his people and descended into the darkness of She'owl. The gruesome remains of his corpse were incinerated, in keeping with the Towrah's Instructions.

Adding to the intrigue, there was a lunar eclipse during this Passover on April 3, 33 CE, occurring at 16:48 local time in Jerusalem on the 14th of 'Abyb in year 4000 Yah. With sunset occurring at 7:00 PM, the lunar eclipse would not have been visible in the city, which is understandable since there was no one there to make sense of it anyway, but it may have been God's way of demarcating the moment Pesach was fulfilled – 4:48 in the afternoon. This would have provided 2 hours and 12 minutes to dispose of Dowd's physical body, laden his soul with our guilt, and transport him to She'owl to begin Matsah at precisely 7:00 PM. His *nepesh* would have been released at 7:01 PM the following day, at the conclusion of 'Abyb 15 year 4000 Yah / April 4th, 33 CE.

Having fulfilled Matsah by depositing our guilt in She'owl during the long Shabat of Friday night and Saturday, April 3rd and 4th, Dowd's soul was released by the Set-Apart Spirit so that he could celebrate Bikuwrym as the *Bakowr* | Firstborn of the Covenant.

The prophecy of the first *Miqra* ' | Invitation to be Called Out and Meet of *Pesach* | Passover was fulfilled, right down to the last detail. There should have been no mistaking what he had done – at least for those who

“*darash* – consistently seek to know” Yahowah, who are *Towrah*-observant, and who thoughtfully consider what the Messiah and Son of God wrote of himself throughout his *Mizmowr*.

Showing our appreciation for what Father and Son have done, we should answer God’s invitation and observe the *Miqra’* of *Pesach*, keeping this appointment with Yahowah. The 14th day of ‘Abyb is not difficult to establish. Passover is marked by the full moon closest to the spring equinox.

We should observe *Pesach* | Passover by seeking to understand the intent of Yahowah’s instructions, doing as much of what the *Towrah* teaches as possible. This *Chag* | Feast should be celebrated with Yisra’el and the Covenant Family in mind. The menu is roasted lamb and unyeasted bread with olive oil and bitter herbs, consistent with that of the first celebrants.

As we observe Chag Matsah, always keep two things in mind. First, our Savior, Dowd, the Messiah and Zarowa’, made this sacrifice for us. At the very least, we ought to acknowledge and appreciate him for having done so. And second, *Pesach* is the first of a succession of four *Miqra’ey*, one that serves as a prelude to Matsah and leads to *Bikuwrym* and then *Shabuw’ah*. Do not start down this path unless you are committed to continuing all the way to *Sukah*.

While we are reminiscing over the promise of life eternal, we can focus on what occurred during the first Passover as Yahowah presents His story in *Shemowth* / Exodus 12 and 13. Then *qara’* | read the prophecies in *Shamuw’el* / 2 Samuel 7, *Yasha’yah* / Isaiah 53 and *Mizmowr* / Psalms 22, 88, and 89 – all of which are translated for your benefit within these volumes. They

speaking vividly of God's intent and Dowd's provision for Yisra'el and the *Beryth* | Covenant Family.

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The Messiah...

The realization that Dowd served as the Passover Lamb is exceedingly well attested throughout the *Naby'wa Mizmowr* | Prophets and Psalms. And now, as a result of what Dowd revealed to Daniel in Babylon, we have absolute confirmation of when the fulfillment of Chag Matsah occurred. We have also been blessed with a comprehensive representation of what he expected to accomplish as a result of the role he would play in God's plans.

Much is made of the insane proposition that someone named Jesus was the Christ and thus a Messiah. However, no one named Jesus is found in any prophecy and the only revelation pertaining to the arrival of a Messiah was spoken by Dowd of himself. And so, while this realization devastates the Christian faith, it isn't good for Judaism either. The religion is predicated largely upon the unfounded notion that an unnamed Messiah is coming to save them. And while Dowd is returning, and he is Yisra'el's Savior, Mashyach is not among his most acclaimed titles.

However, since there is such a fuss over this in both religions, we'll linger here a while longer and see what the Towrah has to say about the concept of *mashach* | to anoint and the subsequent title, *ha mashyach* | the anointed. And looking at the verb initially, since it is responsible for defining the noun, *mashach* is first seen in *Bare'syth* / Genesis 31:13. There, the text indicates that it can be used

in conjunction with an object – which is how it was described in Gabry’el’s prophecy...

“I am the God of Beth’el | the Home of God (‘anoky ha ‘el beyth-‘el) where, for the benefit of the relationship (‘asher), there (shem), you anointed (mashach) the memorial stone (matsebah). Beneficially and relationally (‘asher), you made a promise to Me (nadar la ‘any) as a binding and solemn pledge (neder). So now, arise (‘atah quwm) and go forth (yatsa’) from this land (min ha ‘erets ha zo’t) and return (wa shuwb) to the Land (‘el ‘erets) of your family (mowleldeth ‘atem).” (Bare’syth 31:13)

Therefore, in its first use of *mashach* in the Towrah, in conjunction with returning to the House of God, an object was anointed to help us remember the promises Yisra’elites made to Yahowah. This works beautifully for the realization that Dowd was speaking of anointing the Mercy Seat of the Ark of the Covenant upon his return. God’s initial use of *mashach* is, however, incompatible with titles such as “Christ” or “Christian.”

When next we encounter *mashach*, it is in Exodus 29:2, where *matsah* | unyeasted bread is *mashach* | anointed...

“This is the word and message (wa zeh ha dabar) in association with the benefits of the relationship (‘asher) for them (la hem) to set apart and distinguish them (la qadesh ‘eth hem – to separate, dedicate, and devote them, consecrating and transforming them to service such that they are no longer common) so that they can serve as priests (la kahan) to approach Me (la ‘any).

Take one bull from the herd (laqach par ‘echad ben baqar) along with two lambs (wa ‘ayil shanaym) without blemish (tamym), (Shemowth 29:1) in addition to unyeasted bread (wa lechem matsah). And the cakes (wa chalah) of matsah (matsah), mix with olive oil (balal ha

shemen) and the wafers of thin flat (*wa raqyq*) **matsah** (*matsah*) **anoint** (*mashach* – smear, rub, sprinkle, or douse) **with the olive oil** (*ba ha shemen*).” (*Shemowth* / Exodus 29:2)

In this case, the anointing distinguishes the *matsah* being prepared by those serving Yahowah, making it *Qodesh*. It is, therefore, prophetic of Dowd, the Most Set Apart, who would volunteer to fulfill the Miqra’ of Matsah to set his people apart from their guilt. Therefore, in the initial two uses of *mashach* | anoint, we are witnessing God painting a prophetic portrait of what He and His Son would accomplish when fulfilling the Miqra’ey.

Also relevant, these *kohen* | priests are being prepared to approach Yahowah, just as Dowd will serve in this role when the *Mashyach* | Messiah *mashach* | anoints the *Kaporeth* | Mercy Seat on *Kipurym* | Reconciliations on behalf of *Yisra’el* | Individuals who Engage and Endure with God. The combination of perfecting us so that we are prepared to approach Yahowah, of anointing, matsah, a bull, and lamb, the symbolism serves as a foreshadowing of Chag Matsah and Yowm Kipurym – where unyeasted bread and a bull are essential to the process. So once again, while this Towrah-centric presentation is contrary to the derivation of Christ, it coincides nicely with our explanation of Dowd’s message to us in Dany’el.

Five statements later, speaking of ‘Aharown as the Priest with access to the *Kaporeth* | Mercy Seat of the Ark of the Covenant within the *Qodesh Qodesh* | Most Set Apart of the Tabernacle we read...

“**And you should take** (*wa laqach* – you should select and grasp) **the anointing olive oil** (*’eth shemen ha mashach*) **to pour** (*wa yatsaq*) **over** (*’al*) **his head** (*ro’sh huw’*) **to anoint him** (*mashach ’eth huw’*).” (*Shemowth* / Exodus 29:7)

Since Dowd, as we have learned when reading the prophet Zakaryah, is performing in the role of High Priest during Kipurym in year 6000 Yah, he, too, would be anointed for this purpose. I suspect his Father will be doing the honors.

This realization draws our attention to Yahowah's propensity to foreshadow important events through His *Towrah* | Instructions. 'Aharown | Aaron, after the episode with the Golden Calf, disqualified himself from serving the Children of Yisra'el as the Zarowa' – Moseh and Dowd – would do, such that he has been relegated to a prop cast in this role to draw our attention to the central character in God's story. He was *mashach* | anointed as a harbinger for *ha Mashyach* | the Anointed Messiah.

This discussion is taken a step further in the 21st verse...

“Then you should take (*wa laqach*) a portion of the blood (*min ha dam*) which is upon the altar ('*asher 'al ha mizbeach*) and from the olive oil (*wa min shemen*) for the anointing (*ha mashach*) and sprinkle it (*nazah* – spatter a small amount) upon 'Aharown | Aaron ('*al 'Aharown*) and upon his garments (*wa 'al beged huw*'), even upon his sons and his sons' apparel (*wa 'al ben huw' wa 'al beged*) with him ('*eth huw*'). So therefore (*wa*), he will be set apart, dedicated, and prepared for service (*qadash huw*') in addition to his garments (*wa beged huw*'), even his sons and his sons' clothing who are with him (*wa ben huw' wa beged ben huw' 'eth huw*').” (*Shemowth* 29:21)

Therefore, the method of *mashach* | anointing is to apply olive oil, which is symbolic of being immersed in the Spirit, of being enlightened, and even of being cleaned, nourished, and healed. It is sprinkled, spattered, and poured out in a manner consistent with Yahowah's *Towrah* | Instructions upon those serving Him when approaching the

Qodesh Qodesh | Most Set Apart area of His Tabernacle and interacting with the symbols of the Mow'ed. As such, God's attention is still directed at what He would accomplish with the Mashyach through the role of 'Aharown | Enlightened Free Will.

As a result, the Christian myth of a "Christ," who is deliberately disassociated from all of these things, including anointing oil, continues to be in conflict with God's message to His people. This is especially true since there is no prophecy in the Towrah regarding a Messiah doing anything other than fulfilling the Mow'edym on behalf of Yisra'el.

Moving on to the 29th statement in the same chapter, we find further affirmation that to be anointed is to be set apart, devoted, and dedicated, and thus decidedly neither popular nor religious...

"Then the set-apart (*wa ha qodesh* – the distinguishing and separating, the dedicated, consecrated, and devoted, unique and uncommon) **apparel** (*beqed*) **associated with** ('*asher*) **'Aharown** ('*Aharown* – enlightened freewill) **shall also continually be** (*hayah*) **for his sons** (*la ben huw'*) **after him** ('*achar huw'*) **to be anointed** (*la mashach*) **in them** (*ba hem*) **and to be fulfilled** (*male'* – considered satisfactory and complete) **in them** (*ba hem*) **by this influence and action** ('*eth yad hem*)."*(Shemowth / Names / Exodus 29:29)*

Let's be mindful that their most important role was to prepare the Mercy Seat of the Ark of the Covenant to serve as a means of reconciliation for the Children of Yisra'el on Yowm Kipurym. This is not only Yahowah's Towrah | Teaching on the subject of *mashach* | anointing, but it is also consistent with what we read about Dowd accomplishing in Dany'el 9 and Zakaryah 4. I would go so far as to say that the reason Dowd was *mashach* | anointed the *mashyach* | Messiah by Yahowah was for us to make

this connection between the Towrah and Naby' and, thereby, reveal this essential gift.

Since 'Aharown was *mashach* | anointed with oil in preparation for entering the Most Set-Apart room of Yahowah's Tabernacle of the Witness to anoint the Mercy Seat of the Ark of the Covenant on Kipurym, the fact that these essential aspects of God's *Towrah* | Teaching were excluded from the Christian claim that Jesus was the Christ, renders the hoax a fraud from the inception. Dispensing with all of this, the emerging church foisted the myth of baptism in the Jordan as a rationally unjustifiable substitution.

It is well past time that Christians denounce the misappropriation of this title for themselves and for their mythical deity. Their desperate attempt at robbing Dowd needs to end. There is nothing Peter, Paul, Luke, and their Roman Catholic accomplices could have said that was further from the truth or more annoying to Yahowah than abusing His Son's reputation and denying his achievements in this duplicitous manner. Rather than this claim providing them with the keys to heaven, it will lock the portal to hell with them inside.

Turning to *Qara'* / Leviticus, the book which brings us the *Miqra'ey* and *Yowbel*, there are naturally many references to *mashach* | anointing beginning in 7:10 with the Tabernacle...

“This is the *Towrah* | Instruction (*wa zo'th Towrah*) for the atoning sacrifice (*'asham*). It is most set apart (*qodesh qodesh huw'* – it is very unique and special).” (*Qara'* / Leviticus 7:1)

Mashach | anointing is indelibly associated with the very *Miqra'ey* | Invitations to be Called Out and Meet with God that Dowd, as the *Mashyach* | Messiah fulfilled. And so, after describing what He wanted accomplished with the

sacrificial offering, and explaining how and where to do these things, God continued...

“Every male as a way to remember (*kol zakar*) among the priests (*ba ha kohen*) should eat it (*‘akal huw’*) in the Set-Apart Place (*ba maqowm qadowsh*). It should be consumed (*‘akal*) within the *Qodesh Qodesh* | **Most Set Apart (*Qodesh Qodesh huw’*). (*Qara’ 7:6*)**

Consistent with the offering for missing the way (*ka ha chat’ah*), it is the same as the atoning sacrifice (*ka ‘asham*), with one *Towrah* | **Teaching for them (*Towrah ‘echad la hem*).**

The priest who, for the benefit of the relationship (*ha kohen ‘asher*), provides reconciliation through it (*kaphar ba huw’*), he, also, will approach and be established by it (*la huw’ hayah*). (*Qara’ 7:7*)

So, each freewill offering (*wa kol minchah*), whether mixed with olive oil (*balal ba ha shemen*) or dry (*wa chareb*), is for all of ‘Aharown’s descendants (*la kol ben ‘Aharown*), consistently existing among each person (*hayah ‘iysh ka ‘ach huw’*). (*Qara’ 7:10*)

This is the *Towrah* | **Guidance (*wa zo’th Towrah*) of the sacrifice (*zebach*) for reconciliation, fellowship, and friendship (*shelem*), which shows the way (*‘asher*) for you to approach and be near (*qarab la*) **Yahowah** (*YaHoWaH*). (*Qara’ 7:11*)**

This is conditioned (*‘im*) upon an expression of appreciation (*‘al towdah*). A person approaches Him (*qarab huw’*), and is present, drawing close (*wa qarab*), based upon the sacrifice (*‘al zebach*) born of love and adoration (*ha towdah*) of cakes (*chalah*) of *matsah* | **unyeasted bread (*matsah*) mixed with olive oil (*balal ba ha shemen*) in addition to anointing the wafers (*wa raqyq mashach*) with the olive oil (*ba ha shemen*), along with finely ground grain (*wa soleth*) soaked and stirred**

(rabak) as cakes (chalah), then mixed (balal) with the olive oil (ba ha shemen)." (*Qara' / Called Out / Leviticus 7:12*)

To be *qodesh* | set apart is to be uncommon which is the antithesis of being religious. Further, to receive the Towrah is to be properly guided, excluding the need for faith. The resolution for guilt is found in the same *Towrah* | Instructions that Christianity denounces.

Shemen | olive oil, representing the means to being *mashach* | anointed, leads to *shelem* | reconciliation through the Miqra'ey and Towrah. And the most important ingredient is *Matsah* | UnYeasted Bread – representing the removal of religion and politics to prepare and perfect souls entering Yahowah's presence. And yet, all of this was omitted from the Christian misappropriation of the lone title which upholds their faith. To suggest the resulting religion is a house of cards is to be unfair to Aces, Jacks, Queens, and Kings.

We turned to Yahowah's *Towrah* | Guidance regarding *mashach* | anointing and *mashyach* | anointed to better appreciate why Dowd, in the guise of Gabry'el, used this concept to describe how he, as the Mashyach, would fulfill Matsah and Kipurym in the Yowbel years 4000 and 6000 Yah – ultimately *mashach* | anointing the Qodesh Qodesh. And while Yahowah delivered the answers we sought, there is so much more to be learned. There are additional insights presented within this *Towrah* | Teaching on approaching Yahowah – many of them relevant and important.

Foremost among these insights is that our approach to God is guided and directed by His Towrah. This is the message of Moseh and all of the prophets, most especially Dowd with his glorious ode to the Towrah in his 119th *Mizmowr* | Song. The list of those who recognized that reconciliation with Yahowah was only possible through the

Towrah includes *Dany'el* | Daniel, which is why we included his pretext for Dowd's arrival.

The '*asham* | sacrifice demarcated above was said to be atoning, meaning that it served to reconcile a person's relationship with God. This serves as a harbinger of what Yahowah and Dowd have done for us through the redeeming aspects of *Matsah* – whereby the Son's *nepesh* | soul deposited the guilt of the Covenant Family in She'owl to perfect God's Children. Dowd would then *mashach* | anoint the Mercy Seat in the *Qodesh Qodesh* | Most Set Apart place within Yahowah's Home to reconcile the relationship with Yisra'el during Kipurym.

Since God wants His people to *zakar* | remember these *towrah* | instructions, He *towrah* | directed His *kohen* | priests to consume the sacrificial offering within the *Qodesh Qodesh* of the *Maqowm Qadowsh* – which is to say: in God's presence next to the Mercy Seat of the Ark of the Covenant within the heart of the Tent of the Witness. Moreover, because the *kohen* | ministering on behalf of Yahowah were being *towrah* | taught to '*akal* | eat the atoning sacrifice, it should be obvious that it is a meal for our benefit, designed to nourish us. We are not sacrificing anything but, instead, accepting what Dowd has provided on our behalf.

There is only one Towrah, a single path to Yah. It is through the *Miqra'ey* | Invitations to be Called Out and Meet that our religious and political rebellion is resolved. In particular, God's provisions for our immortality and perfection are provided through Pesach and Matsah – representing the sacrifices Dowd was addressing. And in this regard, the *chat'ah* | offering to resolve mankind's propensity to miss the way and the '*asham* | atoning sacrifice are similar because in the Towrah one leads to the other. By perfecting the Covenant's Children on Matsah, Yisra'el can be reconciled on Kipurym.

The purpose of the *kohen* | priest is to show the way to *kaphar* | reconciliation. Those serving the Almighty benefit from the Miqra'ey of Kipurym the same way as do those who benefit from their guidance. They are setting a good example by doing what they are prescribing. This is an uncommon virtue among leaders.

At this point, the *towrah* | teaching gets particularly interesting. The *minchah* | freewill offering of *chalah* | cakes and *raqyq* | wafers comprised of *matsah* | unyeasted bread which are *balal* | mixed with *shemen* | olive oil and are *mashach* | anointed represent much more than a menu for redemption.

Let's begin with *minchah*. It is from a verbal root that speaks of contemplating the who, what, where, why, when, and how a valuable gift is bestowed and apportioned. And the answer is that when Dowd fulfilled Matsah in Yaruwshalaim in year 4000 Yah / 33 CE to perfect us, his voluntary sacrifice became the ultimate gift. He bestowed an apportionment of the Covenant along with an everlasting inheritance.

Balal speaks of commingling to confuse and of intermixing to confound, making it difficult for the religious and political to understand because the message is that Yahowah is offering to remove the *balal* of religion from our souls. First, His Son carried the guilt of his people away and His *Ruwach Qodesh* | Set-Apart Spirit, represented by the *shemen* | olive oil, enveloped God's people in a garment of light such that we appear perfect from Yahowah's perspective.

“Dry” was derived from *chareb*, an adjective which is written identically in the text to *Choreb* – the mountain upon which Yahowah met with Moseh to provide His Towrah. Whether by the Spirit or the Towrah, with or without oil, Yahowah is committed to teaching us what we

need to know to avail ourselves of His redemptive offerings.

‘*Aharown* conveys enlightened freewill. Yahowah’s Towrah and Ruwach enlighten those who are observant and good listeners so that they can make an informed and rational decision regarding their relationship with God. And in the Covenant, *hayah ‘iysh ka ‘ach* – we are all brothers and sisters, existing as equals.

This is Yahowah’s *towrah* | guidance regarding the *zebach* | sacrifice Dowd made on our behalf. Chag Matsah leads to *shelem* | reconciliation, fellowship, and friendship – a relaxed and enjoyable relationship with our Father. And in this way, Yahowah has provided us with the means to *qarab* | approach Him. This is the primary purpose of the Towrah. It is also the basis of the name, *Yaruwshalaim*, a compound of *yarah* | source of teaching and guidance and *shelem* | reconciliation and fellowship.

Since He used the word twice in this exceedingly important set of instructions regarding our approach to God, we can be assured that *towdah* is essential to our relationship. *Towdah* reveals that we cannot approach Yahowah out of a sense of obligation, and thus not by obeying a set of laws, but, instead, out of a sense of appreciation, indeed, by the reciprocation of His love.

Qarab | to approach and draw near is the operative verb and, thus, the actionable aspect of our participation in Masah and Kipurym. We are being invited to approach the fiery light of the Ruwach Qodesh – the Maternal manifestation of Yahowah’s nature.

All of this, the Towrah and the Miqra’ey, these very instructions, exist to facilitate our *qarab Yahowah* | approach to the Almighty, enabling us to *qarab* | draw near and come into the very presence of our God. Our Father so adores the Children of Yisra’el, His every *zebach* | sacrifice was *towdah* | born in love.

The *chalah* | cakes comprised of *matsah* | unyeasted bread do far more than describe the shape of the offering. *Chalah* is from the verbal root, *chalal*, which means “to profane and defile, to pollute and desecrate,” which is to make common, even popular, and thus religious – the most common and popular of human influences. Through this association, Yahowah has explained the purpose of Chag Matsah, which is to remove the pervasive fungus of religion from our souls. This realization is not only vital to our celebration of Matsah, but it also elucidates Gabry’el’s / Dowd’s prophetic depiction such that we appreciate what he was predicting would occur beginning in year 4000 Yah during *Chag Matsah* | the Celebration of UnYeastated Bread.

In the 12th verse of this remarkable *towrah* | teaching, we are reminded that, in addition to removing *chalal* | religion during Matsah, Yahowah is also reinforcing the realization that, by disposing of yeast, we are discarding *balal* | that which confounds by intermixing and confuses by commingling. Therefore, with its immersion in *shemen* | olive oil, Yahowah is describing the role of the Ruwach Qodesh during Chag Matsah – which is to cleanse our souls once the religion has been removed.

Even the *raqyq* | wafers of *matsah* | devoid of yeast speak of mankind’s propensity “to spit” in God’s face by promoting religious and political schemes built upon twisting and perverting His testimony. In this regard, *matsah*, which speaks of the removal of the fungus of yeast, is telling because it is based upon *matsats* | to drain and suck out. And it is when the *matsah* cakes are mixed with olive oil and the wafers are anointed that the guilt we have brought upon ourselves by having been religious is resolved. This is what *mashach* | anointing is designed to achieve – equipping and preparing the *mashyach* | anointed to enter Yahowah’s presence and serve with Him.

This *towrah* from Yahowah reveals that, on Chag Matsah, the fungi of man’s *raqyq*, *balal*, *chalal*, and

chata'ah are being drained away from our souls. And that is worth noticing, worth learning about, capitalizing upon, and celebrating.

Shemen | olive oil is indicative of the Ruwach Qodesh because the oil provides pristine light, illuminating and enlightening an otherwise dark existence. The olive is nutritious and part of a healthy diet. The oil was used to treat a wound, allowing it to heal. The tree is deeply rooted and the longest living within the region. Further, *shemen* speaks to the role of a good mother, someone who helps us grow, enriching our lives.

Just as olive oil is symbolic of the Set-Apart Spirit, *soleth* | finely ground grain represents saved souls. The husks of religion and politics are removed so that we are ready to bake bread with our Mother and serve alongside our Father.

In that this represents one of the earliest and complete presentations of *mashach* | anointing in the Towrah, I suspect *Gabry'el* | God's Most Capable and Confident Man was expecting us to turn to it to better understand his prophecy. By directing our attention to the Towrah in this way, the observant *sakal* | are provided the information necessary to capitalize on the Messiah's magnanimous offer.

As a verb, *mashach* | to anoint, appears 68 times in the Towrah, Prophets, and Psalms – each time conveying the same message we have read thus far. Then as a noun, *mashyach* | anointed messiah is presented another 39 times in the Tanakh. Besides these two applications in Dany'el, there are four clustered instances of *mashyach* in *Qara' / Called Out / Leviticus*. Anointed is used seventeen times in *Shamuw'el* | Samuel, the prophet who introduced us to Dowd, and ten times in Dowd's *Mizmowr* | Psalms.

By continuing to see what the Towrah teaches regarding *mashyach* | anointed, we discover that the first

two of four Towrah references appear in the following instruction. Naturally, it addresses the remedy for inadvertently ignoring Yah's guidance...

“Yahowah (YaHoWaH) spoke (dabar) to ('el) Moseh (Mosheh) in order to say (la 'amar), (Qara' 4:1) ‘Convey the message (dabar) unto ('el) the Children of Yisra'el (beny Yisra'el) to affirm (la 'amar) that, indeed, when (ky) a soul (nepesh) misses the way (chata') inadvertently and unintentionally (ba shagagah – without premeditation or culpability) regarding any of (min kol) the instructive conditions regarding what is being offered and expected relative to the relationship (mitswah) of Yahowah (YaHoWaH) which ('asher) are not to be done (lo' 'asah), and he engages (wa 'asah), veering from one or more of them (min 'echad min henah),... (Qara' 4:2)

Before we press on, two things are relevant. This is remarkable because it addresses the difference between misleading and being misled. The remedy is for those who have unintentionally and inadvertently erred but not for someone who is culpable of premeditated corruption. This indicates that the religious who have deliberately twisted and perverted Yahowah's testimony will be judged and condemned while there is hope for those they misled.

This is particularly relevant when exposing the myth that Daniel 9:25-26 predicted the arrival of “Jesus Christ.” As we have demonstrated, without this passage being pulled out of context and misrepresented, there is no basis whatsoever for “Peter” declaring, “You are the Christ,” for “Jesus” to concur and award the “keys to heaven,” for there to be anyone bearing the name “Christ,” or for there to be any “Christians.” For having perpetrated this myth, one that has claimed billions of souls, there will be hell to pay for Peter, Paul, Luke, and their Roman Catholic accomplices.

The second insight I wanted to share pertains to the following text. It reads: “‘*im ha kohen ha mashyach chata’* – if the priest of the anointed misses the way.” Although it is customary for adjectives to follow nouns in Hebrew, with “anointed” describing the priest, both *kohen* and *mashyach* were scribed as nouns, and both were introduced using the definite article, “*ha* | the.” Interpreting this based upon what we have learned, it appears to be another affirmation that *ha Mashyach* will one day serve as *ha Kohen* on behalf of those who, having missed the way, are back on track. This becomes even more apparent when the Kohen who is Anointed bears the guilt of his people through the atoning sacrifice...

...then as a concession (*‘im*) **the priests** (*ha kohen* – the minister, the one officiating and mediating) **who are the anointed** (*ha mashyach* – of the Messiah, of the chosen and set apart, designated and dedicated who has been smeared in olive oil) **bear the loss and guilt** (*chata’* – accepts the blame for the mistake) **as an atoning sacrifice** (*la ‘ashmah* – as a guilt offering) **for the people** (*ha ‘am* – for the family).

He should approach and be present (*wa qarab* – he appears, offering himself) **on behalf of** (*‘al*) **those having missed the way** (*chata’ah huw’* – him going astray), **such that** (*‘asher*) **the guilt incurred is borne** (*chata’*) **by a bull** (*par* – that which frustrates and divides, breaks and violates, voids and dissolves), **a young male from the herd** (*ben baqar* – as a means for the children to seek information and then reflect upon and consider it) **without defect** (*tamym* – without a blemish, signifying what is right), **which shall bear the loss for having gone astray** (*chata’ah* – will incur the guilt) **according to** (*la*) **Yahowah** (*YaHoWaH*).” (*Qara’* / Called Out / Leviticus 4:3)

Therefore, since the symbolism of a lamb was used for redemption during Pesach, here the strong bull is symbolic

of Dowd's return to reconcile Yisra'el's relationship with Yahowah.

God's introductions to the *mashyach* indicate that "the anointed" were chosen to help His people atone for guilt in accordance with His instructions. This is the designated role of the Lowy, who were set apart to serve as mediators and communicators in this manner. Therefore, recognizing that the *kohen* were Lowy, and that the priests had been set apart from all others to serve God's people by helping them understand the Towrah, participate in the Covenant, and benefit from the Miqra'ey, we find Yahowah defining *ha mashyach* for us in this context. The anointed were designated and prepared to serve the Children of Yisra'el such that, should they inadvertently veer away from the *mitswah* | instructions regarding the Covenant, they would be aware of the remedy.

Continuing with His instructions regarding the work of the *mashyach* | anointed, we learn...

“**And** (*wa*) **he should bring** (*bow'* – he should come with) **the bull** (*'eth ha par* – that which is associated with violating, breaking, and frustrating) **to** (*'el*) **the doorway** (*petah* – the entrance and opening) **of the Tent** (*'ohel* – of the shining Home and brilliant household) **of the Eternal Witness to the Appointed Meetings** (*Mow'ed* – Scheduled Appointments which are designated to restore; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains while also shaded by *ya'ad* – to designate and fix an appointment to meet) **to approach the presence** (*la paneh*) **of Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration).

Then he should provide support by holding (*wa samak*) **his hand** (*'eth yad huw'*) **upon the head** (*'al ro'sh*) **of the bull** (*par* – that which frustrates and voids, violates

and breaks apart, that which is ineffectual and divisive) **before Yahowah** (*paneh YaHoWaH* – from 4QLXXLev).

He should slaughter the bull such that it is prepared for consumption (*wa shachat 'eth ha par* – he should kill that which is ineffectual and divisive) **to approach the presence** (*la paneh*) **of Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence). (*Qara'* 4:4)

And (*wa*) **the anointed** (*ha masyach* – the chosen and set-apart servant, the designated, dedicated, and devoted) **mediator** (*ha kohen* – among the priests who minister by functioning as teachers and advisors) **should obtain** (*laqach* – should select, accept, grasp hold of, and receive, taking away) **some of the blood of the bull** (*min dam ha par*) **and he should bring it with him** (*wa bow' 'eth huw'*) **to God's** (*'el*) **radiant Home** (*'ohel* – the brilliant tent, dwelling place, and household) **of the Eternal Witness to the Appointed Meetings** (*Mow'ed* – of scheduled appointments which are designated). (*Qara'* 4:5)

Then (*wa*) **the priest** (*ha kohen* – the mediator who ministers by functioning as a teacher and advisor) **should immerse** (*tabal* – shall plunge and soak, dip and bathe) **his finger** (*'eth 'etsba' huw'*) **in the blood** (*ba ha dam*) **and sprinkle** (*wa nazah* – he should spatter) **a portion of the blood** (*min ha dam*) **seven** (*sheba'* – as a promise) **times** (*pa'am* – occurrences as a pattern of how to conduct one's life) **with his finger** (*'eth 'etsba'* – from the DSS) **to approach the presence** (*la paneh*) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **while before and facing** (*'eth paneh*) **the curtain** (*paroketh* – the veil and fabric divider) **of the Set-Apart Place** (*ha qodesh* – of that which is separated, devoted, and dedicated to God).” (*Qara'* / Called Out / Leviticus 4:6)

In the *Mow'ed* | Appointments volume of *Yada Yahowah*, we discovered that the most important thing that ha Mashyach Dowd will be accomplishing immediately upon his return is to serve in the role of High Priest. He will sprinkle the blood of a bull with his finger upon the Mercy Seat of the Ark of the Covenant. It is only in this way that Yahowah can reconcile His relationship with Yisra'el and be true to His word. Therefore, as “the Anointed Priest” on the occasion of Yowm Kipurym, Dowd will be fulfilling this instruction. This also corresponds to the prophecy foretold by *Gabry'el* | God's Most Capable and Courageous Man as recorded by Dany'el. He will do so in *la paneh Yahowah* in *ha Qodesh* during the *Mow'ed* as *ha Mashyach*.

Copious instructions regarding *mashach* and *mashyach* are conveyed beginning in the 28th chapter of *Shemowth* / Names and running through the 40th chapter. Priests are anointed in *Shemowth* 28:41 in a manner that clearly articulates the intent of *mashach*. Speaking of the same tunics, sashes, and headdresses mentioned prophetically in Zakaryah, Yahowah stated...

“And you should put them on, clothing (*wa labash 'eth hem*) **‘Aharown, your brother** (*'Aharown 'ach 'atah*), **as well as his sons with him** (*wa 'eth beny huw' 'eth huw'*), **anointing them** (*wa mashach 'eth hem* – preparing and designating that which is associated with them), **giving them complete authorization and a free hand to fulfill their function** (*wa male' 'eth yad hem*), **while setting them apart** (*wa qadash 'eth hem*), **so that they may serve Me as priests, serving as My teachers and counselors** (*wa kohen la 'any*).” (*Shemowth* / Names / Exodus 28:41)

With this statement, we are provided additional proof that to be *mashach* | anointed is to be given the necessary authority to complete the mission – essentially a free hand to do as Yahowah directs. The anointed are set apart from

all others, uniquely devoted and dedicated to serving God as He sees fit, which is often in the role of counselors and teachers. In this case, the priests are being *mashach* because their role is to help the people understand the Miqra'ey and benefit from them. By presenting the *mashach* | anointed as authorized, set apart, and devoted to doing as Yahowah instructs, God has given us a comprehensive working definition of the term.

“Yahowah spoke to Moseh (*wa dabar Yahowah ‘el Mosheh*), **saying** (*la ‘amar*), (*Shemowth 30:22*) **‘You, of your own volition, should select and obtain** (*wa ‘atah laqach*) **for yourself** (*la ‘atah*) **the foremost and top fragrant spices** (*boshem ro’sh* – the most aromatic and sweetest herbs), **500** (*chamesh me’ah*) **of viscous myrrh** (*mor darowr* – freely flowing sap from the bark of certain trees, used in medicines and for embalming, as a fragrance, to add flavor, and in cosmetics) **and aromatic cinnamon** (*wa qinanuwn bosem*), **half as much, 250** (*machatsyth huw’ chamesh wa me’ah*), **in addition to 250 sweet-smelling cane** (*wa qaneh bosem chamesh wa me’ah*), (*Shemowth 30:23*) **500 cassia buds or cloves** (*qidah chamesh me’ah*) **with the sheqel** (*sheqel* – approximately 12 grams or one half ounce weight of precious metal via a coin) **of the sanctuary** (*ha qodesh* – of the set-apart place), **in addition to nearly four liters of olive oil** (*wa shemen zayth hyn*).” (*Shemowth 30:24*)

Never call God bland or stingy. The ingredients would make copious amounts of anointing oil which would be fragrant, sweet, and spicy. What’s more, this rather exhaustive presentation of what to include and how much of it to acquire destroys the notion that Yahowah shortchanged His discussion on what foods were best to eat and avoid because He wanted or needed rabbis to adlib. If God wants something done a particular way, He tells us so, and if not, we are free to do as we please.

“Then you can make (*wa ‘asah*) **with it** (*‘eth huw’*) **a set-apart and dedicated** (*qodesh*) **anointing oil** (*shemen mishchah* – consecrating ointment from olive oil), **a spicy and fragrant mixture** (*roqach*), **an apothecary ointment** (*mirqachath*) **the preparer makes** (*ma’aseh roqech*). **This was, is, and always will be** (*hayah* – exists as (qal imperfect)) **set-apart and dedicating** (*qodesh*) **olive oil** (*shemen*) **for anointing** (*mishchah*).” (*Shemowth* 30:25)

Based upon these instructions, “Jesus” is disqualified as a Messiah, because no one followed these directions, acquired the listed ingredients, blended them all together, and then rubbed them on him. And had the man who never existed been anointed in this way, since he was introduced using the moniker, “Christ,” someone would have mentioned the ceremony. The fact there is no reference to anointing means there was no Mashyach.

“With it, you should anoint (*wa mashach ba huw’*) **the ‘Ohel Mow’ed | Tent of the Eternal Witness to the Appointed Meetings** (*‘ohel Mow’ed* – the shining Home and brilliant household of the scheduled appointments which are designated and fixed; a compound of *mow’* and *‘ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains while also shaded by *ya’ad* – to designate and fix an appointment to meet) **along with the ‘Arown ha ‘Eduwth | the Ark of the Enduring Testimony and Restoring Witness** (*wa ‘eth ‘arown ha ‘eduwth*), (*Shemowth* 30:26) **then the table** (*wa ‘eth ha shulchan*) **with all of its utensils and vessels** (*wa ‘eth kol kely huw’*), **the Manowrah | Lampstand** (*wa ‘eth ha Manowrah* – the seven-lamp olive oil light) **with its accessories** (*wa ‘eth kaly hy’*), **and the altar** (*wa ‘eth mizbeach*) **for incense** (*qatoreth* – for fragrant smoke and offerings), (*Shemowth* 30:27) **then the altar to ascend** (*wa ‘eth mizbeach ha ‘olah*) **with all of its accoutrements** (*wa ‘eth kol kaly huw’*), **and the basin** (*wa ‘eth ha kyowr*) **along with its stand** (*wa ‘eth ken huw’*). (*Shemowth* 30:28)

You should set them apart as special (*wa qodesh 'eth hem* – that which is associated with them you should dedicate and devote, separate and consecrate) **so that they may exist as** (*wa hayah*) **Qodesh Qodesh | Most Set Apart** (*qodesh qodesh* – the most separated and least common, the most special and the least profane, the most devoted and dedicated and the least religious or political).

Anyone (*kol*) **who touches, reaches out and makes contact** (*ha naga'* – who approaches and handles) **with them** (*ba hem*) **should be set apart** (*qadash* – he should be special, devoted and dedicated, even properly anointed (qal imperfect third-person masculine singular)). (*Shemowth 30:29*)

Therefore (*wa*), **that which is associated with 'Aharown** (*'eth 'Aharown* – that which pertains to enlightened freewill regarding the chief priest among the Lowy) **and his sons** (*wa 'eth beny huw'*), **you should anoint** (*mashach* – you should acknowledge and authorize, prepare and dedicate, setting apart as special by publicly applying anointing oil, smearing, spreading, and rubbing blended anointing oil in a manner consistent with Yahowah's instructions (qal imperfect)), **setting them apart from the common and corruptive influence of religion or politics so that they can be of service to God** (*qadash 'eth hem* – separating them out as special, dedicated, and consecrated, devoted to being set apart) **so that they can perform, counsel, teach, and serve in the role of a priest on My behalf** (*la kahan la 'any* – in order for them to explain and illustrate what I want to be known during My Miqra'ey, ministering and advising regarding approaching Me (piel infinitive)). (*Shemowth 30:30*)

Then (*wa*) **to the Children of Yisra'el** (*'el beny Yisra'el* – unto the offspring who engage and endure with God), **speak, conveying words to say** (*dabar la 'amar*), **'This will always and actually exist as** (*hayah zeh* – this was, is, and will be (qal imperfect – literally and

continually be)) **set-apart and uncommon, dedicated and devoted** (*qodesh* – separated and special, uniquely distinct), **anointing** (*mishchah* – acknowledging and authorizing, empowering and preparing, distinguishing and committing) **olive oil** (*shemen*) **to approach Me** (*la* ‘any – on My behalf and to draw near) **throughout your generations** (*la dowr* ‘*atem* – wherever and whenever you and your descendants live). (*Shemowth* 30:31)

Upon the body or pronouncements (*‘al basar* – on the flesh or proclamations) **of an ordinary man** (*‘adam*), **it should not be poured as a form of anointing** (*suwk* – it should not be applied). **And in its composition** (*wa ba mathkoneth huw*’ – in its ingredients and formulation, in its design and proportions), **neither make nor apply** (*lo’ asah*) **anything similar to it** (*kamow huw*’).

It should exist for you as (*hayah la* ‘*atem*) **set apart and special** (*qodesh huw*’ – completely disassociated from the common and unlike the profane and polluted and, thus, the opposite of religious). (*Shemowth* 30:32)

An individual who (*‘iysh* ‘*asher*) **prepares a blended compound** (*raqach*) **similar to this** (*kamow huw*’) **or whoever offers it, placing it upon** (*wa* ‘*asher nathan min huw*’ – whoever ascribes or gives it to (qal imperfect)) **an unauthorized individual** (*‘al zar* – the wrong person, even someone else to whom it was not intended because he is different from the others), **then he will be cut off and separated, dying apart** (*wa karat* – he will be banished, ceasing to exist) **from His people and family** (*min* ‘*am huw*’).” (*Shemowth* / Names / Exodus 30:33)

This is the *towrah* on *mashach*. There is no higher source or anything capable of superseding these instructions. According to Yahowah, the intent is to anoint the priests who are entering Yahowah’s home to serve His people. God’s residence is to be anointed as is the case with all of the special things contained within it.

Yahowah's directions are quite specific regarding the ingredients and even more explicit when it comes to the list of people and objects which can be anointed. His list began with the *Qodesh Qodesh* | Most Set Apart – His '*Ohel Mow'ed* | Brilliant Home for the Eternal Witness to the Appointed Meetings. This was followed by the *Qodesh Qodesh* | Most Set-Apart object within His royal residence, the '*Arown ha 'Eduwth* | the Ark of the Enduring Testimony and Restoring Witness. The *Manowrah* | Lampstand was also to be *mashach*. And therefore, with the *Towrah* | Teaching from Yahowah on the subject of anointing, there is no excuse for anyone to misunderstand or misappropriate Dowd's prophecy pertaining to him *mashach* | anointing the *Qodesh Qodesh* of our God.

Yahowah's Home, Ark, Testimony, and Manowrah are so special, so uniquely capable of transforming the lives of those who are properly prepared, just by reaching out and touching them, they are deemed set apart unto God. And therein is an insight we ought not to miss. Just because Yahowah's Ark of the Covenant was hidden from the Babylonians, and His Home was torn down by the Romans, we can still approach each of them through the *Towrah*, becoming acquainted and intimately familiar. And Yah knows that anyone willing to do as we have done, exploring and evaluating His position on anointing to this extent, isn't going to stop here but will also consider and accept His instructions on the Beryth and Miqra'ey. Moreover, Yahowah knows where everything has been taken or hidden; He has a *mal'ak* standing guard over them, and He will return each to their rightful place upon His return. All who survive to thrive on Yowm Kipurym will be given privileged access to them.

Further, to be *mashach* | anointed is to be *qadash* | set apart from the common and corruptive influence of religion or politics so as to be of service to God. To be *mashach* | anointed is to be prepared to perform for God's people, to

counsel, teach, and serve our Father and His children. It is also to be *qodesh* | set apart and uncommon, dedicated and devoted, separated and special, uniquely distinct. It is also for every generation.

However, being anointed is not for every man. Apart from the people and objects delineated by God, Himself, we must not encourage it or accept it.

This is no laughing matter. The misappropriation of *mashach* | anointing is a death sentence. It results in being estranged from God and banished from the Covenant. Bad idea. The Christians who bestowed this title upon their god and upon themselves are in serious trouble.

In this regard, sometime around 2010, TBN (Trinity Broadcasting Network) began selling the blend of anointing oil prescribed in Exodus 30:23-25. Then someone must have pointed out Exodus 30:31-33, because they stopped advertising it. Oops.

We have learned that anointing, just as the prophecy delivered by the Messiah portends, is for the things which are Qodesh, including Yahowah's Home, the Ark of the Covenant, the Manowrah, the table, altar, and accompanying utensils and vessels, and also for the priests doing as Yahowah instructs regarding these things in this place. And while there are individuals who were anointed, the only honorable men among them were God's beloved Son, Dowd, and Yahuw – the commander-turned-king who eliminated all vestiges of Ba'al worship in the Land – killing everyone who promoted the notion that the Lord was God. His mission was to assassinate 'Ahab's and Jezebel's 70 sons in addition to the priests and prophets of the Lord and Queen of Heaven. Roman Catholics, had they existed at the time, would have been dispatched by him with God's support and blessing.

Yahowah had both *Sha'uwl* | Saul and *Shalomoh* | Solomon anointed, giving them every opportunity to

succeed. Unfortunately, both turned away from the Towrah and forfeited the blessing.

The people of Yisra'el anointed additional kings but not on God's instructions. So, besides these men, the only others Yahowah wanted *mashach* were 'Aharown and his descendants. Then of course, in *Yasha'yah* | Isaiah, we learn that a pagan Persian king, Cyrus, was anointed in the sense that God selected him to teach His wayward children a lesson.

Therefore, there were two worthy men, both fighters and kings, both of whom battled Yahowah's foes, who were actually anointed in the proper sense and who proved worthy of this calling. There were two kings properly anointed whose lives became condemnable. And there was one horrible fellow who was given the label without the ceremony. As a result, to claim the title, Messiah, as Christians do through the use of Christ, even if there had been a proper and public anointing at Yahowah's request, it would have provided a 50 – 50 chance of being a respected leader versus a traitor. And without being anointed, the title is tarnished by the likes of Cyrus who claimed he was a god along with a host of other frauds. Therefore, being anointed, apart from Dowd who lived up to the billing, isn't a claim to fame. Even 'Aharown was an embarrassment – as were most of the priests.

Mashyach | anointing is a good thing when it is done at Yahowah's insistence and in the way that God has delineated. And even then, its only value is when the underlying symbolism of being set apart and prepared, distinct and devoted, is understood. Additionally, it is limited to the things Yahowah holds dear and has set apart for our benefit, principally His Son, Home, Manowrah, and the accoutrements of our salvation.

In this regard, while Dowd was expressly anointed three times, the *basar* | corporeal body he used to fulfill

Pesach as the ‘Ayil was not *mashach*. Therefore, *ha Mashyach* is applied to Dowd in the sense of Him being immersed in the Ruwach Qodesh so that his *nepesh* | soul was able to partner with his Father throughout time.



Apart from ‘Aharown and the priests after him, one man serves as the living embodiment of what it means to be *mashach* | anointed – Dowd, the king who united and protected Yisra’el and then became our Savior. Should we want to know how God goes about selecting, anointing, and describing what is involved in being *ha Mashyach*, this is that story...

“Then (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name) **said, posing a question** (*‘amar*) **to** (*‘el*) **Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who was also a prophet), **‘For how long** (*‘ad mathay*) **will you grieve** (*‘atah ‘abal* – will you react with sorrow, mourning and lamenting (hitpael participle – independently express sadness)) **about** (*‘el*) **Sha’uwl** (*Sha’uwl* – Question Him, the people’s choice of king who was prophetic of the author and inspiration behind the Christian New Testament) **because** (*wa*) **I, Myself, despise him and have rejected him** (*‘any ma’as huw’* – I loathe him and have disavowed any association with him because I abhor him, refusing to accept him) **as** (*min*) **king** (*melek* – as the ruler or authority, even counselor) **over** (*‘al*) **Yisra’el** (*Yisra’el* – those who engage and endure with God)?

Fill (*male’*) **your horn** (*qeren ‘atah* – the container of your ram’s-horn trumpet which can omit brilliant flashes of light from the summit of the mount) **with olive oil** (*shemen*) **and go** (*wa halak* – and walk, traveling on a

journey). **I am sending you** (*shalach 'atah*) **to** ('*el*) **Yshay** (*Yshay* – the Substance of Existence), **the Beyth-haLechemy | the resident of Bethlehem** (*Beyth-haLechemy* – the individual from the House of Bread) **because** (*ky*) **I have seen** (*ra'ah*) **a king** (*melek* – a sovereign ruler, leader, counselor, and advisor) **to approach Me** (*la 'any*) **among his sons** (*ba ben huw'*).” (*Shamuw'el* / Listen to Him / 1 Samuel 16:1)

When first confronted with the truth about whatever religion we may have believed, we are saddened and disappointed in ourselves for having believed the lies, while grieving for those still beguiled by them. And should that religion have been Christianity, our response progresses to anger as we confront the realization that God despises *Sha'uwl* | Paul, its founder, because of the horrifying impact his letters and proxies have had on His people. But then we get over it and get on with the business of observing, contemplating, understanding, and sharing what Yahowah intended.

“**So** (*wa*) **Shamuw'el** (*Shamuw'el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet) **said** ('*amar* – questioned), **‘How can I go** ('*ek halak*)? **If Sha'uwl** (*Sha'uwl* – Question Him, the people’s choice of king who was symbolic of the wannabe apostle by the same name) **hears of it** (*shama*'), **then he will have me killed** (*wa harag 'any*).’

Therefore (*wa*), **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*), **‘Take** (*laqach*) **a cow by your hand** ('*eglah baqar ba yad 'atah*) **and say** (*wa 'amar*), **“I have come** (*bow*' – I am pursuing inclusion) **to offer a sacrifice** (*la zabach*) **in association with** (*la*) **Yahowah** (*Yahowah*).”” (*Shamuw'el* / Listen to Him / 1 Samuel 16:2)

Should you be wondering why a calf was chosen rather than a lamb, I suspect the reason was twofold. Dowd was a shepherd and he cared for his sheep. Moreover, he was not going to celebrate Passover but, instead, to find the individual who would serve as the lamb. It would have been redundant to take another with him.

“**And then invite** (*wa qara*’ – greet and welcome) **Yshay** (*Yshay*) **to the sacrificial feast** (*ba ha zabach* – concerning the preparation of this animal for consumption).

I will make you aware (*wa ‘any yada*’ *‘atah ‘eth* – I will make you aware by revealing to you) **of what, to show the way to the benefits of the relationship** (*‘asher* – of how to lead along the correct path to get the most out of life), **you should act upon and engage in** (*‘asah* – you should do, carry out, and accomplish).

So then (*wa*) **you should anoint** (*mashach* – you shall apply olive oil, rubbing and smearing it on as a public demonstration of calling out, setting apart, and authorizing) **to approach Me** (*la ‘any* – for Me) **the One through whom I will reveal the way to get the most out of life** (*‘eth ‘asher* – the one with whom I will show the correct path to receive the benefits of the relationship), **the One whom I will introduce and announce to you** (*‘amar ‘el ‘atah* – whom I will declare to you, speaking to you about).” (*Shamuw’el* / Listen to Him / 1 Samuel 16:3)

When we pay attention to what Yahowah has to say, we know how to act, what to engage in, and why we should respond to opportunities or provocations. We are properly guided and instructed, prepared for whatever life or God brings our way. And in this case, Yahowah intended to provide an ongoing narrative because this would be the beginning of the longest conversation and greatest love affair in universal history.

Good things happen when we follow this formula: listen to Yahowah and engage, doing as He has requested. That is why Shamuw'el's name means "Listen to Him."

"Shamuw'el (*Shamuw'el* – Listen to Him) **engaged and did** (*'asah* – acted, doing), **therefore** (*'eth*), **what** (*'asher* – for the benefit of the relationship) **Yahowah** (*YaHoWaH*) **expressed in words** (*dabar*).

He came to (*wa bow'*) **Beyth Lechem** (*Beyth Lechem* – House of Bread, transliterated Bethlehem (as an interesting aside, *lechem* can also be transliterated *lacham* and means to engage in a struggle, to fight, and to battle)).

Startled, and a bit afraid (*wa charad*), **the elders** (*zaqen* – the leaders of the community comprised of old men) **of the town** (*ha 'iyr*) **approached and welcomed him** (*la qara' huw'* – drew near to meet and greet him, calling out to him in an inviting way). **But they asked** (*wa 'amar* – so they inquired), **'Did you come** (*bow' 'atah* – have you arrived) **under favorable circumstances as a friend in peace** (*shalowm* – with blessings to reconcile the relationship and/or to satisfy and fulfill a promise to restore the kinship; from *shalam* – to restore, to provide reconciliation, for recompense or reward, to make amends?)” (*Shamuw'el* / Listen to Him / 1 Samuel 16:4)

Yisra'el was obviously a very unsettled place during Sha'uwl's reign. Everyone was suspicious, with fellow Jews inclined to attack one another.

The reference to *shalowm* is intriguing because it would soon be integrated into the name of the city most closely associated with Dowd: *Yaruwshalaim* | Source from which Teaching and Guidance regarding Reconciliation Flow. It is a compound of *arah*, which is the verbal root of “*towrah* – source of teaching and guidance, direction and instruction” and “*shalowm* – reconciliation and the favorable restoration of the relationship.”

The House of Bread, *Beyth Lechem*, would be a place of continuing struggle, where the community would have to fight for its very existence. This reality deepens Bethlehem's connection with Dowd because he, more than anyone, would have to fight to protect his people – even in this place. Also, this presentation leading to Dowd becoming the *Mashyach* | Messiah has him coming out of Bethlehem, making it yet another aspect of Dowd's reality which was misappropriated to establish the mythology of "Jesus."

Based upon this statement and one which will soon follow, the prophecy Christians celebrate, believing it predicts that "Jesus" would come from Bethlehem to be their king, speaks of Dowd, the man who God actually chose to be king over Yisra'el. It was always an awkward fit when applied to "Jesus" because he was never the leader of his people and only Yahuwdah existed during his time, negating key aspects of the prophecy. Further, there is poetry in Dowd having come from Lechem to become *Matsah*. Out with the corruption and in with perfection. Further, Dowd purchased the threshing floor which became the foundation of Yahowah's Home, and like the finely ground kernels of grain which are used to bake bread, his words continue to nourish his people.

So as not to lose our place in the natural flow of this discussion, we'll turn to the *Mykayah* | Micah 5 prediction regarding Bethlehem at the conclusion of *Shamuw'el* / 1 Samuel 16. It is yet another example of how Yahowah's promises regarding His beloved Son were usurped by Christians to convert "Jesus" into everything Dowd except the fulfillment of the *Miqra'ey*. It is also evidence that rabbis were so self-absorbed at the time that they also failed to recognize the arrival of the Pesach 'Ayil – serving as one of the greatest tragedies in a long history of tragic consequences befalling God's wayward children.

Shamuw’el’s answer is interesting in that it shows he made the transition from the sacrifice to its intended purpose. It is the most appropriate, beneficial, and Godly thing we can do with our time and lives. And based upon this next statement, Shamuw’el also made the connection between the need to be set apart from the common things of man if we want to be reconciled with God. The *Shaphat* | Decision-maker realized that the means to reconciliation was through the *Miqra ’ey* | Invitations to be Called Out and Meet with God, which is why he extended the “*qara’* – invitation” to Yshay.

“He answered (*wa ’amar*), **‘For reconciliation** (*shalowm* – as a friend under favorable circumstances with blessings, to restore health and prosperity, in peace to repair the relationship, and to satisfy and fulfill a promise to reaffirm the kinship; from *shalam* – to restore, to provide reconciliation, for recompense and reward, to make amends), **I have come** (*bow’* – I have arrived and returned) **to offer a sacrificial feast** (*la zabach* – concerning the preparation of this animal for consumption) **to approach** (*la* – to draw near with regard to) **Yahowah** (*Yahowah*).

Become set apart (*qadash* – separate yourselves from that which is common, customary, and ordinary, even defiling and polluted, and dedicate yourselves to being cleansed and purified by disassociating from religion and politics) **and come with me** (*wa bow’ ’eth ’any* – join with me and be included, pursuing the association, and return) **to the sacrificial feast** (*la zabach* – concerning the preparation of this animal as an offering and for consumption).’

He separated Yshay, setting him apart (*wa qadash ’eth Yshay* – the Substance of Existence) **as well as his sons** (*wa ’eth ben huw’*). **And he issued an invitation to them** (*wa qara’ la hem* – he called them out, summoning them by name, greeting and welcoming them) **to the offering** (*la ha zabach* – to the sacrificial feast designed to reconcile the

relationship).” (*Shamuw’el / Listen to Him / 1 Samuel 16:5*)

Always eager to see what comes next, we sometimes run the risk of overlooking a revealing perspective or insight. Here, for example, the reason that Yahowah instructed Shamuw’el to speak of invitations and reconciliation, and of a sacrificial offering in association with the search for Dowd, especially in the context of how the anointing of Bethlehem’s Shepherd would lead to his Spiritual empowerment, is because Dowd is our guide through the Miqra’ey. He embodies the Covenant relationship Yahowah intended, and he represents the Doorway to eternal life in Heaven. He is the Central Branch of the Tree of Lives.

As we contemplate what comes next, we are reminded that Yahowah works through men and women who are surprisingly similar to us. For example, Shamuw’el was a good man, a man of character and conscience, but when acting on his own initiative, he was susceptible to jumping to errant conclusions – just as the rest of us. It is one of the things I find so appealing and genuine about those Yahowah has chosen to represent Him. We don’t have to be perfect to achieve what He wants to be done, just willing to go where His words lead. And in this case, they lead past the first seven sons to the eighth – representing eternal life.

“And it came to exist (*wa hayah*) when they arrived (*ba bow’ hem*) and he saw (*wa ra’ah ‘eth*) ‘Ely’ab (*‘Ely’ab* – My God is Father), he said (*wa ‘amar*), ‘Surely (*‘ak*) the anointing of him (*mashyach huw’* – using the special anointing oil to affirm his calling and authority, even approval of him) by Yahowah (*Yahowah*) will be straightaway and conspicuous (*neged* – is near, before us, and straight ahead).’ (*Shamuw’el / Listen to Him / 1 Samuel 16:6*)

However (*wa*), **Yahowah** (*Yahowah*) **declared** (*'amar*) **to** (*'el*) **Shamuw'el** (*Shamuw'el*), **'Do not focus upon nor have regard for** (*'al nabat* – do not visually interpret, pay attention to, nor consider) **his appearance** (*'el mar'ah huw'* – the patterns which can be seen with the eyes or comprehended based upon his visual form) **or** (*wa*) **regard his stature and height** (*'el gaboah qomah huw'* – be concerned with his personal presence, proud self-image, or how tall he may be) **because** (*ky*) **I have rejected him** (*ma'as huw'* – I do not like him).

By contrast (*ky*), **inconsistent with the way that** (*lo' asher*) **man** (*ha 'adam*) **views** (*ra'ah* – looks at things) **humankind** (*ky ha 'adam*), **considering an individual's visual appearance** (*ra'ah la ha 'ayn* – looking at that which is seen by the eyes), **instead** (*wa*) **Yahowah** (*YaHoWaH*) **perceives** (*ra'ah* – views and considers) **the person's character and conscience** (*la ha lebab* – the inclination to exercise good judgment, the thinking and thoughts, the choices and volition, the mind and heart, the ability to distinguish between right and wrong and act accordingly).” (*Shamuw'el / Listen to Him / 1 Samuel 16:7*)

As is so often the case, we have to be cognizant of the thoughts behind the terminology Yahowah selected if we want to understand what these words mean and appreciate what God is revealing to us. Here, for example, if we were to simply translate *lebab* as “heart,” we’d miss the point. At the time this was revealed, the heart was not associated with love or emotions as it is today but, instead, with judgment. The biological symbol for feelings was the liver.

A thoughtful review of ancient nomenclature reveals that Yahowah values a person’s “ability to exercise good judgment, their capacity to process information in a discerning and rational manner, to distinguish between right and wrong, true and false, and then respond appropriately” above all else. It is a matter of attitude and

aptitude, judgment and character. God likes responsible and thoughtful people.

By choosing *lebab* to describe why He rejected ‘Ely’ab and chose Dowd, God reveals that He is primarily interested in our ability to use “evidence and reason to make sound decisions.” Yah, therefore, wants to build enduring relationships with people of “character and conscience who are rational and thus trustworthy.”

Affirming this, Dowd became the living embodiment of *lebab*. He was the most discerning and decisive, insightful and judgmental man who ever lived. We learn and benefit more from studying his life and lyrics than anyone else. And as the case should be, it is appropriate to love what intellectually we discern is valuable and true.

There would be six additional rejections...

“Then (wa) Yshay (Yshay) called out to and summoned (qara’ – called by name) ‘Abynadab (‘Abynadab – the Father Incites and Impels), having him pass before (wa ‘abar huw’ la paneh) Shamuw’el (Shamuw’el). He responded (‘amar), ‘Not this one, either (gam ba zeh). Yahowah (Yahowah) has not chosen and does not want him (lo’ bachar).’ (Shamuw’el / Listen to Him / 1 Samuel 16:8)

Next (wa) Yshay (Yshay) had Shamah pass by (‘abar Shamah – crossed Appalling and Horrifying).

He said (‘amar), ‘Regarding this one, also (gam ba zeh), Yahowah (Yahowah) has not selected and does not want (lo’ bachar).’ (Shamuw’el / Listen to Him / 1 Samuel 16:9)

Yshay (wa Yshay) had seven of his sons pass before the presence of (‘abar sheba’ ben huw’ la paneh) Shamuw’el (Shamuw’el). So then (wa), Shamuw’el (Shamuw’el) said to (‘amar) Yshay (Yshay), ‘Yahowah

(Yahowah) **has not chosen these** (*lo' bachar*).? (Shamuw'el / Listen to Him / 1 Samuel 16:10)

Additionally, Shamuw'el said to Yshay (*wa Shamuw'el 'amar 'el Yshay* – then Listen to Him asked the Source of Existence), **'Is this the end of your sons** (*ha tamam ha ben* – are you finished showing your children)?'

He replied (*'amar*), **'At this point** (*'owd*) **the youngest remains** (*sha'ar ha qatan* – the smallest and most insignificant is left). **But behold** (*wa hineh* – however, look, paying attention to these details), **he is shepherding** (*ra'ah* – he is caring for and tending to, leading, protecting, and feeding) **the flock** (*ha tso'n* – the sheep).”

The Yisra'elites had chosen Sha'uwl in the manner of the Gentiles and, therefore, predicated upon his ability to impose his will. Even a superficial review of civilization reveals kings rose to power based on their strength, particularly their military prowess and authoritarian tendencies. Narcissists and psychopaths were common among them and brawn typically trumped brains. Yahowah, by contrast, chose a shepherd who knew how to guide and protect a flock and could think at the same time. Therefore, from God's perspective, if humankind is to be governed by a man, it is best if he is guided by God and knows how to care for wayward sheep.

Also interesting, the last of Yshay's sons would become Yahowah's *Bikowr* | Firstborn. There are some interesting overtures in this decision which reverberate with the fact that the Covenant began with 'Abraham's second-born, and it grew to incorporate Yisra'el through *Ya'aqob*, who was steadfast, rather than *'Esa'ow* | Esau, the firstborn, whom Yah hated. Our status and standing with God is, therefore, based upon character, not chronology. And with God, as is the case with many seasoned individuals like myself, age is an irrelevant number.

For those of us who remain curious, Shamuw’el was the firstborn child of Hannah. His birth required Divine intervention, making his story different than the others (with the exception of Yitschaq). It reveals Yahowah’s approach to those who not only search for Him but who come to know and rely upon Him. Hannah’s speech during Shamuw’el’s dedication (*Shamuw’el* / 1 Samuel 2:1-10) is so insightful and inspiring, in due course, we will ponder its implications. But for now, suffice it to say, the resulting son was resolute when it came to acting upon Yahowah’s instructions.

“So Shamuw’el conveyed to Yshay (*wa Shamuw’el ‘amar ‘el Yshay*), ‘Reach out and get him (*shalach wa laqach huw’*) because (*ky*) we will not turn away (*lo’ sabab* – we will not change our approach) until he arrives here (*‘ad bow’ huw’ poh*).’ (*Shamuw’el* 16:11) He sent away for him and brought him (*shalach wa bow’ huw’*).

He was ruddy and redheaded (*wa huw’ ‘admowny* – he was auburn and reddish, a man like ‘Adam) with (*‘im*) bright and handsome (*yaphah* – cheerful and fair) eyes (*‘ayn*). He was visually pleasing (*wa ra’y towb* – his appearance was beautifully proportioned and desirable such that seeing him was exceptionally pleasant, agreeable, and delightful).

Yahowah (*Yahowah*) said (*‘amar*), ‘Of your own volition, stand up (*quwm* – arise and choose to come to a standing position, becoming confirmed and established upright by deciding to take a stand (qal imperative – actually and genuinely, even literally, of your own accord, stand)). Anoint him Messiah (*mashach huw’* – elect by choice to actually and liberally apply anointing oil, pouring it out, smearing it on, and rubbing it in as a sign that he has been designated to serve and authorized to lead, set apart and devoted (qal imperative – a literal expression of volition)) because, indeed (*ky* – for surely and truly, emphasizing this conclusion, for the express reason), **this**

is he (*zeh huw' – he is the one*).” (*Shamuw'el / Listen to Him / 1 Samuel 16:12*)

Dowd was God’s choice, and he can be ours as well. Yahowah selected him to shepherd His people and bring them into the fold while enlightening and saving his flock. He was anointed, becoming the *Mashyach* | Messiah at God’s discretion, at the time, place, and way of His choosing. There has been no one else in all of human history where this all coalesced on any other individual, not even with Moseh.

If we, therefore, want to live our lives in sync with God’s will, we should make the same decision, which is why Yahowah’s instructions to Shamuw’el were all volitional. We, too, are being asked to get off of our knees, to arise and stand upright, in Yahowah’s presence by taking a stand with regard to the anointing of Dowd as the Messiah. The implications are far-reaching. When we do, our attention shifts to our Savior, with his life and lyrics serving to shepherd us to God’s Home.

In Mizmowr 22 and Yasha’yah 53, Dowd is presented as the Passover Lamb – which means his *basar* | corporeal body had to be unblemished. Therefore, this is the reason we were told here that Yahowah saw Dowd as exceedingly handsome – letting us know that he qualified to serve in this role. And this means that the reference to an unimposing physical appearance at the beginning of Yasha’yah 53 pertains to the one who recognized that Dowd was the *Zarowa’* | Sacrificial Lamb.

In this light, why do Christians bow down before tragic effigies of their brutalized and dead god on a stick when standing up and looking to Dowd would be so much more beneficial? Why do you suppose that Yahowah chose to be consistent, such that this man and his mind, his character and his words, were all equally attractive?

As we press on, the *qeren* | horn being reintroduced into this account by Yah was last referenced by Him one thousand years earlier. Yahowah used it to show that He would honor His promise to enable the benefits of the Covenant Himself, thereby sparing ‘Abraham’s second-born, Yitschaq. He was revealing that the Son of God would become the Passover Lamb.

We are once again reminded that it is the application of *shemen* | olive oil, not baptism in water, which reveals that a person is being set apart to serve God as the Mashyach...

“So then (*wa*), Shamuw’el (*Shamuw’el* – Listen to Him) grasped hold of (*laqach*) the horn (*qeren* – the container comprised of a ram’s-horn trumpet which can omit brilliant flashes of light from the summit of the mount) of olive oil (*shemen*) and (*wa*) anointed him (*mashach* ‘*eth huw*’ – actually and liberally applied anointing oil on him, pouring it out, smearing it on, and rubbing it in as a sign that he had been designated to serve and authorized to lead, all with unfolding and ongoing implications over time (*qal imperfect*)) in the midst of his brothers (*ba qereb* ‘*ah huw*’).

And (*wa* – in addition) the Spirit (*ruwach* – the feminine and maternal spiritual representation of Yahowah’s existence, His motherly nature and energy set apart from God to perfect, protect, enlighten, and counsel) of Yahowah (*Yahowah*) came in tremendous power to Dowd, succeeding such that he would prosper and thrive, being endowed with the ability to be especially useful (*tsalach* ‘*el Dowd* – arrived in association with Dowd, the Beloved, rushing to ‘David’ energetically and forcefully, with tremendous influence and authority, causing Dowd to be successful and strong, with an overpowering presence and supernatural capabilities, all leading to more favorable circumstances) from that day forward (*min ha yowm ha huw’ wa ma’al* – from that

moment to beyond the far reaches and highest dimensions of time, above and beyond what can be observed, ascending and higher than what can be imagined).

Then (*wa*) **Shamuw’el** (*Shamuw’el*) **stood up** (*quwm* – arose, standing upright) **and walked to** (*wa halak*) **Ramah** (*ha Ramah* – a high place; from *ruwm* – to rise, to be uplifted, and to be exalted).” (*Shamuw’el* / Listen to Him / 1 Samuel 16:13)

With this affirmation from Yahowah, it is game over for the “Christian Jesus Christ.” *Dowd* | David is Yahowah’s Spirit-filled lyricist and Messiah.

Tsalach, the word Yahowah chose to describe His Spirit’s interaction and influence with Dowd, isn’t even remotely close to the term found in the Christian New Testament, which speaks of “being filled with the spirit” or of the “spirit coming upon someone.” *Tsalach*’s principal connotation denotes “the power to succeed,” providing what is necessary to “thrive and prosper.” Yahowah’s *Ruwach* is a Spirit to be reckoned with, “tremendously energetic and especially useful as well as enormously beneficial.”

As such, we know that Yahowah wants to empower us so that we become more like Him. And He wants us to succeed in our mission and thrive in life.

“Now (*wa* – additionally and what’s more) **the Spirit** (*ruwach* – the feminine and maternal spiritual representation of Yahowah’s existence, His nature and energy, set-apart from God to perfect, protect, enlighten, and counsel) **of Yahowah** (*Yahowah* – the correct pronunciation of YaHoWaH, God’s unique personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **turned away from any association with** (*suwr min ‘im* – moved in a different direction from, rejecting and forsaking, even cutting off so as to avoid all contact with) **Sha’uwl** (*Sha’uwl* – Question

Him, known as Saul, the king the people chose to demonstrate their preference for government, thereby rejecting Yahowah, all serving as a foreshadowing of the false apostle, *Sha'uwI* | Paul who also rejected Yahowah's instructions).

As a result (*wa*) **an evil and malignant** (*ra'ah* – a harmful and inaccurate, a perverted and ruinous, an incorrect and immoral, misleading) **spirit** (*ruwach*) **overwhelmed and tormented him** (*ba'ath* – inundated him, troubling and paining him) **because of** (*min 'eth* – as a result of) **Yahowah** (*Yahowah*).” (*Shamuw'el* / Listen to Him / 1 Samuel 16:14)

This seems to suggest that Yahowah prefers to work through one person at a time, at least in leadership roles. So, while we should expect that the Ruwach of Yahowah can influence the lives of many simultaneously, She focuses Her attention on the One who can do the most good.

We'd have to be blind to miss the intended association. Both *Sha'uwI*s were demon-possessed, tormented by the evil spirit dispatched by Satan to control them. The wannabe Apostle Paul called “Satan's messenger” a “thorn in his side which was used to curtail his enormous ego.” And interestingly enough, with both malignancies, the best way to silence their demons is to sing Dowd's songs.

Since almost everything Dowd did and said is relevant, you will find that his life and lyrics fill the pages of *Observations* and *Coming Home*. And yet now, in this ode to the Messiah, I'd like to share his last words...

“Now (*wa*) **these are** (*'eleh*) **the last** (*'acharown*) **words** (*dabarym* – statements) **of the Prophet** (*na'um* – of the prophetic declaration of; from *na'am* – to speak under Divine inspiration and influence as a prophet) **Dowd** (*Dowd* – of Beloved; from *dowd* – fervent boiling hot and

extremely passionate love), **the son** (*ben* – child) **of Yshay** (*Yshay* – To Be and To Exist).

So then declared (*wa na'um* – then prophetically announced, revealing under the influence and inspiration of God) **the one man** (*geber* – the individual who is part of a larger whole (sometimes indicative of a strong person with the ability to fight)) **who stood up, was raised up, and was established** (*quwm* – who took a stand and was lifted up by affirming that which is valid, who sought to confirm that which would be accomplished and fulfilled to encourage restoration (hofal perfect – a causative verb, whereby the object is very strongly influenced and put into action)) **by the Almighty** (*'al* – on High), **and anointed as the Messiah** (*mashyach* – the Mashyach, specifically designated, chosen for the specific task, and approved, while set apart from that which is common and authorized to serve as an agent, bequeathing greater responsibility regarding a specific function and mission) **of the God** (*'elohym*) **of Ya'aqob** (*Ya'aqob* – a synonym for Yisra'el, the third heir to the Covenant; from *'aqab* / *'eqeb* – a reward given as a consequence of having circumvented something), **the melodious songwriter** (*na'ym* – the acceptable and beautiful, sweet sounding, and musical, singer) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).” (*Shamuw'el* / Listen to Him / 2 Samuel 23:1)

What a marvelous summation of the life and work of the most beloved of Yah. Dowd's legacy is comprised of his words, the *Mizmowr* | Psalms and *Mashal* | Proverbs, he was inspired to write on our behalf. He was the son of a father named “To Exist,” which is profound considering the fact that Yahowah's name is based upon “*hayah* – to exist.” More importantly, Dowd became the one man that God would raise up and anoint among the descendants of Ya'aqob – which in and of itself, eliminates the notion that Jesus could have been the Christ.

Dowd is special, literally one of a kind. No one understood Yahowah or His Towrah better than Dowd. And that is why he is beloved. But more than this, Dowd stood up for God no matter the consequence. More than Yahowah's *Mashyach* | Anointed Messiah, Dowd was a prophet, a strong and capable man who was willing to take a stand, and then sing about it.

In this regard, it is telling that "prophet" was the first distinction on God's list and "songwriter" was last, with *mashyach* sandwiched in between. This means that messiah was just one of many acknowledgments – and thus not the be-all and end-all title it is made out to be by men. The man had quite a résumé.

While this is irrefutable and clear, the world's most popular religion remains hell-bent on translating *mashyach* as "anointed," but not as "Messiah," when associated with Dowd. And then Christians translate the concept into Greek as "Christos." Then without any justification for doing so, they transfer this designation from Dowd to their "Jesus," naming him "Christ."

We squander so much limiting what we know of Dowd to the boy who slung the stone or the flamboyant king who reigned over ancient Israel. He is seldom seen as a prophet, a lyricist, the Messiah, the Son of God, the Shepherd, the Branch, or the ultimate defender of his people. And yet, his *Mizmowr* | Psalms, particularly the 22nd and 88th, provide the most accurate, compelling, and complete assessment of what occurred one thousand years later in Yaruwshalaim on *Pesach*, *Matsah*, and *Bikuwrym* when Dowd served as the Zarowa'.

Dowd's extraordinary *Mizmowr* | Psalms and *Mashal* / Proverbs are literally the Word of God. We know this because...

"The Spirit (*ruwach*) of Yahowah (*Yahowah*) spoke through me (*dabar ba 'any*). And His words, His

statements, and His reasoning were (*milah huw'* – His answers conveying His focus and relevant content, His proverbs which characterize the matters most vital to Him existed) **upon** (*'al*) **my tongue** (*lashown 'any*).” (*Shamuw'el* / Listen to Him / 2 Samuel 23:2)

There are only forty people who can make this claim. ‘Abraham was the first, followed by Moseh, Miriam, and Deborah, then Shamuw’el, Dowd, and Nathan. But only two of them were also kings, and only one was acknowledged as the Son of God.

“The God (*'elohym*) **of Yisra’el** (*Yisra'el*) **has spoken** (*'amar*) **to me** (*la 'any*), **saying** (*dabar*), **‘The Rock** (*tsuwr* – the solid, permanent, unchanging, reliable, and firm stone) **of Yisra’el** (*Yisra'el*) **provides a visual impression, painting a word picture which conveys symbolic meaning** (*mashal* – is a proverb and parable, a vivid and easy to remember metaphor) **for mankind** (*ba ha 'adam* – with regard to and on behalf of the descendants of ‘Adam), **correctly and appropriately** (*tsadyq* – in an upright manner which is in accord with the standard for vindication; from *tsadaq* – to justifiably vindicate those who are right) **conveying a reverence and respect** (*yare'* – an appreciation for the awesomeness) **of God** (*'elohym*).” (*Shamuw'el* / Listen to Him / 2 Samuel 23:3)

Dowd is the Rock and Cornerstone upon which Yahowah’s plans are predicated and His intentions are revealed. His “*mashal* – proverbs and word pictures” help us understand our Maker. What distinguishes Dowd from the rest of us is that he was consistently “*tsadyq* – right” regarding Yahowah.

“So (*wa*), **similar to** (*ka* – comparable to) **the light** (*'owr* – illumination) **of the morning** (*boqer* – of thought and consideration during the early part of the day, the prudent time to search and the best time to seek, inspect, and think; from *baqar* – to observe, consider, and reflect)

when the sun rises (*shemesh zarah* – the sun appears and ascends, becoming visible and shining) **during the early part of the day when it is best to observe, consider, and reflect** (*boqer* – of thought and consideration during the morning when it is prudent to search and the best time to seek, inspect, and think) **without obscuring phenomena** (*lo' 'ab* – devoid of visible moisture, fog, or clouds), **out of** (*min* – for the reason) **this brilliant light radiates knowledge** (*nogah* – the majestic appearance of the light enables the enlightened to know and respond). **From** (*min*) **the rain** (*matar*), **green and vibrant growth emerges** (*deshe'*) **out of** (*min*) **the Land** (*'erets*).” (*Shamuw'el* / Listen to Him / 2 Samuel 23:4)

Understanding is a product of enlightenment. Without light, we cannot be observant and thus cannot know. Light is not just electromagnetic energy; it also carries information. With these words, while poetic, Dowd is making an important point – one which leads to an understanding of God. Likewise, life is born of water. It is from water that “*deshe'* – vibrant growth emerges.”

While Dowd is “*tsadaq* – right,” he was not “*towb* – good.” By his own admission, he had more flaws than hairs on his head. For example, even with seven wives and ten concubines, David sent his general off to war so that, when killed in battle, he could claim his wife. Therefore, after considering everything the Light had revealed to him, he acknowledged...

“Truthfully (*ky*), **my house** (*beyth 'any* – my family and household) **is not appropriate, neither fitting nor proper** (*lo' ken*) **compared to** (*'im*) **God** (*'el*).

And yet by contrast (*ky*), **He has constituted** (*sym* – extended and enabled, appointed and established) **an everlasting** (*'owlam*) **Family Covenant Relationship** (*beryth*) **with me** (*la 'any* – on my behalf).

It is properly ordered and suitably structured (*'arak* – appropriately arranged, clearly formatted, aptly prepared, correctly organized, and befittingly positioned) **in every way** (*ba ha kol*) **and** (*wa*) **readily observable** (*shamar* – to be closely examined and carefully considered), **because** (*ky*) **this is the essence of** (*kol*) **my freedom and salvation** (*yasha'* ‘*any* – my liberation and deliverance, my safety and welfare), **in addition to** (*wa*) **everything** (*kol*) **I desire** (*chephets* – I enjoy and delight in, I long for and take pleasure in). **Will He not bring my life's mission to a conclusion** (*ky lo' tsemach* – He will not allow my outreach to end)?” (*Shamuw'el* / Listen to Him / 2 Samuel 23:5)

Words like these make Dowd special – a prophet of Yahowah. He served as a perfect example of how flawed individuals can be considered right with God and become part of the Covenant Family.

Our homes and families, like his, are far from perfect. This is why God conveyed the Towrah, constituted the Beryth, and offered the Mow'ed. They enable us to transcend our flawed families and become children within His idyllic Home. When we accept the conditions of the Covenant and answer Yahowah's *Miqra'ey* Invitations, we become eternal, perfected, adopted, enriched, and empowered children of God.

Dowd's proclamation boldly states that the Covenant was constituted and structured expressly to improve improper and ill-fitting souls so that we can live in God's Home as part of His Family. Dowd's words demonstrate that his salvation, and thus ours, is totally and completely predicated upon being part of the Covenant.

And as marvelous as it may seem to be saved, especially for those who are still uncertain of their relationship with God, there are far more desirable aspects of the Covenant. These include being adopted into

Yahowah's Family, being enriched and empowered by Him, and living with Him. And that is why Dowd announced that Yahowah had offered everything he could possibly desire.

When we are part of His Family, we grow. And that, of course, is why *tsemach* was inserted into this discussion. And in this case, there would be no limit to what he and God would achieve by working together. Their story is not ending but just beginning.



Twice in the revelation Dowd provided in Daniel, there was a reference to a *nagyd* | son of a sovereign. Initially it was indicative of Dowd being God's Son, and then it was used to depict the Lord's progeny. To better appreciate the word's light and dark side, let's consider one of *Yasha'yah's* | Isaiah's most acclaimed and least understood prophecies regarding *Dowd* | David because it is wrongly claimed on behalf of "Jesus."

Beyond the realization that everything written herein pertains to Dowd, and none of it applies to anyone else, beyond the fact that Dowd's name is addressed within the prophecy and no one else is mentioned, if the purpose had been to introduce "Jesus Christ," why, after all of the accolades, wasn't this remarkable fellow hailed a *ha Mashyach*?

Isaiah famously wrote...

"For indeed (*ky* – because truly, emphasizing this statement while revealing an important contrast), **a child** (*yeled* – a boy, an ordinary son, a male infant who grows up to become a young man) **was born** (*yalad* – was conceived and brought into view through a woman impregnated by the father of the child) **among us** (*la*

'*anachnuw* – on our behalf), **a son** (*ben* – an ordinary male descendant, the offspring of a mother and father, a masculine child) **was given** (*nathan* – was bestowed) **before us** (*la 'anachnuw*).

And (*wa*) **the opportunity to learn what can be known about how to engage and endure** (*misrah* – the sovereignty of the king given the responsibility to lead and govern; from *my* – to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist, and to persevere) **will be** (*wa hayah*) **based upon** ('*al* – upon) **the continued succession of events which will transpire upon his ridgeline** (*shekem huw'* – his back and shoulder based upon a continued succession of events transpiring upon his mount based upon the eagerness in which he pursued his calling early in his life).

His designation and renown (*shem huw'* – his personal and proper name and reputation) **will be read, recited, and designated as** (*qara'* – should be invited and summoned as, is called out and welcomed as, is proclaimed as, is known and reckoned as, and is read aloud and announced as (qal perfect – literally and for a designated period of time [perfect in 1QIsa and imperfect in the MT])): **a counselor providing valuable advice** (*yowe'ts* – a consultant who offers directions and thought-provoking guidance to deliberate, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow the directions and think about what he is presenting because it is worthwhile) **who is astoundingly brilliant and extraordinarily insightful** (*pele'* – who is marvelous and amazing, wonderful and distinguished, set apart and separating, powerful and fantastic, and who is not only prophetic but consistently fulfilling), **a valiant and heroic individual with a prominent standing in the community** (*gibowr* – a powerful person who prevails, a mighty warrior, brave and strong soldier, a capable and courageous defender, a

champion confirming the influence and strengthening nature) **of God** ('*el* – of the Almighty), **an enduring witness providing restoring testimony** ('*ed* – an observant individual providing everlasting evidence, sharing proof which is restoring, an eyewitness back in time conveying information regarding the perpetual and continued existence) **of the Father** ('*ab* – of dad, the progenitor, originator, caregiver, and provider), **the leader who conveys and represents the official position** (*la sar* – the ruler of the government who acts and delivers, who has the authority and power to prevail with regard to representing the official stance on [the definite article is from 1QIsa and is not in the MT]) **on reconciliation and restoration leading to salvation and companionship in the relationship** (*shalowm* – on the blessings of restitution and redemption, peace and prosperity, satisfaction and favor, friendship, prosperity, safety and being complete, lacking nothing, contentment and tranquility), (*Yasha'yah* / Isaiah 9:6) **tremendously** (*rab* – abundantly, greatly, and extensively, plentifully and totally, to the largest extent possible on the scale of spatial dimensions) **increasing the ability to learn about and appropriately respond** (*lam* – providing the information and imparting the instruction learned as a student, teaching how to become familiar with the guidance needed to accept, diligently studying and then explaining the particular pattern of behavior associated with a student eager to learn, having received clear and compelling revelations so as to be prepared to intelligently convey information through instruction to responding appropriately) **to the means to engage and endure, acting upon the capacity to be liberated and empowered** (*ha misrah* – the person being written about, choosing to learn from his mindset and to question the who, what, where, why, when, and how of the capability to persist and persevere; a contraction of *my'* – to probe and question and *sarah* – the means to engage and endure, to contend, be liberated, and empowered).

And so (*wa* – then adding these things together, collectively), **as a result of this approach** (*la* – therefore and accordingly), **reconciliation, restoration, and complete satisfaction** (*shalowm* – the blessings of an entirely favorable circumstance and total contentment, overwhelming prosperity and affection, tranquility and companionship, safety and salvation, deliverance from all pestilence and from the plague of death in a healthy and satisfying relationship) **are without end** (*‘ayn qets* – never cease, cannot be negated, and are unbounded and limitless) **before the throne and upon the seat of honor** (*‘al kise’* – in association with the high status of the dignified and empowering garment, the source of power adorning and covering the royal authority) **of Dowd** (*Dowd* – the Beloved), **and** (*wa* – in addition) **upon his considered advice and counsel as well as his sovereign authority** (*‘al mamlakah huw’* – on his reign, over his realm, by his kingdom, and on account of his thoughtful guidance and assistance; from *malak* – to reign by providing considered and intelligent advice and instruction, directions and counsel) **to establish with it** (*la kuwn ‘eth huw’* – to appoint, authenticate, and authorize with it, to prepare and become steadfast) **and** (*wa*) **to sustain and support it** (*wa la sa’ad huw’* – to renew and uphold it, to strengthen it and make it secure, refreshing it with the most favorable and nourishing sustenance [*huw’* / it is masculine in 1QIsa and thus refers to the seat of honor vs. feminine in the MT, addressing the kingdom]) **with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan, as a prescription, based upon an official decision and proclamation depicting how the Judge will decide each case, remaining completely fair and yet consistent) **and by** (*wa ba*) **being right** (*tsadaqah* – being correct, fair and just, acquitting and vindicating, honest and blameless, innocent and in full accord with the standard, providing the beneficiaries with an abundant inheritance) **from this time** (*min ‘atah* – from now, coinciding with this

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

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

Every place we turn, Yahowah is singing Dowd's praises. The 9th chapter of *Yasha'yah* is a marvelous example, but so is 2 *Shamuw'el* / Samuel 7. In what is the most often cited prophetic portrait of someone so vitally important to our lives that they garner the highest praise from Yahowah, we find the actual Son of God.

With these words we are presented a portrait of the most interesting man in the world, the foremost child of God, His firstborn, His Son who He gave to us as His gift. It is by observing how he spoke of Yahowah and how God interacted with him as His chosen sovereign and king that we learn how to engage with God and grow in stature. And it is what he did with God that we are saved.

This is the man chosen by God to bring *Yisra'el* home. From neighboring Bethlehem to Jerusalem, he would become such an integral part of the events which would transpire here, and especially along the ridgeline of *Mowryah*, *Yaruwshalaim* would be known forevermore as the City of Dowd. After reclaiming the site upon which the Covenant was affirmed with 'Abraham, he acquired Mount *Mowryah*, including the threshing floor near its summit, where the Family Home of Yahowah would rise. As for his own, it would be built beneath his Father's. And it is the succession of events that would play out along this

ridgeline that he went on to describe for Dany'el four centuries thereafter.

Of the billions of men and women who have come and gone over the long march of time, especially of those living 3,000 years ago, none is better known than Dowd. His name is mentioned more than any other. His words are the most poignant and prolific. He is afforded more titles by God than the Almighty ascribes to Himself.

More than any other, Dowd's words are retained for us to read. His *Mizmowr* | Psalms were more prevalent in caves below Yaruwshalaim than even the Towrah of Moseh and the Prophet Yasha'yah. He, filled with the Spirit, became the counselor who provided the most valuable and thought-provoking advice.

Dowd is the most brilliant and articulate man who ever lived. He distinguished himself in life and amazed us with lyrics so marvelous, God, Himself, would praise his songs. But more than a songwriter, Dowd was a man of action – the most heroic and prominent person among the Chosen People. He was a fearless warrior in the defense of Yisra'el and became the Savior of his people.

No one would write more passionately about his Father than Dowd did in his Mashal nor more insightfully about the restoring witness of the Towrah than he did throughout the Mizmowr. So vital were his word pictures and lyrics, the testimony of Yahowah's beloved prophet decorates the eternal witness we know as the Word of God. He is the leader who conveyed what Yahowah wanted us to know about Him and the relationship He sought to develop with us. Empowered with the Spirit, he would prevail.

The one man Yahowah referred to as His Son became the living embodiment of *shalowm*, revealing the path to our salvation and Yisra'el's reconciliation. He would even bring peace to his people, freeing them from the constant

badgering of their foes. He was, in every sense, Yahowah's Mashyach, even though that title didn't make the cut in this, the most extraordinary presentation of attributes written of any man.

It is by listening to Dowd that we learn how to best respond to God. He is our teacher, one who taught by words and example. His inspired revelations are instructive and compelling, liberating and empowering. By acting upon what he said and did, we gain the capacity to engage and endure with God.

The life of the man who would name his illustrious son after Hebrew's most proclaimed word – *shalom* – would live forever. Returning to serve as king of Yisra'el, his is a life without end. And so relevant is this man, Heaven's *kise'* | seat of honor, indeed throne, is named in his honor. Dowd is the only name other than Yahowah's to appear in the most preeminent of prophecies. At a time when Yahowah is present, here with us, God has chosen Dowd to serve as our sovereign king, our guidance counselor and our advisor. His eternal kingdom will not only be established, but it will also be sustained and supported by his Father.

In this long list of stellar attributes, Yahowah saved the best for last. Dowd's story matters because with his life and lyrics he provided the most effective means to distinguish right from wrong, to discern truth from lies, and to exercise good judgment, using evidence and reason to be right with God. Yahowah would call him *tsadaqah* | right more often than anyone else, letting us know that, by closely examining and carefully considering what is said of him and by him, we too can become a child of God engaged in the Father's business. Our lives will matter and we, too, will stir the deep devotion and enduring passion of

Yahowah – who will make this possible for all who follow in Dowd’s footsteps.



Since the specter of Dowd’s service as the Anointed Messiah was raised in the Dany’el 9 prophecy, and since it has been misappropriated to justify the notion of a “Jesus Christ” and “Christianity,” let’s consider yet another declaration regarding the man who was assuredly *ha Mashyach* and Savior. For this, let’s turn to the conclusion of the 18th Mizmowr.

This discussion opens with Dowd revealing that he stands with Yahowah and apart from Sha’uwl and his Plague of Death known today as Christianity – and, in particular, against Replacement Theology. And so, while the Messianic declaration does not appear until the 50th verse, there is so much to learn, let’s pick up Dowd’s appeal from the beginning...

“This is on behalf of the eternal Leader (*la ha natsach*) with regard to the one who serves with (*la ‘ebed*) Yahowah (*Yahowah*). It is regarding Dowd (*la Dowd*) who, walking along the correct path which provides the benefits of the relationship (*‘asher*), spoke the words (*dabar ‘eth dabar*) of this Song (*ha shyrah ha zo’th*) to approach (*la*) Yahowah (*Yahowah*) during the day (*ba yowm*) Yahowah (*Yahowah*) delivered him (*natsal ‘eth huw’*) from the paws (*min kaph*) of all of those in opposition to him (*kol ‘oyeb huw’*), in addition to (*wa min*) the hand and influence (*yad*) of Sha’uwl (*Sha’uwl*).

He said (*wa ‘amar*), ‘I have always loved You, cherishing our association in this relationship with You (*racham ‘atah*), Yahowah (*Yahowah*), my strength, and the One who empowers and enables me, making me

competent and courageous, forceful and resolute (*chezeq* 'any). (*Mizmowr* 18:1)

Yahowah (*Yahowah*) is the reason behind my elevated and unassailable position (*sela* 'any), my protection, keeping me grounded and steadfast (*wa matsuwdah* 'any), my means to survive (*wa palat* 'any), my God ('*el* 'any), and my Rock (*tsuwr* 'any). In Him (*ba huw*'), I confide, and I am comfortable (*chasah*). He is my shield (*magen* 'any) and the brilliant light (*wa qeren*) of my freedom and salvation (*yasha* 'any). He is the source of my illustriousness in this unassailable high place (*misgab* 'any), whose light I radiate and virtues I extol (*halal*). (*Mizmowr* 18:2)

I consistently choose to call upon and meet with (*qara*') **Yahowah** (*Yahowah*), and so, from (*wa min*) my adversaries ('*oyeb* 'any), I am liberated (*yasha*'). (*Mizmowr* 18:3)

The binding and restricting cords of the boisterous and religious (*chebel*) plague associated with the decay of the physical body and the pandemic disease affecting the population (*maweth*) attempt to entangle me so as to withhold that which is vital, trying to restrain me ('*aphaph* 'any). Thereby (*wa*), the abhorrent and detestable torrents which seek to wash away the inheritance (*nachal balya'al*) are inundating me (*ba'ath* 'any). (*Mizmowr* 18:4)

Sha'uwl's (*Sha'uwl*) tentacles, these binding cords of the boisterous and religious (*chebel*), try to spin me around and change me, altering my purpose (*sabab* 'any). They approach and confront me, making claims against me (*qadam* 'any) with the enticing lure (*mowqesh*) of the plague of death (*maweth*). (*Mizmowr* 18:5)

In having been bound up and confined, with my scope distressfully narrowed and restricted in an

adversarial fashion (*ba ha tsarar la 'any*), **I consistently call upon and continually meet with** (*qara'*) **Yahowah** (*Yahowah*). **I have requested assistance** (*shuwa'*) **from my God** (*wa 'el 'elohym 'any*). **He consistently listens** (*shama'*) **to my voice** (*qowl 'any*) **from** (*min*) **His radiant residence** (*hekal huw'*). **My cry for support** (*shuwa'ah 'any*) **reaches His presence** (*la paneh huw' bow'*) **within His ears** (*ba 'ozen huw'*)." (*Mizmowr 18:6*)

"He snatched me away and saved me, delivering me (*natsal 'any*) **from my most influential adversary** (*min 'oyeb 'any 'az*) **and from** (*wa min*) **those who shun me, openly refusing to engage with me** (*sane' 'any*). **For indeed** (*ky*), **they held too high a status within society, had conquered too many people, and were too obstinate and hardened for me** (*'amets min 'any*). (*Mizmowr 18:17*)

They approach and confront me, trying to forestall my purpose (*qadam 'any*) **during the day** (*ba yowm*) **of my imminent destruction and ultimate distress when carrying the burden** (*'eyd 'any*), **and therefore** (*wa*), **Yahowah** (*Yahowah*) **came to exist as** (*hayah*) **my provision to support my life and assist me** (*la mish'en 'any*). (*Mizmowr 18:18*)

And (*wa*) **He brought me out** (*yatsa' 'any*) **to** (*la*) **this vast expanse** (*ha merchab*). **He withdrew me, removing me** (*chalats 'any*), **because indeed** (*ky*), **He wants to experience life with me and He enjoys being associated with me** (*chaphets ba 'any*). (*Mizmowr 18:19*)

Yahowah (*Yahowah*) **treated me** (*gamal 'any*) **in accordance with** (*ka to*) **me being right** (*tsedeq 'any*).

Consistent with (*ka*) **the cleansing of my hands** (*bor yad 'any*), **He brought me back and restored me** (*shuwv la 'any*). (*Mizmowr 18:20*)

Yes, indeed, this is because (*ky*) **I have observed, closely examined, and carefully considered** (*shamar*) **the**

ways (*derek*) of Yahowah (*Yahowah*). I have not been shown wrong (*lo' rash'achy*) by my God (*'elohym 'any*). (*Mizmowr 18:21*)

His inscribed prescriptions for living and being cut into the relationship (*chuqah huw'*) I did not remove from me (*lo' suwr min 'any*). (*Mizmowr 18:22*) And so (*wa*), I was, am, and will be (*hayah*) perfect, which is to say entirely right (*tamym*), with Him (*'im huw'*). By being independently observant, closely examining and carefully considering everything on my own initiative, apart from all societal influences (*shamar*), I'm kept from being wrong and considered guilty (*min 'awon 'any*). (*Mizmowr 18:23*)

Therefore (*wa*), Yahowah (*Yahowah*) has brought me back, restoring me (*shuwb la 'any*) in a manner consistent with (*ka*) me being right, honest, and accurate (*tsedeq 'any*), according to (*ka*) the purity of my intent and influence (*bor yad 'any*) from His perspective (*la neged 'ayn huw'*). (*Mizmowr 18:24*)

With (*'im*) the steadfast, loyal, and devoted (*chesyd*), You are steadfast, loyal and devoted, as well as loving and merciful (*chasad*). With (*'im*) the strong and innocent man who is correct (*geber tamym*), You perfect (*tamam*). (*Mizmowr 18:25*)

With (*'im*) those who are sharp and who choose to be separated (*barar*), You cleanse and purify (*barar*). But (*wa*) with those who distort and pervert the truth (*'im 'iqesh*), You show hostility (*pathal*). (*Mizmowr 18:26*)

For (*ky*) You (*'atah*) deliver, liberate, and save (*yasha'*) a responsive and unpretentious family and a straightforward people who answer the testimony (*'am 'aniy*), but (*wa*) those with haughty eyes and a rebellious gaze (*'ayn ruwm*), You humble and bring down (*shaphel*). (*Mizmowr 18:27*)

For (ky) it is You ('atah) who lights ('owr) my lamp (ner 'any). Yahowah (Yahowah), my God ('elohym 'any), illuminates (nagah) my darkness (choshek 'any). (Mizmowr 18:28)

As for the Almighty (ha 'el), His Way is completely right and entirely perfect (tamym derek huw'). The instructions and promises (imrah) of Yahowah (Yahowah) are flawless when tested and they are refining (tsaraph). He provides the gift of a protective shield (magen huw') for all (la kol) who trust Him to keep them safe (ha chasah ba huw'). (Mizmowr 18:30)

For (ky) who (my) is God ('elowah) apart from (min) Yahowah (Yahowah)? And who (my) is a rock (tsuw) besides (zuwlah) our God ('elohym 'anachnuw), the God (ha 'el) who prepared and equipped me ('azar 'any) with the ability and aptitude to prevail (chayl)? (Mizmowr 18:31)

He provided the means necessary to make (wa nathan) my way (derek 'any) right (tamym).” (Mizmowr 18:32)

As introductions go, this one was stellar. The more we incorporate Dowd’s perspective and approach to Yahowah into our lives, the better. Having done so, he saved the world and enriched the lives of his people.

“You bestowed unto me (wa nathan la 'any – You consistently offered and appointed for me (qal imperfect)) the protective shield (magen huw' – the gift of a defensive barrier which forestalls an attack; from ganan – a protective covering which surrounds) of Your liberation and salvation (yasha' 'atah – of Your deliverance and freedom, overall safety and welfare).

Your right hand and influence (wa yamyn 'atah) restore and renew me, sustain and uphold me (sa'ad 'any). Your unpretentious nature and genuine

responsiveness (*wa 'anawah 'atah*) **have encouraged me to continue on, to thrive, and to be great, enabling my success and growth such that the results are exponential** (*rabah 'any*).” (*Mizmowr 18:35*)

This opens with an affirmation of Yahowah’s influence on Dowd’s lives. God restored and renewed, sustained and supported, strengthening and upholding His Son so that he could be our Savior, our Messiah, and our King. And while that is reassuring, what follows is even more amazing.

God is unpretentious and actually wants to share credit. His complete lack of arrogance makes it possible for Yahowah to step aside and allow the likes of Moseh and Dowd to bask in the glory of their achievements. Yahowah is so supportive of those who work with Him that He lauds them with accolades, showers them with support, facilitates their success, and then offers them the preponderance of the credit.

“You have broadened (*rachab* – You have enlarged, increasing the spatial dimensions, creating tremendous opportunity for) **my stride beneath me** (*ts’ad ‘any tachath ‘any* – my steps and walk), **and my stance never wavers** (*wa lo’ ma’ad qarsol ‘any*).” (*Mizmowr 18:36*)

Dowd thrives across a great chasm of time, with 1,000 years separating his first and second lives and 2,000 more prior to his Third Coming. His first life was the most amazing ever lived. He was Chosen by God and anointed three times, beginning at eight years old. He was uniquely filled with the *Ruwach* | Spirit, enabling his success. He became Yahowah’s Son, His Firstborn, as a Shepherd became King. He unified Yisra’el and established the family home in Yaruwshalaim. He was an exceptional prophet and lyricist. And unlike any other, he foresaw and then described what he would endure in his second and third lives.

Even with all of that, his greatest achievements came later when he served as the Pesach ‘Ayil and then carried his people’s guilt into She’owl on Matsah to perfect the Children of the Covenant. He became the first to celebrate Bikuwrym and Shabuw’ah as they were intended. His sacrifices and subsequent rewards are unsurpassed yet are seldom acknowledged.

Striding boldly into the future, Dowd has earned the right to be our King and rule the world. And he will do so, staying in character, never wavering from the script he and his Father have written.

Reading on, we are reminded that Dowd was not a pacifist, nor was he tolerant. It is something else he inherited from his Father.

“I will pursue and prosecute (*radaph* – I will chase after) **my enemies** (*‘oyeb* ‘any – those in open opposition to me, those treating me with animosity and rancor, showing hostility and enmity toward me) **and** (*wa*) **I will be equipped to overtake them** (*nasag hem* – I will be prepared to catch them).

So (*wa*), **I will not return or be fully restored, my reputation completely repaired** (*lo’ shuwvb*) **until they are all gone, either having perished or being wiped out** (*‘ad kalah hem* – until they are finished, eliminated, or destroyed (piel infinitive)).” (*Mizmowr* 18:37)

The damage to Yahowah’s and Dowd’s reputation as a result of Replacement Theology in both Judaism and Christianity, has been enormous. And there is no going forward until the past has been resolved.

Perpetrating this egregious crime, robbing billions of souls of the benefits derived from the Messiah’s fulfillment of Chag Matsah, comes with a consequence...

“I will pierce them (*machats hem* – I will strike and shatter them, crushing them (qal imperfect first-person

singular)) **impeding their ability to rise up** (*wa lo' yakol quwm* – incapacitating them; rendered incapable of taking a stand, unable to incite hostilities). **They will fall** (*naphal* – they will be overcome and fail) **under** (*tachath* – beneath) **my feet** (*regel 'any*). (*Mizmowr* 18:38)

And this is because (*ky*) **You will have prepared and equip me** (*'azar 'any* – You will strengthen and gird me, You will encompass and adorn me, training and outfitting me for this conflict) **with the capability, character, and courage, the credibility and competency** (*chezeq* – with the power and strength, the resources and attributes; from *chazaq* – to harden and strengthen, to make me firm and resolute) **to prevail in this conflict** (*la ha milchamah* – for this battle and war, to combat these foes).

Rise up against me (*quwm 'any* – stand up to me) **and you will kneel down, prostrate and subdued** (*kara'* – you will bow down in submission, slumped over and vulnerable, ready to die (hifil imperfect second-person masculine singular)) **beneath me** (*tachath 'any* – under and below me in the natural succession of events).” (*Mizmowr* 18:39)

Every Covenant member has a role to play in this conflict. Dowd’s mission has been to remove our guilt and then rid the world of those in opposition to Yahowah and Yisra’el, eliminating those who reject the Towrah and its Covenant. Ours is to share Yahowah’s testimony on these matters so that as few people as possible remain on the wrong side of this debate.

“Those who are adversarial toward me (*wa 'oyeb 'any* – those in hostile opposition to me, those with animosity and rancor toward me), **You have offered the back of the neck to me** (*wa nathan la 'any 'oreph* – You have brought bowed heads and broken necks to me (qal perfect second-person masculine singular)).

And so (wa), those who have shunned and discounted me (sane' 'any – those who have shown me no respect), I will silence them (tsamath hem – I stop them and destroy them (hifil imperfect first-person singular)).” (Mizmowr 18:40)

Recognizing that the prophetic evidence is prolific and irrefutable, it is incredulous that fewer than one in a million acknowledge that Dowd is the Messiah and Son of God, and fewer still realize that he fulfilled Chag Matsah at great personal cost. The rancor toward the Zarowa' is palpable. And it isn't just a matter of robbing the Son of God, because by misappropriating what Dowd has done in the name of religion, they have estranged countless souls.

The Messiah's next statement reveals that when there is no active advocate speaking on behalf of Yahowah and Yisra'el, presenting the merits of the Towrah and Beryth, explaining Dowd's purpose in fulfilling the Miqra'ey, access to Yahowah is curtailed. This is to say God will not respond to Yahuwdym or Gowym until they are sufficiently motivated to cease being religious and political, and are as a result, willing to listen to His testimony. Without a Witness, this does not occur.

“They will cry out for help (shawa' – they will continually plead for relief, desperate for aid, imploring (piel imperfect third-person masculine plural)), but there will be no one (wa 'ayn) equipped to deliver or save (mowshya' – able to liberate or rescue, to help or preserve, to provide safety or victory; from mow – to question yasha' – freedom and salvation) onto ('al) Yahowah (Yahowah – an accurate transliteration of the name of 'elowah – God guided by His towrah – instructions regarding His hayah – existence and our shalown – reconciliation). And so (wa), He will not respond or answer them at this time (wa lo' 'anah hem – He will not reply to them at this moment (qal perfect third-person masculine singular)).” (Mizmowr 18:41)

For the millions of religious and political Yahuwdym who remain, and the billions of misled Gowym, Dowd will put them out of their misery. For the Covenant Family to leave in peace, for the Earth to flourish like ‘Eden, the time will have come to clean house – and Dowd has been given the broom.

Beyond this realization, Dowd is reminding his wayward people that Yahowah does not listen to nor answer prayerful pleas for salvation. It is a message the Haredim have missed and is something that should be plastered on every church, synagogue, and mosque door.

“Therefore, I will crush them, pulverizing them (*wa shachaq hem* – I will grind them, rubbing them out, milling them) **as if they were dust** (*ka ‘aphar* – insignificant earthen material, rubbish and rubble, simply dirt) **before the presence of** (*‘al paneh* – upon the appearance of) **the Spirit** (*ruwach* – the set-apart feminine and maternal manifestation of Yah’s nature, unseen but felt as an energetic force).

Like (*ka* – similar to) **the muck and mire** (*tyt* – the viscous mud and sticky slime, the easily molded clay) **of the public places** (*chuwts* – of cut off and severed, outside of the relationship in the broad and open way), **I will be prepared to remove their worthless fantasies and delusions** (*ryq hem* – I will be able to cast out the troublesome mercenaries and vain scoundrels (hifil imperfect first-person singular)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:42)

The man who devoted his life to ridding Yisra’el of her foes will sweep the muck and mire off of the streets of the broad and open ways. And in the process, man’s religious fantasies and political delusions will be wiped away.

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

“You caused me to be reborn and delivered me, arranging my birth and sending me out to save (*palat* ‘any – You arranged my arrival to save through me (piel imperfect second-person masculine singular)) in the midst of (*min* – on account of, out of, and from) their contentious and quarrelsome disputes in opposition to (*ryb* – their pleading for prosecution, their ongoing opposition and hostility, their taunting insults and disputes accusing (infinitive masculine plural)) the people comprising the family (‘am).

You have continually appointed, placed, and positioned me (*sym* ‘any – You have set me (qal imperfect second-person masculine singular)) as the head, uppermost leader at the beginning (*la ro’sh* – as the start, first and foremost) of a confluence of individuals, including people of ethnicities in addition to Yisra’el (*gowym*), family (‘am – people who are now related kin) I had been unfamiliar with (*lo’ yada’* – I had not been acquainted with or known (qal perfect first-person singular)), such that they will engage and work with me (‘abad ‘any – they will serve with me (qal imperfect third-person masculine plural)).” (*Mizmowr* 18:43)

Palat was presented in the imperfect conjugation so we would know that Dowd would be reborn and delivered – becoming the Son who was given to us. And on both occasions, past and future, his arrival was and will be in the midst of *ryb* | quarrelsome and contentious opposition. Two-thousand years ago, Jews were at each other’s throats as Rome ruthlessly tread upon them. Two thousand years later, Jews remain hopelessly divided between Progressives and Haredim while the world seeks to sever the nation, giving much of it to the terrorists who despise

God's people. The more things have changed, for Jews the more they have remained the same.

The second portion of Dowd's pronouncement reveals that Dowd will be the foremost leader of a confluence of ethnicities. And, in addition, every Covenant member will be afforded the distinction of being able to serve with him, contributing to our Family.

As affirmation that there will be *gowym* who will come to work cooperatively with Dowd, who will act and engage based upon what he has done for us, the *Nakar* | Observant Foreigner began as one and now there are many. Interestingly enough, this one gowy in particular seems to have caught the prophet's eye...

“By (*la*) him hearing the message (*shema*’ ‘*ozen* – him receiving the information being conveyed (infinitive masculine singular)), they were able to listen to me (*shama*’ *la* ‘*any* – they could hear what I had to say and could understand and benefit from what I had pronounced and proclaimed (nifal imperfect third-person masculine plural)).

Those brought into the family (*beny* – the offspring and children, even the group associated with; from *banah* – the family and home reestablished) by the *Nakar* | Observant Foreigner who paid attention and came to understand (*nakar* – by the one from a different place and time who was observant and responsive; from *nakar* – someone who, by being circumspect and discerning, has come to recognize, acknowledge, and become acquainted with and then comprehend that which deserves our highest regard and respect) they will be prepared to accept me, even as they are disowned and disavowed (*kachash la* ‘*any* – will be ready to submit to me, even as they are rejected and cringe at having been deceived and emaciated (piel imperfect third-person masculine plural)). (*Mizmowr* 18:44)

The newly born members of the family (*beny* – the offspring, children, 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 lost heart, having been played for fools so they were concerned about their futures** (*nabel* – they were worn down for having been treated with such contempt, and for having previously failed to understand (qal imperfect)).

They were naturally anxious (*wa charag* – so they were concerned about what to expect (qal imperfect)) **regarding their boundaries and having been shut out** (*misgereth hem* – with restraints having been imposed upon them).” (*Mizmowr* 18:45)

Among the reasons Yahowah has been so frustrated over having no one to listen to Him is because without a willing participant, there is no way to reach His people. When there is one, there can be many, but with none, there is no hope.

Beny | those brought into the Family represent newly born Covenant members. Their last-minute journeys to God will have been harrowing in the waning hours of the Time of Ya’aqob’s Troubles. They will be frustrated over having been misled by those they had once trusted and a bit anxious about leaving so many popular notions and institutions, even family and friends, behind.

As a result of the *Nakar*’s translations and analysis, they will recognize that they had been deceived regarding the importance of the author of this Psalm, Dowd. He is much more relevant and enlightening than almost anyone had previously perceived.

One of the more intriguing verbs we have encountered is *kachash*. Lexicons render it as “growing lean or feigning obedience, even a disavowing or deceiving,” but those definitions do not work in this sentence. Fortunately, with

some investigation I discovered that each of the three times *kachash* appears in the Psalms, it is used as it is here, with those who were previously deceived and disenfranchised coming to accept Father and Son. So, while I'm not comfortable with the idea of submission, there appears to be an awakening among those who were previously denied access to God because of their religion, who are now equipped to embrace Him.

The confidence Dowd expresses, as 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 be apprehensive, even after initially becoming acquainted with and accepting the truth. Learning and growing occur over time and confidence rises with experience.

“Yahowah (*Yahowah*) lives to restore and nurture life (*chay* – exists to animate life, is vigorous, robust, and growing), so blessed and beneficial (*wa barak*) is my Rock (*tsuwr* ‘*any* – my firm foundation and rocky crag). Exalted on high (*ruwm* – elevated in greater dimensions, choosing to take action from above) is the God (*'elohym*) of my deliverance and salvation (*yeshah* ‘*any* – my welfare and prosperity).” (*Mizmowr* 18:46)

Yahowah's intent through the *Beryth* and *Miqra'ey* is to restore and nurture life – making us all we can be. This is the ultimate blessing.

Dowd's rock is the ridgeline of Tsyown atop Mowryah in the heart of Yaruwshalaim. Just as he foretold, our salvation is predicated upon the enduring nature of what Father and Son said and did in this place. Without the words to explain the fulfillment of the Mow'ed, no one would be able to capitalize upon their collaboration.

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, anti-religious, and apolitical, disassociating from the societal customs and counterproductive conspiracies which have led so many astray.

It is true now and will be then that recent additions to the Covenant Family have not 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* – me the authority to punish the deserving, justifying payback against those who have inflicted harm, avenging those they have hurt) by speaking to (*dabar* – using words, written and spoken, to communicate a message and address) the people (*'am* – the family or nation) in my orderly and straightforward manner (*thachath 'any* – in my organized way which is neither random, chaotic, or capricious)? (*Mizmowr* 18:47)

[Why question the God (*ha 'el*)] who enabled me to survive and has now delivered me (*palath 'any* – causing

me to be born anew to rescue and save) **in the midst of** (*min*) **those who are rancorous toward me** (*'oyeb 'any*)?

Moreover (*'aph* – making the correlation and even more importantly), **You are lifting me on high and exalting me** (*ruwm 'any* – You are so proud of me, You have raised me (polel imperfect second-person masculine singular)) **over** (*min*) **those who rose up and stood against me** (*quwm 'any*), **and away from** (*min*) **the malicious false witness conveying man's destructive and violent nature** (*'ysh chamas* – the deadly, unjust, and errant character of humanity, the war-prone, plundering, and malevolent propensity of mankind). **You are defending me such that I'm prepared to save** (*natsal 'any* – You are snatching away and saving with me (hifil imperfect second-person masculine singular)).” (*Mizmowr* 18:48)

Without holding those who have abused His people accountable, there can be no justice. Jews deserve to know that those who have deliberately harmed them – tortured them – will be punished for what they have done. And as it turns out, Dowd will not only be charged with sweeping the muck away, he, as king, will hold these same individuals accountable. It will also be his job to console their victims, speaking to them such that they have justice and closure.

Fulfilling Pesach and Matsah on behalf of the Covenant Family was a collaborative effort, with Father and Son being in full accord. It is what Dowd wanted and Yahowah supported. In the same circumstance, and with the same level of character and courage, knowing what he knew, we would make the same decision. It was two days of torture and torment for a lifetime of knowing that he had given birth to the Covenant Family, making it possible for his people to live with God.

For these reasons and a host of others, Yahowah is proud of His Son – as we should be. And therefore, when confronted by ha Satan, God will have Dowd’s back – ever ready to defend His Zarowa’. Therefore, when we accept who the Messiah is and what the Son of God has done, the false witness of the adversary has no bearing on us. He becomes nothing more than another errant voice to expose and condemn.

“For this reason (*‘al ken* – on this account, therefore, it is proper, correct, and right that), **it is wonderful knowing You and so I want to thank You** (*yadah ‘atah* – I am prepared to publicly acknowledge my appreciation, extolling Your attributes, expressing my admiration for You (hifil imperfect first-person singular jussive)).

Among people of every ethnicity (*wa ba ha gowym* – with regard to the people of different races and places), **Yahowah** (*Yahowah*), **I will choose to sing** (*zamar* – I want to make beautiful music (piel imperfect cohortative first-person singular)) **to Your name** (*la shem ‘atah*).” (*Mizmowr* 18:49)

Even when the job is difficult, Dowd realizes that he will be serving his people while pursuing his Father’s business in the most correct and moral manner. So rather than grimace, he will be singing. His songs will be heard the world over as his jurisdiction will extend well past the borders of Yisra’el. And through it all, one name shall reign supreme: Yahowah. Let us also appreciate that, while Yahowah is singing Dowd’s praises, his Son is seeking to please his Father.

“He enables tremendous growth while promoting the importance of (*gadal* – He provides an increase in spatial dimensions and time, honorably rearing while magnifying (hifil participle masculine singular)) **freedom and salvation** (*yeshuwa’ah* – liberation and deliverance, the prosperity and general welfare) **for and through His**

king (*melek huw'* – for the one He has chosen to provide counsel and advice, and act as His approved leader).

He engages, demonstrating (*wa 'asah* – He acts to advance, performing to promote (qal participle masculine singular)) **enormous favoritism, enduring love, unfailing kindness, and steadfast devotion** (*wa chesed* – great affection and unwavering mercy) **on behalf of** (*la*) **His anointed Messiah** (*mashyach huw'* – the one He set apart, prepared, and dedicated to lead, anointing) **Dowd** (*Dowd* – the Beloved) **and what he sows** (*wa la zera' huw'* – his posterity and descendants) **forever as an eternal and restoring witness** (*'ad 'owlam* – for all eternity).” (*Mizmowr* / Song / Psalm 18:50)

Let there be no doubt, Dowd is Yahowah’s appointed and beloved, empowered and favored *Melek* | King and *Mashyach* | Anointed Messiah. It was true then just as it is true now and will be so tomorrow and forevermore. He is the living embodiment of Yahowah’s “*chesed* – enduring mercy and steadfast devotion.” He is the source of God’s eternal and restoring testimony to His people.



Consistent with *Gabry'el's* | God’s Most Capable and Confident Man’s testimony, if we are Towrah-observant and circumspect we can determine how to properly extrapolate from March 30, 33 CE to past and future dates on Yahowah’s calendar of redemption and reconciliation. Recognizing that this was played out over thousands of years, we can use the broad perspective derived from a systematic evaluation of the genealogies provided within the Towrah. This approach reveals that ‘Adam and Chawah were exiled from *Gan 'Eden* in 3968 BCE, initiating the overall timeline in year 0 Yah. Twenty Yowbel thereafter, in 2968 BCE, year 1000 Yah, God began the Great Reset

with Noah to save him and his family from the impending flood.

Forty Yowbel, which is 2,000 years, after placing the Garden of 'Eden off-limits to humankind, Yahowah established the means to return. The Covenant was confirmed on Mount *Mowryah* | Moriah in year 2000 Yah, 1968 BCE, with 'Abraham and Yitschaq – Ya'aqob's grandfather and father. And it was there that Yahowah revealed that He would spare 'Abraham's son by providing His own when fulfilling Passover in this same place.

Thereafter, Yahowah would withdraw the Children of Yisra'el from *Mitsraym* | the Crucibles of Religious and Political Oppression, where having sought refuge, enduring four centuries as exiles and eight decades as slaves. This occurred beginning with Pesach and Matsah in 1447 BCE. Their march toward freedom and the Promised Land passed through Shabuw'ah whereupon Yahowah delivered the Towrah to Moseh.

In year 3000 Yah, in the exact center of humankind's separation from the Garden of Great Joy, Yahowah's inspired Dowd's Song as a tribute to His beloved Son and Messiah, creating the 89th Mizmowr. It served as the symbolic Cornerstone of Yahowah's Home in 968 BCE.

One thousand years thereafter, 40 Yowbel from the affirmation of the Covenant with 'Abraham, the Zarowa' Dowd fulfilled the first four Miqra'ey – Pesach and Matsah on behalf of Bikuwrym and Shabuw'ah, all in year 4000 Yah / 33 CE. In that year, the Passover meal would have been celebrated as the 13th day became the 14th of 'Abyb | Nisan at sundown – making Pesach April 3rd, 33 CE on the Julian calendar (the Gregorian calendar was imposed in 1582 CE to keep Easter from migrating away from Passover).

Dowd revealed that he would enter Jerusalem on March 30th because the Towrah states that the Passover

Lamb should be brought into the home four days prior to the beginning of Chag Matsah. Therefore, the Messiah announced the exact day he would arrive as the Pesach 'Ayil to fulfill the first of the four Miqra'ey in the Yowbel year of 4000 Yah.

This realization is important for many reasons. First, to have planned and then fulfilled something this momentous 4,000 years in advance of it occurring, enabling the means to return to the Garden concurrent with our exodus from it, is something only God could accomplish. Second, to reveal this timing and intent to Moseh in the Towrah and then reinforce it through Gabry'el, who would live it, 570 years in advance of year 4000 Yah, proves that Yahowah inspired the words delivered by His prophets. This conclusion becomes irrefutable with the realization that, courtesy of the Dead Sea Scrolls, we have extant copies of this prophecy dating to a century or more before these events transpired in Yaruwshalaim.

Third, Yahowah has a plan whereby the Beryth and Miqra'ey are being enabled in 40 Yowbel increments, beginning in 3968 BCE with our removal from the Gan 'Eden and concluding in 2033 CE with our return to the Garden of 'Eden. When we consider what was accomplished and when it was achieved, we can readily ascertain when the final two Mow'ed Miqra'ey will be fulfilled – October 2nd and 7th 2033.

And if you'd like to know why there was no significant event that occurred in 1033, 20 Yowbel after and before 33 CE and 2033 CE, Gabry'el / Dowd gave us the answer. There would be no more communication from Yahowah through a prophet.

Yahowah is currently focused upon the fulfillment of Taruw'ah which – while dated to the 1st day of the 7th month – is more of a process than a single event. Our role

in it began on Taruw'ah in 2001, with our first two years together devoted to exposing and condemning Islam – the most adversarial of religions. Then 30 years prior to His return with Dowd to fulfill Kipurym and Sukah, I began devoting 10 hours a day, 6 days a week, to translating and explaining Yahowah's testimony. This has subsequently grown to 12 hours a day, seven days a week since becoming aware of the prophecies pertaining to the Nakry, Choter, Basar, Zarowa', and Yada.

I am expecting our mission to end briefly on Taruw'ah in 2029 as the Covenant Family is called home before the worst of the Time of Ya'aqob's Troubles. Six months later, I am prepared to join 'ElYah for Passover in 2030, serving with him as one of the two final Witnesses. And should Yahowah have someone better to fulfill that difficult mission, I'll happily step aside and cheer them on.

So, there you have it. A short history of time. *Gabry'el* | God's Most Capable Man predicted that he, as the Mashyach and Zarowa', would enter the oppressed and troubled city of Yaruwshalaim amid the adulation of the crowds who had gathered in town for the celebration of the arrival of the Passover lamb on that very day – March 30, 33 CE – four days before Pesach.

As the sun set on the 13th day of 'Abyb, Dowd would celebrate Passover with his Father and perhaps friends as well. Hours later, the Romans would condemn him – torturing his *basar* | corporeal body for their entertainment. Dowd's soul, which was animating his consciousness, would be laden with our guilt and escorted to She'owl to unleaven our souls during Matsah. Released and reunited with the Ruwach Qodesh, Yahowah's *Bakowr* | Firstborn would fulfill *Bikuwrym* | Firstborn Children the following day – the first day of the new week. Seven weeks thereafter, God honored the Promise of Seven Shabats, enriching, empowering, and enlightening His Son during Shabuw'ah – all in year 4000 Yah, which was 33 CE.

The process had been initiated right on schedule. With the first four Miqra'ey fulfilled in year 4000 Yah, the promises embodied in the final two would be honored in year 6000 Yah – beginning at sundown in Yaruwshalaim on October 2nd, 2033 – fulfilling Yowm Kipurym and then Sukah.

If you are a rational person reading this, and you haven't yet chosen to trust the God who provided you with this evidence, now would be a good time to make the most important decision of your life. Predicting the occurrence and consequence of seminal events in human history, the salvation and reconciliation of humankind, to the day the process would be initiated 570 years in advance requires Divine inspiration.

This means there is a God. He cares enough about you to prove His testimony is reliable. And more importantly, He cares enough about you to allow His Son to make these sacrifices for your redemption.

Seven weeks of years established the time for the rebuilding of Yaruwshalaim and its Temple. Sixty-two more weeks of years, for a total of 69, set the interval between the decree to return to Yaruwshalaim and the fulfillment of the first four Miqra'ey. But 70 weeks of years, not 69, were established to finish the revelation and prophecy pertaining to *Yisra'el*, and *Yaruwshalaim*. So, what about that last week of years...

There are several ways we can interpret the introductory 70th week. First, the additional period may be telling us that time will unfold over 7,000 years, whereby the 7th day will feature a 1,000-year celebration of Sukah commencing in year 6000 Yah and running through year 7000 Yah. It may affirm that Gabry'el was addressing all 7 Miqra'ey – not just Passover. After all, each of the seven would need to be fulfilled to bring reconciliation and rid the world of religion.

And third, if the 70th week follows the 69th, then there will be a 1,993 solar year gap between them. These last 7 years, the time between the fall of 2026 and 2033, were presented as the Time of *Ya'aqob's* | Israel's Troubles. And it is during this period that God will fulfill each of His final three Miqra'ey: Taruw'ah, Kipurym, and Sukah, which will collectively accomplish everything the *mal'ak* predicted.

Should these three interpretations all be true, and I suspect they are, then we should anticipate a protracted march toward world war and economic collapse – with a steady diet of Islamic terrorism causing the unthinking Progressives to sacrifice Israel for the illusion of peace – thereby imposing the “Two-State Solution.” This impending disaster started with the American invasion of Afghanistan, then Iraq, solidifying the Taliban while giving Iraq to the Islamic regime in Iran with its nuclear ambitions. These actions, each of which made a bad situation worse, led not only to the destabilization of Syria and the mass migration of Muslims into Europe, it divided the world, with Shia, Russia, and China positioned against Sunni, America, and Europe.

This rift was widened, and war became inevitable, when the US encouraged a revolution in Ukraine to topple the democratically elected government by arming neo-Nazis, then provoked the Russians to invade by promoting NATO membership and flooding the nation with weapons. Due to the complete overreaction and mishandling of the economy during Covid-19, the destruction of world currencies with crazed deficit spending to fix the mistake, and the exacerbation of this stupidity with Russian sanctions, the world will soon be in freefall, with the Great Reset looming on the horizon.

In addition to the dismemberment of Israel, affording large portions of the nation to Islamic terrorists, we should expect riots, food shortages, runaway inflation, more

burdensome taxation, additional entitlements, larger and more invasive governments, a ludicrous rise in conspiracy theories, debilitating censorship, increased military spending, and death – from pandemics, starvation, terrorism, wars, and natural disasters. It’s going to get really nasty during those final seven years – so much so, that the Time of Ya’aqob’s troubles was isolated from the rest of time.

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'Ely la Mah | My God, Why?

Passover's Lamb...

Yahowah knew that He would support His Son's decision to sacrifice his *basar* | corporeal body as the Passover Lamb at least 1,000 years before he fulfilled the promise he delivered to us in his 22nd Mizmowr. Even before this time, Yahowah had a plan in place which He shared in the Towrah with Moseh. God would reclaim what had been taken from Him so that He could walk once again in the Garden with 'Adam.

Filling in the details, the Messiah predicted the way he would serve as the Pesach 'Ayil 500 years before Rome existed and 700 before they invented the torment of crucifixion. Dowd, who the world now refers to as "David," was inspired to write the 22nd *Mizmowr* / Song / Psalm, as well as the 88th Psalm, to provide an eyewitness account of what he would endure on *Pesach* and *Matsah* to enable *Bikuwrym* and *Shabuw'ah* in the *Yowbel* year of 4000 Yah / 33 CE.

Three centuries thereafter, through *Yasha'yah* / Isaiah, Yahowah expanded His portrait of what would occur, offering one of the most impassioned predictions ever written. He would explain the Zarowa's role in fulfilling the four most essential days in human history. Collectively, these prophecies – Mizmowr 22 and 88 along with *Yasha'yah* 52 and 53 – tell a story the world still does not understand. And yet when we read them, we will discover who did what for whom so that we might spend our eternity together.

There may be some who think that I am being presumptuous in stating emphatically that Dowd was speaking of himself in the 22nd *Mizmowr* / Psalm. And yet, it was written in first person and no one else's name is mentioned. Therefore, the only informed and rational decision is that Dowd endured the suffering associated with the fulfillment of *Pesach* and *Matsah* for the benefit of his people.

Moreover, Dowd's 22nd *Mizmowr* | Psalm provides the only validated eyewitness account of Pesach's fulfillment in year 4000 Yah. The story of the Passover Lamb is told by the Shepherd, our Messiah and King – who would also serve as the lamb.

As we begin, the dedication of Psalm 22 includes a unique variation of a common word – 'ayil which was written 'ayilth. And since 'owth would create the plural of 'ayil, my assessment based upon what we have recently discovered is that Dowd intends for us to consider how each definition of 'ayil applies to him during the fulfillment of Pesach.

“To the Glorious Director and Everlasting Guide (*la ha natsach* – concerning the approach of the brilliant Conductor and preeminent Orchestrator who is enduring and magnificent), **according to the leadership of the Ram, the Lamb opening the Doorway, leaping like the Buck** ('ayil-th – the plural of 'ayil – ram or male lamb, the leader who governs, the door jamb or doorposts, a buck or stag, and one who is sufficiently strong, healthy, and vigorous to protect the flock) **of the Dawn** (*ha shachar* – of the sunrise at daybreak).

A Song (*mizmowr* – a psalm with lyrics set to a melody) **of (la) Dowd** (*Dowd* – the Beloved).” (*Mizmowr* / Lyrics of a Song / Psalm 22 Dedication)

It is marvelously befitting what follows. Dowd would represent all of these things throughout his lives. And on

this day, the Lamb of God opened Passover's Door by revealing...

“My God ('ely), my God ('ely), why (la-mah – for what reason, for how long, and to what end) have You in this moment forsaken me ('azab 'any – have You, even for this finite time, abandoned and relinquished me, have You left me during this period and are now separated from me, having departed from me, releasing me and thus damning and deserting me (qal perfect second-person masculine singular))?” (*Mizmowr / Song / Psalm 22:1 in part*)

Dowd was an exceptional prophet. And since he had volunteered for this mission, He knew why. Therefore, this question was rendered for our benefit.

'Azab speaks of separation, of abandonment and damnation. Distancing from God, Dowd's *nepesh* would be en route to She'owl after the ordeal of Passover.

In this case, 'azab was scribed in the qal stem and perfect conjugation, making “separation” genuine, albeit for a finite period of time. This means that Dowd would transition from fulfilling Pesach on Mowryah to enduring Matsah in She'owl before coming home to Mowryah on Bikuwrym by the dawn's early light.

Since the torture of Passover would end, and the celebration of Bikuwrym would be just a day away, the period of damnation would be limited in time but not anguish. This distinction is particularly relevant because Dowd's *nepesh* had been inseparable from Yahowah prior to his ordeal in She'owl.

While Dowd is relating his own experience, he would have written this after it was all over. So, he will be taking us in and out of the timeline as he recalls his perceptions as these monumental events played out.

Prior to Pesach, Dowd's soul was resident in a corporeal body, one which would soon be discarded. And while it may not be relevant, I suspect based upon what was foretold in 2 Shamuw'el 7, that Yahowah used Dowd's DNA to create a physique similar to the original. This would have made his Son feel as comfortable as possible prior to the big moment. But either way, it would have been cathartic because the Messiah had enjoyed the comfort, encouragement, and support of the *Ruwach Qodesh* | Set-Apart Spirit from the time he was eight in his prior life. Therefore, with Her departure, there was a massive void.

As for the body he was using, at this point, parting with it would be good riddance. Apart from what Yahowah had said of Dowd being particularly handsome a thousand years ago, this body was not described. And now, it was a gory mess. The Romans had ripped the skin off his tendons and bones with their metal-studded whips and now were anguishing it further by nailing him to a pole. What was left of the body was nearly dead. Having served its purpose, it would soon be incinerated in accordance with the Towrah's instructions – never to be seen again.

“**Far** (*rachowq* – remote in distance and time, separated in space; alienated and no longer in a state of close association; from *rachaq*, meaning to be removed and distant, to be sent off and to go far) **away from** (*min* – out of and separated from) **my liberation and deliverance** (*yashuw'ah* ‘*any* – my rescue and salvation, but especially my freedom) **are the words** (*dabary* – are the spoken and written statements, messages, communication, records, and accounts) **of my anguished groaning** (*sha'gah* ‘*any* – of my roaring moan as a lion, my guttural cries in torment (by alluding to the ‘roar of a lion’ Dowd is equating himself to the Lion of Yahuwdah)).” (*Mizmowr* / Song / Psalm 22:1 [every verse is one number advanced in the JPS Tanakh to accommodate the long introduction making this 22:2])

The realization that Dowd's soul had a long way to go to accomplish the mission is particularly relevant. Pesach is just the beginning, the first of three successive Miqra'ey. And while the most visible, Passover isn't actually the most important step in his or our journey to God – because that occurs on Matsah, when we actually begin heading home.

Jews have been misled into believing that Passover is the main event, and that Matsah is just something to eat during it. This errant perception is advanced in Ezekiel, where Passover is the only Miqra'ey Satan wants to pervert and then maintain. It is within his autobiographical account that Matsah, rather than a Mow'ed, is simply an ingredient – thereby defeating God's intent.

This is, indeed, the opposite of what Yahowah had to say about how these three days would play out during a week-long celebration of life and family. God calls this time Chag Matsah. Accordingly, Passover is the Doorway to UnYeasted Bread, leading to Firstborn Children. And, therefore, from Dowd's position during Pesach, the day of days still lay before him.

When speaking to puzzled Jews about this realization, I ask them, "What happened among Yisra'elites during the first observance of Pesach?" They will claim liberation, but the answer is, "Nothing." They ate a lovely dinner and went to bed. They were freed from and left Mitsraym on Matsah as they passed into the Sinai. And, therefore, while their lives were spared by Pesach when others around them lost theirs, they walked away from religious and political corruption during UnYeasted Bread. And once free, they became the Children of Yisra'el as they were symbolically reborn when emerging from the sea on their way to the Promised Land as a family.

While Yahowah would take the Yisra'elites out of Egypt, He did not remove the Egyptian influence from His people. That would require their permission – which they

never offered. And so, to resolve this problem, Dowd carried Yisra'el's legacy of rebelling against Yahowah with him into She'owl where the people's collective guilt would remain.

Also worth noting, time would slow and all but stop flowing during Matsah within the black hole of She'owl. It may have seemed like an eternity.

“My God (‘elohym ‘any), I am appointed to call out and continually proclaim the summons, and to make the invitations known (qara’ – I am mentioned and named when reading and reciting the offers to meet and be welcomed (qal imperfect first-person singular)) this day (yowmam – during this day), but (wa) You do not answer (lo’ ‘anah – You do not reply or respond (qal imperfect)), so (wa) by night (laylah – in the absence of the light in the darkness), there is no relief for me, no expectation of rest or silence (wa lo’ duwmyah la ‘any – there is no cessation of noise for me, nor the expectation of anything right; from damah – to cease as a result of being cut off from Yah).” (Mizmowr / Song / Psalm 22:2)

Dowd is announcing that he was here to fulfill the Miqra’. He wanted his invitation delivered so that his sacrifice would not be squandered by Yisra’el.

I think that Yahowah’s intended response to Pesach and Matsah was to deploy His *nepesh*. This way, He would have been able to endure the consequence and penalty of our guilt. And while He would have prevailed, this approach would have been awkward come Bikuwrym because Yahowah’s *nepesh* was not His son. More importantly, had God fulfilled Passover and UnYeasted Bread, by doing so alone, He would have acted out of character. He would have deprived His beloved Son of the opportunity to earn the respect he needed to guide Yisra’el into the future.

Yahowah facilitated Dowd's choice to serve by not responding to withdraw him. He would do so but not until the conclusion of Matsah. The full day and night of separation would not only isolate Dowd's soul, but during this time there could be no communication between Father and Son.

It is interesting to note that there would have been no noise in space. This is because there is no medium for the waves to promulgate, as does sound through the air. But within the extreme density of a black hole, the noise would be oppressive as the fabric of the material realm is ripped apart and pulverized. It would have been anguishing.

When allowing his soul to enter She'owl, Dowd had to implicitly trust Yahowah, and to an extent we can only imagine. No soul had ever been allowed to escape. His would be the first and the last.

There is even better news because when Dowd carried his people's guilt with him into She'owl, leaving it there, our souls were unleavened. The pervasive fungus of religion and politics was forever expunged. In this way, the Covenant's Children are perfected, preparing us for adoption during Bikuwrym. This is what Matsah enables, and it explains why it is so essential for those who want to live with God.

The Hebrew word translated night, *layl*, actually defines She'owl – “the adversity of being away from light.” There would be no rest as his soul descended into the darkness – the one place God Himself could not go. Incarcerated in Hell, Dowd's soul would suffer, as the body he had occupied was sacrificed during Pesach to open the Door to Life.

Projecting his thoughts toward his Father, and recognizing that they were now on opposite sides of the universe, Dowd reminisced...

“You are Set Apart (*wa ‘atah qodesh* – You are separated and distinct, unique and uncommon), **living to establish** (*yashab* – dwelling throughout time, intent on being the living embodiment and establishing a dwelling place (qal participle)) **the renown and reputation** (*tahilah* – the adoration and excellent character, even the credibility and subsequent empowerment; from *halal* – the brilliance) **of Yisra’el** (*Yisra’el* – individuals who persist and persevere, engage and endure, with God, freed and empowered by God).” (*Mizmowr* / Song / Psalm 22:3)

Yahowah does not want to be worshiped or obeyed, but, instead, He lives to reestablish the reputation of His People, Yisra’el. That is an amazing insight into His character and purpose. This remains His prime objective.

In all of the Hebrew language, one of the most misunderstood and yet crucial concepts for us to understand, if we are to know Yahowah, is *qodesh* | set apart. It reveals that God is not here on Earth nor does He exist in proximity to His creation. It means that He cannot be common and, thus, cannot be the god of religion. He is neither omnipresent nor involved in people’s lives. He does not exist within the edifices men have erected for Him nor does He hear human prayers. *Qodesh* also means that, if we want to live with God, we must distance ourselves from the most popular human institutions and become uncommon and unique. The more we reflect the faith and politics of those around us, the further we stray from the Almighty.

On the rare occasion Yahowah engages and acts within the limited capacity of our three-dimensional existence, He does so to reestablish His People, Yisra’el, and reconcile His relationship with them. He never does so to be worshiped. That is a revealing insight into His character and purpose.

Even before we realized that this was Dowd fulfilling Chag Matsah, this statement was devastating for

Christianity, because it means that the Passover Lamb was not enduring this sacrifice on behalf of a Gentile church or Christians. This Son knew what he was talking about in this regard...

“In You (*ba ‘atah*), **our fathers** (*‘ab ‘anachnuw*) **relied** (*batach* – they trusted, at least for a while, and they were totally confident and genuinely secure (qal perfect)). **They trusted** (*batach* – genuinely relied for a time, placing their confidence in (qal perfect)), **and** (*wa*) **You continually rescued them** (*palat hem* – You brought them away from danger to a safe place, delivering them, helping them escape and survive (piel imperfect)).” (*Mizmowr* / Song / Psalm 22:4)

God is consistent. When we rely, He delivers.

Unfortunately, it has been a long time since Yisra’el cried out to Yahowah. And yet, on this side of the Exodus and with the Towrah before us, the first step Home begins by summoning Yahowah by name.

This was not an academic exercise for the Messiah. He was going to be imprisoned within the most extreme manifestation of *Mitsraym* | the Crucibles of Religious and Political Oppression. As the plural (*ym*) contraction of *my* | to consider the implications of *tsarah* | being confined and anguished, Yahowah’s liberation of the Children of Yisra’el enslaved in Mitsraym serves to foreshadow what God would do with His Son. So, in his plea, Dowd is identifying with Yisra’el at the most magnificent moment...

“To You (*‘el ‘atah* – to You), **they cried out for help** (*za’aq* – they called for assistance and they summoned, (qal perfect)), **and they were delivered** (*wa malat* – they were spared, saved, and rescued (niphil perfect)).

In You (*ba ‘atah* – with You), **they trusted and relied** (*batach* – they placed their complete confidence (qal

perfect)), **and they were not disappointed nor disapproved** (*wa lo' bowsh* – they did not suffer emotional or physical distress or despair because they were not considered wrong or mistaken and they were no longer ashamed (qal perfect)).” (*Mizmowr / Song / Psalm 22:5*)

The reason Dowd’s ode to Chag Matsah begins with the *Yatsa’* | Exodus is two-fold. First, his impending sacrifice is more clearly understood when we appreciate its purpose. Yahowah had come with Moseh to deliver the Children of Yisra’el from man’s way – from the control and torment of civilization. God’s people had been oppressed and worked to death by an authoritarian religious and political regime. So, when they cried out to God, their lives were spared on Pesach, and they were liberated from the regime’s caustic influence during Matsah. As a result, they would be set apart and alone, on their way home with their God, on Bikuwrym.

Second, this fortuitous circumstance and preferential treatment would be short-lived as a result of a series of ill-advised temper tantrums. This realization is made evident by the perfect conjugation. The Yisra’elites had, unfortunately, bonded with their captors and took their preference for false gods with them. Similarly, Dowd was about to take vestiges of Israeli religious beliefs with him into She’owl, where they would never be seen again.

In that these are Dowd’s thoughts as he was fulfilling his service as the *Pesach ‘Ayl*, each word should be understood in the context of Passover and UnYeasted Bread leading to Firstborn Children. The initial Mow’ed was and remains the doorway through which we can escape the deadly consequence of religious and political corruption. On the other side is the Promised Land. Passover is the portal to a new life, one that is perfect and eternal. Those allowed to pass through it en route to UnYeasted Bread are never disappointed.

While Dowd had volunteered for this ordeal, Yahowah appreciated His Son's rationale and made it possible for the Zarowa's soul to be separated and suffer in our stead. While we do not fully understand the mechanics of how he was able to carry our guilt with him into She'owl, we do not need to know *how* it happened to appreciate *why* it occurred – or to benefit from it.

In light of “*batach* – they trusted and relied,” it is criminal that rabbis, pastors, and priests preach faith and not reliance, belief and not trust, and then direct the faithful to “Jesus Christ” or “bar Kokhba” rather than to the Zarowa' who is speaking. A person's faith is as meaningless as his or her beliefs. The reliability of the object of our trust is all that matters – Yahowah and His Son, Dowd!

In this context, it is also important that we appreciate the meaning of Yisra'el. The name represents “individuals (*iysh*) who engage and endure (*sarah*) with God (*'el*).” We should all strive to be Yisra'el.

During the *Yatsa'* | Exodus from human oppression, trust, not faith, reliance, not belief, was the essence of their salvation – and ours. *Batach* is repeated three times so that we would not miss this message. The reason that we are asked to “*shamar* – observe” Yahowah's Word is so that we come to know Him and understand what He is offering by way of His Covenant.

Recognizing that this was written by Dowd to describe what he endured on our behalf, it must be said: By robbing the Messiah of his accomplishments and accolades and transferring them to another, whether that be “Jesus Christ” or “bar Kokhba,” Christians and Jews do Father, Son, themselves, a grave injustice. God is made out to be a liar, they lose sight of Dowd's heroics, and they devalue all Yah sought to accomplish through His beloved Son. This Psalm exists to explain *how, why, when, where, for whom, and by*

whom, the Passover and UnYeasted Bread sacrifices were fulfilled.

And let's be clear – this was tremendously painful. *Mizmowr* / Psalm 22 will go on to detail the most torturous elements of Dowd's suffering. It was at the end of a long day. He had been through the pretense of a trial, condemned to die a torturous death, spit upon, and whipped by Romans.

The Set-Apart Spirit, who had been with him since he was eight years old one thousand years ago, was no longer protecting him. The body that God's *ruwach* and his *nepesh* occupied had suffered and bled beyond our comprehension. Inhumanely designed Roman flagella ripped away the soft tissues from his vulnerable back and legs. Then the Beast nailed what was left of the Lamb to a post and beam to die an excruciating and humiliating death.

To their shame, Romans and Roman Catholics have excelled in the creation and deployment of torturous devices. And therefore...

“I am but (*wa 'anky* – with regard to the speaker and this discussion, I now exist as) **a crimson grub** (*wa towla'ah* – a bloodied worm and scarlet pulp (*Coccus ilicis* from which red dye is extracted)), **no longer extant or present as a person** (*wa lo' 'iysh* – no longer a man or individual [i.e., I'm now less than human], *'ysh* is from an unused root meaning 'extant'), **rebuked and taunted, insulted and dishonored** (*cherpah* – scorned and disgraced as contemptible, defied and railed against, insulted with slurs) **by humankind** (*'adam* – mankind, specifically the descendants of 'Adam), **and disrespected and demeaned** (*bazah* – disregarded, held in contempt, and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (*'am* – by the people who are kin and nation of Yisra'el).” (*Mizmowr* / Song / Psalm 22:6)

The reference to the *towla'ah* | bloodied worm is both prophetic and telling. The Romans, like the Roman Catholic Church after them, were sadistic in their development and deployment of the most excruciating ways to inflict pain. Having been under their control, the body that Dowd's *nepesh* still occupied was so abused that it no longer appeared human.

This abuse of His Son is something God will never forget. Be assured, He will hold the leadership of Imperial Rome accountable, as well as the Roman Catholic Church because they would develop and popularize a conspiracy to blame Jews for what they, themselves, had done.

This realization is vital to our appreciation of what Chag Matsah represents. Yahowah not only wants us to know from what and from whom His Children are being liberated so that we do not associate with them, but also that this crime is so egregious that there will be hell to pay.

Never in the annals of human events has any institution been as hated by Yahowah as the Beast which grew out of Rome as a result of what they did to His Beloved. And yet, oblivious to the obvious, they are continuing to taunt Father and Son, parading around under the graven image of a Tortured God on a Stick. At least, come Judgment Day, they will be easy to find and arrest.

Additionally, the idea of resembling a *towla'ah* | bloodied worm makes the specter of a physical resurrection macabre. In this light, we should *lo' 'iysh* | not focus on the individual, this bludgeoned body but, instead, on the soul who endured and survived it to tell us his story.

Let's pause now and let this soak in as we, even 2,000 years removed from the unnecessary anguish of this day, deal with our thoughts and emotions and wipe away the tears. Rome, from which Europe and America emerged politically and the Church evolved religiously, was humankind's most acclaimed civilization. And they not

only condemned and brutalized God’s Beloved Son, the King of Israel, they both gloated in and denied having committed this egregious crime. Even worse, they created an anti-Semitic religion through their false testimony. And as a result, the Messiah’s sacrifice has been overlooked and negated by almost everyone. The truth regarding the single most important event in human history, one prolifically and painstakingly foretold by the prophets, is so rare that until we discovered it by reexamining Dowd’s Mizmowr, no one knew it.

And yet, the Roman Catholic alibi is accepted by billions on faith. Dowd’s sacrifice was not only dishonored by the men torturing him representing Rome, but he was also rejected by the people of Yisra’el – his family whose respect he was there to earn. By comparison, their disregard would make the tumult of the Waters of Marybah, something which still stains the collective Jewish soul, look like a childish indiscretion. With all of the prophecies pointing to Dowd’s sacrifice at this moment, there is no excuse for Yisra’el getting this so wrong. And approaching 2,000 years later, they still haven’t figured it out. Did someone remove the 22nd Mizmowr and Yasha’yah 53 from their Tanakh?

How about Yasha’yah 41? Was it not obvious that Dowd was serving as the “worm of Jacob” and was thus representing Israel? After all, *Yasha’yah* | Isaiah and the Mizmowr have been hand and glove for a long time. So, it is in Isaiah 41:14 that we read...

“You should never be afraid (*‘al yare’* – you (singular) should not be anxious (qal imperfect second-person feminine singular jussive)), **O Towla’ah | Worm** (*towla’ah* – bloodied grub (feminine singular)) **of Ya’aqob | Israel** (*Ya’aqob* – serving as a synonym for *Yisra’el*). **People** (*mathy* – men (masculine plural)) **of Yisra’el | Israel** (*Yisra’el*), **I, Myself, am here to help and support** (*‘any ‘azar* – I, Myself, will assist at this time (qal perfect

first-person singular)) **you** (*'ath* – you, feminine singular, and thus addressing the *towla'ah*),’ **prophetically announces** (*na'um*), **Yahowah** (*YaHoWaH*).

‘Your Ga'al | Kinsman Redeemer (*ga'al 'ath* – the one from the same family who pays the price to reacquire those of you who are stained and defiled and ransom you from the control of others (*qal* participle)) **is the Set-Apart One** (*qodesh* – is the most uniquely qualified, respected, awe-inspiring, uncommon, and special, the essential, dedicated, and upright individual) **of Yisra'el | Individuals who Engage and Endure with God** (*Yisra'el* – Israel).” (*Yasha'yah* / Isaiah 41:14)

Dowd’s Mizmowr and Yasha'yah’s prophetic portrayals of our salvation are inseparable concepts, working together as vowels and consonants within the Hebrew alphabet, especially when identifying Dowd as the Sacrificial Lamb and presenting the Set-Apart One of Yisra'el as the Kinsman Redeemer of his people.

It is also telling that the Roman Legions – the very soldiers torturing the Passover lamb – were known the world over for their bloody red togas and banners. This color, which was designed to invoke fear in the hearts of those they were subjugating, was derived from this “*towla'ah* – crimson grub.” For a thousand years thereafter, the dye from the *Coccus ilicis* was valued above precious metals by nobility and clerics as a symbol of power and authority. Therefore, when bloodied beyond recognition and when appearing less than human, the body he was about to discard resembled the empire and church of Rome.

Also telling, this little grub cannot produce offspring without dying – which makes the prophecy of the *towla'ah* so compelling. It voluntarily attaches itself to a tree in order to protect its young, surrendering its life and freedom to keep its offspring safe. Moreover, like the actual *Pesach Ayl* | Passover Lamb, the successive generation is

nourished by the *towla'ah*'s body before freely venturing out to explore the world. Amazingly, this crimson grub encapsulates the nature of the Passover sacrifice and its purpose while at the same time identifying those who were abusing the Lamb.

In due time, we will return to the remarkable prophecies found in Yasha'yah 41. Based upon all we have learned, they will sing to us as beautifully as Dowd's own Song.

In Psalm 22:6, Dowd uses three different words for man in this one sentence. After accurately describing the condition and appearance of His Son's flogged body, He said that the *Zarowa'* was no longer present as a person.

We were also told that the sacrificial victim was being accused by '*adam* – symbolic of the first man created in God's image. While symbolic of what humankind had become, particularly as demonstrated by the Beast of Rome, this could also suggest that Dowd was assuming the guilt of each Covenant member all the way back to 'Adam – and thus serving as a metaphor for taking on the sin of many. Beyond this, the aspect of 'Adam that made him unique was his *neshamah* | conscience. And yet, it is man's inability to think that has caused the preponderance of people to disregard the Lamb's identity and purpose.

The third expression of man, '*am* means "people" and is often used in reference to Yisra'el. A millennium before it actually occurred, the Messiah told us that his offer of redemption would be disrespected by his own family: Yahuwdym.

In this regard, Jews have long dishonored the sacrifice of the Passover Lamb. They have even made a religion out of denying that it was fulfilled by the Messiah and Son of God. And now that we know that it was King Dowd who was serving on their behalf, it makes the rabbinical rejection all the more disappointing.

Even today, the religious show no regard for Dowd's compassion or heroics. Not one person in a million acknowledges the association between the king and the fulfillment of *Chag Matsah*. And this is inexcusable since there are so many exacting prophecies revealing what would occur – most were made many centuries before Rome or crucifixion existed.

Intoxicated by their ability to impose their will on others, and enamored with their brutality, Romans made a spectacle of execution, murdering those they despised along popular roadways, usually naked, because it was more humiliating. Like all despicable totalitarian regimes, the torment was designed to have a deterrent effect, evoking fear among eyewitnesses.

In these ways, civilizations like Rome serve as grotesque projections of gang mentality. The larger the empire and more powerful the nation, the worse they behave.

This insight explains why Dowd revealed that people were gawking at him, shaking their heads, and saying senseless things – mouths running but not their brains.

“All of those who see me (*kol ra'ah* ‘any – all who gaze at me, who look upon me), **they deride and mock me, speaking unintelligibly about me, disparaging me** (*la'ag la* ‘any – they speak incoherently about me, stammering disapproving ridicule while scoffing at me). **They shoot off their mouths** (*patar ba saphah* – they open their mouths, flap their lips, and release an unchecked flow of all manner of things) **while they shake their heads** (*nuwa' ro'sh* – wavering from the very beginning).” (*Mizmowr* / Song / Psalm 22:7)

It has been this way from the beginning, and nothing has changed. The world over, everyone speaks unintelligibly about Dowd, the Son of God, and all he represents. And yet, they all had access to this *Mizmowr* /

Psalm. It had been written around a thousand years earlier and was widely circulated at the time. Much like today, we have access to the truth but do not pay much attention to it.

It was one thing for the Romans to mock him. They, and the Church they inspired, never knew any better. They were and remain ignorant of Yahowah, His Towrah, Beryth, or Miqra'ey. Stupid is as stupid does. They continue to be belligerent toward God, unintelligently stammering while slandering and deriding Him.

To make matters worse, the Roman Catholic Church deliberately negated Dowd's sacrifice by misattributing His titles, such that he would not be credited for having provided the greatest gift ever offered. It is one thing to have made the sacrifice, but to have the world's most popular religion predicated upon attributing it to a misnomer is particularly insufferable and reprehensible.

Now that we are acknowledging that these Psalms were written in first person because Dowd lived through them, I am convinced that this next pronouncement happened exactly as it is written. Dowd was immensely proud of his Father's name, so much so it is quite possible that he used the pseudonym *Yahowsha* | Yahowah Saves to depict what he and his Father would accomplish together. He was so courageous and bold, there is no doubt that he would have told all who would listen what was going to transpire, why it would occur, and who was going to make it happen. But his audience, like praying zombies, was too busy talking to listen.

These are quotes from those mocking and demeaning the Passover Lamb as he was fulfilling Pesach to open the Doorway to Life everlasting with Yahowah...

“You have chosen to be rolled off, removed, and sent away to Yahowah (*galal 'el Yahowah* – you wanted to be taken to Yahowah (qal imperative second-person masculine)). So, let's see if He wants to rescue him (*palat*

huw' – perhaps He will choose to have him escape and survive, rescuing him from this most unfavorable circumstance, with Him choosing to deliver him (piel imperfect jussive)).

Let Him choose to deliver and save him (*natsal huw'* – maybe He will decide to spare him and defend him (hifil imperfect jussive third-person singular masculine)).
Surely (*ky*) **He desires to be with him** (*chaphets ba huw'* – He must want to be by him, He takes pleasure in and has a fondness for him (qal perfect third-person masculine singular)).” (*Mizmowr* / Song / Psalm 22:8)

It is yet another nail in the coffin of Christianity – and Judaism. The lone eyewitness account, the single credible presentation, the only inspired testimonial, of the fulfillment of *Pesach* | Passover reveals that those who were there had heard the Messiah tell them that he trusted and relied upon Yahowah! He knew that his soul would survive and be delivered from this ordeal – which is why he volunteered to do it! He realized that the purpose of Passover was to tangibly demonstrate Yahowah’s desire to rescue and save us as His Covenant Family from our mortality because God wants to be with His children, now and forever. Dowd was simply the foremost among us.

Dowd had made these declarations publicly – at least to the extent that those passing by knew what he had said. And yet, there isn’t even the slightest hint of Yahowah’s name, or how Yahowah intended to deliver the soul of the *Pesach* ‘Ayil, in anything Christians or rabbis call “Scripture.”

Other than what is recorded in *Mizmowr* | Psalms 22 and 88, and in *Yasha'yah* | Isaiah 41 and 53, there are no other inspired, credible eyewitness accounts of Dowd’s fulfillment of Yahowah’s purpose, which was to serve as the Passover Lamb, then to endure *Matsah* to unleaven our souls, celebrating *Bikuwrym* as a result. Therefore, since

this accounting reveals that the onlookers that day in Yaruwshalaim said these things using these words, they did so. And there is no possibility whatsoever that they would have said any of this if they had not heard Dowd expressing it. This realization changes the entire narrative from what is claimed by the Christian New Testament and Talmud Yerushalmi. Therefore, you can either trust them or you can trust Dowd, believing the inspiration of man or relying upon the man inspired by God.

Should there be some confusion on this matter, the Talmud, both the Jerusalem and Babylonian editions, are strictly rabbinical affairs. They record rabbis debating what they want Jews to believe the Towrah means – as if they are better communicators than God. And in this regard, they are completely clueless. Given all they had to work with to discern the truth, to call these men sages is to be less intelligent than they.

That is not to suggest that, even when it is obvious, knowing the truth is effortless. As I've admitted, while I had privately discussed the possibility that Dowd may have served to fulfill Chag Matsah, it wasn't until I understood his motivations that I was able to appreciate why Yahowah allowed him to serve in this fashion. And even then, before publicly acknowledging it, I had to test the validity of this conclusion throughout the prophecies pertaining to these fulfillments to verify that they were consistent with what we were reading in the 26th through 30th Mizmowr.

And that's the relatively easy part because the real work is in coming to know and accept what the Towrah says about the Mow'ed Miqra'ey while developing an understanding of how the Naby' portray them in conjunction with Dowd. One must then weave what we learn in the Mizmowr into these discoveries to develop a complete picture. And along the way, those who come to embrace the truth must be willing to go where few dare tread, because to find the answer, those on this quest must

first expose and condemn the fundamentals of Judaism and Christianity.

Further pertaining to Mizmowr 22:8, knowing the response of the onlookers is helpful because it not only reveals that they used Yahowah's name in conjunction with Dowd serving as the Passover Lamb, but they also recognized that he had spoken of having a close and intimate relationship with Yahowah. He had obviously discussed doing what he knew Yahowah wanted.

As we move on to address the next statement, we realize that we have not been told, because we do not need to know, how Yahowah engineered the placement of Dowd's soul in this, now, discarded body. Having studied *Yasha'yah* | Isaiah 7:14, we recognize that the prophecy simply states that a young woman would give birth to a child. Just as Dowd became our Heavenly Father's beloved Son when he was enveloped in Yah's Maternal Spirit, the same is likely true with the body he may have referred to as *Yahowsha'* | Yahowah Saves.

So now returning to the role of first-person narrator, principal actor, and eyewitness, we discover how he came to this place...

“Indeed (*ky* – it is true by contrast that), **You** (*'atah* – speaking to Yahowah) **had me to gush forth and thrash about, in normal childbirth from** (*gyach* ‘*any min* – brought me out through the normal pushing process only to wiggle around and fight through (the primary meaning of *gyach* is ‘surge, push, or burst forth as part of customary childbirth,’ making this a graphic depiction of breaking the water in the amniotic sac, causing the uterus to contract, and leading to pushing the baby out during delivery) (qal participle)) **the womb** (*beten* – the uterus in the abdomen), **causing me to rely** (*batach* ‘*any* – causing me to place my confidence (hifil participle)) **upon** (*'al*) **my mother's breasts** (*shad* ‘*em* ‘*any* – my biological mother's

mammary glands).” (*Mizmowr* / Song / Psalm 22:9 (22:10 JPS Tanach))

By using *gyach min*, this becomes a graphic depiction of a normal delivery, which is the opposite of a miraculous nativity. It describes the rupturing of the amniotic sac at the commencement of labor, known colloquially as the pregnant mother’s “water breaking” before the newborn child is pushed out of the womb during painful contractions.

The mother must contract her womb to deliver her child in less than twenty-four hours after the *gyach min* occurs for the newborn’s safety and to prevent infection. Similarly, this newborn child was like all others, in that he had to rely upon his biological mother’s breast milk to fight infection and survive. This is as ordinary as normal gets. Sorry, Twistians, with your Christmas pageantry, but it just didn’t happen your way.

It may be surprising, especially with scientists touting the spontaneous generation of life and natural selection, that biologists are clueless as to how a new soul is generated during conception. Anatomists cannot even assess the composition of a soul. They know that it exists, that all animals have one, that it has no mass and, thus, must be a form of energy, and that its arrival is the spark of life while its departure is coterminous with death.

Therefore, based upon our inability to understand even the most fundamental aspects of a *nepesh*, we should not be surprised that Yahowah didn’t try to explain the process in Dowd’s Second Coming or his Third. Although clearly, they will differ since his first two lives began as a child and his third will commence as an adult.

“Before You (*‘al ‘atah* – toward, beside, and in association with You, because of and concerning You), **I was cast out of** (*shalak min* – You were compelled to throw me out, casting me off, forth, down, out, and away

from (hofal perfect)) **the point of origin as an act of compassion and love** (*rechem* – the uterus or womb, the child gestating and childbearing organ of the female, a spatial position indicative of the source who is merciful; from *racham* – love, mercy, affection, and compassion).

From (*min*) the womb (*beten* – the uterus in the abdomen) of my mother (*'em 'any* – my biological mother), **You are** (*'atah*) **my God** (*'el 'any*)." (*Mizmowr / Song / Psalm 22:9-10*)

Shalak isn't a comforting term. It means "to throw, cast, hurl, or fling," even "to toss away and cast down." This indicated that Dowd's soul was cast out of heaven and thrown away (temporarily) during Matsah, placing him in a tough situation. But that's just the beginning of the harsh implications. The hofal stem is uncommon because it is inconsistent with freewill. It indicates that the subject, Yahowah in this case, was forced, or at the very least, compelled, to part with him for a while, such that Dowd briefly was cast out. Therefore, the arguments in favor of it were compelling. Fortunately, in the perfect conjugation, the compulsion and intensity of being cast off, was short-lived, literally one and done.

With the hofal stem being applied by Dowd when addressing Yahowah, it speaks volumes about the conclusions that we have drawn. Dowd's arguments on behalf of his soul being allowed to serve in this way were convincing, indeed, undeniable. To earn Yisra'el's respect to the extent required to serve as their eternal king, Dowd wanted this opportunity and wouldn't take no for an answer. A brilliant man made a compelling argument – one that God, Himself, could not refute.

Beyond what this sacrifice achieved in the long term for Yisra'el and her king, there was also a significant benefit for Yahowah. Pesach and Matsah lead to *Bikuwrym* | Firstborn Children, representing our inclusion into the

Covenant Family. Dowd's *nepesh* was the only way to create a literal fulfillment – and both Father and Son knew it.

The concluding thought is also indicative of Dowd's status. Devoid of a verb, it literally reads: "from womb of my mother You God of mine." So, no matter how we shape the action, it is apparent that Dowd and Yahowah have a history together.

The prophetic portrayal of the Passover Lamb is always that of a person. God isn't a man. Recognizing then that a human being was the only viable option, we are faced with the realization that it would have been impossible for such an individual to be perfect in every thought, deed, and phrase without God's assistance. Therefore, since the *Pesach* 'Ayl | Passover Lamb must be without fault, this was accomplished by observing the Towrah and being anointed with the Spirit.

In this regard, there is no basis for the notion that *Miryam* | Mary, in the unlikely event that this would have been her name, was unmarried or a virgin. In Hebrew society, there were no marriage vows. A woman traveling with a man, living with him, and raising a family was either his wife or concubine. Also pursuant to his reentry, by using Dowd's soul, his parents' genealogy was considerably less vital, which is why the prophets do not provide it.

Further, Miryam would not have been a good choice of names. It is from *mary'* and directly related to *Marybah* – as in the waters of.... It means "contentious, rebellious, and embittered" and speaks of "provoking strife." The secondary definition of *mary'* is "gross and domineering fatling," which does not sound much better. *Mary'* is from the verbal root, *marah* | to be disobedient and rebellious. Yes, it was also the name of Moseh's sister, but in her case, since Yahowah struck her with leprosy, it was fitting.

Should you wonder why Dowd's *nepesh* wasn't inserted into a 30-year-old body so as to skip past this process, the answer is that to accept the guilt of his people he needed to become familiar with them. Further, even with the failure of Yisra'elites to recognize him, it was important that they be given every opportunity. So, while he was far from an ordinary Jewish boy, he was born in the normal manner to a typical mother and father whose names we do not know and then lived among his people.

Should there have been any validity to the notion that Gabry'el met with Dowd's birth mother, that conversation would have been entertaining. Gabry'el, from *gibowr* and 'el, describes Dowd as the most courageous and competent man of God. So... "Hi, Mom, I'm gonna be your kid even though I'm a little over a thousand years old. You may have heard of me. Anyway, I'm going to be slaughtered as the Passover Lamb, so don't get too attached. And that's actually the good news because, come Matsah, I'm going to Hell. So, let's chat again in, say, 9 months. Oh, and I almost forgot, the Romans are going to turn you into a virginal goddess, recite prayers to you, and erect statues in your honor while turning me into a god. So, this isn't going to be much fun."

Moving past the incredulous and on to the next statement, we find the then-future and now-past, sacrificial soul pleading with Yahowah, reminding Him not to abandon him. He recognizes that he is headed to a rendezvous with *ha Satan* where he will be afflicted. He knows that nothing exists that can protect him from this ordeal because it is what he has chosen.

Dowd is now speaking about the means to fulfill UnYeasted Bread. His soul was headed to the place of "*rachaq* – being severed and avoided, removed and separated." He is bemoaning She'owl, the lightless prison, where imperfect spiritual souls endure eternity. Separation from Yahowah is the only appropriate penalty for those

who have led others away from God. This means that without the perfecting implications of Matsah, where our souls are unleavened from the fungus of religion and politics, the aforementioned sacrifice on Pesach, where we become immortal, would be counterproductive.

Dowd's soul asks of Yahowah...

“Do not continually distance Yourself from me by allowing Your relationship with me to be severed for a prolonged period (*‘al rachaq min ‘any* – do not actually recede from me, avoiding me beyond the needed period, with You sending me so far away from You there is no return (qal imperfect jussive)) **because (ky) the oppressive confinement and anguish** (*tsarah* – the troubling oppression of internment, the unavoidable suffering and emotional distress associated with incarceration and the distressful imprisonment with the adversary; from *tsarar* – of being hard-pressed, diminished, bound, cramped, and constrained, vexed and harassed) **is imminent** (*qarowb* – personal, approaching, and near in spacetime).

And yet, indeed (ky), no one (*ayn* – nothing) **can help** (*‘azar* – can provide support, assistance, or aid (qal participle)).” (*Mizmowr* / Song / Psalm 22:11)

The Hebrew language is helpful here with its conjugations, otherwise, this would have been unbearable. While the imperfect, when associated with *rachaq*, speaks of ongoing and continuous separation, since he negated it with *‘al*, Dowd realized that his time in She’owl away from Yahowah would be finite – one horrific day, but no more. Although, by contrast, it was the furthest place from Heaven.

Dowd was reporting, not complaining about enduring the horrific pain associated with the Roman flogging and the excruciating nature of crucifixion. However, he was lamenting the anguish of having his relationship with

Yahowah severed – even if it was for but a moment in time.

Since *tsarah* serves as the operative verb defining the Yisra’elite subjugation within the religious and political regime of Mitsraym, it is obvious now that Dowd was presenting his Matsah exodus from She’owl as an intensely personal reenactment of the *Yatsa’* | Exodus. His “anguish” would come from *tsarah* | being constrained and diminished. He would *tsarah* | surrender his freedom and be incarcerated. She’owl would be *tsarah* | distressing, emotionally anguishing, and painful. And during this time, he would be with the *tsarah* | rival and competitor to God’s company, the Adversary. Hell would be *tsarah* | vexing, a time of troubling tribulation and oppressive affliction.

Ha Satan | the Adversary has long been Dowd’s rival, the one who saw himself as being in competition with the Messiah for human souls. But as a result of what Dowd has done, when he returns Satan will be cast into She’owl and remain. In Hell, he will experience *tsarah* | incarceration, being bound, constrained, and diminished. These are the attributes of She’owl – which is essentially a black hole.

Further, *tsarah* is the same word Yahowah has used to depict the Time of Ya’aqob’s Troubles. This then suggests that Dowd will have endured *tsarah* on behalf of his people – Yisra’el – thereby earning the right to liberate them from it on Kipurym.

We find *tsarah* scripted within Mitsraym, this Mizmowr, and the Time of Ya’aqob’s Troubles because Yahowah has and will engage to deliver the Children of Yisra’el from *tsarah* | anguishing torment. The Exodus, fulfillment of Chag Matsah, and the reconciliation of Yisra’el upon Yahowah’s return are different phases of the same story.

Dowd’s foreboding Song reveals that, on the cusp of incarceration in the lightless prison of She’owl, the

Romans continued to humiliate him, ripping the flesh from the remnant of his body. And to think that for Jews and Christians alike, it was for naught. It's as if Passover and UnYeasted Bread were never fulfilled.

Dowd's ordeal on behalf of Yisra'el would be "*qarowb* – imminent, personal, unavoidable, and near." At "a place and moment in spacetime of a location and duration certain from the perspective of the participant," bad things were going to occur. He knew it. A hellacious price would be paid to honor Yahowah's *Matsah* promise to perfect the Covenant Family.

“Numerous (*rab* – a great many) **fiercely aggressive soldiers** (*abyr* – fearsome and powerful warriors, even supernatural beings), **bullish beasts** (*par* – frustrated bulls and wild asses), **of the aggressively attacking supernatural** (*abyr* – powerful, fighting, bullish, and spiritual warrior) **serpent** (*bashan* – snake; related to *bashanah* – shame (a metaphor for Satan)) **surround me** (*sabab* ‘*any* – they assemble around and encircle me, turning on me during this time (qal perfect)).

They have besieged and crowned me in hostile fashion (*kathar* ‘*any* – in a coordinated fashion they gather about to hem me in, threatening me while adorning me with a circular crown).” (*Mizmowr* / Song / Psalm 22:12)

Abyr was a clever choice because it depicts “fiercely aggressive soldiers” in the first instance when modifying the *par* | bullish beasts and wild asses and then describes an “aggressively attacking supernatural” serpent when paired with *bashan* in the second. He would initially feel the sting of Roman warriors and then that of powerful *mal’ak* fighting on behalf of *ha Satan* | the Adversary.

Often worshiped as a sun god, Lord *Ba’al* was represented by a *par* | bull, not only because of its strength but because the sun crosses the constellation of Taurus the Bull during *Pesach* | Passover. For everything Yahowah

does, Shachar has a counterfeit. Therefore, to redeem his people, Dowd's soul would have to endure the worst tortures that the Roman Empire and Satan and his full cadre of demons could muster. Either way, these were fierce fighters capable of inflicting painful injury.

Since it is implied in this prophecy, there may be some merit to the story that the King of Kings would be forced to wear a crown of thorns, one comprised of the same intertwined thickets that caught the lamb on Mount *Mowryah* | Moriah on behalf of 'Abraham, Yitschaq, and the Covenant. They were witnessing a dress rehearsal for the seminal event of human history.

“They open (*patsah* – they part) their mouths (*peh hem*) against me ('*al 'any* – toward) like a fearsome beast ('*aryeh* – a destroying lion and assassin in search of prey), mangling and tearing me to pieces as a violent and abhorrent way to die (*taraph* – plucking off my skin, ripping apart my soft tissues with sharp objects, violently flailing me so as to inflict a repugnant death) while roaring loudly (*sha'ag* – making an anguishing guttural sound that is thunderous).” (*Mizmowr* / Song / Psalm 22:13)

They were pummeling Passover Lamb with their whips, and his soul felt the burning sting of every lash. Second only to crucifixion, it was the most abhorrent way to die. And while Rome inflicted the carnage, not a single Jew lifted a finger to spare their Messiah and King of the needless anguish. A painless death would have sufficed – but not for Romans. Even as a church, they have continued to enjoy torturing Jews.

Long before these sadistic implements of pain were conceived, *Dowd* | David wrote of what he would experience. Blood would have dripped from his pen.

Removing muscle tissue from Dowd's shoulders, back, chest, arms, and legs was insufficient by Roman standards. Our great hero would go on to describe the most

horrid form of execution ever conceived by man. Five centuries before crucifixion with ropes was invented by the Assyrians, and 700 years before it was perfected by the Romans to include nails, Dowd previews its piercing violence. We are about to discover that his prophecies are painfully precise.

So that you will be able to more fully appreciate what follows, one of crucifixion's most telling attributes is that it causes the victim's bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown. Bones are not broken, but both shoulders and other major joints are dislocated.

Oxygen depletion occurs because the victim is unable to stretch their diaphragm while hanging by their arms, causing carbon dioxide toxicity in the bloodstream. This results in strength melting away, starting with the heart muscles. We know this today, but not 3,000 years ago which is when these words were inscribed by Dowd. That makes his depiction extraordinary.

His physical mortality was ebbing away...

“As water (*ka ha maym* – as it pertains to bodily fluids), **I am poured out and weakened** (*shaphak* – I am drained and emptied (nifal perfect)).

And (*wa*) **all of** (*kol* – each of) **my most substantial bones** (*’etsem* ‘any – my limbs) **are stretched, separated, and out of joint** (*parad* – have parted and are dispersed (hitpael perfect – clearly states that at this moment he is not being assisted by anyone and is enduring this on his own initiative)).

My heart is now (*leb* ‘any *hayah* – my heart has come to be (qal perfect)) **like wax** (*ka ha downag*). **It has melted, wasting away along with** (*masas ba tawek* ‘any – it is dissolving, weakened and discouraged, within (nifal

perfect)) **my internal organs** (*me'eh* 'any – the core of my body). (*Mizmowr* 22:14)

Like sunbaked dust (*ka ha cheres* – similar to a broken vessel of earthenware), **my vigor and strength** (*koach* 'any – my vitality and potential, my physical muscular power) **are withered and failed** (*yabesh* – are dried up without moisture and incapacitated such that they no longer respond (qal perfect)).

And (*wa*) **my tongue** (*lashown* 'any) **cleaves** (*dabaq* – clings and is made to stick (hofal passive)) **to the roof of my mouth** (*malqowch* 'any – to my palate).

So, upon (*wa la* – drawing near and approaching) **the dust** (*'aphar* – of the natural earthen material and ready to be pulverized [from 4QPs]) **of death** (*maweth* – of the plague), **they have placed me, validating why I'm here** (*shaphath* – they have put me here to ratify my purpose [4QPs 'they placed' vs. 'you laid' in MT] (qal imperfect)).” (*Mizmowr* / Song / Psalm 22:15)

That is precisely how crucifixion kills, right down to its most unique symptoms. The victim's inability to inhale robs their body of oxygen, and thus energy, causing *koach* / a helpless incapacity to perform any needed function. Likewise, *yabesh* in association with *me'ah ba tawek* describes “a withering paralyzed state in which the body no longer responds to the brain's motor function commands.”

The textual base of *cheres* | potsherd is identical to *charash*, meaning “to be silent while others plot evil, devising a plan of action that cuts and separates.” All the while, his expendable physical body, comprised of the elements of the earth, was broken, being deprived of the fluids being drained into his lungs, suffocating him.

Maweth is “death personified.” It is “the disease that plagues us.” Fully amplified, *maweth* conveys: “the

physical trauma of the body dying, the infliction of a disease that causes death, and a judgment in which the penalty is a death sentence.” It is derived from, and at the consonant level spelled identically to, *muwth*: “those who are executed and dispatched to die.”

The body Dowd’s soul was still clinging to was in the final throes of serving as the Passover Lamb. It would soon die so that we wouldn’t suffer the same consequence. Then his soul would be laden with the corruption of his people and taken to *She’owl*, the place of separation, in our stead. By bearing Yisra’el’s rebellion against Yahowah, he exonerated and pardoned his people on UnYeasted Bread.

“For indeed (*ky*) the contemptible scum and abased yelpers (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature; puppets and traitors) have surrounded me (*naqaph* ‘any – they have encircled me like a swirling wind).

A politicized religious community providing the testimony (‘*edah* – a congregation acting like a gang in a herd serving as witnesses) of the disastrously corrupt (*ra’a’* – of those who are wrong, disturbing, evil, and injurious) establishes a destructive annual cycle to denigrate what I’m doing (*naqaph* ‘any – they go around me, severing me from my source in a destructive fashion).

They bore into (*ka’aruw* – they dug into and pierced [5/6HevPs has *ka’aruw*, a variation of *karah* – dig, bore, pierce while the MT has *ka’ary* – like a lion) my hands (*yad*) and my feet (*wa regel* ‘any).” (*Mizmowr* / Song / Psalm 22:16)

These canines would be wolves, Roman and Pauline. Over time, their unifying political and corrupt religious testimony would create a new cycle of events from Easter to Christmas. In so doing, they would completely denigrate Dowd’s sacrifice. There would be no provision for Chag Matsah on the religious calendar of Christians or Jews.

As the Romans struck their blows, pounding nails into Dowd's wrists (which were considered part of the hand in the first century) and into his heels, they "ka'aruw – bore through" them with primitive nails constructed of tapered iron rods. While using such crude implements in this excruciating fashion was repulsive, even reprehensible, there remains a far greater crime here than mutilating and murdering the Messiah.

If you are a Jew, faithful to the religious traditions of the rabbis, you should know that they have deliberately kept you from knowing that your Messiah, Dowd, served as the *Pesach 'Ayl* by altering the passage to read: "Like a lion are my hands and feet." This was not a mistake. It was done on purpose.

All these many years later, even with the Dead Sea scroll found at Nahal Hever in 1950 and the *Septuagint* confirming *ka'aruw* | bore into rather than *ka'ary* | like a lion, Jewish scholars are still unwilling to acknowledge that Dowd, as a prophet, accurately described what he, as the Savior, endured. They argue in favor of the Masoretic Text. Their last vestige of denial comes by way of suggesting that the writing on the 2nd-century BCE fragment (over one thousand years older than the Masoretic Text) is too faint to read with certainty. However, you can look it up online as I have done and see a picture of it for yourself if you are still wondering who to trust. The word ends in a Wah, not a Yowd.

The hands and feet of the Passover Lamb were nailed to an Upright Pillar on Mowryah during the 4,000th observance of the Miqra'. But the Romans who did so were not the only criminals seeking to negate Dowd's sacrifice. Rabbis played their role too.

Since what I am claiming regarding this prophecy is easily verified and accurate, it means that Dowd wrote that his hands and feet would be pierced five centuries before

crucifixion was conceived by the Assyrians and seven hundred years before the piercing style of Roman execution was invented. It also means that the most esteemed rabbis are liars who should not be trusted. The authors of the oral traditions are deceitful men who are willing to alter God's testimony to suit their own personal agendas.

Flee them. Expose them. Rebuke them. Trust Yahowah and rely on Dowd, not religious liars.

The prophet *Zakaryah* | Zechariah had a great deal to say about the role of Father and Son in this sacrifice. And since it is especially relevant to this passage, we would be remiss if we didn't share *Zakaryah* 12:10 before we complete the *Mizmowr*. Yahowah is anticipating this moment...

“**And** (*wa*) **for a time, I will pour out** (*shaphak* – I will provide an outpouring and build upon) **upon the House** (*'al beyth* – on behalf of the family and home) **of Dowd** (*Dowyd* – the Beloved (of the 1,076 occurrences of *DWD* this was one of the few in a prophetic text scribed *DWYD* – adding a *Yowd* representing the hand of Yah)), **and upon** (*wa 'al* – also on behalf of) **those who dwell in** (*yashab* – the inhabitants who establish their abode and remain in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), **a spirit of compassion and acceptance** (*ruwach chen* – the spirit of favor and mercy, of a beautiful and beneficial Spiritual Garment), (*wa*) **for those requesting mercy and clemency** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment).

Then (*wa*), **they will be able to look** (*nabat* – they, at this time, will be equipped to observe, focus upon, pay attention to, and regard, think about and then appropriately respond) **to Me** (*'el 'any*) **accompanied by the one who**

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

Having come to appreciate why Yahowah allowed His Son to serve as the Pesach 'Ayil and then to fulfill Matsah, this prophetic pronouncement sings to our hearts, reassures our minds, and comforts our souls. At long last, we can appreciate how the seven elements that comprise this declaration work in harmony to tell the story everyone needs to hear.

Zakaryah | Remember Yah is addressing the 6,000th celebration of *Kipurym* | the Day of Reconciliations which will be observed on Monday, October 3rd, in the *Yowbel* year of 2033. Father and Son will return to the Mount of Olives as every Yahuwdym who survived to this point, and who has accepted Yahowah as their God, looks up with tear-filled eyes, finally recognizing who their fathers pierced. This is even more vividly portrayed in Yasha'yah 52, a prophecy we will examine thoroughly in the next chapter.

The last opportunity for reconciliation is being poured out in this special way and at this opportune moment on behalf of the Household of Dowd. The Messiah represents

Yisra'el | Individuals who Engage and Endure with God, *Yahuwdah* | the Beloved of Yah, and the *Beryth* | Covenant Family, such that the *Beyth Dowd* | Household of Dowd is comprised of select individuals representing a fusion of *Yisra'el*, *Yahuwdah*, and *ha Beryth*.

God and King are returning to *Yaruwshalaim* | the Source of Guidance on Reconciliation on *Yowm Kipurym* | the Day of Reconciliations. As a result of what they have done for the Family during the preceding five *Miqra'ey* | Invitations to be Called Out and Meet with God, there will be an outpouring of compassion from *Ruwach* | Spirit upon those who have gathered to receive them. It will be the ultimate family reunion. Our Heavenly Father, Spiritual Mother, and beloved Son, our Savior, have returned to claim their own.

For the first time in 3,480 years, since the Children of *Yisra'el*, when gathered around Mount Choreb, said that they did not want to see or hear from Yahowah again, a select few will be prepared and ready for both. The synthesis of Dowd's devotion will look up to see Yahowah accompanied by His Son.

The one *Yisra'el* neglected and Rome pierced was providing the benefits of the Covenant. Considering the nature of his ordeal, *Yisra'el* is going to be genuinely sorry that it came to this. The reaction will be bittersweet but initially more weeping than shrieking. It will be the first opportunity to apologize and then express our gratitude. For Jews, they will be conflicted, horribly embarrassed for failing to recognize his sacrifice, and exceedingly joyful knowing that he earned the right to be their King.

This surviving remnant of *Yisra'el*, and all those comprising the Covenant Family, will have made the connection between the Son who is given in *Yasha'yah* 9 and the Lamb who was sacrificed in *Yasha'yah* 53, between the Firstborn of *Mizmowr* 89 and the *Bakowr* of

Zakaryah 12, between the piercing here and also in Psalm 22. With all of this having occurred as foretold, and with Yahowah and Dowd returning to Yaruwshalaim, it will be hard to hold back the tears as we witness our King in all of his glory and visualize the God our forefathers ignored.

Dowd's initial life among us 3,000 years ago was the most amazing in human history. He was the consummate poet and lyricist, shepherd and king, father of his nation and Son of God, a prolific prophet and heroic defender of his people. His life was so tumultuous that he represented the best and worst of Yisra'el. But in his relationship with Yahowah, he became the exemplar of the Covenant.

Dowd's Second Coming 2,000 years ago was the most compassionate and magnanimous in the long history of humankind. He volunteered to have his body serve as the Passover Lamb to open the doorway for his people to come Home and then his soul would carry the guilt of the Covenant Family into She'owl. By depositing it there, his people were perfected, enabling them to live with him and his Father. He wrote openly and graphically of the sacrifice and then endured much of it in the sight of his people. And yet, no one credited him with the most heroic and compassionate act in the history of mankind. His people denied the Miqra'ey were fulfilled while the gowym attributed his sacrifice to a figment of their imagination – damning Jews in the process.

The 22nd Mizmowr was written during Dowd's initial life about his Second Coming. It is hard to imagine what was going through his mind at the time.

Just as there are three forty Yowbel epochs of 2,000 years between our expulsion from the Garden to our return to it courtesy of Father and Son, the Messiah will have been here three times over the past 3,000 years. He showed us the way Home, made it possible for us to go Home, and will be there to greet us when we arrive.

On the Day of Reconciliations, as the sun sets to a new dawn on October 2nd, in the *Yowbel* year of 2033 (year 6000 Yah), Father and Son will return to Yaruwshalaim as a reconciled Yisra'el and Covenant Family look up with tear-filled eyes, finally recognizing what actually occurred on the Passover Dowd is witnessing and enduring.

Returning to Golgotha on this day, Pesach in the *Yowbel* of 33 CE (Year 4000 Yah), we find that Dowd predicted...

“I can count (*saphar* – I can record, measure, and make an accounting of, relating to) **all** (*kol*) **my bones** (*‘etsemowth* – my skeleton and limbs). **They** (*hem*), **themselves, stare as they look right through me** (*nabat ra’ah ba ‘any*).” (*Mizmowr* / Song / Psalm 22:17)

The Romans were savages, but their bloodlust was partially moderated by breaking the legs of most crucifixion victims so that they would be unable to free their diaphragm. Once the capacity to push up against the nails that had been driven through the ankles was curtailed by broken fibulas, it effectively eliminated the ability to draw air into the lungs and breathe. While this sounds cruel, it was actually done to expedite death, shortening the duration of the agony from days to hours. This was especially relevant when the gruesome specter of crucifixion was visible to the religious pilgrims in Jerusalem for Passover.

All that said, I would like to propose a different interpretation of this declaration. I think Dowd may have been drawing our attention to the corporeal nature of the Passover Lamb with *saphar kol ‘etsemowth*, revealing that this accounting for the record was entirely physical. Neither his soul, nor Yahowah’s Spirit who would carry it away, would die, just his body, serving as the Pesach ‘Ayil.

Providing the fodder used to comprise the Christian New Testament, we find Dowd revealing...

“**They divide** (*chalaq* – they plunder, assign, and distribute) **my garments** (*beged* ‘any – my apparel and clothing) **among themselves** (*la hem*), **and** (*wa*) **for** (‘*al*) **my clothing** (*labuwsh* ‘any – my garments), **they cast lots** (*naphal gowral* – they get down on their knees to toss pebbles to claim a portion).” (*Mizmowr* / Song / Psalm 22:18)

As he was making it possible for us to live forever as part of Yahowah’s Family, inheriting all that God has to offer, Romans were looking down, playing with pebbles to determine who could steal his dirty, blood-stained laundry. And while this no doubt occurred, and was relevant for the reason I’ve just shared, Christians have misappropriated it to prop up their faith. Without any corroborating evidence, they postulate that their “Jesus” fulfilled another prophecy – or at least, the Romans had done so.

And while it proved nothing other than Christian desperation, there is a serious problem with the Gospel attestation – this was written in first person by the most famous of Jews and, most assuredly, not by Jesus. **My** means “my” not “his.”

With Dowd’s last words on the upright pole, Yahowah’s Spirit departed, leaving the soul of the Passover Lamb to bear the guilt of every Covenant member. He pleads:

“**But You** (*wa* ‘*atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **You will not be far away for a protracted period of time** (*lo’ rachaq* – You will not continually disassociate Yourself from me (qal imperfect jussive)).”

This prophetic statement affirms two things. During Matsah, Yahowah and Dowd would be separated from one

another but not for long. This is why *rachaq* was both negated and scribed in the imperfect conjugation.

It also provides the Set-Apart Spirit with a descriptive title. *Eyalowth* is the feminine plural of *'eyal* | one who assists and helps, empowers and strengthens.

“My *'Eyalowth* | my Source of Strength and Help (*'Eyalowth* *'any* – One who Empowers and Assists Me, She Who Provides Aid, making me effective and influential, feminine plural form of *'eyal* / *'ayil* – the strength, fortitude, and ability of the ram opening the doorway), **it is my desire and Your decision, my choice and Your will to act quickly, hastening the process, rapidly rushing in with the minimum passage of time** (*chuwsh* – You and I want You to be prepared to act as swiftly as possible (qal imperative second-person singular paragogic he cohortative)) **to assist in my rescue by supporting me** (*la 'ezrah 'any*).” (*Mizmowr* / Song / Psalm 22:19 (22:20 JPS))

Just as the Hebrew language was embodied with the unique capability of limiting or extending the action of a verb over time, it was endowed with the ability to express volition in first, second, or third person. And here as before we find that minimizing Dowd's tenure in She'owl is his will and God's choice, his desire and Yahowah's decision.

Dowd wanted to complete the mission and have his time confined in the lightless realm of She'owl to be limited. He realized that, since no one had ever been retrieved from Hell, he would be reliant on the Set-Apart Spirit whom he was calling his “*'Eyalowth*.” She would be working with him to fulfill the Miqra'ey as She had once done to inspire the Mizmowr and defend Yisra'el.

'Eyalowth (pronounced eh·yaw·looth) is being used as a title, similar to *'elohym*, although now in conjunction with the Set-Apart Spirit. This proper noun appears this one time in the *Naby*. *'Eyalowth* is the feminine form of *'Ayl*

and, thus, is the power behind the Passover Lamb, opening the Doorway to Heaven. The name reveals that our Spiritual Mother is 'eyal | devoted to providing the capacity to do whatever is required, empowering the Zarowa' to prevail.

On this day, She would abandon the dying body and then escort the surviving soul from Pesach to Matsah, taking Dowd's consciousness from Yaruwshalaim to She'owl to fulfill UnYeasted Bread. She facilitated the transfer of the people's guilt to him so that it could be taken to She'owl and deposited. Once there, She would observe outside the event horizon for the ensuing 24 hours of Matsah, remaining vigilant and prepared to aid and abet Dowd's release. Thereupon, She would envelop Dowd's *nepesh*, preparing him for his return in conjunction with Firstborn Children.

Yahowah has consistently called His Spirit the *Ruwach Qodesh*, which means "Set-Apart Spirit." Because *ruwach* is a feminine noun, this reveals that Yah's Spirit represents God's Maternal nature. And by being *qodesh*, we know that our Spiritual Mother is "set apart" from Yahowah to serve us in similar ways. That is to say that She comes from Yah, that She is part of Yah, and that She is set apart from Yah for our benefit.

Knowing this, Dowd is confirming his rendezvous with the Set-Apart Spirit, affirming that the 'Eyalowth will be there to liberate his soul from the black hole of She'owl when the job is done.

"It is my desire and Your will, my choice and Yours, to deliver my soul, to snatch away and save my soul (*natsal nepesh* 'any – You want as do I for You to do what is required to rescue and liberate my consciousness (hifil imperative second-person singular paragogic he cohortative)) from the horror, heat, desolation, and ruin (*min choreb*), my unique position as a firstborn child

(*yachydah* ‘any) **from the influence** (*min yad* – from the hand and actions) **of the contemptible scum and abased yelpers** (*keleb* – loud and attacking, unfaithful dogs and evil male prostitutes of a lowly status and violent nature; puppets and traitors).” (*Mizmowr* / Song / Psalm 22:20)

The aspect of the Messiah’s persona deployed during the fulfillment of Chag Matsah was Dowd’s *nepesh* | consciousness. And it would be snatched out of She’owl, liberated and saved, by Yahowah’s *Ruwach Qodesh*. On this, Father, Mother, and Son are in agreement. By rescuing Dowd’s soul, Bikuwrym was the result. Free of all imperfections, guilt resolved, the Firstborn Son came Home – opening the door, while enabling the Covenant’s Children to follow.

Adding to the challenge of correctly presenting the prophet’s thoughts, our access to a Qumran script of this Psalm runs right up through portions of the 20th verse but ends there. So, up to this point, we have been able to correct the deliberate rabbinical copyedits, even though we are now sailing blind. And that is a problem because in the 11th century CE Masoretic Text, *yachyd* was not only scribed in the feminine, making it “only daughter,” it was suffixed in the first-person singular, making it “my daughter.”

My preference is to be forthright and informative, never misleading or disingenuous, which is why I’m disclosing the hullabaloo over the inclusion or exclusion of the feminine *ah* suffix. Therefore, in recognition that Dowd’s *nepesh* | soul is feminine, I think rendering *yachydah* ‘any as “my unique position as a firstborn child” satisfactorily resolves the question of gender.

It is likely that the abased yelpers who hounded Dowd during Pesach were demonic and, therefore, anticipated in She’owl. Although, there is another possibility. The Hebrew word for dog is *keleb* – a compound of *kol* | all and *leb* | heart. It suggests that those who are being abusive,

barking and sniping at the Messiah, were feelers, not thinkers, religious rather than rational. They were all heart and no head.

There is another crime that must be exposed. The Masoretes vocalized the textual consonants “*chr̄b*” as *chereb* rather than *choreb*. The former is a “knife, dagger, sword, axe, or chisel.” Since Dowd’s Passover ordeal included whipping and the piercing torment of crucifixion, if the prophetic passage were changed to represent a plea to be spared from cutting instruments, Dowd’s prophetic credentials and subsequent sacrifice would be disqualified, as it would not fit these predictions. Not knowing any better, the politically motivated clerics, who prepared the King James Version, perpetuated this mistake. Then, since the ASV, NIV, NKJV, and NASB are more revisions than new translations, they replicated the error.

The *King James Version* published: “**Deliver my soul from the sword; my darling from the power of the dog.**” (They came up with “my darling” by including “*yachyd* – only child,” which was scribed after “*keleb* – evil yelpers,” rather than making it part of the next statement.)

The *New American Standard Bible*, which claims to be literal, reads: “**Deliver my soul from the sword, My only life from the power of the dog.**” The *New Living Translation* decided to ignore “*nepesh* – soul,” the most important word in this statement. “**Save me from the sword; my precious life from these dogs.**”

Correctly rendered, the passage is prophetically and historically accurate, informative, and important. The Set-Apart Spirit was tasked with the responsibility of retrieving Dowd’s soul from the desolate lifelessness of She’owl – rescuing him from its horrible heat as well, something that is part and parcel of the event horizon of a black hole.

Therefore, long before we were introduced to the concept of a black hole, we find some of its attributes

depicted in this text. It is a horrible and ruinous place of shredding and destruction subject to intense noise, heat, and pressure. This experience is further detailed in *Mizmowr* / Psalm 88.

Collectively, this future historical narrative conveys the who, when, how, where, and why behind the fulfillment of the first three Miqra'ey. Yahowah, Dowd, and the Set-Apart Spirit were in one accord, all committed to establishing the Covenant Family.

And they knew that Dowd's soul would not be incarcerated any longer than was necessary...

“You want to liberate and save me, to rescue and deliver me (*yasha'* ‘*any* – It is Your will to release me, sparing and redeeming me (hifil imperative second-person masculine singular)), **out of** (*min*) **the mouth** (*peh*) **of the fearsome and destructive beast** (*'aryeh* – of the fierce predator, the vicious one who hunts and savages his prey, plucking them away).

And from (*wa min*) **the horns of the bull representing the flashing light that has risen on high** (*qeren ra'am* – the horned one seeking the highest status in elevated places wanting to be lifted up and trumpeted as a supernatural source of light), **You have answered me during my affliction** (*'anah 'any* – You have responded to me as I'm being harassed (qal perfect)).” (*Mizmowr* / Song / Psalm 22:21 (22:22 in JPS Tanakh))

This is our second encounter with this fearsome beast, but this time, we learn even more about him. He is comprised of light and yet is horned and flashy. He seeks a degree of adulation only the highest status would bring. And he is often presented in the guise of a bull. This would make the destructive beast none other than Satan.

While *'arayeh* is often translated as “lion,” it is symbolic in this refrain, showing a “vicious predator

maiming its prey.” Also telling, ‘*arayeh* forms the basis of ‘*Arydatha*’, a name of Babylonian origin which identifies the founder of the Babylonian Mystery Religion. We should not be surprised then that the most common symbol for Babylon’s god was a winged lion. The gates of Babylon were adorned with them.

Dowd uses ‘*arayeh* in the 7th *Mizmowr* as a pseudonym for Satan’s alliance with Sha’uwl – an especially fearsome beast. He wrote: **“Yahowah, my God, in You, I find a trusted and safe place, with You delivering me from all my pretentious pursuers, especially the boisterous who are verbally contentious against me. You are preserving me for a later time. (*Mizmowr* 7:1) Or otherwise, in the manner of a fiercely destructive being, a vicious beast in search of prey (*‘aryah*), he, to satiate his own cravings, will rip apart my soul, snatching it away and shredding it without sparing it.”** (*Mizmowr* 7:2) The symbolic definition works exceedingly well in both citations.

To ward off this beast, we can rely on Yahowah’s ‘*anah* | testimony. His response provides the answer. So, since many Hebrew words such as ‘*anah* have a light and dark shading, let’s consider an entirely different approach to the concluding statement of *Mizmowr* | Psalm 22:21:

“And so, from (*wa min*) the brilliant light of this summit which lifts on high (*qeren ra’am* – the supernatural source of light in this elevated place), You have answered me during my affliction (*‘anah ‘any* – You have responded to me during my distress (*qal perfect*)).” (*Mizmowr* / Song / Psalm 22:21/22)

I actually prefer this rendering because it not only addresses the location where this occurred, and speaks of the Spirit’s response, but it also serves to connect this portion of the prophecy with what occurred on *Mowryah* | Moriah two thousand years earlier. *Qeren* was used to

depict the radiant nature of the lamb Yahowah promised to provide at this time.

Staying focused on Dowd's portrayal of future history, no matter how they are rendered, the last four words of the 21st lyric are important and misunderstood: *min*, *qeren*, *ra'am* and *'anah*. The JPS Tanakh, based upon the Masoretic Text, conveys: "from the horns of wild oxen rescues me," (JPS 1985) changing "answers" to "rescues" because otherwise the verse would turn God into oxen's horns.

The NASB gets *'anah* correct but then commits a similar crime, rendering the passage: "From the horns of the wild oxen You answer me." The ASV adds a "yea" but, otherwise, reads like its descendant. The NIV dropped the reference to answering (*'anah*) and replaced it with save (*yasha'*): "Save me from the horns of the wild oxen."

More creative still, the KJV, ignoring two of the four words and convoluting the others, translates: "For thou hast heard me from the horns of the unicorns." That must be proof for Twistians that unicorns actually exist.

So that we don't add to the stench, it is important to recognize that *'anah* can convey something positive or negative depending upon the context. It is typically rendered as "to answer, to respond, to testify, or to reply, providing testimony as a witness." At the other extreme, if addressing what Dowd would endure on this day, *'anah* can be seen as "affliction or humiliation." *'Anah*, however, does not mean "save or rescue." But what it does mean is important. God responds to those who seek Him and are willing to rely upon Him. Also, since *'anah* *'any* was scribed in second person, it reads: "You answered me."

Qeren, as we have learned, has a wide range of definitions. It speaks of "shining, being radiant, emitting and sending out brilliant rays of light supernaturally." *Qeren*'s "horn" symbolism can denote a desire for "power

and authority over a kingdom.” And at times, it can mean “flashy.”

The scholars, who miss the meaning of the passage, find their oxen and unicorns in the Masoretic vowel pointing, not in the text itself. *Strong’s Concordance*, based upon the *King James Version*, says: “*Ra’em* is from *ra’am*, and translates as ‘unicorn’ nine times and is probably the great aurochs or wild bulls which are now extinct. The exact meaning is not known.” Having paid the piper, *Strong’s* then goes on to report: *ra’am* means “lifted up and to rise,” but they do not bother to explain what rising up has to do with wild bulls, or unicorns for that matter.

Here is another illustrative example. The *King James Version* renders *Bamidbar* / Numbers 23:22 as: “**God brought them out of Egypt, he hath as it were the strength of a unicorn.**” But that’s not what Moseh wrote. The Towrah does not demean its inspiration. Only men do that. The text reads: “**God delivered them out of the Crucibles of Oppression with the power (*toapah* – the ability through choice to deliver) to raise them up to a higher place and status (*ra’am*).**”

Inaccurate diacritical markings can render God as foolish as a mythical unicorn or, in the case of the NASB, can put Him in league with Satan: “**God brings them out of Egypt, He is for them like the horns of the wild ox.**”

If nothing else, by exposing these comparisons, we find a reason to stop trusting the religious. An unfathomable amount of manure has been piled on top of Yahowah’s Word. The truth is still there, as magnificent as ever, but sometimes we have to hold our noses while digging past man’s garbage to find it.

We were not with ‘Abraham on Mount Mowryah when his example foretold Dowd’s sacrifice. We were not with Moseh on Mt. Choreb when Yahowah recounted this story to him for our edification. We were not with Dowd

when he composed this Song about what he would endure. And we were not standing outside the Damascus Gate witnessing what our Messiah was doing for us on Passover as He fulfilled these words. But we have something equally revealing and reliable – the words our Savior wrote, and they are more than enough.

Dowd loved his Father...

“I have chosen to continually recount, providing a written record (*saphar* – I want to always proclaim, especially in writing (piel imperfect cohortative)) of Your name (*shem* ‘*atah* – Your personal and proper designation, reputation, renown) to my brethren (*la* ‘*ach* ‘*any* – to my relatives, kin, countrymen, and family), within the midst of (*ba tawek*) the summoned community who have been called out (*qahal* – the assembled who have gathered for this purpose), so as to radiate Your brilliant source of enlightenment and brag about You (*halal* ‘*atah* – to become radiant and ongoing with You while extolling Your merit (piel imperfect)).” (*Mizmowr* / Song / Psalm 22:22)

Yisra’el’s most acclaimed shepherd and king, Yahowah’s Messiah and Son, our Savior “recorded, related, recounted, declared, and proclaimed” God’s *shem*, His personal and proper name. If only his brethren would follow his example. He wrote what they have made a religion out of denying.

It is religion-shattering that Dowd never departs from his first-person account of Pesach and Matsah. He does not speak of another individual or ever address a third person. You will never find the mythical misnomer “Jesus Christ” on his lips or scribed from the point of his pen. The Christian god did not exist.

Since Yahowah inspired every *naby*, since they are all keen on conveying Dowd’s name and none mention someone named “Jesus Christ,” this means that no one by

that name contributed meaningfully to God's people. And that makes the misnomer, "Jesus Christ," fallacious. He is no more God than Julius Caesar.

Without any basis in prophecy or history, why are so preoccupied with a false god allegedly emerging from the Hebrew text with a Greek name and title? A third of the planet's occupants are celebrating "Easter" as I write these words, and they categorize themselves as "Christians," when both are pagan fables. Even worse, his alleged resurrection makes him more like Dionysus or Osiris than anyone spoken of by God.

Dowd volunteered to endure the ordeal of Pesach and Matsah leading to Bikuwrym and Shabu'w'ah because he loved Yahowah and his people...

"Respect and revere (*yare'* – appreciate the astonishing awesomeness of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **to radiate His light** (*halal huw'* – make His brilliant source of illumination clearly visible).

Every (*kol*) **descendant** (*zera'* – seed, child, offspring, family, and progeny) **of Ya'aqob** (*Ya'aqob* – father of Yisra'el who was renamed Yisra'el), **you should choose to consider Him worthy of respect and massively significant** (*kabad huw'* – elect to hold Him in high regard, valuing Him immensely (piel imperative)).

You should want to live with Him (*wa guwr min huw'* – you should choose to become a welcomed guest in His company, sojourning to the place where you dwell and remain as a result of your reverence and respect for Him (qal imperative)), **all you descendants of Yisra'el** (*min kol zera' Yisra'el* – including every child who engages and endures with God)." (*Mizmowr* / Song / Psalm 22:23)

Dowd ought to know. He was a prophet. However, he was unique in yet another way in that he wrote about his own experiences in future lives because of the impact these events would have on his people. At this moment, he is describing Bikuwrym at the conclusion of Pesach and Matsah.

Dowd also knew a great deal about respect, how it is earned and lost, and why it is so important. Much of the motivation for saving Yisra'el by fulfilling Pesach and Matsah was to regain the trust of his people. He had, admittedly, lost some credibility following his emotional yearnings. So, he recognized that without doing something meritorious, he would not be able to lead Yisra'elites through eternity.

There are two approaches to leadership, earned and imposed. Kings and generals demand compliance and achieve submission through fear. Questioning their edicts and orders comes at a high price and rejecting them is a deadly proposition. With them, their authority to rule is imposed through fear. But that approach is wholly inconsistent with 'Eden.

Dowd had been a shepherd, and he knew the importance of gaining the respect of his flock, which he had achieved by tangling with lions and bears, risking his life to protect them. As a Shepherd King, the Messiah was primarily devoted to protecting his people and defending their home. He had earned Yisra'el's admiration when he slew the foremost warrior of the day who would have subjugated the people had he prevailed. But he would squander it by the way he responded to Sha'uwl and Bathsheba. Over his life, he earned it back and then gave it away.

As Yisra'el's greatest defender, the *Zarowa'* | Protective Ram and Sacrificial Lamb knew that he would be able to endure whatever the Romans, as the Goliath of

their day, brought to bear against him. This time, he would use his corporeal body as the stone. The Ruwach would be the sling.

In so doing, he would earn his people's respect such that he would lead them as a shepherd, knowing that they trusted him. It would be one more battle, just two days of conflict, and it would pay dividends forever. His reasoning was as brilliant as the act would be heroic. But knowing the full extent of the excruciating torture a thousand years in advance would have been horrifying. And he would have been fully aware that it would be another 2,000 years after his sacrifice until someone would acknowledge that he had made these sacrifices for his people. Knowing all of this, and still being willing to carry it out requires a level of devotion exemplified in a single, solitary soul. So, now you know why Yahowah chose him.

Fully aware that he would be the victim of humankind's most debilitating and viral conspiracy, Dowd was not just willing, he remained insistent on doing this. He sang about it. One stone was all he would need to fell the gargantuan guilt burdening his people.

Nonetheless, when his people did as he had foreseen, and denied his fulfillment of Pesach and Matsah, and then when his foes turned his seditious replacement into a god, it had to sting worse than the whips. Rather than accept what he had achieved and benefit, the world doubled down, incurring more of the guilt that he had sought to resolve by creating two beguiling cults – Judaism and Christianity. He had tried to save them, only to watch them commit suicide.

As before, defending Yisra'el by defeating those seeking to subjugate the people was much easier than subduing their more intrusive foe – the one devouring the nation from within – religion. He had led Yisra'el to the path of redemption, paid the toll, and put up the signs to guide them along the way, but he could not force them to

follow him. He could not remove the fungus of religion from their souls without them accepting Matsah – something which still has not occurred.

After perfecting the willing, Yahowah liberated Dowd's *nepesh*, bringing his consciousness Home in an act that further enhanced the Son's respect for his Father. It was a beautiful picture, with Dowd now bathed in his Father's light. He would be the Firstborn of Bikuwrym as a result of what he and his Father had accomplished on Passover and UnYeasted Bread. Expecting others to follow, Dowd encourages us to respect Yahowah as he had done, so that we might enjoy the same result.

Dowd is describing the gift of the Set-Apart Spirit and Her Garment of Light. She has the ability to empower us and enlighten us, teaching us, while rendering us perfect in Yahowah's eyes by immersing us in Her brilliant light. She provides the Spiritual rebirth required to be adopted into Yahowah's Family.

What's particularly revealing in this regard is that *halal* means to "radiate light," not reflect it. For this to occur, we must have the source of light within us. When we are born anew from above in the Set-Apart Spirit, She becomes part of us, the source of our illumination, empowerment, and enlightenment.

Halal is almost always translated as "praise," but this is not its primary definition, and it misses the point. *Halal*'s preferred connotation: "to shine, to radiate bright and brilliant light, to make clear and visible by bringing forth the light, revealing its source."

While the secondary meaning of the word can mean "extol" in the sense of "admiring," in addition to "boasting," these inferences can lead to the word's dark side. *Halal*'s tertiary connotations include: "to make a show, and to be praised for it, to create a grandiose appearance, to be foolish, insolent, and arrogant."

Yahowah did not create us to praise Him. He is not insecure. Moreover, the idea of worshiping God is perverse. Having us worship Him would be like having thoughtless tadpoles croak out that, by comparison to frogs, men are really swell, all while prostrating themselves to onlookers and choking down stray flies. Creating an inferior being for this purpose would be narcissistic. Sure, it is appropriate to acknowledge His goodness, greatness, and generosity. Like any parent, He would appreciate that as long as it is heartfelt and straightforward and not self-serving.

Since Yahowah's intent is for us to engage in the Covenant relationship with Him, He does not want us to fear Him. While I understand that almost every English Bible translates *yare'* as "fear," the word also means "to respect and revere." We cannot love while afraid. Fear breeds revulsion, not affection.

Moving on to the second of three statements, the operative verb, *kabad*, is the first word of the Second of Seven Instructions. It is used to describe the nature of the ideal relationship between children and their Father and Mother. And that is why this is set within the context of Ya'aqob, the forefather of the Children of Yisra'el and thus of the Covenant Family. Equally important, Dowd is still speaking of Yahowah.

The textual consonants that comprise *kabad* give rise to an important series of derivatives. Collectively, they convey: "weightiness, massiveness, significance, worth, value, abundance, glory, and greatness." In context, therefore, if we see Yahowah as significant, He promises to view us the same way. If we respect Yahowah's massive energy and power, He will share His with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His glory.

But, if you trifle with Him and see Him as insignificant, you will become so insignificant it will be as if you never existed. Disrespect His massiveness and you will be reduced to nothingness. Therefore, *kabad* defines the nature of the choice pertaining to a relationship with God and its consequences.

Disregarding Yahowah's intent, the JPS Tanach tells us that we should "dread him," with him being the Messiah. The King James Version, in its usual rut, reverts back to "fear him." But the word underlying this message is *guwr*, and it speaks primarily of: "abiding, dwelling, and remaining, residing as welcomed guests who gather together, living in harmony as part of one's sojourn through life." In modern parlance, *guwr* would describe an enduring staycation – which would be ideal for those residing in Jerusalem.

The truth was hard to miss because *Yisra'el* | Individuals who Engage and Endure with God is in many ways analogous with *guwr* in that the Chosen People have been invited to live in Yah's Home.

The secret to our success is contained in these words...

"Indeed (*ky*), He has not relinquished His regard for or thought less of (*lo' bazah* – He has not shown contempt for or devalued, nor has He lost respect for, refused to consider, or abstained from (qal perfect)), nor has He rejected (*wa lo' shaqats* – He has not shown antipathy nor disdain toward nor an aversion for) the responsive one who is afflicted and oppressed ('*enuwth any* – the one who answers the summons, who engages and acts, is humble and unpretentious, who replies even while persecuted; from '*anah* – to answer, respond, and engage)." (*Mizmowr* / Song / Psalm 22:24)

While "He" is Yahowah, the one who remains responsive even in the midst of his affliction is Dowd. And

even though we will never endure this degree of persecution, it is a message for us, such that we also remain responsive to Yahowah's calling, even in our darkest hour when all appears lost.

Dowd, after having accepted the guilt of every Covenant member over thousands of years, would have been vulnerable to rejection. And yet, nothing would interfere with Yahowah's enduring love for His Son.

Bazah is the opposite of *kabad*. The basic meaning is "to accord little value to someone." It conveys "disdain and a lack of respect or reverence." *Bazah* can be rendered: "to hold in contempt, to refuse or abstain from, or to treat as beneath one's notice or dignity."

Dowd is summarizing Yahowah's policy: *bazah* for *bazah*, *kabad* for *kabad*. Those who do not respect Him and value His redemptive solution, aren't going to trust Him or rely on it. And since there is but one God, one source of life, and one savior, by being *bazah*, by being of little worth, by being beneath one's notice, and by being alone and abandoned – *bazah* happens.

Both *'enuwth* and *'any* are based upon *'anah* – a word whose primary meaning is "to respond by answering a summons to meet." Yahowah's seven Miqra'ey, three of which Dowd is seen responding to in his Psalm, are invitations to be called out and welcomed into God's presence. Our response to them determines our future – if we even have one.

This is particularly intriguing because Dowd is conveying both sides of *'anah*, "to answer and respond" or "be afflicted and persecuted." Said another way, Dowd's *nepesh* | soul was afflicted on Pesach and Matsah so that those who reply and answer Yahowah's invitations don't suffer the same fate.

Having begun the 22nd Mizmowr at a defining moment in the second of three epochs of Dowd's prolonged existence, asking "My God, my God, why?" and then detailing his ordeal through Pesach and Matsah, Dowd has turned his attention to Yahowah. He realized that his Father will always be the impetus behind the restorative effects of these Miqra'ey, orchestrating every aspect for our benefit.

The Zarowa' wants to share the result with us. His soul and Yahowah's Spirit were reunited...

"Nor did He continually conceal His presence (*wa lo' sathar paneh huw'* – nor has He hidden His appearance) **from him** (*min huw'*).

And (*wa*) **during** (*ba*) **his request for help** (*showa' huw'* – his pleading for relief and request for assistance in a desperate situation) **to Him** (*'el huw'* – to He who is God), **He listened** (*shama'* – He heard)." (*Mizmowr / Song / Psalm 22:24*)

Dowd's oratory reveals that Yahowah was well aware of what would be occurring to His Son's soul. And it is evident that they had discussed how this would all transpire.

The perspective provided by Dowd's next statement offers another affirmation that Father and Son adored one another. They were eager to praise the other, both proud and impressed with what the other had accomplished. They reveal what fulfilling Chag Matsah accomplished, while helping us better appreciate why Yahowah prefers to work through special people like Dowd rather than alone. Even God couldn't achieve this moment independently. And from Dowd's view, the Son is singing his Father's praises because he is grateful for what He was accomplishing on behalf of Yisra'el.

"From You and because of You (*min 'eth 'atah*), **I will be appreciated and adored for shining brightly, my**

reputation exalted (*tahilah* ‘any – my song proclaiming my accomplishment and gratitude for this tremendous opportunity will elicit praise; feminine from *halal* – brightly shining and radiating light (construct, making it possessive)), **within the greatly esteemed assembly** (*ba qahal rab* – among the abundant and exalted company), **fulfilling my commitment and promise to be part of the freewill offering** (*neder* ‘any – my vow).

I am fulfilling restitution and complete restoration (*shalem* – I am offering for enduring recompense and renewal (piel imperfect first-person singular)) **in a conspicuous and straightforward fashion in the presence** (*neged* – openly and in full view) **of those who respect and admire it** (*yare’ huw’*).” (*Mizmowr* / Song / Psalm 22:25)

Dowd has earned the respect and adoration of God and every Covenant member. And if they had not been so easily indoctrinated, the same would have been true of every Yisra’elite and Yahuwd. So, while it was the greatest achievement in his life, it was Yahowah who made this possible. God augmented Dowd’s brilliant decision and courageous approach with His ability to achieve the plan’s purpose.

The Messiah is revealing something we need to hear. Having convinced God that he should be allowed to honor the most important promise ever made by enduring this excruciating trial during Chag Matsah as the sacrificial victim, Dowd is acknowledging that, while he will be adored for having done so, Yahowah deserves the credit. Without God, Dowd does not exist. Without Dowd, God is still God. But beyond the obvious, had Yahowah been an absentee landlord, disengaging after creating the place and players, Dowd would not be worth knowing or remembering. Without Yahowah choosing, anointing, and inspiring him, he remains a shepherd, his great potential squandered in Bethlehem.

It is also true that without Yahowah conceiving, articulating, and enabling the Beryth and Miqra'ey in the Towrah and then demonstrating their effectiveness in the lives of His people, Dowd's sacrifice would have been meaningless because it would not benefit anyone.

Dowd was motivated by what he knew Yahowah had done and would accomplish through Pesach, Matsah, and Bikuwrym on behalf of the Beryth. And he recognized that his Father was capable of orchestrating the entire affair to justifiably reconcile His relationship with His people.

Yahowah made it possible for Dowd to be great. Dowd understood the opportunity God had presented; he accepted the conditions and benefited from the result. And now, because of what Father and Son have accomplished by working together, the same opportunity, conditions, and benefits are available to each of us...

This was easier said, however, than done, making the expression especially cathartic. Dowd lived his life in awe of Yah, always appreciative of everything He had done for him. But over the past three days, they had been partners, working for the benefit of the Covenant Family.

With the whole of it from Pesach to Bikuwrym, laid out in all of its excruciating detail, the Zarowa' must have wanted to turn away and hide, to somehow deny what his eyes had seen, knowing what he would endure and how Yisra'el would respond. And yet, he went ahead and stood tall, doing all of this to save the people who would disrespect and replace him. It was humankind's response that became the most painful. It would be 2,000 years before Jews would go from depriving Dowd of the credit he is due while denying the fulfillment of Chag Matsah, to finally coming to adore Father and Son for what they have provided.

Equally horrible, the world's most popular religion would rob the Messiah and Son of God of his adoration,

accolades, and achievements by creating an avatar and turning him into a replacement god who hates Israel.

A witness to all of this, Dowd was taken further forward in time and foresaw a moment when the Covenant Family and remnant of Yisra'el would finally appreciate, accept, and celebrate what he and Yahowah accomplished during Passover, UnYeasted Bread, and Firstborn Children to provide recompense and restoration. Working together as Father and Son, they did these things in a conspicuous, straightforward fashion, each on the right day, each in the right way, each in the right order, and did so at the crossroads of the world.

The Song's lyrics continue with prophetic echoes of what Shabuw'ah would bring...

“The unpretentious and straightforward who respond (*'anaw* – the sincere who act by answering the call; from *'anah* – to answer, respond, and reply) **shall be continually nourished** (*'akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied with overwhelming provisions** (*wa saba'* – and they will be content with what is being provided with all of their needs met (qal imperfect)).

Those who seek Him, inquiring about and accounting for Him (*darash huw'* – those who search for Him while learning from Him (qal participle)) **will continually radiate Yahowah's brilliant and clear light** (*halal Yahowah* – they will become a visible source of Yahowah's light (piel imperfect third-person masculine plural)).

Your essential persona and good judgment (*lebab 'atah* – your inner nature and individual essence, your thoughts, feelings, and decisions, your mind and heart, and thus your soul and consciousness) **will live forever based upon this restoring witness** (*chayah la 'ad* – shall be eternally restored and preserved, revived and nurtured

throughout time as a result of this eternal testimony (qal imperfect jussive)).” (*Mizmowr* / Song / Psalm 22:26)

This is the synthesis of the Towrah. It is the answer and the reward. It addresses how Pesach and Matsah leading to Bikuwrym result in Shabuw’ah. It explains how the Ruwach abundantly enriches, empowers, and enlightens the Covenant’s children so that we can effectively Taruw’ah. When this occurs, a meaningful remnant of Yisra’el and Yahuwdym will come back home to Jerusalem to celebrate the return of Father and Son during Kipurym. This leads to happily-ever-after as we reenter the Garden of Great Joy to Camp Out with our Family on Sukah.

There is nothing more important at this time than reminding Yahuwdym why they should return to Yahowah before it is too late...

“They will continually remember (*zakar* – they will recall and will be mindful (qal imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think differently, reestablishing relations, renewed and restored by turning) **to** (*‘el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **everyone to the extremities of the Land and Earth** (*kol ‘ephes ‘erets* – all finally without ceasing to the far extent of the material realm).

And (*wa*) **they will settle down and camp out, while making this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence while camping out for a prolonged period (estafel (reflexive of the hitpael) imperfect)) **approaching Your appearance** (*la paneh ‘atah* – upon Your presence) – **all**

people and ethnicities (*kol mishpachah gowym* – every member of the extended family and race, including non-Yisra’elites).” (*Mizmowr* / Song / Psalm 22:27)

We have moved through Pesach, Matsah, and Bikuwrym, enabling Shabuw’ah and Taruw’ah to facilitate Kipurym such that we are celebrating Sukah. In this way, *chawah* is a full-service verb, addressing everything from settling down and camping out to making our choice to live with Yahowah known.

It is reassuring that God’s campers are gathered prior to His appearance because our mission is to ensure that Father and Son are pleased with the reception they receive. It is also affirming of our experience that every member of the Covenant Family will be there, including gowym.

Curious as to the set of circumstances whereby everyone on Earth would be making this announcement before Yahowah, I found the answers provided in the text. Those included in this group are *zakar* | mindful of Yahowah. Each has *shuwb* | changed his or her thinking and returned to Yahowah. And they have arrived in advance of God’s return to *chawah* | make this announcement on their own initiative, ready to camp out because they know who and what is coming.

“Because indeed (*ky* – for the express reason), **on behalf of** (*la* – during the approach of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **the king reigns** (*maluwkah* – there is rulership and royalty; from *malak* – to become king and reign by providing advice and counsel), **providing leadership by painting pictures with words** (*wa mashal* – taking charge through effective communication, making informative and revealing comparisons with proverbs and parables, governing through wise discourse (*qal* participle)) **with**

(*ba*) **people from different races and places** (*gowym* – different ethnicities).” (*Mizmowr* / Song / Psalm 22:28)

Dowd will lead through effective communication and will govern through wise discourse, ever ready to paint pictures with words. No one has been as gifted in this regard as the author of these lyrics. This is an ideal situation since Yahowah’s preference is to work with His sons and daughters, just as He has done throughout the Mow’ed Miqra’ey. And in Dowd, He found the ideal man to guide us through eternity.

The conclusion of the last statement indicates that *gowym* | people of every ethnicity will be providing leadership and counsel along with Dowd. This means there are Gentiles that the King will find useful, or at least entertaining. Dowd will be assembling a racially diverse team to work with him.

With Dowd singing to us every evening, the children of the Covenant will gather around the campfire and be regaled by his stories. Here is a prelude to paradise...

“All of (*kol*) the anointed (*dashen* – the chosen harvest, the accepted and satisfied, the empowered and content, the prosperous and enriched, the vigorous who are now thriving) of the Land and Earth (*‘erets* – of the material realm) who approach His presence (*la paneh huw’* – at His appearance) shall be nourished (*‘akal* – they will have been fed (qal perfect)) and they will settle down living in shelters while independently making their position known (*wa chayah* – they shall tabernacle [reminiscent of *Sukah* – Shelters where we camp out with God] while they make public pronouncements and explain, using words, what matters most to the living (*estafel* / *hitpael* imperfect)).” (*Mizmowr* / Song / Psalm 22:29 (JPS 22:30) in part)

Just as he was anointed three times, symbolic of his three lives here on Earth, Yahowah will anoint every

member of His Covenant Family. We will all be “*dashen* – among the chosen for the harvest, accepted and satisfied, richly empowered and totally content.”

The Children of the Covenant are now *chayah* | living in *Sukah* | Shelters, Camping Out with our Heavenly Father during the millennial celebration of the Sabbath. The *Migra*’ of *Sukah* – the Invitation to be Called Out and Meet with God is a time of wondrous *chawah* | pronouncements as we proclaim what it means to us individually to have been afforded this opportunity.

These insights are provided by *chawah*, which most English Bibles wrongly render as “bowing down, prostrating oneself in worship.” Even outside of the context of Yahowah’s return, and living in His presence, there is very little etymological support for that rendering. At best, it is listed fifth among four considerably more valid definitions in most Hebrew dictionaries. So far afield are these notions from the word’s intent, some lexicons don’t even include “bowing or worshiping” among *chawah*’s connotations.

The primary meaning of *chawah* is “to tell, to explain, to announce something publicly, to verbally convey an important statement using words, and to inform making a declaration.” The secondary definition for *chawah* speaks of settling down and living in shelters while making our positions known as we celebrate Tabernacles. In this context, a *chawah* is “a settlement, a place people camp out, and an encampment where they tabernacle together.” This idea of “living collectively” is further reinforced by *Chawah* – the name God gave to ‘Adam’s wife. It reveals that she spoke her mind while camping out in the Garden. And while her proclamations got herself and ‘Adam expelled from ‘Eden, coming full circle, it is ours which will allow us back in.

That is not to say that people won't bow down before God. Many will. And this realization brings us to the second half of the 30th statement. For the Earth to become like 'Eden, it will have to be cleansed. As part of this process, we read...

“Those who are habitually kneeling down, prostrating themselves, having made life miserable (*kara'* – those who are continually bowing down on their knees (qal imperfect third-person masculine plural)), will all descend, going down (*kol yarad* – those bowing down will all be abandoned and lowered, brought down (qal participle)) to the dust of the earth (*'aphar* – to the ground, toward the powdery ash and dirt, to the rubbish and rubble of the material realm), even (*wa*) the soul itself (*nepesh huw'* – his consciousness).

He will not be allowed to live (*lo' chayah* – He will not be kept alive, restored to life, revived from death, nor spared, saved, or preserved (piel perfect third-person masculine singular)).” (*Mizmowr* / Song / Psalm 22:29)

There are three different fates awaiting human souls. Those who have embraced the conditions of Yahowah's Covenant will camp out with God, learning from Him and sharing with Him.

Those who ignore or reject the Covenant will cease to exist. They will not be kept alive nor be restored to life. For them, it is dust to dust and ashes to ashes. There will be neither reward nor penalty.

Suffering a debilitating fate, souls who have led others astray, those who have advanced the cause of religion and politics, who have sought to replace Yahowah's Covenant and people, will descend to She'owl to experience an eternity of emotional anguish separated from God. Having chosen to be overtly political and religious, they will feel right at home in Hell.

The verdict in the latter two cases will be determined during the Millennial Sabbath of Shelters. Every soul estranged from Yahowah will be judged, bowing down before the Almighty's agents to receive their disposition.

Therefore, for a Muslim or Catholic constantly bowing down, prostrating oneself in religious worship, a day will come when they kneel in judgment. And on that day, the best alternative will be for their soul to be extinguished. Therefore, souls are mortal apart from God.

Dowd Song concludes by singing that we will be like the Messiah and afforded the opportunity to work with Yah and proclaim His message...

“Posterity (*zera*’ – the seed which is sown, the descendants, children, and offspring) **shall work with him** (*abad huw*’ – will act, serve, and labor with him, expending considerable energy and intensity to do things with him (qal imperfect)).

This will be recounted, recorded, and proclaimed (*saphar* – it will be regarded and told, conveying the full and accurate measure of the scroll in writing (pual imperfect)) **of the approach** (*la* – of the drawing near) **of My Upright One** (*edown any* – the Upright Pillar of My Tabernacle) **to** (*la* – on behalf of) **the generations and their dwelling places** (*ha dowr* – those related by birth, the family line, the household and home). (*Mizmowr* 22:30)

They will come (*bow*’ – they will arrive, always be included, and continually approach (qal imperfect)) **while** (*wa*) **conspicuously announcing, exposing and declaring** (*nagad* – explaining and manifesting, informing and reporting, publicly announcing and expounding upon (hifil imperfect)), **‘He was right, vindicating, and acquitting** (*tsadaqah huw*’ – he is correct, fair, and honest, a righteous and truthful savior),’ **doing so on behalf of the family members** (*la am* – with regard to and when approaching the people who are related) **who have been and will be**

born (*yalad* – who are their descendants and children), **such that they honestly acknowledge** (*ky* – surely and truly), **‘He has engaged and acted to actually accomplish this** (*‘asah* – he has done this job, genuinely performing this work at this moment in time (qal perfect))!’” (*Mizmowr / Song / Psalm 22:31*)

I think that this is Yahowah presenting how the Covenant Family will respond to His beloved Son. The Messiah, now the Upright Pillar of the Tabernacle as a result of fulfilling the *Miqra’ey*, will be recounted for having done so by the generations living during the prolonged celebration of *Sukah*.

I adore the concluding line: “He engaged to accomplish this!” He performed, honoring the promises and fulfilling the mission for our benefit.

More than anyone else in God’s story, Yahowah affirms that *Dowd* was *tsadaq* | right. When it comes to being part of the Covenant Family and entering Heaven, nothing is more important.

I do not know how anyone can read this *Mizmowr / Psalm* and not be moved to conviction. Prophecy doesn’t get any more vivid or relevant than this. No words sing more beautifully or more clearly. *Dowd* predicted his role in the single greatest act in human history – the vindication of *Yisra’el* and the Covenant Family. He committed it to writing one thousand years before he fulfilled it so that, when it happened, we would know what he had accomplished.



Selah | Time to Think

No Greater Love...

There is a *Mizmowr* / Song which depicts the fulfillment of *Matsah*, describing what the Messiah endured to redeem the Covenant Family. This vivid portrayal is narrated in first person, similar to the 22nd Psalm, such that it is being told by the *nepesh* | consciousness who carried our guilt into She'owl. This means that the voice of the Psalm is that of Dowd's *nepesh* | soul, communicating through time to reveal not only what he would achieve, but why he would make this sacrifice.

Challenging this conclusion, there are those who would claim, based upon a superficial reading, that the Psalm was written by either the “Sons of *Qorach* | Korah” and / or “*Heyman* | Heman the ‘*Ezrachy* | Ezrahite.” So, is it possible that the King used another to scribe his message?

I think not, especially considering the questions surrounding these names. When we first hear of Heman, and his brother Ethan (who is associated with the 89th *Mizmowr*), they are the sons of Zerach – a child of Judah through his scheming prostitute stepdaughter, Tamar. (1 Chronicles 2:6) This identification is appealing because with the Aleph prosthetic, ‘*Ezrachy* means “of Zerach.” And while this is the most complete identification of Heyman ha ‘*Ezrachy* and his brother, ‘*Eythan*, they could not have been “sons of Korah” because they were Yahuwd, not *Lowy* | Levites.

Ethan is listed as *‘Eythan ha ‘Ezrachy* | Zerach in 1 Kings 4:31. There, speaking of Solomon’s unsurpassed wisdom, we are told, “For he was wiser than all men, more than Ethan the Ezrahite, Heman, Calcol, and Darda, the sons of Mahol, whose fame was known in all the surrounding nations.” However, now we have two new problems. First, Yahuwdah was outwitted by Tamar, giving birth to Zerach around 1840 BCE, such that his grandsons, Heyman and Ethan would have been born prior to 1800 BCE. This would have made them 800 years old at the time the 88th and 89th Psalms were written. And second, in this case, Heyman has a different and famous father and is, therefore, not an Ezrahite.

There were, however, another Heyman and *‘Eythan* who were *Lowy* | Levites – although not necessarily sons of Korah. They were introduced in 1 Chronicles 15:16-19. Dowd asked “the chiefs of the Levites to appoint their relatives as the singers, with instruments of music, harps, lyres, and cymbals... So, the Levites appointed Heman, the son of Joel, and from his relatives, Asaph, the son of Berachiah, and from the sons of Merari, their relatives, Ethan, the son of Kushaiah...and the singers, Heman, Asaph, and Ethan sounded aloud cymbals of bronze.” Here, there is no affiliation with *‘Ezrachy*, which is a significant omission. Moreover, the promotion from cymbal clanger to prophet would require considerable additional commentary – none of which exists.

Therefore, the best informed and most rational conclusion would be to translate the meaning of *Heyman ha ‘Ezrachy* such that, through careful analysis, we will find affirmation in this moniker that it was actually Dowd speaking to us, while explaining why he was willing to endure Matsah on behalf of his people.

Since this message is emanating from Dowd’s *nepesh* | soul, we also need to be circumspect regarding how we express the pronoun associated with the Messiah’s voice.

From our perspective, our soul is a thing, not a person, and is, therefore, referred to as “it” rather than “he” or “she.” But when the *nepesh* belongs to God’s Son, it seems disrespectful to discount the experience by referring to his *nepesh* as “it” rather than more personally as “he” or “him.” From our frame of reference, things (“its”) do not have a voice, do not experience pain or have feelings, and “its” cannot share their thoughts – only their calibrations.

These issues do not actually exist in Hebrew because *huw*’ is understood to be “he” and “it.” Further, without capitalization, there is no distinction between “he” and “He.”

Before we begin, now that we have identified the voice, there are yet other riddles we must resolve. Why was the Psalm scribed on behalf of the “sons of Korah” considering their horrendous miscalculation and subsequent incarceration in She’owl? Also, are we to translate as meaningful concepts, or transliterate as names and titles, *‘al machalath* | of the defiled and diseased, *la ‘anah* | the humiliated and cast down, and the *maskyl* | those serving as a means to contemplate the consequence of idols?

These questions persist because, while the 88th Psalm is extant among the scrolls found in Qumran, the dedication is highly fragmented. Therefore, the Mizmowr’s preamble is only available through the Masoretic Text. And there we find that it was written *la* | to or for *beny Qorach*, not by them. This is important because they were bad boys and in serious need of a savior. But more on them in a moment.

“**A song** (*shyr* – journey through the lyrics of). **A Mizmowr** (*Mizmowr* – a melodious composition with words) **for** (*la* – with regard to, toward, in the direction of, and on behalf of) **the sons of Korah** (*beny Qorach* – the children who are frosty and frozen, akin to ice, with chilly

dispositions whose heads are shaved and bald in the style of the religious).” (*Mizmowr* / Psalm 88 Dedication in part)

The first individual to bear the name Qorach was the third son of Esau – a man God despised. He was likely the progenitor of Muhammad’s Quraysh tribe, blacking his name all the more. The most infamous *Qorach* | Korah was the instigator of the Yisra’elite uprising against Moseh. For having led the insurrection, he and his coconspirators went down in flames, the earth shaking beneath their feet, swallowing them en route to She’owl. So angered by this rebellion against His chosen liberator and prophet in the midst of the *Yatsa’* | Exodus, Yahowah dispatched a plague to eliminate some 15,000 of those who promoted and aligned with the insurrection – as Divine retribution for their rebellion.

However, since these reprobates were long dead, they were not writing Psalms. Although, since the Qorach of *Yatsa’* are akin to Haredi rabbis today, the lesson is an important one. In fact, their story is so interesting, it may be why the *Mizmowr* was introduced this way.

On the positive side of their rather nasty legacy, the Judge and Prophet *Shamuw’el* | Samuel is listed as a descendant of Korah. And yet, he is the one who introduced us to Dowd. Moreover, since this is a Song, a more mundane interpretation might suggest that the surviving descendants of Qorach became singers, and they may have given voice to the lyrics Dowd inspired.

As for the meaning behind the name, it is defined as frost, frozen, and cold. By implication, with ice being smooth, it also came to mean bald and spoke of those who, like pagan priests, shaved their heads. But it may be nothing more than descriptive of those who gave God a chilly reception.

The dedication of the *Mizmowr* continues...

“To (*la* – on behalf of) the *Natsach* | Everlasting and Glorious Director (*natsach* – the eternal Leader and majestic Guide, the enduring Conductor) regarding being plagued, grievously wounded, and horribly sickened (*‘al machalath* – upon the travail of suffering for having been defiled and diseased; from a compound of *mah* – to question the who, what, where, why, when, and how of *chalah* – being sickened and weakened, injured and defiled [keeping in mind that the Qorach were deliberately plagued by Yah]), being humiliated and cast down (*la ‘anah* – suffering over their response, downcast, and depressed [also consistent with the Qorach being sent to She’owl]), serving as a means to contemplate the consequence of idols (*maskyl* – an instructive composition for the prudent and circumspect regarding religious symbols; from a compound of *mah* – to question and consider *sakal* – the means to derive insights which lead to understanding regarding *maskyt* – religious images [also befitting the Qorach of old]) on behalf of (*la*) *Heyman* | the One I have Affirmed as Trustworthy (*heyman* – the verified and reliable one of Mine, the one who is consistent and enduring; from *ha* – the, ‘*any* – I, Me, My, or Mine, and ‘*aman* – to be supported and confirmed, faithful and firm) *ha Ezrachy* | the Native-Born Sacrificial Lamb (*ha ‘ezrachy* – the fervently beloved, strong arm, and shepherd who sows the seeds which produce new life; from ‘*ezrach* – a native of the land, ‘*ezrowa*’ – empowered shepherd, *zera*’ – sowing seeds and producing offspring, who *zarach* – will rise, coming forth and appearing to shine, who is *chabab* – beloved).” (*Mizmowr* / Psalm 88 Dedication)

One of Dowd’s most prevalent introductions to his Mizmowr begins with a play on words by using *natsach*. A Song is composed for a *Natsach* | Conductor. And Yahowah, through whom they were written, is our *Natsach* | Eternal Leader and Glorious Director. This is the first of three clues suggesting that the Mizmowr was composed by the Zarowa’.

A student of the Towrah, the King was well versed in the horrible example and episode of the Qorach. And when we study what Yahowah said about them, we find Dowd explaining what he sought to resolve by fulfilling Matsah.

As we will affirm in a moment, Yahowah *machalath* | grievously wounded the leadership of the Qorach and then He plagued those allied with them, this disease killing some 15,000 during the Exodus. The followers would die while the perpetrators would suffer an eternity in Hell. And in this way, they were *'anah* | cast down, suffering for their response to Moseh. And so, for the *maskyl* | circumspect, in their revolt we discover the consequence of being religious.

Continuing to translate relevant and meaningful words rather than transliterate names that clearly do not belong, we hit paydirt with *Heyman* | the One I have Affirmed as Trustworthy *ha Ezrachy* | the Native-Born Sacrificial Lamb. *Heyman* is the verified and reliable one of Mine, the one who is consistent and enduring. It is from *ha* – the, *'any* – I, Me, My, or Mine, and *'aman* – to be supported and confirmed, faithful and firm. It is addressing Dowd. As is *ha 'ezrachy* – the fervently beloved, strong arm, and shepherd who sows the seeds which produce new life. It is from *'ezrach* – a native of the land, *'ezrowa* – empowered shepherd, *zera* – sowing seeds producing offspring, and *zarach* – who will rise, coming forth, appearing to shine. It is “Of the Zarowa’.”

Since the backstory of Qorach is so compelling, we’d be best served to consider it before we press forward into the Mizmowr addressing Dowd’s experience while fulfilling Matsah. This seldom considered and yet intensely relevant episode during the *Yatsa*’ | Exodus begins with Numbers 15:28-31. There, Yahowah reveals:

“Therefore (*wa*), the priest (*ha kohen*) will provide temporary reconciliation by atonement, pardoning and

making amends (*kaphar*) for the soul (*'al ha nepesh*) who errs unintentionally (*ha shagag*) when missing the way (*ba cheta'ah*), inadvertently having been misled (*shagagah*) to the presence (*la paneh*) of Yahowah (*YaHoWaH*) to pardon him, reconciling him (*kaphar 'al huw'*). And he will be forgiven (*salach la huw'*). (*Bamidbar* / Numbers 15:28)

One Towrah (*'echad Towrah*) will exist (*hayah*) for all of you (*la 'atem*), the native-born seed who rises (*'ezrah*) among the Children of Yisra'el (*ba ben Yisra'el*) and for the foreigner (*la ha ger*) who dwells as a guest (*ha guwr*) in their midst (*ba tawek hem*) for those who do (*la ha 'asah*) something wrong unintentionally (*ba shagagah*). (*Bamidbar* / Numbers 15:29)

However (*wa*), the soul (*ha nepesh*) who (*'asher*) with a high hand or elevated influence (*ba yad ruwm*) from the native-born seed who rises (*min ha 'ezrah*) or among the foreigners (*wa min ha ger*), he reviles, slanders, or blasphemes (*huw' gadaph*) that which pertains to (*'eth*) Yahowah (*YaHoWaH*), that soul (*ha nepesh*) will be cut off and severed, completely separating him from (*wa karat ha huw' min*) being part of Her family (*qereb 'am hy'*). (*Bamidbar* / Numbers 15:30)

Because (*ky*), the word (*dabar*) of Yahowah (*YaHoWaH*), he has shown contempt, regarding as less important (*bazah*), and has revoked and nullified, thwarted and frustrated (*wa parar*) the instructive conditions and benefits of His relationship agreement (*'eth mitswah huw'*), for this (*ha hy'*) that soul (*ha nepesh*) will be completely severed and forever separated (*karat karat*). His guilt (*'awon hy'*) stays with him (*ba hy'*).” (*Bamidbar* / Numbers 15:31)

The reason I began our investigation of Qorach at this point is fourfold. First, Yahowah shared this instruction

from His Towrah immediately in advance of the chapters pertaining to the Qorach rebellion, and that was reason enough because it suggests that they are related.

Second, an essential distinction is being made relative to receiving a pardon or being condemned without hope of reconciliation. And the dividing line is intentional error versus inadvertent mistakes. Deliberately leading others astray results in complete and unrelenting separation – which would mean eternal incarceration in She’owl. Being led astray or inadvertently making a mistake is resolvable through the Towrah. In Israel today, this would be the difference between being a rabbi or just being played for a fool by a rabbi.

Third, there is only one Towrah. This statement not only implicates Judaism, forestalling the myth of an Oral Torah, but it also puts Orthodox, Conservative, and Haredi Jews on notice that they are playing with fire. Not only are they guilty of claiming otherwise with the Talmud, but they have also made a religion out of this deliberate falsification of Yahowah’s testimony.

Fourth, when Yahowah speaks of those who have shown contempt for His word, preferring their arguments over Divine inspiration, thereby nullifying the conditions and benefits of the Covenant, it’s obvious that He is condemning Rabbinic Judaism. And for those promoting its blasphemous message, there is no salvation.

Turns out that this was the issue with the Qorach. He and his followers wanted to add their ideas to God’s and not have to rely exclusively on Yahowah and Moseh. This is the same argument the rabbis raise with their Talmud. They did not like where God was taking them, so they wanted to go their own way. Yahowah’s response to sharing guidance between Himself and leaders of the people, between His Towrah and the notion of a Talmud, was not only to kill the leaders, sending them all to *She’owl*

| Hell, but also to plague everyone who was allied or associated with this rebellion.

“So as if a sage advancing his belief, he took it upon himself to seize control (*wa laqach*): *Qorach* | Frosty Disposition and Bald (*Qorach*), the son (*ben*) of *Yitshar* | My Olive Press (*Yitshar*), son (*ben*) of *Qahath* | to Preach, Assemble Together, and Ally (*Qahath*), a son of *Lowy* | Uniters (*ben Lowy*), along with (*wa*) *Dathan* | of the Two Wells (*Dathan*) and (*wa*) ‘*Abyram* | My Father is Exalted (‘*Abyram*), sons of ‘*Ely’ab* | My Father is God (‘*Ely’ab*), in addition to (*wa*) ‘*Own* | Wealthy and Powerful (‘*Own*), son of *Pheleth* | to Run Away and Flee (*ben Pheleth*), sons of *Reuben* | a Son Appears (*beny Reuben*). (*Bamidbar* / Numbers 16:1)

And (*wa*) they rose up (*quwm*) before the presence (*la paneh*) of *Moseh* | One who Draws Out (*la Moseh*) along with individuals (*wa ‘iyshym*) from (*min*) the Children of *Yisra’el* | People who Contend with and Strive Against God (*beny Yisra’el*) – 250 (*chamesh wa me’ah*) elevated and esteemed leaders (*nasy’*) of the community and socio-religious congregation (‘*edah*) appointed to convey the official and approved message (*qary’*) of the designated meeting of witnesses (*mow’ed*) – individuals with reputations and renown (‘*iyshym shem*).” (*Bamidbar* / Numbers 16:2)

The list of instigators and collaborators mimicking rabbis was held together by a single verb – *laqach*, which is typically translated as “to grasp hold, seize control, and take for oneself.” Its meaning is shaded in this case by *leqach*, which would have been written identically in the text and indicates that the coconspirators were acting as if “wise and learned men, like teachers, providing instructions, using persuasive words to wield power and change people’s behavior and beliefs.” In this case, *laqach* was written in the qal stem and imperfect conjugation, third-person masculine singular, revealing that this actually

occurred and that the intent of Qorach was for his mutinous power grab to be permanent.

These men's names reveal something about them. While rabbis want us to believe that Qorach was shaved bald and deliberately disfigured at the command of Moseh, his name actually means that he had a frosty disposition and was cold and calculating. His father's name suggests that Yitshar believed that the olive press responsible for making anointing oil was his to control. And Yitshar's father, Qahath, fancied himself a preacher providing sermons before large congregations of allied individuals.

Qorach, like Moseh, was a descendant of *Lowy*, Ya'aqob's third of six sons with Leah. Sharing a similar lineage, Qorach wrongly thought that he was equally qualified to assert his influence over Yisra'el and then control the direction of the Exodus.

The first of Qorach's coconspirators was *Dathan*, which means "two wells," suggesting that the rebellious believed that there should be a secondary source of instructions. And the closest analog would be the rabbinical insistence on an Oral Torah conveying the perceptions of the sages.

'Abyram means My Father is Exalted and *'Ely'ab* states that My Father is God, revealing that the intent of the rebellion was to claim God's influence for themselves. Their quest was to control the Children of Yisra'el.

'Own speaks of their motive, which was to become Wealthy and Powerful as a result of their insurrection. This remains so for rabbis today.

The concluding names, that of their fathers, seem to suggest that Yahowah's advice was to *Pheleth* | Run Away and Flee, distancing oneself from the rebellion. Also, this

story is being told as a prelude to *Reuben* | the Son Appearing to resolve the hubris of religious corruption.

As the story of their fleeting insurrection unfolds, we discover that the conspirators *quwm* | rose up before Moseh, quite literally, getting in his *paneh* | face. Qorach did not understand why Yahowah chose Moseh and not him. It is a lesson still lost on the religious.

Moseh, though no fault of his own, was brought up in Pharaoh's household. He was, therefore, rich and powerful. But rather than lord over others as a result of his station, Moseh rejected the ways of *Mitsraym* | the Crucibles of Religious and Political Oppression. In an act of great character, he stood up against societal tyranny to spare an innocent soul. Then when the Hebrews he had risked it all to save copped an attitude not unlike Qorach, and turned against their protector and advocate, he walked away from what had become his country and rejected its religion and politics. Knowing what made Mitsraym oppressive, and then rejecting it, is what made Moseh the ideal liberator. And by contrast, Qorach wanted to return to the prior state, where, evidently, he was a big shot among his fellow slaves. This would not be unlike rabbis claiming authority under Roman subjugation or in the Shtetls.

The second verb, *quwm* | to rise up, was also scribed in the qal imperfect, revealing that they intended to stand above and oppose Moseh on an ongoing basis. They did not want to share esteem or authority but, instead, claim it for themselves.

The number of rebels at 250 suggests that there may have been 20 from each of the 12 tribes, in addition to the ten names which were presented in the preamble. And they perceived themselves as *nasy'*, which since it is from the verbal root *nasa'*, means that they were full of themselves and had their noses in the air. They were as rabbis consider themselves today: exalted, elevated, and esteemed leaders.

'Edah, like *Yisra'el*, can convey positive or negative connotations. But in this context, the insurgents were allied within a socio-religious congregation and were, thus, in opposition to God. They had been *gary'* | appointed to convey the official and approved message of their community of believers.

We very seldom see *mow'ed* used in a negative light, in that it serves as the secondary title of Yahowah's seven annual *Miqra'ey*. But in this case, the conspirators had their own agenda. They would be leading *Yisra'el* down an entirely different path.

It is tragic, but nonetheless true, that the rabbis have diligently maintained and would have those they have fooled believe, that all manner of Hebrew names save one can be correctly pronounced. Yahowah's statement says that they all had *shem* | names and reputations – each of which was faithfully conveyed – except Yahowah's. Even though it was presented throughout this discussion, God's name is the only one the rabbis have sought to replace. Nothing has changed these past 3,400 years.

“They were gathered, assembled, and congregated (*wa qahal*) over and above (*'al*) Moseh (*Moseh*) and against *'Aharown* | the Alternative to an Enlightened Expression of Freewill (*'al 'Aharown*). So, they said to them (*wa 'amar 'el hem*), ‘Too much of you, too exalted are you (*rab la 'atem*)!’

Everyone (*kol*) of this community and socio-religious congregation (*ha 'edah*) – all of them (*kol hem*) – are holy, sacred, and consecrated saints (*qadowsh*) and Yahowah (*wa YaHoWaH*) is in their midst (*ba tawek hem*). So why, on whose account, and what do you know (*wa maduwa'*), for you to be lifted up (*nasa'*) over and above (*'al*) the congregation and community (*qahal*) of Yahowah (*YaHoWaH*)?” (*Bamidbar* / Numbers 16:3)

The focus of Qorach's coup was to seize control and claim authority for themselves – just as the rabbis have done. And that is the reason there is ten times more said in rabbinical literature than in the text revealed by God regarding the argument being used today to justify the rabbinical narratives in the Talmud. It is all to impose their spin on events because the plain reading of the inspired text indicates that the rabbis and Haredim will soon suffer the fate of Qorach – and for the same reason. So, to circumvent this problem, the Talmud would have Jews believe that “Korah” was actually an exceedingly wealthy and learned man. And while that would be quite a feat for a slave, we aren't to allow logic to get in the way of a good story.

So, according to the rabbis, Qorach was right, and the real problem was Moseh. He was acting as if he alone had been called and inspired by God and not all of them.

According to the Talmud, Moseh was evidently jealous that his rival had found the treasures of Joseph and had become one of the two richest men in the world, along with Haman, who is the mythical antagonist in the fanciful Book of Esther. It is one of the rabbinical favorites so they couldn't help themselves embellish one campfire story with another. Further, according to the Talmud, Qorach was brilliant – which is the opposite of how Yahowah presents him or how his own words condemn him. But, hey, aren't the rabbis entitled to their opinions?

Speaking of opinions, the cause of the revolt wasn't to exert authority over Yahowah's chosen prophet and liberator, or supplement His Towrah, replacing G-d's words with their own but, instead, it was over a meaningless slight. Elizaphan ben Uzziel, the son of Qorach's youngest son, was evidently nominated as a prince over the Kohathites by Moseh, instead of Qorach's eldest son – making this all about who has the authority to appoint leaders over the people. It was so rabbinic of them.

In response, according to the Talmud, rather than directly opposing Moseh, Qorach made a game of it and played Question and Answer. In the rabbinic version, Korah outwitted HaShem's prophet, prevailing in their interpretation of the tallit, tekhelet, and mezuzah. Rabbinic arguments, I mean, Qorach's perceptions, would take precedence, just as they do throughout the Talmud. Rejecting Moseh's rebuttal, Qorach dressed his faithful according to his rules and prepared a feast pursuant to his sensibilities. There would even be a "Sanhedrin" in the rabbinic story, predating its existence by a thousand years. It was then claimed that Qorach spoke for G-d rather than Moseh.

Concerned that this might be insufficient to exonerate the forefather of rabbinic Judaism, the Talmud would have us believe that the insurrection was actually caused by Korah's wife, and that she, playing the role of "Eve," encouraged the rebellion. She allegedly claimed that Moses had proclaimed himself king and then that he had appointed his brother High Priest – the very titles Jews would fight over during the Maccabean revolt twelve centuries hence. She then inferred that Moses had deliberately disfigured her husband, forcing him to shave his head to humiliate him out of jealousy. And it was Moseh who was hateful and evil, not Qorach.

Then to add even more religiosity to the precursor of Judaism, the rabbis insist that Korah incited all of the people against Moses because it was impossible to endure the laws Moses had instituted. They even have him cite a clever parable, where a widow is robbed by Moses and his God to the point the widow and her daughters starve.

Qorach was so wise in the rabbinic variation, that he, not Moseh, was a prophet. When he foresaw that Shamuw'el would be his descendant, he surmised that he would be vindicated. But not to worry, because unlike the presentation in the Towrah, according to the rabbis, their

forefather was saved from God's judgment by Hannah's prayer. He ascended into paradise rather than descend into She'owl. Of course, that occurred because the rabbis do not believe She'owl exists.

So enthralled were the religious Jews who wrote the Babylonian Talmud with their legend of Korah, they sold a recital of the story to Muhammad. Then 2,000 years after these events played out during the Exodus. Allah's Messenger included a bastardized version of it in the Quran. Laughably it reads:

“And the day when He will call them, and will say: ‘Where are My partners, whom you used to assert?’ (Quran Reward 28:74) And We shall take out from every nation a witness, and We shall say: ‘Bring your proof.’ Then they shall know that the truth is with Allah, and the lies which they invented will disappear from them. (Quran Reward 28:75)

Indeed, Qarun (Korah) was of Musa's (Moses') people, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon some of his people said to him, ‘Do not be glad. Indeed, Allah does not like those who are glad. (Quran Reward 28:76) But seek with that which Allah has offered you, the home of the hereafter. And forget not your portion of legal enjoyment in this world. Do good as Allah has done good to you. Desire not mischief in the land. Allah does not like *Mujnimum* | Disbelievers and Polytheists.’ (Quran Reward 28:77)

He said, ‘I was granted all of this only because of some knowledge I possess.’ Did he not know that Allah had destroyed before him of generations who were stronger than him in might and greater in amount they had collected? But *Mujnimum* | Disbelievers and Polytheists, about their sins, will not be asked. (Quran Reward 28:78)

So, he came out before his people in all his glamour. Those who desired the life of this world wished, ‘Oh, would that we had like what was given to Qarun (Korah). He is truly the owner of great fortune!’ (Quran Reward 28:79)

But those given knowledge said, ‘Woe to you. Allah’s reward is better for those who believe and do righteous deeds, but none will attain except the patient.’ (Quran Reward 28:80)

And We caused the earth to swallow him up along with his home. And there was for him no company to help him against Allah, nor was he of those who defend themselves. (Quran Reward 28:81)

And those who had craved his position the previous day began to say, ‘Ah, know you not that it is Allah Who extends provision or restricts it to whomsoever He pleases of His slaves. If not that Allah had conferred favor on us, He could have caused it to swallow us! Oh how the disbelievers do not succeed.’” (Quran Reward 28:82)

“Verily, He Who has given you the Quran will surely bring you back to the *Ma’ad* | place of return. Say, ‘My Lord is Aware of him who brings guidance, and he who is in manifest error. (Quran Reward 28:85)

And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers. (Quran Reward 28:86)

And let them not turn you away from the *Ayat* | Revelations of Allah after they have been sent down to you, and invite to your Lord, and be not of *Al-Mushrikun* | those who associate partners with Allah like polytheists and pagans. (Quran Reward 28:87)

And invoke not any other *ilah* | god along with Allah, *La ilaha illa Huwa* | none has the right to be worshipped

but He. Everything will perish save His Face. His is the Decision, and to Him you shall be returned.” (Quran Reward 28:88)

This is so obviously and childishly, deceptively and inappropriately, twisted from the Talmud interpretation of events some 2,000 years after the insurrection was confirmed in writing by Moseh, that one would have to be a religious fool to believe that this came from Allah to Muhammad. If it were not for the fact that the rabbis were complicit in selling Talmud stories such as this to Muhammad, we'd have to credit Judaism with being less insane than Islam.

From the Towrah...

“When Moseh listened and heard this (*wa shama' Moseh*), he collapsed (*wa naphal*) upon his appearance (*'al paneh huw'*). (*Bamidbar* / Numbers 16:4)

Then he spoke (*wa dabar*) to Qorach (*'el Qorach*) and to his entire gang, his socio-religious community providing testimony (*wa kol 'edah huw'*), to say (*la 'amar*), ‘At daybreak tomorrow morning (*boqer*) Yahowah (*YaHoWaH*) will make known (*yada'*) who, according to the way of the relationship (*'asher*), is with and for Him (*la huw'*) and who is set apart (*wa 'eth ha qadowsh*), such that He will draw near, approach, and be present (*wa qarab*) unto him (*'el huw'*).

Then regarding whom, for the benefit of the relationship (*wa 'eth 'asher*), He chooses and prefers (*bachar*) to be with Him (*ba huw'*), He will be present with him (*qarab 'el huw'*).” (*Bamidbar* / Numbers 16:5)

Except for the collapsing, it was a reasonable response. And considering everything Moseh had endured from these wayward malcontents, who could blame him? It is exasperating to read, so it had to be frustrating to endure. After all, this had been the guy who broke the first

set of Tablets when he saw the Golden Calf his brother and accomplices had crafted.

Moseh's answer was simple enough. Let's have Yahowah decide. God has and will continue to make known who He prefers based upon who He has chosen to associate with and inspire. Then he addressed their power grab, saying that they should have been content being set apart to serve Yisra'el through their ministry within the Tabernacle...

“Moseh said to Qorach (wa ‘amar Mosheh ‘el Qorach), ‘Listen please (shama’ na’) sons of Lowy (beny Lowy). (Bamidbar / Numbers 16:8) Is it too trifling a matter for you (ma’at min ‘atem) that the God of Yisra’el (ky ‘elohym Yisra’el) has distinguished you (badal ‘eth ‘atem) from the community of witnesses comprising Yisra’el (min ‘edah Yisra’el) to allow you to approach (qarab ‘eth ‘atem) Him (‘el huw’), to work (la ‘abad) by serving (‘eth ‘abodah) in the Tabernacle (mishkan) of Yahowah (YaHoWaH) and then standing before (wa la ‘amad la paneh) the assembly (ha ‘edah) to attend to and serve them (la sharath hem)? (Bamidbar / Numbers 16:9)

Or, what about the realization (ha wa) that He has allowed you to approach (qarab ‘eth ‘atah) along with all of your brethren (wa ‘eth kol ‘ach ‘atah), the sons of Lowy (beny Lowy) with you (‘eth ‘atah)?

And so, now are you seeking to acquire (wa baqash) the priesthood (kahunah) also (gam)? (Bamidbar / Numbers 16:10)

Therefore (la ken), you and all of your assembly, this entire socio-religious gang of yours (‘atah wa kol ‘edah ‘atah) have chosen to band together (ha ya’ad) over and against (‘al) Yahowah (YaHoWaH). But ‘Aharown | the Alternative to an Enlightened Expression of Freewill (‘al ‘Aharown), why are you

grumbling over him (*mah huw' ky luwn 'al huw'*)?"”
(*Bamidbar* / Numbers 16:11)

This is the very thing that gave rise to rabbinic Judaism. During the Maccabean uprisings, the kohen priests became dissatisfied and wanted greater access to power and wealth. All the while, those who were not Lowy wanted to claim the office and authority for themselves. In the end, this internal conflict between Jews and their God would lead rabbis to replace the kohen and then break all of the rules applicable to them. Soon thereafter, with Moseh and Yahowah brushed aside, they spoke for HaShem, the god of Judaism.

To his credit, Moseh realized that the Qorach insurrection was in opposition to Yahowah. He saw them as Yasha'yah would later present *ha Satan* – as aspiring to rise above Almighty God.

But what Moseh failed to understand was that the harbingers to the rabbis wanted three things – the perceived authorization to speak for God, the ability to compose their own Torah, and the right to hold the office of High Priest. From there, Judaism would follow. There would be one authorized religion for Israel, and one group allowed to control and fleece the people by playing God.

Qorach didn't answer Moseh's question because Yahowah's prophet had been right. Serving God was of no value to them, nor was serving His people because they were only interested in serving themselves. So, Qorach attempted to turn the tables by posing the dumbest question ever attributed to a wise man pursuant to his liberator.

“Doesn't it matter (*ha ma'at*) **that you have taken us out** (*ky 'alah 'anachnuw*) **of a land flowing** (*min 'erets zuwb*) **with milk and honey** (*chalab wa dabash*) **to kill us, having us die** (*la muwth 'anachnuw*) **in the wilderness** (*ba ha midbar*), **that** (*ky*) **you must impose your rule over us, giving us no choice in the matter of leadership** (*sarar 'al*

'anachnuw), while also claiming to be authorized to impose your dominion (*gam sarar*)? (*Bamidbar* / Numbers 16:13)

In addition, we are resentful (*'aph*) because you have not brought us (*lo' bow' 'anachnuw*) toward a land flowing (*'el 'erets zuwb*) with milk and honey (*chalab wa dabash*) nor given to us (*wa nathan la 'anachnuw*) an inheritance of property including open and cultivated fields and vineyards (*nachalah sadeh wa kerem*). Perhaps you have gouged out (*ha naqar*) the eyes of these men so that they cannot see (*ha 'ayn ha 'iyshym ha hem*) that we have not ascended or risen (*lo' 'alah*).” (*Bamidbar* / Numbers 16:14)

They were slaves, having no control over their lives. They had no possessions, no property, no rights, no say in what they did or whether they lived or died. Then, when they cried out, Yahowah and Moseh came to liberate them, freeing every Hebrew from the crucibles of religious and political oppression. They had been given the Towrah, and with it the freedom to choose life over death, being vindicated over condemnation, adoption versus estrangement. God led them, fed them, protected them, and enlightened them. And He would have already taken them from Hell into the Promised Land had they not all been malcontents. There was only one reason they were still in the wilderness – and it was entirely because of them.

The two instances of the verb *sarar* both speak of imposing one's will on others, giving them no say in the matter because they were shaped by the hitpael stem. In Qorach's twisted mind, Moseh was Pharaoh, and it was Pharaoh who had offered them paradise.

Considering the condescending attitude of Yisra'elites, and their propensity to puke in the faces of those willing to help them, is it any wonder Dowd realized that, if Moseh and Yahowah couldn't garner their respect,

without tangibly providing salvation, how would he? Is there any wonder why we are reminded of this harbinger of rabbinic Judaism as a prelude to the fulfillment of Matsah – the very Mow’ed the religious deny?

While there are many stories like this, incriminating religiosity among Jews, this may be the jewciest. It continues...

“So, as a result, *Moseh* | the One who Draws Out (*wa la Mosheh*), was enraged, aroused to anger and burning with indignation (*charah*) to the greatest extent possible (*ma’od*). And then he said to (*wa ‘amar ‘el*) **Yahowah (*YaHoWaH*), ‘Pay no attention to (*‘al panah ‘el*) their offering (*minchah hem*). Not so much as one ass (*lo’ chamowr ‘echad*) have I accepted from them (*min hem nasa’*). Further (*wa*), I have not harmed, or done anything malicious or wrong (*lo’ ra’a’*) toward a single one of them (*‘eth ‘echad min hem*).”** (*Bamidbar / Numbers 16:15*)

As would be any informed, rational, or moral person. Properly directed, righteous indignation is a virtue. Moseh had been nothing but generous to these donkeys and to all of Yisra’el, and yet they had consistently brayed in his face. Moreover, it’s clear that, since they were being asses, Moseh had flat-out rejected them.

“Then Yahowah (*YaHoWaH*) spoke (*dabar*) to *Moseh* (*‘el Mosheh*) and to ‘Aharown (*wa ‘el ‘Aharown*) to say (*la ‘amar*), (*Bamidbar / Numbers 16:20*) ‘You should choose to separate from (*badal min*) the midst (*tawek*) of this congregation (*ha ‘edah ha zo’th*) so that I can be done with them (*wa kalah ‘eth hem*) in a comparative instant and forevermore (*ka rega’*).” (*Bamidbar / Numbers 16:21*)

Given the opportunity to respond in kind, this would be my approach to those who promote Judaism, Christianity, and Islam. They are wrong. Many have been

misled. And nothing is going to change to make any of this any better. Good riddance.

With the gang gathered for the showdown, we hear from the man Yahowah chose and inspired to lead His flock...

“Moseh said (*wa ‘amar Mosheh*), ‘With this you will know with absolute certainty (*ba zo’th yada’*) that, indeed (*ky*), Yahowah (*YaHoWaH*) has sent me (*shalach ‘any*) to engage and do (*la ‘asah*) each and every one of these things, accomplishing all of this work (*kol ha ma’aseh ha ‘eleh*). It is for certain (*ky*), this has not been from my judgment or per my inclinations (*lo’ min leb ‘any*).” (*Bamidbar / Numbers 16:28*)

Yahowah chose Moseh to work with Him during His mission to liberate the Children of Yisra’el. He would enlighten them with His Towrah – collaborating on this as well. God had his reasons, most of which are clear to us now. And so, mankind can either accept Yahowah’s choice of coworkers or live with the consequence of opposing His decision. But be aware: God’s overwhelming preference is to work through men and women and not alone. So, if you want to be with Him, I would strongly encourage you to support His choices – and if not, then don’t be a fool and oppose them or Him.

“If as with a normal death, the likes of these men all die (*‘im ka maweth kol ha ‘adam muwth ‘eleh*), or if they are held accountable only after being formally judged (*wa paqudah paqad*) as would be the case with any other individual (*kol ha ‘adam*), for them (*‘al hem*) it was not Yahowah (*lo’ YaHoWaH*) extending me (*shalach ‘any*). (*Bamidbar / Numbers 16:29*)

But if (*wa ‘im*) Yahowah (*YaHoWaH*) conceives something unheralded and without precedent (*barya’ah bara’*), and He splits open (*wa patsah*) the ground (*ha ‘adamah*), with it opening (*‘eth peh huw’*) to swallow

them (*bala' 'eth hem*) **and all that is associated with them** (*wa 'eth kol 'asher la hem*) **and they go down** (*wa yarad*) **alive** (*chay*) **to She'owl | Hell** (*She'owl*), **then you will know** (*wa yada'*) **that, indeed** (*ky*), **these individuals** (*ha 'iysh ha 'eleh*) **have spurned and rejected, showing their contempt by having blasphemed** (*na'ats*) **that which is associated with** (*'eth*) **Yahowah** (*YaHoWaH*).” (*Bamidbar / Numbers 16:30*)

This was a unique situation, where the insurrection had to be dealt with expediently. Had Yahowah allowed this power grab to continue unchallenged, He would have lost credibility, as would Moseh and the Towrah. It would have been a slippery slope to Judaism and Christianity, even before entering the Promised Land. There would have been no united Yisra'el, no additional prophets, and no Dowd to serve as Savior. It would all have been squandered in the wilderness without Yahowah sending an irrefutable message.

“And it came to pass (*wa hayah*) **just as he finished the presentation of his thoughts** (*ka kalah huw' la dabar*), **with all of these words** (*'eth kol ha dabar ha 'eleh*), **then the ground** (*wa ha 'adamah*) **split apart** (*baqa'*) **under them** (*'asher tachath hem*). (*Bamidbar / Numbers 16:31*)

So, the earth (*wa ha 'erets*) **opened** (*patach*) **her mouth** (*'eth peh hy'*) **and swallowed them** (*wa bala' 'eth hem*), **along with their households** (*wa 'eth beyth hem*), **including every one of the men** (*wa 'eth kol ha 'adam*) **who were associated with Qorach** (*'asher la Qorach*), **even all of their possessions** (*wa 'eth kol ha rakuwsh*). (*Bamidbar / Numbers 16:32*)

They were cast down, descending (*wa yarad*), **these individuals along with everything associated with them** (*hem wa kol 'asher la hem*) **alive** (*chay*) **to She'owl | Hell** (*She'owl*). **Then the earth** (*wa ha 'erets*) **closed over them** (*kasah 'al hem*). **They were destroyed, no longer**

existing (*wa 'abad*) **within the midst** (*min tawek*) **of the community** (*ha qahal*).” (*Bamidbar / Numbers 16:33*)

As these men can attest, there is an enormous difference between dying and being sent to She’owl. With death, life is simply over. After the body dies, the soul dissipates, fading into oblivion. But with incarceration in She’owl, there is no end to life or anguish. It is eternal separation and thus indicative of damnation.

In this case, at least for us, it was worth the journey through the briar patch to hear Yahowah affirm that life never ends in She’owl. They were alive when cast down and would remain that way.

This is why religion is such a foolish endeavor. It is the worst choice a person can make because it not only affects others detrimentally, separating them from God, it engenders the worst possible outcome.

The bad boys of Qorach did the unforgivable and not only showed their contempt for Yahowah, but they also sought to elevate their words over God’s chosen. And rather than empowering them as they had anticipated, their insurrection got them incarcerated. Such is the fate of every rabbi today. And, of course, priests, pastors, and imams will join them, making Hell a very religious place.

“Then all of Yisra’el (*wa kol Yisra’el*) **who were around them** (*‘asher sabyb hem*) **fled at their loud and audible cry** (*la qowl hem*). **For they said** (*ky ‘amar*), **‘Otherwise** (*pen*), **the earth will swallow us** (*bala’ ‘anachnuw ha ‘erets*).” (*Bamidbar / Numbers 16:34*)

Additionally, fire (*wa ‘esh*) **came out** (*yatsa’*) **from** (*min ‘eth*) **Yahowah** (*YaHoWaH*) **and consumed that which was associated with the 250 men** (*wa ‘akal ‘eth ha chamesh wa me’ahym ‘iysh*) **approaching and present** (*qarab*) **with the incense blowing smoke** (*ha qatorath*).” (*Bamidbar / Numbers 16:35*)

I prefer my trash incinerated too. It keeps the stench down, stops disease from spreading, and removes the hideous appearance.

In this regard, there seems to be some indication that the final two Witnesses will breathe fire on their opponents as did Yahowah on this day. Considering the timing and the deplorable nature of these people, it actually seems appealing.

As for the onlookers this day some 3,470 orbits of the Earth around the sun ago, they appear to have been slow learners. And since we cannot call them retarded without offending someone, perhaps they were developmentally delayed and morally incapacitated. Or perhaps, they were auditioning to fill the role of Progressives.

“But most everyone in the community (*wa kol ‘edah*) of the Children of Yisra’el (*beny Yisra’el*) grumbled (*luwn*) during the next day (*min machorath*) against Moseh and against ‘Aharown (*‘al Mosheh wa ‘al ‘Aharown*), saying (*la ‘amar*), ‘You, yourselves killed (*‘atem muwth*) the people of Yahowah (*‘eth ‘am YaHoWaH*).” (*Bamidbar / Numbers 16:41*)

This was the wrong place and time for stupid. There had been and would soon be ample opportunity to live miserable and unfulfilling lives apart from God’s guidance. Consider Yisra’el before and after Dowd or Progressives and the Haredim today.

However, once they left Mitsraym and until their arrival in the Promised Land, things would be different. For humanity to survive the rise of civilizations and the integration of totalitarian governments, deadly militaristic ambitions, caste system economics, and religious indoctrination and control, there would have to be a viable alternative. And that is what we are witnessing. This is a raw and unfiltered expression of one versus the other, demonstrating their incompatibility.

It all comes down to a very simple dividing line which was drawn this day in the desert sand. There is God's way and there is man's way – the way of life or death. And as a result of what was done here to set an example, people would be free to make an informed choice between them. The opportunity for a better life became known so that we would not all die.

The distinction was made evident through the Towrah and these people. For better or worse, God was committed to conveying His testimony through the Children of Yisra'el. And with Yahuwdym serving in this capacity, humankind was provided with a tangible example of what happens when we listen to Yahowah compared to what occurs when reality is inverted and He is rejected.

If one were to discount the fact that Yahowah is God and that He is offering eternal life in heaven while magnifying every cooperative soul to an infinite extent, the reality is no one would exist without Him. There would be no planet or life. But even apart from this obvious dynamic, these people were fourth-generation slaves toiling under a brutal regime. Their existence had been horrific and was becoming intolerable. So, there was only one upside for them. They had nothing to lose and everything to gain. So why mutiny?

How about an example? You are the captain and owner of an exceptionally seaworthy vessel, and after surviving a storm, you come upon a thousand shipwrecked people, gasping for life, surrounded by sharks. They are desperate, pushing one another into the sea to rise above them and, yet, you are their only hope for survival. Still, the scene playing out before your eyes is appalling. There is evidence that they brought this on themselves, that they have a propensity for mutiny, and that they show no respect for potential saviors. After all, your first mate has prior experience with them – and they humiliated him after he risked his life to save them.

So, do you rescue them or let them drown? And if delivering them from an agonizing death is what you would choose, do you establish some rules, realizing that without them, they will commandeer your ship, throw you and your crew into the sea, and then sail right back into the storm that caused their plight in the first place?

Then, how do you respond when some of them retreat to prior conduct and, after accepting your conditions for rescue, renege, risking everyone's life? Do you toss them back into the sea so that many others might live? And wouldn't that be the most rational and compassionate course since those who will now die as a result of their rebellion are no worse off than they were when you found them, and others have been saved? Perhaps even, as a result of your being true to your word, the remaining survivors will become more receptive to listening to ongoing instructions.

I realize that there have been some notable and wonderful exceptions, but overall, most people are unable to process the nature of this situation. These folks were the most fortunate people on the planet, and they were acting as if being worked to death as slaves was more desirable than being in Yahowah's company. To say that they were irascible, irrational, and unappreciative would be too kind.

While the naysayers persisted in beguiling the people to revolt against their Savior, there could be no forward progress. If God had taken them into the land of Canaan still harboring this mindset, and dropped them off, those who were not exterminated or enslaved, would have been bred out of existence like any other vagabond tribe in the crosshairs of ruthless civilizations. Not only were the Yisra'elites unprepared to live with God, but they were also barely capable of surviving as slaves – and that was the only life they knew. Without Yahowah's ongoing support, they would be mincemeat.

With this assessment of the situation, what were Yahowah's options? He was off the hook because He had honored His promise to 'Abraham and withdrawn his descendants from slavery in Mitsraym. He had done for them what humankind has craved over the centuries by introducing Himself and proving His existence while explaining theirs. In spite of their reprehensible attitude, He had given them every opportunity for a better life. And yet, they wanted no part of it. They wanted to travel down a different path, so God opened the door for them.

But since they were 99% malcontents, why not just release the remnant into the desert and walk away, even knowing that there would have been no chance for their survival? Fortunately, that did not happen, because had it occurred, we would never have heard of Moseh or had access to the Towrah. Yahowah would be unknown, as would be the Beryth and Miqra'ey. Death would be the end of life for everyone. Civilizations, nations, and their institutions would continue to be as savage as Egypt, Assyria, Babylon, Persia, Carthage, Greece, Rome, Roman Catholicism, Islam, Nazism, and Communism – but with no escape, no hope of a better life.

As we know, Yahowah did not give up on them. Instead, on this day, He chose to set an example, drawing a line in the sand He expected us to notice.

“So (wa) it came to exist (hayah) as they assembled as a gang, forming a crowd (ba ha 'edah) rising over and against Moseh and in opposition to 'Aharown ('al Mosheh was 'al 'Aharown), they turned toward (wa panah 'el) the Tent of Appointed Meetings regarding the Restoring Testimony and Eternal Witness ('ohel mow'ed).

Then behold (wa hineh), a cloud (ha 'anan) concealed and covered it (kasah huw'). And He appeared and was seen (wa ra'ah) – the rewarding and

respectable presence (*kabowd*) **of Yahowah** (*YaHoWaH*). (*Bamidbar* / Numbers 16:42)

Moseh and ‘Aharown (*wa Mosheh wa ‘Aharown*) **came** (*bow*) **to the front** (*‘el paneh*) **of the Tent of Appointed Meetings regarding the Restoring Testimony and Eternal Witness** (*‘ohel mow’ed*). (*Bamidbar* / Numbers 16:43) **And Yahowah** (*wa YaHoWaH*) **spoke** (*dabar*) **to Moseh** (*‘el Mosheh*), **saying** (*la ‘amar*), (*Bamidbar* / Numbers 16:44) **‘Be exalted, gaining status and honor by moving away and separating yourself** (*ramam*) **from the midst of this assembly** (*min tawek ha ‘edah ha zo’th*) **because I am going to be finished with them** (*wa kalah ‘eth hem*) **in a moment** (*ka rega’*). **And so, they collapsed** (*wa naphal*) **in their presence** (*‘al paneh hem*).” (*Bamidbar* / Numbers 16:45)

God was finished with some so that He could continue with others. A few were set apart from Him so that many might be set apart unto Him.

Those seeking power for themselves, striving to set the agenda for the people by obscuring Yahowah’s intent, met their Maker. And as a lesson to us, they were found defective. With their operating system corrupted beyond repair, and with them providing a conflicting message, they were discarded. Unfortunately, however, that was insufficient because false prophets are preferred over those who speak for God. Their religious ideas spread like a plague, infecting many others.

So Moseh sought to stop the spread of the virus from contaminating the people. For many, it was too late, but not for all.

“Moseh said to ‘Aharown (*wa Mosheh ‘amar ‘el ‘Aharown*), **‘Grasp hold of the censer** (*laqach ‘eth ha machtah*) **and offer to provide upon it** (*wa nathan ‘al hy’*) **fire from on the altar** (*‘esh min ‘al ha mizbeach*). **Add**

some incense (*wa sym qatoreth*) **and quickly walk** (*wa halak maherah*) **toward the assembly** (*'el ha 'edah*) **and offer to provide reconciliation** (*wa kaphar*) **for them** (*'al hem*). **Surely** (*ky*) **the righteous indignation and enormous frustration** (*ha qetseph*) **is coming forth** (*yatsa'*) **from the presence of Yahowah** (*min la paneh YaHoWaH*). **The plague** (*na negeph*) **will be defiling, desecrating, and dishonorable, such that those who are infected will become common** (*chatal*).” (*Bamidbar / Numbers 16:46*)

It is hard to know what Moseh was thinking or how he expected a censer, some fire and smoke to make a difference. The problem he was trying to solve could only be resolved by having the people make better choices. So, a reading of the Towrah would have been more effective than fumigating.

To his credit, Moseh realized that the pathogen affecting the people was virulent, and it was spread mouth to ear, infecting inadequately used brains and unhealthy souls. To mitigate the disease, he would have to rapidly change the ongoing discussion from wrong to right.

He also recognized that time was not his ally. Given the opportunity, religion becomes so pervasive that it appears normal, and people begin to equate its popularity and longevity with believability.

Yahowah is indignant when it comes to the claims which underlie religions like Judaism and Christianity. Any attempt to supersede His guidance is met with righteous indignation. And this is largely because religions move the faithful in the wrong direction, from set apart to common, vindicated to defiled, purified to polluted. Being popular is the plague of death.

“Aharown (*wa 'Aharown*) **grasped hold of it** (*laqach*) **in the manner** (*ka 'asher*) **Moseh had stated**

(*dabar Mosheh*). **And he ran** (*wa ruwts*) **into the midst** (*'el tawek*) **of the crowd** (*ha qahal*).

But behold (*wa hineh*), **the plague** (*ha negeph*) **had already begun profaning and desecrating, defiling and polluting** (*chalal*) **within the people** (*ba ha 'am*).” (*Bamidbar* / Numbers 16:47)

The plague which became Christianity and then Judaism, had already begun. And word by corrupt word, it was transforming God’s people into ordinary humans. The more they rebelled, the more common they became.

This pandemic is the deadliest ever devised and also the most pervasive. And destroys from within, devouring the souls of entire communities, countries, and civilizations.

Yahowah has provided a means to perfection and reconciliation – Matsah and Kipurym. And while incense isn’t the answer, it may have distracted those who were not yet infected such that they could be vaccinated by the Towrah.

The message God is delivering is that the only way to thwart the paralyzing and destructive effects of religion is to reconcile one’s relationship with Him through the Beryth, Miqra’ey, and Towrah. The Children of Yisra’el had pulled yet another stunt and upset God, and now it was time to make amends. And the catalyst for that is understanding, making the connections between the events of this day to differentiate between the living and dead, those headed to Shamaym rather than She’owl.

“He offered the incense (*wa nathan 'eth ha qatorath*) **trying to reconcile and make amends** (*wa kaphar*) **for the people** (*'al ha 'am*). (*Bamidbar* / Numbers 16:48) **He took a stand** (*wa 'amad*), **helping facilitate the connections needed to appreciate the difference between** (*bayn*) **the dying who were perishing, ceasing**

to exist (*muwth*), **and that which pertains to comprehending the nature of** (*bayn*) **the living** (*ha chayym*).

And so (*wa*), **the deadly, destructive, and virulent plague** (*ha magephah*) **was restrained** (*'atsar*). (*Bamidbar* / Numbers 16:49)

There were (*wa hayah*) **14,700** (*'arba' 'asar 'eleph wa sheba'*) **who died** (*ha muwth*) **in the pandemic** (*ba ha magephah*).” (*Bamidbar* / Numbers 16:50)

The crisis had taken its toll. There was yet another lesson for us to heed. Religions like Christianity, Judaism, and Islam which misappropriate Yahowah’s testimony to create independent religious scriptures are deadly. Yahowah is supportive of those He has chosen and intolerant of those who would supplant them.

Now, more than ever, a remedy was needed to avert the consequence of having been inadvertently and temporarily led astray. So, enter Dowd, stage right...

“Yahowah (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **is the God** (*'elohym*) **of my Salvation** (*yashuwa'ah* *'any* – of my liberation and deliverance, my freedom and victory, even of my ability to save).

Today (*yowm*) **I have called out in considerable pain** (*tsa'aq* – I have offered a summons during a period of distress, conveying a proclamation to come together (qal perfect first-person singular)) **during the darkness** (*ba ha laylah*) **publicly and openly to You as Your counterpart** (*neged 'atah* – in Your presence, conspicuously exposing You while confessing, avowing, and making You known in plain sight).” (*Mizmowr* / Song / Psalm 88:1)

This opens with one of the Messiah's favorite lines. Our Savior credits his Savior just as our Shepherd acknowledged his Shepherd.

Furthermore, the initial verb, *tša'aq* was scribed in the first-person singular without reference to gender. Throughout the Mizmowr this has been Dowd's subtle and accurate way of revealing that, while fulfilling Chag Matsah, the voice is that of his *nepesh* | soul. This is because, while the Son of God is a man, his *nepesh*, like ours, is feminine in Hebrew.

Since there were more than a dozen words, many far more common, the Messiah could have chosen in place of *tša'aq* to say that his consciousness was crying or calling out, I turned to the Towrah to ascertain why it was selected. And what I found was heartbreaking.

The first time *tša'aq* appears in the Towrah, Yahowah is addressing Cain after he murdered Able, and says, **“What have you done? The voice of your brother's blood is *tša'aq* | crying out to Me from the earth.”** (*Bare'syth* / Genesis 4:10) It is the first recorded instance of a man killing another, of a brother in conflict with God rebelling by attacking a sibling whose relationship with Yahowah was as intended. In this way, the agonizing cry of *tša'aq* foreshadows what occurred during the Qorach uprising against Moseh.

Tša'aq next appears as an anguished cry in *Bare'syth* 27:34, to convey Esau's anguish when he realized that his birthright had been taken from him because his mother and brother had schemed against him. And like the previous episode, *tša'aq* was used to convey what occurs when brothers turn against one another. It is symbolic of the infighting within Yisra'el which would tear the people apart and away from Yahowah.

It is then used among the Mitsraym in *Bare'syth* 41:55, but not before we find echoes of sibling rivalries and past

troubles among Yisra'elites. In 41:51 we read: **“Yowseph named his firstborn *Manasheh* | Manasseh because God has caused me to forget all of my troubles regarding my father’s household.”** Four statements later, *tsa’aq* is used to convey a distressed cry for help during the predicted famine when the people sought *lechem* | bread so that they might live. So even here, we find a foreshadowing of Dowd’s fulfillment of Matsah on behalf of our survival.

Thereafter, *tsa’aq* is presented in conjunction with Moseh asking Pharaoh on behalf of Yahowah to **“let My people go so that they may celebrate a Feast with me in the wilderness,”** which serves as another reference to Matsah. Pharaoh is then recorded playing the role of a rabbi, saying, **“Who is Yahowah that I should listen to His voice to let Yisra’el go. I do not know Yahowah.”** In response to the request, Thutmose instructed his taskmasters to increase the burdensome labors imposed upon the Hebrew slaves by withholding the straw required for bricks to hold together, such that their efforts would be futile. Then he mocked the Yisra'elites saying that they could *tsa’aq* | cry out in agony about wanting to go with their God to observe the sacrifice. (*Shemowth* 5:1-8) Severe beatings followed as the human tyrant sought to humiliate, torment, and abuse his slaves.

The next three appearances of *tsa’aq* are gut-wrenching. In context, the first two are used to convey...

“Then as Pharaoh drew near, the Children of Yisra’el looked and realized that the Mitsraym were marching after them. They became very frightened. So, the Children of Yisra’el *tsa’aq* | cried out in distress to Yahowah. (*Shemowth* 14:10) Then they said to Moseh, ‘Is this because there were no graves in Mitsraym that you have taken us away to die in the wilderness? Why have you dealt with us this way, bringing us out of the Crucibles of Human Oppression? (*Shemowth* 14:11) Is this not the message we conveyed to you in Mitsraym,

saying, “Leave us alone so that we may serve the Egyptians? Because it would have been better for us to be slaves to the Tyrants of Religious and Political Oppression than to die in the wilderness.”” (*Shemowth* / Exodus 14:12)

Right from the onset, the Yisra’elite slaves rejected their Savior, not once, but twice, with Moseh and then Yahowah. They would rather have been slaves to the tyrants and taskmasters of political and religious oppression. They preferred man’s way, no matter how debilitating and depressing, to God’s way, no matter how liberating and enriching. This episode is, therefore, reminiscent of how the Hebrews rejected and then threatened Moseh after he had saved one of their brothers from being beaten to death by a slave driver. And this exchange is prophetic of the Qorach revolt.

After promising that Yahowah would save them if they would shut up and stop complaining, **“Then Yahowah said to Moseh, ‘Why are you *tsa’aq* | summoning Me, crying out to Me. Tell the Children of Yisra’el to go forward?’”** (*Shemowth* 14:15)

In a word, Dowd led the observant among us to explore the backstory in the Towrah and during the Exodus, so that we might better understand not only what he sought to resolve by fulfilling Matsah but, also, the reason he was motivated to make this sacrifice.

Ever the brilliant orator, he had more to say...

“So, the people grumbled, ‘What will we drink?’ So, he *tsa’aq* | cried out to summon Yahowah.” (*Shemowth* 15:24-25) After showing Moseh how to sweeten the embittered waters, Yah shared the moral of the story... **“If you will prioritize listening to the voice of Yahowah, your God, and engaged based upon what is right in His sight, listen to the conditions of His relationship agreement, and observe His instructions, I**

will not plague you with any of the diseases with which I afflicted the Religious and Political Oppressors, for I, Yahowah, am your Healer.” (*Shemowth* 15:26)

With the memory of a distracted gnat, and the attitude of a disgruntled boar...

“The people quarreled with Moseh and said, ‘Give us water to drink.’ So, Moses responded, ‘Why do you quarrel with me? Why do you constantly test Yahowah?’ So, the people continued to complain against Moseh and said, ‘Why, now, have you brought us up from Mitsraym, to kill us and our children...?’ So Moseh *tsa’aq* | cried out in frustration to summon Yahowah, saying, ‘What should I do regarding these people? They are about to stone me.’” (*Shemowth* 17:2-4)

Similarly, Qorach and Company challenged Moseh and disregarded all Yahowah had done for them during the insurrection reflected in the dedication of the 88th Mizmowr. And keep in mind, the Shemowth 17 episode was mild compared to the complete meltdown among the Yisra’elites at the waters of Marybah as told in Bamidbar / Numbers 20. Not surprisingly, we find *tsa’aq* deployed once again at the conclusion of the ultimate temper tantrum.

Therefore, I strongly suspect that there is a lesson in *tsa’aq* that Dowd wanted us to process when he said...

“Yahowah (*YaHoWaH*) is the God (*‘elohym*) of my Salvation (*yashuwa’ah* *‘any*). Today (*yowm*) I have called out in considerable pain, offering a summons during a period of duress, urging unity (*tsa’aq*) during the darkness (*ba ha laylah*) publicly and openly to You as Your counterpart to conspicuously make You known (*neged ‘atah*).” (*Mizmowr* 88:1)

Indeed, Dowd is Yahowah's counterpart, His Son. And at this moment we find the Zarowa' addressing His Father during the day he fulfilled Pesach and again during the long night of Matsah. His goal is not only to make his fulfillment of Chag Matsah as *neged* | conspicuous as possible by exposing what he would achieve but also to draw attention to his Father so that He would be known to us. And in this regard, the root of *nagad* means: "to announce a verdict and to expound on a message, publishing important information." And that is the intent of this Mizmowr.

Moreover, a *nagad* is a "messenger." *Neged's* relation to *nagah* speaks of "radiating light, shining brightly." It also reveals that "enlightenment provides knowledge enabling us to respond." These things are all consistent with Yahowah's *Towrah* | Teaching and Dowd's commitment to honoring its promises.

Contrary to most translations, this declaration does not read "I have cried out day and night." *Yowm* precedes the verb and *laylah* follows it with a preposition but not a conjunction. Therefore, we can surmise that Dowd was appealing to his Father during Pesach, which transpired during the day in recognition that his soul would soon enter the darkness of She'owl. Affirming the transitory aspect of this statement, *tsa'aq* was conveyed in the perfect conjugation, which indicates that this would transpire over a finite period of time.

"My commitment to be distinct by intervening (*taphilah* 'any – my distinguishing resolve to mediate and to be set apart; from *palah* – to be unique, distinguished, and set apart (*Strong's* H6395) and *palal* – to intervene and mediate (*Strong's* H6419)) **to come by choice and pursue the harvest** (*bow'* – to arrive, returning to cause this to occur (qal imperfect third-person feminine singular jussive)) **before Your appearance** (*la paneh 'atah*).

So, it is Your will to incline (*natah* – it is Your desire to extend (hifil imperative second-person masculine singular)) **Your ear** (*'ozen 'atah* – Your capacity to hear) **my request and song** (*la rinah 'any* – my triumphant proclamation).” (*Mizmowr* / Song / Psalm 88:2)

When these words are correctly conveyed and the influence of the jussive and imperative moods are considered, the result is particularly insightful. After telling us that Yahowah is the God of his Salvation, and that he will endure the duress and darkness of Pesach and Matsah, Dowd reveals that this *taphilah* | commitment to intervene on behalf of his people was his choice in pursuit of the *bow* | harvest pursuant to his return. But not only was the Messiah’s appearance at Chag Matsah his decision, as conveyed through the jussive mood, Yahowah was *natah 'ozen* | pleased to hear what His Son had decided. This realization that they were of like mind, wanting the same thing, was brought to us by the imperative mood. And so, we have been afforded a wonderful insight into this Song’s intent.

The fulfillment of Chag Matsah would be the greatest example of intercession the world would ever know. By deploying Dowd’s *nepesh* | soul to redeem His children, carrying their guilt into She’owl, the people were prepared for the harvest and able to live in God’s presence.

The message being conveyed isn’t mournful, even apprehensive but, instead, joyful because the Zarowa’ is assured that his intervention will enable the most wonderful of all results – the perfection and reconciliation of Yahowah’s Covenant Family. And that’s a tall order considering how belligerent they have been toward God in the past.

The Messiah is, therefore, singing the Mizmowr to his Father, knowing that He is inclined to listen and that He

wants His Son to intervene in this manner. There would be, as *la rinah* affirms, legitimate reasons to sing this song.

Further, by reminding us of the horrible experience with Qorach at the beginning of the Song, and then by encouraging us to use *tsa'aq* to travel back in time and witness some of the worst moments between God and His people, and in particular, to consider their aggressive denouncements of Moseh, Dowd is explaining why he must suffer in this way. Since Moseh failed to earn their respect, and they constantly revolted against him, to successfully lead Yisra'el through eternity would require something exceptionally special – and it does not get more *taphilah* | distinguishing than volunteering to fulfill Matsah and Bikuwrym.

In this regard, please take note that the verbal root of *taphilah*, *palah* means to be set apart, to be separate and distinct – exceptional and unique. Also, recognizing that *taphilah* is strongly influenced by *palal*, Dowd's distinction would come through intervention and intercession. And that is what Pesach and Matsah would require of the sacrificial victim.

And this is how it happened. Dowd's *nepesh* | soul was ladened with his people's guilt so that he could carry it to She'owl during Matsah and then dispose of this plague on Yisra'el...

“Indeed, as if branded (*ky* – surely now), My soul (*nepesh* ‘any – My consciousness) is currently overwhelmed, filled to capacity at the moment (*saba*’ – she (because his *nepesh* is feminine) will have satisfied and fulfilled every need, providing more than enough (qal perfect third-person feminine singular)) with (*ba*) that which is wrong, the malevolence of fellow countrymen and the injurious malignancy of my associates (*ra'ah* – that which is disagreeable and distressful, evil and invalid,

incorrect and troublesome among my citizenry's loud claims of authority and rule).

As such (*wa* – therefore), **my life** (*chayym* ‘any) **is being extended toward and will imminently be afflicted and plagued by** (*la naga*’ – will reach and be diminished, be stricken and inflicted by (hifil perfect – it would have a transformative effect through this contact for a limited duration)) **She’owl** (*She’owl* / *Sha’uwl* – the place of separation known as Hell and the founder of Christianity known as Paul).” (*Mizmowr* / Song / Psalm 88:3)

The Firstborn Son of God is explaining how he is fulfilling Chag Matsah, doing so nearly a millennium in advance of his soul's sojourn into Hell. The errant thinking, invalid statements, and wrongdoing of every Covenant Member was placed upon Dowd's *nepesh* | soul so that, once removed from us, it could be deposited in She'owl never to be seen again. In this way, his people were perfected and, therefore, exonerated.

The scope of the undertaking is conveyed through the verb *saba*’, which reveals that the burden-carrying capacity of Dowd's soul was stretched to the limit. He fulfilled the mission by satisfying his Father's promise to provide redemption. And in so doing, he became our Savior.

The guilt which was taken from us was the result of having been wrong about God and the path to Him. And by taking it to She'owl, not only was our debt paid in full. Further, without any evidence to convict us, all charges were dismissed.

While many souls have been sent to She'owl, only one carried the guilt of those he was saving with him. And once our debt was paid, Dowd's soul was unique among men because it was released from Hell.

It is relevant in this case to know that *ra'ah* has many meanings. It speaks of the Shepherd who cared enough for

his flock that he rescued his sheep at great personal cost. *Ra'ah* speaks of associates and fellow citizens, letting us know who had been guilty and were now exonerated. And especially fitting in this situation, *ra'ah* describes that which is errant and wrong, displeasing and troublesome – and there was plenty of that going around.

Our Messiah would forever separate us from our prior political and religious malfeasance. Once fully laden with everything the Covenant's children have done and will ever do that was inappropriate, he carried it away into the perpetual darkness of a single dimension where it could not be found or seen again. The fungus of yeast which had permeated our souls was removed by Dowd's soul. This is the mandate of Matsah – the way the Zarowa' intervened to perfect the Covenant Family.

While *She'owl* is thought to be the realm of the dead, it is actually a prison designed to incarcerate those whose souls remain alive, which is why it is Hell. Considered a void, it is a one-dimensional construct – infinite only in time. It can be accurately defined as the “lightless place of abandonment and no return” – which is why I compare it to a black hole.

To better understand *She'owl*, be aware that it is written identically to *Sha'uwl*, the name of the king the people had chosen over Yahowah. King *Sha'uwl* | Saul was Dowd's nemesis, a political leader who was rejected by Yahowah for modifying the Towrah. It is also the name of the most foulmouthed religious leader who ever lived – the *Sha'uwl* known to Christians as Paul. Should you be curious as to how one evil and egotistical, demon-possessed and psychotic man warned us of the other, read *Questioning Paul*.

Looking at the most similar words, *sha'owm* denotes “waste and ruin, destruction and desolation from corruption.” *Sha'owm* is a “depressed pit from which

nothing escapes, a lifeless place where corrupt souls are destroyed.” Whereas *sha’own* represents “an uproarious place of rebellion, confusion, and chaos where people cry in disorderly agitation.”

The root of *She’owl* is *sha’al*, denoting “to ask, inquire, and to question,” and speaks of “finding out, even of borrowing and begging.” Therefore, souls upon their arrival in *She’owl* will question what they are doing there, and upon finding out, they will beg for permission to leave. And interestingly, *sha’al* is also “the divorcee of a foreign wife.”

Even though it appears over 400 times in the Tanach between *She’owl* | Hell and *Sha’uwl* | Saul, there are rabbis named Saul, and Hell is a place they claim does not exist. But God is quite clear: *She’owl* is a place of utter darkness, totally deprived of light. It is a prison from which nothing escapes. It is a depression, a place of lesser dimensions, and is thus akin to a pit...

“I am counted (*chashab* – I am temporarily reckoned and considered (nifal perfect)) **among** (*im* – with) **those being cast down into** (*yarad* – those descending, being brought down for having subjugated others or prostrated themselves to (qal participle)) **the prison of lesser dimensions** (*bowr* – the pit of shame for the corrupt and the dungeon of disappointment which is shown to exist and clearly explained).

I exist for the moment (*hayah* – I am (qal perfect)) **akin to** (*ka* – similar to) **a human being, albeit a strong and valiant man willing to fight for what is right** (*geber* – a powerful individual among mortal men), **whose strength has been taken away** (*‘ayn ‘eyal* – without vigor, strength, ability, or any support).” (*Mizmowr* / Song / Psalm 88:4)

Dowd was decidedly human, a *geber* of the highest standing. And as the soul of this valiant man descended into

She'owl burdened with our guilt, he suffered instead of us. His *nepesh* served as a ransom to redeem those in accord with the Covenant's conditions. It was a most worthy battle fought by a formidable warrior.

Yarad helps to explain the descent into lesser dimensions, whereas the souls of mortal men and women are reduced from three to one measurement, essentially a singularity. *Yarad* also means to "be abandoned" which is what will happen to those who have subjugated others and forced them to prostrate themselves. As such, She'owl will be a religious experience.

A *bowr* is a pit serving as a confining prison or depressed dungeon. It is lightless and escape-proof.

Gerber is a relatively positive depiction, addressing a strong and valiant individual, someone we would consider competent and capable. However, as the prophecy portends, Dowd's soul was '*ayn 'eyal* | deprived of his strength. Such is the case with all who descend into *She'owl*.

It is interesting to note that '*eyal* is textually identical to, and is based upon, '*ayl* | the Lamb who served as the Pesach '*Ayl*. And now since it is negated, the physical body the Zarowa' had used to fulfill Passover was now gone. Only his *nepesh* remained to enter *She'owl* with our guilt.

"Separated (*chophashy* – abandoned and isolated, sent off and away) **unto death** (*ba ha muwth* – during the departure of the soul from the body) **like** (*ka* – similar to) **those who are common and irresponsible, defiled by being reprehensible** (*chalal* – those considered unclean and reprehensible, those who have been pierced, wounded, and subsequently died), **lying down in their graves** (*shakab qeber* – placed in a horizontal position inside of tombs as if asleep, devoid of biological life), **who relationally** (*'asher* – by way of linkage and connection) **You remember them** (*zakar huw'* – You recall and

recollect them, bringing them to mind) **no more** (*lo' 'owd* – ever again).

For they (*wa hem*) **are cut off and excluded** (*gazar* – severed, ceasing to exist, separated and divided, actually exterminated) **from** (*min* – out of and away from) **Your hand and influence** (*yad 'atah*).” (*Mizmowr* / Song / Psalm 88:5)

As this statement affirms, *She'owl* | Hell is the place of separation – of estrangement from God and His people. It is an eternal and lightless prison. And since it is designed to incarcerate the most reprehensible and common, it will be filled with those who have led mankind's most popular institutions – which are almost universally religious.

While the bodies of religious leaders will rot in their graves, their souls will endure in the darkness. Cut off and separated from the God they claimed to serve, those who sought fame and fortune will have neither.

This also reveals that those who don't know Yahowah are not known by Him. Those who die plagued by religion cease to exist while those who have used it to harm His people are dispatched to the place of separation – *She'owl*. And rest assured, gone is forgotten as the living will not be grieved by their loss.

“You have put Me (*shyth 'any* – You have actually placed Me for a time, appointing and determining for Me (qal perfect)) **in the lowest part of** (*ba tacht* – the depths or least dimensional aspect of) **the prison** (*bowr* – the pit of shame for the corrupt and the dungeon of disappointment which is shown to exist and clearly explained; from *buwr* – to make obvious and prove), **in the darkest place** (*ba machshak* – in the total absence of light), **in the abyss of the deep** (*ba matsowlah* – by being drawn in, sinking).” (*Mizmowr* / Song / Psalm 88:6)

God was not going to cut corners or cheat, even for His beloved Son. Burdened with our guilt, entering She'owl, Dowd would have been seen as the lowest of the low.

The Messiah's consciousness was escorted from Yaruwshalaim to She'owl as Passover became UnYeasted Bread. And over the next 24 hours, he would sink toward the center of the black hole.

This prison is exceptionally "dark" because it is devoid of Yahowah's light. Not only does this mean that there are no fires in Hell, there is nothing to burn and nothing to see.

"Before Me and around Me ('al 'any), Your displeasure and antagonism (chemah 'atah – Your righteous indignation) is upheld and sustained (samak – is steadfast and unrelenting).

And (wa) with Your every shattering and crushing wave (kol mishbar 'atah – Your most extreme means to apply pressure and cripple as a result of the breach), You have responded by afflicting ('anah – You have provided the answer).

Pause now and reflect upon this, weighing in the balance what has been acquired and rejected (selah – recognize what has been purchased, bought and paid for, and now possessed as a result of knowing what to repudiate)." (Mizmowr / Song / Psalm 88:7)

As we discovered when we journeyed through the Towrah in pursuit of insights, Yahowah finds those who deliberately antagonize Him to be reprehensible. And in every case, His righteous indignation was sustained. Therefore, since for the moment, Dowd was slathered with our guilt, he would have experienced God's disdain for the offenses he was removing.

As for these crushing waves, we have recently discovered that the gravity which makes a black hole

menacing and inescapable travels in waves. There could be a correlation between this powerful effect which warps time and the answer God was providing.

‘*Anah* is among Hebrew’s most underappreciated terms. Its primary meaning shapes our understanding of the annual Invitations to Meet, where we are encouraged to reply. Moreover, the Mow’ed are God’s answer to what plagues us.

‘*Anah*’s less often used negative connotations were also at play during the fulfillment of Chag Matsah. God allowed Dowd’s soul to be afflicted so that our souls could be perfected. That is His response to resolve our guilt. And it is the remedy Dowd provided for those who reply in the affirmative.

When engrossed in Dowd’s Mizmowr, we are often confronted by *selah* – which is typically translated as “pause now and reflect upon this.” However, when we do, we discover that *selah* also encourages us to weigh what we have read in the balance so that we appreciate what has been acquired and rejected. When we *selah* the events of Matsah, we come to recognize what has been purchased at great cost and what we can possess of great value as a result of knowing what influences to repudiate.

This next statement opens with two verbs. *Rachaq* speaks of distancing, of severing associations, and of avoidance through the projection or extension of something to an alien place. It is consistent with our conclusion that Dowd’s presence was projected through his *nepesh* | consciousness into She’owl – the place of separation.

The second verb, *yada*’, means to know, to be familiar, to be made aware, and to perceive, as well as to observe, realize, acknowledge, and understand. As such, *yada*’ reveals that Dowd was aware of everything that was happening to his *nepesh*.

The subject of *rachaq* is second-person masculine singular which, in this case, is Yahowah. The object of *yada'* is 'any | me, thereby identifying the *nepesh* who is also the speaker as Dowd. The sentence concludes with a preposition and pronoun, *min* 'any, meaning "from Me."

I am sharing this prior to the translation because Yahowah could be using these words to express many potential points at this pivotal moment in history. With *rachaq* scribed in the hifil perfect, God initiated the process which caused Dowd's *nepesh* to serve as a secondary subject as he was sent far away, temporarily extended to this alien place. His soul was removed, severed from whence he had come, separated and distanced – all of which is conveyed by *rachaq*.

However, just as there is no object for *rachaq*, there is no subject delineated with *yada'*, which requires us to consider these verbs together to derive a complete thought. From Dowd's perspective, he has been forgotten – and for this, he is frustrated.

“For a while, You are far away, distant and aloof, so the relationship with You is temporarily severed (*rachaq* – You are distant and completely separated (hifil perfect second-person masculine singular)), as is my awareness and familiarity (*yada'* 'any – my understanding).

From my perspective (*min* 'any), You have placed upon me (*syth* 'any – You have constituted to be set on me (qal perfect second-person masculine singular)) their repulsive religious abominations (*tow'ebah la hem* – their appalling and detestable nature).

But for the moment, being restrained (*kala'* – due to this imprisonment there is silence), I cannot give expression to my frustration (*lo' yatsa'* – I am not free to bring this out and express myself).” (*Mizmowr* / Song / Psalm 88:8)

For Dowd, this was Hell. He had enjoyed his Father's company, and now they were separated. In She'owl, even Dowd's memory was fading as he tried to picture Yahowah's smiling face and last loving embrace. It all seemed so very far away during Matsah.

What he could remember was that God had placed his people's *tow'ebah* | repulsive religious abominations upon him. He had been slimed. And as much as he wanted to give voice to the horror of it all, he was restrained. He was not free, at least at this moment, to share how much he hated that which he had taken into Hell. It was exceedingly frustrating.

It is all so very sad. The madness of the religious mindset, the poison of politics, the sadistic nature of conspiracy, the very things God despises, the Messiah endured so that he could exonerate us. The Son was burdened with every abominable and repulsive thing ever thought and perpetrated by his people. It boggles the mind.

Just as this prophecy portends, and as the *Miqra'* of *Matsah* promises, the corruptive fungus of religion permeating our souls was removed, carried away by the Firstborn's *nepesh* and discarded in She'owl. And while the thought of God's beloved Son ransoming us from our failures by serving our sentence is the highest order of love, it's the witness which follows that is haunting.

In the imperfect conjugation, Dowd's consciousness suffered for an indeterminate amount of time. While it was finite from our perspective here on Earth, and no more than 24 hours confined within the gravitational pull of an enormous black hole, time would have slowed to the point that it may have seemed like forever. While we cannot measure time within the ergosphere of a black hole, at 1.00005 Schwarzschild radius away and nearing the event horizon, because of the redshift, 1 day would be equivalent to 141 days on the surface of the Earth.

In this regard, there is an interesting phenomenon when approaching the ergosphere of a black hole. The spacetime continuum is deformed such that this region can be entered and left while traveling at just under the speed of light.

Enduring this for us, Dowd's *nepesh* | soul conveys...

“My eyes (*‘ayn ‘any* – My capacity to see and my vision) **have become faint** (*da‘ab* – are languishing and wasting away) **on account of** (*min*) **this miserable experience, horrid suffering, and great persecution** (*‘ony* – this troubling and humbling harassment and constant depression; from *‘anah* – to respond with the answer by being downcast and abased, humiliated and mistreated, oppressed and humbled, depressed and abused).

I have summoned You (*qara’ ‘atah* – I have called out to and communicated with You (qal perfect)), **Yahowah** (*YaHoWaH* – our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration).

During each day (*ba kol yowm*), **I expose and stretch out** (*shatach* – I spread out) **My open hands to You** (*‘el ‘atah kaph ‘any*).” (*Mizmowr* / Song / Psalm 88:9)

In a dark place for any length of time, our eyes begin to fail. Without light, we cannot see. It is why Yahowah provided it, speaking it into existence, before anything else.

‘Ony, rendered as a miserable experience with great suffering, is derived from *‘anah*. Its primary meaning as we have learned is to provide an answer and reply. But it is also indicative of being mistreated and oppressed, humbled and abused.

Used here in conjunction with *qara’*, the implication is that the Messiah was afflicted on the *Miqra’* of Matsah so that those of us who acknowledge and appreciate what

he has achieved will no longer be accountable for our mistakes. We can now come to God with clean and open hands. We no longer have derogatory baggage. It was all discarded in She'owl. And the tags have all been ripped away so there is no way to associate any of this with us anymore.

Chag Matsah is comprised of three Miqra'ey. Passover and UnYeasted Bread result in Firstborn Children.

“Do (ha – when and how do) You engage (‘asah – Your act, working (qal imperfect)) miraculously and wonderfully (pele’ – in astounding and amazing ways) on behalf of the deceased (la ha muwth) when (‘im) the souls of the departed were restored (rapha’ym – the deceased were mended; from rapha’ – the healed and reconciled) rise up (quwm – stand up, and arise, firmly established (qal imperfect)) to openly express their knowledge of You and appreciation for You (yadah ‘atah – convey an astute awareness and understanding of You; from yada’ – to know and understand (hifil imperfect))?”

Pause now and reflect upon this, weighing in the balance what has been acquired and rejected (selah – recognize what has been purchased, bought and paid for, and now possessed as a result of knowing what to repudiate).” (Mizmowr / Song / Psalm 88:10)

Dowd was the foremost expert on this subject. He would be the only person to have died twice and lived thrice. Just as Yahowah had acted miraculously during his return to fulfill Pesach and Matsah and would continue to perform magnificently to enable Bikuwrym and Shabuw’ah, eternal life would follow for God’s partner in healing His people.

Even in death, there is a wonderful expectation for those who know and revere Yah. He has promised to act, and has already engaged, on behalf of those who acknowledge Him.

After having deposited our guilt in She'owl, Dowd is also anticipating that his temporary estrangement will give way to a wonderful celebration of life during Firstborn Children. This Song exists to *yadah* | acknowledge and appreciate what has been achieved.

I often feel the same way. And I hope one day to be standing at the back of the reception room of my Heavenly Father's Home, such that I'm able to see the expression on God's face as He greets for the first time one of His children, someone I may have played a role of introducing to the Covenant. I can't imagine anything more fulfilling or gratifying.

The purpose of the sacrifice of UnYeasted Bread, the result it accomplished, was to prepare the Way to miraculously perfect mortal souls, enabling us to enter Yahowah's Home. It remains the most marvelous accomplishment of the Miqra'ey.

While this next statement could simply be a continuance of the previous thought, I suspect that it might well represent the other side of the redemptive equation. Considering the unsavory souls he would have encountered in She'owl, including Qorach and Thutmose, he appears to be asking a probing question, one I have contemplated many times. For Yahowah to be fair, for there to be justice and recompense, those who have been harmed must be assured that the souls of the men and women who abused them are held accountable. So, when and how are those who died without embracing the Beryth or answering the Miqra'ey shown that, while life for them is over, their tormentors are being punished? Mercy demands no less.

The reason that I'm proposing this interpretation is that everyone who rises after death knows and appreciates Yahowah. This knowledge has assured these individuals that Firstborn Children and the Promise of the Shabat are the results of Passover and UnYeasted Bread. To know

Yah is to know one's fate because He is trustworthy and loving.

This interpretation is advanced by the definition of 'Abadown. It describes the place where the souls of those who were misled about Yahowah are destroyed, ceasing to exist – but not until after having witnessed God judging and condemning the political and religious actors responsible for confusing them.

“When and how (*ha* – as an indication that a question is being asked) **is he told to recount in writing, communicating accurately** (*saphar* – is his written record conveyed and accounted for (pual imperfect third-person masculine singular)) **concerning the grave and the cessation of biological life** (*ba ha qeber* – in the transition from living to dying, after the cessation of mortal life and burial) **about Your mercy** (*chesed 'atah* – Your kindness and compassion, Your unyielding devotion, enduring love, favor, and affection) **as a result of Your trustworthiness** (*'emuwnah 'atah* – Your unchanging, always steadfast, reliable, and dependable honesty and truth; from *'aman* – to be supportive and loyal, upholding and affirming) **about going astray and perishing** (*ba ha 'abadown* – concerning misled souls which vanish forever, dissipating into nothingness; from *'abad* – to perish, be exterminated, and vanish, to stray and become lost and *'own* – all things pertaining to this subject)?” (*Mizmowr / Song / Psalm 88:11*)

Saphar is a verb that should not be taken lightly because it speaks of a full and accurate, written accounting of the information which is available to us. It is so rare that someone is motivated to create a detailed assessment of Yahowah's trustworthy and reliable approach to being merciful in writing that the subject of *saphar* is masculine singular. This is especially true when it comes to accurately relating what Dowd has accomplished by fulfilling Pesach

and Matsah on behalf of Bikuwrym and Shabuw'ah so that fewer souls perish.

Yahowah's love, compassion, and mercy never waver. He is true to His word. But that is both good and bad news. It means that those who have relied upon Him are assured of an eternity with Him. It also means that God will be known for His firmness and unchanging nature here, now, and in *'abadown* | the place where souls cease to exist.

Therefore, those who spent their lives praying to false gods and ignoring the only actual God, rather than listening to Him, will cease to exist. Thankfully for them, the fact that Yahowah is compassionate will keep the victims of politics and religion out of She'owl. So, while *'abadown* is a far cry from Shamaym, it is far better than She'owl.

'Abadown is not purgatory. It isn't a halfway house and there is no work-release program or mulligans. Every soul entering *'Abadown* will be processed accordingly once a determination has been made regarding their fate.

Our time to know and choose is now, not after our lives are over. That is why this third question is being asked of those living today. Dowd wants his people to be aware of and capitalize upon what he and his Father have done. He is, therefore, directing their attention to the one who His Father inspired to write the written accounting of these events...

“When and how (*ha* – as an indication that a question is being asked as to whether) **will Yada be made aware and come to understand** (*yada*' – will Yada come to know, acknowledge, and comprehend the cause and consequence of this realization (nifal imperfect – he finds out and then benefits from the result of knowing forevermore)) **Your phenomenal counsel, amazing achievements, wonderful signs, exceptional testimony, and marvelous miracles** (*pele*' *'atah* – special offerings and distinguishing and uncommon nature) **and** (*wa*) **Your**

means to being right resulting in vindication (*tsadaqah* 'atah – Your justice, truthfulness, and rational means to decide, leading to an acquittal for having been declared correct and innocent) **while in the obscurity and darkness** (*ba ha choshek* – in the absence of light and resulting blindness where the truth is concealed and hope grows dim) **of the realm** (*ba 'erets* – in the land) **of being oblivious, forgetful, and failing to remember** (*nashyah* – of avoidance, omission, and deprivation)?" (*Mizmowr / Song / Psalm 88:12*)

Based upon everything Yahowah has conveyed throughout the prophets on how He is going to reveal His testimony to His people as we approach His return, it is apparent that the unaware have been afforded one last opportunity to *Yada Yahowah*. Specifically, the answer to this question is found in Yasha'yah 14's portrayal of the Choter. God has gone to great effort to make certain that His people would know about His Son, our Messiah and Savior, while the opportunity remains open to accept their gift.

Humanity has been living in the land of ignorance for a long time. Although recently, political, religious, militant, and conspiratorial rhetoric have become especially shrill – and particularly in Israel which is once again a house divided.

The preponderance of people are unaware of who Yahowah is and are clueless regarding what He achieved by working with His Firstborn Son. And while I have devoted twenty-two years to righting this wrong, the truth remains exceedingly unpopular. And this is in spite of the vociferous and compelling counsel Yahowah, Dowd, and Yasha'yah have provided. Team Yah's achievements are amazing, the testimony is exceptional, and the enduring love is phenomenal. Embracing what they have said and done leads to our vindication and life everlasting while basking in the light. And the alternative is dire.

Knowing all of this now, aware that the victory over death was won on Passover, realizing that Yisra'el was exonerated during UnYeasted Bread, and acknowledging the attempt at adoption into Yahowah's Covenant Family on Firstborn Children, these prophetic statements are especially reassuring.

Never lose sight of the awesome and personal sacrifices our Messiah made during *Pesach* and *Matsah* to enable the miracle of *Bikuwrym* and the enrichment of *Shabuw'ah*. That is why this prophetic portrait of what Dowd's *nepesh* endured is so important.

Making this contrast evident for us, there is a *Mashal* / Proverb which compares the observant and thoughtful to the faithful. It reads...

“The remembrance and memory (*zeker* – the recollections and renown) **of the vindicated for having been right** (*tsadyq* – of those who are correct, truthful, upright, validated, and perfected) **is a blessing** (*la barakah* – is a beneficial gift).

But the reputation (*wa shem* – but the renowned designation) **of the religious** (*rasha'* – of the errant who are in opposition to the standard, the incorrect, immoral, irrational, and irreverent) **is forgotten** (*raqab* – is a fungus and rotten, a parasite prompting decay, a source of decomposition, worm rot (qal imperfect)).

The judgment (*leb* – the heart, thinking, attitude, and inclinations) **of the learned who understand** (*chakam* – of the discerning who are observant and thoughtful, of the knowledgeable and wise) **will grasp and accept** (*laqach* – will obtain for themselves, choosing to select (qal imperfect)) **the instructive conditions regarding the constituted offering and expectations** (*mitswah* – the authoritative directions and written instructions which comprise the precepts and terms of what has been established; from *my* – to consider the who, what, why,

where, when, and how of *tsawah* – appointing, establishing, and constituting the message, then enjoining it by conveying the instructions and directions regarding what has been commissioned).

But (wa) the lips and speech (*saphah* – the mouth and language) **of the foolish** (*'awyl* – of simpletons who are ignorant and irrational, of the stubborn and unreceptive, of the genuinely stupid because they are quarrelsome, rejecting evidence and reason) **are ruinous** (*labat* – cause them to be thrust aside and cast down).” (*Mashal* / Word Picture / Proverb 10:7-8)

Sound advice. Better wise than stupid.

Having posed these questions for us to ponder, the *nepesh* states his position...

“As for me, I am for You (*wa 'any 'el 'atah*), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).

Being distinguished for my intervention (*taphilah my* – being set apart and unique for my mediation; from *palah* – to be distinctly set apart and distinguished through separation, being unique, special, and uncommon), **I have cried out to be free** (*shawa'* – I have pleaded for release from this difficult and dangerous situation which is intensely desperate (piel perfect first-person singular – the request brings the desired result in due time)) **in the morning** (*wa ba ha boqer* – at the end of the night and time of darkness, before sunrise, after the devastating and degenerative sacrifice and due consideration), **coming to meet You and be received by You** (*qadam 'atah* – to approach You and be welcomed by You as has been the case in the past and will be so forevermore (piel imperfect energetic nun – the object emphatically enjoys the ongoing effect)).” (*Mizmowr* / Song / Psalm 88:13)

We should all be announcing: “As for me, I am for You, Yahowah.” It matters not what others believe, I know what and who is right.

Dowd’s sacrifice was now complete. He had done what he set out to achieve. Having intervened in the lives of his people, he was the most distinguished of men. And on the morning of *Bikuwrym*, he would return to Heaven and be received by his Father. Having endured the brunt of the *Miqra’ey* he was now living the promise.

His release from She’owl was imminent. Come morning, Father and Son would be celebrating *Bikuwrym* | Firstborn Children. Mission accomplished.

Should you be checking, you will notice that Hebrew / English dictionaries are wont to render *taphilah* as “prayer.” But why? The most similar word, the one appearing immediately before it, and the one scribed identically to it, *tiphlah*, is defined as “wrong, even repulsive, a fool’s folly, something to avoid which is insipid, empty, and hollow.” It is “abhorrent, unsavory, and unseemly.” *Tiphlah* is derived from *taphel* | to act stupidly and talk nonsense. It is used to describe communication which is ridiculous because it is contrary to evidence and reason. Those engaged in *taphal* are foolish, showing that they lack understanding. They are prone to smearing over and whitewashing the truth such that their message is worthless – having no value. And while that is God’s perception of religion and prayer, it’s hardly an endorsement of the institutionalized definition.

The next word following *taphilah* is *tiphletseth*, which means “to shudder in horror and live in fear as a result of being terrorized.” That does not work in favor of the “prayer” definition either.

To justify the religious rendering of *taphilah*, lexicons will say that it is based upon *palal* | to intervene. And while I support that interpretation, what does intercession have to

do with prayer? Further, when looking for *taphilah*'s actionable root, *palah* is a better fit, sharing three of the four Hebrew letters in common rather than just two of four. And *palah* addresses things that are near and dear to Yahowah: being distinct, separated, distinguished, set apart, unique, special, and uncommon. It is rendered to make a wonderful difference and to be marvelously set apart. Therefore, in this context, Dowd's soul was distinguished by having intervened on our behalf.

This realization affirms the primary purpose of this prophetic statement because it describes what occurred on *Bikuwrym* following *Pesach* and *Matsah*. Dowd's soul was released from She'owl so that it could be reunited with the Spirit and return to Yahowah. As the sun rose on Firstborn Children, God's Firstborn observed the *Miqra'* | Invitation to be Called Out and Meet by doing this very thing.

In this light, *qadam* | to meet was chosen because Dowd's *nepesh* would be fulfilling the *Miqra'* | Invitation to Meet. His soul was not being resurrected. He was not returning to reside as a man among men. He was, instead, being *miqra'* | called out and welcomed by Yahowah in Shamaym. He is anticipating being received by the One who had dispatched him.

Now that we have reached the dawning of the new day and the arrival of the *Miqra'* of *Bikuwrym*, the *nepesh* | consciousness of the Son is being welcomed Home by his Father. Their relationship will be as it was in the past and remain so forevermore.

Unfortunately, still groping in the dark and translating an entirely different text, the *King James Version* renders 'el as "but unto thee," *shawa'* as "I cried," ignoring its "request for help," Yahowah's name as "O LORD," *boqer* and *taphilah* as "morning" and "prayer" but in the reverse order, and *qadam* as "prevent thee." In so doing, they missed the entirety of the prophetic miracle of the soul's

return on Bikuwrym following the ordeal of Matsah: “But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.” Say what?

There are many questions presented within the texts of the Towrah, Prophets, and Psalms which are asked strictly for our consideration. In that he was a prophet, Dowd’s *nepesh* was fully briefed and completely aware of *mah* | when, why, how, and where he would be dispatched, extended, and received. However, until we comprehend the implications of *mah*, we cannot benefit from what he accomplished. Hence the many explanations.

That said, it is obvious that the religious were unable to dissuade Dowd’s *nepesh* | soul from using God’s name...

“**Yahowah** (*YaHoWaH* – our ‘*elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration), **where, when, why, and how** (*la mah* – for what reason) **did You foul and then cast off** (*zanach* – did You make odious and then spurn, adding a revolting stench prior to rejecting (qal imperfect)) **my soul, my conscious ability to observe and respond** (*nepesh* ‘*any* – my persona), **concealing** (*satar* – veiling and covering) **Your presence** (*paneH* ‘*atah* – Your appearance) **from Me** (*min* ‘*any* – separated and set apart from Me)?” (*Mizmowr* / Song / Psalm 88:14)

“When” and “where” was during Passover and UnYeasted Bread on *Mowryah* | Moriah and then into *She’owl* | Hell. “Why” was to fulfill Pesach and Matsah to enable the promises of eternal life and redemption. “How” was with Dowd’s body as the Lamb and his soul serving to convey our guilt into the place of separation.

Cognizant that his soul had been temporarily removed from his association with Yahowah, slathered with the stench of religion and the odious nature of our guilt, and then dispatched to *She’owl* to reject these foul things,

spurning them, Dowd was *mah* | asking these questions expecting that his people would be able to answer them. It is as if Dowd invented *zanach* to precisely convey what was occurring during his fulfillment of Matsah.

Unfortunately, the people for whom he had made these sacrifices still don't know the answers. Most haven't even pondered the questions. They have remained willfully unreceptive, living in denial of everything Dowd represents and has done for them. Through Judaism, God's people have voided the benefit of the Messiah's Passover and UnYeasted Bread fulfillments. His disappointment, his frustration, must be enormous considering how relentlessly his people have been trying to discredit him.

What follows chronicles the most generous gift ever offered and the horrible response of his people. The rebellion against Dowd's sacrifice is among the most disgraceful episodes in the long history of Judaism – a religion born at this moment to do this very thing...

“I bore and carried away (*nasa*’ – I removed and accepted (qal perfect)) your terrible and dreadful religious things (*‘eymah ‘atah*) through the great pains I suffered with my miserable affliction (*‘any ‘any* – the agony I endured in a completely unpretentious way, devoid of arrogance, hubris, or pride, and was persecuted and pained, suffering great hardship) when breathing the last breath and ready to expire (*wa gawa*’) for the scattered sheep (*min no ‘ar* – for the flock).

So, I am emotionally drained and frustrated, disappointed and perplexed (*puwn* – I am wrung out and baffled having been annulled and invalidated (qal imperfect first-person singular cohortative) [from 4QPs and used only this once in the Towrah and Naby’].”
(*Mizmowr* / Song / Psalm 88:15)

The Messiah did this very thing. His soul bore and then carried away the dreadful stench of religion and the odious

nature of politics. Through his affliction and sacrifice, the black sheep and cantankerous goats of Yisra'el could finally come back into the fold and follow their Shepherd.

But it was not to be, at least not for another two thousand years. And this rejection of his gift to his people is what has left the foremost Son of God emotionally distraught and frustrated, disappointed and perplexed. How could anyone, much less everyone, deny what he had accomplished at great personal cost? The failure of Yisra'el to accept and benefit from his sacrifice has been more painful than the ordeal.

And this is why Yahowah is so sympathetic, grieving on behalf of His Son...

“Over me (*‘al ‘any*), Your intense grief and sorrow (*charown ‘atah* – Your fretting, anguish, and angst) was extended during Pesach but has now passed (*‘al ‘any ‘abar* – is because of Pesach, recognizing that *‘abar* is the verb Yahowah uses to explain Passover in the Towrah (qal perfect)). Your dismay and concern (*bi’uwth ‘atah* – Your apprehension and shock) leave me speechless (*tsamath ‘any* – silence me).” (*Mizmowr / Song / Psalm 88:16*)

It was likely the first and last time Dowd was at a loss for words. And so, in this simple statement, we are afforded the insights of a thousand words.

After having fulfilled the two most important events in human history, Dowd is surveying the response of Yahuwdym and Gowym. And he is dismayed by what he sees. Rather than embrace him and gratefully accept his gift, the world discredited its lone Savior.

“They have turned on me and engulf me (*sabab ‘any* – they encircle and surround me, as they are completely unhinged regarding me (qal perfect)), similar to an inundation of water (*ka ha maym* – like the flooding

of the sea), **throughout the days** (*kol ha yowm* – all of the time). **Together as a community, and at the same time** (*yachad* – in unison, as if they were all alike regarding the birth of a single, solitary individual) **as part of their annual cycle, they cut me down and seek to discredit me** (*naphaq* ‘*al* ‘*any* – each year they come around to slash away at me (qal perfect)).” (*Mizmowr* / Song / Psalm 88:17)

To deny the fulfillment of Pesach is to exclude the possibility of life everlasting. To disavow Matsah is to forego redemption. Most do both, initially led astray by Jews who should have known better and then the Christians who were easily beguiled as a result.

In a world approaching eight billion souls, fewer than a thousand appreciate what Yahowah and Dowd have done or what Father and Son are offering. Gentiles have built man’s most popular religion upon their denial of who did what for whom, as well as when, why, where, and how these sacrifices occurred. And his people, after denying Yahowah for a thousand years, have spent the next two thousand negating what Dowd sacrificed for them.

Selah | pause now and reflect upon this, weighing in the balance what has been acquired and rejected. *Selah* | recognize what has been bought and paid for, waiting to be accepted as a result of knowing what to repudiate.



'Asher | Relationship

Who Is He?...

Coming or going, all roads pass through *Shamuw'el* / 2 Samuel 7. It is the first prophetic statement I translated a score and two years ago, with one pronouncement growing into the entirety of *Yada Yahowah, An Introduction to God, Observations, Coming Home, Babel, and Questioning Paul*. This prophetic pronouncement reveals where we have been and foretells where we are headed. *Shamuw'el* / 2 Samuel 7 explains the nature of the relationship God has sought to establish, identifies the players, and calibrates the years.

We have been drawn to this prophecy on seven occasions, this being the eighth, albeit for different reasons. It is presented in the 10th and 4th chapters of Volumes 1 and 2 of *Coming Home* – where we are coming to know Dowd as Yahowah describes him. This prediction is again considered in the 3rd chapters of Volume 1 of *An Introduction to God*, Volumes 5 and 6 of *Yada Yahowah*, Volume 3 of *Observations*, and Volume 4 of *Questioning Paul*. Over the ensuing years, it has transformed my life and those of so many others.

A survey of the *Shanah* | Years pursuant to Yahowah's plans is not complete without considering this gift, one shared with *Nathan* | To Give, regarding *Dowd* | the Beloved in the exact center of God's interaction with His people, serving as the fulcrum in year 3000 Yah – 3,000 years after we were expelled from the Garden of 'Eden and 3,000 years before we return.

Had it not been for the discovery that every English Bible errantly translated *'asher* at the heart of this prophecy in *Shamuw'el* | 2 Samuel 7:14, I would not have written *Yada Yahowah*. Trying to assess what God actually revealed became my passion, consuming ten hours a day, seven days a week, for twenty-two years.

This remarkable prophecy opens with Yahowah speaking to Dowd about houses and concludes with God discussing kingdoms with His Son. Throughout, the sole object of Yahowah's attention is Dowd, His Beloved. Other than the conduit of this proclamation, Nathan, and the one offering it, Yahowah, no other name is mentioned.

The only thing which changes as we move through this sweeping prophetic announcement spanning 3,000 years is the audience. At times, Yahowah is speaking to Dowd, and at others, He is speaking to us of Dowd. When we arrive at this transition in the 12th statement, being aware of this subtle shift will help us better appreciate why God goes from referring to His Son as "you" when addressing him directly and then speaking of him as "he" when revealing how important he is to us. Yahowah concludes the prophecy by addressing Dowd as "you" again in the 14th statement.

What follows is essential knowledge in our quest to understand our place in the universe. It is among the most important prophecies ever written. Coming to understand it over the course of the past twenty-two years has done more to equip me to serve as Yahowah's witness than any other. And when you come to appreciate it for all it conveys, it will change your life as well...

"This came to pass as (*wa hayah ky* – a most interesting conversation occurred as) **the king** (*ha melek* – the leader and counselor) **was living** (*yashab* – was settled and dwelling, sitting down and relaxing) **in his home** (*ba beyth huw'*).

Yahowah (*wa YaHoWaH*) **had provided him comforting respite** (*nuwach la huw* – a restorative break as part of their alliance so that he could withdraw and be comfortable and spiritually content away) **from all of the hostilities and opposition within his surrounding environment** (*min sabyb min kol ‘oyeb huw* – from being encircled by all of his rancorous enemies). (2 *Shamuw’el* 7:1)

The king said (*wa ‘amar ha melek*) **to Nathan, the prophet** (*‘el Nathan ha naby*), **‘Please choose to look around** (*ra’ah na*). **I reside** (*‘anoky yashab*) **in a house** (*ba beyth* – in a home) **of cedar** (*‘erez* – which is firmly established because it is constructed of wood), **but the Ark of the Almighty** (*wa ‘arown ha ‘elohym* – and yet God’s chest) **resides within the midst of curtains** (*yashab ba tawek ha yarya’ah* – dwells between the cloth of a tent).’ (2 *Shamuw’el* 7:2)

So, Nathan said to the king (*wa ‘amar Nathan ‘el ha melek*), **‘Everything that shows the way to the relationship which** (*kol ‘asher* – that which reveals the proper path to all of the benefits of the relationship which) **is in your best judgment** (*ba lebab ‘atah* – that you perceive as right and are motivated to accomplish) **choose to go and choose to do** (*halak ‘asah* – of your own free will, you should want to move forward and engage, acting (qal imperative)) **because, surely** (*ky* – truly and emphatically), **Yahowah** (*YaHoWaH*) **is with you** (*‘im ‘atah* – is associated in a relationship with you).’ (2 *Shamuw’el* 7:3)

That evening it happened (*wa hayah ba ha laylah ha huw* – during the night it came to be that), **the word** (*dabar* – the message) **of Yahowah** (*Yahowah*) **came to exist** (*hayah*) **with Nathan** (*‘el Nathan*) **to say** (*la ‘amar*), (2 *Shamuw’el* 7:4)

‘Choose to go and say to (*halak wa ‘amar ‘el* – walk and then convey to (qal imperative qal perfect)) **Dowd** (*Dowd* – the Beloved), **My coworker** (*‘ebed ‘any* – My servant and associate), **this is what** (*koh*) **Yahowah** (*Yahowah*) **says** (*‘amar*).

“Why should you (*ha ‘atah*) **build for Me** (*banah la ‘any*) **a home to reside in** (*beyth la yashab ‘any*)? (2 *Shamuw’el* 7:5)

Indeed (*ky* – it should be evident that), **I have not inhabited, residing** (*lo’ yashab*) **in a house** (*ba beyth*) **from the time** (*la min yowm* – since the day) **that I lifted up to be with Me** (*‘alah ‘any ‘eth* – I withdrew to accompany Me) **the Children of Yisra’el** (*beny Yisra’el*) **out of the crucibles of religious and political oppression in Mitsraym** (*min Mitsraym*).

Then as an ongoing witness to the restoring testimony, up to (*wa ‘ad*) **this day** (*ha yowm ha zeh*), **I have been moving about** (*wa hayah halak*) **in a tent dwelling as a tabernacle and home** (*ba ‘ohel wa ba mishkan* – residing in a shining portable house). (2 *Shamuw’el* 7:6)

During any of that time, when showing the way to the benefits of the relationship, that (*ba kol ‘asher*) **I traveled** (*halak* – I walked and journeyed through life) **with all of the Children of Yisra’el** (*ba kol beny Yisra’el*), **did I say a single word** (*ha dabar dabar* – did I say anything at all) **to one** (*‘eth ‘echad* – toward a single one) **of the leaders of tribes of Yisra’el** (*shebet Yisra’el* – the clans, families, or divisions, the guides of those Engaging and Enduring with God), **whom I instructed** (*‘asher tsawah*) **to shepherd** (*la ra’ah* – to lead, feed, and protect) **My people** (*‘eth ‘am ‘any* – My family), **Yisra’el** (*Yisra’el*), **to say** (*la ‘amar*), **‘So why not** (*la mah lo’*) **build for Me a house of cedar** (*banah la ‘any beyth ‘erez*

– construct on My behalf a wooden home)?”””””
(*Shamuw’el* / Listen to Him /2 Samuel 7:7)

It's such a simple beginning to this story and yet so profound. God is telling His Son that it is His responsibility as the Father to build a home for him and for us, not the other way around.

Only twice in all of human history has God asked anyone to build a home for Him and His people, once with Solomon after supplying all of the materials and enriching him beyond measure, and once again upon Yahuwdah's return from Babylonian exile. This means that all other “houses of god” have nothing to do with God. He did not request them, and He does not want them.

We would do well to listen to Yahowah and then act accordingly. Or, barring that, we can continue to go our own way, build grand edifices to the gods we have made and see how that works out.

There is a subtlety here I don't want you to miss: during the *Yatsa'* | Exodus, Yahowah's Home among His people was a tent – a temporary and mobile tabernacle. God and His people were all passing through, transitioning from human oppression to the Promised Land. Once home in the city of Yaruwshalaim, Yahuwdah, Yisra'el, the Home of the Covenant would be far more permanent and, thus, built of stone. There would be no houses built entirely of cedar.

While Yahowah's Home on Mowryah was destroyed by two of man's most vicious empires, Babylon and then Rome, the fact that it will be rebuilt three times is symbolic of the 40-Yowbel epochs which separate the three most important years in human history: the formation of the Covenant with 'Abraham on Mowryah in year 2000 Yah (1968 BCE), the fulfillment of the first four Miqra'ey on the same mountain in year 4000 Yah (33 CE), and Yahowah's return with Dowd to Yaruwshalaim in year

6000 Yah (2033 CE). Dowd's life resides in the center of this time, spanning both sides of year 3000 Yah.

“Now, therefore (*wa 'atah*), this is what you should say (*koh 'amar*) to My associate, Dowd (*la 'ebed 'any la Dowd*), as a result (*koh*) Yahowah of the spiritual implements (*Yahowah tsaba*) says (*'amar*), “I took you (*'any laqach 'atah* – I selected and obtained you, grasping hold of you) from the sheepfolds (*min ha neweh* – out of the pasture), from chasing after lambs (*min 'achar ha tso'n* – from the back side of the flock), to be the conspicuous and informative leader (*la hayah nagyd* – the enlightened and conversant one to be guiding and governing; from *nagad* – to announce, declare, report, make known, and expound upon, serving as a messenger (qal infinitive construct – actually and continually, demonstrably ruling as the sovereign)) among My People (*'al 'am 'any*), over Yisra'el (*'al Yisra'el*). (2 *Shamuw'el* 7:8)

I have been with you (*wa hayah 'im 'atah* – I was, am, and will be at your side (qal imperfect)) throughout it all (*ba kol* – in everything) revealing the benefits of the relationship (*'asher* – showing the way to get the most out of living) as you journeyed through life (*halak* – traveled and journeyed by walking).

I have cut off (*wa karat* – I have uprooted), accordingly, all of your enemies (*'eth kol 'oyeb 'atah* – all who have been acrimonious and aggressive toward you) from your presence (*min paneh 'atah*).

And I have engaged on your behalf to make for you (*wa 'asah la 'atah* – I have acted such that you have) an exceptionally important name, the greatest designation, and the most distinguished reputation (*shem ha gadowl*), when compared to the most glorified designations (*ka shem ha gadowl* – to such a degree, it is the most important name, designation, and renown) pursuant to the

relationship ('*asher* – pertaining to the proper way to get the most out of life) **on the Earth** (*ba ha 'erets* – within the Land). (2 *Shamuw'el* 7:9)

Furthermore (*wa*), **I will appoint** (*sym* – I will establish and assign) **a place** (*maqowm* – an upright home and steadfast dwelling) **for My People** (*la 'am 'any* – for My family), **Yisra'el** (*la Yisra'el* – for Individuals who Engage and Endure with God).

I will plant them (*wa nata 'huw'* – I will firmly embed them, setting them up to dwell and grow) **such that they may abide** (*wa shakan* – so that they can live) **below throughout a less chaotic time than this** (*tachath huw'*) **and no longer be agitated, anguished, or terrorized** (*ragaz 'owd* – no longer provoked, disturbed, or displeased).

They will not continue to be (*wa lo' yasaph* – they will never again be) **afflicted or degraded** ('*anah* – abused, disparaged, or denigrated, demonized, oppressed or subjugated) **by unjust and harmful sons, perverted and violent children** (*beny 'awlah* – the consequence of being wrong, the descendants of evil), **as will have formerly been the case** (*ka 'asher ba ha ri'shown* – as will have been endured in the beginning and for much of the time). (2 *Shamuw'el* 7:10)

From the day (*wa la min ha yowm*) **which, for the benefit of the relationship** ('*asher*), **I appointed and instructed** (*tsawah* – I designated and assigned, providing direction to (piel perfect)) **Judges** (*shaphat* – those who decide based upon evidence and reason, exercising good judgment) **on behalf of My people** ('*al 'am 'any*), **Yisra'el** (*Yisra'el*), **I will provide a respite** (*wa nuwach la 'atah* – I will allow you to relax in our alliance and these restful circumstances (hifil perfect)) **from all of your enemies** (*min kol 'oyeb 'atah* – away from everyone who is adversarial, hostile, or aggressive toward you).

In addition (wa), Yahowah (Yahowah) is boldly and publicly announcing to you (nagad la 'atah – is conspicuously reporting to you, informing you) that, indeed (ky – assuredly), He will act, engaging with you to create the family and home of Yahowah (beyth 'asah la 'atah Yahowah).””” (Shamuw'el / Listen to Him / 2 Samuel 7:11)

It is as it should be. After telling Dowd that He does not want His people building houses for Him, Yahowah explains His relationship with Dowd as if he is representing Yisra'el. Dowd is Yahowah's servant, just as Yisra'el was called to work with God on behalf of the people. Just as Dowd was taken from obscurity, from chasing after sheep, Yisra'el would be led by the most informative leader and withdrawn, conspicuously herded as a flock from Mitsraym to the Promised Land.

From the beginning of the journey to its conclusion, as was the case with His relationship with Dowd, Yahowah remained with His people throughout it all. And every step of the way, as they journeyed together, the benefits of the relationship were revealed.

Also, as had been the case with Dowd, it would be true for Yisra'el. When they valued their relationship with God, listened to and trusted Yahowah, their enemies were kept at bay.

While Dowd's name is important, and while Dowd's many designations – from Messiah to Son of God – are glorious, such is also the case with *Yisra'el* | Individuals who Engage and Endure with God and *Yahuwdym* | Beloved of Yah. He is the Chosen One and they are the Chosen People. No one is more important.

Similarly, Yisra'el is both the place given to God's people and the nation God offered to Dowd. And while both the people and their shepherd were antagonized throughout their lives, almost from the beginning, in the

final act, both will live in peace – free of religious, political, and conspiratorial influences. The Sons of Evil will be no more.

The testimony we are reading was scribed by the most important and influential *Shaphat* | Judge, *Shamuw'el* | Listen to Him. And just as God taught selected men how to exercise good judgment on behalf of the people, none were as judgmental as Dowd. He epitomized the purpose of the *Shaphat* – which is perhaps why he was introduced and anointed by one.

The catalyst of Replacement Theology, the errant notion that would beget Christianity and then Islam, began by degrading Dowd. The prestige Yahowah is affirming on Dowd's behalf, and on behalf of his people, Yisra'el, was taken from one and then the other to create a veneer of legitimacy for Jesus and Christianity, Muhammad and Islam. Second only to the removal of Yahowah's name from His Towrah and Prophets, usurping Dowd's prestige to establish religions hostile to God's people is the most deplorable crime ever committed.

Coinciding with Dowd's return, Yisra'el will enjoy a respite because the practitioners of Judaism, Christianity, and Islam will be uprooted and removed. And it is Yahowah who is making this announcement so conspicuous and informative that we have been keen to share it throughout *Yada Yahowah*. We want you to be among those present upon His return – so that we can witness God building His Home for His People.

Having had the opportunity to consider *Shamuw'el's* account of this conversation with God, we are left with a number of undeniable conclusions. Dowd, a shepherd, was chosen to work with God and lead His people. As we strive to be with God, Yahowah sought to be with Dowd. Yahowah is a true friend, with us throughout the ups and downs of life. When our enemies are foes of Yisra'el, God

is committed to vanquishing them. The most important people to God are Yisra'elites and the greatest of them is Dowd. And while they have been degraded and demeaned by the world at large, that will soon be a thing of the past.

Yahowah wants His people to exercise good judgment as we learn from Him. And one of those lessons is right here, boldly presented for our consideration in 2 *Shamuw'el* 7.

Having spoken to Nathan about Dowd and his people, Yisra'el, Yahowah is about to broaden the conversation and address all of us. And I sense that, after all of this time, we are properly prepared for this transition and can capitalize on the full import of the announcement.

“Surely, and for this reason (*ky* – indeed, it is for certain because), **your time** (*yowmym 'atah* – your days) **will be thoroughly proclaimed and completely fulfilled** (*male'* – will be prolonged and ongoing with a most satisfying and fulfilling conclusion (qal imperfect)).

When you will have laid down your life (*wa shakab* – when you are cast down (qal perfect second person masculine singular)) **in association with your ancestors** (*'eth 'ab 'atah* – those who came before you and are related to you), **I will arise and take a stand to bring restoration to fruition** (*quwm* – I will establish and fulfill, affirm and honor, support and encourage (hifil perfect first-person singular – acting with you in this way and at this time to restore)) **through what you have sown** (*'eth zera' 'atah* – with the seeds you have planted to produce new life, offspring, and productivity for the family), **something more in the end without hesitation for you** (*'achar 'atah* – something extra and in addition in your next phase, one which will remain for a much longer and more extended period).

For the benefit of the relationship (*'asher*), **it will be extracted and withdrawn** (*yatsa'* – it will be removed,

coming forth, and delivered (qal imperfect – actually and literally being brought out and remaining liberated)) **out of a small particle of your physiological nature** (*min me'eh* – part of your internal being, that part of you which can be used to bring others into existence).

And so (*wa*), **I will establish** (*kuwn* – I will fashion and form, producing and developing, making upright and steadfast, stable and enduring (hifil perfect)) **that which is associated with his reign over his kingdom** (*'eth mamlakah huw'* – his sovereignty and government, his authorized counsel and advice).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:12)

To better appreciate this transition in the translation, recognize that the primary meaning of *ky* is not “when” but, instead, “truthfully and reliably, surely and for this reason.” What follows is assured because it is predicated upon all of the enduring accolades Yahowah has associated with Dowd. God did not honor him in this way to watch him die but, instead, to see that His every promise to His Son is fulfilled.

The verb, *male'*, translated as “will be thoroughly proclaimed and completely fulfilled,” was scribed in the imperfect conjugation. Therefore, it cannot be addressing something in the past which is now over, such as Dowd’s previous existence or Solomon’s reign. Instead, in the imperfect, *male'* speaks of an ongoing fulfillment. It is, thereby, addressing Dowd’s eternal reign as King of Kings. His return will be a most satisfying conclusion to the most extraordinary life ever lived.

After Dowd’s *shakab* | restful intermission between the two phases of his life, we discover with the verb scribed in the perfect conjugation that the period of relative inactivity will soon be over. Yahowah has promised to intervene once again in the course of human events to *quwm 'eth zera' 'atah* | bring to fruition, establish, support,

and honor, even encourage and restore, with his offspring what he has sown. The seeds Dowd has planted with his many words will continue to produce offspring who will take root and grow within the Promised Land as part of the Covenant.

Yahowah is not doing this “after” Dowd but is *‘achar* | doing something more in the end with him. God is predicting the next phase of His Son’s life, one extending for a much longer period of time.

We have learned over the years that *‘asher* is among Yahowah’s favorite ways to describe the path to the benefits of the Covenant relationship. Accordingly, it is *‘asher* that brought us to this place, to this prophecy, and to this understanding. Everything Yahowah would reveal to us over the course of the past twenty-two years began here and with this word. So, as we have discovered, more than anyone else, Dowd embodies *‘asher* | the way to receive and enjoy the benefits of this relationship.

And it is on behalf of the Covenant that Dowd is returning. This is why *yatsa’*, the operative verb used to depict the “Exodus,” was used in this context. It means “to withdraw, to extract, and to deliver.” It does not speak of a man’s seed, in the sense of sperm, gushing out of his manhood as is implied in other translations. Moreover, *yatsa’* was conveyed using the imperfect conjugation, telling us that what was being drawn out would endure.

Equally revealing, *ma’al* describes “a small part of our physiological nature which can be used to bring another into existence.” It is, therefore, Dowd’s DNA which will be used to advance the Second Coming and fulfill Pesach. The Author of DNA will reconstitute some of his such that this manifestation of the Messiah will not only have Dowd’s acumen and character along with his soul but his appearance as well.

In a matter of years, eleven or fewer depending upon when you are reading this, the Messiah and Son of God will return for a third time as Yahowah reestablishes his kingdom. And so that we are not taken by surprise, that is why Yahowah is speaking of him to us, telling us what they will accomplish together...

“**He, himself, shall build** (*huw’ banah* – he will restore and rebuild and as a son will establish on behalf of the family name, he shall structure in the form of a home and pattern in the manner of a household; from *ben* – son (qal imperfect)) **the family home** (*beyth* – a house and household, the shelter, abode, and dwelling for descendants and heirs) **for** (*la* – on behalf of and to approach, with respect to and concerning, corresponding to and demonstrating the intent of) **My name** (*shem ‘any* – My personal and proper designation).

And (*wa*) **I will prepare and establish** (*kuwn* – I will fashion and form in an upright manner, and I will appoint, support and sustain (polel perfect – at this moment the seat of honor is being supported in a very special way)), **accordingly** (*‘eth*), **the throne** (*kise’* – the most distinguished seat and place of status and authority, the position where those who are empowered are entitled to sit) **of his kingdom** (*mamlakah huw’* – of his reign and realm and of his royal authority and counsel) **forevermore as a continuing witness** (*‘ad ‘owlam* – as enduring testimony regarding eternal restoration, as evidence of the extent and infinite duration of time, perpetually into perpetuity, continuing forever).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:13)

If not for the closing line, this could have been said of Solomon. But sadly, Dowd’s son was a far cry from his father. His reign became so pagan that the Kingdom of Yisra’el did not survive.

Neither statement can be applied to the misnomer Iesou Christus | Jesus Christ. Yahowah's Home was destroyed by the same Romans who killed the Passover Lamb. Moreover, Yahuwdah was not established during his time but, instead, obliterated. Further, Yahowah's name is wholly disassociated from "Jesus Christ" and Christianity just as it is from Judaism.

As has been and continues to be the case throughout this prophecy recorded in 2 *Shamuw'el* 7, every statement applies to Dowd and his people – to the exclusion of all others. Not only does *banah* speak of the *ben* | son and what God's Beloved would build, but it was also presented in the imperfect conjugation, telling us that this time it would endure. And within it, Yahowah will fashion and form the *kise'* | seat of honor. With Father and Son working together to restore the Family Home, the result will serve as an eternal witness to this restoring testimony.

Affirming this conclusion, Yahowah emphatically stated...

“I was, I am, and I always will be (*‘any hayah* – I, Myself, will continually and literally exist (qal imperfect)) **for him** (*la huw'* – toward him so that he can approach and by way of Him to draw others near) **as a Father** (*la ‘ab* – drawing near as a parent, the originator, progenitor, and caregiver) **and (wa) he was, is, and always will be** (*huw' hayah* – he, himself, will literally and continually exist (qal imperfect)) **for Me as** (*la ‘any* – to move toward Me and on My behalf as) **a son** (*la ben* – drawing near as a child, a descendant, offspring, and progeny).” (*Shamuw'el* 7:14 in part)

Since this is the most essential declaration within this preeminent prophecy, we are going to *byn* | make the connections necessary to fully understand it. Getting this right by correctly identifying who is, and who is not, the Son of God and the Messiah is the issue separating Jews

from God and, when understood, is the recognition that will bring Yahuwdym back to Yahowah.

This conclusion regarding the dire consequence of the collective failure of Jews to properly identify God's Son and Messiah is something Yahowah will affirm momentarily in the 89th *Mizmowr* / Psalm. But first, I'd like to consider what we just read in 2 *Shamuw'el* 7 from the perspective of the 2nd *Mizmowr* / Psalm because this is the reason we are here, not only pondering 2 *Shamuw'el* 7 for the eighth time, not only advancing knowledge of Yahowah through *Yada Yahowah*, but alive and living in God's universe.

Along with knowing Yahowah's name, appreciating His *Towrah* | Teaching, engaging in His *Beryth* | Covenant, and answering His *Miqra'ey* | Invitations to be Called Out and Meet, recognizing the Son of God and Messiah is fundamental to establishing a relationship with Yahowah. Therefore, we are going to take our time and drive this point home so that the Children of Yisra'el can finally come home.

But before we commence this affirmative action, let it be known that there is more to the identification of *ha Mashyach wa Ben 'Elohyim* than the benefits associated with knowing the truth. And this is because the most beguiling, anti-Semitic, and popular *gowym* religion deliberately and fraudulently robbed the actual Messiah and Son of God of his due accolades to justify replacing Yisra'el and condemn Yahuwdym. This is the story of how Imperial Rome and the Roman Catholic Church became the deadliest and most pervasive of beasts menacing God's people.

While this realization may not be as impactful as the inception of the *Beryth* | Covenant, the example of the *Yatsa'* | Exodus, or the presentation of the *Miqra'ey* | Invitations within Yahowah's *Towrah* | Teaching, being

unaware of the Messiah and Son of God enabled the misconceptions responsible for Judaism, Christianity, and Islam – the institutions most responsible for the systematic degradation and demonization of Yisra’el and Yahuwdym. It is on this issue that the lives of God’s people pivot, moving from death to life. It is why any portrayal of God’s Calendar is incomplete without serious consideration of 2nd *Shamuw’el* 7’s prophetic portrayal of the central figure throughout the ensuing years.

Having brought you to this point, let’s let Yahowah’s assessment bring His people home...

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

The people of such places who are transformed while massing under an antiquated and unifying religious, political, and / or conspiratorial leader (*wala’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 by their opinions and utterances, having wrongly decided after limited searches, muttering their musings aloud along with their imagined grievances and intra-personal beliefs, all formed after considering selective information to scheme to remove the people who are the focus of their complaint) **in vain, deluded in their**

fantasies (*ryq* – by promoting their unreal claims and worthless myths without justification, having drawn their weapons without benefit, lacking an actual reason or cause while revealing their unfulfilling and empty lives based upon idle thoughts and useless puffery). (*Mizmowr* / Psalm 2:1)

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). **Those who govern** (*rozen* – political, religious, military, and societal leaders, those claiming primacy of authority and influencing people) **conspire and rebel** (*yasad* – have from the beginning schemed to rise up) **all together** (*yachad* – in a united fashion) **against** (*'al* – over and above) **Yahowah** (*Yahowah*) **and** (*wa*) **against** (*'al* – over and above) **His Mashyach** | **Anointed** (*mashyach huw*' – one set apart for His service by an application of olive oil as a symbol of His Set-Apart Spirit to demonstrate His authorization and authority). (*Mizmowr* / Psalm 2:2)

Let us choose of our own volition to break and pull off (*nathaq* – to tear away, being set free and purged, separated from by bursting) **their bonds which trap and ensnare** (*'eth mowserah hem* – which bind and immobilize via their webs and tethers, their fetters, shackles, and chains, and thus religious and political restraints). **We should want to cast off and throw away** (*wa shalak* – rejecting) **from us** (*min 'anachnuw*) **their twisted and interwoven threads which bind and immobilize** (*'aboth hem* – their fibrous ropes and cordage, their intertwined web of silky and sticky webs which fasten and tie, that which they can twist and pervert to control). (*Mizmowr* / Psalm 2:3)

He who inhabits, establishing His dwelling place (*yashab* – He who sits and restores, lives and renews) **in**

the heavens (*ba ha shamaym* – in the spiritual realm) **holds them in contempt and will pulverize them** (*sachaq* – scoffs at them, lacking any concern over rubbing His enemies out because He disrespects and disdains them, seeing them as a source of derision).

Yahowah (*Yahowah*) **ridicules their foreign behavior and mocks their unfamiliar and irrational statements** (*la'ag la hem* – disparages their unintelligible stammering and holds them in contempt). (*Mizmowr* / Psalm 2:4)

At this time and place (*'az*), **He will communicate, expressing Himself** (*dabar* – He will make statements, speaking) **toward them** (*'el hem* – in their direction and against them) **showing His frustration and resentment** (*ba 'aph huw'* – in His overt animosity and resolute anger) **and in His burning indignation** (*ba charown huw'* – demonstrating His intense hatred and resounding anger), **will overwhelm and bewilder them** (*bahal hem*). (*Mizmowr* / Psalm 2:5)

I, myself, have offered leadership (*wa 'any nasak* – and I [Dowd] have exercised my authority by being a capable leader and pouring forth guidance) **providing counsel through my governance** (*melek 'any* – offering my advice to consider as the designated authority, through my kingship to ponder) **upon** (*'al*) **Tsyown | the Signs Posted Along the Way** (*Tsyown*), **my Set-Apart Mountain** (*har qodesh 'any*). (*Mizmowr* / Psalm 2:6)

I will choose to account for, proclaiming in writing (*saphar* – I will record and recount by informing through written communication and documentation) **the decree, serving as a clearly communicated prescription for living** (*choq* – the written announcement which cuts us into the relationship) **of the Almighty** (*'el* – of God) **which Yahowah** (*Yahowah*) **conveyed** (*'amar* – declared) **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). (*Mizmowr* / Psalm 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 about Me and question why) **there will be an inherited share of the land of the gentile nations that will be given to you and to 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 and the material realm** (*'ephes 'erets*) **becoming your property** (*'achuzah 'atah* – a gift to you, a place which belongs to you).” (*Mizmowr* / Lyrics to be Sung / Psalm 2:8)

Should we have questioned the identity of the Son of God and the Messiah, we have our answer.

Next, let's consider the first time someone is referred to as God's son. This is found in *Shemowth* / Exodus preceding Passover, where Yahowah says...

“You should say (*wa 'amar*) **to Pharaoh** (*'el Phar'oah*), **‘Thus** (*koh*) **says** (*'amar*) **Yahowah** (*Yahowah*): **Yisra'el** (*Yisra'el*) **is My firstborn child** (*ben 'any bakowr*), (*Shemowth* / Exodus 4:22) **and I am telling you** (*wa 'amar 'el 'atah*) **that it is in your interest to let My son go** (*shalach 'eth ben 'any*) **to work with and serve with Me** (*wa 'abad 'any*).

If you do not consent and are defiant and refuse (*wa ma'an*) **to set him free** (*la shalach huw'*), **be aware** (*hineh*), **I will slay** (*harag*) **your firstborn sons** (*'eth ben bakowr 'atah*).” (*Shemowth* / Names / Exodus 4:23)

Demonstrating that Dowd's life serves as a microcosm and metaphor for Yisra'el, just as it has here in Shamuw'el's and Nathan's prophecy regarding *Dowd* | David, Yahowah refers to him as His *Bakowr* | Firstborn in *Mizmowr* / Psalm 89. It affirms many things, all of which are germane to these realizations...

“**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) **the Beryth | Covenant, the Home for the Family** (*Beryth* – the Family-Oriented Relationship Agreement which brings individuals together with action, commitment, and engagement in accordance with the stipulations required of both parties) **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 have affirmed the truth of this statement) **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* / Psalm 89:3)

I will establish (*kuwn* – I will appoint, prepare, develop, support, and sustain) **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, the dwelling place, the successive encampments where people live and abide, the ongoing lineage, to everyone born into the same family line).’

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)

This is so similar to 2 *Shamuw’el* 7, it is as if one is mirroring the other such that we can look at both to better understand each of them. From this perspective, 2 *Shamuw’el* 7 and *Mizmowr* 89 serve as the Aleph and Taw of what is most important to God.

“Beside You and on Your behalf (*la ’atah* – to approach You and concerning You) **the Zarowa’ | 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) **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 Your influence) **raised up high** (*ruwm* – lifted up as an extension from the source) **at Your right side** (*yamyn 'atah* – as Your right hand for having chosen to be right). (*Mizmowr* / Psalm 89:13)

Being correct (*tsedeq* – being right, honest, and fair, being accurate, proper, and just) **regarding executing good judgment and justly resolving disputes** (*wamishpat* – 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** (*wamuwannah* – 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)

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 Miqra'ey, serving as the 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, and the day I was called by Yahowah to awaken His people (Taruw'ah in 2001)), **who walk** (*halak* – who choose as a way of living to continually travel about, exploring and moving) **with the light into Your presence** (*ba 'owr paneh 'atah* – along with and within this enlightenment into Your shining brilliance, appearance, and face), **Yahowah** (*Yahowah*). (*Mizmowr* / Psalm 89:15)

In Your name (*ba shem 'atah*), **they rejoice** (*gyl* – they celebrate these favorable circumstances, expressing their enthusiasm) **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 dimension). (*Mizmowr* / Psalm 89:16)

Indeed (*ky*), **Your power** (*'oz 'atah*) **is their adornment** (*tiph'erth hem*) **and** (*wa*) **our status and radiance** (*qaran 'anachnuw* – our illumination and source of light, our appearance as light) **which 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). (*Mizmowr* / Psalm 89:17)

For (*ky*) **our deliverance and protection** (*magen 'anachnuw*) **are from** (*la*) **Yahowah** (*Yahowah*). **Accordingly** (*wa la*), **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 'anachnuw* – is our leader and guide, our authorized authority, and our sovereign, our counselor and advisor). (*Mizmowr* / Psalm 89:18)

At the time (*'az* – simultaneously) **You spoke** (*dabar* – communicated) **in a revelation** (*ba chazown* – prophetically in a manner such that the intelligent would perceive by visually conveying an agreement) **to those whose love for You and commitment to You is unwavering** (*la 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*), **'I have provided** (*shawah* – set in place, giving and bestowing) **assistance, supplying what is needed** (*'ezer* – I helped by empowering, enabling, and equipping) **on behalf of** (*'al*) **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 champion a virtuous cause).

I have raised up and exalted (*ruwm* – I have elevated and lifted on high, acting to empower) **the Chosen One** (*bachar* – the one selected, tried, and tested, examined and found acceptable) **from** (*min*) **the people** (*'am* – the family). (*Mizmowr* / Psalm 89:19)

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*) **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 as the *Mashyach* / Messiah** (*mashach* – I have applied the oil, dedicating him to My purpose; the actionable basis of and thus process of becoming the *Mashyach* | Messiah), (*Mizmowr* / Psalm 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 addition (‘*aph* – even more), **My *Zarowa*’ | 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) **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). (*Mizmowr* / Psalm 89:21)

The Adversary (‘*oyeb* – the hostile opposition, the enemy, the one with animosity, enmity, and rancor) **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 ‘*ewel* in the Masoretic Text) – the Evil One, to be wrong by deviating from the truth, by perverting, twisting, and corrupting that

which is correct) **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). (*Mizmowr* / Psalm 89:22)

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) **his foes, especially those who seek to constrain and restrict him** (*tsary huw'* – his adversaries who display their hostility and opposition, creating an unfavorable situation, by diminishing his calling and purpose).

Then (*wa*) **out of his presence** (*min paneh huw'* – 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 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* / Psalm 89:23)

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 compassion** (*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 inform 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* / Psalm 89:24)

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* / Psalm 89:25)

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), **‘You are my Father** (*‘ab* ‘any ‘atah!’) (*Mizmowr* / Psalm 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 Son** (*bakowr* ‘any – My child with the foremost inheritance, serving as the basis of *Bikuwrym*), **the highest of all** (*‘elyown* – the most exalted in status, rank, and position, the supreme, a title so Divine in nature, it includes ‘*el* which is almost always reserved for God, Himself) **of the kings and rulers** (*la melek*) **of the Earth** (*‘erets*). (*Mizmowr* / Psalm 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 tremendous generosity (*chesed 'any* – My commitment to a loving relationship, to mercy and kindness, in addition to the continuation of the benefits) **as a part of My Family-Oriented Covenant agreement** (*wa beryth 'any* – 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* / Psalm 89:28)

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) **is equated to the time of heaven** (*ka yowm shamaym* – will be as days in the spiritual realm, which is everlasting). (*Mizmowr* / Psalm 89:29)

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) **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) **according to My means to exercise good judgment and justly resolve disputes** (*ba mishpat* ‘*any* – within the parameters I’ve set to be discerning; a compound of *ma* – to ponder the implications of and *shaphat* – making good decisions and being just), (*Mizmowr* / Psalm 89:30) **if** (*'im* – on the condition that) **they perpetually view My clearly communicated prescriptions for living with contempt** (*chugah* ‘*any chahal* – profaning and desecrating My conditions, dishonoring what I’ve enacted and constituted), **and further** (*wa*), **if they consistently fail to observe the instructive terms of the relationship considering what is being offered and expected in return** (*mitswah* ‘*any lo' shamar* – they fail to closely examine and carefully explore the requirements of the covenant), (*Mizmowr* / Psalm 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** (*pasha' 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 with the spread of the fungus). (*Mizmowr* / Psalm 89:32)

Accordingly (*wa*), **My unwavering love, enduring devotion, unmitigated affection, and genuine favoritism** (*chesed* ‘*any* – My commitment to a loving relationship, to generosity and kindness, in addition to the merciful 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 nor annul) **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, nor mislead, and thus

never betray who I am, with regard to) **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). (*Mizmowr* / Psalm 89:33)

I will never dishonor, nor will I poke holes in (*lo' chahal* – I will never defile by treating as if it were common, and thus not uniquely special, holding in contempt, sully nor 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 nor change** (*wa lo' shanah* – and I will never rearrange, modify, nor 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) **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 which is not true and is deceptive and false, and in the end will have failed). (*Mizmowr* / Psalm 89:35)

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) **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 – close and conspicuous in My presence, straight ahead and in front of Me as My counterpart). (*Mizmowr* / Psalm 89:36)

Like (*ka*) **the moon** (*yareach* – the month), **it shall be established** (*kuwn*) **forever** (*'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* / Psalm 89:37)

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) **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) **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) **any association with him** (*'im huw'*)! (*Mizmowr* / Psalm 89:38)

You have repudiated and renounced (*na'ar* – you have disavowed, having no relationship with, refusing to even acknowledge, and actually abhor) **the Covenant**

(*beryth* – the Family, Home, and Relationship Agreement) **with your coworker** (*'ebed 'atah* – the one doing your work as your official advisor and associate; based upon *'abad* – to work), **dishonoring and defiling** (*chalal* – treating with contempt and desecrating by making common and no longer uniquely special, sully 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* / Psalm 89:39)

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) **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) **the undoing, the degradation, and destruction** (*machatah* – the demolishing and ruination, to the point of disrepair by corrupting; from *ma* – to question and *chata'* – what it means to miss the way) **of his fortifications** (*mibtsar huw'* – of its defensive structure; from *batsar* – to restrain from gathering, to cut off and make less accessible, withholding access). (*Mizmowr* / Psalm 89:40)

All who pass by this way (*kol 'abar derek* – everyone crossing this path) **plunder him** (*shasas huw'* – pillage and ransack him, looting him). **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* / Psalm 89:41)

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 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*). (*Mizmowr* / Psalm 89:42)

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). (*Mizmowr* / Psalm 89:43)

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 magari ha* ‘*erets* – you have thrown it into the dirt, tossing it from the Land). (*Mizmowr* / Psalm 89:44)

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* / Psalm 89:45)

For how long (*'ad mah* – why, how, and until when), **Yahowah** (*Yahowah*), **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 devouring flames) **forever** (*la netsach* – always for a glorious but unending duration of time)? (*Mizmowr* / Psalm 89:46)

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)? (*Mizmowr* / Psalm 89:47)

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 *Benyamite* | 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* / Psalm 89:48)

Where (*‘ayeh* – posing a rhetorical question regarding an individual’s position) **is Your unwavering love and enduring mercy** (*chesed ‘atah* – is 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* / Psalm 89:49)

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), **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 are 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* / Psalm 89:50)

That is because (*'asher* – revealing their relationships and way) **those in open opposition to You** (*'oyeb 'atah* – Your enemies and adversaries, those who show their animosity, enmity, and rancor toward You), **Yahowah** (*Yahowah*), **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* – stance which is unwavering and reliable; the same word transliterated as *'eqeb* means recompense and reward as a result of the benefit of being trustworthy) **of Your Messiah** (*mashyach 'atah* – Your Anointed Mashyach). (*Mizmowr* / Psalm 89:51)

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*) **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)

This is game over for Christianity, Judaism, and Islam. The truth has been presented as bluntly and boldly as words allow. It is well past time that Yisra'el and Yahuwdah discard the myths of old, tear off the controlling shackles of their religion and that of the Gentiles, and come to embrace the truth regarding Dowd. God's Son, our Messiah, has one name and many titles: *Ben 'Elohym, Ha Mashyach, Bakowr, Ra'ah, Bachyr* and *Bachar, 'Ebed 'Any, Zarowa', Qadowsh, 'Elyown Melek, and Gibowr, et al.*



Returning to the very statement which inspired every translation which would follow, creating *Yada Yahowah*, we read...

“So when that which is associated with him is warped and perverted, twisted such that it is contrary to what has been stated (*'asher ba 'awah huw'* – therefore, to reveal the proper path to walk to give life meaning and to reveal the relationship, to take a stand regarding the restrictive and correct way to live an upright life, to lead and to guide, and to make an important connection which is wrongly presented and distorted in a ruinous and destructive manner, with irritating religious alterations corrupting what he represents (hifil infinitive –

when his reputation is dramatically influenced in this condescending manner with ongoing implications)), (*wa*) **I will resolve the dispute against him, vindicating him, deciding with him to expose and issue a condemnation** (*yakah huw'* – I will argue on his behalf and prove that he is correct, presenting the means to dismiss all of the allegations, clearly conveying the evidence while using reason to make things right by convicting those making the false accusations against him (hifil perfect – God will influence the perceptions of him at this time)) **against the rods, weapons, and staves wielded by rulers of nations** (*ba shebet* – concerning the symbols, scepters, goads, and herding implements of authority figures used to beat, mislead, and enslave the family through misdirection, chastisement, punishment, improper use of authority, and deadly force) **of mankind** (*'ishym* – of human beings as a whole) **and against** (*wa ba* – in association with, with respect to, and for the reason of) **the fungus and plague that has fallen** (*nega'* – the traumatizing pestilence that has infected and wounded through a pandemic disease which destroys, curtailing lives by having a detrimental impact) **upon the children** (*ben* – the sons) **of 'Adam** (*'adam* – of humankind born in the image of God with a *neshamah*).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:14)

Having contemplated what preceded this in 2 *Shamuw'el* 7 and the 89th *Mizmowr*, you and I know why this will occur. More importantly, we know how to avoid God's condemnation.

Of the things that humans can do to irritate the Almighty, insulting His Son is among the most egregious. God will continue to defend Dowd against anyone bent on misrepresenting him or altering his place in His story. To do so as Christians have done to advance their religion, is to be exposed and condemned by God. Yahowah is overtly against every symbol civilizations and religious institutions have stolen from His Son and His people. God even calls

mankind's propensity to corrupt His testimony a plague, one in which the pathogen is equated to a fungus – and thus yeast.

“**Therefore** (*wa* – furthermore then and so in addition), **My steadfast devotion, enduring love, commitment to the relationship, and unmitigated favor** (*chesed* ‘*any* – My abiding affection and kindness, My commitment to doing the right thing for the right reason to provide ongoing benefits including compassion and mercy, My desire to reciprocate love for love) **will not be removed from him, be disassociated or diminished regarding him, nor replaced, substituting another for him** (*lo’ suwr min huw’* – will not capriciously come and go from him nor be corrupted, will not turn away from him nor no longer exist in relation to him, not denigrated, reconfigured, cut back, nor pruned regarding him (qal imperfect)) **as was the case when** (*ka* ‘*asher* – according to the manner) **I turned away from and completely rejected** (*suwr min* – I cut off and viewed as corrupt, separating from, leaving and eschewing (hifil perfect)) **associating with** (*im* – being among or near the company of) **Sha’uwl** (*Sha’uwl* – Question Him, the king and military leader chosen by the people who rejected Yahowah, bearing the same name as Paul, the founder of the Christian religion) **whom** (*asher* – to reveal the proper way) **I removed** (*suwr* – I rejected and cast off, completely abolishing and eliminating (hifil perfect)) **from your presence and before your appearance** (*min la paneh* ‘*atah* – from turning you away).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:15)

Our Father appropriately said to His Son, *Dowd* | the Beloved, that His *chesed* | love and devotion, His favor and affection, for His Firstborn would never falter. And all the while, the religious have done the opposite, favoring another at Dowd’s expense. Tragically in the case of Christianity, the religion would be predicated on

substituting one person's reputation for another, replacing Dowd with "Jesus Christ." They would deliberately diminish "David's" acclaim, literally burying him, to promote an entirely mythical and undeserving Messiah and Son of God.

Yahowah's overt animosity is directed at Christianity, the religion the rabbis enabled by failing to acknowledge that the basis of the new faith was stolen. And that is why the worst of Jewish political and religious leaders is named in this prophecy. The wannabe King *Sha'uwl* | Saul was preferred by the people but not God. His failure to respect the Towrah would be his undoing. He was demon-possessed, condemned, and ultimately took his own life. With the infamous and failed Benjamite serving as a harbinger for the Son of Evil, the wannabe Apostle *Sha'uwl* | Paul, we witness the Plague of Death. The father of the Christian religion is, by God's assessment, the worst of men. And as such, he and the religion he inspired will be removed from the Earth prior to Dowd's return.

Should you be unaware, the Christian propensity to replace Dowd with Jesus and Yisra'el with the Church is a product of Paul's first public address where he did both. That story, and it is a whopper, is regaled by his pal, Luke, in Acts. At the inception of Replacement Theology, his speech is exposed and condemned, ridiculed and mocked, in *Questioning Paul*. While there is no reason to repeat that scathing dismemberment of Christianity's New Testament here, since Yahowah mentioned *Sha'uwl's* name, it is important that we all appreciate why God rebuked him.

Yahowah's support for His Son, and for his family, Yisra'el, is assured. His kingdom and throne will be reestablished and sustained forevermore. In God's story, there is no room for another like Dowd. There will be no replacements...

“**And so** (*wa* – moreover), **your family** (*beyth ‘atah* – your house, home, and household) **and** (*wa*) **your position of authority, your kingdom and reign** (*malakah ‘atah* – your realm and sovereignty, your power, authority, and leadership), **are assured, as it is trustworthy and dependable, firmly established, credible, and enduring** (*‘aman* – is verifiable and reliable, is true and credible, evoking lasting confidence and, therefore, sustained and permanent (nifal perfect)) **forever as a continuing witness** (*‘ad ‘owlam* – as enduring and restoring testimony regarding eternity, as evidence of the extent and infinite duration of time, continuing perpetually into perpetuity) **in My presence** (*la paneh ‘atah* – before Me and to approach Me).

Your throne and seat of honor (*kise’ ‘atah* – your distinguished place, your status and authority) **will be** (*hayah* – has been, currently exists, and always will be (qal imperfect – genuinely and continuously)) **established and sustained** (*kuwn* – upright and prepared, appointed and steadfast, supported and sustained (nifal – subject contributes to and is influenced by this support)) **forevermore as restoring testimony** (*‘ad ‘owlam* – as an eternal witness throughout an infinite duration of time such that its existence continues forever).’ (*Shamuw’el* / 2 Samuel 7:16)

Consistent with all of these words (*ka kol ha dabarym ha ‘eleh* – in accord with each and every statement and pronouncement) **and in accord with** (*wa ka*) **the entire revelation** (*kol ha chizywon ha zeh* – every part of God’s communication), **in this manner, Nathan accurately conveyed this** (*ken dabar Nathan* – the Gift correctly shared the message) **to Dowd** (*‘el Dowd* – to the Beloved).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:17)

When these concluding statements are connected, as was Yahowah’s intent, the unfounded notion that the

prophecy was predicting the eternal kingdom of someone other than Dowd is torn asunder.

Ready or not Yisra'el, your Messiah, the very Son of God, is returning with Yahowah to reestablish the Covenant with his people. The only question is whether you'll be with the Sha'uwls or with Dowd when it occurs.



Dowd's | David's last words were inscribed in 2 *Shamuw'el* 23:1-5 for our edification. I would like to share them with you as the prophet shared them with us.

“**Now** (*wa*) **these are** (*'eleh* – here are; a derivative of *'el* and *'elohym* (from *'elowah*) demonstrating a perspective that is especially close to the subject) **the last** (*'acharown* – the final and concluding) **words** (*dabarym* – statements) **of the Prophet** (*na'um* – prophetic declaration of; from *na'am* – to speak under Divine inspiration and influence as a prophet) **Dowd** (*Dowd* – of the Beloved; from *dowd* – fervent boiling hot and extremely passionate love), **the son** (*ben* – child) **of Yshay** (*Yshay* – To Be and To Exist; from *ysh* – the substance of existence and being among those who stand out).

So then declared (*wa na'um* – then prophetically announced, revealing under the influence and inspiration of God) **the one man** (*geber* – the individual who is part of a larger whole (often indicative of a strong person with the ability to fight)) **who stood up, was raised up, and was established** (*quwm* – who took a stand and was lifted up by affirming that which is valid, who sought to confirm that which would be fulfilled to encourage restoration (hofal perfect – a causative verb, whereby the object is strongly influenced and put into action)) **by the Almighty** (*'al*), **and anointed as the Messiah** (*mashyach* – the Mashyach,

specifically designated, chosen for the specific task, and approved, while set apart from that which is common, and authorized to serve) **of the God** (*'elohym*) **of Ya'aqob** | **Reward or Consequence** (*Ya'aqob* – My Stance, Jacob, the father who became Yisra'el; from *'aqab* – to receive the benefit or suffer the consequence of circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast), **the pleasantly melodious singer and songwriter** (*na'ym* – the acceptable, favorable, and beautiful, sweet-sounding, and musical) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).” (*Shamuw'el* / Listen to Him / 2 Samuel 23:1)

Dowd was special, literally one of a kind. While it was common for God to afford men with titles affirming their roles in His plans, no one had more. In this list alone, we find prophet and Messiah in addition to singer and songwriter. And as we are aware, in addition to these, Dowd was called *Ben 'Elohym, Bakowr, Ra'ah, Bachyr* and *Bachar, 'Ebed 'Any, Zarowa', Qadowsh, 'Elyown Melek, Tsemach, Tsadaq, and Gibowr*. His titles alone are sufficient to produce mankind's greatest resumé.

As the author of the *Mizmowr* and *Mashal*, it could be argued that no one understood Yahowah, Yisra'el, His *Towrah*, or *Beryth* better than Dowd. He was brilliant and articulate, an accomplished writer and fighter, a courageous man of character, and he was right about God, which is why he was beloved.

We have been hoodwinked into thinking of Dowd as the boy who slung the stone, or as the romantic, sword-wielding king who reigned over ancient Israel, but seldom as the Messiah, the Son of God, the Shepherd, the Branch, or as a prophet. And yet, his *Mizmowr* | Psalms, particularly the 22nd and 88th, provide the most accurate, compelling, and complete assessment of what occurred one thousand years later in *Yaruwshalaim* when his *basar* and *nepesh* fulfilled *Pesach, Matsah, and Bikuwrym*.

Dowd's extraordinary *Mizmowr* | Psalms and *Mashal* / Proverbs are quite literally the Word of God. We know this because...

“The Spirit (*ruwach*) of Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **spoke through me (*dabar ba ‘any* – expresses Herself for Him through words communicated directly to me (piel perfect)).**

And His words, His statements, and His reasoning were (*milah huw’* – His answers conveying His focus and relevant content, His proverbs which characterize the truth, the affairs and matters most vital to Him existed) **upon** (*‘al*) **my tongue** (*lashown ‘any*).” (*Shamuw’el* / Listen to Him / 2 Samuel 23:2)

There are very few men who can make this claim. Moseh was the first followed by *Shamuw’el* and then Dowd.

But as marvelous as their experience must have been, their experience is not materially different than our own when we read what they were told. Hearing and repeating *Yahowah*'s testimony is not necessarily superior to reading what He said while analyzing the implications. Moreover, we are in a better situation, blessed with a history of fulfillments and an appreciation of science, to trust and understand our Creator.

“The God (*‘elohym*) of *Yisra’el* (*Yisra’el*) has spoken (*‘amar* – has communicated) **to me** (*la ‘any*), **saying** (*dabar* – stating in words (piel perfect)), **‘The Rock** (*tsuwr* – the solid, permanent, unchanging, reliable, and firm stone) **of *Yisra’el* (*Yisra’el*) is a word picture conveying symbolic meaning** (*mashal* – is a proverb and parable, a vivid and easy to remember metaphor) **for man** (*ba ha ‘adam* – with regard to and on behalf of the

descendants of ‘Adam), **correctly and appropriately** (*tsadyq* – in an upright manner which is in accord with the standard for vindication; from *tsadaq* – to justifiably vindicate those who are right) **conveying a reverence and respect** (*yare’* – an appreciation for the awesomeness) **of God** (*‘elohym*).” (*Shamuw’el* / Listen to Him / 2 Samuel 23:3)

I had once thought that Yahowsha’ was the “*tsuwr* – rock” grounded in Yisra’el. But now I realize that Dowd is the Rock and the Cornerstone upon which Yahowah’s plans are predicated and intentions are revealed. Dowd is the one whose “*mashal* – proverbs and word pictures” help us understand our God. But more than anything else, the thing that distinguishes Dowd from the rest of us is that he was consistently “*tsadyq* – right” regarding Yahowah.

We can trust his *Mizmowr* / Psalms and *Mashal* / Proverbs because they are “correct.” And when it comes to God, nothing is more important. When our assessment, perspective, and understanding of Yahowah is accurate, we grow to “*yare’* – respect and revere” Him.

“So (*wa*) **similar to** (*ka* – comparable to) **the light** (*‘owr* – illumination) **of the morning** (*boqer* – of thought and consideration during the early part of the day, the prudent time to search and the best time to seek, inspect, and think; from *baqar* – to observe, consider, and reflect) **when the sun rises** (*shemesh zarah* – the sun appears and ascends, becoming visible and shining) **during the early part of the day when it is best to observe, consider, and reflect** (*boqer* – during the morning when it is prudent to search and the best time to seek, inspect, and think) **without obscuring phenomena** (*lo’ ‘ab* – devoid of visible moisture, fog, or clouds), **out of** (*min* – for the reason) **this brilliant light radiates knowledge** (*nogah* – the majestic appearance of the light enables the enlightened to know and respond, even shine intensely by reflecting the splendor).

From (*min*) the rain (*matar*), green and vibrant growth emerges (*deshe* – new and verdant vegetation grows) out of (*min* – from and out of) the Land (*'erets* – earth).” (*Shamuw 'el* / Listen to Him / 2 Samuel 23:4)

Without light, we cannot be observant and thus cannot know. Light is not just electromagnetic energy; it also carries information. With these words, while poetic, Dowd is making an important point – one which leads to an understanding of God. Life, however, is born of water and light. It is from water infused with light that “*deshe* – vibrant growth emerges.”

While Dowd was “*tsadaq* – right,” he was not “*towb* – good.” By his own admission, he had more flaws than hairs on his head. Therefore, after considering everything the Light had revealed to him, he acknowledged...

“Indeed (*ky* – truthfully), my house (*beyth* ‘any – my family and household) is not appropriate, neither fitting nor proper (*lo' ken*) with (*'im*) God (*'el* – the Almighty).”

But yet by contrast (*ky*), He has constituted and facilitated (*sym* – extended and enabled, appointed and established, decreed and assigned (qal perfect)) an everlasting (*'owlam* – an eternal and never-ending) Family Covenant Relationship (*beryth* – a personal and contractual arrangement) for me (*la* ‘any – to approach and come near on my behalf).

It is properly ordered and suitably structured (*'arak* – appropriately arranged, clearly formatted, aptly prepared, correctly organized, and befittingly positioned (qal participle)) in every way (*ba ha kol* – with everything completely provided and all conceivable aspects totally covered) and (*wa*) readily observable (*shamar* – capable of being closely examined and carefully considered (qal participle)), because (*ky*) this is the totality of (*kol*) my freedom and salvation (*yasha* ‘any – my liberation and deliverance, my safety and welfare), in addition to (*wa*)

everything (*kol*) **I desire** (*chephets* – I enjoy and delight in, I long for and take pleasure in).

Will He not cause it to branch out and grow (*ky lo' tsemach* – will He not cause the relationship to stretch out and thrive, greatly increasing my outreach, bringing my life's mission to fruition, completing everything which is required to support abundant life by fulfilling the work of the Branch)?” (*Shamuw'el* / Listen to Him / 2 Samuel 23:5)

Like Dowd, our homes and families are not perfect. Recognizing this, Dowd explains that this is precisely why God constituted and facilitated the conditions of His Covenant. They were expressly structured and thus suitable to resolve this problem. When we accept and act upon Yahowah's provisions by observing the *Miqra'ey*, we become immortal, perfected, adopted, enriched, and empowered children of the Covenant.

Dowd's proclamation boldly states that the Covenant was constituted and structured expressly to allow improper and ill-fitting souls to live eternally in God's Home as part of His Family. He affirms that everything we need to know about the plan Yahowah has prepared for us to be part of His Family is readily observable – and he said so at a time when Yahowah's testimony was limited to the Towrah scribed by Moseh, the words of Yahowsha' ben Nuwn as the Chosen People entered the Promised Land, and those of his friend, the Prophet Shamuw'el.

Dowd's words demonstrate that his salvation and, thus, ours is predicated upon accepting the terms and conditions of the Covenant which Yahowah constituted and then facilitated. This is the basis of our salvation, just as it was for Dowd.

And as marvelous as it may seem to be saved, especially for those who are still uncertain of their relationship with God, there are far more desirable aspects of the Covenant, such as being adopted into Yahowah's

Family, being enriched and empowered by Him, and living with Him. And that is why Dowd announced that Yahowah had indeed provided everything that we could ever desire.

When we are part of His Family, we grow. And that, of course, is why *tsemach* was inserted into this discussion. It is what Dowd desired. It is the purpose of the Covenant. It is another of Dowd's many titles.

After stating unequivocally that he had been saved in spite of himself, and expressly as a result of the plan Yahowah had provided and that he had observed, and in recognition that God had offered everything the aging prophet desired, Dowd asks a probing question using *tsemach*: "Will He not cause it to branch out and grow, greatly increasing my outreach, bringing my life's mission to fruition, while completing everything which is required to support abundant life by fulfilling the work of the Branch?"

Dowd isn't asking a question he expects us to answer. Instead, he wants us to realize that Yahowah wouldn't have done any of these marvelous things with him had God not intended for him to branch out and grow, significantly increasing his outreach, and bringing his life's mission to fruition. It is Yahowah's desire for His Son to highlight what is required to support abundant life by fulfilling the work of the *Tsemach* | Branch.

And it is from him, representing the main Branch of the Tree of Lives, that we are afforded the opportunity to reenter the Gan 'Eden, to live, grow, and thrive, becoming fruitful and productive with our God.



Awakening God's People...

The 51st, 52nd, and 53rd chapters of *Yasha 'yah* / Isaiah are among the most misunderstood and misappropriated of Yahowah's prophetic pronouncements. They speak of a *Basar* | Herald and *Zarowa'*, who can be either the Sacrificial Lamb or the One Sowing Seeds pursuant to him. Each of these individuals should be acknowledged if we are to understand the intent of the prophecy.

Since this portrayal precedes one of the three presentations pertaining to the fulfillment of Pesach, Matsah, and Bikuwrym (the others are in Dowd's *Mizmowr* / Psalms 22 and 88), it is incorrectly presumed to address "Jesus." However, this simply is not true as we will demonstrate.

Hanging out on a 3,000-year-old Branch, I'm here to suggest that what you are about to read represents the first time this portion of *Yasha 'yah* / Isaiah has been accurately translated or correctly interpreted. To help you decide and then capitalize, I am going to provide you with ample information.

Yahowah's announcement begins with God pleading with His people to ditch their religious garb and accept apparel which purifies and empowers...

"Awake, awake (*'uwr 'uwr* – choose to wake up and become alert, be roused from the stupor and rise up (qal imperative)); **choose to become clothed** (*labash* – desire being adorned (qal imperative)) **in power which**

strengthens and protects, emboldens and equips (‘oz – in that which fortifies and empowers, enables and endures [from 1QIsa because the MT has ‘oz ‘atah – your strength]).” (*Yasha’yah* / Salvation is from Yah / Isaiah 52:1 in part)

Yisra’el has been in a 3,000-year religious funk, a stupor from which they must be roused before it is too late. A cacophony of errors has served to mislead God’s people, beginning with their failure to recognize Dowd as their returning Mashyach and Ben ‘Elohym. This problem was exacerbated by the inability to perceive that what their prophet and king had written in *Mizmowr* / Psalms 22 and 88 transpired in their presence when he served as the Passover Lamb in year 4000 Yah – 33 CE.

Had they done so, they would now recognize that year 6000 Yah – 2033 CE – is on the horizon and, with it, the fulfillment of Reconciliations and Sukah and the return of Yahowah and Dowd. Beguiled by the Rambam’s *Sanctification of the Moon* scheme and his predilection for the numeral 19, here in 2023, those beguiled by Judaism believe that it is year 5784 rather than year 5990 Yah.

This is relevant to this prophecy because it addresses what will soon occur. And if God’s people don’t wake up, the most glorious day in human history is going to transpire without them – literally because the religious will be among those who are eliminated.

As the clock ticks down on their fate, for the most part, Yisra’el will remain comatose – lulled asleep by their repulsive rabbis and disingenuous politicians. And yet, based upon the realization that all three verbs were scribed in the imperative mood, this is an opportunity for a remnant of God’s people – their choice to wake up before it is too late.

It isn’t a coincidence that the inception of Rabbinic Judaism is coterminous with the rejection of what Dowd

had written about serving as the *Pesach 'Ayl* | Passover Lamb. The religion emerged while the Messiah was fulfilling the Miqra'ey. Unwilling to accept what he had prophesied, they missed one of only two opportunities to reconcile the relationship with Yahowah. The other, Dowd will provide ten years from now during *Yowm Kipurym* | the Day of Reconciliations at sunset, 6:22 PM in Jerusalem, October 2nd, 2033.

The means to life everlasting comes by accepting the adornment Yahowah is offering. God wants to clothe His children in the Set-Apart Spirit's Garment of Light. It protects and perfects, emboldens, equips, and empowers those who desire it, equipping us to prevail.

While that's clear enough, the rabbis, elevating themselves above God, have the Creator urging people to clothe themselves in their *own* power and strength. Fortunately, having read the Dead Sea Scrolls (and the Towrah), we know better. It was obvious because rabbis, as underworked parasites, are the furthest from strong, and black mourning suits are not of Divine issue.

As we approach this next pronouncement, be aware that Jews have been led to believe that Mount Zion is on the Western periphery of Jerusalem. In actuality, it is part of *Mowryah* | Revere Yah | Moriah. Further, they believe that to be a Zionist is to be a patriot – a political proponent of the State of Israel, when Tsyown actually represents the Signs Posted between Dowd's house and Yah's – pointing the way Home. And since these waymarks are symbolic of Yahowah's testimony, the directions inscribed upon them ought to reside within God's people. His message should radiate out of us as if we were a neon sign.

“Tsyown | Signs Posted Along the Way (*Tsyown* – the waymarks and signposts on the ridgeline of Mowryah featuring the homes of Yahowah and Dowd), **choose to be adorned** (*labash* – of your own freewill, opt to become

clothed (qal imperative)) **in garments** (*beqed* – with apparel) **beautifying you** (*tiph'arah 'ath* – honoring you by making you radiant).

O Yaruwshalaim (*Yaruwshalaim* – the source from which instruction and guidance on reconciliation flow), **the set-apart** (*ha qodesh* – the special and unique) **city** (*'iyr*), **it's true that** (*ky* – by contrast) **never again** (*lo' yasaph 'owd* – no more and no longer) **will the uncircumcised** (*'arel* – the stubborn, unresponsive, and forbidden) **or the defiled and impure** (*wa tame'* – or those with a bad reputation who are unclean and common, and thus religious) **come and be included among you** (*bow' ba 'ath*).” (*Yasha'yah* / Salvation is from Yah / Isaiah 52:1)

We, the members of Yahowah's Covenant Family, are *Tsyown* | the Signs Along the Way. It is our mission in life to point the way Home. We are properly informed and positioned to direct Yisra'el's attention to the eternal connection between Yahowah, Dowd, Yaruwshalaim, and circumcision as the sign of the Covenant.

God's radiant garments are at the opposite end of the spectrum from the black mourning clothes of the Haredim. Similarly, Jerusalem is currently the furthest thing from being set apart, polluted as it is with Judaism, Christianity, Islam, and reactionary Progressives.

Fortunately, there will be urban renewal – a time when all traces of religion and the religious will be eliminated. Yaruwshalaim will become *Beyth Beryth* | the Home of the Covenant.

The elimination of the *'arel* | uncircumcised is especially relevant because circumcision is the fifth and final condition of the Covenant. Therefore, those who are not part of Yahowah's *Beryth* | Family will be banished. Moreover, since *'arel* also addresses those who are stubborn and unresponsive, and *tame'* identifies the defiled

and religious, we have been afforded a vivid picture of the intended exclusions.

“Of your own initiative, apart from all political and religious influences, shake off and keep away from (*na’ar* – of your own freewill, and free of the compulsion of societal pressures, disassociate from (hitpael imperative)) **the dirt, filth, and rubbish** (*‘aphar* – natural particulates and rubble, especially the shades of gray about to be pulverized) **and arise, standing upright and restored** (*quwm* – choosing to take a stand, be confirmed and established). **Stay, dwell, and endure** (*yashab* – choose to live and abide (qal imperative)) **in Yaruwshalaim** (*Yaruwshalaim* – Source of Reconciliation).

Free of all societal influences and of your own volition release (*patach* – free from religious or political pressures, loosen (hitpael imperative)) **the bonds** (*mowser* – chains, shackles, fetters, and implements which bind) **upon your neck** (*tsawa’r ‘ath*), **captives** (*shabyah* – those politically and religiously controlled). **Bath Tsyown | restore and rebuild the house and family of the Signs Posted on the Way** (*bath Tsyown* – daughter of the Signpost and Waymark; from *banah* – to rebuild and restore a family home).” (*Yasha’yah* / Freedom is from Yah / Isaiah 52:2)

Continuing to encourage His people to reject religion, Yahowah calls popular contrivences *‘aphar* | filthy rubbish which must be avoided. And since *na’ar* | shake off and keep away from this trash was scribed in the hitpael imperative, we can only make this choice once removed from society’s most controlling influences.

It is also telling that God is describing religion and politics as *mowser* | shackles and chains, fetters which bind. Yahowah recognizes that religion and governance were

conceived for the few to control and extort the many. They may be fooling the faithful but not God.

Throughout these volumes, we have used the alliteration of stain, stench, and stigma to describe the scum of religion. Yahowah also uses dung and excrement, pollution and rubbish, filth and dirt. But no matter the descriptor, we are encouraged to *na'ar* | shake it off and then keep away from it. God recognizes that religion casts an invasive shadow over the entire society, and that its bonds, while hard to break, must be shattered. To be part of the Covenant we must *quwm* | take a stand against and rise above its pervasive influence. It is only then that we can *yashab* | live and endure, abiding forevermore in Yaruwshalaim.

Yahowah's request that we choose to break free from the shackles of religion, releasing its fetters so as to no longer be under its control, is advanced by *patach mowser shabyah* | releasing the shackles of control. It is also conveyed using the hitpael imperative. This is God's will and our choice; one we must make to endure.

When the text reads *beny* | sons, we often render the result "children." The same is true with *bath*, the feminine of *ben*. But more than this, since *ben* is from *banah* | to rebuild and restore a home, I thought that, in the singular, *bath* should be more expressive in this context and convey all of these thoughts.

What follows provides an interesting contrast. People have surrendered their souls by choice, compulsion, and/or societal and family influence to religious and political institutions for millennia. In most cases, those that Communism, Christianity, Judaism, Islam, and Socialist Secular Humanism have come to control have sacrificed their money, and often their freedom and lives, to these ill-conceived causes, receiving nothing more than false hope

in return. So, by way of contrast, Yahowah says that His redemption is priceless.

“Therefore, right here and now (*koh* – pertaining to a specific position in spacetime relative to the speaker used as a comparison or contrast), **says** (*‘amar* – declares, answers and promises) **Yahowah** (*YaHoWaH* – our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration): **‘You have been betrayed, having sold yourself** (*makar* – you have made merchandise of yourself, having surrendered yourself over to death after having become possessed by another in an exchange) **for nothing and naught, without even the benefit of a rational argument** (*chinnam* – without cause or compensation, gratis, for no purpose, undeservedly), **and so those of you who are redeemed will be bought back** (*ga’al* – ransomed) **without money** (*wa lo’ ba keseph* – without the things people cherish and prefer).” (*Yasha ‘yah* / Salvation is from Yah / Isaiah 52:3)

Not only does religion seek to control, it betrays. The false hope it offers is a flight of fancy – a way of beguiling the faithful into believing that, while their lives may be miserable and without purpose, so long as they capitulate there will be a reward in the afterlife.

But such promises are readily refuted. As proof, read *Prophet of Doom*, *Babel*, *Questioning Paul*, or *An Introduction to God*, because they destroy the credibility of Islam, Christianity, and Judaism. But this problem of squandering one’s soul for nothing – without a rational argument – isn’t limited to these more traditional religions. For example, Progressive Jews have recently gone on a rampage. When they noticed via social media that one of their fellow Progressives, the dishonorable and dimwitted Kamala Harris, served a bottle of wine produced in what they incorrectly refer to as “the West Bank” and thus “Occupied Territories” for Passover in the Vice President’s

residence, they went apoplectic. Their immoral outrage was then used to delegitimize Israel. They were opposed to having the police arrest vicious Muslim rioters, even if it was to prevent them from mortally wounding Jews in Jerusalem during Passover. They said that it was unjustified, while that the rioters were entitled to their rage due to the mythical “occupation.” In their view, the “illegitimate” Jews should just walk away and give the whole of Israel to the terrorists, I mean, activists and freedom fighters. Apart from their illusions, Progressive Jews are cannibalistic, feeding upon themselves.

God’s statement should have inflicted a mortal blow to religion, particularly Judaism which has perfected the art of fleecing the faithful. Not to be outdone in this race to Hell, Islam requires that all Muslims continue to pay the tax the money-grubbing Muhammad initially imposed on his subjects. Non-Muslims in subjugated lands pay an even higher toll or they die. Catholics sold indulgences for centuries. Forgiveness was something to be bartered. Progressives steal by taxing the productive to death.

Since each of these religious offenders claim these words and this God, why is it that their teachings run counter to His? Yahowah is opposed to controlling people and defrauding them and to a paid clergy and monetary donations. I can’t imagine there would be much left of Judaism, Islam, or Christianity without the financial incentive.

And it is all for naught. There is no benefit or even a rational argument for sacrificing one’s soul to these whores. And all the while, Yahowah is offering to ransom His people from those who have abducted them – using something they do not value – His Son’s soul.

With God, the exchange is free on our behalf and exceptionally rewarding. With man, it is expensive and defrauding. And yet, as if trying to discard our *neshamah* |

conscience and prove that we aren't competent at logic, economics, or math, humanity prefers to be robbed rather than enriched – most especially Jews advocating Judaism.

Should you need another reason to distrust rabbis, the Masorettes replaced Yahowah's name with that of their god, the Lord, at the beginning of this next statement. Since it's not found in the Dead Sea Scrolls, we'll omit the Satanic reference.

“For thus says (*ky koh 'amar*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration [from 1QIsa]), **‘In an earlier time** (*ba ha 'ri'shown* – formerly and early on), **My people** (*'am 'any*) **descended, going down to** (*yarad* – were brought down) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility), **to dwell there as strangers** (*la guwr sham* – live as aliens who were conspired against and attacked in that place).

Then the Assyrian (*wa 'Ashshuwr* – war-prone upper Mesopotamian amalgamation of city-states named after their national deity, Ashur, a favorite among the 2,500 gods and goddesses including Marduk, Bel, and Ishtar, known over the centuries as Sumer, Babylon, and Chaldea) **oppressed and mistreated them** (*'ashaq huw'* – defrauded and exploited them, violated and extorted them, tormenting and crushing them, robbing them as tyrants) **beyond measure and without cause** (*ba 'ephes* – to the greatest extent possible, to an extreme degree, and for

nothing).” (*Yasha’yah* / Salvation is from Yah / Isaiah 52:4)

Yarad, which is to descend, to go down or be brought down, was used to describe Yisra’el’s early sojourn out of the Promised Land and into the realm of political and religious oppression. The move had been voluntary in response to climate change, with the first generation of migrants living as guests within Mitsraym. But after a while, the Hebrews were subjected to conspiracy theories similar to those which led to the Inquisition, Pogroms, and Holocaust, with Jews scapegoated and exploited. Yahowah ‘*alah* | lifted them out of this cauldron of subjugation and *yatsa*’ | withdrew them, bringing the Children of Yisra’el into the Promised Land.

Unfortunately, rather than celebrate their relationship with the ultimate Benefactor, the Yisra’elites embraced the religious and political customs of the Gentile kingdoms surrounding them. Having chosen their fate by worshiping pagan gods – and estranged from Yahowah – they were dragged away into captivity by ‘*Ashshuwr* seven centuries after being liberated from *Mitsraym*.

The names of these places are revealing because they describe the deplorable and oppressive conditions from which Yahowah is offering to liberate His children. Almost every civilization, from Babylon to Assyria including the Egyptians, Hittites, and Carthaginians, inclusive of Greece, Imperial Rome, and the Roman Catholic Church, from the Ottomans to the Nazis, Soviets, and Maoists, has subjugated their own people while violently oppressing others. The larger the empire and the more influential the nation, the more restrictive and deadly they become.

Mitsraym is indicative of governmental, religious, military, and economic oppression. It is defined as a place of confinement, where upward mobility and freedom are highly restricted by military, political, religious, and

economic institutions. *Mitsraym* is the plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation. *Matsowr* in turn is from *mah* and *tsuwr* – to question being bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility. And it is from such human oppression that Yahowah liberated His people.

In actuality, the situation the Hebrews endured in *Mitsraym* | Egypt was exceedingly common. Until very recently, almost every political entity on Earth, from empires to fiefdoms, imposed a caste system which assured the dictator absolute control and unbridled wealth. The lowest rung of this ladder to nowhere was slavery – although no one apart from the potentate was free.

Not only did each of the aforementioned civilizations universally impose these restrictions, but they did so with the supposed blessing of their gods and goddesses. That which the government did not lord over, the priesthood did. The union of politics and religion has continually prevailed to control everyone beneath them in the governing hierarchy. It is the way of the gowym and became the way of the Yahuwdym. God despises every depressing and degrading nuance of it.

This realization is why I am so disgusted by Black Lives Matter, Critical Race Theory, Wokeism, Progressives, Communists, and Socialists. Those who feel that they are entitled to the best of everything without paying for anything, much less actually working to create something of value, are always seeking to blame those who are productive for their miserable and unfulfilling lives – as if the success of others prevents their own. They cry that the system is rigged against them, inhibiting their upward mobility, when there has never been greater opportunity for everyone than there is today – especially in the West. The current systems actually favor minorities, giving them

preferential treatment in admissions and scholarships, as well as all manner of government entitlements, incentives, loans, and protections. The truth is simply inverted to make the lies seem preferential.

Assyria was among the cruelest ancient civilizations – and that takes some doing. They didn't just attack their neighbors without cause, rape, rob, and enslave them, they sought to humiliate them while inflicting as much pain as possible. Their gods and goddesses, priests and kings, insisted upon it.

'*Ashaq* is an apt and descriptive term in this context. It defines the effect of religious and political regimes. They "oppress by deceiving;" they "defraud through extortion." To be '*ashaq* is to be "exploited, violated, and tormented." And in this case, as well as with the Egyptians, Greeks, Imperial Romans, Roman Catholics, Muslims, and Nazis, they did so "*ba 'ephes* – beyond measure and without cause, to the greatest extent possible." It is akin to combining the Inquisition with the Holocaust. In a milder sense, it is what liberals attempted to achieve through their Covid-19 lockdowns. It was, of course, counterproductive.

Recognizing what Yisra'elites have done and are now doing to themselves, continually choosing their religion over a relationship with the one true God, Yahowah asks a rather relevant question...

“So then (*wa 'atah*), why should I be concerned here (*my la 'any poh* – what is My role in such pontifications),’ prophetically asks (*na 'um* – declares in advance of it occurring) **Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our '*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), ‘since (*ky* – because) **My people** (*'any 'am*) **are led away and accept this** (*laqach* – are grasped and held, collectively obtained, seized, and taken away (pual perfect – at this time they**

passively accept being led)) **for nothing, without a valid reason, and in vain** (*chinam* – for naught, to no avail, and without cause or purpose, for no advantage)?” (*Yasha'yah* / Salvation is from Yah / Isaiah 52:5 in part)

That is not a question we want God to ask of us. To be led away from Yahowah is to be forsaken, to have lived life for naught. When we trust the words of men instead of the Word of God, Yahowah can no longer help us because His remedy requires us to rely upon what He is offering.

My la 'anypoh can be translated as either “Why should I be concerned here?” or “What is My role with such pontifications?” This option exists because *poh* is scribed identically with *peh* | mouth – the place we form and convey our words regarding our thoughts and emotions. And if the latter, then Yahowah is saying that the words which underlie Judaism are to no avail.

By using *laqach*, translated as “have been led away and accept this,” in the prophetic question, Yahowah is saying that His concern for His people is compromised, even jeopardized, by the propensity of Judaism to “grasp hold of” *Yahuwdym* | Jews, “collectively controlling them and leading them astray.” And in the pual stem, we find that Jews accept being misled, even controlled, with minimal resistance because it conveys passivity.

This presents an interesting dynamic. It suggests that we must push back against, indeed oppose, even fight, the controlling influences of religion, conspiracy theories, partisan politics, intrusive militarism, and even racism. God’s interest in our lives wanes in direct correlation to our acceptance of or passivity toward being led astray or taken away – being caught up in the outreach and grasp of any popular or collective influence (and I was going to write – other than His own – but His way has never appealed to the majority of *Yahuwdym* or *gowym*). Yahowah’s position strongly insinuates that religion, conspiracy, and

government are effective, albeit degenerative, control mechanisms whose constraining influences very few individuals are willing and able to disavow. And yet, while people are affected by them, God cannot help.

And therein is perhaps why Yahowah adores ‘Abraham and engaged with him. The father of the Covenant was neither particularly bright nor ethical, but he was willing to walk away from the influence of *Babel* | Babylon. In a world in which such individuals are few and far between – often nonexistent – a soul who is willing to listen and go where His words lead becomes highly desirable.

The insights presented in this prophetic announcement also serve to explain why Mal’aky was the last of the prophets. Nearly 25 centuries would pass before another Jew would push back and walk away from the religious, cultural, and political influences of his people. And even then, it would require a gowy doing this very thing on behalf of Yahowah and Yahuwdym to awaken the sleeping potential of Yisra’el.

There is a plethora of ways to render the concluding adverb, “*chinam* | freely and for nothing, without a valid reason or cause, and in vain – such that it is futile. *Chinam* means for naught, to no avail, and without purpose.” There is no advantage or benefit in *chinam*. It can be defined as undeservedly and for nothing. Rooted in *chen*, *chinam* is to favor and accept grace and pity.

This, then, opens another can of worms. To encourage the appearance of mercy, even to seek compassion from an abductor and tormentor, is to be Stockholmed – a disorienting coping mechanism deployed by a hostage in an abusive situation toward his or her captors. It is common in child abuse, human trafficking, and religious or political kidnapping. Those who are being controlled, rather than fight back, come to identify and bond with those who are

manipulating and degrading them. It is an irrational and counterproductive response which is exceedingly disorienting and difficult to resolve.

Should this be the proper interpretation of God's prophetic assessment, then it explains why Jews were so heavily influenced by the Greeks and Romans, why they defend Muslims, and even why Hasidic Judaism grew out of the worst of the Ukrainian pogroms. It explains why the six-sided star Jews were forced to wear in the ghettos by their Roman Catholic overlords, and later by the Nazis, was adopted as the symbol of the state and religion.

In addition, to *chinam* | accept grace is tantamount to converting to an anti-Semitic and abusive religion – especially Christianity. In the choice between conversion or a torturous death, most of the Jews hauled off as slaves by the Romans came to accept the religion of their captors, becoming Roman Catholics. The same was true under the constant degradation, oppressive taxation, deprivation of rights, and threat of death under Islam. Even today, many, if not most, of the Middle Eastern kings and despots are ethnically Jews.

While under the grasp of Judaism, Christianity, or Islam, neither Jew nor Gentile can be saved. If a person does not care sufficiently about their soul to consider Yahowah's approach to everlasting life, then there is no reason for God to be concerned either. And that is the moral of this story.

“Their orators, political and religious rulers (*mashal huw'* – those who exercise governmental and clerical power and authority over them, their sages, those who are considered wise and whose pontifications have become notorious), **lack understanding and exercise poor judgment such that they simply cry and scream** (*ya'al* – are fools who fail to offer reasoned conclusions or warranted insights or *yalal* – lament and wail with shrill

and sorrowful voices [1QIsa reads *ya'al* while the MT and LXX show *yalaal*],’ **prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration), **‘while every day, continually and constantly** (*wa tamyd kol ha yowm* – all of the time) **My name** (*shem 'any* – My personal and proper designation, even reputation) **is despised, rejected, and treated with contempt** (*na'ats* – spurned, devalued, and abhorred, blasphemed and disrespected, avoided and disdained (participle *hitpael* – demonstrably and actively shunned while acting entirely on their own initiative to reject)).” (*Yasha'yah* / Salvation is from Yah / Isaiah 52:5)

For nearly two millennia, rabbis have ignorantly cried and screamed, wailing and lamenting like incomprehensible clowns with unrelenting and shrill voices, puncturing the minds and souls of Jews without ever calmly conveying a reasonable or reconciling, redeeming or rewarding, thought on behalf of Yahowah. Not once. Without exception. Ever.

Jewish political, academic, and religious leaders have been a disappointment; their sages, authors, and orators are without wisdom or reason. Their pontifications throughout the Talmud and New Testament, even *The Communist Manifesto*, are infamous, albeit *na'ats* | abhorrent. Even today, especially today, with all evidence unambiguously and irrefutably indicating that they are wrong, rabbis *na'ats* | despise and disdain, reject and avoid, disregard and disrespect, Yahowah’s name. It would take a gowly to bring God’s name to the forefront so that it would be known and respected once again.

This is the lesson the world most needs to learn. If you listen to the foolishness of religious or political proponents, even the irrational rants of the conspiratorial or patriotic, rather than to Yahowah, He will not hear your pleas – no matter how sorrowful or piercing. And if you do not know

or proclaim Yahowah's name, you are excluded from His sympathy, home, and assistance.

While we are afforded many ways to know and revere Yahowah through the witness of His *Towrah*, *Naby'*, *wa Mizmowr*, it all begins by developing an appreciation for His name. God has but one, and it is vital.

There are countless reasons to disavow Judaism, Christianity, and Islam, but their universal disregard for Yahowah's name is foremost among them. Unless words are written and spoken in God's actual name, they are neither sanctioned nor inspired by Yah. This is the most fatal and fundamental flaw of the Talmud, New Testament, and Quran.

With the Great Isaiah Scroll (1QIsa^a) differing from the *Septuagint* (LXX) and the Masoretic Text (MT), I'll let you decide if Yahowah called the Jewish religious and political leaders *ya'al* | ignorant and irrational fools without understanding or insight as a result of their poor judgment or *yalal* | screamers and crybabies with shrill and lamentable voices. Having made a point of reading the Israeli media while studying Judaism, I can attest that both apply.

Case in point: the *Jewish Publication Society* (JPS) *Tanach* reads: “Their mockers howl declares the LORD, and consistently and unceasingly My name is reviled.” Score three points for Satan. “the Lord” replaced Yahowah, *mashal* | political and religious leaders who orate was rendered as “mockers,” and they would have readers believe that “howl” is a suitable rendering of either *ya'al* | stupidity or *yalal* | screaming. That's rather foolish since Hebrew was their native tongue.

Considering the popularity of the *New International Version* (NIV), surely, they did better. “Those who rule them mock, declares the LORD. And all day long my name is constantly blasphemed.” Since *mashal huw'* can be

rendered as “their rulers,” “those who rule them” is a decent paraphrase, but both “mock” and “the LORD” are wrong. So, it remains a shutout: Yahowah 0, Satan 5.

The *King James Version* (KJV) was supposedly “authorized,” albeit by a clueless and power-hungry king, so perhaps with their “authority” came wisdom. “They that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.” That’s no better. So how about the *New King James Bible*: “Make them wail, says the LORD, and My name is blasphemed continually.”

The Devil wins again. The score is: Yahowah’s Message 0, Satan’s Interpretation 9. The Adversary managed to influence the religious to replace Yahowah’s name with his own in the place where it would do him the most good and humankind the most harm: corrupting Yahowah’s Testimony.

The most recent paraphrase to market its novel approach as the word of God is the *New Living Translation* (NLT). They published: “‘What is this?’ asks the Lord. ‘Why are my people enslaved again? Those who rule them shout in exultation. My name is blasphemed all day long.’” Since there is no justification for “what,” “is,” “this,” “the Lord,” “enslaved,” “again,” and “exultation,” I’m not sure they were even reading the same book.

The *New American Standard Bible* (NASB), the translation which prides itself in being “literal,” blasphemed, saying: “‘Again the LORD declares, ‘Those who rule over them howl, and My name is continually blasphemed all day long.’” That is not even remotely akin to: “‘**Their orators, political and religious rulers** (*mashal huw’* – those who exercise governmental and clerical power and authority over them, their sages, those who are considered wise and whose pontifications have become notorious) **lack understanding and exercise poor**

judgment such that they simply cry and scream (*ya'al* – are fools who fail to offer reasoned conclusions or warranted insights or *yalal* – lament and wail with shrill and sorrowful voices),’ **prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*), **‘while every day, continually and constantly** (*wa tamyd kol ha yowm*) **My name** (*shem 'any*) **is despised, rejected, and treated with contempt** (*na'ats* – spurned, devalued, and abhorred, blasphemed and disrespected, avoided and disdained).” (*Yasha'yah 52:5*) The text does not support “again,” “the LORD,” “those who,” “over them,” “howl,” or “long.” So much for literal. Score another two points for Satan.

But before we leave the NASB, since they wallow all over themselves, excusing their blasphemous behavior, let’s review their opening editorial comments under the heading: “**The Proper Name for God.**” They lied: “**The most common name for deity is God, a translation of the original Elohim.**” God is not a name; it is a title, much like father or king. Moreover “Elohym” is the plural of ‘*el* and thus ‘*elohym* is literally “gods” in translation.

The NASB continues: “**The normal word for Master is Lord, a rendering of Adonai.**” While neither “Master,” “Lord,” or “Adonai” have anything to do with Yahowah’s name, making this a Red Herring, in actuality, *Ba'al* is not only the most prevalent term for “lord and master,” it serves as Satan’s name and title throughout the Towrah and Prophets. Further, ‘*adonai* isn’t “Lord,” but, instead, “my lord.” Moreover, it serves as the basis of Adonis – the Greek god.

Deceiving again, the NASB “**Editorial Board**” claims: “**There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH.**” Yes, YHWH, vocalized YaHoWaH, is God’s “special and proper name,” however it is His *only* name, therefore it cannot be “yet another name.”

Oblivious to Yahowah's message or, more likely, opposed to what is conveyed through the prophets they were allegedly translating, the NASB "Editorial Board" erred again, saying "This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore it was consistently pronounced and translated LORD."

Since Christians have made a religion out of disrespecting Jews, it is disingenuous for them to claim that they are honoring the Jewish approach to anything. Further, Jews simply rejected Yahowah's name, they spurned it, and stopped using it because they lost respect for it. To be exact, they came to "*na'ats* – despise and reject it, spurn and devalue it, disrespect and avoid," Yahowah's "*shem* – personal and proper name."

According to God, the Jewish attitude toward His name was and continues to be the antithesis of "reverence." Moreover, there is no Hebrew word to convey "sacredness." Furthermore, '*adonai* is pronounced *ăḏōnāy* and is translated as "my lord." And neither the pronunciation nor the translation justifies replacing Yahowah's name with either. We do not have the authority to copyedit God. To believe otherwise is to be *ya'al* | ignorant and irrational.

It is little wonder the church believes Paul. They have lost the ability to think rationally.

In the second paragraph of their treatise on "The Proper Name for God," the NASB "Editorial Board" continued to punch their ticket to *She'owl* | Hell: "It is known that for many years YHWH has been transliterated as Yahweh. No complete certainty attaches to this pronunciation."

In actuality, the pronunciation of *HaYaH* | to exist, *ToWRaH* | to teach, '*ELoWaH* | God, and *ShaLoWM* | to reconcile, especially when combined with the name of the

prophet who revealed this text, *YaSha'YaH* | Yahowah Saves explains with absolute certainty how to pronounce YaHoWaH. How is it that we can pronounce these, and every other word in the Hebrew lexicon, including 'adonay, but then somehow fail to articulate the sound of these same letters in this one name?

Should any of this be unfamiliar to you, I would encourage you to open volume one, *Dabarym* | Words, of *An Introduction to God* and consider the investigation we conducted on behalf of understanding the proper pronunciation of YHWH. It was both thorough and compelling, leaving little, if any, doubt regarding the enunciation of the vowels, Yowd, Hey, and Wah.

The NASB concludes its errant assessment with: “However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background. No amount of scholarly debate can overcome this deficiency. Hence, it was decided to avoid the use of this name in the translation proper.”

While these provocateurs were gowym not Yahuwdym, this is the kind of delusion that compelled Yahowah to inspire the preceding prophetic statement. He is exposing and condemning the most debilitating and degrading crime ever perpetrated by humankind. Removing Yahowah's name from His people and His Testimony has led billions astray and inflicted untold hardship. It is the first step toward being religious. It is where the slippery slope to Hell begins.

Largely as a consequence of the volumes comprising *Yada Yahowah*, and our diligence with respect to accurately and consistently conveying Yahowah's name whenever it appears within His Towrah, Naby', wa Mizmowr...

“**So therefore** (*la ken* – approaching the truth this is thus right, just, honest, verifiable, and correct), **My family** (*‘am ‘any* – My people) **will know and will make known** (*yada’* – will possess an awareness of, be acquainted and familiar with, will recognize and acknowledge, be cognizant of and understand (qal imperfect – literally, actually, relationally, and continually be aware of)) **My name** (*shem ‘any* – My personal and proper designation).” (*Yasha ‘yah* / Salvation is from Yah / Isaiah 52:6 in part)

God just said: if you don’t know His name you are not part of His Family. That being the case, consider the damage that has been done by the clerics who have removed His name from His Towrah and Prophets. It is the single most spiritually lethal act of all time.

Having just celebrated Chag Matsah in the spring of 2023 (year 5990 Yah), we are just 10 years away from Yahowah’s return at sunset in Jerusalem on October 2nd, 2033 – the Day of Reconciliations in year 6000 Yah. And as of this moment, apart from the Yahuwdym who have come to *yada’ Yahowah* as a result of *Yada Yahowah*, there isn’t a single Jew who knows and promotes Yahowah’s name. Therefore, there is either going to be a tremendous awakening of God’s people over the next decade, along with a complete repudiation of Judaism, or the reunion is going to be limited. And beyond this date, October 2nd, 2033, there will be no time to correct one’s understanding, find the way Home, or capitalize upon Yahowah’s offer.

If you’d like to witness a celebration of Yahowah’s name and His Word, visit www.YadaYah.com which is also www.YadaYahowah.com. What we have come to know, we share.

“**As a result** (*la ken* – therefore, to approach the truth and concerning that which is verifiable, most assuredly it follows) **in that day** (*ba ha yowm ha huw’* – during this specific point in time), **indeed** (*ky*), **I am He** (*‘any huw’*)

who will declare (*ha dabar* – who will say), **“Behold, look now and see, here I am** (*hineh ‘any!’*)”” (*Yasha ‘yah / Salvation is from Yah / Isaiah 52:6*)

Ha yowm ha huw’ | that specific day is *Yowm Kipurym* | the Day of Reconciliations in the Yowbel year 6000 Yah. And Yahowah’s declaration, *“hineh ‘any | here I am,”* not only assures us that Yahowah, Himself, is returning, but also that He is doing so on behalf of His Covenant Family. Commencing with *Bare’syth / Genesis / In the Beginning 22:7*, ‘Abraham consistently answered Yitschaq using the same phrase...

“Yitschaq (*wa Yitschaq* – Laugh and Play) **spoke** (*‘amar*) **to** (*‘el*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **his father** (*‘ab huw’*), **stating** (*‘amar*), **‘Father of mine** (*‘ab ‘any*).’

He responded (*wa ‘amar*), **‘Here I am** (*hineh ‘any* – look up at me and pay attention to the details in this discussion, presently, right now I am here), **my son** (*‘any ben*).’

Then (*wa*) **he asked** (*‘amar*), **‘I see** (*hineh*) **the fire** (*ha ‘esh* – the source of light and warmth, the means to transform physical organic life into energy and light) **and** (*wa*) **the wooden planks** (*ha ‘ets*), **but** (*wa*) **where is** (*‘ayah*) **the lamb** (*ha seh*) **to elevate and enrich the experience** (*la ‘olah*)?’ (*Bare’syth / Genesis 22:7*)

‘Abraham (*‘Abraham*) **responded** (*‘amar*), **‘God** (*‘elohym*) **will come into view and actually reveal the proper perspective to understand how** (*ra’ah*) **to approach Him by way of** (*la huw’*) **the lamb** (*ha seh*) **to elevate and enrich the experience** (*la ‘olah*), **my son** (*‘any ben*).’ **Then** (*wa*) **the two of them walked together in Yah, in one accord with Yah** (*wa halak shenaym hem yahdaw*).” (*Bare’syth / Genesis 22:8*)

Yahowah will return and we will behold His appearance. And with these words, He has revealed the way to properly view the lamb, such that our experience is enriched and uplifting during the Miqra'ey. His desire is for Him and His people to walk together once again. And for this to occur, God promised to deploy a herald to announce His arrival to restore His relationship with Yisra'el.

“How suitable and befitting, desirable and pleasing (*mah na'ah* – how beautiful, attractive, necessary, and appropriate appearing [from 1QIsa]), **upon the Mounts** (*'al ha harym*) **is the stance** (*regel* – are the feet and footsteps of the explorer) **of the *Basar* | Herald who proclaims the good news, serving as a courier and messenger in the flesh** (*basar* – of the human who conveys and publishes the importance of (piel participle – who brings the message for the benefit of those who receive it, communicating demonstrably and actively)) **who announces on behalf of those who are listening** (*shama'* – who hears and then declares, making known (hifil participle)) **reconciliation, restoration, and renewal** (*shalowm* – peace and harmony in the relationship, prosperity and friendship, safety, salvation, and contentment, complete satisfaction and companionship), **of the *Basar* | individual in the flesh who conveys this positive and uplifting message** (*basar* – of the herald, the person who conveys the good news and happy tidings, publishing) **which is good, generous, and beneficial** (*towb* – is moral and pleasing, productive and desirable) **for those who listen, announcing and proclaiming** (*shama'* – for those who hear what is made known (hifil participle)) **deliverance and salvation, liberation and freedom** (*yashuw'ah* – on behalf of the Savior [the word order differs slightly in 1QIsa but the message is the same]), **and who speaks on behalf of** (*'amar la* – who talks regarding approaching) ***Tsyown* | the Signs Posted Along the Way** (*Tsyown*), **‘Your God** (*'elohym 'ath*)

reigns and provides counsel (*malak* – is sovereign and advises (qal perfect))!” (*Yasha’yah* / Salvation is from Yah / Isaiah 52:7)

This is not what I expected, but it is what the words convey. *Yasha’yah*’s prophetic pronouncement is predicting the arrival of a *Basar* | Herald – an ordinary person who will serve as a messenger. While a *basar* is the bearer of good news, he is most assuredly flesh and blood and thus not God. He will, however, speak of Yahowah on behalf of all who will listen.

Yahowah is presenting His messenger as an explorer whose stance He sees as suitable and befitting, appropriate and necessary. His courier’s uplifting message will focus on *shalowm* | reconciliation, restoration, and renewal. The tidings are of peace and harmony in the relationship, contentment and satisfaction.

That which is being conveyed by the *Basar* is *towb* | good, generous, and beneficial, pleasing and desirable, for those *shama’* | who listen to his announcement regarding *yashuw’ah* | deliverance and salvation, liberation and freedom. He is *amar* | speaking to those desirous of *la* | approaching by reading *Tsyown* | the Signs Posted Along the Way. For *Yisra’el*, he is announcing, “*‘elohym ‘ath malak* | your God reigns by providing counsel” on behalf of His people.

By referring to this individual as a *Basar* | one who announces something rather than as a *naby’* | prophet, this person is different from the others in that he is speaking for those who were certifiably inspired by Yahowah. His role is to proclaim what God has previously revealed such that it resonates with and awakens His people. And by using *Basar*, it is evident that the Herald is not Jewish because *gowy* and *basar* share a secondary association with the flesh.

Basar may also serve as an affirmation that his announcement will upend Paul's Gnostic positions found throughout his letters where he demeans the "flesh." Yahowah obviously has no issue with it since He is deploying the *Basar* and He concurs with his stance and position on the issues which matter most. God is actually endorsing His herald's message.

So, with the dearth of willing candidates, it seems apparent that, with these translations and explanations, Yahowah is honoring His promise, fulfilling the prophecy. And if someone else would like to jump aboard and serve in this capacity, overtly exposing Yahowah's animosity toward Judaism, Christianity, Islam, conspiracy, politics, militarism, the Fakestinians, MAGAtes, and Libertards, while announcing Yahowah's return with Dowd and advocating God's *shem, towrah, beryth, and miqra'ey* on behalf of Yisra'el and Yahuwdym, welcome.

Continuing to speak to Yisra'el in an effort to arouse the comatose nation...

"The lone *Qowl* | Voice of a singular individual will actually choose to actively engage to literally articulate that which has been communicated by (*qowl* – the desired message and proclamation (singular noun-verb construct qal active imperative second-person masculine)) your watchmen who have witnessed the future and revealed what is going to occur, arranging and laying out what they have seen before you (*tsaphah 'ath* – your most observant, diligent, aware, circumspect, and focused upon future expectations serving as lookouts for the community (qal participle plural)).

They will lift up (*nasa'* – they will accept, receive, honor, and respect (qal perfect third-person plural)) the *Qowl* | Voice's proclamation (*qowl* – the message and tidings being articulated, the audible speech which is calling out (noun singular absolute masculine)) all

together and in one accord (*yahdaw* – alike and unified with Yah at the same time as the beloved of Yah, even simultaneously by joining together) **singing joyously** (*ranan* – communicating melodiously, happily, and loudly they call out a ringing endorsement for having overcome (piel imperfect third-person plural)).

Indeed, this is because (*ky* – emphasizing the validity of this statement) **eye to eye** (*'ayn ba 'ayn* – gaining perspective, insights, and understanding through what is perceived by sight) **they will see** (*ra'ah* – they will witness and observe (qal imperfect jussive plural)) **the return** (*ba shuwb* – the coming again to restore (qal infinitive)) **of Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **to Tsyown** (*Tsyown* – the Signs Posted Along the Way) **with mercy** (*ba racham* – with love and compassion [from 1QIsa]).” (*Yasha'yah* / Salvation is from Yah / Isaiah 52:8)

There are times like these when translating the text is akin to working a puzzle. Why was the *qowl* | voice singular – especially since the verbs following it are plural? Why was *qowl* written as a verb and as a noun – and thus as a person who is communicating? How are we to interpret the imperative mood which conveys volition in the second person? Is this then the voice of the *basar* | Yahowah’s herald and messenger?

In the construct form, that which is being communicated by the *qowl* is inseparable from and forever connected with the *tsaphah* *'ath* – but who are they? Why are these observant individuals focused on the future? Why did they lay it all out in an orderly fashion for God’s people? What is the reason that the messenger was not presented as “your voice,” while the *tsaphah* are *'ath* | your, affirming that they were Yisra’elites? Why is *tsaphah* a verb rather than a noun and why did Yahowah transition from one voice to many watchmen?

Nasa’, rendered as “they will lift up,” was easy enough to translate. In the qal perfect third-person plural, we know that at this moment in time the remnant of Yisra’el will “actually accept, honor, and respect” what the *qowl* | voice has been proclaiming – albeit this time *qowl* is a singular masculine noun.

When it comes to *yahdaw*, I tend to be pedantic because it carries so many wonderful implications. It means that the people will lift up the voice’s proclamation “all together and in one accord.” They will be “alike and unified with Yah, in complete agreement having become His beloved.” “Simultaneously” they are *ranan* | joyously shouting out a ringing endorsement of what was announced by the herald.

The reason for this melodious rapture becomes obvious with *ky ‘ayn ba ‘ayn ra’ah ba shuwb Yahowah Tsyown racham* | because they are witnessing the merciful return of Yahowah to His home, and theirs, on Tsyown. It has turned out exactly as the Voice had proclaimed, and they are there to see it for themselves.

These things known, let’s go back to our original questions and place the final pieces in this puzzle. The *Qowl* | Voice is clearly the *Basar* | Herald presented in the previous statement. There is one, and he is actively engaged in communicating Yahowah’s message, having chosen to respond to God’s voice many years ago.

His pronouncements, however, are not his own. He is focused upon what was previously conveyed by *tsaphah ‘ath* | your watchmen who have witnessed the future and revealed what is going to occur, arranging and laying out what they have seen before you. This would make “your most observant, diligent, aware, and focused upon future expectations who serve as lookouts for the community” Yahowah’s prophets. The Watchmen have names like Moseh, Shamuw’el, Dowd, Yasha’yah, Yirma’yah,

Zakaryah, and Mal'aky. They were active communicators, demonstrably and literally reporting the future as it was revealed by Yahowah.

The event being proclaimed, therefore, is the anticipated reunion between Yahowah and Yisra'el on Yowm Kipurym in the Yowbel year of 6000 Yah. Yahowah is returning to reconcile and restore His relationship with His people as was foretold. Announcing this and making it known among Yahuwdym is our mission, the sole reason *Yada Yahowah* was compiled.

Until relatively recently, I was unaware that Yahowah's prophets had painted a prophetic portrait of what I had been asked to accomplish on behalf of Yahuwdym back on Taruw'ah in 2001. Frankly, knowing early on how relevant *Yada Yahowah* would be in God's plans would have been counterproductive, even unnerving. I would have shrunk under the pressure because I did not know enough to accept such responsibility and see it through.

For the first ten years, while I was a prolific translator and writer, I was more student than teacher. But then while composing *Observations*, the pieces of Yahowah's puzzle began to take shape, the images became clearer, and with each piece properly oriented, they all began to fall into place. I had come to know Yahowah's name, recognize that Towrah means teaching, understand His timeline, appreciate the purpose of the Miqra'ey, and had come to comprehend what God was offering to us and expecting in return through the *Beryth* | Covenant – which is enough for one lifetime. I knew that Yahowah was anti-religious and apolitical and that there were three outcomes awaiting human souls. But it wasn't until I had translated *Shamuw'el* / 2 Samuel 7 for the sixth or seventh time that I finally perceived *Dowd's* | David's role in all of this – which is as essential to our understanding as any aspect of Yahowah's plan.

This means that the Son of God, the Messiah, and the returning King is Dowd, our Savior. He served as the Lamb and is the Shepherd. Dowd is the exemplar, the one who was right about God – the light on the path Home. Even Yahowah’s return and the reconciliation of His people revolve around His Chosen One. The *Basar* was appointed, therefore, to make this known.

Beginning with the *Mashal* | Proverbs in *Observations* and then moving through *Yasha’yah* | Isaiah, the translations led to the first of many profoundly important realizations. In the 11th chapter, we discovered that there would be a *Choter* | Sucker growing out of the ancient rootstock from which Dowd emerged. A *gowy*, he would be empowered and enlightened, emboldened and enriched, as never before by the Seven Spirits of Yahowah to awaken Yahuwdym in the last days.

While trying to more accurately translate *Zarowa’*, I was drawn to the next chapter in *Yasha’yah*, the 53rd. It in turn led us back to Dowd and to his son’s Sermon on the Mount during Solomon’s dedication of the Home of Yahowah. It was then that we were introduced to the *Nakry* | Observant and Responsive Foreigner. The prophecy was far reaching in its implications for Yahuwdym and Gowym alike...

“And therefore (*wa gam*), regarding someone else, My observant and discerning foreigner from a different ethnicity and geographic location who will come to understand (*ha nakry* – someone from a dissimilar place and culture, speaking a different language, who, having paid attention to Me will comprehend; from *nakar* – by being attentive and astute will become acquainted, recognize, and acknowledge something which deserves attention and consideration), who, to show the way to the benefits of the relationship (*‘asher*), is not of your people (*lo’ min ‘am ‘atah*), this Yisra’el (*Yisra’el huw’*).

He will come (*wa bow'* – he will 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 an observant individual with the express intent of revealing) **Your** (*'atah*) **tremendously important** (*ha gadowl* – empowering and distinguished, growth-promoting) **name** (*shem* – personal and proper designation), **the influence of Your hand** (*wa yad 'atah* – Your ability to accomplish the task), **the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the strong and influential individual with a fighting spirit who is able to protect his people from those who would seek to harm them, the one who is intensely prepared and resolutely capable of encouraging and defending his extended family, the one who embodies the right character and appropriate status, who is articulate and able to govern [and thus, Dowd]), **and** (*wa*) **the Sacrificial Lamb** (*zarowa' huw'* – the prevailing and effective strength, resolve, and overall ability of this ram among his sheep, [continuing to address Dowd] who is fruitful in his ways, accomplishing the mission when sowing the seeds which advance the purpose of the arm of God) **whom You have extended** (*'atah ha natah*).

When (*wa*) **he arrives on the scene and chooses to pursue this** (*bow'* – when he comes, advancing these associations, wanting to clarify the proper direction), **then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information needed to make a correct and reasoned decision** (*palal* – providing an accurate assessment which enables 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*). (*Dabarym ha Yowmym* 6:32)

When you hear it out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – when you listen to what comes out of the spiritual realm by way of the sky (from radio waves and especially satellite-based broadband internet connections, even the cloud)) **within the location where you live** (*min makown yashab 'atah*), **then** (*wa*) **engage and act accordingly, doing everything** (*'asah ka kol*) **which, to show the way** (*'asher*), **My 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 about Me) **has invited you to read** (*qara' 'el 'atah* – will have made pronouncements to you about God for a considerable period of time, consistently reciting the word to you, summoning you to it, calling you out to meet with and be welcomed by God), **for the express purpose of being a witness who provides answers such that** (*lama'an*) **all peoples of the Earth** (*kol 'am ha 'erets*) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada'*) **Your name** (*'eth shem 'atah*). **He will come to respect and revere You** (*wa la yare' 'eth 'atah*) **along with** (*ka*) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el*).

This is so (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and appreciate) **that, truthfully** (*ky*), **I have built** (*banah* – and reestablished) **for Your family this house** (*'al ha beyth ha zeh*) **which, to reveal the correct path to give life meaning** (*'asher*), **is designated and called** (*qara'*) **by Your name** (*shem 'atah*).” (*Dabarym ha Yowmym* / Words for the Days / 2nd Chronicles 6:33)

We have also discovered that the *Nakry* reappears throughout Yasha'yah, with Isaiah devoting much of his book to his arrival and role in God's plans as we approach the last days. In the 57th chapter, the great prophet revealed that, since there was not a single Yahuwd willing to intercede and plead Yahowah's case to His people, there would be a third *zarowa'* | sowing the seeds God has provided – this one anointed with the Spirit as a *Basar* | herald proclaiming the message.

Yasha'yah would reintroduce the *Nakar* | Observant Foreigner in the 60th chapter, writing... **“For the name (*la shem*) of Yahowah (*YaHoWaH*), your God (*'elohym 'ath*), the Set-Apart One (*la qadowsh*) of Yisra'el (*Yisra'el*), he has sought to honor you, raise you up, and endow you (*pa'ar 'ath* – he has ascribed you with a high status through his clarifying explanations regarding this harvest). (*Yasha'yah* 60:9)**

And so (*wa*), the progeny (*beny*) of the *Nakar* | Observant and Responsive Foreigner (*nakar* – the little appreciated and often misunderstood non-Yisra'elite from a distant land who closely examines and carefully considers, then recognizes and acknowledges the truth, making it known through declarative statements, the discerning friend who highly regards what can be perceived and should be respected to elicit the proper response) will reestablish (*banah* – will restore and rebuild) the means of separation and protection (*chowmah 'ath* – an elevated pathway) while those who are thoughtful and responsive among them (*malak hem*) shall render assistance and serve with you (*sharath 'ath*).

This is because (*ky*), in My frustration (*ba qetseph 'any* – in My antagonism), I struck you (*nakah 'ath*), but now with My acceptance and approval (*ba ratsown 'any*), I will be merciful toward you (*racham 'ath*).” (*Yasha'yah* 60:10)

Addressing this day, the Almighty said... **“You will know** (*wa yada’* – you will be aware and understand) **that I, Yahowah** (*ky ‘any Yahowah*), **am your Savior** (*mowshya’ ‘ath*) **and your Redeemer** (*wa ga’al ‘ath*), **the Mighty One** (*‘abyr*) **of Ya’aqob** (*Ya’aqob*).” (*Yasha’yah 60:16*)

This has all been leading up to Yahowah’s return when... **“The sun’s** (*ha shemesh*) **light** (*‘owr* – illumination) **will no longer be a means of persistent renewal** (*lo’ hayah ‘owd* – will not exist as a restoring witness) **for you** (*la ‘ath ‘owd*) **by day** (*la yomam* – or as a measure of time), **nor the moon** (*ha yareach* – the monthly calendar) **a source of information on when to respond** (*wa la nogah*) **by night** (*layl*) **to provide light** (*lo’ ‘owr*) **for you** (*la ‘ath*). **Instead** (*wa*), **Yahowah** (*Yahowah*) **will be for you** (*hayah la ‘ath*) **an everlasting light** (*‘owr ‘owlam*). **And your God** (*wa ‘elohym ‘ath*) **your glorious adornment** (*la tiphe’reth ‘ath*). (*Yasha’yah 60:19*)

Then your family (*wa ‘am ‘ath*) **will be entirely right** (*kol tsadyq* – they will all be correct, validated, and vindicated). **They will be heirs to the land** (*hem yarash ‘erets* – they will inherit and possess the earth) **forevermore** (*la ‘owlam*).

This observant sprout and shoot, indeed this sucker from the original rootstock preserving the life of the tree (*netser* – this new growth emerging from an old stump which uplifts a future generation, this extension grafted into the main branch which can be used as an implement to spare lives by revealing that which was not readily known; from *natsar* – to be observant, watchful, and trustworthy, to guard, protect, and preserve), **is the one which Yahowah planted** (*ha mata’ Yahowah* – the one whose base and roots Yahowah established), **the work and accomplishment of His hands** (*ma’aseh yad huw’*), **to**

endow a higher status through clarifying explanations (*la pa'ar*). (*Yasha'yah* 60:21)

That which is determined and readily known (*ha qaton* – the simple and insignificant, even the briefest moment in time) **will be** (*hayah*) **magnified a thousandfold** (*la ha 'alaph* – will become abundantly productive) **and the child with older siblings** (*wa ha tsa'yr* – the more recent addition to the existing family) **will be an accomplished and effective gentile** (*gowy 'atsuwm* – will be an empowered, strong, and potent individual of a different ethnicity). **I** (*'any*), **Yahowah** (*YaHoWaH*), **am prepared to accomplish this quickly** (*chuwsh hy'*) **at the proper time** (*ba 'eth hy'*). (*Yasha'yah* / *Isaiah* 60:22)

By the 63rd chapter, *Yasha'yah* would refer to him as a *mal'ak* | messenger who would be used to save God's people in the end. It was a theme the final prophet, *Mal'aky* | My Messenger, also raised...

“Therefore (*ken*), **behold, I am going to send out** (*hineh 'any shalach*) **My Messenger** (*mal'ak 'any* – My representative who, as a herald, will interpret and convey My testimony, commissioned to declare what I have to say). **And** (*wa*) **he will prepare, clearly mark, and highly regard** (*panah*) **the Way** (*derek*) **before Me, regarding My appearance** (*la paneh 'any*).

Then suddenly to open eyes and minds (*wa pith'om*), **he will arrive to pursue the harvest** (*bow'*) **for His palatial home** (*'el hekal huw'*): **the Upright One** (*'edown*) **whom** (*'asher*), **you, yourselves, have sought** (*'atem baqash*), **along with** (*wa*) **the messenger** (*mal'ak* – the representative who, as a herald, will interpret and convey the message, who is commissioned to declare the account) **of the Covenant** (*ha Beryth*) **in whom and for which** (*'asher*) **you** (*'atem*) **have desired** (*chaphets* – have wanted and preferred [speaking of Dowd's return]).

Therefore, pay attention (*hineh*), he is arriving and will be returning to pursue the harvest (*huw' bow'*),’ promises (*'amar*) **Yahowah (*YaHoWaH*) of the spiritual implements (*tsaba'*). (*Mal'aky 3:1*)**

‘So who (*wa my*) can comprehend and endure (*kuwl* – can understand and seize upon, properly calculate and support) **this day (*'eth yowm*) when he arrives (*bow' huw'*)? And who (*wa my*) will be present, standing and remaining (*ha 'amad*) beside his appearance (*ba ra'ah huw'* – when he comes into view)?’” (*Mal'aky 3:2*)**

Yahowah told His people... **“From the days (*la min yowmym*) of your ancestors (*'ab 'atem*), you have turned away from (*suwr min*) My clearly communicated written prescriptions for living (*choq 'any*). You have not observed them (*wa lo' shamar*).**

Choose to return to Me (*shuwb 'el 'any*) and I will choose to return to you and to restore you (*wa shuwb 'el 'atem*),’ promises (*'amar*) **Yahowah (*YaHoWaH*) of the spiritual implements (*tsaba'*).” (*Mal'aky 3:7*)**

After a prolonged denunciation of Judaism, Yahowah presents His solution...

“Then, at that time (*'az* – thereupon, at this distant and vital moment), those who respect and profoundly value (*yare'*) **Yahowah (*YaHoWaH*) will convey the word, speaking and writing (*dabar*), as an individual (*'iysh*) to his errant and irrational countrymen (*'el rea' huw'*).**

And (*wa*) **Yahowah (*YaHoWaH*) will listen attentively, and accepting what He hears as true, He will respond by assisting this messenger (*qashab* – He will receive the entire message, hear everything which is said, and will regard it favorably, acting to enable its dissemination because of its accuracy).**

And He will continue to listen (*wa shama'*), **such that** (*wa*) **a book** (*sepher*) **of remembrance, systematically conveying a word-by-word recollection of the previous communication** (*zikarown* – to recall and bring to mind, to make foremost in one's thinking, commemorating the right inheritance, conveying what is accurate and should be remembered) **will be written** (*kathab*) **before His appearance** (*la paneh huw'* – to approach His presence) **for those who respect and admire** (*la yare'*) **Yahowah** (*YaHoWaH*) **and who consider, account for, and who have determined the merit of** (*wa la chashab*) **His name** (*shem huw'*). (*Mal'aky* 3:16)

As a result (*la ma'an*), **they will be mine** (*wa hayah 'any*),⁹ **promises** (*'amar*) **Yahowah of the vast array of spiritual implements** (*YaHoWaH tsaba'*). **Approaching that day** (*la ha yowm*) **when, to show the way to receive the benefits of the relationship** (*'asher*), **I will engage, acting in a demonstrable way, to prepare My most treasured possession, someone whom I value and hold especially dear** (*'asah* – I will do what needs to be done, working to develop and celebrate My affection for that which I appreciate).

And so I will protect and spare them, delivering them from harm, while heaping favor upon them recognizing the scope of the challenges before them (*chamal 'al hem* – I will demonstrate My gratitude and enduring love, even commiserate with them, especially considering the difficult task of showing compassion and under these conditions), **similar to the way** (*ka 'asher*) **an individual** (*'iysh*) **favors, spares, and protects, assuring the safety while empathizing with** (*chamal 'al* – is especially generous and affectionate toward, even lenient and patient considering the challenging circumstances while being responsible for) **His son** (*ben huw'*) **who works with Him** (*ha 'abad 'eth huw'*). (*Mal'aky* 3:17)

So return (*wa shuwb* – then come back and be restored), **and you will see** (*wa ra'ah*) **the distinction, and understand the difference, between** (*bayn* – comprehending the dissimilarity of) **the one who is right** (*tsadyq* – the one who is vindicated because he is correct) **as opposed to those who are wrong** (*la rasha'* – compared to those who are incorrect), **understanding the dissimilarity concerning** (*bayn*) **the one who works with God** (*'abad 'elohym*) **in contrast to the way of** (*la 'asher*) **those who do not serve Him** (*lo' 'abad huw'*).” (*Mal'aky* / My Messenger / Malachi 3:18)

With these realizations came a newfound sense of responsibility. I would marry a Yahuwd and leave the distractions of the US mainland behind, finding an idyllic island on which to focus and write. Together we would change the appearance and appeal of the books, creating the *Yada Yahowah* family. And we would rewrite them – all 15,000 pages twice over – improving the translations and correcting the commentary such that they were worthy of the promises Yahowah had made of them.

While I am still uncomfortable with the acclaim, indeed, unworthy of it, I accept the responsibility because I do not want to disappoint my Father. He promised to reconcile His relationship with His people, but they were ignoring Him. So how was the Family Reunion going to occur if we couldn't get their attention? And it was for this purpose that Yahowah introduced His *Choter*, *Nakry*, *Basar*, *Qowl*, *Zarowa'*, and *Mal'ak*, a man known as *Yada'*, to compose a *Nes* | Banner which would serve to encourage His people to *Yada Yahowah* and come home.

This joyous reunion will occur just as Yahowah and His prophets have predicted and on God's schedule. Will you be among the celebrants?

“Choose to be serene while bursting forth (*patsach* – be at peace, absent of anxiety, concern, distress, or worry,

ready to enthusiastically acquire an amazing influx of positive energy (qal imperative)), **shouting and singing for joy** (*ranan* – publicly offering a melodious song which expresses your happiness (piel imperative) [from 1QIsa]) **all together as one** (*yachdaw* – in unison and all of one accord), **Oh desolated places** (*charbah* – from the depopulated rubble) **of Yaruwshalaim | the Source of Teaching and Guidance on Reconciliation and Restoration** (*Yaruwshalaim* – Jerusalem).

For indeed (*ky*), **Yahowah** (𐤏𐤃𐤏𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **has shown compassion and has comforted** (*nacham* – has consoled) **His family** (*'am huw'*), **and** (*wa* – because [from 1QIsa]) **He has redeemed** (*ga'al* – He has bought back and restored by way of paying a ransom using a kinsman-redeemer) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation and Restoration).” (*Yasha'yah* / Salvation is from Yah / Isaiah 52:9)

When we know what is going to occur before it happens, we can be serene and enjoy the moment, no matter how monumental or awesome. The Children of the Covenant are at peace, without a worry in the world, because our Father has returned to claim us as His own.

By this time, out of a world ravaged by war, in which Yaruwshalaim will has been relentlessly assaulted by Muslims and Christians, Progressives and Communists, the city stands. And as it is restored, Yahowah will comfort His people in this place – their home.

Starting with the seventh verse of the 52nd chapter and running through *Yasha'yah* / Isaiah 53, the Masoretic Tanakh is so inconsistent with the Qumran Scrolls, the editors of the *Dead Sea Scrolls Bible* felt compelled to acknowledge the ability of the 1,300-year-old manuscripts to correct the record. They do not, however,

state the obvious. Since these words introduce a prophecy wholly inconsistent with Judaism, which is the arrival and mission of the Passover Lamb, the Messiah and Son of God whom the rabbis are especially prone to deny, the increased propensity of alterations is obviously deliberate.

I share this revelation because, if you are a religious Jew, you should stop relying upon such men. They deceive and are deadly. Second, if you are wondering why some of what I'm sharing varies significantly from your JPS or, worse, the KJV, NIV, NASB, or NLT, the answer is that I am relying upon the text as it is preserved in the 2,200-year-old Great Isaiah Scroll found in Qumran rather than the alterations proposed by the Rabbinical Masoretes. And this section of Yasha'yah differs from the Masoretic Text by a wider margin than any other.

The next statement is meritorious...

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **has exposed and drawn out by stripping the bark away to reveal** (*chasaph* – has uncovered and bared) **that which is associated with** (*'eth qodesh zarowa' huw'* | **His set-apart and special sacrificial lamb, His uniquely productive ram and protective shepherd, even the one who separates unto Him by sowing His seeds** (*qodesh huw' zarowa'* – the prevailing and effective strength to set apart, the resolve and overall ability of the remarkably important and impactful leaders and fighters engaged to shepherd His flock by being fruitful when sowing the seeds of truth and advancing the purpose of the arm of God) **before and on behalf of** (*la* – to facilitate the approach of, unto, and among) **the eyes, perceptions, and witness** (*'ayn* – the sight, appearance, and presence to facilitate understanding) **of every gentile** (*kol ha gowym* – of all of the nations

comprised by those who are not ethnically Yahuwdym, people of different places and races).

Everyone, to the ends of the Earth, will witness the final (*wa ra'ah kol 'ephes ha 'erets* – at the extreme boundary of space and time, they will see the unending), **salvation and deliverance** (*yashuwa'ah* – the liberation and freedom) **of our God** (*'elohym 'anachnuw*).” (*Yasha'yah* / Salvation is from Yah / Isaiah 52:10)

We are now aware that there are three *zarowa'*, each influencing Yahowah's people in different ways and at different times. The first *Zarowa'* was Moseh, the shepherd who became the great liberator. And regarding Moseh, the Towrah he authored with Yahowah will be revealed for all to see upon God's return. And there is no question that Moseh was *qodesh* | special.

This prophecy is, however, addressing Dowd, because the Sacrificial Lamb will be revealed alongside his Father as Yisra'el weeps because of what was done to him. As our returning King, he will lead and counsel the entire world throughout the Millennial Kingdom. Also, Dowd is unquestionably the most *qodesh* | unique of men – and this will be particularly evident when he returns as brilliant as the sun and, thus, for all to see. Further, he is the Branch, which coincides nicely with the removal of bark to perceive the essence of this great *Zarowa'*.

And that leaves us with the one *zarowa'* who does not actually belong among these great men but is here to point Yahuwdym back to them. He also fits the bill because he is exceedingly *qodesh* in the sense he is the only *gowy* in the group. Moreover, his role is to serve as a witness to *gowym* and *Yahuwdym* such that they are aware of Yahowah's return with His Son, our Messiah and Savior, Dowd.

Unlike the others, with the advent of the internet, he can be seen the world over – sowing the seeds which were initially provided through Moseh and cultivated by Dowd.

And as we know with the Messiah's return, as well as with 'Elyah's reappearance, the last days on Earth will be substantially different than anything we have encountered. As a *Choter*, a stem off the great Branch, the metaphor of exposing by peeling back the bark also applies. Moreover, since he has been the subject of the preceding prophecies, the little *z* might be included to a lesser degree. And perhaps, a little bit of each *Zarowa'* may have been what Yahowah intended.

Also worth noting: in the midst of the restoration of Yahowah's Family, the Gentiles are not forgotten. Redemption is for all mankind. Further, this prophecy says that, in the end, everyone on Earth, regardless of ethnicity, will witness Yahowah's final deliverance and liberation of His people. It does not say that all will be saved by Him. While redemption is offered to all, it is not accepted by all.

To be with God, we must first disavow politics and religion, walking away from their derogatory influences...

“Come, come, be removed by turning away (*suwr suwr* – change direction and take off, reject and leave, removing), **such that we are withdrawn from there** (*yatsa' min sham* – go forth and come out). **But do not touch** (*'al naga'* – do not contact or be plagued by) **anything unclean, polluted, or defiled** (*tame'* – inappropriate or religious, especially idolatrous and common). **Choose to go forth and be withdrawn** (*yatsa'* – proceed from and come out (qal imperative)) **from her midst** (*min tawek hy'*).

Those who lift up, carry, and advance (*nasa'* – those who desire and bear) **Yahowah's** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **adornment** (*kaly* – implements, vessels, and innermost being) **will be enlightened and illuminated** (*barar* – selected and received, cleansed and

purged, having been chosen, tested, and proven).
(*Yasha 'yah* 52:11)

For (ky) you will not go out in hurried trepidation (*lo' ba chiphazown yatsa'*), **nor walk as a refugee** (*wa ba manuwsah lo' halak*), **because (ky) Yahowah** (𐤏𐤍𐤏𐤍𐤁𐤏 – the pronunciation of *YaHoWaH*) **will walk (halak) in your presence** (*la panyim 'atem*).

And the God of Yisra'el (*wa 'elohym Yisra'el*) **will gather, collect and receive, you in the harvest** (*'asaph 'atem*). **He will be called** (*qara'* – He will be welcomed and pronounced [from 1QIsa]) **the God of the entire Earth** (*'elohym kol ha 'erets* – the Almighty of the Land [from 1QIsa]).” (*Yasha 'yah* / Salvation is from Yah / Isaiah 52:12)

It is time to come home. In no uncertain terms, Yahowah is calling His Family out of this world prior to His return. And of particular interest, our walk away from the *babel* of religion and politics should be confident and collected, thoughtful and deliberate. This is underscored by four verbs, the repetition of both *suwr* | come out and turn away and *yatsa'* | withdraw – the operative term of the exodus. Even *lo' naga'* tells us that we should avoid all contact with that which has *tame'* | plagued and corrupted humankind. It is only then that we are prepared to meet our Maker.

Unlike the religious, who use scare tactics to induce conversions, God wants us to comprehend what we are disavowing and appreciate why we are walking away. That way, we'll not look back and pine for the bad old days and repeat the mistake of *Lowt's* | Lot's wife.

We are not refugees, nor are we homeless. We belong to God, are members of His Family, and have been invited to live in His home. We are the antithesis of Fakestinians.

This is the final harvest, the last time Yahowah will gather His flock. And all who are here have been *qara* | invited; we have been welcomed into the company of God, who now, for the first time, is known throughout the Earth. His religious rivals no longer exist – not that they ever did.

Bathed in this light, and in the midst of this portrait of the role the *Basar* and *Zarowa*’ play in announcing Yahowah’s return with His Son such that their people are prepared to receive them, we read...

“Behold (*hineh* – pay attention and see that), **My servant** (*‘ebed* *‘any* – My associate and coworker) **will gain understanding, prudently offering sound teaching leading to the proper response** (*sakal* – he will derive insights by being especially intelligent and circumspect, succeeding by carefully scrutinizing every circumstance and consequences, he will think, comprehend, and instruct, successfully accomplishing the mission (hifil imperfect – God is facilitating his understanding such that he can act for Him forevermore)).

Then he will be raised on high (*wa ruwm* – he will be exalted and held in the highest esteem (qal imperfect – he will genuinely rise and will be continually exalted)), **be lifted up, honored, and supported** (*wa nasa*’ – he will be accepted and upheld, be sustained and endure (nifal perfect – once risen, he will uplift others)).

He will be increased in dimensionality to the greatest extent possible (*wa gabah ma’od* – his nature, ability, influence, title, place, and position will be extraordinarily elevated; he will be esteemed to the highest degree).” (*Yasha’yah* / Salvation is from Yah / Isaiah 52:13)

Of the three *zarowa*’, only one fits this billing and rises to this level – *Dowd* | David. This, therefore, is announcing the return of the Messiah and Son of God, our Shepherd and King – as well as the Sacrificial Lamb.

God calls Dowd His '*ebed* | coworker, associate, and servant more frequently than anyone else. Although, to a significant extent, Moseh and even Yada' are Yah's coworkers too.

Relative to the things of God, Dowd was the most intelligent man who ever lived. Imbued with the Spirit and inspired by Yahowah, the insights he provided were second to none. And through his life and lyrics, he taught us how to be right with God. Simply stated, Dowd epitomizes what it means to be *sakal*.

This is not to discount the other important Zarowa', however. When we consider Dabarym, it is obvious that Moseh was a quick study and very articulate. He was a profoundly effective teacher. And no one is his rival when it comes to explaining the proper way to respond to Yahowah.

To the extent it may matter, I was gifted with a fast processor, such that I am able to think and respond quickly. More importantly, I am effective at making the connections and associations needed to transition from knowing to understanding, which is something *sakal* suggests and Yahowah values. And as the author of this series, I think I've proven to be a reasonably effective teacher, especially when it comes to properly responding to what Yahowah is offering.

Of the three Zarowa', only Dowd will be *ruwm* | raised, *nasa'* | lifted up, and *gabah ma'od* | increased in dimensions and ability to the greatest extent possible. He is the closest thing we will ever witness to a resurrection. And since Yahowah is bringing His Son back to rule the world, that's as *nasa'*, *ruwm*, and *gabah* as is possible.

Moseh has already risen to be with Yahowah, but he is not being lifted up at this time. He is not returning as the Messiah or King. He is esteemed to be sure, and in fact

more than anyone other than Dowd, but he has completed his mission.

It is enough that Yahowah recognizes and appreciates what we have been able to accomplish together in compiling these books for His people. But I'm still struggling with having been acknowledged in these prophecies and cannot even fathom being listed in the same company as these extraordinary individuals. I'm content being part of the Family and would find it exceedingly uncomfortable to be honored in this way.

However, the reality is that every Covenant member will be *ruwm*, *nasa'*, and *gabah*. These are among the benefits Yahowah is offering. We are all highly esteemed by our Father and will be raised on high to live with Him. Yahowah's desire is to lift us up and support us, raising us as His children. It is His responsibility to sustain those He has accepted so that we might endure.

One of the many insights we have been able to glean from the Word of God is that Yahowah exists in the 7th dimension. While we are 3-dimensional beings, the universe in which we reside is likely comprised of 6 dimensions. These include the 3 we recognize as space, plus time, in addition to what we refer to as the repulsive nature of dark energy and the attractive aspects of dark matter.

Yahowah's intent to *gabah ma'od* | increase our dimensionality to the greatest extent possible – which is to make us like Himself. And with each step along the way, the effect is infinite. This is because each dimension is infinitely greater than the preceding one.

This known, the most elevated and esteemed of men by God is Dowd. No one else even comes close. Upon his return, he will find his nature, ability, influence, title, place, and position will be *gabah ma'od* | extraordinarily

elevated. He will be as brilliant as the sun and like God – even called *'Elyown* | Almighty.

“As a result, and for the benefit of the relationship (*ka 'asher* – consistent with the proper way), **many of the most repugnant and corrupt will actually** (*rab ken mishachath* – the most defective and unacceptable, the truly and overwhelmingly perverted, immoral, and rotten) **be astonished and stupefied, stunned and then ravaged** (*shamem* – they will for a moment in time be awestruck and then devastated and depopulated), **by you** (*'al 'atah* [from 1QIsa]).

Comparatively, this individual's (*min 'iysh*) **perspective, his comprehension and understanding** (*mare' huw'* – the presence of his supernatural revelations, his vision, and easily conveyed ways of perceiving things, even the phenomenal spectacle associated with seeing him), **and his dignified and handsome appearance** (*wa to'ar huw'* – his beautiful form, attractive presence, and distinguishing looks) **will be well beyond the descendants of 'Adam** (*min beny 'adam*).” (*Yasha'yah* / Salvation is from Yah / Isaiah 52:14)

This is Dowd, Yisra'el's staunchest defender and Yahowah's most intolerant leader, a man poised and prone to kill those who oppose what he represents with his words and sword. His return will stupefy and stun the rabbis and those they have plagued with Judaism. The repugnant and corrupt, perverted and rotten, will be devastated and then depopulated by God's returning king. The opening sentence reads like the script of one of the Messiah's many *Mizmowr* | Songs.

By comparison to others, Dowd's comprehension and understanding are stellar. His revelations are phenomenal. His *Mashal* | Proverbs are readily perceived and easily understood.

In his previous life, Dowd was a handsome man – sufficiently attractive for God to acknowledge his good looks. But his former glory will pale in comparison to the dignified and beautiful appearance to come. He will be the most attractive man to ever live.

This is the antithesis of how the prophet depicts the *Basar* | Herald of the *Zarowa*’ | Sacrificial Lamb in the next chapter. It is suggested that Yada’s appeal will be his words rather than his physical appearance – which is an interesting twist on *basar* meaning both body and speech. Or perhaps, Yasha’yah is suggesting that the *Qowl* | Voice will have a face for radio.

What follows is being said of Dowd. His first order of business upon his return will be to sprinkle a smattering of blood from his fingertips onto the *Kaporeth* | Mercy Seat of the Ark of the Covenant in accordance with the Towrah’s instructions regarding Yowm Kipurym. But then, consistent with Yahowah’s directions on sprinkling anointing oil upon other treasured vessels within His Home, the Messiah is going to anoint the most highly valued of all – God’s children – the abundantly enriched gowym who are now Covenant. What was once common will become set apart.

“Accordingly (*ken* – so therefore and likewise), **he will choose to spatter and sprinkle** (*nazah* – he will project a smattering of liquid, splashing (hifil imperfect – he will make the races more like him by consistently anointing them)) **the greatest and most abundantly enriched of the gentiles** (*gowym rab* – many people from different races and places along with numerous ethnicities). **Because of him** (*‘al huw’*), **the mouths of political rulers will be shut** (*qaphats melek peh hem* – the ability to speak of governmental leaders will not be allowed).

Indeed, that which, for the benefit of the relationship (*ky ‘asher*), **he has recounted and itemized**

in writing about them (*saphar la hem* – he has recorded and proclaimed pursuant to them (pual perfect – the prior political leaders will suffer the effect of what he has written at this moment in time)), **they will witness and be shown** (*ra'ah* – they will see), **and what they had not listened to** (*wa 'asher lo' shama'*), **they will realize and comprehend** (*byn* – they will make the connections required to understand (hitpael perfect – they will suffer the effect of what they can momentarily perceive apart from other influences)).” (*Yasha'yah* / Salvation is from Yah / Isaiah 52:15)

To appreciate who is being prepared for service among the *gowym*, Dowd will be sprinkling anointing oil on either *rab* | the most important and respected Gentiles or upon *rab* | numerous of them. We should prepare for both eventualities so that we are among those ready to serve our God and king.

And while this is my preferred interpretation, there is also the possibility that Yisra'el's great defender will silence the leaders who are opposed to the restoration of Yisra'el and Yahowah's decision to make him king of the Earth by shedding their blood – killing them. The last of mankind's leadership will experience what Dowd has written about them – which means he will exterminate them. This will take those who are empowered by surprise because they will not have listened to what the returning king has written throughout the *Mizmowr* | Psalms. And now that it is too late to change, they will finally understand.

Should you be among those who are squeamish at the sight of blood, there is a lesson here we ought not overlook. There will be recompense. Those who have misled and abused God's people – Dowd's flock – will be held accountable. They will be appraised of their crimes and then sentenced.

But no matter how we interpret these words, they do not apply to the mythical “Jesus Christ.” Dowd, alone, wrote the words which will condemn the leaders of the Earth. He, alone, will be *melek*. Those who have governed previously will be silenced and convicted.

This prophecy, right from the beginning of the 52nd chapter, has been about the return of *Dowd* | David. It has even foretold of the *Basar* and *Qowl* who will herald his arrival. It is only misinterpretations and mistranslations that have given rise to religious myths.

“Awake, become alert, be roused from your stupor and rise (*’uwr ’uwr*). Choose to become clothed and adorned (*labash*) in power which strengthens and protects, emboldens and equips, enables and empowers (*’oz*).

***Tsyown* | Signs Posted Along the Way (*Tsyown*), choose to be adorned (*labash*) in garments (*beqed*) beautifying and honoring you, making you radiant (*tiph’arah ’ath*).**

O *Yaruwshalaim* | the source from which instruction and guidance on reconciliation flow (*Yaruwshalaim*), the set-apart, special, and unique (*ha qodesh*) city (*’iyrr*), it’s true that (*ky*) never again (*lo’ yasaph ’owd*) will the uncircumcised, nor the stubborn, unresponsive, and forbidden (*’arel*), especially the defiled and impure who are religious (*wa tame’*) come and be included among you (*bow’ ba ’ath*). (*Yasha’yah* 52:1)

Of your own initiative, apart from political and religious influences, shake off and keep away from (*na’ar*) the dirt, filth, and rubbish, these shades of grey about to be pulverized (*’aphar*), and arise, standing upright and restored (*quwm*). Stay, dwell, and endure (*yashab*) in *Yaruwshalaim* (*Yaruwshalaim*).

Free of all societal influences and of your own volition, release (*patach*) the bonds and shackles (*mowser*) upon your neck (*tsawa'r 'ath*), O captives who are politically and religiously controlled (*shabyah*). *Bath Tsyown* | restore and rebuild the house and family of the Signs Posted on the Way (*bath Tsyown*). (*Yasha'yah* 52:2)

Therefore, right here and now (*koh*), says ('*amar*) Yahowah (*YaHoWaH*): 'You have been betrayed, having surrendered yourself in exchange (*makar*) for nothing and naught, without even the benefit of a rational argument (*chinnam*), and so those of you who are redeemed will be bought back (*ga'al*) without that which people value (*wa lo' ba keseph*).' (*Yasha'yah* 52:3)

For thus says (*ky koh 'amar*) Yahowah (*Yahowah*), 'In an earlier time (*ba ha 'ri'shown*), My people ('*am 'any*) descended, going down to (*yarad*) *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym*), to dwell there as strangers (*la guwr sham*).

Then the Assyrian (*wa 'Ashshuwr*) oppressed and mistreated them, defrauded and exploited them ('*ashaq huw'*), beyond measure and without cause (*ba 'ephes*). (*Yasha'yah* 52:4)

So then (*wa 'atah*), why should I be concerned here (*my la 'any poh*),' prophetically asks (*na'um*) Yahowah (*Yahowah*), 'since (*ky*) My people ('*any 'am*) are led away and accept this (*laqach*) for nothing, without a valid reason, and in vain (*chinam*)?

Their orators, political and religious rulers, those who exercise governmental and clerical power and authority over them, their sages, those who are considered wise and whose pontifications have become notorious (*mashal huw'*), lack understanding and exercise poor judgment such that they simply cry and scream while failing to offer reasoned conclusions or

warranted insights (*ya'al*),’ prophetically declares (*na'um*) **Yahowah** (*YaHoWaH*), ‘while every day, continually and constantly (*wa tamyd kol ha yowm*) My name (*shem 'any*) is despised, rejected, and treated with contempt, spurned, devalued, and disrespected, avoided and disdained (*na'ats*). (*Yasha 'yah 52:5*)

So therefore (*la ken*), My family (*'am 'any*) will know and will make known (*yada'*) My name (*shem 'any*). As a result (*la ken*) in that day (*ba ha yowm ha huw'*), indeed (*ky*), I am He (*'any huw'*) who will declare (*ha dabar*), “Behold, look now and see, here I am (*hineh 'any*)!” (*Yasha 'yah 52:6*)

How suitable and befitting, desirable, appropriate, and pleasing (*mah na'ah*), upon the Mounts (*'al ha harym*) is the stance (*regel*) of the person who proclaims the good news, serving as a herald and messenger in the flesh (*basar*) who announces on behalf of those who are listening (*shama'*) reconciliation, restoration, and renewal (*shalowm*), of the individual in the flesh who conveys this positive and uplifting message, publishing the report (*basar*) which is good, generous, and beneficial (*towb*) for those who listen, announcing and proclaiming (*shama'*) deliverance and salvation, liberation and freedom (*yashuw'ah*), and who speaks on behalf of (*'amar la*) **Tsyown** | the Signs Posted Along the Way (*Tsyown*), ‘Your God (*'elohym 'ath*) reigns and provides counsel (*malak*)!’ (*Yasha 'yah 52:7*)

The lone voice of a singular individual will actually choose to actively engage to literally articulate that which has been communicated by (*qowl*) your watchmen who have witnessed the future and revealed what is going to occur, arranging and laying out what they have seen before you (*tsaphah 'ath*).

They will lift up (*nasa'*) the voice’s proclamation (*qowl*) all together and in one accord (*yahdaw*) singing

joyously (*ranan*). **Indeed, this is because** (*ky*) **eye to eye** (*'ayn ba 'ayn*) **they will see** (*ra 'ah*) **the return** (*ba shuw'b*) **of Yahowah** (*YaHoWaH*) **to Tsyown** (*Tsyown*) **with mercy, love, and compassion** (*ba racham*). (*Yasha 'yah 52:8*)

Choose to be serene while bursting forth (*patsach*), **shouting and singing for joy** (*ranan*) **all together as one** (*yachdaw*) **desolated places** (*charbah*) **of Yaruwshalaim** | **the Source of Teaching and Guidance on Reconciliation and Restoration** (*Yaruwshalaim*).

For indeed (*ky*), **Yahowah** (*YaHoWaH*) **has shown compassion and has comforted** (*nacham*) **His family** (*'am huw'*), **and** (*wa*) **He has redeemed** (*ga'al*) **Yaruwshalaim** (*Yaruwshalaim*). (*Yasha 'yah 52:9*)

Yahowah (*Yahowah*) **has exposed and drawn out by stripping off the bark to reveal** (*chasaph*) **that which is associated with** (*'eth*) ***qodesh zarowa' huw'*** | **His set-apart and special sacrificial lamb, His uniquely productive ram and protective shepherd, even the one who separates unto Him by sowing His seeds** (*qodesh huw' zarowa'*) **before and on behalf of** (*la*) **the eyes, perceptions, and witness** (*'ayn*) **of every gentile** (*kol ha gowym*).

Everyone, to the ends of the Earth, will witness the final (*wa ra'ah kol 'ephes ha 'erets*) **salvation and deliverance** (*yashuwa'ah*) **of our God** (*'elohym 'anachnuw*). (*Yasha 'yah 52:10*)

Come, come, be removed by turning away (*suwr suwr*), **such that we are withdrawn from there** (*yatsa' min sham*). **But do not make contact with or be plagued by** (*'al naga'*) **anything unclean, polluted, or defiled** (*tame'*). **Choose to go forth and be withdrawn** (*yatsa'*) **from her midst** (*min tawek hy'*).

Those who lift up, carry, and advance (*nasa*) Yahowah's (*Yahowah*) adornment (*kaly*) will be enlightened and illuminated (*barar*). (*Yasha'yah* 52:11)

For (*ky*) you will not go out in hurried trepidation (*lo' ba chiphazown yatsa*'), nor walk as a refugee (*wa ba manuwsah lo' halak*), because (*ky*) Yahowah (*YaHoWaH*) will walk (*halak*) in your presence (*la panyim 'atem*). And the God of Yisra'el (*wa 'elohym Yisra'el*) will gather, collect, and receive you in the harvest (*'asaph 'atem*). He will be called (*qara*') the God of the entire Earth (*'elohym kol ha 'erets*). (*Yasha'yah* 52:12)

Behold (*hineh*), My servant (*'ebed 'any*) will gain understanding, prudently offering sound teaching leading to the proper response, providing insights to successfully accomplish the mission (*sakal*).

Then he will be raised on high (*wa ruwm*), be lifted up, honored, and supported, accepted and upheld (*wa nasa*'). And he will be increased in dimensionality to the greatest extent possible while his nature, ability, influence, title, and position will be extraordinarily elevated (*wa gabah ma'od*). (*Yasha'yah* 52:13)

As a result, and for the benefit of the relationship (*ka 'asher*), many of the most repugnant and corrupt will actually (*rab ken mishachath*) be astonished and stupefied, stunned and then ravaged (*shamem*), by you (*'al 'atah*).

Comparatively, this individual's (*min 'iysh*) perspective, his comprehension and understanding (*mare' huw*'), and his dignified and handsome appearance (*wa to'ar huw*') will be well beyond the descendants of 'Adam (*min beny 'adam*). (*Yasha'yah* 52:14)

Accordingly (*ken*), he will choose to spatter and sprinkle (*nazah*) the greatest and most abundantly

enriched of the gentiles (*gowym rab*). **Because of him** (*'al huw'*), **the mouths of political rulers will be shut** (*qaphats melek peh hem*).

Indeed, that which, for the benefit of the relationship (*ky 'asher*), **he has recounted and itemized in writing about them** (*saphar la hem*), **they will witness and be shown** (*ra'ah*), **and what they had not listened to** (*wa 'asher lo' shama'*), **they will realize and apprehend** (*byn*).” (*Yasha'yah / Salvation is from Yah / Isaiah 52:15*)

May the report which is published bring salvation and reconciliation to God's people.

✠✠✠

Fulfilling the Miqra'ey...

Yasha'yah 53 begins by directing our attention to the identity of the *Zarowa'*. And since this was central to our understanding of the previous chapter, one series of thoughts is flowing out of the other.

There is even the appearance that Yasha'yah is addressing the *Yada Yahowah* family of books, especially as Isaiah's prophecies are presented and explained throughout, because there is nowhere else where the *Zarowa'* are openly discussed, much less identified and known. I share this to add credence to what you are reading.

In what follows, the questions are intriguing for many reasons, one of which is that there is nothing equivalent to them anywhere else in the Prophets. And in this regard, there are only a couple of options regarding *shemuwa'ah* '*anachnuw* | our message. This is either Yahowah bringing Yasha'yah into the conversation, telling us that they are in agreement, or "our" is inclusive of Father and Son, the *Zarowa'*, since this is about his role in our salvation. It is also possible that '*anachnuw* addresses both prophets and every prophet...

"Who (*my* – an interrogative posing a who, what, where, why, when, or how question about a person) **has affirmed and established, providing a verifiable accounting** (*'aman* – as a singular male individual has presented trustworthy and reliable evidence to confirm, confidently upholding (hifil perfect active third-person

masculine singular – for a period of time this individual enlivens the revelation)) **of our message** (*la shemuwa'ah* 'anachnuw – our report, announcement, and revelation)?

And (*wa*) **to whom** ('*el my* – through whom and for whom [from 1QIsa as the MT has on whom]) **have the Zarowa' | the Productive Shepherd and Sacrificial Lamb** (*Zarowa'* – the prevailing and effective nature of the ones with the strength to resolve challenges, the overall ability of the remarkably important and impactful individuals of action who, as a liberator and leader are engaged as a shepherd among the sheep, akin to a ram leading the flock, who are fruitful in their ways, accomplishing the mission by sowing the seeds of new life which grow while advancing the purpose of the Arm of God, of the Shepherd, and Sacrificial Lamb; from *zara'* – to sow seeds which produce new life and yield fruit) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our '*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **been revealed and made openly known** (*galah* – been uncovered and exposed, openly displayed and identified (nifal perfect – the individual disclosing their identity is being revealed in the process of this disclosure at this moment in time))?" (*Yasha'yah* / Yahowah Saves / Isaiah 53:1)

My 'aman can be rendered as “who has affirmed,” “where is it established,” “what has been proven,” “how was it verified and authenticated,” “when will it be revealed,” and “why has the truth been provided.” Each of these six translations of *my 'aman* was intended for your edification. So, you may want to pause and think about the implications.

La shemuwa'ah 'anachnuw speaks “of our message,” and “of the proper approach to our revelation, report, and announcement.” Therefore, in this case, '*anachnuw* | our can represent our Heavenly Father and Spiritual Mother,

Yasha'yah and Yahowah, all of the prophets, or the most important *Zarowa'*, Moseh and Dowd. Since Yahowah inspired each, they all speak as one.

Therefore, recognizing that “our” speaks of a unified position regarding identifying and disclosing the role of the *Zarowa'*, *my 'aman* asks Yisra'elites to identify a single individual who is actively and publicly promoting an accurate and verifiable account of the *Zarowa's* identity and purpose. And based upon the way the question is phrased, the Herald is not a prophet but, instead, someone correctly conveying their message.

So, while it is interesting to note that there would be and now is just one individual among billions publishing an accurate rendition of Yahowah's testimony along with a principled approach to Yasha'yah's revelations, the second question is even more specific. The person correctly affirming Yasha'yah's prophetic revelations, such that what he is publishing is consistent with Yahowah's intent, is the only one to whom the identity of the *Zarowa'* | Protective Shepherd and Sacrificial Lamb has been revealed such that it is his job to make it openly known.

God's prophetic pronouncement is, of course, correct. After 2,700 years of no one doing either, now, just ten years prior to the fruition of Yasha'yah's prophecies and the return of the *Zarowa'*, there is someone doing both of these things. And while that is very significant in and of itself, when these questions are posed before the most descriptive presentation of what would be achieved by the *Zarowa'*, the implications are profoundly important.

Zarowa' is derived from *zera'* | seed and sowing. It can be rendered as a title, descriptive term, or actionable idea: “strong arm, prevailing influence, fruitful outreach, developing offspring, productive shepherd, protective ram, sacrificial lamb, or one who effectively sows and cultivates

seeds such that they take root and grow to produce new and productive life.” Like *zera*’ | seed, *zarowa*’ is pluralistic, meaning that it can be perceived in various ways, as one or as many.

This known, the *Zarowa*’ are *Yahowah*’s – pursuant to His influence and plan. They have no relevance apart from God.

In the nifal stem, where the subject carries out and receives the action of the verb, *galah* | to reveal, by disclosing the identity of the *Zarowa*’, the individual in question is made known through his revelation. Moreover, after uncovering the evidence, he put it on display so that the information was exposed for all to see.

This nameless individual, and there is only one of him according to the syntax, has meticulously affirmed and established *Yahowah*’s message, providing a verifiable accounting of what is recorded in *Yasha*’yah. He has also set *Dowd*’s fulfillment of *Pesach* within the context of the Messiah serving as the *Zarowa*’. Therefore, the three *Zarowa*’ reveal the way Home.

Since this prophecy is claimed by Christians, let’s be clear: the opening line does not address the mythical misnomer of faithful fantasies, “Jesus.” At most, it is seeking to identify someone who perceives and presents the *Passover Lamb* correctly – as a *Zarowa*’ – which necessitates viewing him from the perspective provided by *Moseh* and *Dowd*.

Torching the lie behind the world’s most popular myth, “Jesus” did not “*aman* – provide a verifiable accounting” of anything *Yahowah* revealed because, even if we pretend he existed, there is no record of him writing anything down to read. Not a single word he may have spoken was reliably recorded in Hebrew – the language of revelation. Moreover, even in the mythology of the gospels, he did not identify himself as the *Passover Lamb*,

much less as a *Zarowa*'. When Christian pundits claim Isaiah 53 for their misnomer, "Jesus Christ," and yet fail to acknowledge the sacrificial lamb's association with Passover, it proves that they can read the words while being unable to process what they reveal.

Therefore, the opening line of the prophecy depicting the role of the Passover Lamb was written about an individual who would properly present what follows after correctly identifying Moseh and Dowd as the *Zarowa*'. And that is no easy task because, with this lone exception, over the past two thousand years everything else written regarding the prophecies presented in *Yasha'yah* / Isaiah 52 through 54 has been wrong. This current chapter is rejected throughout Judaism, with rabbis skipping over *Yasha'yah* 53 in their annual reading schedules. Since it clearly predicts that the role of the Passover Lamb would be fulfilled, along with the purpose of UnYeasted Bread, this prophecy undermines the Jewish religion.

The reason that *Yasha'yah*'s presentation of the Passover Lamb begins by introducing us to someone who has correctly assessed the context of this prophecy, especially in light of the *Zarowa*', is that without these insights and this perspective, *Yasha'yah* / Isaiah 53 cannot be understood. What occurred in Yaruwshalaim on Pesach in 33 CE, while vital, is not even the most important event that transpired in year 4000 Yah (with Matsah garnering that distinction), much less the fulcrum upon which Yahowah's relationship with humankind hinges.

God's story is not limited to one person or a single event. It is comprised of seven acts unfolding over 7,000 years. We begin in *Gan 'Eden* | the Garden of 'Eden with an idyllic relationship between Yahowah and 'Adam and Chawah. To facilitate our return, Yahowah established the *Beryth* | Covenant with 'Abraham and Sarah in Act 2. Then, Yahowah's *Towrah* | Guidance is revealed to Moseh

in Act 3, teaching us what we need to know to find and approach God.

Act 4, the centerpiece of Yahowah's story, revolves around His Chosen and Beloved, the Anointed Shepherd and Articulate King, the very Son of God – *Dowd* | David. God's message to mankind is encapsulated in his life and lyrics.

Act 5 takes place in Yaruwshalaim with Dowd's return and the fulfillment of the first four *Miqra'ey* | Invitations to be Called Out and Meet Yahowah. In this way, we are welcomed into Yahowah's Family and Home. And in this way, the Beryth and *Miqra'ey* are seen as integral parts of the same thing.

The 6th Act in Yahowah's unfolding story will transpire in year 6000 Yah, also in Yaruwshalaim. Upon His return with Dowd during the Mow'ed of *Kipurym* | Reconciliations in 2033, God will reestablish and restore His relationship with Yisra'el. We are part of that story – announcing it to you so that you are aware and prepared.

The 7th and final Act will commence on *Sukah* | Camping Out, when we return to 'Eden. It is the first day of forever. It also denotes the occasion when Yahowah will elevate His children to the seventh dimension. And during this time, Dowd will reign as King.

By removing, even misappropriating, one of the four events that transpired in the 5th Act from the others, Christians have built a religion that draws them away from Yahowah's ongoing relationship with His people. And by rejecting the 5th Act in its entirety, Judaism has lost sight of Yahowah. And this is why it is so important that we keep everything God is revealing to us in perspective – beginning with Bare'syth and remaining grounded in the Towrah as we proceed through the Prophets.

While the *Basar* and *Qowl* was one of three, the Zarowa' title correctly casts Dowd in his proper role – that of the Sacrificial Lamb. And so, even though there have been a host of commentaries written on Isaiah, apart from *Yada Yahowah*, none of these has sought to more accurately convey the prophet's testimony or advance his intent. And none of these were composed by someone specifically addressed within his prophecies, as is the case with the chapters devoted to the *Choter*, *Nakar*, *Basar*, *Qowl*, *Mal'ak*, and *Yada*.

The lead Zarowa' are Yahowah's most capable and devoted coworkers. God prevails with His people through them. They were liberators and leaders, devoted servants and defenders, educators and examples. They were both shepherds, and both sowed the seeds which would take root and grow producing new and productive life. They were individually and collectively fruitful in their ways, accomplishing their missions. And the little *z* exists to remind Yisra'el of what they have done before it is too late.

The most important Zarowa', and in the leading role, is *Dowd* | David. He is the beloved Son of God, Yahowah's Chosen and Firstborn, His Shepherd and Right Hand, His most prolific prophet and favorite songwriter, God's anointed Mashyach and the past and future Melek of Yisra'el. Dowd is also the Branch, through whom the Children of the Covenant emerge and grow. And it is Dowd who is returning with Yahowah as the King of Kings. Most importantly, Dowd served as the Sacrificial Lamb of Passover, becoming our Savior. The little *z* is, therefore, the big *Z*'s herald.

For the remnant of Yisra'el circa 5990 Yah, there are few things more relevant than appreciating what these two Zarowa' contributed to our lives. To come home, Yahuwdym must reassess their relationship with Moseh, close their Talmud, open his *Towrah*, and allow him to lead them away from religious and political captivity and to the

Promised Land. They must reassess their perceptions of Dowd so that they are right about Yahowah, discard their star, and accept him as their *Mashyach*, *Ra'ah*, *Melek*, and *Zarowa'* – the *Bakowr* of 'El. They must reevaluate their antipathy toward the Son of God so that they can properly observe Pesach and Matsah leading to Bikuwrym in recognition of what Father and Son have done for their people. To recognize the role the mighty *Zarowa'* play in their lives and come home, returning to Yahowah, is in everyone's interest. Yisra'el and Yahuwdym have been estranged for too long.

Without a descendant of 'Abraham willing to listen or respond, Yahowah announced that He would be using a Gowy described as a Choter, Nakry, Basar, Qowl, and Mal'ak to reintroduce His people to His words so that they might *Yada Yahowah* again. And this, my beloved Yahuwd, is why *Yasha'yah* 52 and 53 read as we have presented them. Consider this your wake-up call.

“Who has affirmed this accounting, where was the truth established, what has been proven, how was it verified and authenticated, when was it revealed, and why has this trustworthy evidence been provided and confidently upheld of (*my 'aman*) our message, this very revelation and announcement from us (*la shemuwa'ah 'anachnuw*)?”

Through and for whom (*'el my*) have the *Zarowa'* | the Productive Shepherd and Sacrificial Lamb, along with the one sowing the seeds (*Zarowa'*) for Yahowah (*Yahowah*) been revealed and made openly known (*galah*)?” (*Yasha'yah* 53:1)

The following language is similar to that used in *Yasha'yah* 11 to present the Choter. There, he was shown to be a sucker emerging from the original rootstock which brought forth the Branch known as Dowd. So, helping

readers answer the opening questions, Yasha'yah was inspired to write...

He will rise and be lifted up (*'alah* – he will ascend and grow, lifting up by writing down and recording what has happened and what will occur (qal imperfect active third-person masculine singular)), **similar to** (*ka*) **the Sucker** (*ha yowneq* – the Shoot growing out of the rootstock of an old stump or fallen tree, a more recent and smaller branch), **before His appearance to prepare in advance of His arrival** (*la paneh huw'* – in His presence), **much like** (*wa ka* – being comparable to) **the rootstock** (*ha shoresh* – the source of nourishment which anchors the tree to the ground, the root of the family line) **of the Land after a long drought** (*min 'erets tsyah* – of the Earth deprived of rain, from a barren landscape which is solitary and alone, apart from Yah).

His approach will not be perceived as particularly pleasing because he will not provide a superficial outline or shallow two-dimensional sketch (*lo' to'ar la huw'* – what he delineates will not be predicated upon some preconceived physical characteristics nor will he be distinguished based upon outward appearances because he will dig well below the surface).

He will not hold a high office, be a nobleman or king, he will not ascribe any value to the perceived status of others, nor will he be majestically attired (*wa hayah lo' hadar* – he will not care about adornments, appearances, social status, heads of state, royalty, or being glorified, and he will not seek acclaim [from 1QIsa]) **such that we would look to him** (*wa ra'ah huw'* – so that we would consider him, pay attention to what he is revealing, or perceive him as a witness (qal imperfect)).

There is nothing readily apparent (*wa lo' mar'eh* – so there is nothing in plain sight or easily seen, nothing phenomenal in the form of spectacle; from *mah* – to ponder

the who, what, why, when, and how of *ra'ah* – what is seen, perceived, and considered, or is it by supernatural revelation or visions) **such that we would desire him, want to be him, or be pleased by him** (*wa chamad huw'* – so that we would covet him, idolize him, or express our gratitude toward him (qal imperfect)).” (*Yasha'yah / Yahowah Delivers / Isaiah 53:2*)

Apart from his translations, insights, understanding, and guidance, his devotion to Yahowah and the Zarowa', Moseh and Dowd, the Towrah, Miqra'ey, and Beryth, Yisra'el and Yahuwdym, he's nobody special. He is as Yahowah has described him.

It is apparent that the *Choter* | Sucker is a quick study and deep thinker because he is able to correctly interpret Yasha'yah's prophecies where 125 generations over the past 2,700 years have failed. The *Nakar* | Observant Foreigner is inspired by God, such that he can accurately convey the prophet's testimony.

The *Basar* | Herald is being lifted up as a *Yowneq* | Shoot growing out of the *Shoresh* | Rootstock of the Promised Land. Yahowah's *Mal'ak* | Messenger will arise from a barren landscape, a solitary *Qowl* | Voice after a long silence. The specified mission of the final *Zarowa'* | Sower of Seeds is to prepare Yisra'el in advance of Yahowah's appearance.

Beyond this, he is a pretty ordinary fellow. You'd be hard-pressed to pick him out of a crowd. He will not be a politician, theologian, or superstar. He will not be particularly well-dressed or try to impress anyone (<https://yadayah.com/About/>). And no one will impress him because he has a complete disregard for authority. He will not seek acclaim or a following. He will deflect gratitude to where it is deserved. And it is for darn sure that he isn't going to sugarcoat the message to attract a crowd or grow in popularity.

The prophecies pointing to God's final messenger are not obscure, but nonetheless, we would have missed them if we had not been earnest in our desire to compose accurate and complete translations. It was by studying God's vocabulary and the way He used these terms throughout His witness that we came to appreciate their meanings. After that, we simply followed the words to their natural conclusions.

Therefore, Yahowah is correct in saying that his role is easily missed. To find him, one has to be as committed to learning as God is to teaching.

This known, Yada' sees himself as a useful implement who serves a purpose. While important to Yisra'el today, he is well beneath the status of the other characters in God's story. He is more of a reporter, albeit a thoughtful one. As such, he is only here to tell the stories of the players who really matter.

Sadly, those who have made an honest effort to convey God's story in His words have not been very well received. This is because Yahowah's testimony embarrasses the empowered and undermines the credibility of political parties, religious institutions, military ambitions, patriotic agendas, social mores, and conspiracy theories – all while discombobulating the Progressives in control of academia as well as the thought police operating within social and mainstream media.

For most of human history, Yahowah's testimony wasn't a problem for the proponents of such human endeavors because very few people were afforded access to a dissenting message and an irritating herald was hunted down, tortured, and killed. However, today, since the internet makes it possible for the world to hear a lone witness, those with a vested interest in silencing him have other tools at their disposal to get him to cease and desist.

In my case, there have been upwards of a thousand death threats.

Clearly, Yahowah inspired Yasha'yah to write about the Choter. And this individual is now presented as a Herald. He is impressive by God's standards, not man's. He, like Dowd, will tend to be verbose, *lo' to'ar* | never dumbing it down with a superficial outline. But unlike Dowd, his Herald *lo' hadar* | is not a nobleman or king. The Witness to the *Zarowa'* would also differ from the One who was bequeathed with every imaginable accolade throughout the 89th Mizmowr in that *lo' mar'eh* | there would be nothing readily apparent about him that would *chamad huw'* | inspire reverence as is appropriate toward Dowd.

To his credit, the *Basar* does not “seek accolades or to be honored.” Frustrating to many, “*lo' hadar* – he shows no partiality and does not ascribe to any form of human authority, nor does he value status.” In nothing more than flip flops and tropical attire, “he is not adorned to appear royal or to enhance his position among men.” Even with an entire chapter devoted to how Yahowah would equip and use the Choter in Yasha'yah 11, the *Zarowa's* Herald has gone largely unnoticed.

God's final Witness lies behind the words of the prophets and lets them speak for themselves. His credibility is derived from what Yahowah inspired other individuals to write 2,400 to 3,400 years ago. There is nothing phenomenal about what he has done, other than he responded as Yahowah asked and has continued to fulfill the prophecies written about him. At 10 to 12 hours per day, six to seven days a week, 50 weeks a year, for 22 years without monetary compensation while being criticized, slandered, and sometimes threatened by the religious, political, patriotic, and conspiratorial, there isn't much “*chamad huw'* – to covet” about the mission – although he loves it.

Considering the scarcity of candidates and the importance of the message, Yahowah has sought to overcome the unimpressive nature of this man by mentioning him in this way, expecting that, by doing so, more people would listen. After all, why would Yahowah pose these two probing introductory questions after providing the answer in the previous chapter?

Today, there are some, particularly Muslims, who have rather famously tried to assassinate their religious and political opponents. In the West, ridicule has replaced torture while censorship, rather than murder, is deployed as the means to stop the promotion of a contrarian message. *Bazah* speaks of the ad hominem fallacy, whereby an otherwise logically irrefutable message is devalued by demeaning and discrediting the messenger – publicly crucifying his or her reputation. And *chadel* addresses the intended result, which is to get the witness to cease and desist, effectively stopping the dissemination of the message by slandering the source. It is becoming ever more common for the unthinking to impugn the motives of the messenger whose words they find offensive.

“He will be scoffed at and ridiculed, dismissed and discredited (*bazah* – he will be held in contempt and censored, he will be called uninformed, unimportant, viewed as vile, considered worthless, and perceived as despicable (nifal participle – with those who demonstrably and actively disrespect and despise him will be perceived as disgusting)), **by a wide variety and a considerable number of individuals who** (*‘iysh ‘iysh* – by a great many people) **will try to stop him** (*wa chadel* – who will deliberately isolate and rebuff him, attempting to get him to cease and desist, rejecting and besmirching him to debilitate and incapacitate his efforts; from *chadal* – to stop, cease, desist, forego, and leave unfinished in the end [while *chadel* is not suffixed as a verb or with a pronoun,

that is the only way to properly convey its primary meaning, which is to stop]).

Even so, Yada' will come to know, understand, and acknowledge (*wa yada'* – nonetheless, Yada' will become familiar with, comprehend, and recognize, discover and disclose (qal noun participle active – actually, genuinely, and literally as a verbal adjective descriptive of an individual making the process of evolving from knowing to understanding to acknowledging active and demonstrative) [from 1QIsa^a – the Great Isaiah Scroll unearthed above Qumran – where *yada'* is active versus passive in the Masoretic Text]) **the implications of sorrow and suffering** (*mak'ob* – the cause and consequence of being harmed and grieving by pondering the impetus behind the anguish of emotional reactions and being traumatized; from *mah* – to consider the reasons behind *ka'ab* – agony and angst) **of being plagued and afflicted by evil** (*choly* – of being sickened and weakened by a malevolent and malignant pandemic, mortally injured by the malady of holiness; from *chalah* – to weaken and sicken by an infectious disease, *chuwl* – to twist and distort, and *chalal* – to profane by making common and thus to corrupt via the invasive nature of religion and government).

And as such (*ka* – accordingly and as a result), **from him** (*min huw'*), **the presence** (*paneh* – the appearance and facing it is turned away) **will be averted** (*masther* – is avoided (hifil participle active)).

We will censor him, slandering him as uninformed, unimportant, and disreputable as we scoff at and ridicule him, dismissing and discrediting him (*wa bazah huw'* – we will view him as vile, consider him worthless as we perceive him to be despicable, holding him in contempt (nifal participle – with those who demonstrably and actively show disrespect and despise him will be seen as disgusting) [from 1QIsa where the verb was scribed with

the subject written in the second-person plural, we, rather than third-person singular, he, and then suffixed with *huw'* | he as the object]), **because** (*wa*) **we will not properly assess his contribution by contemplating what he has composed** (*lo' chashab huw'* – we will not think and thus we will fail to consider the value of his account, we will not impute the proper credit to the reporting he is offering due to our collective failure to exercise good judgment (qal perfect – when we were actually afforded the opportunity to reconsider, we did not think)).” (*Yasha'yah* / Yahowah Liberates / Isaiah 53:3)

This prophecy, much like the one attributed to the “son” in *Yasha'yah* / Isaiah 9, is so integrated into Christian mythology, the realization that the opening lines are focused upon the Herald whose Voice was chosen to call God’s people home, rather than “Jesus,” will be a tough one for some to accept. And yet, the reasons Yahowah conveyed this prophecy regarding His Son’s sacrifice as the Passover Lamb in this manner have profound implications that we’d be wise to consider.

Yahowah, through His prophets, and in particular Moseh, Shamuw’el, Dowd, *Yasha'yah*, Howsha’, Yirma’yah, Zakaryah, and Mal’aky, foretold what He and His Son were going to do for the Children of Yisra’el. God provided prophecies delineating when, where, and how the Zarowa’ Dowd would fulfill His promise to redeem them – even explaining He and His Son’s motivations in addition to His people’s renunciations.

Nonetheless, in the Yowbel year of 4000 Yah, when Dowd did what he had avowed, no one noticed. Exacerbating the problem, the religions of Judaism, Christianity, and Islam began because of His people’s collective failure to understand and appreciate what had transpired.

Two thousand years later, nothing has changed. Jews aggressively and viciously denounce the realization that the Messiah and Son of God fulfilled Chag Matsah and remain clueless regarding the role Dowd plays in establishing the Covenant. And Christians have absconded with Dowd's every accolade and achievement, claiming his prophecies for themselves. They have replaced the Towrah, Covenant, and Invitations to Meet, ignored UnYeasted Bread, and then changed Firstborn Children into Easter – a Babylonian holiday. As for Muslims, the Islamic Era begins with Muhammad's ill-fated attempt to convince Yathrib's rabbis that he was the awaited Messiah. Making matters worse, he would go on to protest that Issa | "Jesus," who he wrongly assumed was the previous Messiah, was not actually killed but had only faked his death.

So, into this quagmire of religious contentiousness and buffoonery, Yasha'yah reintroduces Dowd's Herald. He would study the prophets and set the record straight, giving Father and Son credit for what they accomplished so that His people would know how to capitalize upon his sacrifice. He would become the first since the final prophet to clarify that Dowd was the Shepherd and the Lamb, and that Dowd is the returning Messiah and King.

Especially relevant, since Dowd experienced and endured the fulfillment of Pesach, Matsah, and Bikuwrym through the deployment of His *basar* | body and *nepesh* | consciousness, it was the Son of God who suffered to immortalize and perfect us, to redeem and save us. So, when his people reject, discount, and ignore, even worse, mischaracterize what he suffered to heal them, negating the benefits he sought to provide, they antagonize and annoy the Almighty, inflaming His righteous indignation.

Therefore, while Moseh, by explaining how to properly celebrate Pesach, Matsah, Bikuwrym, and Shabu'wah, is vastly more important than the messenger

who is bringing what occurred to your attention, Dowd's sacrifice is for naught until his people recognize how to capitalize upon what he has done for them. Similarly, while Dowd's eyewitness testimony explaining how he enabled Yahowah's promises is more important than the final herald's translations of the process and the ensuing benefits, many of the Yahuwdym who embrace what God has done for them in the end will do so because Yahowah inspired this accounting to awaken His people from their stupor.

Most who speak for Yahowah are *bazah* | scoffed at and ridiculed. Moseh and Dowd, however, were rare exceptions – as they were only harassed by fellow Jews. And rather than being dismissed and discredited, according to the folklore, “Jesus” was turned into a god – which is the antithesis of *bazah*. So, even though I'm the only one of the three Zarowa' to be *bazah*, it's a privilege I have come to cherish. There is no joy in being despised for one's own mistakes, but it is an honor to absorb the stripes of men when the impetus is sharing Yahowah's testimony with His people. I love my wife and life, but there is nothing more satisfying than doing something that pleases Yah.

This prophecy states that there will be *'iysh 'iysh* | a wide variety and a considerable number of individuals who will try to *chadel* | stop Yahowah's messenger. Only one man, Pharaoh, tried to stop Moseh, and two, Sha'awl and 'Abshalowm, opposed Dowd. So, once again, the third Zarowa' is unique in this regard. Whether it is Muslims who want him dead, Christians who want him silenced, religious Jews who want him to cease and desist, or Progressives who are prone to suspend his access to their internet platforms, Yahowah's *Basar* is familiar with being besmirched and censured.

Personally, I'm pleased to see that Yahowah is acknowledging that His witness will need to have a backbone and thick skin to persevere. Not only is

overcoming adversity necessary to develop the character and courage needed to go against the crowd, but it is also how we develop empathy and compassion. It is what made Dowd's life and lyrics so exemplary. But it should help readers appreciate that there is no reason to be envious. I would not want Dowd's job knowing the heartache that comes with it, and you should not want mine unless you are immune to criticism.

Yada' is presented as a participle noun. This makes *yada'* a descriptive and engaged depiction of the individual who is pursuing *mak'ob* and *choly* | the implications of the trauma and suffering inflicted as a result of the plague we know as religion. This is a major topic that is covered throughout *Yada Yahowah* and, particularly, in *An Introduction to God, Observations, Coming Home, Babel, Questioning Paul, Tea With Terrorists, and Prophet of Doom*. It is the most prevalent theme in the Mizmowr, *Yasha'yah*, *Yirma'yah*, and *Howsha'* – and is pervasive throughout the Towrah.

The correction from the passive to active voice found in the Great Isaiah Scroll (1QIsa^a) is monumental in this context. It means that *Yada'* | the knowledgeable individual depicted by the verbal noun is actively pursuing an understanding of the cause and consequence of sorrow and grief and that he is then acknowledging the evil associated with the malady of holiness. These things are not being done to him as would be the case in the passive voice. Therefore, this individual cannot be the Passover Lamb. While that depiction will follow, the prophet is still instructing his readers about the Herald who will be explaining these events rather than enduring them. So much for the notion that this is the “Song of the Suffering Servant.”

Mak'ob is telling in this regard. If God had wanted to say that *Yada'* was going to be harmed and suffer, not only would *yada'* have to be passive, *ka'ab* | agony and anguish

would have sufficed. There would have been no reason to augment it with *mah* | to question the who, what, where, why, when, and how implications of sorrow and suffering.

Choly, which is often transliterated as *holy*, is addressing the cause of the afflictions being questioned by Yada'. *Choly* is the malady of holiness and the plague of evil known to the world as religion. It is the most viral pandemic to infect and debilitate humankind. And so, while all three Zarowa' spoke out against religion, none were plagued as a result of being religious. Moreover, this is a cerebral exercise. Introduced by *yada'* | to know and understand, to recognize and acknowledge, the witness will assess the cause and implications of being harmed by the malevolent and malignant pandemic of holiness associated with religion.

To keep us from misconstruing this pronouncement, misinterpreting it to infer that the Passover Lamb was infected with *mak'ob choly*, Yasha'yah stated **“Accordingly, from him, the presence is averted.”** He will, therefore, avoid suffering from the plague of religion. And when directed at the final Witness, as he was promised 22 years ago in the 91st Psalm, he, his family, and home are impervious to attack because *mal'akym* have been assigned to protect him while he accomplishes the mission.

Other than *Sha'uwl* | Paul who, 1,500 years later as a raving lunatic, assailed the Torah, no one is attempting to censor or slander *Moseh* | Moses. Even those who reject the Towrah do not dismiss him as disreputable.

Dowd's voice has never been suppressed and he is seldom ridiculed. The rabbis, who don't respect him, still recite his Psalms. And the handful of scholars who have tried to deny his existence have been impugned by the archeological evidence affirming his role in uniting Yisra'el, building the City of David in Yaruwshalaim, and defending his people.

Religious Jews dismiss and discredit everything associated with the fulfillment of Passover by the Messiah so *bazah* could only apply to him from the viewpoint of Judaism. However, the Christians who wrongly claim this prophecy on behalf of their “Jesus Christ” are being irrational. Rather than perceive him as unimportant and disreputable, they have turned him into their god.

Today, Progressive politicians are engaged in a self-righteous crusade to expunge all beliefs contrary to their own from the internet. During a previous edit in 2022, on “Earth Day,” the European Union passed the Digital Services Act to give liberal politicians de facto control over what is posted and shared online. Those who make a living by lying are seeking to silence any dissenting voice. Unable to refute the charges brought against their anti-God, anti-Semitic, anti-personal responsibility, and anti-truth agendas, Progressives slander and then silence the messenger.

You should be aware that access to *Yada Yahowah* will continue to be suppressed. Read it while you are able. Further, this portion of the prophecy may explain the reason Yahowah is deploying two witnesses during the last days. The realization that ‘ElYah will be one of them should be sufficient to understand that they will be empowered to speak for Yahowah as never before – substantially exceeding normal human limitations. When the internet is shuttered to God’s message, He will deliver it supernaturally.

The concluding phrase of the 3rd statement applies to all three Zarowa’, albeit to differing degrees. Moseh’s character and intellect are well beyond what is credited to him. His oratory in Dabarym is brilliant, equally uplifting and liberating, empowering and enriching. Additionally, Jews have superseded the Towrah with their Talmud and Christians have replaced it with their New Testament. Therefore, Moseh is disrespected.

Christians have robbed Dowd of his titles and stolen the promises made by Yahowah to him to give their absurd faith a veneer of credibility. And Jews do not recognize him as their returning Messiah and King, much less as the Son of God or Savior. The Haredim do, however, incorporate portions of his Mizmowr into their prayers – so he is not completely forgotten, just misappropriated and discredited.

Since neither Jews nor Christians recognize Dowd as the Passover Lamb, his purpose and sacrifice are improperly assessed and dismissed. The religious *lo' chashab* | universally fail to consider what he has done. And of course, turning the lamb into a god ranks up there with the least appropriate assessments of all time. Although to be fair, the depiction of a tortured and dead god on a stick may be the dumbest religious notion in the long history of absurdities.

As for the third *zarowa'*, after having composed the translations and commentary for 30 books, in addition to providing 10,000 hours of audio programming, all without public accolade or compensation, a case could be made that his commitment to remind God's people of their story and call them home may be underappreciated too. But that really isn't the point. Yasha'yah is scolding Yahuwdym for their failure to consider what Yahowah's prophets and messengers have revealed over the years. The truth has been available but not the good sense or the will to read it.

As we contemplate everything that has been revealed, beginning in Yasha'yah 52 and running through Isaiah 53:3, there are statements which apply to all three *Zarowa'* – Moseh, Dowd, and Yada' – to be sure, but there are many which are beneath and exclude three for various reasons. The greatest likelihood is that Yahowah has authorized and empowered the least significant of them to tell His story to His people and remind them of what His Son has sacrificed to reconcile their currently severed relationship.

Introductions made, let's review where we have been before we press forward into the heart of the prophecy. In his own voice, *Yasha 'yah* | Isaiah, the preeminent prophet, revealed...

“Who has affirmed this accounting, where was the truth established, what has been proven, how was it verified and authenticated, when was it revealed, and why has this trustworthy evidence been provided and confidently upheld of (*my 'aman*) our message, this very revelation and announcement from us (*la shemuwa 'ah 'anachnuw*)?”

Through and for whom (*'el my*) have the *Zarowa'* | the Productive Shepherd and Sacrificial Lamb, along with the one sowing the seeds (*Zarowa'*) for *Yahowah* (*Yahowah*) been revealed and made openly known (*galah*)? (*Yasha 'yah* 53:1)

He will rise and be lifted up, encouraging growth by recording what has happened and will occur to ascend (*'alah*), similar to (*ka*) the Sucker, the shoot growing out of the rootstock of an old stump or fallen tree (*ha yowneq*), before His appearance to prepare in advance of His arrival (*la paneh huw'*), much like (*wa ka*) the family line rooted (*ha shoresh*) in the Land after a long drought, serving as a solitary sign posted along the way by *Yah* (*min 'erets tsyah*).

His approach will not be perceived as particularly pleasing because he will not provide a superficial outline or a shallow two-dimensional sketch, and what he delineates will not be predicated upon some preconceived physical characteristics nor will he be distinguished based on outward appearances (*lo' to 'ar la huw'*).

He will not hold a high office, be a nobleman or king, he will not ascribe any value to the status of others, nor will he be majestically attired, and he will

not seek acclaim or accolades (*wa hayah lo' hadar*) **such that we would look to him or consider what he is revealing as a witness** (*wa ra'ah huw'*).

There is nothing readily apparent (*wa lo' mar'eh*) **such that we would desire him, want to be him, or be pleased by him** (*wa chamad huw'*). (*Yasha'yah 53:2*)

He will be scoffed at and ridiculed, dismissed and discredited, held in contempt and censored, called unformed and disrespected, even despised (*bazah*), **by a wide variety and a considerable number of individuals who** (*'iysh 'iysh*) **will try to stop him, attempting to get him to cease and desist** (*wa chadel*).

Even so, Yada' will come to know, understand, and actively acknowledge (*wa yada'*) **the implications of sorrow and suffering, contemplating the cause and consequence of being harmed by** (*mak'ob*) **being plagued and afflicted by evil, sickened by a malevolent and malignant pandemic** (*choly*). **As a result** (*ka*), **its presence** (*paneh*) **will be averted** (*masther*) **from him** (*min huw'*).

We will censor him, slandering him as uninformed, unimportant, and disreputable as we scoff at and ridicule him, dismissing and discrediting him (*wa bazah huw'*), **because** (*wa*) **we will not properly assess his contribution by contemplating what he has composed** (*lo' chashab huw'*).” (*Yasha'yah / Isaiah 53:3*)



The Children of Yisra'el would be wise to reassess the Zarowa' and garner a greater appreciation for the role Yahowah intended each to play in the lives of His people. In particular, we have Moseh as the Liberator who disclosed the Towrah, Dowd as the Son of God, the

Shepherd, Messiah, and King who united, defended, and guided his people, who served as the Passover Lamb to open the door to *Shamaym* | Heaven.

The ensuing prophetic portrayal of the fulfillment of Pesach and Matsah, leading to Bikuwrym, begins with a statement of purpose. This is a challenging translation because the sacrifice must enjoin UnYeasted Bread with Passover to achieve the specified results – and they were fulfilled differently. As such, in Yasha’yah 53:4, the pronoun *huw’* serves to identify Dowd in the initial statement of purpose. Then in Yasha’yah 53:5, *huw’* can represent “he” as in the Messiah’s body during the piercing experience of Pesach, or “it” if depicting his physical body. *Huw’* then becomes “it” when referencing the crushing transition to Matsah because *huw’* is then identifying Dowd’s *nepesh* | consciousness which makes the Zarowa’ aware of and responsive to what his soul is enduring.

And while this explanation is sufficient to render the first two sentences of Isaiah 53:4 and 5 adroitly, the third statement is problematic in both verses. Dowd’s body and soul are both involved in the fulfillment of the initial Miqra’ey – and the contribution of each is improperly assessed by God’s people.

And yes, referring to Dowd’s soul as an “it” is disquieting, but nonetheless, even the Messiah’s *nepesh* is a thing – something Yahowah projected to accomplish His Son’s intent. This, however, gets a bit confusing because, with us, our soul represents us as a person. And since in Hebrew, “it” and “he” are scribed identically, this challenge is unique to translation.

“Surely (‘*aken* – it can be verified as accurate and true that indeed), **the malignant and malevolent pandemic of twisted perversions which plague and weaken us** (*choly ‘anachnuw* – the infectious and injurious diseases which sicken us and our religious maladies which mortally wound

us by distorting the truth), **he will lift from us, accept, and carry away** (*huw' nasa'* – he [the Zarowa'] will, himself, sustain on behalf of the relationship and remove at this moment in time, actually forgiving (qal perfect third-person masculine singular active)).

The cause and consequence of our pain and suffering (*wa mak'ob 'anachnuw'* – the questions which anguish us and make us miserable and the implications of our grief; from *mah* – to consider the reasons behind *ka'ab* – agony and anguish), **he will incur and bear them** (*sabal hem* – he [Dowd] will pull them away, initiating the process to bear them as if they were his burdens to remove (qal perfect)).

And yet (*wa*), **we assess his overall contribution as** (*'anachnuw chashab huw'* – we will think and consider him [the Zarowa'] (qal perfect)) **poignantly inflicted** (*naga'* – demonstrably damaged, befallen, and plagued (qal passive participle)) **and** (*wa* – [from 1QIsa]) **stricken** (*nakah* – beaten and slain, made to suffer (hofal passive – the beatings were imposed upon him in a vivid and demonstrable way)) **by God** (*'elohym*), **in addition to being humiliated for his testimony and abused for his response** (*wa 'anah* – even denied and mistreated for his [Dowd's] answers and punished for his reply (pual participle passive participle – the object suffers the effect)).” (*Yasha'yah* / Yahowah Delivers / Isaiah 53:4)

On Pesach and Matsah the Zarowa' was burdened with the guilt of the Children of the Covenant. Dowd chose to redeem his brethren by accepting the consequence and penalty they would otherwise have been due, while at the same time carrying away his people's guilt so that they would appear perfect before God.

The first Zarowa', Moseh, would explain the purpose of Passover to the Children of Yisra'el, recording their experience and Yahowah's Instructions in the Towrah. The

second Zarowa', Dowd, would serve as the prophetic eyewitness to reveal what he would experience as he fulfilled Pesach and Matsah on behalf of Bikuwrym. The third Zarowa' would serve as a Herald to bring this to the attention of Yisra'el before Dowd's return to fulfill Yowm Kipurym.

While *choly* and *mak'ob* are familiar terms, the verbs pertaining to them are different than what we experienced in the previous statement. With the fulfillment of Passover and Matsah, Yisra'el is '*aken* | assured that the *choly* | religious perversions which have plagued them were *nasa'* | lifted from them and taken away by the Zarowa'. Likewise, while *mak'ob* | that which was responsible for their pain and suffering was *sabal* | incurred by Dowd's *nepesh* | soul as part of his sacrifice.

There is also the reoccurrence of the verb, *chashab* | to assess, but this time it is not negated and is directed toward *naga'* and *nakah* | inflicted and stricken. This indicates that the Jewish people would wrongly assume that the Pesach 'Ayl suffered because God saw fit to punish him for his sacrifice – which is a very disturbing perversion of reality. And yet, so much of Jewish history is stained by the people's collective failure to appreciate the role Dowd played as the Passover Lamb.

Relative to the sacrifice of the Zarowa', '*anah* has long been one of my favorite words because its positive and negative implications are so fitting. '*Anah*'s primary definition is to reply, respond, and answer, as well as to provide testimony. As such, Yahowah encourages us to '*anah* | reply to His *Miqra'ey* | Invitations to Meet. The implication is that those who '*anah* | respond to God in this way will be welcomed into His Home and Family.

While that is entirely positive, on the darker side of this proposition, Yahowah allowed His Son's *basar* | body and *nepesh* | consciousness to be '*anah* | afflicted and abased

on Pesach and Matsah. His sacrifice was so that his people could respond to his gift and celebrate by ‘*anah* | availing themselves of the result on Bikuwrym and Shabuw’ah. Those who ‘*anah* Yahowah are not ‘*anah* by God from the perspective of the word’s most positive and negative connotations.

“He will be pierced through (*wa huw’ chahal* – it [Dowd’s corporeal body] will be fatally wounded by the penetration of sharp objects into the body, then profaned, defiled, desecrated, and dishonored (polal passive participle – the one suffering endures the effect in an uncommonly brutal manner)) **for us breaching our relationship through religious and political rebellion** (*min pasha’ ‘anachnuw* – for our national, cultural, and societal revolt, our defiant crimes and transgressions, our insurgency against authority, and casting off our former allegiance; from *pasa’* – pervasive missteps (pual passive participle)).

Then he will be separated and crushed under tremendous pressure (*wa daka’* – He [Dowd’s *nepesh* | consciousness removed from the body] will be placed under tremendous compression and gravity [corrected by referencing 1QIsa]) **for our guilt because we were wrong** (*min ‘awon ‘anachnuw* – because we pervert and corrupt as a result of our immorality, iniquity, depravity, and resulting punishment; from ‘*awah* – to bend and twist, to distort and pervert).

So (*wa* – also [from 1QIsa]) **the punishment** (*musar* – chastisement and rebuke, discipline and correction, the shackles and chains) **will be upon him** (‘*al huw’* – will be on him [the Zarowa’s *nepesh* | soul]) **for our reconciliation** (*shalowm ‘anachnuw* – our complete restoration, our wellbeing and benefit, our tranquility and

peace, our safety and salvation; from *shalam* – restitution and recompense, payment for restoration).

Therefore, by his scourging blows (*wa ba chabuwrah huw'* – then with stripes from a whip which left him [Dowd's body] wounded with black and blue welts and deep bruising; from *chabar* – to league and ally together, to unite and be bound), **we will be restored, healed, and repaired** (*rapha' la 'anachnuw* – we will be mended and made whole; having all sickness and disease removed promoting complete renewal and restoration).” (*Yasha'yah* / Yahowah Liberates / Isaiah 53:5)

Had this prophetic portrayal of our salvation through the fulfillment of Pesach and Matsah not included the two references to the Zarowa', we would not have known that Yasha'yah was speaking of what Dowd would accomplish on our behalf. But with these acknowledgments, we can appreciate how this prophecy dovetails with the 22nd and 88th *Mizmowr* | Psalms – with the Towrah completing this portrait of our salvation.

Chalal was chosen because it is the perfect word for the occasion. It means: “to pierce,” and speaks of “the penetration of sharp objects into the body which wound, harm, and kill.” *Chalal* tells us how Dowd's body would suffer unto death. It describes the means of inflicting the specific form of capital punishment used by the Roman occupiers of Judea – crucifixion – the torturous murder of the lamb painstakingly detailed by Dowd in his 22nd Song and by the Prophet Zakaryah.

We now have three independent affirmations of the Passover Lamb dying while subjected to the form of crucifixion the Romans would invent, with their prophecies written two to six centuries before Rome existed. When we then combine these three witnesses with what Dowd revealed to Dany'el circa 560 BCE, we are afforded the exact day the Zarowa' would enter Jerusalem to fulfill the

Miqra'ey. Recognizing that multiple copies of all four books have been found in the caves above Qumran dating to the 2nd century BCE, we have uncontroversial proof that these prophecies were inspired – affirming that we can trust them.

Having made the transition from identifying the Herald who would explain this prophecy to our Savior who endured it, we see how Father and Son worked collaboratively to fulfill Pesach and Matsah so that we might enjoy Bikuwrym and Shabuw'ah. Thankfully, Yahowah loves His Family more than He hates our perversity or this depiction of our reconciliation and redemption would not have been possible.

The Zarowa's willingness to endure my punishment to cure me, as undeserving and flawed as I am, is the ultimate gift. And since he endured it, the least any of us can do is accept his generosity gratefully. To deny or reject it is an insult to Father and Son. And for this reason, God despises Judaism and Christianity.

Dowd, in the 22nd *Mizmowr* / Psalm, makes it clear that his body was bruised and bloodied, even pierced, by the Romans but it was not broken. Further, based on the opening line of the 22nd *Mizmowr* / Psalm, we realize that Yahowah's Set-Apart Spirit separated from His Son prior to his last breath. The Lamb's body died, was placed in a sepulcher, and then was incinerated later that night. Therefore, while the Zarowa's *basar* | body was not “*daka*’ – crushed,” it was necessary for Dowd's *nepesh* | soul to endure the immense gravity of *She'owl* | Hell to redeem his people during Matsah. This distinction is the impetus for differentiating between he | Dowd and it | his *nepesh* throughout this prophecy. Since the consciousness enduring all of this came from God's beloved Son, referencing his soul would have sufficed throughout so long as we are cognizant of the respective roles played by Father and Son.

The Messiah suffered to resolve “*min pasha*’ *’anachnuw* – the individual and collective propensity to bend and twist, to distort and pervert” the Word of God. The Zarowa’s *nepesh* | soul would endure the “*musar* – punishment others deserved” for the revolt against the very means to salvation he was enabling.

In this way, the relationship with Yahowah “*shalowm* – was reconciled.” Father and Son did what was required to *shalowm* | restore the Covenant Family. His method was through “*shalowm* – restitution and recompense – a ransom payment for reconciliation and restoration of the relationship.”

As for God’s people, they are like sheep following the wrong shepherds. They have become an unruly flock of stubborn goats, feasting upon the rubbish of religion and politics – the *mitsraym* of man. Through the self-delusion and the purposeful deception of rabbis, they have stumbled, walking away from God. The consequence of “turning to the way of man” is judgment, resulting in either punishment or death.

“Collectively (*kol* – all together), we (*’anachnuw*) are like sheep in a flock (*ka ha tso’n* – similar to a herd of goats and migrating animals in a collective), misled and deceived (*ta’ah* – errant and wandering away, staggered while intoxicated, betrayed, having been misinformed, lost without purpose or goal (*qal* perfect)), with humankind (*’iysh* – people) turning (*panah* – changing direction and turning) his or her own way (*la derek huw*’).

And so (*wa*), Yahowah (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our *’elowah* | God as directed in His *Towrah* | teaching regarding His *hayah* | existence) will cause the guilt associated with having twisted and distorted the truth and resulting punishment (*’eth ’awon* – with the revolting crime and resulting liability of rejecting the proper guidance for our lives, especially our tendency to

bend and twist, pervert and distort reality) **of us all** (*kol 'anachnuw*) **to be associated with him** (*paga' ba huw'* – to impact him so that He can make intercession and intervene for us (hifil perfect)).” (*Yasha'yah* / Yahowah Saves / Isaiah 53:6)

This is the synthesis of the Towrah's promise to provide salvation through the Miqra'ey. The Zarowa' was the implement And that is why the message presented within *Yasha'yah* 53 is so vital for us to understand.

Mankind's problems are collective. The larger the institution, the worse mankind becomes. As lone sheep we can be good or bad, playful or mischievous, alert or oblivious. But as part of a flock, we are a horrible lot.

The history of civilization is a tragedy. The more people that are brought together by religious practices, political ideology, economic schemes, cultural rites, or conspiratorial notions the worse humankind becomes. Man's history is plagued with despots and dictators, oppression and slavery, murderous wars and senseless destruction. Gang mentality has brought out the worst in humanity, such that the larger the herd, the more we are deceived and misled. And that is the reason Yahowah inspired *Yasha'yah* to write: “Collectively, we are like sheep in a flock, misled and deceived, wandering away betrayed and misinformed.” As a group, man is Mitsraym because of our propensity to be lost in Babel.

And make no mistake, *Yasha'yah* is using “we” judiciously. He is speaking of fellow Yisra'elites and Yahuwdym, not *gowym*. That is not to say that Gentiles are not lost or that they cannot choose to be part of the flock, only that these sheep have ventured away from their Shepherds – Yahowah and Dowd.

By way of affirmation, the rationale behind Pesach and Matsah is to allow Yahowah, through the sacrifice of Dowd as the Zarowa', to remove yeast, symbolic of religion, from

our souls so that we are prepared to live within the Covenant Family. It is God's one and only plan of salvation.

As mentioned previously, the worst of this was not that it happened, because Dowd as a prophet was fully aware of what Rome would do to torture him. His anguish comes from the fact that no one would respect his devotion or recognize his sacrifice for almost 2,000 years. Not one among his people would appreciate what he had done for them. Almost as bad, Gentiles would claim that he was still rotting in his grave so that they could credit another. As great as the anguish of flogging, crucifixion, and a trip to hell would have been, the denial and disregard of Yisra'el and the grievous chicanery of the gowym hurt far worse.

“He will be exploited (*nagas* – he will be traumatized and burdened by a political tyrant, becoming the victim of the oppressors (nifal perfect passive)) **and he will respond by being afflicted while suffering humiliating abuse** (*wa huw' 'anah* – he will become the answer, allowing himself to be subjected to browbeating and forced to kneel down while being struck, enduring pain and anguish while being mistreated, subjugated and oppressed in response (nifal participle)).

And yet (*wa*), **he will not open his mouth** (*lo' patah peh huw'* – he will not respond by making a statement to free himself). **Like a lamb** (*ka ha seh*) **that is brought to the slaughter** (*la ha tebach yabal* – who is led and directed to being ruthlessly killed), **and like a ewe** (*wa ka rachel* – similar to a sheep) **that is silent** (*'alam* – is speechless) **before the presence** (*la panym* – facing and in the presence of) **its shearers** (*gazaz hy'* – those who cut off and fleece), **so he does not respond verbally** (*wa lo' patach peh huw'*).” (*Yasha 'yah / Yahowah Delivers / Isaiah 53:7*)

The Romans crucified those who were perceived to be a threat to their authority, anyone who might inspire people

to revolt against them and seek freedom. Yasha'yah predicted as much, telling us 777 years in advance of it occurring that the Passover Lamb would be “*nagas* – exploited and traumatized by a political tyrant – becoming the victim of his oppressors.” And that is what occurred at the hands of Imperial Rome.

This is exceptionally revealing because there would have been only one person in Roman-occupied Judea who would have risen to the level of being a sufficient political threat to the Empire within the region to justify crucifying an otherwise innocent man – Dowd. He had not only been Yisra'el's most acclaimed king, but he also fought some 66 battles and never lost one. So, if the Romans were going to murder someone in Yahuwdah, he would have been the guy.

This realization duly noted, the story of Pontius Pilate capitulating to the plot of rabid rabbis, and then washing his hands of the affair, is religious propaganda – an incongruent fairytale conjured by anti-Semitic Christians to justify Replacement Theology. For the past 2,000 years, Jews have been traumatized by Christians who have falsely accused them of perpetrating a crime that the Romans were guilty of committing.

Yasha'yah correctly presented what would transpire and it played out just that way. Jews have been accused of perpetrating the wrong crime. They did not plot to kill Dowd; their crime was to deny him!

Imperial Rome wanted the King of Yisra'el to bow down before them. When he wouldn't comply, they beat him to the precipice of death, torturing the Messiah with their metal-studded whips. They were not only the embodiment of Babel – they were the most monstrous incarnation of the Beast the world had ever known.

This prophetic portrayal of the *Zarowa'* | Sacrificial Lamb fulfilling Chag Matsah portrays the Messiah's

silence. He would not address those butchering him. He would neither plead his case nor theirs. There would be no conniving plots, no mock trials, no debate, and no Q&A between the potentate of the province and King of Kings. Dowd would say and write nothing at this time. He provided no explanation whatsoever to reveal who he was or what he was doing because he had offered more than enough ten centuries earlier.

This realization is the antithesis of the fraudulent narratives found in the Christian New Testament where “Jesus” is tried twice, once by “high priests” and then by Rome’s procurator, defending himself on both occasions. So, while the mythical misnomer wrapped in Dowd’s accolades opened his mouth, the actual Zarowa’, Mashyach, Ben, and Melek, was silent. The reason he did not respond to them should shake the Gentile world to its fabricated core while piercing the hearts and minds of Jews.

Dowd had already said it all, and so had his Father’s prophets. We were told exactly who he was and precisely why he was there. After all, why do you think *Yasha’yah* / Isaiah 53 was written? What was the purpose of Mizmowr 22 and 88, *Yasha’yah* 9 and Daniel 9, Zakaryah and Mal’aky if not to explain what would occur long before it transpired? Isn’t that the difference between prophecy and history, between inspired and provable versus propaganda and myth?

The Messiah, himself, revealed the exact day he would arrive and then explained in excruciating detail what would be done to him. But far more than this, rather than wasting his breath on those who were ignoring him or on the enemy poised to rob him of his sacrifice by misappropriating his renown, the Son allowed his Father to speak for him, prophetically presenting the benefits of what they would accomplish. It was the only sensible solution given the mindset of his people and the belligerence of the Romans.

Unlike Dowd's first life, where his contemporary, Shamuw'el, wrote vociferously about him, and where Dowd augmented this portrait with a hundred Mizmowr and Mashal – telling his story in his own words – there would be no contemporaneous prophetic portrayal of his fulfillment of the first four Mow'edym in year 4000 Yah / 33 CE. There were no *naby'* | prophets by this time and no prophecies to convey. The Zarowa' was fulfilling them, not issuing them!

This explains why there is such an overwhelming discontinuity between Yahowah's Towrah, Naby', wa Mizmowr and the incongruous and contradictory rubbish we find in the Christian New Testament. Those who spoke for Yahowah were prophets who demonstrated that their revelations could be trusted by accurately portraying future events. And they drew our attention to what was separating mankind from God so that Yisra'el might come to appreciate what would reunite them, thereby directing their focus to Dowd and the fulfillment of the Miqra'ey on behalf of the Beryth.

Whereas the Christian New Testament is little more than an internally contradictory and historically inaccurate hearsay portrayal of religious mythology which was crafted and then augmented by those allied with the empire torturing the Lamb – who just so happened to be the Messiah, King, and Son of God.

Yes, indeed, Dowd was exploited and afflicted by Rome. As the *Zarowa'* | Lamb, he was butchered by the Beast which would become the Roman Church. He had nothing to say to them. They were the enemy. And ultimately upon his return, he will annihilate them. So why waste words on such a vicious and pervasive anti-Semitic fungus?

By contrast, what really mattered was for Yahowah's prophets, particularly Dowd and Yasha'yah, to boldly

proclaim what would transpire during the four most important days in human history. Yasha'yah had introduced Dowd by name in the 9th chapter, revealing that he was the child who was born, the Son who was given, the great Gibowr who would serve as the living incarnation of the Word of God. Now, after affirming that the Choter, Dowd's *Basar* | Herald, would give *Qowl* | Voice to this message prior to the Son's return, Yasha'yah is explaining what the Zarowa' would experience and achieve. And as is the case with everything Isaiah revealed, it played out exactly as he foretold.

What follows describes the benefits of Pesach and Matsah as an integrated whole to resolve what is plaguing humankind. It is Father and Son who are facilitating our freedom and exoneration...

“Away from (*min* – out of) coercion and oppression, being restrained by religion and controlled by political authorities (*otser* – hindering limitations and vexing impositions imposed by human institutions to constrain the public and deprive them of freedom), and from judgment (*wa min mishpat* – from being judged and condemned [corrected through 1QIsa]), he has grasped hold and accepted (*laqach* – he has selected, received, collected, and taken (pual perfect – with his people receiving the result, which is to be taken away from these things at this moment)) his future family lineage (*wa 'eth dowr huw'* – the generations of his people and those who are related by birth or adoption, his household) who give serious consideration to, question, and think deeply about, then speak to the profoundly important (*my syth* – who, as a result of this information, diligently focus on this content to contemplate, inquire about, and discuss (poel imperfect)) realization that he will be separated and cut off, ceasing to exist (*ky gazar* – acknowledgment that for an exceptional and valid reason, he will be divided into two distinctly separate entities as part of the plan and thus

excluded (nifal passive perfect)) **as part of the land of the living** (*min 'erets chayym* – away from the Earth and realm of biological life) **for my people having breached the relationship through religious and political rebellion** (*pesha' 'am 'any* – for the national, cultural, and societal revolt of my nation, the defiant crimes and transgressions of my family, insurgency against authority, and casting off our former allegiance; from *pasha'* – rebellious and revolting nature), **plaguing and afflicting him** (*naga' la huw'* – infecting and ravaging him [1QIsa reads *nakah* – smiting, subjugating, chastising and punishing him while the MT has *naga'* – assaulting and traumatizing him]).” (*Yasha'yah* / Yahowah Liberates / Isaiah 53:8)

This begins with Yahowah affirming that the purpose of Pesach and Matsah is to “*min* – remove us from” “*otser* – being restrained, oppressed, coerced, and controlled by others.” Father and Son are committed to liberating their people from “*otser* – the vexing impositions and restrictions imposed by governments.” God is pro-life and pro-choice as a libertarian.

The lone prerequisite of the Covenant is to walk away from the confusing, invasive, and integrated nature of religion and politics, leaving *Babel* | Babylon and never looking back. We are perfected by Yahowah when we walk along the path Dowd has provided through the Miqra'ey – beginning with Pesach and Matsah. As a result, His chosen are considered free of these plagues and thus vindicated.

Far more than freeing us from the debilitating consequences of politics and religion, Dowd's sacrifice on our behalf, the Zarowa's fulfillment of Chag Matsah, delivers us from “*mishpat* – judgment.” The Covenant's children are acquitted, seen as right before God, and thus not subject to trial because of what the Messiah achieved.

This is the payoff line of *Yasha'yah* / Isaiah 53. The Zarowa' Dowd offered his body and soul to remove the

stench and stigma of religion and politics from us so that we would be free from judgment and therefore, enter the Covenant. Our Savior grasped us by the hand and brought us into his Family.

All of this, from Bare'syth to Mal'aky has been presented so that those who give serious thought to what the prophets have shared might be redeemed. We have come to realize and accept that the Zarowa' was cut off from the living and separated into She'owl so that we might live in harmony with God. Having breached the conditions of the Covenant, we are restored into fellowship in this way. Through his affliction, we are afforded the opportunity to respond to our Father's invitation and come Home.

The second Zarowa' came for his people, to save the Children of Yisra'el, just as had the first Zarowa' nearly 1,500 years earlier from Mitsraym. This was a family affair, still focused upon Yisra'el. Far from justifying the claims made on behalf of the Christian "Jesus Christ," this prophecy is eviscerating them.

And speaking of Christian nonsense, their Bible publications would have you believe that *my*, which they correctly translated as an interrogatory in the opening statement of this prophecy, suddenly became a pronoun in Isaiah 53:8. Nonetheless, *my* asks the question: "How is it, and why is it, that he is continually considered and spoken of as divisive, cutting things in two, then excluded from what was decreed and from the realm of the living because of the rebellion and defiance of My people, stricken and killed for this?"

This is the foundational claim of Pauline Christianity. *Sha'owl* | Paul hoodwinked billions into believing that "Jesus Christ" divided things into two parts, with an Old Testament and New Testament. Then Paul proposed that the Old was discarded, considered obsolete and excluded.

Even worse, Sha'awl opined that rebellious and defiant Jews were responsible for God's death – as if God can die or that Rome didn't crucify the Lamb. It was all a paper-thin lie, one devoid of a shred of truth, and so Yahowah is asking this question: Do you really believe he was assaulted and afflicted for this?

In truth, the Passover Lamb came to reconcile the relationship between Yahowah and Yisra'el, not destroy it. His mission was to save his people from the likes of Rome and Roman Catholics, not hand them over to them to “*otser* – coerce and control.”

What follows is markedly different than what you will read in a Bible published by religious institutions. Most have altered God's words to coincide with the mythology found in their Gospels. They would have us believe that their “Jesus” died among thieves but was buried with a rich man.” Neither is true, including the absurd conversation between criminals whereby one is told that he will be in paradise with “Jesus” on this day. The truth is far more compelling.

In search of the truth, there are three options for who is doing the *nathan* | giving in this next statement. In 4QIsa as well as in the MT, we find “he gave.” In 1QIsa, we read “they gave.” Finally, the LXX presents “I gave.” Unless the speaker has changed and God is now conveying this in first person, the *Septuagint's* rendering is not plausible. “They gave” is also problematic, because if this is still being presented in Yahsha'yah's voice, “they” would be the Romans. He would have used “we” to address his fellow Jews. According to the New Testament lore, “Jesus” was “buried” by a Pharisee and attended to by his mother and the women in his entourage – all Jewish.

In keeping with the context and the prophet's intent, the one who would be given is the Zarowa' Dowd, making this his gift. And this being the case, then we should translate

qeber consistent with how it is presented in Mizmowr 88. Dowd's Psalm was written to specifically address the soul's journey into She'owl to fulfill Matsah. And there, *qeber* | grave is used synonymously with *She'owl* | Hell – the darkness of the pit of death for those separated from God and forgotten. This would not only be the most revealing way to present *nathan* in conjunction with *qeber*, in this context, but it also cannot be rendered as “tomb” or “sepulcher” because there would be no point to the prophecy.

“So then, he offered as a gift (*nathan* – he actually gave, actively allowed, and genuinely placed with unfolding implications resulting from the gift over time (qal imperfect active third-person masculine singular)) his internment in the depression of She'owl (*qeber huw'* – his grave cast off in the absolute darkness of the lowest depths of the pit, hidden from God and terrorized, among the souls of the deceased who are separated, restrained, and afflicted there because they were corrupted and polluted by the abomination of religion [translated based upon the two appearances of *qeber* in Mizmowr 88 which details this very moment]) to be with the guilty and convicted who were evil (*'eth rasha'* – with those who were condemned for having been wrong, wicked, and in violation of the standard, with bad people and unGodly souls).

Even though he will have engaged in nothing violent or unjust, he will act (*'al chamas 'asah* – although he will not have done anything to wrong or plunder anyone, he will be) in opposition to those who have accumulated a great many things and who have grown exorbitantly rich through exploitation and taxation (*wa 'eth 'ashar* – so among the people who have amassed wealth by taking a tenth of the productivity; from *'ashar* – to gain riches and *'ashaq* – through exploitation, oppression, and crushing violence [derived from treachery and deceit in *Yirma'yah* 5:27, presented as unredeemable in *Mizmowr* 49:6, and

potentially condemnable in *Mashal* 28:20] [from 1QIsa^a which refers to rich people versus a wealthy individual in the MT] **on his elevated place** (*bamah huw'* – on his mountain, hill, mount, and ridgeline [a.k.a., Mount *Mowryah* | Moriah]).

No deceit or dishonesty, nothing misleading, beguiling, or betraying (*wa lo' mirmah* – nothing fraudulent, feigned, or false) **will be in his mouth** (*ba peh huw'* – will be spoken by him).” (*Yasha'yah* / Yahowah Delivers / Isaiah 53:9)

When *Yasha'yah* received this prophecy from Yahowah, he would have been keenly aware of what Dowd had written in *Mizmowr* 22 and 88, collectively explaining what would occur on these two days. And it is obvious that *Yasha'yah* is expecting those of us seeking to understand his narrative to have done the same. With this approach, we not only come to appreciate exactly what the prophet is describing, we actually witness the journey of Dowd's *nepesh* | soul into *She'owl* because the *Mizmowr* provide an extraordinary presentation of *Matsah's* fulfillment.

So now, the *Basar* | Herald lets out a giant sigh of relief, feeling vindicated for having presented the fulfillment of *Pesach* and *Matsah* leading to *Bikuwrym* in such a detailed and exacting manner. Set against Yahowah's last statement, this loquacious approach should make it possible for more *Yahuwdym* to return to Yahowah. They can study this translation and analysis and appreciate when the text is addressing Dowd's *basar*, the physical body representing the Lamb and then his *nepesh* | soul.

This is Dowd's ultimate gift to his people. He took their guilt with him into *She'owl* | Hell and left it there, never to be seen again. The man who was proclaimed *tsadaq* | right with God and, thus vindicated, would endure *Matsah* with the most evil among us to find the best in us.

And in contrast to those who would exploit God's people, becoming rich in the process of misleading them, Dowd would remain as honest as he was forthright, talking the talk and then walking the walk. As a prophet, everything he said would come true.

Reliability would be especially important at this time because according to Yahowah, Chag Matsah is the most important of the Miqra'ey. It is why Dowd, alone, was qualified to fulfill them. The initial three Mow'edym provide the means for Father and Son to perfect the Covenant Family, where, by working together, they remove the stain, stench, and stigma of religion from our souls. There is no alternative, and without this gift, eternal life is served in She'owl. This makes Pesach counterproductive without Matsah.

To best understand the relationship between the initial Miqra'ey, recognize that the consequence of religious and political rebellion, which is death, is resolved during Passover by the Zarowa's redemptive sacrifice. And then the penalty for leading others astray and away from Father and Son, which is eternal incarceration in She'owl, is remedied by UnYeasted Bread. The Messiah endured that sentence in our stead, perfecting our souls in the process.

This explains why *nathan* | He placed Dowd's *nepesh* | soul in *geber* | the lightless depression of She'owl where those who advanced the corrupting influence of religion are detained forevermore. The Messiah's consciousness was incarcerated among the convicted and condemned even though he was carrying our guilt.

Christian translations render *geber* as buried, even though that is a verb, so that they can present '*ashar* as "a rich man" to infer that "Jesus" fulfilled the prophecy of being buried in a rich man's tomb. The problem with that theory is that, even if true, not only would there be no way to validate the prophecy, but it is irrelevant where Dowd's

body was placed because it was incinerated that night consistent with the Towrah's instructions regarding the remains of the Passover lamb. Moreover, *'eth 'ashar* is not a positive thing. It was used to condemn the Roman Empire, not one wealthy dude with an empty tomb on his hands who was looking for a short-term rental. *'Ashar* depicts the people who had "accumulated a great many things and had grown exorbitantly rich through exploitation and taxation." It is derived from *'ashar* – to gain riches and *'ashaq* – through exploitation, oppression, and crushing violence. Further, 1QIsa^a affirms that it is addressing rich people versus a wealthy individual, thereby spoiling the Christian plot.

Continuing to miss the point, Christian "Babels" render *bamah* as "death" to create the impression of another fulfillment, claiming that he was crucified between thieves. But *bamah* means "elevated place, a mountain, or ridgeline" and was, therefore, addressing the location which was on Mowryah.

As for *lo' mirmah* | nothing misleading or beguiling being spoken by him – that cannot be said of the Church which misrepresented his purpose to justify their existence. Both sides of this coin are relevant to the Passover Lamb. Not only was he to be perfect, but his sacrifice also resolves the betrayal of religion.

Now to be fair, religious Jews are no closer to the truth. They deny what Yahowah has done for them, too. Shame on the rabbis. *She'owl* | Hell awaits, even though they do not believe in it.

What would transpire, and now has been fulfilled, is the result of Yahowah honoring His promise through His Son. Here, we find Yasha'yah speaking for Yahowah to state that it was God's preference and will to resolve His people's guilt in this way. And in the Mizmowr, Dowd states that the decision was mutual, with Father and Son

being of like mind and in total accord. And yet, no one seems to care about what either wanted or achieved.

There is no denying the realization that Yahowah supported His Son's choice to serve as the *Zarowa'* | Sacrificial Lamb. They realized that through the momentary affliction of one, the guilt of many would be resolved forevermore.

“And yet (*wa*), it was the will and preference (*wa chaphets* – it is the inclination and desire in this matter (qal perfect)) of Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) for him to be wounded and endure this pressure (*daka' huw'* – for him to be subjected to undergoing the intensely oppressive nature of extreme gravity).

He will suffer injury, be afflicted, and grieve (*chalah* – he will be sickened and suffer the debilitating disease of the plague as he is weakened throughout the travail), when, as a concession, the Mother (*'im / 'em* – surely in the larger context of an oath performed by the *'em* – Mother [*'im* – if and when and *'em* – mother are written identically in Hebrew]), She will render (*suwm* – She will direct and appoint, determine and place (qal imperfect third-person feminine)) his soul (*nepesh huw'* – his consciousness, his capacity to observe by seeing, hearing, and feeling and then responding) to be a reconciling offer to pay the penalty for the culpability and resulting guilt (*'asham* – as a sacrifice to resolve the consequence and damage of poor decisions, as well as the resulting impairment suffered from being offensive).

Then he will witness (*wa ra'ah* – he will see, inspect, view, and observe (qal imperfect) [from 1QIsa]) the result of what is sown, the offspring (*zera'* – the seed, fruit, children, and posterity) whose days he will prolong (*'arak*

yowmym – whose time he will lengthen and maintain (hifil imperfect)).

Therefore, it is the will and intent (*wa chephets* – so it is the pleasure and delight, the motivation and desire, the willingness and preference (qal perfect) [from 1QIsa]) **of Yahowah** (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **to successfully accomplish this task, advancing the ability to prosper and thrive** (*tsalach* – push forward making progress with overpowering force, sweep in suddenly and victoriously winning the case, being profitable and prosperous) ***ba Yad huw'* | with His Hand and influence** (*ba yad huw'* – by His direction and support).” (*Yasha'yah* / Salvation is from Yah / Isaiah 53:10)

Yahowah supported His Son's decision to serve as our Savior. This is because God realized that Dowd's choice was right. The boy who, a thousand years earlier, had risen to the occasion and toppled the giant menacing his people would earn their trust and respect yet again. He would die and go to Hell to deliver Israel from a far more troublesome enemy – themselves.

The *Dabar* | Word made *basar* | flesh '*abad* | served as the *chayym* | living embodiment of the *Beryth* | Covenant by *halak* | walking a *gibowr* | courageous and *racham* | compassionate *derek* | path through the *Miqra'ey* | Invitations to be Called Out, expecting his '*am* | people to follow the *Towrah's* | Guidance, becoming *Yisra'el* | Individuals who Engage and Endure with God and *Yahuwdym* | Beloved of Yahowah. He did. They did not – at least not yet.

No greater love has any man demonstrated for his family. His was the most thoughtful decision ever made – one confidently calculated by the brightest man in the history of our planet. And for our benefit, he was also the

most articulate and inspiring – as a prophet, he left a trail of words we could follow.

His people would muck it all up, foregoing the benefits of eternal life as God’s children, by denying what Dowd and Yasha’yah had written. What I’m sharing with you now has been available for 27 centuries. It was sufficiently clear, and that was ample time, for one among many to figure it out and share it with others.

Leaving his people yet another gift, and proving the prophetic nature of this revelation, the Great Isaiah Scroll was written and preserved 200 years before these promises played out in Yaruwshalaim. We have had absolute proof that Yasha’yah’s witness could be trusted since 1947. Three shepherd boys chasing after some lost sheep tossed a rock into a dark recess. When they responded to the sound of shattered pottery, they discovered this scroll emblazoned with the words that would prove more valuable to Jews than the formation of the nation the following year.

There would be three Zarowa’, prolific writers and shepherds striving to save lost sheep, responding to these events by sharing the story of the boy who flung a stone at a foulmouthed Philistine and changed the world forever. This is Dowd’s story, and it is rationally undeniable. No faith is required to capitalize upon what he achieved.

With Pesach, Matsah, and Bikuwrym working in unison to provide the benefits of the Beryth, this connection was affirmed when the living embodiment of the Covenant, Yahowah’s Chosen One, our Messiah and King, volunteered to fulfill the first three Miqra’ey over three successive days. With his Father’s support, Dowd, as the Zarowa’, offered his *basar* | corporeal body as the Pesach ‘Ayil on the 14th of ‘Abyb in year 4000 Yah / Friday, April 3rd, 33 CE. His *nepesh* | soul would fulfill Matsah in She’owl the following day, Saturday, April 4th of the Yowbel year.

By reflecting upon Dowd's own testimony, we know that after his body was wounded on Passover, his soul endured the extreme gravity of She'owl, experiencing the enormous pressure and responsibility of carrying the guilt of every Child of the Covenant with him into the equivalent of a Black Hole. He would deposit it there, never to be seen again. By removing the evidence against us, we have been perfected and are prepared to enter Heaven.

As a tangible expression of his Father's support, the *Ruwach Qodesh* | Set-Apart Spirit, our Spiritual Mother, took Dowd's soul from Mowryah to She'owl on the 15th of 'Abyb, year 4000 Yah to accomplish the mission. Ladened with our guilt, and particularly the plague of religion, his *nepesh* would suffer grievously in Hell during UnYeasted Bread on behalf of our reconciliation. He paid our penalty, rendering us innocent and, thus, perfect in the sight of God.

On the third day, the 16th of 'Abyb, *Bikuwrym* | Firstborn Children on the Towrah's calendar, the Firstborn of his Father was released from She'owl by the Spirit and returned to Shamaym, where he witnessed the result of what he had achieved. The lives of his people would be prolonged.

More than this, it was the will and intent of Yahowah to assure that the beneficiaries of what His Son had sown, would prosper and thrive, achieving victory over guilt and death. As a result of the *Zarowa'* being deployed as the *Yad* | Hand of God, the mission was accomplished and the benefits of the *Beryth* | Covenant were successfully delivered.

Should anyone question how I came to these conclusions, interpreting *Yasha'yah* / Isaiah 53:10 this way, I would encourage them to reconsider the 89th *Mizmowr* / Psalm where each of these connections was made. And then crack the covers of *Coming Home* and listen to Dowd as he makes all of this so very clear for us.

To more fully appreciate what occurred on the *Miqra'* of *Matsah*, it's important to recognize that on *Pesach* Dowd's body was whipped, pierced, and hung, but it was not subjected to the undue pressure of intense gravity. Therefore, it was Dowd's soul that suffered this indignity in *She'owl* on the Shabat of UnYeasted Bread. Moreover, this is what the Messiah chose and God wanted. Our Father supported His Son's decision to endure the worst of *She'owl* to spare his people. There is no greater act of devotion or display of confidence, courage, and character.

Chalah was selected to paint this picture accurately. Dowd's soul was subjected to the intense gravitational forces we associate with a black hole – the lightless place of eternal separation. It will serve as a prison for demonic beings and the wayward individuals who have allied with them in order to hold them accountable and keep them away from the rest of us.

This pronouncement also affirms that, for a moment in time, Dowd's *nepesh* was enveloped in the stigma, stain, and stench of religious malfeasance and political intrigue to remove these imposters from Yisra'el. In this way, it is analogous to Moseh going into Mitsraym to remove the Children of Yisra'el from similar conditions long ago – setting this example. And on both occasions, these two *Zarowa'* did so willingly to serve their people.

The *Ruwach Qodesh* | Set-Apart Spirit, who is the *Mala'kah* | Maternal Counselor, our Spiritual 'Em | Mother, was tasked with the responsibility of “*suwm* – rendering” Dowd's *nepesh* | soul unto *She'owl*. She did as directed because Father and Son had agreed to provide an “*asham* – reconciling offer to atone for the culpability and resulting guilt” the Covenant's children derived as a result of prior religious and political entanglements.

Throughout this presentation of the fulfillment of the initial three *Miqra'ey* in the Yowbel year of 4000 Yah, I

have consistently written Pesach and Matsah leading to Bikuwrym because that is how they work. When we enter the doorway to life during Passover and cross the threshold of our perfection during UnYeasted Bread, we are ready to be adopted by our Heavenly Father and Spiritual Mother on Firstborn Children. And this is the very transition being recognized by the concluding statements of Yasha'yah 53:10. The *Ruwach Qodesh* | Set-Apart Spirit releases Dowd's *nepesh* | consciousness from She'owl during *Bikuwrym* | Firstborn Children, allowing the Son to return to *Shamaym* | Heaven.

While it would take time, ultimately from this perspective, the Zarowa' would witness the result of what he has accomplished. He has sown the seeds that will produce a thriving and growing family whose days will be prolonged forevermore. This was God's intent from the beginning, a mission He predicted 777 years prior to His Son's fulfillment at a place 777 strides above the sea. Those who answer His Invitations to be Called Out and Meet during Passover and UnYeasted Bread, with an appreciation of what Father and Son have accomplished, will be adopted into the Covenant Family.

In the previous volume, *Mow'ed* | Appointments, of *Yada Yahowah*, we witnessed this all play out from beginning to end over the course of 2,000 years through the eyes of the Prophet *Zakaryah* | Remember Yahowah. He revealed...

“Yahowah (*YaHoWaH*) will rescue and deliver, save and protect (*yasha'*), Yahuwdah's (*Yahuwdah*) homes and households (*'ohel*) first and foremost, and in the initial phase (*ba ha ri'shown*), so that (*la ma'an*) the honor and glory (*tiph'areth*) of the House and Family (*beyth*) of Dowd (*Dowd*) and the splendor (*wa tiph'areth*) of the inhabitants of (*yashab*) Yaruwshalaim (*Yaruwshalaim*) are not surpassed by (*lo' gadal*) Yahuwdah (*Yahuwdah*). (*Zakaryah* 12:7)

On that day (*ba ha yowm ha huw'*), **Yahowah** (𐤏𐤃𐤅𐤍) **will defend** (*ganan*) **the inhabitants of** (*yashab*) **Yaruwshalaim** (*Yaruwshalaim*) **and have their backs** (*ba'ad*). **So, it will exist** (*wa hayah*) **that the wavering and weak-kneed** (*kashal*) **among them** (*ba hem*) **on that day** (*ba ha yowm ha huw'*) **will be likened unto** (*ka*) **Dowyd** (*Dowyd*), **and the House of Dowyd** (*wa beyth Dowyd*) **will be like God** (*ka 'elohym*), **similar to a spiritual implement and heavenly messenger** (*ka mal'ak*) **of Yahowah** (*Yahowah*) **in their appearance** (*la paneh hem*). (*Zakaryah 12:8*)

And it will come about (*wa hayah*) **at that time** (*ba ha yowm ha huw'*) **that I will seek to hold responsible and thus accountable, thereby choosing** (*baqash*) **to decimate and exterminate** (*la shamad*), **all of** (*kol*) **the Gentiles** (*ha gowym*) **who will have come against** (*ha bow' 'al*) **Yaruwshalaim | Source of Guidance on Reconciliation** (*Yaruwshalaim*). (*Zakaryah 12:9*)

And I will pour out (*wa shaphak*) **upon** (*'al – over*) **the House and Family** (*beyth*) **of Dowyd** (*Dowyd*), **and on the inhabitants of** (*'al yashab*) **Yaruwshalaim** (*Yaruwshalaim*), **the Spirit** (*ruwach*) **of genuine mercy, compassion, loyal love, and favorable acceptance** (*chen*), **pleading for clemency and forgiveness** (*tachanuwn*).

Then, they will look (*wa nabat*) **to Me** (*'el 'any*) **accompanied by the one who** (*'asher*) **they had reviled and pierced** (*daqar*), **and they will lament, being exceedingly emotional** (*wa saphad*) **over Him** (*'al huw'*) **as one shrieks** (*ka mishped*) **when reunited with someone special, making the family whole** (*'al ha yachyd*), **anguished** (*wa marar*) **over him** (*'al huw'*) **as one despairs** (*ka marar*) **over the firstborn** (*'al ha bakor*).” (*Zakaryah / Zechariah 12:10*)

Our Father offered His Son on Pesach, honoring the promise He had made to ‘Abraham and Yitschaq in this same place 40 Yowbel previously. Then our Spiritual Mother rendered his soul unto She’owl on Matsah as an act of compassion so that the Covenant Family would become acceptable. On Bikuwrym, God’s Firstborn Son took his rightful place at His Father’s side.

But that is not the end of the story, just the beginning. Shabuw’ah followed, with Dowd being the first to be enriched and empowered. And now, fulfilling Taruw’ah, the Messiah’s *Basar* | Herald is announcing the Firstborn’s return on *Yowm Kipurym* | the Day of Reconciliations – the last chance for Yisra’el to get right with God. Five days after the Zarowa’s triumphant homecoming on October 2nd as the sun sets in Jerusalem in year 6000 Yah / 2033 Dowd will reprise his roles of Shepherd and King.

Returning to Yasha’yah’s prophetic portrait of our redemption, now that Dowd’s soul has been rendered as a guilt offering on our behalf on the *Miqra’* of *Matsah*, it’s time to celebrate *Bikuwrym* with its spiritual reunification and relational reconciliation with the Father. In so doing, we find ourselves in the company of the foremost Zarowa’, Yahowah’s Son, the returning Messiah, Dowd.

“Out of (*min* – as a result of and from) the miserable circumstances and vexing challenges endured (‘*amal* – the hostile situation, the exceedingly unpleasant, grievous, and distressing ordeal experienced) by his soul (*nepesh huw’* – his consciousness, making him completely aware of his circumstances such that He is responsive to what he is enduring), it will witness (*ra’ah* – it will observe and see (qal imperfect)) the light (‘*owr* – the brilliant illumination and enlightenment [from 1QIsa – not in MT]), thereby (*wa* – as such [from 1QIsa and 4QIsa]) abundantly satisfying and completely fulfilling what was required (*saba’* – content to have overwhelmingly exceeded what was necessary (qal imperfect)).

And through this knowledge and understanding of him (*wa da'ath huw'* – as a result of being perceptive and discerning regarding him, recognizing and acknowledging the information which leads to comprehension of the relationship with him; from *yada'* – to know in a relational sense, to be familiar with and acknowledge (qal active infinitive construct – actively, literally, and continually learning about Him throughout time [written as presented in 1QIsa])) **and what he has done to justifiably vindicate and validate what is right** (*tsadaq* – to acquit and validate and verify what is correct), **My coworker** (*'ebed 'any* – My servant who works with Me [from 1QIsa]), **the Righteous One** (*tsadyq* – the means to acquittal by being correct), **will bear** (*huw' sabal* – will sustain and incur then drag off and carry away (qal imperfect)) **for many** (*la ha rab* – for a great number) **the guilt they derived from their distortions and perversions** (*wa 'awon hem* – their tendency to be wrong and the liability they incurred from their twisting and bending the truth).” (*Yasha'yah* / Salvation is from Yah / Isaiah 53:11)

This is exactly as Chag Matsah was fulfilled – and why. Therefore, Yahowah wants us to be aware of what His Son has done to save us so that we are properly positioned to capitalize upon the blessings offered through Passover, UnYeasted Bread, and Firstborn Children.

This is because His Son deserves our respect for saving us and his sacrifices are for naught so long as his people remain unaware of what he has provided. This is also the reason that we translate these prophecies, contemplate their meaning, and then share their intent with God’s people.

Matsah leads to Bikuwrym just as the Spirit leads the soul back Home – from the darkness to the light. Reunited with Yahowah, Dowd’s *nepesh* has completed what was intended, having fulfilled what was required to redeem the Covenant’s children.

Typically, when we see *tsadyq* | right, righteous, and upright describing an individual, it is addressing Dowd. And so, it is once again, directing our attention to the Zarowa's *nepesh* – which is seen animating the Passover Lamb and fulfilling UnYeasted Bread. By being *tsadaq* | right, Dowd became the perfect choice.

With the transition from the darkness to the light, the 'ebed | associate and coworker God wants us to *da'ath* | appreciate, the One who has done what was required to vindicate his people from their 'awon | religious distortions and political corruptions, is Dowd's *nepesh*. This means that the Zarowa' is our Savior.

Leading the flock astray, the Jewish Publication Society's Tanakh perpetuated the Masoretes' deception with a translation that is completely disconnected from the actual text: “Out of his anguish he shall see it,” removing “soul” and “light.” Hebrew scholars know that *nepesh* is “soul,” not “his,” as “his” is *huw'*, but it is apparent that they don't much like the notion of a soul because it suggests that all of their elaborate cleansing rituals and religious attire, their restrictive diets and physical accoutrements are for naught because it's the *nepesh* not the *basar* which matters.

On the other side of the shekel, his was Yahowah's HalahuYah moment. All of the planning and suffering had borne fruit. By fulfilling Pesach and Matsah with His beloved Son, the one He had called *Tsadaq* | Right was now *Bikuwr* | His Firstborn – just as He had promised. Yahowah had saved mankind with the man He most loved.

It is a result of Dowd's brilliance, that by seeking to comprehend his life and lyrics, we come to appreciate what this remarkable man means to Yahowah. God would have done it all for His Chosen One, alone! Dowd was the be-all, do-all, and for-all of Yahowah's Family, defining what it means to be *Yahuwd* | Beloved of Yah. He is the lone

individual Yahowah said, “He is My son (*ben ‘any*) and I am his Father (*wa ‘any ‘ab huw’*).” And yet, it was the one who was offered the most who gave the most.

God anointed him *Mashyach* | Messiah on three occasions. Yahowah chose David to be *Melek* | King of Yisra’el and then to return as King of Kings. He is the *Ra’ah* | Shepherd’s Shepherd – the ultimate *Zarowa’* | one who leads and protects the flock while sowing the seeds of truth. And then he became the Sacrificial Lamb.

As the *Yad* | Hand of God, Dowd began defending His people when he was eight – slaying the foulmouthed and uncircumcised Philistine with a single stone. He matured into the *Tsemach* | Branch through whom we would all grow and become productive. He was Yahowah’s foremost *Ebed* | Servant because he was the epitome of what it means to be *Tsadyq* | Right.

There are three *Zarowa’*, all important in their own way, but the man in the center of Yahowah’s world is *Dowd* | His Beloved. And that is why God announced 300 years in advance of this prophecy, 1,000 years prior to its fulfillment, that Dowd would be His *Bikuwr* | Firstborn. In this role, *Dowd* | David has rightfully earned a disproportionate share of the inheritance Yahowah is offering to the Children of His Covenant. And therefore, God is celebrating the moment His promise to His Son became a reality.

This declaration in Yahowah’s voice may also suggest that there will be another, someone in a different time, a student of Dowd, who will bring this exclamation point to His people so that they too will understand. If so, he is the same person introduced at the beginning of the prophecy – the *Basar* and *Qowl*. His mission is being fulfilled.

This is the crescendo of the most important event in our lives. We become right with God and are vindicated based upon who and what we know and understand

regarding the fulfillment of Chag Matsah. Coming to recognize, appreciate, and accept what Yahowah and Dowd did for us on Passover, UnYeasted Bread, and Firstborn Children leads to our acquittal and adoption. Dowd's soul endured She'owl on Matsah to remove our 'awon | every mistake, making us *tsadaq* | right and thus vindicated.

Returning to first person, the Father draws a connection between His Son and the inheritance provided to the Children of the Covenant...

“Therefore (*la ken* – this is right, just, honest, true and verifiable that as a result, assuredly), **I will allocate and disburse a share** (*chalaq* – I will apportion and assign, allot and distribute, a portion of everything through separation (piel imperfect)) **to him and through him** (*la huw*’ – at his direction during his approach), **for many and in great abundance** (*ba ha rab* – with a significant number of enriched individuals) **such that** (*wa 'eth*) **they will be empowered** (*'atsuwm* – they will be strengthened and potent, able to accomplish their intended purpose).

He will share (*chalaq* – He will apportion, assign, and allocate, dividing and disbursing) **the valued property and possessions** (*shalal* – that which is gained and is of tremendous benefit, the plunder and spoils taken when the enemies of Yisra'el and Yahowah are vanquished) **through the orderly succession of events as a benefit of the relationship** (*tachath 'asher*).

To resolve the plague of death (*la ha maweth* – as a consequence of the pandemic disease which infects entire populations and at the point of death), **he poured out and exposed** (*'arah* – he left destitute and abandoned) **his soul** (*nepesh huw*’ – his consciousness, projecting his ability to perceive, experience, and respond).

And therefore, with (*wa 'eth*) **the rebellious and revolting** (*pasha*’ – the defiant and offensive, the indignant

and disloyal), **it was numbered for a time** (*manah* – it [Dowd’s soul] was destined, assigned, appointed, and counted at this instance (nifal perfect)). **Thereby** (*wa*), **he lifted up and carried away** (*huw’ nasa’* – he forgave (qal perfect)) **many who had gone astray** (*cheta’ rab* – numerous who had been wrong and missed the way [plural in 1QIsa]).

For their transgressions (*wa la pesha’ hem* – to resolve their offenses and missteps [for the misled in 1QIsa versus those who mislead in the MT]), **he has interceded** (*paga’* – he has intervened to spare them (hifil imperfect – he enables their ongoing reconciliation)).” (*Yasha’yah / Yahowah Saves / Isaiah 53:12*)

To which *Yasha’yah / Isaiah 54:1* adds: **“Sing for joy** (*ranan* – rejoice, expressing your appreciation),...”

If somehow, someone, missed what Yahowah had announced previously regarding the way He and His Son, the Zarowa’, would provide the benefits of the Covenant, God has summarized the process. We will inherit our share of the universe because Dowd resolved our guilt. He was counted among the religious in She’owl so that we might be disassociated from them and enter Shamaym. He interceded on our behalf, going down so that we could be lifted up.

There are those who believe that this statement says that the unnamed individual, who is obviously Dowd based on the description, timing, title, and context, will receive the largest share of “a spoil.” But the spoiled are gone. Moreover, while Dowd will inherit the Earth, he is going to share it with every brother and sister in the Covenant. We are Family. It is the Covenant’s purpose to enrich Yahowah’s children. It is among the benefits of the relationship.

Moreover, Dowd is the ultimate gift – the Son who was given to us. He is the Messiah and Savior his people have been seeking. The Beloved is the benevolent leader the world has long sought. His Mizmowr are replete with the right answers. And he is going to return, clean house, remove the trash, restore the land’s former grandeur, and welcome a remnant of Yisra’el back home.

This will occur at the proper time, predetermined to coincide with the fulfillment of *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (October 2nd, 2033). It is then that the days will be prolonged as we sail past year 7000 Yah and into infinity – just as the seven-plus-one formula of Sukah suggests. All the while, we will be camping out with our Heavenly Father.

For this return to ‘Eden to occur, the “*chata’ rab* – erroneous nature of the many missing the way” must be expunged from the Earth. And it is the great defender of His People that Yahowah had designated for the job – the greatest of the Zarowa’. Sing for joy.

Yahsha’yah’s soaring prophecy explains the nature of, and the reason for, what would occur on Passover and UnYeasted Bread, leading to Firstborn Children. The fate of everyone’s soul rests on these events and a person’s willingness to accept the solution Father and Son provided.

These revelations prove that Yahowah inspired His prophet because this eyewitness account explaining what would occur was written seven centuries before the events described were manifested in Roman-occupied Jerusalem. The specificity of the prophecies, and the exactitude of their fulfillment, reveal how we should interpret unfulfilled predictions. God is precise and He selects His words with great care so that they reveal profound truths.

When we view Yahowah’s Word as a whole cloth, we come to understand that there is just one story – that of God facilitating a relationship with mankind – doing the heavy

lifting with His Son. The seven Invitations to be Called Out and Meet provide the way Home, a journey that Father and Son personally enabled at a tremendous cost. Observe Passover and UnYeasted Bread so that your soul is included in the harvest of Firstborn Children.



To Be, or Not to Be...

One of the most interesting prophecies about prophets is found in the Towrah. It is presented by Moseh, who is the leading expert on the subject. Considering the instructions on how to differentiate between a true prophet and a phony associated with this revelation, it is quite amazing that both Christianity and Islam lay claim to it when it applies to neither. And the Jews, for whom it was written, have long failed to recognize the individual being depicted.

And yet, what the prophet Moseh was describing not only resides in the center of Yahowah's story, the subject, Dowd, is the most interesting man in the world. Moreover, the Messiah's second and third lives were and will be even greater than his first. As a fellow Zarowa', the subject of this prophecy is the most like *Moseh* | Moses. And his life calibrates our assessment of time, with an equal number of years spanning his life on either side of 'Eden.

We are going to cover this prophecy from beginning to end because the teaching associated with it is exceedingly helpful and seldom considered. What we are going to read leaves no quarter for the religious, and it impugns everyone who has claimed to have received a vision from God since Mal'aky, some 2,450 years ago.

Speaking to the Lowy, those enlisted by Yahowah to serve Yisra'elites, Moseh began the 18th chapter of *Dabarym* with...

“There should never be (*lo’ hayah* – it should not exist (qal imperfect)) **for the Lowy** (*ha Lowy* – for the family line descended from Lowy, the son of Ya’aqob and Leah, those who were assigned responsibilities within the Tabernacle, meaning to join together and unite, commonly transliterated ‘Levite’) **among the priests** (*la ha kohen* – for those officiating as ministers and mediators, teachers and advisors, judges and counselors), **inclusive of the entire lineage** (*kol shebet* – every branch and tribe, all of the clan who are offshoots) **of Lowy** (*Lowy*), **parcels of land, possessions, donations** (*cheleq* – an allotment of property, a plot of ground, or belongings which are given, assigned, or derived from obligatory offerings), **or an inheritance** (*wa nachalah* – a share which is apportioned or assigned to successive generations) **associated with Yisra’el** (*‘im Yisra’el* – as part of the descendants of Ya’aqob).

They will be nourished by (*‘akal* – they will derive sustenance from) **their inheritance** (*nachalah huw’* – them receiving an inalienable portion and enduring heritage) – **the transforming fire and maternal light** (*‘isheh* – the elevating energy, that which converts physical organic material into energy and light, commonly rendered offering by fire; *‘ishah* – woman, female individual, wife, and mother and *‘esah* – feminine fire) **of Yahowah** (*YaHoWaH*). (*Dabarym* 18:1)

Therefore (*wa*), **an inheritance** (*wa nachalah* – a share which is apportioned or assigned to successive generations, or an inalienable apportionment assigned to successive generations) **will not exist** (*lo’ hayah*) **for them** (*la huw’*) **among their brethren** (*ba qereb ‘ach huw’* – in the midst of their brothers).

Yahowah (*YaHoWaH* – our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **is their inheritance, their birthright and legacy** (*nachalah huw’* – is their enduring

heritage and portion) **in accordance with what He has said regarding the relationship** (*ka 'asher dabar* – consistent with His word and the promises He has made pertaining to the benefits of the proper path) **for them** (*la huw'* – for them to approach and draw near).” (*Dabarym / Words / Deuteronomy 18:2*)

All clerics the world over, especially the money-grubbing rabbis, are complete hypocrites when they accept any remuneration for their services. If a person wants to serve God’s people, there are a number of baseline requirements – many of which were prescribed in this opening statement and none of which any cleric is currently observing.

Those serving on behalf of God’s people must work freely without profiting economically. We may not accept donations, a salary, or monetary gifts. The servant’s contributions must be *ka 'asher dabar Yahowah* | in Yahowah’s name and consistent with God’s testimony, especially regarding the proper way to receive the benefits of the relationship.

In addition, we should recognize and advance the specific responsibilities assigned to the *Lowy kohen* pertaining to Yahowah’s Home and His *Miqra’ey*. Our principal resource must be the *Towrah*, where this instruction was placed. And our intended audience should be *Yisra’el*, to whom *Moseh* spoke and led.

Considering how frustrated Yahowah has been with *Yisra’el* these past 3,500 years for having forgotten Him and for having broken the Covenant, the last thing anyone should want is to be further disinherited. Moreover, prior to Yahowah’s return and the restoration of *Yisra’el*, the nation is way too polluted with *Haredim* and Progressives to be inviting. Take Jerusalem, for example. The most recent survey of its inhabitants reveals that they are equally divided into three groups: the comatose ultra-Orthodox,

anti-Semitic Muslims seeking to kill and expel Jews, and government employees who are overtly political. And the landscape is littered with religious and government buildings.

The proper inheritance is to be nourished by the transformative light of our Spiritual Mother, to experience the promised conversion from physical and material beings to energy and light. What Yahowah is offering is elevating, empowering, enlightening, and enduring. The superior inheritance is to be part of the Covenant, to be a member of Yahowah's Family, and to live with our God. This occurs when we listen to what He says regarding this relationship.

The *Lowy* | Levites serve God's people by leading them home. They work as instructional intermediaries during the *Miqra'ey* Invitations. By doing so, they inherited Yah's blessings. As retirement packages go, this one was as good as it gets. So, let's not feel sorry for them – or anyone else who serves in this capacity. The perks and privileges are out of this world.

Should you be of the opinion that this pronouncement pertains exclusively to the "Levites" and thus does not apply to a Gentile church, mosque, or statehouse, you'd be correct. There are no instructions for Gentile churches, mosques, or governments because they are expressly excluded from God's company and plans. So, since these are the only instructions Yahowah prescribed for humankind pursuant to working with Him, we either accept them or reject Him.

This known, it is important that we recognize who the *Lowy* | Levites are, and why they were excluded from one inheritance and offered another. They bear *Lowy*'s name, which he was given by his mother as the third of six sons born to Ya'aqob and Leah. She wanted her husband, Ya'aqob, to be more devoted and attracted to her, which is

why she named him *Lowy* | to be united and joined together. Her son then became the great-grandfather of Moseh, ‘Aharown, and Miryam.

The Lowy were set apart from the other descendants of Ya’aqob. Their role was to serve Yisra’el as teachers, advisors, judges, and guides. Their primary purpose was to act as intermediaries, uniting Yahowah and Yahuwdym during the Miqra’ey. They had the most important job on Earth, which was helping Yah’s people understand the benefits derived from observing the *Towrah* | Guidance and engaging in the *Beryth* | Covenant, while answering the *Mow’edym* | Appointments.

I have used the past tense to describe the *Lowy kohen* because they have been replaced, not by God but by the religious – especially rabbis. Rather than a priest serving to affirm the *Towrah* and aid in the celebration of the Miqra’ey, Jews have appointed rabbis to replace God’s words, name, and meetings with their own.

This is Yahowah’s plan – one completely rejected by Judaism...

“And this (*wa zeh*) shall be (*hayah*) the plan (*mishpat* – the share due based upon the correct decision and good judgment) for the priests (*kohen* – for those officiating as ministers and mediators, teachers and advisors, judges and counselors) from the people (*min ‘eth ha ‘am*): out of the sacrificial animal prepared for the offering and consumption (*min zebach ha zebach*), whether a cow or sheep (*‘im showr ‘im seh*), they shall give (*nathan* – bestow, appoint, and offer) to the priest (*la ha kohen*) the shoulder of the sacrificial lamb (*zarowa’*), jaw (*lachy*), and the belly (*wa ha qebah*). (*Dabarym* 18:3) The first and best (*re’shyth*) of your grain (*dagan ‘atah*), of your new wine (*tyrowsh ‘atah* – freshly pressed wine), and of your oil (*wa yitshar ‘atah*), as well as your choicest fleece (*wa re’shyth gez ‘atah*) from your flock of sheep (*tso’n*

'atah) **you should give to them** (*nathan la huw'*).
(*Dabarym* 18:4)

For indeed (*ky*), **Yahowah** (*YaHoWaH*), **your God** (*'elohym 'atah*), **has chosen** (*bachar* – has selected and desires) **among them** (*ba huw'*), **out of all of the branches of the extended family of your people** (*min kol shebet 'atah*) **to be present, stationed and standing** (*'amad* – to persist and endure, remaining upright to affirm), **to serve and render assistance** (*la sharath* – attending, contributing, and supporting) **in the name** (*ba shem*) **of Yahowah** (*YaHoWaH*), **he and his sons** (*huw' wa ben huw'*), **every day throughout time** (*kol ha yowmym* – for all of the days).” (*Dabarym* / Words / Deuteronomy 18:5)

No wonder the rabbis are opposed to such things. The priests didn't get paid, they served in Yahowah's name, and they had to work weekends.

But alas, had the Lowy continued to do as Yahowah requested, they would be well-fed, handsomely attired, and suitably hydrated. Their job would have been exceedingly rewarding as well. To be *bachar* | chosen by Yahowah to work with Him is the ultimate honor and privilege.

You'll notice that, while the priests weren't given money, everything Yahowah asked for on behalf of the Lowy was symbolic. If we were to apply this to a contemporary situation, it would be appropriate to feed and clothe those promoting the Towrah while also paying for their utilities (olive oil). Yahowah's ministers were not given a salary or a housing allowance. Their only reward was the Covenant and its benefits. So, we have found the first of many reasons rabbis, pastors, and priests seldom preach from *Dabarym* 18.

Yahowah's list of “just rights” is especially revealing. The “lamb” is symbolic of Passover and of eternal life. The *Zarowa'* represents Moseh, Dowd, and, to a much lesser extent, Yada. The jaw and belly speak of nourishing words.

Re'shyth is the first word of the Towrah. Wine is symbolic of the blood sprinkled on the doorway and Mercy Seat during Passover and Reconciliations. And olive oil represents the Set-Apart Spirit as She enlightens and nurtures us. The fleece speaks of being part of Yahowah's flock and of being enveloped and adorned by the Ruwach. This was more than a list of ingredients; it was a teaching moment.

And there were many strokes left in Yahowah's brush. So, while every other tribe was assigned a particular territory within Yisra'el, the Lowy had free rein...

“And if a Lowy (*wa ky ha Lowy*) shall come from (*bow' min* – will go in and out of) **one of your communities (*'echad sha'ar 'atah*) **anywhere within Yisra'el** (*min kol Yisra'el*), **where, to show the proper path to walk to get the greatest joy out of life** (*'asher*), **he resides as a guest in that place** (*huw' guwr sham*), **he may come to and enter** (*wa bow'*) **wherever his soul desires** (*ba kol 'awah nepesh huw'*) – **toward the dwelling place and home** (*'el ha maqowm*) **which, for the benefit of the relationship** (*'asher*), **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence) **will choose** (*bachar* – will select as His preference). (*Dabarym* 18:6)**

And he will render assistance, be attentive, and serve (*wa sharath*) **in the name of Yahowah** (*ba shem YaHoWaH*), **his God** (*'elohym huw'*), **just like all of his fellow Lowy** (*ka kol 'ach huw' ha Lowy*), **who will be present and standing there** (*ha 'amad sham*) **before Yahowah** (*la paneh Yahowah* – in the presence and at the appearance of YaHoWaH).” (*Dabarym* / Words / Deuteronomy 18:7)

There is more to this than freedom of movement within Yisra'el. Through the Miqra'ey and by walking along the proper path to receive the benefits of the

Covenant relationship, we are transformed from physical and material beings who are limited in space and time. Our souls will become more akin to energy and light, and we will be able to travel whenever and wherever we desire.

Humans, as is the case with all animals, have a *nepesh* | soul. God is *ruwach* – spirit. If we want to live with Him, we need what He has. Fortunately, He is willing to give us access to the *Ruwach Qodesh* | Set-Apart Spirit. She comes bearing gifts and they are all free. But that is not to say that Yahowah doesn't expect something in return. He does. He wants to develop a familial relationship along the lines of the *Beryth* | Covenant.

The “*maqowm* – dwelling place and home” associated with Yahowah's choosing is Mount Mowryah – the *sham* | place upon which the *Beryth* | Covenant was affirmed with ‘Abraham and Yitschaq, the place upon which Yahowah's Home was built, and upon which He provided the Passover Lamb for the sacrifice. This *maqowm* | standing place is where God and man are united, where souls come to endure forever in Yahowah's presence.

Yahowah reminds us that the only appropriate compensation for services rendered in association with His work is paid by Him and not from men. We can feed, clothe, and brighten the lives of His ministers, even welcome them into our homes so that we can listen to them, but we aren't to pay them.

This is a litmus test. Should anyone claim that they are serving on behalf of God and receive donations or monetary compensation for their ministry, books, or programming, as is the case with 99% of clerics worldwide, they are not to be trusted.

However, with religious clerics, it's not just the money – it is the lies, the betrayal of the people. Yahowah holds every rabbi, priest, imam, and pastor in contempt. He will

hold them accountable by sentencing many of them to a long stay in She'owl.

“They shall have an equal share and portion (*cheleq ka cheleq* – a similar reward) **for them to consume** (*‘akal*), **besides** (*la bad* – in addition to) **the selling price of the merchandise** (*mimkar* – the proceeds of the liquidation of goods) **of their fathers** (*huw’ ‘al ha ‘ab*).” (*Dabarym / Words / Deuteronomy 18:8*)

This seems to suggest that, even though the Lowy *kohen* share of wool, wine, or olive oil was designed to be consistently fair, if a bumper crop yielded more than they could consume, their fathers were able to sell the surplus. This statement also suggests that Yahowah is supportive of the idea of providing an inheritance for our children – passing along what we have earned to make their lives better. It is yet another way for us to model His intent through the Covenant.

As we examine the next several statements, we are confronted with the realization that the *tow’ebah* | abominable things conducted by the *gowym* that are being disparaged, and which God wants His people to avoid, focus on religious beliefs and political platitudes of disingenuous people and intrusive governments. Therefore, the things men and women love, the things that bring people together and shape their lives, are the very things Yahowah abhors.

The second insight is more subtle, albeit heartbreaking. Since Yisra’el failed Yahowah by incorporating these things into their culture and became every bit as religious and political as the Gentiles, God had to find a gowy who had rejected the ways of religion and politics to reconnect with His wayward children.

Third, while there are many aspects of the Egyptian, Babylonian, Assyrian, Greek, and Roman religions melded into Judaism, Christianity is an overt amalgamation of

these religions. Even “Bible” is based upon *Babel* | Babylon – being confused by the Lord. Some of the many abominations of the Gentiles that were included in Christianity include the trinity, crosses, worshiping the Lord, Christmas, Easter, Sunday observances, the Mother and Son of God, along with the myth of a dying and resurrected deity becoming more popular than the father of the gods. The integration of religion and government is an idea originally incubated within these Gentile civilizations, as is going to war and killing in the name of their god. The papal system of cardinals, bishops, priests, and nuns originated in Gentile cultures as did the feudal system imposed by the Roman Catholic Church. At its core, Christianity is an amalgamation of misguided Gentile ways.

“Indeed, when (*ky* – surely because, at the point in time) **you come upon** (*‘atah bow’ ‘el* – you enter into, are led and return to, and are included within) **the land which, for the benefit of the relationship** (*‘asher*), **Yahowah, your God** (*Yahowah ‘elohym ‘atah*), **is giving** (*nathan* – is bestowing and entrusting) **to you** (*la ‘atah*), **you should not accept, learn, teach, or imitate** (*lo’ lamad* – you should not instruct, be trained in, or become accustomed to), **such that you act upon and engage in** (*la ‘asah* – you effect, attend to, commit, celebrate, profit from, bring about, ordain, institute, or perform), **any semblance** (*ka* – any derivative or similitude) **of the disgusting religious rites and political practices** (*tow’ebah* – abhorrent ceremonies, detestable idolatrous mythologies, repulsive and loathsome rituals, abominable festivals) **of the Gentiles** (*ha gowym ha hem* – of the people from different races, customs, and places).” (*Dabarym* / Words / Deuteronomy 18:9)

It makes no difference if the “*tow’ebah* – disgusting religion” is of Egyptian origin, Babylonian, Assyrian, Greek, or Roman. The names of the sun, moon, and star

gods changed, but little else. Roman Catholicism, Rabbinic Judaism, and Islam were all based upon variations of the same formula. They deceive by counterfeiting the truth, by misappropriating the things of Yahowah. Collectively and individually, they lead mankind away from Yahowah and to separation and death. Their every rite, ritual, and object of worship is an abomination, detestable, abhorrent, and repulsive.

The ways of religion, politics, economic oppression, militarism, and conspiracy are not to be accepted. They should not be taught, tolerated, imitated, performed, ordained, or instituted. This Divine edict is so essential it serves as the basis for the Second Statement Yahowah etched on the First of the Two Stone Tablets.

It all comes down to this: Who do you trust: yourself, no one, other men and women, false gods, or Yahowah? What is your preference: the rantings of Progressive Wokeism and Socialist Secular Humanism, Communism or Fascism, Buddhism, Hinduism, Mormonism, or Judaism, Roman Catholicism, Orthodox and Protestant Christianity, or worse, Islam? They are counterproductive and offer nothing more than false hope. If Yahowah is right, then they are all wrong.

Yahowah wanted Yahuwdym to remain untainted by the corruption which surrounded them. They were Yahowah's control group, separated from the guiles of debilitating notions. In this way, they serve as witnesses, as examples of what life is like united with or separated from God. Unfortunately for Jews, it hasn't been a pretty picture. But at least for some, that is about to change.

Continuing to expound upon the worst of human behavior, Yahowah added...

“There shall not be found (*lo' matsa'* – there shall not be encountered, detected, or discovered) **among you (*ba 'atah*) one causing his son or daughter to pass over**

and perish (*'abar ben huw' wa bath huw'* – a person having their child cross over and cease to exist, sacrificed) **in a fire** (*ba ha 'esh* – in the flames), **someone predicting the future based upon pagan religious notions** (*qasam qasam* – believing false prophets, responding to conspiratorial suggestions, forming opinions based upon religious concepts, consulting with the dead and trusting saints), **a person who obscures the truth and believes in spiritualism** (*wa 'anan* – a person who makes decisions based upon appearances or astrology, acts covertly, believes in casting spells, and clouding over), **or one who tempts and charms others** (*wa nachash* – one who offers deceptive precepts and false prognostications, an enchanter who cannot prove their position using evidence or reason, someone who is serpentine and toxic), **an individual who entices and seduces people to worship and pray** (*wa kashaph* – the corrupting influence, deceptive religious rites, rituals, and beliefs), (*Dabarym 18:10*) **one who joins in and binds together by forming political or religious alliances** (*wa chabar cheber* – one who charms others into leaguering together and forming a religion, one who fascinates with eloquence, creating a spellbinding fellowship), **one who is obsessed with ghosts, makes requests of saints, or speaks on behalf of dead souls** (*sha'al 'owb* – someone who prefers and seeks *Sha'uwil's* | Paul's advice on being spiritual, a spiritualist or Gnostic who asks about and questions the deceased, an obsession with wizards, or ancestor worship), **a con man who beguiles in association with demonic spirits** (*yida'oniy* – a schemer who influences based upon his personal knowledge of and relationship with evil spirits, one overly familiar with agony and anguish, intimately acquainted with demons and death), **or one who causes the premature death of others in association with a destructive plague** (*wa darash 'el ha muwth* – one who resorts to killing, hellish tortures, wanton destruction, and

body counts, insisting that those who oppose them are destroyed and die). (*Dabarym* 18:11)

For indeed (*ky*), all who engage in and act upon (*kol 'asah* – everyone who does) these things (*'eleh*) are an abomination, considered abhorrent and detestable (*tow'ebah* – are seen as repulsive, loathed to the point of absolute intolerance, viewed as idolatrous and disgusting) to Yahowah (*YaHoWaH*).

And so as a consequence of this repulsive religious excrement (*wa ba galal tow'ebah ha 'eleh* – on account of this abhorrent political dung, because of their detestable feces, for the express reason of this abominable bullshit, and as a result of this filthy idolatrous crap), Yahowah (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration), your God (*'elohym 'atah*), will drive them out, dispossess them, and destroy them (*yarash 'eth hem* – He will impoverish them by taking everything away, their lives, lands, and possessions) from your presence (*min paneh 'atah* – from appearing around you).” (*Dabarym* / Words / Deuteronomy 18:12)

While there are hints of politics, this list is otherwise entirely religious. Therefore, by way of His introduction and conclusion, we have yet another affirmation that Yahowah abhors what people have been led to believe – especially by the religions of Judaism, Christianity, and Islam whose existence is predicated upon misappropriating and misconstruing His testimony.

God is opposed to human sacrifice, appeasing gods, misleading children, religious prophets, dishonesty, spiritualism, and anything that is in conflict with evidence and reason. He loathes those who encourage prayer and worship as well as anyone who forms religious and political alliances. Judaism’s reverence for deceased rabbis, Christianity’s affinity for saints, and Islam’s

devotion to martyrs are abominations to God. Yahowah abhors those who beguile His people, especially when they are speaking for the Lord. He is revolted by these things because they are murderous – depriving Jews, Christians, and Muslims of knowing Him, their freedom, and their lives.

Misappropriating a fear of death to scare the unthinking into being religious and pretending to speak on behalf of the departed is the stick-and-carrot approach of religion. For most of human history, any opposition to religious authority led to a quick and torturous demise. And to demonstrate that the clerics determined who lived and died, the priests chose who they would sacrifice to their gods. Then for the compliant, there was the promise of victory in war, bountiful crops, and life after death. It didn't work out so well for the Sumerians, Babylonians, Assyrians, Trojans, Carthaginians, Greeks, Romans, Ottomans, Mayans, Incas, or Aztecs.

The religious institutions responsible for English Bible translations and lexicons don't much like the idea that God is undermining their sanctified turf, so we find definitions such as “divination, sorcerer, soothsayer, occultist, magicians, and necromancers” attributed to each of these terms in their dictionaries. To believe them, it is as if God were preoccupied with Satan-worship. But that is not the message.

A very small percentage of people openly worship Satan as the Adversary. However, the majority of people have been beguiled into worshipping the Devil as if he were God. Therefore, the problem God is addressing does not pertain to the minuscule numbers of sorcerers, occultists, magicians, witches, or wizards but, instead, the imposition of institutionalized religion.

For example, Yahowah's complaint begins by opposing the common and tragic practice of priests

sacrificing children to appease their gods and terrorizing the masses into submission. The objects of the offering were always false gods and not the Devil. From there, Yahowah condemns false prophets who lay the foundation for religious tyranny by fraudulently attributing their mythology to the culture's most revered ancestors. Continuing to expose the likes of Paul, Akiba, and Muhammad, He says that their beliefs are in conflict with evidence and reason and, thus, designed to entice the foolish through faith.

God is chastising the saints and the sages, the apostles and the messengers of the gods, any and all who have obscured the truth. He is opposed to the Gnostic notions and the cult of death which underlie Christianity in addition to the murderous nature of Islam. *Qasam*, *'anan*, *nachash*, *kashaph*, and *chabar* all speak of the misrepresenting the truth, of misconstruing and twisting God's message to impose oppressive and binding religious schemes, especially those which control people by integrating religion and politics.

Yahowah is condemning those who captivate and betray, who deliberately denigrate the masses in the name of their alter egos. He is no friend of those who promote conspiracies, consider themselves spiritual, and are irrational and easily seduced. God loathes those who are overtly religious and prefer the fellowship of the faithful.

God is impugning everyone who offers the hope of life after death to believers. And specifically, Yahowah is opposed to *Sha'uwil* | Paul, the Gnostic rabbi, both Jewish and Roman, who inspired and wrote most of the Christian New Testament based upon the pagan myth of a dying and resurrected god, advancing spiritualism over reality. Since he and his ilk were possessed by demons, their rhetoric is overly fixated on agony and anguish. They are responsible for the deaths of countless billions. Their views are infections, spreading like a plague of death.

While this list is condemning Judaism and Christianity, it is also lethal to Islam. According to the Quran, Allah spends his days in hell tormenting infidels with the “entertainment of burning.” The capricious promise of deliverance from “Hell Fire” is the Quran’s single most repetitive rant with a thousand variations. But be advised, what pleases Allah is an abomination to Yahowah.

The Islamic Hadith tells us that Muhammad’s father was saved by the “use of divination” arrows, another abomination. These same sources explain that Islam’s prophet “cast lots” to determine the order in which his militants could pick Jewish slave girls to possess and rape.

‘Anan lies at the heart of Muhammad’s deadly deception. During one of his terrorist raids against a Jewish community, Muhammad said, “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror, and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.” Bukhari, Volume 4, Book 52, Number 220

‘Anan is the mother’s milk of politics, the essence of religion. *‘Anan* means “to cloud the atmosphere sufficiently to block light and diminish visibility.” In politics, perceptions become reality as professional liars spin the facts, cloud the issue, and obscure their actual agenda. In the arena of egos, the most prideful weave an enchanting tale while their operatives cover up the harsh and unflattering realities that lie beneath.

Religion, like its illegitimate brother, politics, is all about swindlers obscuring the truth. A cloud forms over the people which is so dense that visibility is diminished to near blindness. The abomination of *‘anan* explains how faulty rhetoric clouds the mind, rendering its victims unable to think clearly or rationally.

Nachash is also central to deception. Muhammad consulted soothsayers. His Quran is filled with astrology as Allah swears by the constellations, the sun, and the moon. These concepts form the basis of the Quran's last two surahs, which are whispering odes to Satan.

Muhammad is shown throughout the Islamic Hadith practicing magic and dealing with spells, but it was his "*chabar cheber*" eloquence that made his message so lethal. I offer this twist on Muhammad's favored occupation as a confession: "The Prophet said, 'I have been given the keys of eloquent speech and given victory with terror.'" (Bukhari: V9B87N127) He spoke these words during his final terrorist raid as he looted Christians at the periphery of the Byzantine Empire for the first time.

Chabar is politicized religion. To *chabar* is to bind. *Merriam-Webster* tells us that the English word "religion" is based upon the Latin *religare*, "to bind and restrain." In the context of this list, and adjacent to *kashaph* and *chabar*, it confirms that God is intolerant of religion and politics because they are used to confuse and control His people – something the foremost advocate of liberty and reason finds wholly unacceptable. And that's a sobering thought.

Yahowah has drawn a line in the sand. You can either side with Him or with the oppressive and deadly nature of religion and politics. On one side of this divide, you will find a solitary door that leads to a personal relationship based on love, truth, light, and life. On the other, mankind is found groping in the darkness of religion and wallowing in the deception of politics.

Many will chafe at the realization that God is intolerant. Societal conditioning makes it difficult for believers to accept that Yahowah is repulsed by the religious and political, the militant and conspiratorial. And yet, even with the life He gave them, they are free to reject Him and His offer.

For those who do so, life will be short, and it will end poorly. There will be nothing more. Their bodies will decay, and their souls fade away. This is not a penalty but simply a consequence of squandering the vastly superior alternative.

Should, however, an individual engage in something that Yahowah views as contrary to His people, they will be judged. And should their offense rise to the level deemed deserving, eternal incarceration in She'owl will be the prescribed recompense.

When it comes to eternal life in Heaven, God's rules apply. There is no way around them. There will be no exceptions. For without the conditions of the Covenant, God's Home would come to mirror man's – and that is not a pretty picture.

These things are not victimless crimes. Countless generations and entire civilizations have been degraded as a result. When the truth becomes muddled, revised, twisted, and blended with lies, everyone loses.

The concluding statement is indicting. With *galal tow'ebah*, humankind's political and religious ways are being equated to "bullshit." It is "repulsive religious excrement and abhorrent political dung." And to rid the world and His people of this "crap," God is committed to driving the poligious out, dispossessing them and destroying all traces of them. That said, the way the United States is taunting Russia and China, going to war economically and politically against both, and militarily equipping a proxy to kill Russians, there won't be all that many people left for Yahowah to sweep away upon His return.

If we want to be included in Yahowah's eternal Family, we must allow Him to perfect us. And for this to occur, we must observe Pesach and Matsah leading to Bikuwrym and Shabuw'ah...

“You can actually become completely and continually perfected by being consistently right (*tamym hayah* – you will genuinely exist as totally acceptable when you are truthful and correct, demonstrating integrity and sincerity, becoming entirely undefiled, upright, and innocent by being honest (qal imperfect)) **with** (*im* – in association and relationship with) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** (*‘elohym ‘atah*).” (*Dabarym* / Words / Deuteronomy 18:13)

This statement is not only the lone remedy to resolve the stain and stigma, indeed, the stench of the religious *galal* | bullshit, but it also serves as a direct affirmation of the second of five conditions to participate in the Covenant. After asking us to walk away from *babel* | the confounding nature of religion and politics, God instructs us to walk to Him and become perfected.

This is one of the most misunderstood aspects of the Covenant, of the Invitations, and, indeed, of the Towrah. They exist to make us acceptable, to perfect the imperfect, to acquit those who are right about Yahowah. When our perceptions are correct about God, He opens Heaven’s door to welcome us into His Home.

“By comparison (*ky* – indeed), **these people from different races and places** (*ha gowym ha ‘el leh* – the gentiles and those from other nations), **who you shall dispossess and remove** (*‘asher ‘atah yarash* – who, for the benefit of the relationship, you will distance yourself from and disassociate with), **they listen to** (*‘eth hem shama’ ‘el*) **false prophets who obscure the truth with myths** (*‘anan* – spellbinders, spiritualists, and politicians blowing smoke, those who venerate saints and ancestors, often concealing their actual motives while clouding the issue and acting covertly) **and believe in antiquated religious notions and**

invalid opinionmakers (*wa qasam* – and respond to cultural and conspiratorial suggestions, forming invalid conclusions based upon ancestry).

But as for you (*wa 'atah*), **this is not the correct way** (*lo' ken* – this is not the right or truthful path) **Yahowah** (*YaHoWaH*), **your God** (*'elohym 'atah*), **has offered to you for you to approach** (*nathan la 'atah* – has given, provided, and appointed for you to draw near (qal perfect)).” (*Dabarym / Words / Deuteronomy 18:14*)

The Yisra'elites were aware of the debilitating and dehumanizing nature of religion. They had spent the past 80 years as slaves in *Mitsraym* | the Crucibles of Religious and Political Oppression. Having not learned their lesson, religion remains the dominant influence in the lives of some forty percent of Jews worldwide.

It bears repeating because Yahowah has done so: *qasam* | invalid opinionmakers and *'anan* | false prophets who obscure the truth shape the poligious doctrines which underlie Qabalah, Rabbinic Judaism, Christianity, and Islam – even to some degree Communism, Socialism, Fascism, and Secular Humanism. False prophets inspired by antiquated ideas have obscured reality under the guise of enlightenment to propagate misleading religious and political schemes.

God is reminding us that He dislikes religious and political leaders so much that He won't tolerate them in His presence, near His people, or in His land. They will have no place in Yahowah's eternal Family.

With Yahowah's preferences clearly articulated against religion, we arrive at the statement misappropriated by Christianity and Islam to validate their religions...

“A prophet (*naby'* – a person who is inspired by Yahowah, who communicates and records the testimony of God, and who is accurate regarding past and future events)

from among your midst (*min qereb 'atah* – out of your innermost nature), **from your brethren** (*min 'ach 'atah* – related to you), **similar to me** (*kamow 'any* – in accord with me and who can be compared to me), **Yahowah** (*Yahowah* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **will raise up and position to take a stand which establishes and affirms you** (*quwm la 'atah* – He will validate and confirm, elevating the status to encourage and restore you, enabling you to approach and rise (hifil imperfect – Yahowah will enable him to arise and take this stand with ongoing implications over time)). **To him, I want you to actually and continually listen** ('*el huw' shama'* – it is My will that you genuinely and literally hear him with ongoing implications over time (qal imperfect paragogic nun – actually and consistently pay attention as an expression of the desire of the speaker)). (*Dabarym / Words / Deuteronomy 18:15*)

This is consistent with everything (*ka kol* – according to all) **which** ('*asher*) **you requested of** (*sha'al min 'im* – you asked for while questioning (qal perfect)) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **in Choreb** (*ba Choreb*) **during the day of the assembly** (*ba yowm ha qahal* – in the time everyone in the community congregated together), **when you said** (*la 'amar* – requesting), **'Never again let me hear** (*lo' yasaph la shama' 'eth* – no more, not even one additional time do I want to listen to (qal imperfect)) **the voice** ('*eth gowl* – the sound) **of Yahowah** (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **my God** ('*elohym 'any*).

Nor let me see and witness (*wa lo' ra'ah* – nor be visibly shown nor perceive) **this intense fire** ('*eth ha 'esh ha gadowl ha zo'th* – this massively powerful, extensive

and important, astonishing and great, brilliantly glowing flame of light) **anymore** (*'owd* – again, now or in the future), **lest I die** (*wa lo' muwth*).’ (*Dabarym / Words / Deuteronomy 18:16*)

Therefore (*wa*), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **said to me** (*'amar 'el 'any* – responded to me), **‘That is actually better, and they have appropriately conveyed their preference** (*yatab 'asher dabar* – they have responded as expected under the circumstances, communicating what they want regarding the relationship and it is acceptable, even beneficial for such communication). (*Dabarym / Words / Deuteronomy 18:17*)

I will raise up and establish (*quwm* – I will set up and confirm) **a prophet** (*naby'* – a man I can inspire to accurately convey past and future events) **for them** (*la hem* – to approach them and be near them) **from among their brothers** (*min qereb 'achy hem* – from the innermost part of their brethren and relatives) **similar to you** (*kemow 'atah* – in accord with you).

And I will put (*wa nathan* – I will give, provide, and bestow, offering) **My words** (*dabarym 'any* – My message and testimony) **in his mouth** (*ba peh huw'*) **and he will convey to them** (*wa dabar 'el hem* – he will speak to them and communicate) **everything which, for the benefit of the relationship** (*'eth kol 'asher*), **I instruct him** (*tsawah huw'* – I appoint and direct of him). (*Dabarym / Words / Deuteronomy 18:18*)

And it shall come to be (*wa hayah* – it shall exist) **that an individual who** (*ha 'iysh 'asher* – that a person, who for the benefit of the relationship) **will not listen** (*lo' shama'*) **to My words** (*'el dabarym 'any* – My testimony), **which he shall declare** (*'asher dabar* – which he will share to show the way to the benefits of the relationship and to

get the most enjoyment out of life) **in My name** (*ba shem 'any*), **I, Myself, will seek it of him and hold him accountable for it, requiring it of him** (*'anoky darash min 'im huw'* – I will hold him responsible after conducting an investigation to see if he can present it).” (*Dabarym / Words / Deuteronomy 18:19*)

This is among the most provocative and least appreciated declarations in the Towrah. To set the scene, Yahowah had asked Moseh to gather the Children of Yisra'el so that He could speak directly to them – the purpose of which was to affirm that everything Moseh had been sharing with them had, indeed, come from God.

From a human perspective, the meeting had been an unmitigated disaster. Rather than reassuring the Yisra'elites, Yahowah had unintentionally intimidated them. The brilliance of His presence and the tenor of His voice were overwhelming – too much for these irascible people with a bad attitude to handle. It is likely also that they were afraid God was going to peer into their minds and souls and recognize that they were not that far removed from their brethren who had conspired to craft and worship the golden calf.

This may sound shocking, but it is nevertheless true: most men and women want nothing to do with Yahowah. They prefer fake gods, who, by design, are similar to them and accepting of them. They rather like a god that they can influence with their prayers and deeds. Most men and women prefer them as puny and pathetic, as malleable and contradictory, as are they.

A god befitting the people is easy enough to make. Humankind has devised millions of them. Get enough people to believe based upon the monumental edifices erected to them and the scriptures attributed to them, and a god is born. They grow in stature by building religions around them, by telling the skeptics that they are going to

be tortured in hell and the compliant that they will be rewarded in heaven. The more popular they become, the more godly they appear.

Throughout human history, in every race and place, men and women have done this very thing, shaping their culture and lives around the gods they have fabricated – with the most prevalent being Jesus Christ and Allah. And where there is a false god, the real God is not welcome because He threatens to undermine the very essence of who the faithful have become.

The Yisra'elites of the Exodus, like the Christians, Muslims, and Haredim of today, wanted a god they could fashion to please them, one they could make like themselves, one who would listen to their prayers and tell them that they were the only ones who were righteous.

They had no interest in learning what pleases Yahowah, listening to Yahowah, or allowing God to make them more like Him by becoming acceptable to Him. Nearly 3,500 years later, nothing has changed.

As a result, the people pleaded with Moseh to intervene, to silence the voice of God and remove His light. While that would normally be considered a giant stride back into Mitsraym, even a return to Babel, it is what Yahowah had anticipated. It is the reason He asked Moseh to engage with Him to liberate His people. It is the reason God was revealing the Towrah to this lone individual rather than to 70, 700, 7,000, 70,000, or all 700,000 people.

Individuals are few and far between who listen to Yahowah and accept Him on His terms. Fewer still engage, doing as God has instructed. Even over the last score of years, while there are many Covenant members who work with me to publish and promote Yahowah's message, when it comes to the translations and insights derived from them, these books have been written by the two of us – as was explained in *Yasha'yah* / Isaiah 11 regarding the *Choter* |

Secondary Branch and Sucker giving the old roots and stump new life. With some notable exceptions, this is consistent with the way Yahowah has engaged since these words were spoken 3,470 years ago.

The differences in the way Yahowah is communicating today are attributable to the fact that there is so little time remaining for Jews to respond prior to His return with Dowd. Therefore, without time for a backup plan should I fail, I have benefited from the counsel, comprehension, and confidence of the Seven Spirits of Yahowah. Further, this close to the conclusion, prophecy is no longer a viable option, so God has chosen a witness.

Second, since the *Nakar* is an Observant Foreigner, I have to be far better informed, more accurate, and more convincing than the rabbis to prevail with skeptical Yahuwadm. Jews have been trained to distrust gowym. Therefore, the evidence is overwhelming.

Third, since 99% of what I'm revealing is contrary to accepted religious beliefs, and since 99% of the insights and conclusions I am sharing are unheralded, I stand alone with Yahowah. This is relevant because there is a prevailing myth stabilizing societies that insists the popularity of something that is universally upheld must be true while the conclusions of a lone contrarian are wrong. This means that advocating Dowd's role as the Messiah and Son of God fulfilling the Miqra'ey is tough to swallow even when it is confirmed by God, Himself. So, Yahowah had to intervene to get this much right against so much wrong.

Fourth, there are hundreds of prophetic references to what Yahowah and I are achieving together on behalf of Yisra'el. The prophets through whom they were revealed were always accurate. So, on behalf of His prophets and His people, not only do we prevail, God cannot allow me to fail.

Whether it was ‘Adam or Noach, ‘Abraham or Ya’aqob, Shamuw’el or Dowd, Zakaryah and then Mal’aky, or now with the Basar, Yahowah has been consistent. With very rare exceptions, He has chosen one or two individuals with whom to engage and through whom to communicate with Yisra’el. And He seldom, if ever, works alone.

Yahowah does not want to intimidate us or have anyone worship Him. He is an advocate of freewill and wants nothing more than to develop a familial relationship. We approach our God through evidence and reason and by choice, not because He is so visible and loud that He cannot be denied. It is the reason we were created in the first place. This explains the Covenant.

In this particular prophecy, the predicted individual would be a Yisra’elite and a prophet – of which there were forty – with fewer than half of them leaving a written legacy scribed by their own hand. Of them, the two most prolific were Moseh and Dowd – the two mighty Zarowa’. Shamuw’el, Yasha’yah, and Yirma’yah would also leave an indelible written legacy to explain the past and predict the future. Yahowsha’ ben Nuwn, Howsha’, Chabaquwq, Yow’el, Shalomoh, ‘Amotz, Zakaryah, and Mal’aky also left impressive written reports. Each of these prophets is irrefutable and undeniable because they were inspired by God such that everything they wrote was accurate.

Of these men, and *naby*’ is masculine, only one rises to the level of *Moseh* | Moses, and that is *Dowd* | David. Moseh explained the Miqra’ey and Dowd fulfilled them. Moseh explained the Beryth, and Dowd embodied it.

Upon His return, Yahowah will be arriving with His chosen *Mashyach*, *Melek*, *Ra’ah*, and *Ben*. It is to the lyrics of his psalms and the prose of his proverbs that God wants us to listen.

Of the three Zarowa', this cannot be Moseh because he is predicting another. It cannot be "Jesus" because, even if he existed, he wrote nothing for us to read so we cannot listen to him. And it cannot be Yada because he is a messenger and not a prophet. And as for Yasha'yah, Yirma'yah, Zakaryah, et al., they were many, not one. Moreover, of these potential candidates, only two liberated and saved God's people – Moseh and Dowd.

Yahowah revealing Himself through individuals like Dowd rather than to large gatherings of illiterate people throughout time is actually a better approach. It is the best way for everyone, no matter when or where they were born, to know Yahowah, read His Towrah, attend His Miqra'ey, and participate in His Beryth. In this manner, we are all given direct access to God and are able to study the revelations of His prophets whenever time permits.

However, with availability comes responsibility. Because Yahowah has made His testimony accessible to all of us, and because He has proven that He has inspired His prophets, God will require proof of it – at least among those who wish to live with Him. Without knowing what Yahowah revealed, we cannot be right about Him, and unless we are correct, there is no life beyond the one we are living.

By saying that the *naby'* will come from "your midst" and "from your brethren," we are assured that he is a Yisra'elite, a descendant of Ya'aqob. And because Moseh said "your" not "my" in this discussion regarding the Lowy, the promised prophet would be of another tribe.

After already announcing that he will be a *naby'* engaged in another *yatsa'* by indicating that he would be "similar to me," Moseh was revealing that he would be supremely intelligent, a great writer and orator, an outstanding leader and liberator, someone who was chosen

and equipped by Yahowah to shepherd His flock. Apart from Moseh, there was only one other such man: Dowd.

We would be wise to listen to Yahowsha' ben Nuwn, to Shamuw'el and Yasha'yah, to Yirma'yah, and Howsha', as we are to Dowd, but they are not actually comparable. Dowd's life and lyrics go well beyond providing a prophetic narrative regarding the future of Yisra'el because he is Yisra'el and the living embodiment of the Covenant. He is the Son of God. He is the Shepherd we are afforded the opportunity to follow into the Promised Land. He is our King, once there.

Without Moseh, Yisra'el would have become extinct in Mitsraym. Without Dowd, they would have been overcome by their enemies 3,000 years ago and would cease to exist once again upon his return to fulfill Yowm Kipurym.

Dowd is our guide, our mentor, our counselor, and our brother, our Messiah, Shepherd, and King. His words are more prolific than any other. But more than this, Dowd is Yahowah's answer to the people's problem – their preference to listen to a man speak of God rather than directly from God. As the man Yahowah chose and anointed to inspire and enlighten His people, Dowd is Yahowah's retort to Yisra'el's response – especially as the Zarowa'. Further, God learned His lesson and made a promise that He would interact with and address the wayward nation through the best of them.

Yahowah brought Dowd out of obscurity, raised him above all Yisra'el, and established him as the Mashyach, Ra'ah, Ben, and Melek as well as His *naby'*. God placed His words in his mouth – evidence of which we find throughout the Mizmowr and Mashal as he sang them to us. God's Son followed in his Father's footsteps, doing as Yahowah instructed. And because of this, God is expecting

us to know what he wrote for us to read. His words, after all, define the relationship Yahowah wants to achieve.

And therefore, it is essential that we come to recognize and accept Dowd's unique position in the heart of Yahowah's story. The man who arose in year 3000 Yah opened the door to life in year 4000 Yah and will be returning in year 6000 Yah as our King. He is our Shepherd and has served as the Lamb. Those who do not recognize him will not be recognized or accepted by Yahowah. And that is the moral of this story. It is why *Yada Yahowah* leads through *Observations to Coming Home* where Dowd's *Mashal* and *Mizmowr* are king.

What follows may sound harsh, but these are words the world needs to hear. They are directed principally at the likes of Peter and Paul, Akiba and Maimonides, Muhammad and Joseph Smith, giving us the means to identify and disregard false prophets.

“With absolute certainty (*‘ak* – nevertheless, emphasizing the point, and to establish a contrast, notwithstanding this fact), **the person who proclaims a message on behalf of a deity** (*ha naby*’ – a prophet) **who deliberately oversteps their bounds and speaks arrogantly and presumptuously, defiantly concocting a rebellious scheme** (*‘asher zyd* – who has an inflated sense of self-worth, insolently demonstrating self-reliance while being insubordinate, who conceitedly pretends to know, insults others and is disrespectful, displaying pride in the pursuit of personal recognition and acclaim while despising rivals, who intentionally rebels against that which is established and is prone to rage, who seethes with anger and is repeatedly furious, overbearing and rude while insolently promoting their plans (hifil imperfect)) **for the express purpose of conveying words** (*la dabar dabar* – for the intent of communicating a message, stating it verbally or in writing (piel infinitive – continually and deliberately, actively and intensely speaking)) **under My**

reputation and designation (*ba shem* ‘any – in My renown and name) **which** (‘*asher* ‘*eth* – implying access and relationship) **I have not expressly appointed, taught, authorized, nor directed him** (*lo’ tsawah huw’* – I have not provided the instruction to him, I have not assigned, constituted, decreed, prescribed, or ordained this for him, deliberately and demonstrably making him My understudy and sending him out as My messenger (piel perfect)) **to** (*la*) **convey** (*dabar* – to speak and communicate), **or** (*wa*) **who** (‘*asher*) **speaks** (*dabar* – conveys a message) **in the name** (*ba shem* – in the designation or reputation) **of other and additional** (‘*acher* – different and subsequent) **gods** (‘*elohym*), **then** (*wa*) **that prophet** (*ha naby’ ha huw’* – that individual who proclaims a message on behalf of that presumed deity) **is actually deadly** (*muwth* – he is literally devoid of life and is genuinely destructive, he is murderous, and while he will die, his death will not be permanent (qal perfect – the meaning is not nuanced or hypothetical, but real, and while his death will not be the end of his existence, there will be a cure for his plague)).” (*Dabarym* / Words / Deuteronomy 18:20)

I know of such men – as do you. Peter and Paul, Matthew and Mark, Luke and John, followed by Akiba, Yochi, and Maimonides, along with relative come-latelies, Muhammad, Smith, and Hubbard. The full list of men who have claimed God’s authority for their edicts and actions is long and includes Greek and Roman emperors, the kings of Assyria and Babylon, Roman Catholic popes, Jewish rabbis, and the royal despots who ruled over Europe, China, Asia, South and Central America, and the Middle East. Those who have read *Mein Kampf* recognize that even Hitler could be included among the infamous.

Sha’uwl | Paul, the orator, author, and inspiration behind the Christian New Testament was the most egregious and obvious offender. He was also the most defiant and deadly – especially in his assault against Jews.

The self-proclaimed Apostle was arrogant by his own admission. He seethed in rage against God's chosen people, writing horrible things about them that would haunt them for two millennia.

Paul was also prone to exaggeration, falsely claiming 99.9% of the world's population for himself. And he was a schemer, devising the most devilish plots against Yahowah's Covenant, His Towrah, His Feasts, His Shabat – even against circumcision.

In direct violation of this exhortation and prophecy, Paul boastfully and presumptuously claimed to speak for the God he continually contradicted, errantly cited, and misconstrued. What he said and wrote rather than being inspired by God, was diametrically opposed to what Yahowah had instructed in His Towrah. Paul also promoted the names of false gods, writing in the name of the Lord, quoting Dionysus while basing his Gospel on the Greek Charities and Roman Graces. Even his Iesou Christo was bogus – serving as a replacement god for the one Paul despised.

As a consequence of not recognizing that Sha'awl was the Plague of Death, the world's most anti-Semitic religion took root and grew, leading to countless pogroms and eventually, the Holocaust. If only there had been a Towrah-observant Jew with the intellect and character to compare what Paul said and wrote to this declaration within the Towrah that he was obviously violating, a New Testament would not have been added to what was deemed to be Old.

Zyd is an especially provocative term. It serves as the juxtaposition of “arrogance and exaggeration, presumptuousness and contempt, uncontrollable rage and scheming deliberation, audacious disrespect and mean-spirited rebellion.” *Zyd* also speaks of “deliberate defiance, of intentionally scheming against” Yahowah. And having studied Paul, having written extensively about his

egotistical plot to undermine the Towrah, Beryth, Miqra'ey, and Yahuwdym, and establish the audacious notion of a "new covenant," one based upon placing one's "faith in his Gospel of Grace," I recognize that *zyd*'s every nuance serves to indict the founder of the Christian religion.

That is not to say that everything Paul wrote was false. Had it been, he wouldn't have fooled anyone. Moreover, it isn't how false prophets prevail. Effective deceptions almost always derive their perceived legitimacy from something that has been established. For example, Muhammad is called a "prophet" because the only credible aspects of the Quran are those he plagiarized from the *Towrah, Naby', wa Mizmowr*. His ego wouldn't allow him to be anything less, even though neither he, nor Paul, got a single prediction right.

If you are Yah's prophet, everything you reveal must be entirely consistent with that which Yahowah has "*tsawah* – instructed (towrah), fashioned (the covenant), and directed (the feasts)." If every word isn't inspired, accurate, and authorized then the prophet is false. There is no room for any deviation, any personal indulgence, any opinions, or so much as a single contradictory statement.

There is also the issue of an acknowledgment of Yahowah's intent and authorization. God overtly called upon Moseh and then proved his prophetic credentials. The same is true with Yahowsha', Shamuw'el, Dowd, Yasha'yah, Howsha', Yirma'yah, Zakaryah, and Mal'aky. And indeed, now we know why there were so many prophecies pointing to the appointment of Yahowah's final messenger and witness, the Choter, Nakry, Zarowa', and Basar known as Yada.

If not appointed, acknowledged, and instructed by Yahowah, the writer or orator is likely expressing his or her own opinions and sentiments. And if appointed,

acknowledged, and instructed by Yahowah, it's vital that those who seek to know Yahowah listen to what the witness has been directed to convey.

That is not to suggest that there is no mention of Paul, Akiba, or Muhammad in the Word of God. There is, but it is all negative, particularly pertaining to Sha'awl whom Yahowah called the Plague of Death, Father of Lies, and Son of Evil. Paul couldn't even get an endorsement from his Iesou Christo, which is why he had to turn to Satan for authorization while en route to Damascus.

God is abundantly clear about who is, and is not, working with Him. He communicates when, where, and why they are to be deployed and for whom. And in this regard, there isn't a single rabbinical affirmation anywhere to be found in the Towrah or throughout the Prophets.

By contrast, Dowd's name is proclaimed by the Prophets more times than any other. In addition to being the most prolific prophet, after serving as the King of Yisra'el and then Savior, he is returning with Yahowah as the Messiah and Son of God.

When a person claims God's authorization and inspiration as Paul, Akiba, Muhammad, Maimonides, and a plethora of rabbis have done, their testimony must be perfect, and yet it is seldom correct. There can be no latitude, no compromise, no accommodation, or justification. A false prophet cannot be exonerated by pointing out that some of the things he wrote were true. It only takes a single errant stroke to expose an imposter. Their lack of respect for Yahowah's Word, His Name, His Towrah, His Covenant, His Invitations, His Terms, and His Way are individually sufficient to denounce them all.

Every prophet who spoke for Yahowah affirmed the Towrah. They share God's Guidance and Teaching and do not amend it, challenge it, replace it, or annul it. Their focus was always on Yisra'el. Within their revelation, Yahowah

speaks in first person and is frequently named, followed by Dowd and Moseh. No one else matters, other than to identify the cast of characters interacting with and misleading Yisra'el.

The unique and enlightening nature of Hebrew stems and conjunctions can influence the way we convey verbs such as *muwth* | death. In the qal stem, we should perceive false prophets as being genuinely deadly and recognize that their words are actually lifeless. There is then good and bad news relative to the perfect conjugation. On the positive side, the plagues inspired by such men will not endure because God has devised a cure. But as for the liars themselves, by writing *muwth* such that the consequence is time-constrained, the false prophet's death will not be the end of their existence. And this means Yahowah intends to dispatch such souls to She'owl where they will remain incarcerated and separated forevermore.

Since this is a life-and-death matter, Yahowah wants His people to be absolutely certain who was speaking for Him and against Him. So, He said...

“And if you say (*wa ky 'amar*) using your best judgment (*ba lebab 'atah* – in your heart), ‘How (*'eykah* – in what way) can we actually and consistently know (*yada'* – will we be able to continually recognize and be aware, understand, appreciate, become familiar with, and acknowledge) the statements which (*'eth ha dabar 'asher* – the message and words that) **Yahowah (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God), **Himself** (*huw'*), **has not spoken** (*lo' dabar huw'* – has not communicated or stated)?” (*Dabarym* 18:21)**

When a prophet speaks (*'asher dabar ha naby'*) **in the reputation and designation** (*ba shem* – using the notoriety, status, and name) **of Yahowah** (*YaHoWaH*), **and**

the matter discussed (*ha dabar* – that account and verbal depiction) **has not occurred** (*lo' hayah* – has not happened (qal imperfect – literally and actually from the beginning to the present time and beyond)) **or** (*wa*) **does not come to be** (*lo' bow'* – does not happen (qal imperfect)), **this is a message** (*huw' ha dabar* – these are words) **that** (*'asher*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **has not spoken to him** (*lo' dabar huw'* – has not communicated to him).

Such a prophet (*naby'*) **has stated it** (*dabar huw'* – he has communicated this) **arrogantly, presumptively, and independently of his own accord** (*ba zadown* – insolently and inappropriately, showing a lack of respect and restraint, being self-motivated while acting contemptuously and rebelliously). **You should not revere or respect him for having conspired to incite an alienating rebellion** (*lo' guwr min huw'* – you should not be inspired by him or show any anxiety or fear toward him based upon this harmful and foreign attack).” (*Dabarym / Words / Deuteronomy 18:22*)

This begins by putting the onus on us. We have been provided the information we need to differentiate truth from lies. So, God says that after using our best judgment, if we remain unaware, then we can resort to using prophecy as the litmus test.

If what someone claims was inspired has not occurred or does not occur, they are not speaking for Yahowah. The ability to consistently and accurately report in our past what will occur in the future is something that God, alone, can accomplish. The same is true with the distant past, in the time before either man or writing. For example, every nuance of the creation account conveyed through Moseh in *Bare'syth* | Genesis transpired the way he described it – long before knowing this was possible any other way.

No prophecy, no prophet. Similarly, a single errant prediction or depiction destroys the individual's credibility. By this test – Yahowah's test – Paul, Akiba, Muhammad, Maimonides, et al., were not prophets and did not speak for God. As such, there is no credible basis for Christianity, Judaism, or Islam. So why are there any Christians, Orthodox Jews, or Muslims? Do you suppose they can't read, do they not think, are they ignorant, or just apathetic?

Yahowah wants His people to recognize and condemn false prophets because they are devastatingly deadly. Their message must be obliterated for humanity to survive and thrive. The Christian incorporation of Paul's epistles into their New Testament has caused billions to die needlessly. Our ignorance of *Mein Kampf* led to the deaths of 50 million people. Muhammad's Quranic poison has been even more lethal. It has eternally damned three billion souls.

The solution is intolerance. False prophets must be identified, exposed, and condemned. It is the most reasonable and compassionate thing to do. This is the express intent of *God Damn Religion*, *Questioning Paul*, and the three volumes of *Babel* exposing Daniel and Ezekiel.

Few things are more important than knowing who is speaking for God and who is not. Should we trust the scroll scribed by Moseh recording Yahowah's testimony or the letters Paul dictated to unknown scribes? After all, the consequences are life and death, vindication or condemnation, adoption or estrangement, salvation or damnation.

Or from a slightly different perspective, should we be accepting and respectful of Paul, Muhammad, Maimonides, Joseph Smith, Karl Marx, Adolf Hitler, or even Donald Trump and Joe Biden, Vladimir Putin or Xi

Jinping to keep from offending the millions who have placed their faith in them? Recognizing what was at stake, Yahowah has provided us with a definitive answer, both in style and substance.

Yahowah's test is a relatively simple one. It contains six elements (with six being the number of man):

- 1) **Is the person a *naby*: someone who claims to speak on behalf of God?** This is a screening codicil. If a person admits that they are speaking for themselves, then they would be excluded from this analysis.
- 2) **Is the person *zyd*: someone who oversteps their bounds, acting presumptuously with an inflated sense of self-worth, demonstrating self-reliance while taking liberties, someone who arrogantly pretends to know, who insults others and is disrespectful, displaying pride in the pursuit of personal recognition and acclaim while demeaning competitors, someone who rebels against the legitimate authority and is prone to anger, someone who seethes with frustration and is often furious, overbearing, rude, or conceited?** This is a broad net, one which catches almost every imposter.
- 3) **Does the person *la dabar dabar ba* 'any *shem*: openly and publicly preach to others, communicating their message in the name or designation of God?** As was the case with the first codicil, this is also a screening test. If the individual in question has an insignificantly small audience, if their preaching is done in private, if their influence is limited in time and place, then there would be no reason to assess their credentials.
- 4) **Is the person's message 'lo *tsawah*: inconsistent with what God has instructed, taught, and directed in His Towrah? Does the message conflict with what God appointed and decreed? Does it vary**

from His prior testimony? This is where the rabbis fail, in addition to Paul and Muhammad. They can't even keep their own stories straight, much less be consistent with God.

- 5) **Does the person *dabar ba shem 'acher 'elohym: speak in the name of gods other than Yahowah?*** Replacing Yahowah's name with the Lord, Jesus Christ, Allah, Adonai, HaShem, and G-d is common among false prophets.
- 6) **Does the person *hayah: accurately convey what has happened in the past, and do their predictions of the future bow': materialize and come to exist as they have stated them?*** This is a test only a real prophet can pass. And the last of them spoke 2,500 years ago.

Yahowah proved that He inspired the Towrah, Naby', wa Mizmowr by punctuating His words with prophetic revelations – all of which have long since come true, or are materializing before our eyes, just as foretold. Since only God has witnessed the future, His “predictions” are always right, as He is reporting future history. In this way, He uses prophecy to demonstrate that His testimony is reliable.

By reviewing this prophecy, we have learned a great deal about the nature and purpose of God. Not only is there just one God, one Covenant, one Towrah, and one Way to His Home, Yahowah has provided the guidance we need to know Him and understand what He is offering. Equally important, He has affirmed the means to prove His existence and validate promises.

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The Yisra'elites no doubt missed it, but when Moseh asked God to choose a man to lead them after him, His answer was prophetic...

“Then (wa) Moseh (Mosheh – one who draws out) spoke (dabar) for (‘el) Yahowah (YaHoWaH – our ‘elowah | God as directed in His ToWRaH | teaching regarding His HaYaH | existence and our ShaLoWM | restoration) to convey (‘amar la – to affirm): (Bamidbar 27:15)

‘Yahowah (יהוה – a transliteration of YaHoWaH as instructed in His towrah – teaching regarding His hayah – existence), the God (‘elohym) of the Spirits (ha ruwachoth) for every herald and messenger (la kol basar – of all who announce and publish the good news as biological beings), has chosen to continually summon and appoint for the purpose of being accountable (paqad – is determined to call and assign responsibility for a careful inspection and accounting to review and instruct (qal imperfect jussive – literally and actually, continually and consistently, according to His will)), an individual (‘iysh – a person) positioned as (‘al – of the Almighty) for a witness on behalf of the eternal and restoring testimony to the community (ha ‘edah – the congregation; from ‘ed – witness and testimony and ‘uwd – enduring and restoring), (Bamidbar 27:16) who, for the benefit of the relationship (‘asher – who, to show the proper way to get the greatest joy out of life), will be brought out to disseminate the information publicly (yatsa’ – he should come out and go forth to serve, to emancipate, withdraw, and lead (qal imperfect)) before them (paneh hem – whose appearance and presence is in their face).

Then to reveal the correct path to the relationship (wa ‘asher), he will arrive to pursue them (bow’ hem – he will come, returning to include them, bringing them to the harvest (hifil imperfect)) such that they will not be

without (*wa lo' hayah* – because they will not exist without (qal imperfect)) **a witness on behalf of the eternal and restoring testimony** (*'edah*) **of Yahowah** (*Yahowah*), **akin to** (*ka*) **a flock of sheep** (*ha tso'n*) **who are without a shepherd to guide them** (*'asher 'ayn la hem ra'ah* – who will be without someone to lead, protect, and nourish them).' (*Bamidbar 27:17*)

And so (*wa*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **said** (*'amar*) **to Moseh** (*'el Mosheh* – one who draws out): **'Of your own freewill, you should want to select and obtain for yourself** (*laqach la 'atah* – choose to accept, receive, and grasp hold for you (qal imperative)) **Yahowsha' ben Nuwn | Yahowah Liberates and Saves the Children who Continue to Grow and who are Empowered and Enriched** (*Yahowsha' ben Nuwn*).

He is an individual (*'iysh*) **who, to lead along the proper path to receive the benefits of the relationship** (*'asher*), **has the Spirit in him** (*ruwach ba huw'*).

Be supported and upheld by placing your hands on him (*wa samak 'eth yad atah 'al huw'* – be sustained and established by supporting him with your influence).” (*Bamidbar / In the Wilderness / Numbers 27:18*)

Prophets, of whom Moseh is the greatest, speak for Yahowah. They communicate God's words in His name – and say nothing for any other. The five reiterations of Yahowah's name, inclusive of its incorporation into Yahowsha', distinguish his testimony from the numbskulls who created the New Testament, Talmud, Quran, *Mishnah*, Zohar, Book of Mormon, and Dianetics – where Yahowah's name never appears.

Throughout the *Towrah*, *Naby'*, *wa Mizmowr*, Yahowah addresses His people in first person – speaking directly through the *naby'* to Yisra'el. This further

differentiates Yahowah's eternal and restoring testimony from the rubbish produced by the religious.

In Yahowah's statement regarding keeping Yisra'el informed, we are tasked with properly translating *basar*, *paqad*, '*edah*', and *yatsa*', each of which can be rendered in multiple ways. Since animals have souls, not spirits, and since only an infinitesimal percentage of people are immersed in Yahowah's Spirit, rendering *kol basar* as "all flesh" following a reference to the *Ruwachoth* | Spirits of God is senseless, even though that is how it is portrayed in almost every English translation. And that's particularly odd because by associating the Spirit with the flesh, the central pillar of Pauline Christianity falls.

It is, however, consistent with what we learned in *Yasha'yah* / Isaiah 11 to associate the seven *Ruwach* | Spirits of Yahowah with His *Choter*, or Sucker, and thus with God's *Nakry*, *Mal'ak*, *Zarowa'*, and, yes, *Basar*. And if Yahowah felt it appropriate to empower, enlighten, equip, educate, enable, and embolden His final '*Edah* | Witness with this level of support, it would be fitting to offer the same to Moseh, Yahowsha' ben Nuwn, Shamuw'el, Dowd, Yasha'yah, Yirma'yah, and all of the *naby'*. While not every herald and messenger is a prophet, every prophet is a messenger and herald. Therefore, not only can we use the primary definition of *basar* in this statement, but it is the only one that fits.

Turning to *paqad*, every definition seems to apply to this context. To guide His flock, Yahowah wants to summon and appoint a Spirit-filled individual to review His testimony and instruct His people, holding them accountable. God wants someone to be responsible for His sheep. So, He has appointed '*Edah* | Witnesses to share His eternal and restoring testimony – positioning them before the community.

Yatsa' is the Hebrew term Yahowah selected to describe the *Yatsa'* | Exodus. Therefore, the Spirit-filled *Basar* | Messenger being appointed by God to share His eternal and restoring *'Edah* | Witness on behalf of the Covenant is *yatsa'* | leading the flock away from danger by disseminating the information the people need to withdraw from the harmful influences of religion and politics. Like Moseh, the *'Edah* and *Basar* will be liberators and emancipators.

'Asher is used throughout this prophetic declaration to affirm that Yahowah's focus is on showing His people the proper path to follow to receive the benefits of the relationship. It is for this purpose that the *Basar* | Messengers and *'Edah* | Witnesses will arrive to pursue God's sheep. Some forty would *bow'* | follow, some *bow'* | returning, all *bow'* | pursuing the flock, preparing them for the harvest. In this way, the *'Edah* convey the restoring testimony of Yahowah so that the *tso'n* | flock knows that they are never without a *ra'ah* | shepherd to guide them. And foremost of such men, the ultimate *ra'ah* | Shepherd, is the Mashyach and Melek, *Dowd* | David.

While this pronouncement addresses the succession between Moseh and Yahowsha', there is clearly more being said. After all, that is why *Yahowsha' ben Nuwn* means Yahowah Liberates and Saves the Children who Continue to Grow and who are Empowered and Enriched. The Spirit of Yahowah was placed upon him for the benefit of the Covenant relationship. Through him, and all who would follow in his footsteps, Moseh and the Towrah would be upheld while Yahowah's flock was sustained and supported.

The remnant of Yisra'el, the surviving Yahuwdym, has been offered the Witness who was foretold, albeit one that they were not expecting. And he is announcing the arrival of the Messiah they do not recognize as their

Shepherd. He has also given *Qowl* | Voice to the realization that Dowd is also our Zarowa' and Savior.

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Upon his Shoulders...

It has not been difficult to see *Dowd* | David as the one man capable of fulfilling all these prophecies. But there is another prophecy universally stolen from him. So now, turning back to *Yasha'yah*, let's consider the soaring rhetoric in the 9th chapter to determine who is being offered and predicted.

Blinded by the waning legacy of a now-discarded religion, once upon a time that seems like forever ago, I misidentified the object of these prophecies. It was not until correctly assessing *Shamuw'el* / 2 Samuel 7 that the identity of this most important individual became irrefutably known – begging to be accepted, appreciated, and announced on behalf of a people in dire need of a Shepherd and Savior.

This realization is so essential that it became the impetus for the comprehensive rewrite and rebranding of the 25 volumes of *Yada Yahowah* – an endeavor that would require three years' time and a family to fulfill. And even then, there was more to add, requiring yet another edit a year later. *Dowd* was more than the Messiah and Son of God; he is the *Zarowa'* | Sacrificial Lamb and Savior.

Knowing the identity, character, and purpose of the individual being addressed in *Dabarym* 18, 2 *Shamuw'el* 7, *Yasha'yah* 9, *Dany'el* 9, and *Mizmowr* 22, 88, and 89 is as essential to our relationship with *Yahowah* as are His depictions of the Beryth and *Miqra'ey*.

I say this because failing to appreciate what God has predicted has not only severed the relationship between the Almighty and Yisra'el, but it has also given rise to the religions most opposed to Yahuw'dym. Islam would claim Dabarym 18 on behalf of Muhammad and Christianity Yasha'yah 9 for their Christ. All the while, the rabbis would remain oblivious to the obvious, giving the Messiah's adversaries the upper hand.

In the interim, between the time *Dabarym* 18, 2 *Shamuw'el* 7, *Yasha'yah* 9, and *Dany'el* 9 were scribed – 2,500 to 3,500 years ago – there is no record of anyone explaining how and why they all point to the multiple arrivals of the past and future King of Yisra'el. And so that we do not repeat the mistakes of the past, let's approach the *Yasha'yah* / Isaiah 9 by examining what the prophet presented in the testimony leading up to it...

“Yahowah (Yahowah) expressed to me with unfolding implications (*wa 'amar 'el 'any*), ‘Obtain for yourself (*laqach la 'atah*) a very large vellum scroll to make this widely known (*gilayown gadowl* – a mirror to uncover and reveal what is important and should be obvious). Choose to write with a stylus in the common characters associated with mortal man (*wa kathab 'al huw' ba cheret 'enowsh*): *la Mahar Shalal Chuwsh Baz* | concerning senselessly and impetuously being prepared, almost eager, to be looted and controlled by the treachery of this despicable conflict (*mahar* – the aggressive and moronic, the rash and disturbing, rapidly approaching nonexistence, *shalal* – of being seized, victimized, and spoiled, ransacked and robbed, *chuwsh* – hastening the process, being prepared, and coming to relish, being ready, *baz* – to be stolen as prey in the contemptible battle, scattered and dispersed).” (*Yasha'yah* / Isaiah 8:1)

We should be celebrating the fact that Yahowah asked His prophets to record His revelations to them in writing.

In this way, even today, it is as if we were there, listening right along with Yasha'yah. We should also appreciate that God invented the Hebrew alphabet, with its pictorial letters – for this purpose, so that we would be able to discern what He conveyed so long ago. And in this regard, almost every letter was drawn to either depict mortal man or to show something useful to us.

The Gimal is a foot, the Hey is a person, the Yowd and Kaph are hands, the Ayin is an eye, the Peh a mouth, while the Tsade and Rosh depict observant individuals, and the Shin was drawn to show our teeth: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת. The Beyth is a home, the Dalet a doorway, the Wah a tent peg, the Zayin a plow, the Chet is a Wall, the Theth a basket, the Lamed is a staff, the Mem is water, the Nun is a seed, the Samech a sign, the Qoph is the light of a new day, while the Taw represents God's signature: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת. Of the twenty-two letters, this leaves only the Aleph, which as the head of a ram, a male lamb, represents Yahowah, our God and Father: א.

Properly translating the meaning of *la Mahar Shalal Chuwsh Baz* requires some thought because several of the words convey somewhat similar ideas. Nonetheless, the sentiment is clear: from God's perspective, His people have been so senseless and impetuous, so moronic and rash, they have become willing accomplices in their own demise. They have made themselves susceptible to being controlled and robbed as a result of their shameful and treacherous conflict with Yahowah. Yes, God predicted that His people would be victimized, ransacked, and dispersed, but also that they would hasten their degradation.

“I will sustain a witness to testify for Me (*wa 'uwd la 'any* – I will call upon and assist an observant future herald to reiterate, admonish, and restore on My behalf), whose pronouncements are consistent with the evidence and logical, meticulous and reliable (*'ed* – whose

restoring and enduring witness is repeatedly), **trustworthy and dependable** (*'aman* – verifiable and true, credible and steadfast), **consistent with** (*'eth*) **'Uwryah | Yahowah's Enlightenment** (*'Uwryah* – the Light provided by Yahowah), **who functions as a counselor and advisor** (*ha kohen* – whose purpose is to explain the Miqra'ey and encourage participation by serving the people) **so as to Zakaryah | Remember Yah** (*wa 'eth Zakaryah* – to remind and to think about Yahowah) **as a child Yaberekyahuw | Blessed by Yahowah** (*ben Yaberekyahuw* – as the offspring and son Yahowah lifts up and adores).” (*Yasha 'yah* / Isaiah 8:2)

Yahowah wants men and women to serve as witnesses, sharing His testimony with all who will listen. And He is willing to help, assisting and sustaining the observant herald who strives to reiterate what His prophets have revealed.

Pronouncements made on behalf of the enduring and restoring testimony of Yahowah are expected to be logical, thorough, and reliable, consistent with the inspiration behind them. And God's message should be presented in a credible and verifiable manner by one who strives to be trustworthy and dependable, once again, like the God such men and women are representing.

Since *'Uwryah ha kohen* | Uriah the Priest was a despicable fellow who built a pagan altar for King 'Achaz modeled after one he had seen in Damascus, Yahowah is using this name and position to affirm that His witnesses will convey a message which is consistent with the enlightenment He is providing. Further, he or she will function in the role of a *kohen* – which is to be a counselor and advisor to the people, especially with regard to benefiting from the Mow'ed Miqra'ey.

Should *Zakaryah ben Yaberekyahuw* be intended as a positive reference, then he is the *Zakaryah* | Zechariah who

worked with *Chiziqyah* | Hezekiah to remove pagan artifacts from Yahowah's Home prior to celebrating *Chag Matsah*. While we were only given his first name, that story is presented in 2 Chronicles 29. Otherwise, the meaning of *Zakaryah* | Remember Yahowah is all that matters. And in this regard, since there is no capitalization in Hebrew to distinguish proper names from ordinary words, translation is almost always an option.

And speaking of possibilities, *'Uwryah ha kohen* and *Zakaryah ben Yaberekyahuw* may also represent Yahowah's final witnesses. 'ElYah was the *'UwrYah* | Light of Yahowah in a poligious Yisra'el. And the second of the two witnesses is most adroitly presented in the 4th chapter of *Zakaryah*.

As we press on to the next statement, we cannot positively identify the "prophetess" of whom Yasha'yah is speaking, although she is likely a spokesperson for a religious cult. Adding further intrigue, *naby'* was scribed in the masculine rather than the feminine in 1QIsa. Nonetheless, since Yahowah has been criticizing the religious for having become so misled that they are now *Mahar Shalal Chuwsh Baz*, the product of her womb is clearly the consequence of religion. Although, based on the wording, Yahowah may have asked Yasha'yah to marry a temple prostitute, as He had with Howsha', so that he might better appreciate why He was so disappointed with His people.

“And so (wa) I approached (qarab – I came near) the prophetess (‘el ha naby’ah – the woman who claimed to speak for God [*naby'* is masculine in 1QIsa]) and she conceived (wa harah – she became pregnant over the course of time (qal imperfect)) and gave birth to a son (wa yalad ben – she delivered a baby boy).

Then (wa) Yahowah (YaHoWaH) said (‘amar) to me (‘el ‘any), ‘Call his name (qara’ shem huw’ – issue a

summons by proclaiming his name) ***Mahar Shalal Chuwsh Baz*** | so senselessly impetuous he will be **complicit in his victimization, being controlled and looted by the treacherous in this despicable conflict** (*mahar* – moronic, rash, and disturbing, rapidly approaching nonexistence, *shalal* – of being seized, spoiled, ransacked and robbed, *chuwsh* – hastening the process, *baz* – of being scattered and dispersed), (*Yasha'yah* / Isaiah 8:3) **because before** (*ky ba terem* – in that prior to) **the boy** (*ha na'ar* – the lad, the scattered sheep who are in danger) **knows how** (*yada'* – recognizes how) **to call out** (*qara'* – to summon, greet, or proclaim), **'My father** (*'ab 'any*) **or** (*wa*) **'My mother** (*'em 'any* [while 1QIsa reads 'his father and his mother' the MT appears more appropriate]), **the political prowess, military strength, and economic wealth** (*'eth chayl* – the troops and capacity to function) **of Dameseq | Damascus** (*Dameseq* – weeping wounds, mourning and sorrow, even sacks of blood, or body bags) **along with** (*wa*) **the plunder and spoils** (*shalal* – the war booty, property, and prey) **of Shimrown | Samaria** (*Shimrown* – the observant) **will be carried away** (*nasa'* – will be removed) **before the presence** (*la paneh*) **of the king** (*melek* – dictator and sovereign ruler) **of 'Ashuwr | Assyria** (*'Ashuwr* – to fight and conquer in the name of 'Ashur, a warrior god symbolized as an archer with a winged disk).” (*Yasha'yah* / Isaiah 8:4)

Yahowah is predicting that the Assyrians would soon plunder Damascus en route to sacking Samaria, hastening to quickly seize the booty. However, a slightly different fate would await Samaria. While both would be plundered, Damascus would remain inhabitable, albeit denuded of her “*chayl* – political prowess, military strength, and economic wealth.” By contrast, Samaria would be treated as “*shalal* – prey to spoil, as a possession, and as war booty.” Her people would be “taken away as property.”

All of this would occur before the aptly named and wayward child would be willing to so much as acknowledge his Spiritual Mother or Heavenly Father. Bad things happen when we engage with the wrong people or believe that we can survive on our own.

But that is not the end of the story. In the 17th chapter of Yasha'yah, the fall of Damascus becomes the triggering event for World War III. Without Russian support, the Syrian government will fall, and the jihadists who replace Bashar al-Assad will send millions of Islamic jihadists into Israel to kill Jews for Allah. With Russia and China currently supporting Iran's growing influence in the region after the U.S. gifted Iraq to the theocracy of Iran, and Europe and the Americans sponsoring the Sunnis, led by Saudi Arabia, the region is the powder keg that will ignite a nuclear conflagration. This will be the triggering point for the Time of Ya'aqob's Troubles, the Taruw'ah Harvest, and the arrival of the two witnesses.

Yahowah said that His people would look and yet not understand. This problem has become so ubiquitous, so obvious, that it is demonstrated every day in the media, by the political and religious. Few among us are observant and rational, and with the advent of Progressives, cognizant abilities are deteriorating rapidly.

As a case in point, Yahowah's next statement is long, with a singular sentence conveying considerable symbolic language. Its overall length and prolific use of metaphors, which draw elucidation elsewhere in the text, are now well beyond the capacity of most of us to understand.

“Yet again (*wa yasaph* – joining these things together, adding more information), **Yahowah** (*YaHoWaH*) **spoke** (*dabar*) **to me** (*'el 'any*), **continuing to testify** (*'uwd* – providing an eternal witness which restores and sustains some while admonishing and warning others regarding unfavorable and dangerous future events), (*Yasha'yah* /

Isaiah 8:5) **to say** (*la 'amar* – to declare), **‘Indeed** (*ky*), **because** (*ya'an*) **these people** (*ha 'am ha zeh*) **will reject and come to spurn** (*ma'as* – will avoid, refusing an association with their aversion to) **the waters** (*'eth maym* – that which is essential to all life, and that which serves as the universal solvent and thus cleansing properties) **ha Shiloach | of the One Who Is Sent** (*ha Shiloach* – the Dispatched; from *shalach* – to stretch out and send, to extend and go forth), **who walks** (*ha halak* – whose journey) **as a gentleman, moving deliberately and compassionately** (*la 'at* – showing consideration for those facing a potentially violent situation, moving in a comforting manner, showing some humility and patience) **while also** (*wa*) **launching a scathing attack against** (*masows 'eth*) **Retsyn | the Self-Willed and Pleasure-Seeking** (*Retsyn*) **and** (*wa*) **ben Ramalyahuw | those Exalted Above Yahowah** (*ben Ramalyahuw*), (*Yasha'yah* / Isaiah 8:6) **therefore** (*wa la ken*), **behold** (*hineh*), **Yahowah** (*Yahowah*), **Almighty God** (*'elohym*), **is withdrawing, and He is lifting up** (*'alah* – is moving away and ascending, offering up) **against them** (*'al hem*), **accordingly** (*'eth*), **the waters** (*maym*) **of a powerful torrent** (*ha nahar ha 'atsuwm*) **in addition to** (*wa*) **the numerous soldiers** (*rab*) **of the political leader and dictator** (*'eth melek*) **of 'Ashuwr | Assyria** (*'Ashuwr*), **along with** (*wa*) **the entire** (*'eth kol*) **manifestation of its power** (*kabowd huw'*).

And it will rise (*'alah*) **over all of its channels** (*'al kol 'aphyq huw'*) **and** (*wa*) **travel** (*halak*) **over all** (*'al kol*) **its banks** (*gadah huw'*).” (*Yasha'yah* / Isaiah 8:7)

Yahowah is meticulous and thorough – and for good reason. Repetition is the most effective way to teach those who are anxious to learn. God is also exceedingly fond of metaphors, of drawing pictures with words, while also using people and places in our past to elucidate future

events. Even the names of individuals speak more about what is occurring.

The people would “*ma’as* – reject and spurn” the essential life-giving waters of *Shiloach* | the One Who is Sent. And indeed, whether one identifies Shiloach with Yahowah’s liberator, Moseh, His Shepherd and Messiah, our Savior, Dowd, His prophet, Yasha’yah, or His final Witness, Yada’, they were all dispatched with the living and cleansing waters of Yah, our God who walks “*la ‘at* – gently and approaches mercifully.”

Representing our Father, Yahowah’s witnesses are typically *la ‘at* | gentlemen. They are often charming, always patient, and their words consistently comfort the Covenant’s children. They are never in a hurry, knowing that we have a lifetime to share Yahowah’s mercy.

Masows ‘eth cannot be rendered as “delights in” as is typical in English Bibles because those being identified were horrible people. Therefore, the proper translation is “launching a scathing attack against” *Retsyn* | the Self-Willed and Pleasure-Seeking and *ben Ramalyahuw* | those Exalted Above Yahowah. Today, we could substitute rabbis for both names and properly convey Yahowah’s intent.

Back in time, the Northern Kingdom allied with *Retsyn* | the Self-Willed and Pleasure-Seeking and *ben Ramalyahuw* | the One Exalted Above Yahowah. Nothing has changed. Men are still choosing their ilk over God.

Yahowah was using the impending Syrian invasion of Yisra’el to foretell a second incursion during our lifetimes – something which becomes obvious when we interpret the prophet’s words in the 8th chapter against what he wrote in the 17th chapter using similar terminology. After the fall of Damascus, which will occur sometime prior to 2030, a *ha nahar ha ‘atsuwm* | powerful torrent of Islamic soldiers and

militants will flood into Israel from Syria – so many that Yahowah will have to intervene to stem the tide.

“**And** (*wa*) **it will sweep through** (*chalaph ba* – it will go past in such a way as to alter) **Yahuwdah** (*Yahuwdah* – those Related to Yah who are Beloved of Yah), **exerting the considerable force of a flood** (*shataph* – engulfing and overflowing) **while** (*wa*) **extending up to** (*‘abar ‘ad* – passing over until reaching) **the neck** (*tsuw’ar* – the throat; from *tsuwr* – the hostile confines in adversarial fashion seeking to besiege), **making contact with and violently striking** (*naga’* – touching and plaguing) **while** (*wa*) **coming to** (*hayah*) **stretch out** (*mutah* – spread out) **its wings** (*kanaph huw’*), **filling** (*malo’* – a multitude crowding into) **the breadth** (*rochab*) **of your land** (*‘erets ‘atah*), **so that ‘Imanuw’el | God is with Us** (*‘Imanuw’el* – With Us Is God).” (*Yasha’yah* / Isaiah 8:8)

After capturing Yisra’el and taking ten of the twelve tribes away as slaves, the Assyrians returned, flooding into Yahuwdah with a large army. But as the prophecy predicts, Yahowah would intervene to save His Beloved. At that time, all that was required of *Yahuwdym* | Jews was to embrace the conditions of the Covenant and accept Yahowah’s Invitations to be Called Out and Meet. This is also what will be required of them a few years from now under very similar circumstances.

Flooding in from Syria, Islamic militaries and militants will so overwhelm Israeli defenses that Yahowah will intervene to assure that His Covenant Family survives the onslaught. And that makes this pronouncement, like the previous, a prophecy with a near and far fulfillment – with a demonstrable historical event serving as a harbinger of what is to come.

Israel’s politicians and her rabbis are corrupt, self-serving, and misleading. And while unethical leaders are a common denominator among nations today, Israel is

unique among the Western democracies. There is a constant struggle between the secular and sectarian, where an awkward and counterproductive power-sharing arrangement exists between religious fundamentalists, conservative, and progressive politicians within an ill-fitting and bribe-prone Parliamentary system.

For Yahowah to save His people, both the secular and sectarian must be rejected...

“People (*‘am*), by having decided to associate yourselves with misleading shepherds and perverted rulers (*ra’ah* – by you continually electing to form an association with errant and disingenuous leaders, and actually befriending harmful and destructive associates (*qal imperative*)), you have chosen to be confused and divided, terrorized and scattered (*wa chathath* – you have consistently decided your own fate which is to be genuinely intimidated, bewildered, and dismayed, separated and shattered (*qal imperative*)).

So by choosing to listen and respond to (*wa ‘azan* – by you electing to hear and heed, choosing to give an ear to (*hifil imperative* – by choosing to actively respond to what you hear, and engaging based upon it, you will become like those you are listening to)) every (*kol*) distant land and far off country (*merchaq ‘erets* – estranged and alienated place) you are asking for war, and must independently arm yourself for your defense (*‘azar* – you are independently choosing to gird yourself for an impending battle, electing of your own accord to strengthen your army while binding others as part of your military preparations (*hitpael imperative*)), and you will have chosen your own fate which is to be terrorized and bewildered, divided and broken (*wa chathath* – thereby you will have elected to be confused and discouraged, choosing of your own accord to be separated and splintered, intimidated and shattered (*qal imperative*)).”
(*Yasha’yah* / Isaiah 8:9)

By expressing their allegiance to misguided and immoral religious or political leaders, Yisra'el has estranged herself from Yahowah. Separated, the people will continue to be abused, intimidated, and shattered. The alternative was to have been enriched, enlightened, and empowered by God through the Covenant, with their Father protecting them – but why would we expect Jews to choose the easy road considering their history?

Israel, more than any other nation, is preoccupied with the opinions of other nations – particularly the distant land across two seas. But by trying to garner favor and respect, Israel has made itself vulnerable to the diabolical demands placed upon the nation. In particular, consider how the United Nations has been commandeered by leftists and Muslims to serve as the world's most irrational and hypocritical anti-Semitic voice.

In response, Yahowah is warning His people that by doing so they are asking for war. Estranged from Him, they will be left to defend themselves. But a time will come when their preparations for battle will be ineffective. The nation will be divided, intimidated, and then overwhelmed by the sheer number of militants and terrorists.

“You may want to devise your schemes (*'uwts* – you can choose to plan your course of action in consideration of your own inclinations aware of the ongoing consequences (qal imperative)) **based upon the revolting advice and counsel of others** (*'etsah* – predicated upon the religious schemes of those who are openly defiant, winking as they promote their malicious ideas), **but** (*wa*) **it will be nullified because you have chosen to be in violation of the Covenant** (*parar* – it will be thwarted and revoked, failing because it is invalid, breaking the terms of the relationship agreement (hofal imperfect)).

Choose to make your pronouncements and state your claims (*dabar dabar* – with freewill, you may opt to

be verbose, uttering a great many words, saying many things (piel imperative active – the people making this statement are impacted by it and receive the consequence of it as a result of the choices they have made)) **but** (*wa*) **none of it will stand** (*lo' quwm* – it will not be affirmed, come to fruition, or be accomplished (qal imperfect)) **because truly** (*ky*) **'Imanuw'el | God is with Us** (*'Imanuw'el* – God is near and desires a relationship with us; from *'im* – with, among, and near, *'anachnuw* – us, *'el* – God [written as one word in 1QIsa rather than three in the MT]).” (*Yasha'yah* / Isaiah 8:10)

Man’s schemes are compelling, but they will all be thwarted by God. Religious words are spellbinding, but they are invalid. Weapons are powerful, but they will not prevail, because “*'Imanuw'el* – God Is with Us.”

“For indeed (*ky*), **this is what** (*koh*) **Yahowah** (*Yahowah*) **said** (*'amar*) **to me** (*'el 'any*) **in a manner akin to** (*ka*) **a strong and strengthening** (*chezqah* – an empowering and renewing) **hand** (*yad* – by way of an active influence and outreach), **thereby teaching me so that I would be correct** (*yasar 'any* – guiding me and instructing me, admonishing me so that I would recognize the importance of being right (qal imperfect)), **thereby keeping me from walking** (*min halak* – so that I avoid going, staying away from traveling through life (qal infinitive)) **in the ways** (*ba derek*) **of these particular people** (*ha 'am ha zeh* – of individuals such as these) **by saying** (*la 'amar*), (*Yasha'yah* / Isaiah 8:11)

‘I do not want you to continually or consistently speak of (*lo' 'amar* – I am opposed to you making a habit of claiming or declaring, even designating something as or responding to (qal imperfect paragogic nun – the intent is for us to view this warning literally, recognizing that there is a problem with consistently and aggressively promoting)) **conspiracies** (*qesher* – covert plans to carry out illegal or harmful acts as part of an alliance, conscious

and planned defiance of government, treason; from *qashar* – to associate for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance a political agenda), **for** (*la* – because in this regard) **everything or anything** (*kol*) **which by association** (*‘asher*) **the people** (*ha ‘am* – related individuals with common interests) **continue to claim** (*‘amar* – call and say, promise and declare, designate and propose on an ongoing basis actually (qal imperfect)) **that this is a conspiracy** (*ha zeh qesher* – this is a secret plot and reflects the covert plans of a group to carry out illegal and harmful acts, a conscious and collective, clandestine and counterproductive, plot to harm and control others).

And in addition (*wa ‘eth*), **do not respect or revel in** (*yare’ wa lo’* – show no regard for) **that which concerns them** (*‘arats* – that which they regard and believe has the propensity to prevail, terrorize, inspire, or oppress), **wondering about or fearing them** (*mowra’ huw’ lo’* – dreading them or being anxious about them, do not be alarmed or terrorized by them, and do not respect them).” (*Yasha ‘yah* / Isaiah 8:12)

God is opposed to us commingling His testimony with conspiratorial myths, regardless if they are religious, societal, or political. He does not want anyone using His good name and revelations to infer that the conspiracies are credible. The validity of what He has to say is degraded when surrounded by such stupidity. In other words, if you want to promote conspiracy theories, refrain from speaking about God. If you want to converse with Yahowah, do not pursue conspiracy.

“With regard to (*‘eth*) **Yahowah** (*Yahowah*) **of the spiritual implements** (*tsaba’*), **Him** (*huw’*) **you should set apart** (*qadash* – you should treat as special and not include Him in anything which is profane or mundane such as religion and politics, patriotism and conspiracy).

And (wa) Him (huw') you should wonder about, be in awe of, and respect (mowra' 'atem). And (wa) Him (huw') you should be concerned about and inspired by ('arats 'atem – you should be impressed by and be aware that He has the propensity to prevail (hifil active)).” (*Yasha'yah / Isaiah 8:13*)

Words like *mowra'* and *'arats* are similar to *yare'*, such that they convey reverence or fear, respect or dread, inspiration or anxiety, depending upon the individual's perspective and circumstance. Those who come to know and respect Yahowah revere Him and are inspired by Him. While those who reject Him, preferring conspiracy, religion, or politics, will ultimately come to dread the consequence of being judged by Him. Simply stated: respect Him or fear Him.

Yahowah's words serve us or they work against us depending upon our response to them. The Towrah provides the means to participate in the Covenant for those who accept them, but for those who reject His testimony, God will cite His Towrah to judge them – particularly Jews who have had it available to them in their native tongue for the longest time.

“So then (wa), He will become (hayah) as a sanctuary (la miqdash – a tabernacle and set-apart place; from qadash – to be set apart from that which is common). But He will also be as a stone (wa la 'eben) for smiting (negeph – for striking and dashing) and (wa) as a rock (la tsuwr – as a hostile implement designed to lay siege) for stumbling (mikshowl – as an obstacle and for a downfall) for both (shaneym) houses (beythy – households) of Yisra'el (Yisra'el – Individuals who Struggle with God). There is a trap (la pach – as a dreadful calamity) and (wa) as a snare (mowqesh – as a means of entrapment) for the inhabitants (la yashab) of Yaruwshalaim (Yaruwshalaim – Source of Guidance on Reconciliation). (Yasha'yah / Isaiah 8:14)

And then (*wa*) **many** (*rabym*) **shall stumble** (*kashal* – they will falter and fail, be overthrown and suffer) **upon them** (*ba hem*) **and fall** (*wa naphal* – go from a higher position to a lower one (qal perfect)).

They will be captured (*wa lakad* – they will be caught and seized), **broken** (*shabar* – mauled, shattered, demolished (nifal perfect)), **and controlled by others** (*wa yaqosh* – lured into a trap, snared, and ruled by outsiders).” (*Yasha ’yah* / Isaiah 8:15 in part)

Yisra’el would be ruled by others for the next 2,700 years. Their overlords would include the Assyrians, Babylonians, Greeks, Imperial Romans, Roman Catholics, Arab Muslims, Ottoman Muslims, and finally the British. And that’s at home, apart from the Diaspora.

They would have no one to blame but themselves. Had they turned to Yahowah and relied on Him rather than on Judaism, He would have provided a safe sanctuary for them. We have a similar choice to the one afforded the Northern Kingdom circa 740 BCE: religion or the Covenant relationship, government or God, the military or the Miqra’ey, treaties or the Towrah.

The “two houses of Yisra’el” address the divisions and infighting between the Northern Kingdom, known collectively as ‘Ephraym, or just Yisra’el, and the Southern Kingdom, which was led by *Yahuwdah* | Judah. This split occurred following King Solomon, dividing the Chosen People into “two houses,” neither of which was allied with Yahowah. The consequence was explained by the Prophet *Howsha’* | Hosea, through whom God revealed that both houses had broken His Covenant and were no longer His children. He divorced Himself from them – but not at the same time or forever.

Speaking prophetically of what would eventually occur, God told the Prophet *Howsha’* / Hosea that the rift would be healed (something Dowd accomplished on

Pesach, Matsah, Bikuwrym, and Shabuwa'ah in 33 CE (year 4000 Yah)), and that two days (which represents 2,000 years) later, and thus in 2033, Father and Son would reunite Yisra'el and Yahuwdah in the process of reaffirming the Covenant, thereby reconciling His relationship with His children.

Just prior to Yahowah's return, when the consequence of political, religious, militant, and conspiratorial rhetoric becomes intolerable, Yahuwdym will find life difficult...

“And (wa) they will stumble and be overthrown (*kashal* – they will fail and be brought down) **with (ba) a great many rabbis (rab) also (wa) falling** (*naphal* – being brought down and ruined). **And (wa) they shall be destroyed, ceasing to exist** (*shabar* – broken and cut off), **ensnared and controlled** (*wa yarash* – trapped), **even (wa) captured, becoming immovable while clinging together** (*lakad* – caught, seized, bound, and imprisoned while grasping at each other).” (*Yasha'yah* / Isaiah 8:15)

In this next statement, there are different ways to translate *tsarar* – the verb associated with *ta'uwdah* | the written and restoring testimony documenting the terms of the agreement. *Tsarar* can be rendered as “to wrap up, cover, bind, and store” the document, to “keep it safe” or “to harass and frustrate” those considered to be “adversarial to it.” In addition, it can be translated as “to bring about the purpose” of the testimony or to “fix, mend, and restore” the witness.

Also, we find *chatham* used in conjunction with Yahowah's *Towrah*. Based upon how we translate this verb, God could be saying that His Instructions “will be signed and sealed with His personal stamp,” that His Guidance “will be sealed up and made secure,” or that His Teaching “represents the appropriate pattern for living.” Since they are all permissible, it is safer to include all of these definitions in this fully amplified translation.

These factors are important because Yahowah is in the midst of affirming one of the most surprising declarations we have considered thus far. God foresaw and then foreclosed on a problem that, unchecked, would have become an irresolvable plague. This suggests that one of the reasons rabbis remain fixated on their Talmud and *Mishnah* rather than Yahowah's Towrah is that they do not understand it. Averse to His guidance, unaware even of His name, stupefied by the purpose of His Invitations, and ignorant of the intent of the Covenant, they are engaged in mental masturbation among themselves.

While their fixation on one another is annoying, their presumptuous and argumentative nature only affects those spellbound by them and, thus, only religious Jews. Apart from their errant co-opting of terms such as "Torah" and "Passover," their verbal diarrhea does not demean or discredit Yahowah's *Towrah*, *shem*, *Miqra'ey*, or *Beryth*. They are disparaging themselves, not God.

"Choose to wrap up, cover, and store the written testimony, keeping the correct information safe and secure from those who oppose it, and then bear witness to the authorized agreement to corroborate it and restore the relationship (*tsarar ta'uwдах* – restrict access for a while and then return and testify repeatedly, attesting to and confirming the witness (qal imperative)).

Sign, seal, and affix the personal stamp to the Towrah's Teaching (*chatham Towrah* – secure the Towrah's Guidance, recognizing that the Towrah's Instructions represent the appropriate pattern for living (qal imperative)) **for** (*ba* – among) **My students who learn from Me** (*limud 'any* – those I teach and who receive instruction from Me as receptive pupils)." (*Yasha'yah* / Yah Saves / Isaiah 8:16)

After asking Yisra'el to observe His Towrah and listen to Him for over 700 years prior to Yasha'yah, the political

and religious leadership of Yisra'el had become so corrupt it was no longer of any use. In fact, talking to Yisra'el had become counterproductive. The people were so badly misled that their every inclination was to misappropriate and misrepresent God's testimony – which is far worse than ignoring it.

This left Yahowah with a difficult decision. He could continue to subject His Towrah to religious gerrymandering or conceal it from His already estranged people. He wanted them to understand it, and come back home, but He could not allow them to change it or confuse others about His intent. So having seen well into the future, God realized that for the next 2,700 years, there would be no one willing to listen or learn. During that time, He would essentially keep the Towrah under wraps, knowing that, when the opportunity was right, He would find someone He could teach, someone willing to listen and then share the insights with Yahuwdaym. That time is now.

Just three chapters hence, Yasha'yah will describe Yahowah's solution to this problem. He would raise up a *Choter* | Sucker from the original rootstock. Recognizing that the learning curve would be steep, the breadth of material expansive, and the stakes exceedingly high, God would assign Seven Spirits to educate, enlighten, empower, and embolden His witness.

During the past twenty-two years, the blinders have been removed – at least for those who are no longer controlled by the rabbis and the religious. If you are receptive to learning, if you are willing to respond appropriately to God's guidance, if you accept the fact that His testimony is limited to the *Towrah, Naby', wa Mizmowr*, if you are rational and appreciate the value of corroborating information, and if you are interested in making the connections to correctly ascertain Yahowah's approach to His people, then you are welcomed into His presence.

While His people have given God every reason to continually conceal the meaning and purpose of His *Towrah* | Guidance, His constraints were nonetheless limited, directed toward those inclined to corrupt and pervert His Teaching. This would, therefore, include all those who errantly refer to the *Towrah* as “the Law,” to Yahowah as “the Lord,” to the *Miqra’ey* as “Jewish Feasts,” or to the *Mashyach* and Ben ‘El as “Jesus Christ.” If you turn to the *Talmud* or *New Testament* for answers, you are on God’s restricted list.

Yahowah has quite literally obstructed access to the original autograph of His *Towrah*, the signed copy He provided Moseh. It remains alongside the *Ark of the Covenant* and *Stone Tablets* in a sealed cavern beneath *Mowryah* in *Yaruwshalaim*. Its release will be orchestrated in conjunction with Yahowah’s return.

In addition, while many hundreds of the oldest surviving manuscripts of the *Towrah*, *Prophets*, and *Psalms* were concealed for two millennia, and thus during the rise of the rabbis, now, with the published texts of the *Dead Sea Scrolls*, we have been given access to the *Word of God* recorded apart from *Rabbinical* and *Christian* influence. And for the first time in all of those years, an honest effort has begun to ascertain what God revealed so long ago, allowing the voice of the *Almighty* to rise above the screech of religion once again.

Whether it is in *Yada Yahowah*, as predicted by God, or from another, who, with Yahowah’s support and *Spiritual* assistance, embarks on this mission to expose what God had once concealed, our attitude and approach toward Yahowah will calibrate our capacity to understand what our *Father* is requesting of us. Words are just words, the carriers of information until they are given the proper meaning and explained.

“So (*wa*) I will wait in anticipation (*chakah* – I will be patient while longing for that which is inscribed to cut us into the relationship; from *chaqah* – to portray in print, engraving that which allocates a share) for the approach of (*la* – to draw near) **Yahowah (*Yahowah*) who is concealing His presence (*sathar paneh huw’* – who is making His appearance and characteristics, even His existence, unknown) from the House (*min beyth*) of **Ya’aqob (*Ya’aqob* – One who Embeds His Heels, a pseudonym for *Yisra’el*).****

Then, therefore (*wa*), I will confidently await the outcome which is beneficial and good (*qawah* – I will look forward to, anticipating, eagerly expecting an ingathering) in association with Him (*la huw’*).”
(*Yasha’yah* / Isaiah 8:17)

The moment *Yasha’yah* was confidently awaiting is right now, this day. As a result of focusing upon the words of the prophet at long last, we can eagerly anticipate the imminent ingathering of *Yahuwdym*.

While God can be known, He has no interest in making it easy. And while His agenda and timing remain a mystery for most, those who listen to Him confidently await the beneficial outcome He has promised. We know that He will return for *Yisra’el*, remove the filth, and restore our planet.

As a *naby’*, *Yasha’yah* was not responsible for attracting an audience, building a following, promoting this message, or saving anyone within his community. His lone mission was to accurately convey *Yahowah*’s revelations to him. Further, since *Yasha’yah* isn’t known to have performed a single “sign or wonder” in the sense of a miracle, *’owth* and *mowpheth* are being used in this next statement to represent something far more impressive, more enduring, and useful: prophecy. By conveying a message that accurately foretold future events, *Yahowah* proved that He is God, that He inspired these words, and

that we can trust what He has to say. Then by punctuating His predictions with “*’owth* – illustrative and memorable examples,” God provided “*mowpheth* – important and awe-inspiring events which serve to encourage a response, all by revealing future history.”

It is impossible to overstate the importance of prophecy in this regard. What it accomplishes is more valuable than the universe and everything in it. After all, what could be more important than verifying that Yahowah exists, than demonstrating that His testimony in the Towrah, Prophets, and Psalms can be trusted, than proving that He has provided a means to develop a relationship with Him and that He is ready, willing, and able to empower and enrich our existence?

“**Behold** (*hineh* – pay attention, note the added emphasis and consider the details), **I, myself** (*’any*), **and** (*wa*) **that which I have conceived** (*ha yeled* – the offspring) **to benefit from the relationship that** (*’asher*) **Yahowah** (*Yahowah*) **has bestowed through me** (*nathan la ’any* – has brought to and presented to me) **serve as signs to illustrate the message** (*la ’owth* – as a banner to convey a marvelous account which serves as proof and is memorable; from *’uwth* – to agree) **and** (*wa*) **as symbols of important future events which will occur** (*la mowpheth* – as extraordinary indicators which encourage a response by revealing that which will transpire) **with and through** (*ba*) **Yisra’el | those who Engage and Endure with God** (*Yisra’el*) **in conjunction with** (*’im*) **Yahowah** (*Yahowah*) **of the spiritual implements** (*tsaba’*) **who dwells, camping out** (*shakan* – who resides, lives, and abides, making a home and remaining) **in** (*ba*) **Mount** (*har* – the ridgeline and elevated terrain of) **Tsyown** (*Tsyown* – the Signs Posted Along the Way).” (*Yasha’yah* / Isaiah 8:18)

While I think that this is the most insightful rendering of these words, it is not the only interpretation. *Yasha’yah*

may have been commenting upon the name of the prophetess' child, saying that it is an important sign for the future of Yisra'el. Also, the offspring his words would conceive include the Covenant's children – particularly as his revelations shine most brilliantly during the last days. Each perspective is relevant and should be considered, especially since compelling prophecy is Yasha'yah's greatest gift to his people.

But not everyone would be on the same page and see things this way. Most would prioritize religion over relationship, man's spiritual advice over God's promises, the assistance of saints rather than the gift of life...

“And when (*wa ky* – so to the contrary, rather and instead) **they say to you** (*'amar 'al 'atem* – they plead with you, encouraging you), **‘You should consult** (*darash* – you should choose to seek previously unknown information, expecting answers, resort to, petition, and ponder, seriously consider revelations (*qal* imperative)) **with** (*'el*) **the mediums who speak for those who lived in the past** (*ha 'owb* – those who claim to communicate with the enlightened sages who have passed away or with the ghosts of the dead; a conjunction of *'ab* and *'owr* – fathers of light) **and** (*wa*) **the spiritualists** (*ha yada'ony* – those claiming to possess spiritual insights such as Kabbalah, revealing troublesome knowledge gleaned from the spiritual world, providing invalid and agonizing information; from *yada'* – to know and claim familiarity and *'ony* – to vex and grieve) **who meditate and mutter unfounded sentiments** (*ha hagah* – who ruminate over highly selective information to express their woeful and imaginative opinions) **and** (*wa*) **who twitter toxic musings** (*ha tsaphaph* – who chirp like birds and mutter that which is deadly; related to *tsapha'* – the offshoots of venomous serpents and poisonous vipers), **instead, shouldn't the people** (*ha lo' 'am* – as a rhetorical question, would it not be better for the family) **consult** (*darash* – seek information and expect answers, petition

and seriously consider the revelations, look to develop a relationship (qal imperfect active)) **with** (*'el*) **their God** (*'elohym huw'*) **through** (*ba'ad* – for the benefit of) **the living** (*ha chay* – those who are alive, nourished, growing, and actually exist as a conscious being) **not** (*'al* – as opposed to) **the dead** (*ha muwth* – those absent of life)?” (*Yasha 'yah* / Isaiah 8:19)

With the answer so obvious, why do just one in a million consult with God through the living? Why do billions listen to dead men like Paul, Akiba, Maimonides, and Muhammad? Every Christian Saint, the sages among Rabbinic Talmudists, and successful suicide bombers share more than death in common.

You should know that *'al*, translated as “not,” at the conclusion of the sentence, and written, Aleph Lamed | *ʿ* | *ʿ*, can be transliterated as either *'el* or *'al*. As a noun, *'el* is “Almighty God.” As a preposition, *'el* is translated: “to, toward, by, among, or for.” But *'al* can also serve to negate a verb or a noun as it is here with *ha muwth*. It seemed logical to select the definition which best fits the context of the discussion.

There were several words I found amusing in *Yasha 'yah*'s declaration. A *yada 'ony* | spiritualist is *yada 'ony* | familiar with *'ony* | vexing grief and agony. Therefore, there isn't much benefit in consulting them unless one is searching for ways to afflict oneself on Yom Kipurym or aggravate oneself by reading the Zohar.

Second, *hagah*, which was translated as “who meditate and mutter unfounded sentiments,” speaks of “ruminating over highly selective information to devise a plot and express a woefully imaginative opinion.” This is the essence of conspiracy theories. Isolated information is removed from the context of an event while all non-corroborating evidence is discarded. Then while the

conspiratorialist ruminates on their highly selective opinions, they mix in a plethora of bizarre theories.

And third, 2,700 years before Twitter (now called X) was invented, knowing that social media would be the primary conduit of the crazies, Yasha'yah wrote that they would *tsapha'* | use Twitter to tweet their debilitating venom. Social media has become like a neurotoxin for this comatose generation.

“According to (*la*) the Towrah (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction), and (*wa*) according to (*la*) the written Testimony which presents correct and corroborating information regarding restoration (*Ta'uwdah* – the authorized documentation regarding the confirmation of the relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *'uwd* – to repeatedly testify about restoration and to continually bear an affirming witness), if (*'im* – on the condition) **they do not speak (*lo'* *'amar* – they do not answer and respond (qal imperfect active)) **in a manner consistent with** (*ka* – in a way which is comparable to and compatible with, in accordance and agreement with) **this specific message and the way it is worded** (*ha dabar ha zeh* – these statements), **then as a result** (*'asher*), **they lack discernment and are without enlightenment in their approach to Shachar** (*'ayn la huw' shachar* – they will be negated, in the dark, having nothing to offer, lacking even the first glimpse of light because they are moving toward Satan).” (*Yasha'yah* / Isaiah 8:20)**

In the 14th chapter of Yasha'yah, which we will study in the *Babel* | Confusion chapter of volume 4 of *Observations*, we learn that Satan's name is *Hylel ben Shachar* | Brightly Shining Son of Darkness. *Hylel ben Shachar* depicts the Adversary as the Flashy and Boastful Child of the East. The Devil is comprised of contrasts, hypocrisy, and contradictions as light and darkness,

enlightenment and obscurity. *Ha Satan* is an ostentatious showoff, a spiritual, energy-based being predisposed to mislead and make others appear foolish as they descend into the darkness and gloom of a black hole.

Shachar | Satan is also known to us by way of the Canaanite and Phoenician religions. We find him along with *Ba'al* | the Lord throughout the Tel Ras Shamra texts, where *Shachar* is the name of the Canaanite and Phoenician god of the rising sun. The mythology of *shachar* refers to the “dawn and its dim light emerging out of the darkness.”

“Then (*wa*) they will pass through it (*‘abar ba hy’* – intoxicated, they will travel through and cross over [the darkness of *Shachar*]), **stubborn and stiff-necked, strong-willed and perplexed (*qashah* – wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, enduring hardship), **often (*wa*) starving and famished** (*ra’eb* – malnourished and weakened; akin to *roa’* – willfully malicious and overtly evil).**

And it shall come to pass (*wa hayah* – so it will come to be) **when (*ky*) they are malnourished and weakened (*ra’eb* – starving and famished as a result of being willfully malicious, overtly evil, and deliberately afflicted), **they will become antagonized and provoked to anger, struggling with their change in status** (*wa qatsaph* – they will be enraged and vengeful, suffering from cognitive dissonance in conjunction with their strife, fretting that the situation in which they find themselves is unfair and undeserved, showing dissension at having been uprooted and splintered).**

Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation (*qalal* – they will be despised

and seen as vile, they will curse and blaspheme, becoming an object of scorn as a result of their reputation) **of their king** (*ba melek huw'* – of their leader) **and** (*wa*) **of their God** (*ba 'elohym huw'* – in opposition to the Almighty), **turning away** (*wa paneh* – facing away (qal perfect)) **while being unfaithful in the relationship** (*la ma'al* – moving toward adultery).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:21)

From the beginning, those who have chosen to call themselves *rabbis* | great have shown a deplorable lack of humility. And it is this unwarranted air of superiority that has turned so many people against Jews and has been devastating for God's people.

With their ridiculously religious, money-grubbing kosher laws, they have weakened and malnourished people. And in the process of elevating their words and edicts over God's, they have antagonized and provoked the Almighty. By having insulted and slandered Yahowah, they have been unfaithful, creating an Adonai in their own image.

The *melek* whose reputation has been upended by the religious is Dowd, the man Yahowah selected to be king. They do not recognize him as the Son of God, as the Messiah, or as the one who is returning, much less as the Passover Lamb or the Firstborn fulfilling Matsah and Bikuwrym. This, from the Father's perspective, is especially insulting.

This is the consequence of being misled. It is why Yahowah despises religion...

“Unto the Land (*wa 'el 'erets*), **they will look** (*nabat* – they will gaze), **but** (*wa*) **behold, they will see** (*hineh*) **disfavor** (*tsarah* – anguishing trouble, calamitous distress, and unfavorable circumstances as a result of an antagonistic and competitive, rival mistress who is vexing and adversarial) **and** (*wa*) **darkness** (*cheshkah* – obscurity

with an absence of light) **with discouraging** (*ma'uwph* – dejection and gloomy) **oppression** (*tsowqah* – anguish as a result of being constrained and distressed).

And (*wa*) **into a place devoid of light** (*'aphelah* – into total darkness, lacking any light) **they will be driven and stray** (*nadach* – they will be exiled and enticed, lured and scattered, outcast and banished (pual passive)).” (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:22)

For most, being devoid of light will simply mean that their souls will fade away. But for some, their souls will be exiled, banished to the place without light: *She'owl*.

This dismal fate has befallen Yahuwadm because of the failure among Jews to observe Yahowah's Towrah, preferring instead to submit to rabbinical arguments. It has been three thousand years since the Children of Israel lived in a manner consistent with Yahowah's Teaching and Guidance. As a result, the Chosen People have suffered a power outage, groping in the dark by having walked away from the Light. Since that time Yisra'el and Yahuwadm have been shrouded in darkness.

This obscuring gloom would remain for millennia, mostly due to the collective and personal stubbornness of God's people. Their sense of superiority has made the best and brightest resistant to advice – even when it comes from God. As a result, Yisra'elites find themselves treated cruelly, often afflicted, and sometimes starving. Unable to accept responsibility for their decline in status and for having been uprooted, the world still mocks them, slandering and insulting their reputation as the Chosen People.

Yisra'el | Israel has remained a source of antagonism, shrouded in the fog of oppressive religious regimes. Over one hundred generations of Israelites would live as outcasts, exiled from their Land and estranged from their

God – all too often bearing the brunt of hideous conspiracies.

This is the conclusion of Yasha'yah 8 – comprised of the words that lead to an understanding of often misappropriated prophecy found in Isaiah 9:6. It addresses events that will transpire just prior to God's return with His Son. And since Dowd is the only *melek* who would be associated with Yahowah in this way, since he is the only King of Yisra'el at this time, we have been afforded a rather important insight.

In the context of God's unrelenting admonition against conspiracies, He will now focus upon the most debilitating and popular: Replacement Theology – which essentially means: take everything away from the Jews, beginning with Dowd, and give it to Jesus and the Gentile Church. This is the reason the upcoming prophecy has been mistranslated and misappropriated, claiming for the Christian Christ what Yahowah had conveyed about *Dowd* | David.

Not only is the product of Replacement Theology the most pervasive anti-Semitic conspiracy in world history, but the overwhelming preponderance of those prone to believe conspiracies are critical of Jews. It was, therefore, the genius of Yahowah and Yasha'yah to introduce the soaring oratory of Isaiah 9 with the sober assessments contained in the 8th chapter.



As we turn the page and enter the 9th chapter of Yasha'yah, we discover that there should have been no excuse for the religious, political, militant, and conspiratorial darkness that has engulfed Israel. Jews have had at their fingertips the means to bask in Yah's Light...

“Indeed (*ky* – truthfully and nevertheless), **there has been no lack of counsel, no reason for discouragement, nor inability to flee from the darkness** (*lo’ muw’aph la hy’* – there has been no reason for doom and gloom, despair or dejection because there has been no shortage of advice and wisdom on how to take flight; from *’uwph* – ability to take flight and fly away) **for those subjugated and constrained along the way** (*la ’asher muwtsaq* – for those restricted and oppressed, for those deprived of liberty who have endured hardships during distressing times as a result of the relationship) **as there was during the previous time** (*ka ha ’eth ha ri’shown* – as was the case prior, and in comparison to the initial occasion) **when He receded from** (*qalal* – when He came to disdain and show little regard for (hifil perfect)) **the land of Zabuwlawn** (*’erets Zabuwlawn* – Zebulun, son of Ya’aqob and Leah, place of the honored and exalted and where the egotistical reside and brag about themselves) **and the land of Naphthaly** (*wa ha ’erets Naphthaly* – Naphtali, son of Ya’aqob and Bilhah, place of twisting and wrestling).

In this latter time, during the last days (*wa ha ’acharown* – yet in the end), **He will deal harshly with the troublesome nature of** (*kabed* – He will struggle with the intensely oppressive and onerous weight and the grievous and bothersome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with the large, pretentious populations of people of (hifil perfect)) **the way of the sea** (*derek ha yam* – the path of the water and a metaphor for Gentiles) **beyond** (*’eber* – across and on the eastern and opposite side of) **the Yarden | to Go Down** (*ha Yarden* – the Jordan River, to descend, from *yarad* – to go down), **of Galyl | the Circuitous and Convoluted Way** (*Galyl* – Galilee, turning and circuitous, rolling away and convoluted, the pivot point of the sociopolitical realm, the open doorway) **of the Gowym | Gentiles** (*Gowym* – the confluence of ethnicities, non-Yisra’elites, and other

nations).” (*Yasha 'yah* / Liberation and Salvation are from Yah / Isaiah 9:1)

For the millions of Yahuwdym who have suffered so grievously at the hands of conspiratorial, political, and religious Jews and Gentiles these past 3,000 years, Yahowah’s assertion that they could have precluded such agonizing abuse may seem incredulous. And that is largely because they have sought relief from the nameless HaShem and detached G-d of Judaism. Had Yahowah responded, he would have reinforced their religious deceptions.

It is a simple concept. If you want someone to help you, don’t insult them.

While it may be painful to admit, had Rabbi Akiba not foisted Judaism, the Talmud, and a false Messiah upon Jews residing in Judea, they would not have been bludgeoned by the Romans, expelled from Judea as slaves causing the Diaspora, or witnessed the rebranding of Yahuwdah as Philistia. There would have been no isolation in Sheitels or ghettos, no pogroms, and no Holocaust. The injury was religious, and it was self-inflicted. And according to Yahowah, it was not for a lack of counsel.

Based upon His people’s preference for religion over relationship, and men’s words to His own, Jews precluded Yahowah from intervening to protect them or anyone else in the same predicament. And while that is counter to every religious notion, it is as it should be. There would be no reason for God to intercede on behalf of those who are lying about Him and who haven’t bothered to listen to Him. Doing so would undermine everything He has said and done.

The key to understanding this pronouncement is that Yahowah has already provided all of the advice and counsel Jews or Gentiles would ever need to live free and fulfilling lives. It’s simply a matter of knowing where to look and whom to trust. For most of the past 3,000 years,

Yisra'elites and Yahuwdym have chosen poorly and have suffered for it. One would have thought that, after being humiliated and abused by the Philistines, Assyrians, Egyptians, Babylonians, Greeks, Romans, Roman Catholics, Muslims, Europeans, Nazis, Communists, and now Progressives, somewhere along the way there would have been another Hezekiah moment. Over the course of 30 centuries of constant failure and collective persecution, why not pick up a copy of the Towrah and do as Chazaqyah had done when besieged by the Assyrian army? He rid the land of all traces of religion and then celebrated the Mow'edym of Pesach, Matsah, and Bikuwrym as instructed. It worked and no other approach has prevailed since that time. Isn't the definition of insanity doing the same thing over and over again expecting a different result?

The noted exception to Yahowah's prerogative not to intervene in our current reality to protect and heal His children, or anyone for that matter, is appropriately depicted in Mizmowr 91. Those who are accurately conveying God's message on behalf of His people are defended so that they can get the job done.

But make no mistake, even for them, intervention and protection are afforded to those who value Yahowah's counsel and who use it to move toward the God Yisra'elites have rejected. Moreover, now that we are in the midst of the *'acharown* | last days, recognize that the distinction between those working with Yahowah and against Him will be dramatic because the time has come for God to rebuke Yisra'el's enemies – and particularly the *galyl* | convoluted ways of the *gowym*.

Even those living in Zabuwluwn and Naphthaly could have been emancipated long ago had they read and accepted the *Towrah*, *Mizmowr*, *wa Naby*. And yet, it wouldn't have been easy because there was no one from either tribe through whom Yahowah could reiterate or explain His message of liberation.

While God is knowable without a personal introduction, such connections seldom occur because societal interference and institutional obstacles are nearly insurmountable. Therefore, the principal difference in this timeline between then and now is that God, rather than retreating, is about to return. If you are reading this during the last days, capitalize on your good fortune.

As mentioned, there was a brief respite under *Chazaqyah* | Hezekiah when *Yahuwdah* | Judah returned to Yahowah's *Towrah* | Teaching. They rid their land of religious artifacts and places of worship, then celebrated *Pesach*, *Matsah*, and *Bikuwrym*. Unfortunately, Zebuwluwn was listed along with Manasseh as the two tribes who mocked *Chazaqyah's* | Hezekiah's messengers as they traveled around Yisra'el to invite the people to participate in the upcoming Feast of UnYeasted Bread.

It is also worth noting that both sons, Zabuwlun and Naphthaly, were born out of envy, with Leah and Rachel fighting to impress Ya'aqob, enticing him with their servants. Their allocation of land was, therefore, the furthest from Yaruwshalaim, which is what made them susceptible to marauding Gentiles. Those who would march through Naphthaly and Zabuwlun en route to Yahuwdah would include the likes of the Amalekites and Hittites, the aforementioned Assyrians and Babylonians, followed by the Greeks and Romans, the Byzantines and Ottomans, the Roman Catholic Crusaders, and more recently, Hezbollah and Hamas. Less than a decade from now, and after the fall of Syria, it will be the entry point for a flood of jihadists.

The primary meaning of *kabed* isn't "to honor" but, instead, "to make weighty and burdensome," revealing that Yahowah "will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted and intransigent masses associated with" the way of the Sea – i.e., Gentiles. They are "going

down” as a result of their “circuitous conspiracies and convoluted beliefs.”

In this vein, *derek ha yam* can be translated either as “the way of the sea,” serving as a reference to Gentiles, or “the path of the water,” which is a directional reference. When the subject is the Yarden, which means “to descend,” there is a message for the *Galyl* | Convoluted *Gowym* | Gentiles about where they are headed.

This is the dawning of a new day. The darkness will fade to light. A remnant of Yahuwdym will finally be liberated. And while that is the best possible news for Yisra’elites, God is also announcing that He will hold the Gentile nations accountable for what they have done to antagonize His people. The day which Christians have longed to see will become their nightmare as God’s people are saved from them...

“The people (*ha ‘am* – the family or nation of kinsmen who share the same ethnicity, culture, and language, and who are biologically related, typically used in reference to Yisra’el and to distinguish Yisra’elites from Gowym (singular masculine)) **who walked** (*ha halak* – who traveled through life (qal participle – actively and demonstrably, literally and relationally)) **in the darkness and were confused** (*ba ha choshek* – in ignorance without the light, obscured and unenlightened) **have been shown** (*ra’ah* – have been able to observe (qal perfect – can at this moment actually see)) **an astonishingly important** (*gadowl* – an extensive and expansive, a great and distinguished, an older and enabling, an especially forceful and capable; from *gadal* – to become significant and enable growth by accomplishing great things, a magnified and empowered) **light** (*‘owr* – source of enlightenment).

For those who have dwelt (*yashab* – those who have lived and who may remain (qal participle – genuinely, actively, and vividly endure)) **in the realm of** (*ba ‘erets* –

in the land of) **the shadow of death** (*tsalmaweth* – the foreboding darkness of dying; from *tsel* – that which impedes the light and *maweth* – perishing at the hands of others), **the light** (*'owr* – the source of enlightenment presented in absolute contrast to the surrounding darkness) **will shine brilliantly upon them to enlighten them** (*nagah 'al hem* – has been presented as a luminary over them, providing the enlightenment, knowledge, and understanding needed to respond appropriately, attractive, even beautiful, in his appearance and radiant in his demeanor before them (qal perfect – literally for a finite period of time, masculine plural in reference to the members of the *'am* – family)).” (*Yasha'yah* / Isaiah 9:2)

This prophecy opened with a condemnation of Gentiles. It is, therefore, not predicting their awakening. Further, the *gowym* during the advent of the Christian era were the killers, not those living under death's shadow. That remains so to this day.

The Christian misrepresentation is, therefore, incredulous. There is no evidence to suggest that a single *gowy*, much less many, saw or recognized *Dowd* / David as the *Pesach 'Ayil* | Passover Lamb in 33 CE. And obviously, based upon their alleged testimony, Jews and Gentiles alike were clueless as to why any of this was occurring. Further, while *Dowd* will return as brilliant as the sun, no one circa 33 CE was illuminated in this manner.

This was an exceedingly dark period for *Yahuwdah* – and it would only get worse over time. Not a single eyewitness account spoke of an arrival of light shining brilliantly upon them. And this is because *Dowd* will not manifest such glory until his return on *Yowm Kipurym* in year 6000 *Yah* / 2033 CE.

Yasha'yah is, therefore, still speaking to the remnant of *Yisra'*elites living in the Last Days, during the transition from the Time of *Ya'aqob's* Troubles to the Grand

Reunion. Those who rekindle their relationship with Yah as a result of Dowd's brilliant oratory and Yahsha'yah's prophecies will see his light shine upon them when he returns. And they, too, will have lived through the shadow of death.

There isn't any justification for a middle ground, for concluding that a great many people witnessed something profoundly illuminating in 33 CE. The fact is, then as now, fewer than one in a million people recognize that Dowd, as the Messiah and King, became the Passover Lamb, nor do they realize the Son of God is returning as brilliant as the sun. God's people are just now becoming aware of this realization. It would take a *gowy* 27 centuries after this announcement to plug the light back in, flip on the switch, clean on the optics, and restore God's luminary.

As we approach the next statement, there are two ways to translate "*rabah ha gowy*." The first predicts the arrival of a singular and empowered non-Yisra'elite who plays a role in the enlightenment of God's people pursuant to announcing the arrival of the *gadowl 'owr*.

The second has Dowd referring to Yahowah's Family as a great "*gowy | nation*," which is improbable on this occasion because will be in tatters by this time and will remain so until after Dowd's return. Not only is the Messiah tasked with saving his people from the brink of extinction at the hands of Gowym, there will only be a remnant remaining.

Further, because the Gentiles will have been the source of the ensuing darkness, God is not going to have us confuse one for the other. Therefore, in light of Dowd's incontrovertible declaration in the 118th Mizmowr of ridding the world of Gentiles upon his return, it's inconceivable that Yah referred to His *'am | family* as a *gowy | gentile nation* during the last days.

With this in mind, we are left with the realization that Yahowah is addressing the role a *gowy* will play in drawing His people back to the light by amplifying His word. This is the most literal rendering of the phrase *rabah ha gowy*...

“You have raised up and enabled the gentile (*rabah ha gowy* – You have increased the capability of this particular *gowy* to magnify and amplify, rearing him as if he were Your own offspring, empowering and expanding the ability of this individual who is ethnically unrelated and who comes from a distant place and time, equipping the Gentile, or alternatively: You have increased the nation (hifil perfect second-person masculine singular – Yahowah is responsible for enabling this lone *gowy*, empowering him such that he begins to reflect Yah’s nature and intent by amplifying His Word for a period of time)) **without boasting or exalting Yourself, nor improperly speaking of the favors You sought to bestow (*lo’ gadal* – without glorifying or promoting Yourself (hifil perfect – for a finite time You trained the *gowy* such that he could represent You in an unpretentious manner)).”** (*Yasha’yah* / Isaiah 9:3 in part)

No matter how one translated *rabah ha gowy*, this did not occur in 33 CE, nor on behalf of Christianity, even if one believes the evolving myths of the New Testament. While a powerful nation, Yahowah had nothing to do with Rome. From His perspective, they were the most vicious and anti-Jewish of beasts. He did not raise them up on this occasion nor did He enable their savage destruction of His Temple, Land, People, and Son. Moreover, from this point forward, Rome began to disintegrate under the weight of her own grotesque immorality.

Likewise, this cannot speak of Judea because the tiny province would soon cease to exist. Rome would persecute Jews, robbing, enslaving, and murdering God’s chosen to their last gasping breath.

Should you question why Yahowah would promise through this prophecy to raise up and enable a *gowy* to call His people home while not exalting Himself, the answer is found in *Shemowth* / Exodus and *Dabarym* / Deuteronomy. Long ago, when the Towrah was first revealed, Yahowah understood that His overwhelming presence, light, and voice intimidated the Children of Yisra'el because they did not know Him – which is the opposite of what He intended. And so, He would refrain from *lo' gadal* | speaking directly of the favors He had sought to bestow upon His people.

And yet, Yahowah knew that He had to address Yahuwdym to get them to come home prior to the fulfillment of Yowm Kipurym in year 6000 Yah. Therefore, in the preamble of the most profound prophecy regarding what He was planning to do to make this possible, He introduced the *gowy* who would serve as His *Qowl* | Voice and *'Edah* | Witness. For a finite time, God equipped an Observant Foreigner such that he would represent Him in an unpretentious manner.

You are witnessing the fulfillment of that prophecy, and perhaps seeing it for the first time since these words were scribed circa 743 BCE (777 and 2,777 years prior to Dowd's fulfillment of the *Mow'edym*). A *gowy* has been raised up and enabled by God to herald *Dowd's* arrival as the Light. As proof that this is true, this lone Gentile is the first and only individual to rationally and irrefutably demonstrate that this entire prophecy, one relentlessly denied by Jews and incessantly claimed by Christians, speaks of the Messiah and Son of God – Dowd. He, as the Chosen One, is the subject of 2 Samuel 7, Isaiah 53, and the 89th Psalm.

Yahowah's prophets scribed His revelations so that we could read them. Then, His Witness shared them so that God's people could hear Him speak to them. From that lone exception on Choreb, when His voice boomed from atop

the mountain, Yahowah has communicated with Yisra'el through *naby*' | prophets and *'edah* | witnesses. The former were always Yisra'elites like Moseh, Dowd, and Yasha'yah, while a *Basar* | Human Herald could be a *Nakar* | Observant Foreigner.

What changed is that His people stopped listening to Him. God's voice was drowned out by power-hungry men with other agendas. Over this vast chasm of time, Yahowah searched the world to find a single Yahuwd among His chosen who would respond, but there was nothing but a deafening silence.

Since this problem was so pervasive, and His solution so exceptional, Yahowah decided that the best course of action was to warn Yisra'el in advance of it occurring so that when it happened as predicted, they would recognize him and finally pay attention. And in the process, Yahuwdym would come to know Yahowah's name as well as the identity of their Messiah and Savior.

This would not be a once-and-done announcement from God to His people. The Almighty would ask His prophets to speak of this final witness often, addressing his role at the most opportune moments. And what could be more fortuitous than this one, with the *gowy* presented in the preamble of His most commonly recited prophecy regarding His Son and the work they would accomplish together?

Yahowah is on record announcing that He would fortify a *gowy* to garner His people's attention. He would prop him up and empower him, equipping him to do what Yahuwdym should have done. It would be like using a candle to announce the sunrise. This would be a miracle worth elaborating on.

It would not be the first time that Yahowah would move His people with a single, ill-equipped individual. On a similar occasion, and as a prelude to an earlier *yatsa*' |

exodus, He confronted the most egotistical nation on Earth to retrieve the Children of Yisra'el using a stuttering shepherd. It worked previously, so why not this time?

However, to properly calibrate our expectations, 34 centuries ago, only two of the six hundred thousand God sought to rescue actually made it into the Promised Land – and even that took forty years. This time, there would be only 32 years without the possibility of an extension. However, while I am not of Moseh's caliber, the potential audience has grown thirtyfold, and the technology needed to reach them is infinitely superior. Moreover, Yahowah has proven His existence and reliability, and He has revealed everything we need to know to prevail.

Fortunately, the mission has been forecast to be successful. Those who are willing to listen will be delighted with the outcome of our journey. The final harvest may be relatively small, but it will be joyous. Yah's people are coming home...

“The delight (*simchah* – the elation and cheerful attitude, the pleasure and happiness) **they will joyfully express** (*samach* – they (addressing the ‘*am* – family) will happily manifest, outwardly conveying their cheerful contentment at that moment in time (qal perfect)) **as they approach Your presence** (*la paneh ‘atah* – as they draw near and appear before You) **will be comparable to** (*ka* – will be similar to) **the jubilation experienced** (*simchah* – the happiness and cheerfulness, the elation and pleasure, the delight expressed) **during the harvest** (*ba ha qatsyr* – in the collecting of the fruit during the time of reaping in the proper season), **consistent with** (*ka ‘asher* – comparable to) **rejoicing over the favorable circumstances** (*gyl* – the gladness expressed in joyous shrieks, shouts, and songs (qal imperfect – genuinely and continually)) **when they are apportioned** (*ba chalaq hem* – with their assignment, distribution, and allotment of (piel infinitive – they receive the benefits of the inheritance with

the apportionment expressed as an actionable noun regarding)) **that which is valuable** (*shalal* – the good property and possessions offered to the victorious who prevail as a spoil).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:3)

Unless God’s idea of a joyous harvest is the death and enslavement of His people, this event did not occur in year 4000 Yah / 33 CE. Therefore, one would have to be religious to believe that the ensuing prophecy is addressing the mythical misnomer, Jesus.

A jubilant harvest and joyous apportionment are the results of the Miqra’ey enabling the Beryth. Yahuwrym have been invited to attend the harvests and share in the distribution of the Covenant’s benefits. As such, this message is for returning Yisra’elites, for those who will answer Yahowah’s Invitation to engage in the Familial Relationship – particularly on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah / 2033 CE.

It cannot be for the religious. At the behest of rabbis, Jews deny Dowd’s fulfillment of the Mow’edym – especially Pesach. They eliminated Matsah, they deny Bikuwrym, they believe Shabuw’ah was fulfilled 3,472 years ago, they replaced Taruw’ah with a Babylonian holiday, and they upended Kipurym such that it is the opposite of its intent. It cannot be for Christians either because they disdain the Miqra’ey and replaced them all with pagan holidays. And they substituted a New Testament for the *Beryth* and “Jesus” for Dowd.

Even in their New Testament mythology, “Jesus” did not bring joy to Christians. According to the religious lore, they suffered persecution. There was no harvest either. And of course, the Church deliberately distanced itself from Yahowah, besmirching His witness and reputation in the process. Therefore, pointing out the obvious, this prophecy cannot pertain to “Jesus” or to Christians. That is not to say

that they will not have a part to play, but that since Dowd will be ridding the world of Christians, the faithful will have nothing to celebrate.

As we now move ever closer to this magnificent prophecy, we find God speaking of a single individual being liberated from societal constraints and freed of financial, religious, and political burdens. With that in mind, the last masculine singular reference in this pronouncement addresses *ha gowy* | the gentile responsible for disseminating God’s message such that the result would be a joyous homecoming and reunion.

“For (*ky* – indeed, truly) **the constraints** (*‘ol* – the wooden frame and straps of a yoke used to control working animals; from *‘alal* – to act severely and wantonly, dealing harshly and ruthlessly) **of burdensome labor, economic pressures, or societal challenges pertaining to him** (*sobel huw’* – of demands on his time, resulting hardships, or compulsory obligations) **and** (*wa*) **that which is associated with** (*‘eth*) **the religious or political influences** (*mateh* – the ruling ornamental stick used as a symbol of religious authority and its ability to control and compel capitulation, from *natah* – to stretch out and influence, to extend one’s reach, and to cause one to bow down and be thrust aside) **continually upon his back, especially early on** (*shekem huw’* – repeatedly against his neck and shoulder at the beginning), **You have diminished and even eliminated because You detest these things** (*chathath* – You have shattered and discouraged that which You dread and disavow as distracting and divisive, dashing and breaking their horrible and destructive influence) **along with the rod and scepter of governmental authority over him** (*shebet ha noges ba huw’* – the rod of political and institutional influence and control over him, the club of those seeking to exploit him based upon partisan divisions, people who like to make and enforce rules acting like his slave drivers and tax collectors, those forcing him

into hard labor and exacting payment from him as he engages in the marketplace for goods and services).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:4)

This addresses the *gowy* | non-Yisra’elite who is to be engaged by God to call His people home for their Kipurym reunion with Dowd. Always consistent, Yahowah recruited this foreigner using the same criteria He deployed when selecting *Moseh* | the One who Draws Out. Moses knew nothing about Yahowah, not even His name, at the time of his calling, but he had a keen understanding of the political, religious, military, and economic forces at play in Mitsraym. The depravity of man’s way was readily discernible to Moseh which is why he rejected it and became a shepherd.

Rather than enduring the drudgery of warning us about religion and politics, our Father prefers addressing more positive things like His Towrah, His Miqra’ey and His Beryth. Sharing His guidance is enjoyable while disparaging religion and politics is annoying. Moseh required no instruction on the latter, allowing Yahowah to focus on the mission at hand.

Religion is a nasty business – something God clearly wants to avoid. Therefore, out of the hundreds of millions of souls occupying the planet at that time, God chose the ideal person, one already predisposed to demonstrate His disdain for these human contrivances. Yah would teach him the rest. The Towrah is the result.

Moving forward a few thousand years, and on the cusp of the final exodus, God’s predilections have not changed. Therefore, He found and solicited, then equipped and enabled a Gentile in a similar situation. With so much to accomplish in such a short time, there would be no distractions. God, therefore, diminished the Witness’ economic burdens. And He picked a fellow who was both

well acquainted with and averse to religion and politics. Yahowah would have his undivided attention. And He would need it because there would be a lot to learn and share.

Fortunately, the information Yahowah wanted him to convey was readily available and easily verified. Freed from distractions and benefitting from God's overwhelming support, this *gowy* could devote the time to tell the intellectually captivating story of God and His Son.

For the first time in over two thousand years, words and insights that had eluded man's grasp would be acknowledged. In the process, Yahowah would become known to more Yahuwdym prior to His return than would have otherwise occurred. And the realization that none of this would require another prophet or additional revelation is especially relevant because it means that the truth has always been available to God's people – even if it went unnoticed.

And while the outcome is known, the debate will continue to rage until we reach the limit of time. In the battle of ideas between the world's most popular religious faith and the Word of God, a person's perceptions regarding Dowd will ultimately serve as the fulcrum upon which their lives pivot. Central to that debate is whether this prophecy pertains to a man or a myth, to Ben 'El, ha Mashyach, Melek, wa Ra'ah, the Zarowa' and the Pesach 'Ayil or to a nightmarish creature concocted upon the myths which underlie Dionysus and Odysseus, Osiris and Bacchus.

On Dowd's side of the ledger, there are a thousand fulfilled prophecies and declarative statements. On the other side, there is nothing. The comparison is between a man whose name is stated over 1,000 times versus one whose name was never mentioned.

So how is it then that faithful prefer a myth to the most interesting man in human history by a factor of a billion to one? Considering the consequence of getting this right, and cognizant that the fate of Yisra'el on Yowm Kipurym hinges on Yahowah's guidance, it seems evident that this phraseology regarding this *gowy* was placed in the preamble of the most misappropriated prophecy to help answer these questions.

In our quest to know Father and Son better, we find that they provide the means to expose the absurdity of Replacement Theology – the most debilitating influence on humankind. By accurately translating this prophecy, and appreciating its intent, we were able to unravel the lies upholding Judaism and Christianity. And with them impugned, Yisra'elites are free to come home to Yahowah.

Surprisingly, all that was ever needed to accurately translate Yasha'yah 9:4, 5, and 6, was to pay attention to the context, subject, and grammar. For example, rather than a conjunction linking the two implements wielded by those in power, in the preceding statement, *shebet* | rod and scepter, is a construct. This means that the implements associated with religious and political institutions work in concert with one another as they extend and impose their reach.

Similarly, *huw'* is correctly translated as the third-person masculine singular pronoun “him” in English. However, *huw'* can be “it” when addressing a singular masculine noun such as *gowy*, so long as *gowy* is rendered as “foreign nation.” However, should the *gowy* be a man, “he” rather than “it” is required. Further, while nation and people are singular, both are comprised of many individuals, requiring the pronoun addressing them to be plural.

I share this because my translation is markedly different from most others and the grammar makes it

appear somewhat self-centric. And yet, since there is no one else to whom any of this might apply, denying the obvious would be disrespectful to Yahowah and devastating to His people.

According to the text, Yahowah found an underutilized and retired implement, and after liberating him from the control and influence of others, put that tool to use in a productive way. For the first time in nearly three thousand years, words and insights that eluded humanity's grasp are being properly presented and explained. In the process, Yahowah is becoming known to more Yahuwdym prior to His return than ever before.

God can honestly say, as He has done, that the means to know Him and engage in the Covenant relationship with Him has been there all the time – just waiting for His people to take Him up on His offer. And if not now, then Yahuwdym are running out of tomorrows. His return, on *Yowm Kipurym* | the Day of Reconciliations is just ten years away from this writing.

In every way but one, I suspect that Yah would have preferred that His tool have Hebrew roots. But since there were none willing to disassociate from all forms of human authority, who were willing to be used in opposition to religion, politics, patriotism, and conspiracy, God pursued another way.

As I have suggested, there is a reason God may have preferred working with a *gowy* in this regard. He would serve as a not-too-subtle reminder that Yahuwdym are to blame for their estrangement. Their very name, Yahuwd, reveals that they are Yahowah's Chosen People. God's words were written in Hebrew. The scrolls unearthed in the Promised Land are the source of our translations. And since they forfeited their calling, Yahowah may have wanted them to eat a slice of humble pie – one served up by a Gentile.

Speaking of the scrolls found in Qumran, and transitioning from the last statement to the next, according to the Great Isaiah Scroll, there is a “*wa* – and” before “*ka* – as” in the following statement. That’s important because, in Hebrew, conjunctions are used to indicate the beginning of a new sentence. Therefore, I pulled the concluding phrase from the previous verse and added it to this one since the reference to *Midyn* is a better fit for what follows than what preceded it...

“And (*wa* – then [from 1QIsa not in the MT]) as in the day (*ka yowm* – comparable to the time) of *Midyn* | of Questions Regarding Judgment (*Midyn* – Midian, quarrelsome discord and strife based upon variant alterations and modifications, conflicting interests and contentiousness, or the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case), (9:4) surely since (*ky* – indeed by contrast because) every (*kol*) boot (*sa’own* – sandal of a soldier; from *sa’an* – the treading and trampling feet of warriors) of marching armies (*sa’an* – of militaries on the move who tread and tramp upon) is part of the commotion and clamor of battle (*ba ra’ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling earthquake of trembling of those doing the fighting and the shuddering and fearful response of those seeking to defend themselves) and since (*wa*) the attire (*simlah* – the cloaks, clothing, and garments) is befouled by wallowing (*galal* – made filthy dirty by rolling) in blood (*ba dam*), they will come to exist as (*wa hayah la* – they will be) fuel (*ma’akolet* – that which is consumed and destroyed; from *’akal* – to be devoured, eaten up and devastated) to be burned up (*saraphah* – thoroughly kindled and combusted) in the fire of blazing light and radiant energy (*’eth* – bright and glowing illumination).”

(*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:5)

For anyone to misappropriate the prophecy presented in the next statement, they must disregard the fact that it is introduced by an overt reference to *Midyn* | Midian and that it speaks of a loud and bloody army that is incinerated by God. Pointing out the obvious, this has not transpired at any time in our past. And it will not occur prior to Dowd's return with Yahowah in 2033, year 6000 Yah.

Since the prophecy regarding the Son who is given follows this statement, it's telling that the religious ignore it – for no other reason than it doesn't fit their narrative. And while ignorance may be the path to faith, it does not lead to Yah. Specifically, Yahowah's light is going to incinerate every soldier the world over upon His return. Be forewarned: Do not enlist, equip, or support any military force because it will put you in opposition to Yahowah.

God does not support troops. He does not take sides in human conflicts. He is not patriotic or promilitary. Quite the opposite, He is going to obliterate everyone in uniform and everything used to conduct war. In a nation like America, which is home to 40% of Jews worldwide, and where any reluctance to support the armed forces and salute the flag is considered an egregious offense against the country, Yahowah's overt hostility toward those things isn't good news.

Returning to *Midyn*, of the twenty-four times its root, *dyn*, appears in the Hebrew text, four are in parallel with “*shaphat* – to decide by being discerning,” which is to “exercise good judgment.” It is twice used in conjunction with *mishpat*, making *midyn* somewhat equivalent in meaning. Therefore, *Midyn* | Midian serves as a referendum on our ability to think.

As for the land of *Midyn*, it is first mentioned in *Shemowth* / Names 2:15. Moseh fled to this place as an act

of conscience. He demonstrated himself worthy by having walked away from a leadership position within the dictatorial government of *Mitsraym* / Egypt, which was overwhelmingly religious, aggressively militant, and oppressive in its imposition of a caste system. As such, his sojourn to Midyn is symbolic of dissociating ourselves from these same corrosive institutions today. It is a call for God's people to walk away from the modern manifestations of religious, political, and geographic Babylon: Judaism, Christianity, and Islam, Europe and the United States, as well as from engagements in the Middle East.

Had 'Abraham not left Babylon, God would not have led him to the Promised Land. Had the Children of Yisra'el not left Mitsraym, Yahowah would not have led them back to Yisra'el by way of Midyn. Similarly, the Jews who remain bound to their religion, political party, or place within a foreign land will be excluded from the cherished remnant who witness Yahowah's return with King Dowd.

Mount *Choreb* / Horeb is in *Midyn* – the first point of safety after fleeing Mitsraym. It is the place where the Towrah was revealed and the last place Yisra'el listened directly to Yahowah.

Just prior to this time, it was in *Midyn* / Midian that Moseh first came to gather and shepherd sheep. It is where Yahowah reached out to him and asked him to help liberate His people. There is no better place or preparation for serving Yahowah's children.

It was in Midyn that Moseh was welcomed as if he were a Gentile. After he and his Midian wife gave birth to their first son, Gershowm, Moseh said, "**I have been a sojourner in a foreign land.**" (*Shemowth* / Names 2:22) Indeed, every Gentile adopted into the Covenant immediately comes to realize that this also applies to them.

When Yahowah found Moseh in *Midyn* / Midian, this man appeared to be an unexpected choice. He had left Egypt, where he lived like royalty. The Hebrew slaves he had risked everything to save from the oppressive regime, rather than show their appreciation for his sacrifice, turned against him. It would be a harbinger of the relationship between Yahowah and Yisra'el.

Nonetheless, Moseh showed great courage and character, even compassion in opposing the religious and political establishment which had made life so degrading for everyone apart from the pharaoh's family and his priests. Their caste system would be predictive of what the Roman Church would do to Jews and their own throughout Europe. As a Yisra'elite among Gentiles, Moseh witnessed how cruel men become when they are molded by their nation. He also experienced the unappreciative and disloyal nature of Yisra'elites. But then, he also saw that an individual gowy can be moral and welcoming.

While those experiences forged Moseh's character, there is no denying that he was an eighty-year-old man with a speech impediment. He was out tending sheep in a God-forsaken corner of the Arabian Desert when Almighty God chose this lone individual to convey His name, word, and intent to the world.

Most especially, it was in Midyn that we were first introduced to Yahowah. And so, perhaps with this reference to this place in advance of the prophecy, Yahuwdym will be reintroduced to the realization that their God has a name...

“Now Moseh was shepherding the flock of Ythrow, His father-in-law, the priest of Midyn. And he guided his flock to that which comes after the wilderness, and came to Choreb, the mountain of God. (*Shemowth* / Exodus 3:1) Then the *mal'ak* | messenger of Yahowah was seen, appearing to him in a blazing fire from the

midst of the protruding precipice. He looked and beheld the sharp crag was ablaze and burning, and yet the peak was not consumed. (*Shemowth / Exodus 3:2*)

Moseh said, ‘I would prefer to go in a different direction, changing my approach because I want to inspect and understand this empowering and enormously important sight, contemplating the incombustible nature of the sharp rocky crag.’ (*Shemowth / Exodus 3:3*)

When Yahowah saw that he had turned to inspect what he had seen, God called out to him, offering him a welcoming invitation to meet from the midst of the sharp rocky crag, saying, ‘Moseh, Moseh!’ So, he said, ‘Behold, it’s me.’ (*Shemowth / Exodus 3:4*)

Then He said, ‘Do not come near this place. If you wouldn’t mind, detach your sandals from upon your feet because indeed this site which you are presently standing upon is set-apart and very special ground.’ (*Shemowth / Exodus 3:5*) Then He said, ‘I am the God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob.’ However, Moseh concealed his presence because he was too awestruck to look at God. (*Shemowth / Exodus 3:6*)

Yahowah said, ‘I have seen the affliction and harassment of My people who are in the Crucibles of Political and Religious Oppression in Mitsraym. I have heard their distressing cry as a result of those who are exploiting and oppressing them. Indeed, I am aware of their suffering. (*Shemowth / Exodus 3:7*)

Therefore, I have descended, coming down from a much higher place, to deliver them from the influence of the subjugating tyrants in Mitsraym, and to lift them up out of that country, taking them to a good and pleasing, beneficial and spacious, realm, to a land

flowing with milk and honey, to the place of the Kana'any.... (*Shemowth* / Exodus 3:8)

So, behold, the wailing cry of despair from the Children of Yisra'el has come to Me. I have seen the starvation rations and oppressive conditions with which the political and religious despots in Mitsraym are imprisoning them. (*Shemowth* / Exodus 3:9) As a result, let's go because I want to extend Myself through you to Pharaoh, so that you may bring My people, the Children of Yisra'el, out of this highly questionable affliction and oppression in Mitsraym." (*Shemowth* / Exodus 3:10)

Our reintroduction to Yahowah through Midyn is relevant because it demonstrates how desirous God is to remove His people from the caustic and controlling, degrading and incapacitating, influence of human governance and institutionalized religion – as well as the stratified and oppressive nature of caste systems and slavery. En route to this objective, God's approach would be contrary to that of empires and nations. He didn't deploy an army, didn't dispatch a navy, didn't send in His vast array of heavenly envoys, didn't deploy diplomats to negotiate a treaty, didn't impose economic sanctions or offer monetary incentives to those He knew coveted them.

Yahowah would even forego using a popular or imposing, articulate or charismatic, even an influential or prestigious individual but, instead, solicited the help of a senior citizen with a scandalous reputation to liberate His children from religious and governmental influences in the most powerful nation on Earth. There is God's way and man's approach and seldom do they share anything in common.

In light of this, why would we expect God to change tactics at this late date? Why solicit the assistance of more than one man? Why choose someone with impressive

credentials? Why not pursue a person in a similar situation and then engage with Him to save Yisra'el – even if it is now from themselves?

We turned to this section of *Shemowth* / Names because we were searching to understand the *Midyn* | Midian reference in Yasha'yah 9:5. Little did we expect that it would shed some interesting light on how God goes about choosing those who serve His children...

“But Moseh said to God, ‘Who am I that I should go to Pharaoh and come out with the Children of Yisra’el, bringing them out of religious and political oppression in Mitsraym?’ (3:11)

So, He said, ‘Because I will be with you. This is the sign and proof that I have sent you: by you having brought out the family from *Mitsraym* | the Crucibles of Affliction and Oppression, you will work with God upon this mountain.’” (*Shemowth* / Exodus 3:12)

This mountain where the Towrah was revealed is in *Midyn* | Midian. Every word of this speaks to us because it is all relevant today.

It is evident that Yahowah wanted to work with someone who knew the Egyptians and who was opposed to their politics, religion, military, and economic system. Having experienced these things and having left them because he disliked them served as Moseh's credentials and explain why he was chosen. And I suspect that it humored the Almighty to communicate His name and word through an individual with questionable diction.

Having left corporate management, religion, patriotism, and politics, I can picture myself in Moseh's situation. I understand Yahowah's aversion to these things. His position resonates with me as I'm sure it did with him. And while I wasn't afforded the opportunity to climb the desolate crags of Choreb, there wasn't any reason to do so;

not now that we find Yahowah ready and willing to talk to us through the words of the Towrah written here on this mountain. And among them, we discover Yahowah's name and learn to properly pronounce it...

“Then *Moseh* | the one who draws us away from human oppression said to God, ‘Now look, if I go to the Children of Yisra’el, and I say to them, “The God of your fathers has sent me to you,” and they ask me, “What is His name,” what shall I say to them?’ (*Shemowth* / Exodus 3:13)

God responded to Moseh, ‘I am (*e-hayah*) who (*asher*) I am (*e-hayah*).’ Then He said, ‘This is what you should say to the Children of Yisra’el, “I Exist has sent me to you.”’ (*Shemowth* / Exodus 3:14)

In addition, God said to Moseh, ‘This is what you should actually and continually say to the Children of Yisra’el, “Yahowah, the God of your fathers, God of ‘Abraham, God of Yitschaq, and God of Ya’aqob, sent me to you. This is My name forever, throughout all time. And this is My way of being known and remembered in every place, era, and generation.”’ (*Shemowth* / Exodus 3:15)

Moseh's mission would include introducing Yahowah by name to His people, liberating the Children of Yisra'el from religious and political oppression, listening to God, and then sharing what he had learned verbally and in writing. Our mission today is to reintroduce Yahowah to His people, encourage Yisra'elites to flee religious and political influences, and then, after translating what God conveyed through His prophets, share what we have learned verbally and in writing.

This mission has led us to the precipice of what Yasha'yah is about to reveal, to the same mountain, and then on to the Promised Land. However, there have been obstacles to overcome. For the past two thousand years, the

world has been wrong about Yasha'yah 9:6-7, even though it is among the most quoted of all prophecies. It is not predictive of the mythical misnomer "Jesus Christ" but, instead, descriptive of Dowd, more commonly known as "King David."

Rather than predict the ludicrous notion of the "birth of God," rather than justify a Gentile religion, rather than describe the misnomer "Jesus," rather than validate a New Testament, Isaiah 9:6-7 obliterates everything Christians believe. It is devastating to Judaism as well because everything we are about to hear is in conflict with what Jews have been led to believe about God and man – particularly this man.

Truth be told, Yahuwdym can learn far more from Dowd than from anyone else. It is why we possess so much of what he wrote, all in the original language, all marvelously preserved, all easily verified. There were more Psalm scrolls found in the caves above the Dead Sea than any other.

Before we rejoin the prophecy, there are some things I'd like to share. First, *Yasha'yah* / Isaiah 9:6 and 9:7 telescope time in traditional Hebrew fashion, presenting both past and future events. The narrative plays out over a period of three thousand years. And since the past, present, and future are seen as one integrated whole from God's perspective, Yasha'yah 9:6 and 9:7 should never have been broken apart and presented as two distinct thoughts.

Second, in the transition from Hebrew to English, we must choose the tense that most accurately reflects the timeframe being discussed. In this regard, we should pay especially close attention to the perfect or imperfect conjugations which speak of things that are either completed during a period of time or open-ended and continuous.

Third, and this is exceedingly important in this prophecy, in the Hebrew language adjectives and adverbs follow their respective nouns and verbs. However, since English grammar uses the opposite approach, the translation needs to reflect this arrangement to be accurate. For example, just because it is *ruwach qodesh* in Hebrew, does not mean that we should write “Spirit Set-Apart” in our translations.

‘As it relates to the following, Yasha’yah wrote: “counselor who is brilliant and insightful” not “Wonderful, Counselor.” Similarly, the prophet spoke of “a valiant and heroic defender of God,” not “Almighty God.” Further, He said that he would be “an eternal witness providing enduring testimony for the Father,” rather than inferring the disjointed notion that he was both the Son and the “Everlasting Father.”

Fourth, *shem* is more than a “name” in that it also conveys an individual’s “renown and reputation.” I share this because there is only one actual “name” among the seven historic and seven prophetic portrayals of this individual’s nature and value. And that is Dowd.

Therefore, what follows is a profoundly different, and yet more accurate presentation of *Yasha’yah* 9:6 and 9:7 than any you have seen before. The opening stanza may be the most memorable ever spoken...

“For indeed (*ky* – because truly, emphasizing this statement while revealing an important contrast), **a child** (*yeled* – a boy, the male offspring of parents, an infant who grows up to become a young man, a descendant; from *yalad* – is brought forth) **was born** (*yalad* – was conceived and brought into view through a woman impregnated by the father of the child (pual perfect passive)) **before us** (*la ‘anachnuw* – for and among us), **a son** (*ben* – a male descendant, the masculine offspring of a mother and father) **was given, provided, and bestowed** (*nathan* – was

produced and placed at a point in time, appointed and offered, brought and devoted (nifal perfect passive) **concerning us** (*la 'anachmuw* – on our behalf, regarding our approach).

The opportunity to learn what can be known about how to engage and endure in addition to the government (*wa misrah* – the dominion and sovereignty to lead; from *my* – to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist, and to persevere) **was and will be** (*wa hayah* – has been, continues to be, and will actually exist with ongoing implications (qal imperfect active – literally with unfolding consequences over time)) **on** (*'al* – upon) **his shoulder** (*shekem huw'* – his back based upon a continued succession of events transpiring upon his ridgeline and predicated upon the eagerness in which he pursued his calling early in his life).

His reputation and renown (*wa shem huw'* – his personal and proper designation and name) **has been read and recited as** (*qara'* – was for a time invited and summoned as, called out and welcomed as, met with and proclaimed as, even may be read aloud and announced as (qal perfect [from 1QIsa])): **a counselor providing valuable advice** (*yow'ets / ya'ats* – one who offers direction and thought-provoking guidance to deliberate, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow his guidance and thinking because it is thoughtful and reasonable) **who is astoundingly brilliant and amazingly insightful** (*pele'* – who is marvelous, wonderful, and distinguished, surpassing all others, set apart and separating, influential and fantastic, as well as prophetic), **a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man** (*gibowr* – a powerful person who prevails, a mighty

warrior, brave and strong soldier, a capable and proven defender, a champion confirming the influence and strengthening nature) **of God** (*'el* – of the Almighty), **an eternal witness providing restoring testimony** (*'ed* – an observant and meticulous individual providing everlasting evidence from long ago, sharing proof which is reestablishing, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the Father** (*'ab* – of the progenitor, originator and male caregiver and provider), **the leader who conveys the authorized position** (*ha sar* – the ruler of the government who acts and delivers, who has the authority and power to prevail with regard to representing the official stance on [from 1QIsa]) **on reconciliation and restoration leading to salvation** (*shalown* – on the blessings of restitution and redemption, on peace and prosperity, on satisfaction and favoritism, on association and friendship, regarding health and prosperity, on safety and being complete, regarding lacking nothing, on contentment, tranquility, and companionship in the relationship), (*Yasha'yah* / Isaiah 9:6) **tremendously increasing** (*rab* – abundantly, greatly, and extensively, plentifully and totally, to the largest extent possible on the scale of spatial dimensions amplifying and growing) **the ability to learn about and respond to** (*lam* – providing the information and imparting the instruction learned as a student, teaching how to become familiar with the guidance needed to accept, diligently studying and then explaining the pattern and plan, as a student eager to learn is taught by another, having received clear and compelling revelations so as to be prepared to intelligently convey; contracted from *lamad* – to teach and learn, gaining information through instruction and then responding appropriately to) **the means to engage and endure, to be liberated and empowered** (*ha misrah* – the person being written about choosing to understand by questioning the who, what, where, why, when, and how of that which

pertains to persisting and persevering, of being set free and being empowered; a compound of *my* – to probe and question *sarah* – the means to engage and endure, to contend, to be liberated, and to be empowered).

As a result of this approach (*wa la* – then adding these things together, collectively, therefore and accordingly, facilitating this direction), **reconciliation and restoration, complete satisfaction and total contentment** (*shalowm* – the blessings of an entirely favorable circumstance leading to overwhelming prosperity, friendship, and affection, tranquility and companionship, safety and salvation from harm’s way, as well as deliverance, resulting in a free, healthy, and satisfying relationship) **will be without end** (*‘ayn qets* – will never cease or be negated, and are unbounded and limitless, without constraint) **upon the throne** (*‘al kise’* – before the seat of honor in association with the high status of the dignified and empowering garment, the source of power adorning and covering the royal authority) **of Dowd** (*Dowd* – the Beloved), **as well as** (*wa* – in addition) **upon his kingdom through his considered advice and counsel** (*‘al mamlakah huw’* – as a result of his sovereign authority and reign over his realm, and on account of his thoughtful guidance and assistance; from *malak* – to reign by providing considered and intelligent advice and instruction, directions and counsel) **so as to be prepared and established by it** (*la kuwn ‘eth hy’* – authenticated and authorized by it, to be prepared and become steadfast, ready and supported through it, deciding and concluding to approach regarding it (hifil infinitive construct – whereby the object is engaged by the subject, becoming akin to a secondary subject irrespective of time or place, in the feminine singular and thus addressing *mamlakah*)), **and** (*wa*) **to be restored and sustained by him** (*wa la sa’ad huw’* – to be renewed and upheld through him, to be strengthened and supported by it, and to make it safe and secure, refreshing it with the most favorable and nourishing

sustenance [*huw'* / it is masculine in 1QIsa and thus refers to Dowd or to his *kise'* | seat of honor vs. feminine in the MT, addressing the kingdom]), **with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan to decide, as a prescription based upon an official proclamation depicting how the Judge will determine each case, remaining completely fair and yet consistent; from *my* – to ponder the implications of *shaphat* – deciding, judging, being discriminating, and resolving controversies) **by** (*wa ba* – also with) **being right** (*tsadaqah* – being correct, fair, and just, acquitting and vindicating, honest and blameless, innocent and in full accord with the standard) **from then to now** (*min 'atah* – beginning congruent with the events being depicted, right now and thus coinciding with this narration, simultaneous with this rational declaration) **and forevermore** (*wa 'ad 'owlam* – throughout all time, eternally).

The deep devotion and passion (*qin'ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love and jealousy) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* | God guided by His *towrah* | instructions regarding His *hayah* | existence and our *shalowm* | reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the host of heavenly messengers and envoys) **has consistently engaged to make this happen** (*'asah zo'th* – has caused this to continuously occur, having always done what was required, such that He will act accordingly to accomplish this, fashioning this result, continuing to perform in this way (qal imperfect active with 'this' as feminine, meaning Yahowah is actually engaging such that we can be continuously right)).” (*Yasha'yah* / Isaiah 9:7)

At the time of this writing, circa 740 BCE, the declaration: “a child was born before us” would naturally have pertained to *Dowd* | David. He was not only conceived

and born in the normal fashion, in the perfect conjugation, his birth is presented as a completed action, occurring in the past. When considering the statement, “a son was given concerning us,” we should turn our attention to the one man deserving of Yahowah’s remarkable statement, “I am his Father and he is My Son.” He is also the one individual who offered to fulfill Pesach and Matsah, providing his people with the gift of salvation.

Yahowah placed the governance of Yisra’el on Dowd’s shoulder. He chose him to shepherd His people, anointed him Mashyach to demonstrate His authorization, and then appointed him Melek. And since the verb, *hayah*, was scribed in the imperfect, what had been done would continue throughout time. Dowd is the only man who once was and again will be King.

Those who have examined his Mizmowr know that Dowd is the ultimate “counselor providing valuable advice.” He was obviously “astoundingly brilliant and amazingly insightful.” When it comes to providing advice and guidance, Dowd is in a class by himself.

Gibowr does not mean “Almighty,” and thus his name was not “Almighty God” as Christians want the faithful to believe. This deception should be enough to make the rational reject religion.

Even when considering all of the mythos associated with his caricature, “Jesus” was never presented as a “*gibowr* – a valiant and heroic individual with a prominent military and political standing in the community who was devoted to defending” God’s people. Dowd was, however, the most courageous and capable man of God. It began with the defeat of a rather large Philistine and will continue with the eradication of antagonistic Gentiles. Jews understand the implications of this prophecy, making it obvious for them why they could not accept “Jesus” as the Messiah, much less as the fulfillment of this proclamation.

But what God's people do not recognize is that Dowd's most courageous act was the fulfillment of Passover and UnYeasted Bread. After a torturous death, he ventured into Hell to redeem his people.

Unlike Dowd, who wrote vociferously about the *mishpat* | way to resolve disputes and achieve *shalom* | reconciliation, and then endured the Miqra'ey to provide it, the mythical "Jesus" didn't have much to say about the means Yahowah provided to fulfill the Covenant's promises. By contrast, Dowd explained exactly what he would endure to save his people, doing so 1,000 years in advance of it occurring. He became "an eternal witness providing restoring testimony on behalf of the Father."

That said, no man is the "Eternal Father," making the Christian "translation" inaccurate. At issue is *'ed*, whose primary definition reads just as I have rendered it: "an eternal witness providing restoring testimony." *'Ed* speaks of an observant and thorough individual providing everlasting evidence from long ago. An *'ed* shares proof which is restoring. He is an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence of God.

In all of human history, no "leader" was as "authorized" by God as Dowd. He was specifically chosen, anointed three times, and appointed king, not once but twice. He is afforded every title and depiction of consequence, from *Ben* to *Bikuwr*, from *Mashyach* to *Melek*, from *Ra'ah* to *Zarowa'*, called *Gibowr* to *Tsadaq*, and is even depicted as the Branch, a Prophet, and the Hand of God. And it is fair to say that Dowd epitomized *shalom* | reconciliation.

By serving as the Passover Lamb, Dowd opened the door to life. With his soul fulfilling UnYeasted Bread, Dowd perfected his people by carrying their guilt into She'owl and depositing it there. As Yahowah's Firstborn,

Dowd was restored into fellowship with his Father on Firstborn Children, showing us the way Home. And for having done so, Dowd was enriched and empowered during the Promise of Seven. This is why we herald his return during Trumpets, knowing that Dowd will provide *shalowm* during the Day of Reconciliation. Having made *shalowm* with God, Dowd's seat of authority will endure forever during the eternal celebration of Shelters as the Covenant Family camps out with Yahowah in perfect *shalowm*.

As a result, those who listen and respond to Dowd's songs are "*shalowm* – reconciled and satisfied" "*'ayn qets* – beyond limitation." We are "*kuwn* – prepared and established," "*sa'ad* – restored and sustained," "*ba mishpat* – having exercised good judgment about the means to justly resolve the disputes" which would otherwise separate us from Yah. And this is because Dowd was "*tsadaqah* – right" regarding Yahowah, so our relationship will endure "*min 'atah* – from then to now" "*wa 'ad 'owlam* – and forevermore."

This prophetic portrayal concludes with Yahowah acknowledging that He "*asah* – personally and consistently engaged throughout time to make this happen" because of His "*qin'ah* – deep devotion and passion, His strong desire to accomplish something special as a result of His love" for "*Dowd* – the Beloved." Considering that it was Yah's "*qin'ah* – fervor for exclusivity and ardent love" which lies at the heart of His relationship with His Son.

Dowd | David is the only individual who embodies each aspect of this prophetic statement. Then to confirm the obvious, he is named at the conclusion of the prophecy. All of us at times forget a name or address someone by the wrong name, but we never do so with our own children. There is no possibility that God asked His prophet to write "*Dowd* | David" if He meant this to apply to someone else.

May I ask anyone still lost in religion: if this was about “baby Jesus,” why did Yahowah dispatch this statement to Yisra’el – to the very people the Christian Jesus allegedly rejected? If we are to believe that this was about Christianity, why was the gift allotted to Jews?

“**Yahowah** (*Yahowah* – an accurate transliteration of the name of *’elowah* – God as guided by His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **dispatched** (*shalach* – reached out by sending out (qal perfect)) **the word** (*dabar* – the message and statement, this account and promise) **unto** (*ba* – among and within, with regard to because of His association with) **Ya’aqob** (*Ya’aqob* – Yitschaq’s son, the Father of Yisra’el, to dig in his heels and impact his brother as a result of the consequence of his footsteps), **and so** (*wa*) **it has been allotted to** (*naphal* – it has fallen upon and been distributed among) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God; from *’ysh sarah ’el*.” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:8)

I feel sorry for Father and Son. This prophecy is such a wonderful gift to all of us, and yet for thousands of years, it has been used to validate a hateful religion while besmirching a loving relationship. This prophecy is a love story, a genuine treasure.

☞☞☞☞☞

Blind and Deaf...

Beyond those we have already considered, there are two additional prophecies in *Yasha ‘yah* / Isaiah commonly misappropriated by the religious in a desperate attempt to justify Replacement Theology. For us to be correct in our presentation of Yahowah’s testimony, we must repudiate these perversions of God’s word. And so, we will continue to delegitimize the religion that has historically been the most anti-Semitic while reestablishing Dowd’s standing among his people.

The first is two chapters after the ode to Dowd we just explored. The 11th chapter of *Yasha ‘yah* | Deliverance is claimed by Christians on behalf of “Jesus.” But since he would not have been a secondary branch or sucker, and since he is never recorded mentioning Yahowah, much less receiving His seven Spirits, and since he wrote nothing, “Jesus” is disqualified.

“Then a *Choter* | a shoot, secondary branch, and sucker from the fallen stump (*wa choter* – a stem or smaller branch, a slender stick or twig, a pliable wooden instrument, a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking while collecting the things Yahowah values as an unrestrained extension) **will be extended for a limited time** (*yatsa’* – he will be brought forth to serve (qal perfect active sequential third-person masculine singular)) **by means of** (*min* – out of) **the stock** (*geza’* – the stump and

root from which new growth emerges, the trunk which has been cut down and yet is capable of supporting new shoots) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed), **as (wa) an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of (min) his roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw'* – his base and foundation, that which keeps him firmly established), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling prosperity on behalf of successive generations (qal imperfect)). (*Yasha 'yah* / Isaiah 11:1)

This is because (wa) the Spirit (*ruwach* – Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support, the protection and light, especially the faculty to respond) **of Yahowah (Yahowah) will settle and remain on him** (*nuwach 'al huw'* – She was placed upon him, She energizes him and restores him, She is in an alliance with him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter the challenge (qal perfect third-person feminine singular and third-person masculine singular)), **the Spirit (ruwach) providing the capacity to comprehend and teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate) **and (wa) enabling understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information by being perceptive and discerning,

discriminating and judgmental, making intelligent associations which lead to a conceptual comprehension, revealing how to react and respond after full and thoughtful consideration; from *byn* – making connections between and among things so as to find patterns and relationships which enlighten), **the Spirit (*ruwach*) of advice and counsel** (*'etsah* – of pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a strong, courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, always fighting to defend God's people and affirm their rights), **the Spirit (*ruwach*) of knowing and knowledge** (*da'ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth; from *yada'* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to become acquainted and personally familiar) **so as (*wa*) to respect and revere** (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **Yahowah (*Yahowah*)**. (*Yasha'yah* / Isaiah 11:2)

Additionally (*wa* – in addition), **by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw'* – his acceptance and perceptiveness, his nose for the truth, his willingness to respond and supply answers after his virtual meeting will be pleasing, bringing him very close (hifil infinitive perfect)) **with regard to developing a profound**

admiration and respect for (*ba yira'ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **Yahowah** (*Yahowah*).

Therefore (*wa*), **it will not be by an appearance or vision** (*lo' la mare'ah* – and will not be through the visual form which can be seen nor from any spiritual revelation, miraculous vision, or supernatural phenomenon) **seen with his eyes** (*'ayn huw'* – of his own perceptions or perspectives, appearances or personal understanding) **that he will decide** (*shaphat* – that he will confront the evidence and should judge, making decisions).

Also (*wa*), **it will not be by hearsay** (*lo' la mishma'* – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, nor by listening to information which cannot be verified; from *my* – to question and *shama'* – listening) **heard with his ears** (*'ozen huw'*) **that he will make judgments or prove his arguments** (*yakach* – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide, attempt to disprove, or determine who is right, nor debate). (*Yasha'yah* / Isaiah 11:3)

He will exercise good judgment (*wa shaphat* – he will decide, judging and adjudicating the matter, arguing to resolve disputes) **by** (*ba*) **seeking to be accurate, honest, and forthright** (*tsedeq* – being fair and correct, in accord with the truth, avoiding any conflict or inconsistency with the established standard) **with regard to opening the doorway for the discerning** (*dal* – advice on providing a way in for the few and otherwise insignificant, using spoken words to disclose the entrance on behalf of the needy, societally disenfranchised, and unpretentious who have been deprived; from *dalah* – to draw conclusions and thus be discerning).

He will provide proof using sound arguments (*yakach* – he will use evidence and reason to decide, judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict (hifil perfect)) **with (ba) everything out in the open, doing so fairly** (*myshowr* – by putting everything on the table, on the level, nothing hidden, justly and equitably in a very forthright and direct manner; from *yashar* – to be right, approved, and candid) **on behalf of (la) the sincere who are seeking straightforward answers** (*'anaw* – those who are willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *'anah* – to respond after receiving answers, testifying as a witness) **of the Land** (*'erets* – of the material realm).

Then (wa) he will strike, verbally attacking and disabling (*nakah* – he will confront, crippling and incapacitating, sarcastically mocking, chastising, and judging, while pointing out the irony of it all to ravage and defeat, ending lives within (hifil perfect masculine singular – he will use the staff to strike a debilitating blow for a time at the direction of another)) **the material realm** (*'erets* – those on the earth) **with the rod and staff (ba shebet** – on behalf of the nation and tribes with the implement) **of his mouth and, thus, his voice** (*peh huw'*).

And with (wa ba – along with) the Spirit (ruwach) of his lips and resulting language (saphah huw' – his speech), he will devastate (muwth – he will destroy, even kill) the wicked and the wrong (rasha' – the Godless whose thoughts, words, and deeds are criminal and evil, of those deserving condemnation for having been in violation of the standard, of those guilty of creating disunity and disharmony). (*Yasha'yah / Isaiah 11:4*)

Being right, correct, and honest (wa tsedeq – being accurate, righteous, upright, fair, and just, redeemed,

vindicated, and innocent, rational and in accord with the standard) **will be** (*hayah*) **the belt around his waist** (*'ezowr mothenym huw'* – the sash, band, and cloth around his midsection, supporting his back while protecting his core) **and** (*wa*) **the trustworthy and reliable nature of the witness** (*'emuwnah* – the integrity and dependability of the individual and testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from *'aman* – to support and confirm that which is trustworthy and reliable, upholding and verifiable) **will be the band girding him** (*'ezowr chalats huw'* – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated).” (*Yasha 'yah* / Isaiah 11:5)

After a number of symbolic references to the events of his time, the prophecy continues by saying...

“Then (*wa*) **it shall come to pass** (*hayah*) **in that day** (*ba ha yowm ha huw'*), **the root which anchors and nourishes** (*sheresh huw'* – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence), **who showed the way to the benefits of the relationship** (*'asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings), **will stand up, present and accounted for** (*'amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision (*qal* participle)), **approaching as** (*la* – toward the goal of producing) **a Nes | Banner** (*nes* – a standard bearer, a signal and ensign, something which is lifted up to communicate a message to those who are observant) **for the family** (*'am 'el* – for the people who are related (describing the Children of Yisra'el and the Covenant)).

Through him (*'el huw'* – as he leads, providing directions to approach God), **gentiles** (*gowym* – people unrelated to or living outside of Yisra'el) **will continue to seek** (*darash* – they will inquire about, search for, and investigate, expecting to find a responsible presentation about engaging in the relationship which is nourishing and keeps them safe with ongoing implications throughout time (qal imperfect active)).

And so therefore (*wa*), **his restful residence** (*manuwchah huw'* – his place of repose and reflection, His comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah*) **a reward and a source of enrichment, energy, and enlightenment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of something wonderful, and as an attribution of an inheritance of impressive splendor). (*Yasha 'yah* / Isaiah 11:10)

So (*wa*) **it will have come to pass** (*hayah*) **in that day** (*ba ha yowm ha huw'*), **my Upright One** (*'edowny*) **will once again associate** (*yasaph* – will increasingly add, again joining (hifil imperfect active)) **His hand** (*yad huw'* – His influence and power) **a second time** (*sheny*) **to reacquire, bring forth, and redeem** (*qanah* – to provide rebirth to, recover, and obtain) **the remnant** (*'eth sha'ar* – the residual) **of His family** (*'am huw'* – His people (the Children of Yisra'el)) **who remain** (*'asher sha'ar*) **out of** (*min*) **'Ashuwr | Northern Iran & Iraq** (*'Ashuwr*), **from** (*wa min*) **Mitsraym | Lower Egypt** (*Mitsraym*), **out of** **Pathrows | Upper Egypt** (*wa min Pathrows*), **from** (*wa min*) **Kuwsh | Arabian Peninsula** (*Kuwsh*), **out of** (*wa min*) **'Elam | Southwestern Iran** (*'Elam*), **from** (*wa min*) **Shin'ar | Iraq / Babylon** (*Shin'ar*), **out of** (*wa min*) **Chamath | Syria** (*Chamath*), **and from** (*wa min*) **the coastlands** (*'y* – the inhabited shores of countries bordered by large bodies of water / notably: Lebanon, the United

States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and Northern and Southern Africa) **of the sea** (*ha yam* – of the gentiles). (*Yasha'yah* / Isaiah 11:11)

So (*wa*) **He will lift up** (*nasa'* – He will bring forth and raise (qal perfect)) **a Nes | Banner** (*nes* – the standard, a sign and ensign, something which is designed to communicate a message on behalf of those who are observant) **for the gentiles and their nations** (*gowym* – for ethnicities, people, and places other than Yisra'el).

Then (*wa*) **He will gather together and remove** (*'asaph* – He will collect and assemble as in a harvest, bringing together and withdrawing (qal perfect)) **the straying and scattered** (*nadach* – the banished of the diaspora who were expelled and forced to live in a different place) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

And (*wa*) **the dispersed** (*puwts* – the scattered who are away from home and shattered) **of Yahuwdah** (*Yahuwdah* – Beloved and Related to Yah) **He will gather up and obtain** (*qabats* – He will collect, assemble, and relocate as a result of the relationship, harvesting them (piel imperfect)) **from** (*min*) **the four** (*'arba'*) **extremities** (*kanaph* – distant places, corners, or borders) **of the earth** (*'erets* – of the land).” (*Yasha'yah* / Isaiah 11:12)

Suffice it to say, this was not about “Jesus” as so many believe. It is, however, about Yahowah’s love for His people and His willingness to equip a *Choter* and raise a *Nes* to bring them home.

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While we are on the subject of correcting the record, there is another prophecy that is purported to speak of the Passover Lamb. And while it begins in *Yasha'yah* | Isaiah 42, it is what God says before that pronouncement which indicates He is speaking of someone else. Chastising the useless nature of religious and political leaders, especially among *Yahuwdym* | Jews, *Yasha'yah* | Isaiah asks...

“Who (my) has been informative, conspicuously reporting (*nagad* – has been openly revealing (hifil perfect)) **from the source** (*min ro'sh* – from early on) **so that we may choose to know** (*wa yada'* – so that we can elect of our own freewill to become aware and acknowledge (qal cohortative imperfect)), **and without turning away** (*wa min la paneh* – by paying attention to the presence and appearance) **so that we might say** (*wa 'amar* – we can confess (qal imperfect)), **‘This is right** (*tsadaq* – this is correct [from 1QIsa])?’ **Indeed, it has been disheartening** (*'aph* – surely it is disappointing), **there was no one** (*'ayn* – not one) **who made an informative declaration** (*wa nagad* – who announced and reported the evidence).

It has also been discouraging (*'aph* – even infuriating) **that there was no one** (*'ayn*) **who would even listen** (*shama'*). **It has been aggravating** (*'aph* – it is annoying), **that there were none** (*'ayn* – no one) **willing to hear Your words** (*shama' 'emer 'any* – listen to Your declarations).” (*Yasha'yah* / Isaiah 41:26)

Our Creator has consistently revealed Himself through His people, turning the best into prophets, and yet over the longest chasm of time, not one *Yahuwd* | Jew was willing to listen to God. Not a single *Yisra'elite* | Israeli could be found to speak on behalf of Yahowah. Their religious and political leaders had become as dysfunctional as they were annoying.

Should anyone still be wondering why Yahowah stooped to using a Gowy, asking a Gentile to study His testimony and share His message with His people, now you know. If you are a Jew, this should both disgust you and fill you with a tremendous desire to thank Yahowah for not giving up on you, for finding someone and equipping them, to bridge the great divide.

Yahowah explained...

“Initially (*ri’shown* – first) **for Tsyown** (*la Tsyown* – concerning the Signs Posted Along the Way) **there was a lack of awareness** (*nuwm* – slumber [from 1QIsa]). **So, on behalf of** (*wa la*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Teaching Regarding Reconciliation Flow), **I wanted to offer** (*nathan* – I constantly sought to provide) **a Basar | Herald, an ordinary person to proclaim the news** (*basar* – a mortal being who will convey information which is remarkably positive).” (*Yasha’yah* / Isaiah 41:27)

We know that it is Yah’s preference to work through His people. But sometimes, through no fault of His own, His options are limited. And this time, rather than a *naby’* | prophet, He would offer a *Basar* | Herald – an ordinary fellow tasked with the extraordinary mission of being a Witness.

“But when I looked (*wa ra’ah*), **there was not a single individual** (*wa ‘ayn ‘ysh* – there was nobody, not a soul), **not one among them** (*wa min ‘eleh wa ‘ayn*), **who would provide thoughtful guidance** (*yow’ets* – who was willing to convey rational advice, inspired thoughts, valuable directions, or considered counsel) **nor even respond by speaking** (*wa shuwb dabar* – nor return a word) **when I asked them** (*wa sha’al hem* – when I inquired of them and made the request to them).” (*Yasha’yah* / Isaiah 41:28)

The Chosen People chose to disassociate from God over a protracted period of time – some 2,500 years. And since Yah isn't about to force anyone to listen to Him, much less speak for Him, there would be a resounding silence between God and humankind over the ensuing millennia.

Those who were afforded every advantage should be embarrassed reading these words. And trying to whisk it all away by disparaging the speaker as an anti-Semite will not work since He is both *Ha Shem* | the Name and the One who created and named Shem.

“Behold (*hen*), they are all (*kol hem*) delusional and deceitful (*'awen* – immoral and corrupt, an impediment to the relationship). **Their customs, occupations, and achievements (*ma'aseh hem* – their works and ambitions, their practices and patterns of behavior) **are nothing but** (*'ephes*) **that of the ruinous and destructive** (*wa tohuw* – the wasteful and empty, idolatrous and vain, false) **spirit** (*ruwach*) **of their false gods** (*nesek hem* – of pagan deities they have anointed and cast).” (*Yasha 'yah* / Isaiah 41:29)**

Yahowah is disparaging Judaism. He views the religion of the rabbis as ruinous and destructive. Worse, Yahowah is revealing that the god Jews claim to worship is modeled after Satan.

Therefore, rather than announce the arrival of the Passover Lamb, the prelude to the prophecy explains the reason Yahowah selected a *Basar* | Herald to address His estranged family. His people were unwilling to listen to Him.

Taken out of context, the prophecy which follows is often claimed on behalf of the Christian Jesus, when it, like so many others, speaks about Yahowah's enduring relationship with His beloved Son, the Messiah, Dowd. As we know, *Dowd* | David is Yahowah's Chosen One. Yahowah's Spirit came upon him the day he was anointed

as the Mashyach and remained throughout his life. Moreover, it is Dowd who will be returning with Yah to judge the nations.

“Pay close attention because (*hen*) My associate (*‘ebed* *‘any* – is My coworker and servant), **whom I uphold** (*tamak* – who I accept and embrace, grasping by the hand), **whom I have chosen** (*ba huw’ bachyr* *‘any* – with him being My chosen one, the one I favor for a special and affectionate relationship), **My soul** (*nepesh* *‘any*) **enjoys and delights in him** (*ratsah* – is pleased with him and accepts him fondly).

I have placed (*nathan* – I have given, providing) **My Spirit** (*ruwach* *‘any*) **upon him** (*‘al huw’*). **He will come forth** (*yatsa*’ – he will be brought back) **to judge** (*mishpat* – to determine the fate, deciding what will occur to resolve the disputes regarding) **those of different ethnicities and cultures** (*la ha gowym* – the gentiles and their nations).” (*Yasha’yah* / Isaiah 42:1)

Most have been led to believe that God will judge the nations. But God said otherwise. According to Yahowah, His Chosen One, the one He has accepted and upheld, the one who pleases Him, the one whose company He enjoys, the one who has received His Spirit, is the one who will return to judge the Gentiles. There is only one such person – one individual who meets all these criteria – *Dowd* | David.

“He will not scream or shout (*lo’ tsa’aq* – he will not speak loudly or cry out) **nor will he raise his voice** (*wa lo’ nasa’ qowl huw’*) **such that it is heard in the broad or open way** (*wa lo’ shama’ ba ha chuwts*).” (*Yasha’yah* / Isaiah 42:2)

Dowd will not be soliciting Gentiles. He will not be inviting them to join him or summoning them to his God. The time for that is over. He will be condemning the Church which has sought to replace him and his people.

We know this to be the case because Christianity is the broad and open way. The faithful haven't listened to Yahowah or His Son, and that isn't going to change.

Those who have nothing to contribute, shout like the Progressive protestors who chant slogans in the streets, while those who know better, share what they have learned in a voice whose amplitude resonates with those willing to listen.

In this next statement, the “harassed stem which has been extended” is yet another reference to the *Choter* described in this context as Dowd's *Basar* | Herald. And it is during his time as one of the two Witnesses that he will be badgered by a world spun out of control.

“The mistreated stem which has been extended (*qaneh ratsats* – the harassed branch and ill-treated shoot which has been brought forth) **will never cease, be harmed, or suffer** (*lo' shabar* – he will not be touched, much less broken or destroyed because no one will make physical contact, his confidence and courage will not falter (qal imperfect masculine singular)).

This restoring and glowing (*wa kehah* – this renewing and repairing, healing and restrained, smoldering, faint, and sometimes faltering) **wick** (*pishtah* – flax as a source of linen fibers for oil lamps or garments), **He will not allow to be quenched** (*lo' kabah* – He will not allow to be extinguished or snuffed out (piel imperfect energetic nun jussive – He will see to it that the flame endures forevermore)).

He will reliably, truthfully, and steadfastly (*huw' la 'emeth* – he will honesty and dependably, verifiably and perpetually) **bring forth and disseminate** (*yatsa'* – he will consistently come out with and extend, commencing an exodus to go forth with (hifil imperfect)) **the means to make informed and rational decisions** (*mishpat* – good judgment regarding the plan, helping to decide the fates of

the accused, resolving disputes through conviction or vindication using valid information and reason).” (*Yasha’yah* / Isaiah 42:3)

From *Yasha’yah*’s perspective, the work of the *Choter* and *Basar* is instrumental to the recognition of *Dowd* as the *Zarowa’* and *Mashyach*, the *Bakowr* and *Melek*. And so, as he tells *Dowd*’s story, the Witness chosen to convey this message to *Yahowah*’s people is always included.

Yahowah has a lot to say about this episode in the lives of His people because this is the final chapter of His original *Towrah* | Teaching. It is now or never for the Chosen People. Even with the luxury of time – 3,000 years since the previous Kingdom of *Dowd* – since God could not find a single, solitary Jew who would listen to Him, He has chosen to fulfill *Taruw’ah* by heralding this message. And so now, between *Chag Matsah* and *Taruw’ah* in 2023, only ten orbits around the sun remain for Jews to see the light.

With Reconciliations in year 6000 *Yah* rapidly approaching, *Yahowah* needs to get *Yisra’el*’s undivided attention. And what better way than to speak prolifically of the Witness He has promised to deploy throughout His prophets? Aware of what God has repeatedly revealed, those reading these words have a unique opportunity to capitalize upon what *Yahowah* has endeavored to bring to their attention. Now is the time to accept that He has deployed His Spirit to make all of this information available to facilitate sound decisions.

There is also the option to discount these prophecies, ignore what God is offering, scoff at these words, retreat to religious rhetoric and political platitudes, and continue as Jews and Gentiles have been doing for the past 3,000 years and see how that works out.

The Master of Metaphors has put all of them into play. He has painted His final witness as a *Nakry* and *Nakar* | My

Observant and Responsive Foreigner, a *Choter* | Secondary Stem and Sucker from the Fallen Stump, a *Mal'ak* | Spiritual Messenger, a *Basar* | Human Herald, an '*Ed* | Enduring Witness, a *Zarowa*' | Sowing Seeds, as *Yada*' | to Know, and now as an unrelenting *Qanah* | Stem and unquenchable *Kehah Pishtah* | Glowing Wick. By name or title, his role is to compose the *Nes* | Banner Yahowah has promised to prominently display prior to His return.

That is not to suggest that this wick has any merit outside of this moment. He is not among the featured characters in Yahowah's story, nor is he a prophet. He isn't even a Yahuwd. He does not want or expect any accolades, recognition, or responsibilities in the hereafter. He is simply a replacement player while the original cast is out on strike. In Heaven, he will be one of many.

Now, however, his role is to reintroduce Yisra'elites to Yahowah, to the Towrah, Miqra'ey, and Beryth, and to Dowd – the Son of God, Messiah, Shepherd, and returning King. He is calling God's people home.

At the very least, Yah's witness wants you to be aware that God did not say: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth," as the *King James Version* published.

"He will not be restrained, incapacitated, nor discouraged (*lo' kahah* – he will not be apprehensive, controlled, or undermined, nor will he lose his intensity nor lack sufficient resources, never fading away, never holding back), **nor will his everlasting witness ever be challenged** (*wa lo' ratsats 'ad* – nor will his testimony be opposed nor demeaned throughout the remainder of time, not stricken down forevermore) **as he examines and establishes** (*sym* – as he encourages and affirms (qal imperfect)) **good judgment and sound decision-making** (*mishpat* – rational choices regarding the official plan to

resolve disputes) **within the Land and upon the Earth** (*ba ha 'erets* – in the material realm).

And so (wa) the coastlands will long (*'iy* – the coastal regions will want; from *'awah* – to express a preference) **to inherit** (*nachalah* – receiving as a birthright from one's Father [from 1QIsa]) **His Towrah | Guidance** (*Towrah huw'* – His Teaching, Direction, and Instruction).” (*Yasha'yah* / Isaiah 42:4)

Yahowah seems to be pleased with His Witness' attitude and tenacity. Infused with Spiritual energy and insights, he is intensely devoted to God and essentially unstoppable.

The final flame may be faint compared to the brilliance of Moseh and Dowd, but that is appropriate because he is sharing their testimony. Moreover, in these dark days, his light will be sufficient. The Witness will endure, and his testimony will be unchallenged because of his approach, wherein he encourages God's people to examine the Towrah and then decide based on the evidence.

We have some options with *'iy*. The most common definition is “coastlands,” in addition to “border or region.” *'iy* can also be translated as “habitable area,” “alas,” “woe,” or serve as a form of negation. It can even be an interrogative, asking “where, why, or for what reason?” This is likely because the verbal root, *'awah*, expresses “a desire, preference, or longing.”

The overwhelming preponderance of Jews live within a hundred miles of the coast, particularly in Israel, the United States (in California, Florida, and New York), France, Canada, the United Kingdom, Argentina, Russia, Germany, Australia, Brazil, and South Africa. Therefore, 14.4 million of the world's 15.2 million Jews have settled near the sea within these eleven nations, with 45% currently residing in Israel and 38% living in America.

It is perplexing that Christians believe that this speaks of their Jesus because they have sought to do away with the very thing being inherited: Yahowah's Towrah. And it is by exercising good judgment, not by faith, that God's people prevail.

One of the reasons so many are confused is that their Bible translations are bewildering. KJV: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." NASB: "He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law." NLT: "He will not falter or lose heart until justice prevails throughout the earth. Even distant lands beyond the sea will wait for his instruction." And the JPS: "He shall not fail nor be crushed, Till he have set the right in the earth; And the isles shall wait for his teaching." Compared to YY: "He will not be restrained, incapacitated, nor discouraged (*lo' kahah*), nor will his everlasting witness ever be challenged (*wa lo' ratsats 'ad*) as he examines and encourages (*sym*) good judgment and sound decision-making (*mishpat*) within the Land and upon the Earth (*ba ha 'erets*). And therefore (*wa*), they will long (*'iy*) to inherit (*nachalah*) His Towrah | Guidance (*Towrah huw'*)."

This statement is also a defeat for Judaism. It is Yahowah's Towrah, not their Talmud, which is being restored to prominence. Moreover, HaShem has a name...

"Thus says (*koh 'amar* – therefore declares), the Almighty (*ha 'el* – the one and only God), Yahowah (*Yahowah* – an accurate pronunciation of YaHoWaH based upon His ToWRaH instructions regarding His HaYaH existence), who created (*bara'* – who conceived and brought into existence, uniquely fashioning and forming for the first time) the universe and spiritual realm (*ha shamaym* – the heavens, the atmosphere, the stars, and the abode of God) and then expanded them (*wa natah hem* –

enlarged them, extending them by inflating their size) **while spreading out** (*raqa'* – overlaying) **the material realm along with the Earth** (*ha 'erets* – the Land) **and that which is produced within it** (*wa tse'tsa'ym hy'* – what is conceived and evolves, coming to exist from it), **who provides** (*nathan* – who gives and places, offering) **a conscience** (*neshamah* – the capacity to reason, the ability to think rationally, the aptitude to distinguish between good and bad, right and wrong, truth and deceit) **for the family** (*la ha 'am* – on behalf of the people) **upon it** (*'al hy'* – within her), **in addition to** (*wa*) **the Spirit** (*ruwach* – the Maternal nature, power, and influence of God) **to those who walk with Her** (*la ha halak by hy'* – for those who travel through life in association with Her),...” (*Yasha'yah* / Isaiah 42:5)

From this, we can be assured: 1) God is Yahowah's title. 2) Yahowah is God's name. 3) He speaks directly through His prophets. 4) Yahowah created the universe which is expanding because Yahowah initiated the big bang with a profusion of light. 5) God gave mankind a *neshamah* | conscience so that we would have the capacity to reason, to think rationally, and thereby be able to relate to Him. 6) The Spirit of God is offered to the Family members who use their *neshamah* to travel through life enjoying an association with Her.

Underlying these facts, there is an amazing story being expressed at a very high level. The one thing that makes humans distinct from other animals is our *neshamah* | conscience. This God-given capacity to think rationally and distinguish between right and wrong, good and bad, truth and lies, was placed within us so that, upon reading the Towrah and Prophets, we would come to know Yahowah and understand what He is offering and expecting in return.

Pursuant to this prophetic declaration, our *neshamah* | conscience is the very thing that has enabled humankind to

recognize that the universe was created in the manner Yahowah attests. When the redshift of starlight was discovered, we came to realize that the universe was expanding. That means it had a beginning and was created. This scientific affirmation of God's testimony should have caused smart people to acknowledge that the *Bare'syth* | Genesis accounting was correct, but instead, failing to use their *neshamah* | conscience appropriately, they suggested otherwise by explaining that an ancient profusion of energy cooled as it expanded to produce matter which demonstrated that they had explained away the need for a Creator. The secular can be as senseless as the sectarian.

As it pertains to our composition as humans, our *basar* | physical bodies are carbon-based – formed out of the residue of dying and exploding stars. But without a *nepesh* | soul, that is nothing but interactive particles in a sea of water. Therefore, while the three-dimensional language of DNA instructs the elements that comprise our bodies on how to form cells and function in support of the entire organism, without consciousness, that language is no longer read, and the body dies. Further, it is our *nepesh* | consciousness that gives animals, such as humans, the ability to observe and respond to our environment. The *basar* is the computer and the *nepesh* is the operating system, while the *neshamah* serves as the most advanced program.

It is this amalgamation of stardust comprising our *basar* | physical bodies, orchestrated by the language of Dalet-Nun-Aleph, and animated by our *nepesh* | consciousness, which, when operating as designed, can identify and accept Yahowah's *Ruwach* | Spirit. In this way, a decaying *basar* and mortal *nepesh*, using the *neshamah*, can be transformed into *'owr* | light energy and become immortal. The means to eternal life, being improved to perfection, our adoption into God's Family, followed by the expansive experience of being enlightened

and empowered, enriched and emancipated, occurs by design through Pesach, Matsah, and Bikuwrym leading to Shabuw'ah.

That is the story Yahowah wants those with a functioning *neshamah* | conscience to appreciate and capitalize upon. Therefore, this accounting, like much of prophecy, was revealed for the last generation, for the remnant of Yisra'el, such that open-minded and receptive *Yahuwdym* | Jews would reconcile their relationship with Yahowah and come home before it is too late. And think, the Creator who orchestrated and conveyed all of this was able to use a *Basar* | Herald to bring these insights to your attention for your consideration. And they say miracles aren't possible.

Having used his *nepesh* and *neshamah* correctly, and infused with the *ruwach*, it is as this *Basar* has explained...

“...‘I am (‘any) Yahowah (YaHoWaH). I have invited you, calling you out by name to meet with you (qara’ ‘atah – I have summoned you, welcomed you, and read and recited to you) with the means to be right and to be vindicated (ba tsadaq – so that you can be correct and acquitted based upon that which is accurate and fair, honest and just).

I will firmly grasp you by your hand, empowering and strengthening you (wa chazaq ba yad ‘atah – I will be strong for you, enabling you, restoring you by My hand). And I will protect and preserve you (wa natsar ‘atah – I will keep you safe, sparing you, keeping you out of harm’s way, so that you can branch out).

Then I will give to you (wa nathan ‘atah – I will offer to you and appoint for you, producing and bestowing for you), accordingly (la – therefore, and to approach), a Covenant (beryth – a family-oriented relationship agreement) for the family (‘am – for those who are related), as a light (la ‘owr – concerning and to the point

of being a brilliant luminary for enlightenment) **for people of other races and places** (*gowym* – gentiles), (*Yasha 'yah* / Isaiah 42:6) **to open eyes which have been blinded** (*la paqah 'ayn 'iwer* – to facilitate sight, improving the vision of the blind, and thus unenlightened and ignorant), **to bring out, liberating** (*yatsa'* – to extend oneself to serve and free) **those who are bound and confined** (*min masger 'asyr* – those held against their will and shut off) **from houses of captivity and control** (*min beyth kele'* – from being restricted by the authority of others) **and those who have lived in the darkness and confusion** (*yashab choshek* – who have dwelt in the blackness where there is no light).” (*Yasha 'yah* / Isaiah 42:7)

Based upon this declaration, we can conclude:

- 1) Yahowah wants us to know His name and to realize that He alone is the reason these things are possible.
- 2) God is inviting His people to meet with Him and engage in a relationship, calling us out of this world to welcome us into His Family.
- 3) His teaching enables us to be right and thus vindicated, correct, and acquitted.
- 4) By grasping our Father's hand, we are strengthened and empowered by Him.
- 5) Yahowah is committed to protecting His children, keeping us out of harm's way so that we can branch out and grow.
- 6) His gift to His creation is the Covenant.
- 7) Its children are empowered to serve as a light in the midst of a dark world.
- 8) While God does not want His people to emulate the Gentiles, we are asked to enlighten them such

that the blind might see what we have come to know.

- 9) The Almighty advocates freedom while man controls by confusion, recognizing that the unenlightened are more easily pacified.

The reason Yahowah deployed His seven *ruwach* | spirits to encourage and elucidate, to embolden and educate His *Choter* is because the *naby*' *Yasha'yah* revealed a prophetic communication between 'El and His 'Am which is vital to their continued existence. Knowing it, accepting it, and acting upon it moves the remnant toward reconciliation.

While the formation of the *Beryth* | Covenant is the reason the universe was created and life was conceived, our admission is only possible when we accept Yahowah's *Qara*' | Invitation. Our God is *qara*' | calling us out of the 'erets | material realm of man and into the *shamaym* | spiritual realm He calls Home. Those who reach this destination are *qara*' | welcomed into God's presence by having *qara*' | read and recited the *Towrah*, *Naby*', *wa Mizmowr*. Therein, we learn that *qara*' is the verbal root of Yahowah's *Miqra*'ey which serve as the means to this result.

In the process, those who *yada*' | transition from ignorance to knowledge, and from believing to understanding, become *tsadaq* | right regarding who Yahowah is and what He is offering. Being correct regarding God is the catalyst to our *tsadaq* | vindication.

Once our relationship with Yahowah is reconciled, He can grasp hold of our *yad* | hand so that we can *halak* | walk side by side, so that He can lead and *chazaq* | support us, so that He can affirm His love for us and raise us at His side. There is nothing more *chazaq* | enabling or empowering. And in this way, Yahowah also *natsar* |

protects us, keeping us away from the plagues of man, ultimately preserving our souls and saving us.

This graphic presentation of Yahowah's *nathan* | gift of love, support, guidance, and protection is emblematic of the *Beryth* | Family Covenant. The beneficiaries of Pesach and Matsah are *Bikuwrym* | adopted into God's Family and are transformed into 'owr | light in the process, becoming like our Father, perfect and immortal.

This, our God's greatest gift – His *Beryth* – is for *gowym* | all people. Initially offered to 'Abraham and Sarah, who were *gowym*, it is open to every race in every place on Earth. And as with the whole of Yahowah's prophetic revelations, His words are intended to open the eyes of those who have been blinded by religion and politics, patriotism and conspiracy, for far too long. It is time to emancipate those these human contrivances have sought to control, to enable the open-minded to emerge out of the darkness and into the light.

The prophetic revelation of *Yasha'yah* | Isaiah has been available for over 2,700 years, and yet, this may be the first time many are witnessing what Yahowah intended for His people to see. Initially, Jews were too busy fighting among themselves while vying for power. Others were at each other's throats avoiding or incorporating Greek influences during the Maccabean revolt. From there, the rabbis became preoccupied with establishing Judaism and compiling the Talmud. Few if any were focused on what *Yasha'yah* revealed.

With Jews looking elsewhere, Christians were beguiled into believing that these prophecies spoke of their misnomer, Jesus Christ. They built a religion upon this faulty edifice, corrupting God's message to the point it was no longer of any value. This misappropriation irritated the rabbis all the more, but rather than disproving the Christian apologists, they retreated from Yahowah.

Centuries later, as predicted, God has brought a *gowy* into the fold, an observant foreigner, and turned him into a witness on behalf of His blinded people. With the insights provided by the prophets' words and Yah's Spirit, God is elucidating those whose eyes are open, leading them out of the darkness of religion and into the light of the relationship He intended.

Affirming what we have just surmised...

"I am ('any) Yahowah (Yahowah).

That is My name (*huw' shem 'any* – this is My personal and proper designation).

My manifestation of power and significant status, My rewarding presence and honorable stature (*wa kabowd 'any* – My incalculable riches and abundant gifts, My unparalleled reputation and eternal existence) **I will never transfer** (*lo' nathan* – I will not bestow or give (qual imperfect)) **to an estranged man or god, to anyone who is different in any way** (*la 'acher* – to someone else) **or My adoration and appreciation, My renown or reputation** (*wa tahilah 'any* – My noteworthy and laudable accomplishments; from *halal* – radiant and brilliant light which clearly shines and illuminates), **to representations of gods** (*la ha pasyl* – to that which men have conceived and fabricated and now idolize and worship, to any religious image or icon shaped to be divine)." (*Yasha'yah* / Isaiah 42:8)

To know Yahowah, to engage in a relationship with Him, to speak for Him and to be with Him, we must know, openly acknowledge, and confidently express His name. And since Judaism precludes the recognition and use of Yahowah, it leads Jews away from God. And since both Christianity and Islam have replaced Yahowah's name with Jesus and Allah, the religious are worshipping false gods. These conclusions are irrefutable. It is one of many

reasons Yahowah hates Judaism, Christianity, and Islam and despises those who advocate on their behalf.

Do not be fooled. Based upon the pronunciation of “*towrah* – teaching” and “*hayah* – existence,” Yahowah is readily pronounceable.

Yahowah is the utmost in *kabowd*. He is more powerful than we can fathom. He is more capable in seven dimensions than we can imagine in three. His status is optimal: Creator and God. And yet, He is offering to reward those who engage in His Covenant with the richness of a six-dimensional universe with billions of trillions of stars. Moreover, we can trust Him to do so because Yahowah is supremely honorable. In spite of the fact that only one in a million is aware of it, His reputation is unparalleled, and His existence is proven and eternal.

However, be advised: these gifts are for Family only. No exceptions. Those estranged by religion will receive nothing. False gods, no matter how elaborately conceived or popular, are utterly worthless. You can bow to Allah and pray to Jesus until the bulls come home, but there will be no answer.

It is Yahowah alone who deserves our appreciation – the credit for having made us, revealed Himself to us, and then saved us. The gods men and women have crafted over the millennia in support of their religions, their nations, and their ambitions are all counterproductive illusions.

For the pathetic Twistians desperate to give their Dionysian god some semblance of credibility through Replacement Theology, Yahowah isn't supportive. God is not sharing His presence or power with anyone, including the rabbis who have stolen His name and sullied His reputation.

Men have made many gods, but there is only one God who made man.

So, what do you suppose the chances are that religious institutions, with economic schemes to protect, revealed Yahowah's testimony accurately? For that answer, consider this sampling:

KJV: "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." Of all of the times to get this wrong, this was among the worst. "LORD" isn't in the text and it isn't a name. Yahowah was written, and it is God's proper designation.

This, from the NASB, is no better: "I am the Lord, that is My name; I will not give My glory to another, Nor My praise to graven images."

Giving substance to the notion that there is a conspiracy to hide the truth, the NLT crafted: "I am the Lord; that is my name! I will not give my glory to anyone else, nor share my praise with carved idols." So the moral of this story: you can't trust religious people.

So, what about those who can allegedly read Hebrew – the Jewish sages, rabbis, professors, theologians, and scholars: JPS "I am the LORD, that is My name; And My glory will I not give to another, Neither My praise to graven images." It isn't a language barrier or an insufficient education but, instead, defiance.

There is the myth supported by such hideous translations that the Almighty is going to change His approach. It would be out with His old plan and in with the new one. But that is not what this says, nor is it consistent with any part of this prophecy.

"The first and foremost things (*ha ri'shown* – the initial and primary things) **to pay attention to** (*hineh* – to behold and notice) **will come to be at the proper time** (*bow'* – will be pursued and happen, coming into effect at the right moment (qal perfect)).

Therefore (*wa*), **that which is renewing and reaffirming** (*chadash* – that which is restoring, confirming, reconciling, and revitalizing; from *chadash* – to renew, restore, reaffirm, and repair), **I am demonstrably announcing and vividly revealing** (*‘any nagad* – I am conspicuously reporting to inform, making known and expounding upon (hifil participle)) **before** (*ba terem* – in advance of when) **they unfold** (*tsamach* – they happen by way of the branch sprouting and growing, coming to fruition) **so you may listen** (*shama’ ‘eth ‘atem* – so that you may hear of them).” (*Yasha’yah* / Isaiah 42:9)

Many of the foremost things on Yahowah’s agenda with humankind had been achieved by the time of this writing. God had created the universe and conceived life. He had given ‘Adam a *neshamah* and placed him in the Garden of ‘Eden, tangibly demonstrating what He wanted to achieve with the rest of us. He had developed the Covenant with ‘Abraham and affirmed it with Yitschaq and Ya’aqob – with the latter becoming Yisra’el. God delivered His children from Mitsraym and revealed His Towrah to Moseh en route to the Promised Land. He had chosen and anointed Dowd, helping him become Yisra’el’s foremost protector and prophet, ultimately establishing the nation, its capital, and His home. And there had already been a succession of prophets. All of these things had already transpired.

Enemies would come and go as His people wandered ever further away from Him. Nonetheless, Yahowah would continue to reveal Himself through His prophets through the 5th century BCE. Then after centuries of no interaction, God sent His beloved Son to fulfill the first four Mow’ed Miqra’ey in the fourth millennium – in 33 CE.

For the next nearly 2,000 years, there was nothing said or done between God and man. Then after the long intermission, just three decades before Yahowah’s return

with Dowd to fulfill the last of the foremost things on their agenda, God has broken the silence. And it is that conversation on Taruw'ah in 2001 that led to the fulfillment of Yasha'yah 42. The prophet wanted you to know that you are reading the result because the intent is to *chadash* | reaffirm and restore the relationship with God's people.

“You should want to sing (*shyr* – choose to burst out in song (qal imperative)) **to** (*la* – approach) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **a renewing and restoring** (*chadash* – an affirming and reconciling) **song** (*shyr* – melody with lyrics supported by music) **of adoration and appreciation for Him** (*tahilah huw'* – thanking Him) **to the extremity of** (*min qatseh*) **the Earth** (*ha 'erets*).” (*Yasha'yah* / Isaiah 42:10)

You are not only invited to join us, you have been given an engraved invitation.

אֲנִי יְהוָה

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