

Shabat Study by Yada, May 26, 2023, Dowd the Lamb Part 7

Mizmowr 22: 29 – 31 and Mizmowr 89: 1-3

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by a ()? A ___ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

It is just the end of Shabuw'ah for us. The sun set about 45 minutes ago. I was encouraged to see that Shabuw'ah is being mentioned in Israel. There was a time when Shabuw'ah was not mentioned because it was competing with the Christian holiday of Pentecost. Christians will claim that Pentecost (or Fifty) is the birthdate of their church. Someone should hand them a copy of the Towrah and Prophets and say, "I don't think so."

They are at least acknowledging Shabuw'ah (they call it Shavuot as opposed to Shabuw'ah because if it has a b they need to change it to a v) and they say the tradition is to read from the book of Ruth. The book of Ruth is a sweet story about a Moabite woman with probably Jewish DNA. Ruth is Dowd's great, great, great grandmother. She marries a Yisra'elite man, becomes a widow and says, 'Yisra'el is my people and Yahowah is my God; where you go, I go.' It's a charming study to recognize that this woman clearly knew the truth and was committed to it. The rabbis say they favor the story of Ruth because she was the first convert to Judaism. Judaism wouldn't exist for a thousand years. These are the same buffoons that call Moseh a rabbi. The first person in writing to use that term that I am aware is Paul, the father of Christianity. The Jews were not calling themselves rabbis in the first century; Akiba didn't refer to himself as a rabbi. It was Paul that started using the title and the Jews said, 'If you're going to steal our Messiah, Son of God and Passover Lamb, we might as well steal your title.'

Shabuw'ah, which has just passed, is the result of the first three Mow'ed Miqra'ey that was fulfilled by Dowd in year 4000 Yah, 33 CE on the Roman calendar that is so pervasive today. In Judaism they completely ignore Matsah, don't much care for Bikuwrym, and think that Passover is a seven-day event. Nothing could be further from the truth. Matsah is a seven-day event, Pesach is the first day of Matsah, and

Bikuwrym is the third day of Matsah. Then seven Shabats from Bikuwrym is Shabuw'ah. On Pesach the doorway to God's home and an extended life is opened for us and we gain the advantage of immortality. But the bigger event is on Matsah where Yahowah arranged for Dowd's soul to carry the guilt of every Covenant member into She'owl to deposit it there never to be seen again, which makes us look perfect in God's eyes because all our guilt has been removed from us. In that Dowd was Yahowah's *bakar* | Firstborn he celebrates Firstborn Children on Bikuwrym where his soul is released from She'owl, enveloped with the Set-Apart Spirit, and heads back to a reunion with Yahowah. So, these are the first three benefits of the Covenant where souls avail themselves of what Dowd and Yahowah have collectively done for us. We become immortal, we are perfected, and are adopted into the Covenant family; however, being adopted into a family is only good if there is growth within it. Shabuw'ah is the day of growth. It is about being enhanced, enriched, empowered and enlightened and becoming ever more like Yahowah. We are enlightened and educated on His Towrah and Prophets, we are empowered so that we can make a difference in people's lives, we are enriched with the inheritance that comes from being God's kids. Shabuw'ah is an important day because without it we are not prepared for Taruw'ah where we are called to share Yahowah's story and to be Dowd's heralds to call Yisra'el home and to awaken Yisra'el to the realization that Dowd is not only the Messiah and Son of God but he's also our Savior.

That is the purpose Taruw'ah which leads to Kipurym, the Day of Reconciliations, where we are calling out to a remnant of Yisra'el to reconcile their relationship with Yahowah so that they can be there and be accepted into the Millennial Kingdom upon Father and Son's arrival which will be in year 6000 Yah on Yowm Kipurym which is as the sun sets October 2, 2033, giving us just ten years until that date.

During the five days between Kipurym and Sukah the earth will be transformed into the conditions found in the Garden of Eden and then we will live for a thousand years with Yahowah here on Earth in celebrating that relationship before we get to experience Him making a new universe with us getting to participate and then explore it for infinity.

It's hard for most people to appreciate and grasp that we are essentially three-dimensional creatures stuck in the ordinary flow of time which is the fourth dimension. Until we can maneuver in the fourth, we're not getting off this rock. We can get to the moon but that's as far as we can go. When we are fully liberated in the

fourth dimension then we can explore the entire universe and can become immortal. So, it is exceedingly important for Yahowah to empower us so that we're fully navigable in the fourth dimension and can experience it like we do in the three that we are most familiar with. There is a fifth and sixth dimension that explain the totality of our universe and yet Yahowah is at least a seven-dimensional creature where the spiritual realm is in the seventh dimension. Each time you go up in dimensionality it is an infinite increase in capability. We have a long way to go from where we are to where we are going to be, and Shabuw'ah is the day that speaks of it. And since Dowd is the living embodiment of Shabuw'ah, if you like his oratory, his Psalms, Mashals, if you are intrigued by his life and the fact that he had three lives, he reigned as King over Yisra'el, he came to be the Pesach 'Ayil | the Passover Lamb, and is going to return as our Messiah and King, you can get a much better appreciation of what Shabuw'ah represents by looking at Dowd.

Today I had the opportunity to do something that turned out to be profound, at least from my perspective. The testimony that brought us together, the reason I began translating, was because of the word *asher* as it's found in Second Shamuw'el | Listen to Him, Chapter Seven. Statement one begins by talking about houses, who has them, why they have them, who's going to build them, who needs them and overall, what the relationship is between Father and Son, Yahowah and Dowd, as they navigate the Miqra' together in time. I have probably included that passage in at least ten of the thirty books translating it more times than any other passage. Again, it's the one that began it all. But I always stopped at the 18th statement which is where Yahowah says, 'Okay Nathan. You tell Dowd everything I just told you.' Which is a lot. He's going to return as the King of Kings, that he is Son of God, that they're going to build a family and a home together. I always knew it went on from there and it basically says that Dowd arrived and he continued to live with Yahowah. There are several statements where Dowd begins by saying, 'What is with me that You're doing all these things? Why have You talked about me from ancient times?' (Dowd is mentioned not by name but by his role in the Towrah.) So, it goes through that and the smoking gun, the first time where Dowd acknowledges that I've decided that I'm going to fulfill the Miqra'ey and it's Yahowah having made this grand declaration and then Dowd just says, 'Based upon what You just said I now have the conviction and the motivation to serve as the intercessor, as the intermediary. I've thought it through and of my own accord I have decided that I want to resolve the issues that are keeping the people from You.' Then Yahowah comes through and says, 'Yep that's what we're going to do, and you have My word on it.' So, it is the

time where Dowd actually comes out and says, 'I've given this serious thought and now I'm requesting that You give me this wonderful opportunity to distinguish myself by serving as the intercessor to rescue the people.' I had no idea that was there, but it is, and it fundamentally not changes but develops this whole appreciation for who Dowd is, what his role is, and how he came to make this decision. Now what's interesting is that Dowd from the first Psalm that he wrote speaks of the role that he's going to play and so it is certainly possible that Dowd was inspired to write these words and didn't even know how they pertained to him until this conversation. Now, we don't know exactly when this conversation occurred, but it is Dowd's point where he just says, 'Okay, I've thought it all through and now this is my conviction. I have the courage, the character, and the conviction to make this request of You. I want to resolve the problems between You and the people and I'm going to do it on Your behalf and on their behalf.' As I said, it's very powerful.

A couple news items, if I may. When everybody was talking how wonderful Black Lives Matter was, I said two things: I said the group that is running this is a bunch of charlatans and have absolutely no concept of what they're doing. They're opportunists and Marxists. None of them have ever accomplished anything in their lives, they have no accountability, and this is going to turn out very badly. I also said that the whole concept of Black Lives Matter was irresponsible because the essence of the organization was to blame whites for killing blacks when that very seldom occurs. Well over 90 percent of the time that a black person is killed they're killed by another black person. So, if you want to claim, and you should, that black lives matter, then you don't point the finger at Caucasians, you don't go into Woke mentality, you don't go into Critical Race Theory. The problem is not racism the problem is the African American culture. In that culture there aren't good coping mechanisms. Education and character development have been squandered resulting in young black men killing other young black men at an alarming rate. So, you ought not blame other people for your problems. You're never going to solve any problem that way and that's why I said we ought not be paying Black Lives Matter any attention because they're just flat out wrong.

Well, an article that came out today said that Black Lives Matter's tax documents show that executives within the organization raked in millions while the group overall ended the year nine million dollars in the red. Black Lives Matters Global Network Foundation ended the financial year with a deficit of 8.6 million dollars, negative 8.6 million dollars paying companies owed by people close to the organization in a number of close to 42 million dollars. So, their expenses were

comprised of two things: Paying the small group of administrative and executives 8.5 million dollars, which is ludicrous. If you want to claim that we're doing this for the betterment of the people, then you don't take money for doing it and yet they took 8.5 million dollars. Then they paid out twice as much to companies that were wholly owned or affiliated with the group. One of the owners had a PR firm. They paid another two million dollars to that. Anything that was a way to pay additional money to themselves but covered up by the fact 'It's just a related company,' they paid another 17 million to them. This is a sham and people ought to apologize and be embarrassed.

Dmitry Medvedev, former Russian president who gave way to Putin on subsequent terms, is not the most stable guy in the world. My guess is because he's not a disciplined speaker that he does share the mindset of the leadership of Russia. His quote this week was, "The more destructive the weapons are that the West, the United States in particular, is supplying Ukraine for the destruction of Russia the scenario becomes what is commonly called a "nuclear apocalypse." If the West continues to send tanks, F-16 aircraft, long-range missiles and Patriot missile systems into Ukraine we will publicly admit that we have sent somewhere between 40 and 50 billion dollars which would make the Ukrainian military among the top ten on Earth in spending because of what we have given them. That's only a small portion of the total they have been given because we have forced so many of our allies to also give them many billions of dollars' worth of weapons."

We have created a proxy war where the United States is fighting Russia with billions of dollars of sophisticated weapons and there is no way for this to end without either they're able to defeat Russia, then they will end with a nuclear conflagration; that is the scenario and there is no other. It will be the most horrible mistake the United States has ever made. NATO says that us supplying F-16 aircraft and training the Ukrainians to fly those aircraft and providing Patriot defense systems, which is about three hundred thousand dollars an Interceptor, does not make it part of the conflict. So, you can rest assured that NATO and the United States are not part of the conflict because well we've told you so.

Iran is continuing to hang in brutal fashion the enemies of Allah. Multiple hangings took place this past week. The people hanged were either executed for crimes of blasphemy and insulting Islam or for declaring war on the Islamic God. It is one of the most savage and brutal regimes in the history of mankind.

There was an article this past week that is devastating for biblical scholarship, makes all the famed Hebrew and Biblical scholars look like utter numbskulls, and that is the insights that we shared about six months ago that a tiny lead tablet that was found on Mount Ebal dating back likely to the time of Yahowsha' ben Nun, in other words, just as the Children of Yisra'el were entering the Promised Land sometime around 1400 BCE. It's written in Paleo-Hebrew, is highly legible, and speaks of Yahowah's name. The citation is when Yahowah said, "Between these two mountains I want the people to reinforce the realization as they come into the Land that if they remain Towrah observant, there will be tremendous blessings but if they do not listen there will be curses, so I want them to reinforce this by shouting it between the two mountains." This particular tablet was on the mountain where they were to shout from.

The reason it's so devastating to Hebrew scholarship is the only excuse that the Hebrew scholars had was that the finding hadn't been published and peer reviewed. It's now been published and peer reviewed. All the claims and more have turned out to be true. The reason it's so devastating beyond that is because the explanation has always been that the Towrah was written not in 1448 BCE, but in fact, around 700 BCE, way after Moseh and Dowd. They always say we know this because the Hebrew alphabet didn't exist back in the day of Moseh or Dowd, and therefore, it had to be compiled at a much later time. Sorry about that, pal. What will you use as your next excuse because now you have a tablet with the Hebrew alphabet actually citing from the Towrah dating to the time of the Towrah 1400 BCE? For credibility's sake, it is the single most important find, probably greater than the value of the Dead Sea Scrolls, because it rolls back the proximity of a confirming written account of what Yahowah had discussed with His people to within probably 20 years of the time that ... played out going back now 3,400 years ago. It's exceedingly important. And, of course, nobody wants to jump on the bandwagon now because there is no excuse for it, and it puts Hebrew biblical scholarship and (buries it)?, and, of course, it takes down Christianity along with it. They were able to use modern technology to look inside the folds of the lead tablet and read each of the letters inscribed in it and date it. So, at this point, there is no doubt it is a legitimate find and, again, one of the most important in human history.

It's good to be on the winning team. When this first came out, I shared that there was a time in my life when I was a believer, that evidence that affirmed the credibility of what I believed was essential to me. If you are a believer, you're desperate for any affirmation of your beliefs, no matter how twisted. Once you know Yahowah and

you've spent enough time in His Towrah, Prophets, and Psalms, you're no longer looking for affirmation. It's just not of any value because the Towrah, Prophets, and Psalms have many prophecies and affirmations of Yahowah's intellect, of His ability to perceive time differently than the rest of us so He can report our future in our past. The brilliance of the narrative is such that after a while, you just settle in and enjoy your relationship with Dad. So, you read something like this, and you say it's very nice; there's nothing here that surprises me. But yet, it is essential because we're not all in the same place. So, an affirmation like this that the people wrote Yahowah's name, they spoke it at that time, that the language could be vocalized because there were vowels written out at the time are all important and destroy the academic excuses otherwise. So, we share that with you and hope that it resonates.

Returning to the last two statements of Mizmowr 22, as we promised to do, we will move into 89th Mizmowr which I think is the Cornerstone of Yahowah's relationship with His people. It reads:

“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)

We've gone through the entirety of this where it begins at the cusp of Pesach, where the Romans are mutilating Dowd's body and then crucifying him, then he goes through the process where his soul goes into She'owl taking our guilt with him, and he re-emerges to be now part of the Covenant family living with Yahowah in heaven, but also a warning and admonition to saying that if you're going to choose a religious approach, if you're going to be habitually bowing down prostrating yourselves making life miserable for everybody else then you're going down, including your soul; you're gonna die. God is saying I'm not going to allow you to live. That's a rather important conclusion to the only eyewitness account of the crucifixion.

As we have shared throughout *Yada Yahowah*, there are three different fates awaiting human souls. I think this is important in this particular statement because Dowd's

soul is experiencing the most favorable of them which is life with Yahowah in Shamaym in Heaven as part of the Covenant family. The second is depicted here which is that if you choose to be religious your soul is simply going to die. It's going to fade into oblivion; it's not going to be allowed to live. There is a third fate of human souls. It is not a fate for those who bow down but for those who would have others bow down to them. It's not for those who are deceived by religion but for those who control others through religion. Their fate is the antithesis of dying. They will live forever in She'owl | Hell which is essentially a black hole separated from Yahowah. This verdict will be made by Dowd using Yahowah's Towrah as his guide. It's ultimately fair. It's not like the religious view which is you disagree with me, don't obey, or don't love me I'm gonna see to it that your soul is tortured in Hell forever; such a God would be sadistic. That's not what Yahowah says at all. 'If you don't know Me, choose not to love Me, choose not to show any respect for Me, choose to be religious then your soul at the end of your life simply ceases to exist, no reward, no punishment. If you harm My people and deliberately lead them astray then for you, dear inquisitor, perpetrator of the Holocaust, Roman Catholic pope, rabbi who misled My people and took them away from Me, then there is a consequence for that, and it is eternal incarceration in She'owl.

These are the concluding two statements of Mizmowr 22:

“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)).

Speaking of Dowd.

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 dower* – 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*)

It is Dowd working with his father. Father and Son that accomplished the fulfillment of Pesach, Matsah, and Bikuwrym. If you want to come to Yahowah, if you're going to be among those who will welcome Him home on Yowm Kipurym in year 6000 Yah, then it is long time past that you recognize what has been conspicuously exposed and declared. Dowd was right, he was vindicating, he is acquitting, and he did so on behalf of the family. Those who are born into the Covenant have him to thank for this opportunity. That is the message that permeates throughout the Mizmowr. Dowd is more than our Messiah, more than the Son of God. He is our Savior the Passover Lamb.

You read Hebrew rabbinical sites about Dowd that clearly say in numerous places that Yahowah was announcing he is My Son, I’m His Father. The rabbis say that’s just not possible because they are a different species. That shows a complete unawareness of the nature of a soul and what it means from God’s point of view to be His Son. That means they haven't a clue as to what the Covenant represents. They don't understand why the children of Yisra’el were called the Children of Yisra’el by Yahowah. The only answer they have is for them the only answer they have is nope it's interspecies. Men who are considered sages can be so utterly stupid.

Based upon all we have shared in this wonderful Mizmowr, what was done and who accomplished it, I think that this is now Yahowah addressing how the Covenant Family will respond to His beloved Son, the Messiah. Now the Upright Pillar of Yahowah’s Tabernacle as a result of fulfilling Passover will be recounted for having done this magnanimous deed throughout the long celebration of Sukah.

The Children of the Covenant will realize and acknowledge, “He was right,” since Yahowah has said time and again He is also vindicating. If not for Him none of us would be here.

I personally like that concluding line that says: “He engaged to accomplish this!” He performed, honoring the promises and fulfilling the mission.

More than anyone else in God's story, Yahowah affirms that Dowd was *tsadaq* | right. When it comes to being part of the Covenant Family and entering Heaven, being right is more important than anything else.

I do not know how anyone can read the 22nd *Mizmowr* / Psalm and not be moved to conviction, to action. Prophecy doesn't get any more relevant, graphic, detailed. To describe the excruciating pain of crucifixion, exactly how and where these nails were driven, how it causes the strength to melt away, to die of thirst while your lungs are filling with fluid, and the Roman flagellum, all of it seven hundred years before any of that was even invented, it is flabbergasting that Jews in particular are in denial of what he has done. As vivid, graphic, detailed, prophetic as is the 22nd Psalm, you just have no excuse.

KIRK: I'd like to ask a question. In Psalm 22:31:

KIRK: 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.**”

Who is they?

YADA: Covenant members. Whether it's us making this declaration or those who are reading these books and listening to these programs making that declaration or those who will read this over the next ten years and come to this conviction, our entire purpose is to serve as heralds fulfilling Taruw'ah on behalf of Dowd and Yisra'el. Yahowah has a lot to say about this mission, so this is the fruit of what we are doing on Father and Son's behalf.

That brings us to the end of *Mizmowr* 22, one of the most extraordinary pieces of literature ever written, profoundly important. But there is one much better.

The Psalm we are about to consider is the single most relevant revelation for our time perhaps ever written. I think it is the Cornerstone of Yahowah's home, of the Covenant, and of time. I think this was written in 968 BCE, four years after Dowd's first passing (after the first of his three lives) and I think it was written on the very day that construction began on Yahowah's home. It presents Dowd as the Chosen One, as the Son of God, as the *Mashyach* | Messiah, as the King of Kings, as the embodiment of the *Beryth* | Covenant, and as someone so uniquely *Qodesh* | Set Apart, that he will not only become as brilliant as the sun in God's presence, but he will also be 'Elyah - God.

That should not be alarming to anyone. When Yahowah elevates us from three dimensions to seven enriching, empowering and enlightening us it is all to make souls that He crafted in His image more like Him. When you're adopted into Yahowah's family as His sons and daughters, since He's God, what do you think it makes us? He's called 'Elyah | Almighty in this Mizmowr.

By contrast, the *Mizmowr* | Psalm condemns *Sha'uwel* | Paul, the principal author of the Christian *New Testament*, by name, depicting him as the most deceitful and damning individual in human history. The Psalm, like the prophecy it parallels and all prophecies pertaining to the fulfillment of the Mow'ed Miqra'ey | the seven Invitations to Meet with God, all prophecies pertaining to the fulfillment of time, to Yahowah's return, all prophecies that are designed to explain the renewal and restoration of the Covenant, every one of them parallels and augments what we learned in 2 Shamuw'el 7. It is the foundation upon which all these prophetic statements are placed. So, this Mizmowr is best understood when read in concert with it, and we find that it calls the demon-possessed founder of the Christian religion the "Son of Evil."

We do not do this program to expose and condemn Christianity but during this program we must expose and condemn Christianity because no religion has had a more dire influence on God's people and because of the way Paul crafted Christianity it has robbed the Jewish people of the Son of God, of their Messiah, and of their Savior and to respond to the growth and popularity of this God-forsaken religion Judaism was conceived with its false messiah, bar Kokhba. So, to liberate Jews from the most caustic influences that have ever stained them, Christianity and Judaism, it is essential to expose and condemn Christianity.

We hope that as we expose and condemn Christianity, using God's testimony, that some gowym will choose to leave their religion. Also, there are many converso Jews, ethnically Jews, who converted to Christianity to keep their heads on top of their shoulders to avoid being tortured by the Church. We want them to know that Christianity is false in every possible way. For the many Jews for Jesus and Messianics it is essential that they know that there is no validity to their claims. There never was a Jesus; he is a complete and utter myth. So, we expose and condemn Christianity and Paul as its principal author because God does, because He wants to hold the religion most responsible for tormenting His people for the longest period of time accountable.

God is annoyed, indeed angry, that so many have come to believe *Sha'uwel* | Paul when he deliberately, presumptuously, and erroneously transferred every promise He had made to His beloved Son, *Dowd* | David, to the misnomer, indeed myth, "Jesus Christ." Therefore, after celebrating every nuance of the 89th *Mizmowr* | Psalm, it is important that we expose and condemn Paul's pathetic attempt at Replacement Theology.

We will systematically condemn his overt perversions of the Word of God, refuting his approach to deifying his incarnation of Dionysus (the basis of the Christian "Jesus") while demeaning the actual Messiah, Dowd, such that the most interesting man in the world was reduced to a stumbling sperm donor. After being made aware of what Paul had to say and what he would write regarding Dowd, especially after reading this *Mizmowr* | Psalm, sane individuals will come to love one and hate the other. To carry around the 89th Psalm in the same book as Paul's Epistles is schizophrenic. To trust God's inspiration of the *Mizmowr* is to reject the entirety of the Christian *New Testament*. It is trash.

Speaking of disdain, in our transition from Paul's oral arguments against Dowd to his written appeal, we are going to systematically examine the conception of the Christian *New Testament* using the "Gospel of Matthew" as our test case. We will examine when it was written and by whom so that we have a better appreciation of the reasons behind its anti-Semitic undercurrent.

Then we will turn our attention to the hideous nature of the Church which is responsible for it. While you will find those segments of these chapters appalling, they are necessary. For others to appreciate the truth, we must obliterate the lies.

If you are Jewish and reading this introduction to the 89th *Mizmowr*, please do not turn away just because the party being condemned is the rabbi who created Christianity rather than Akiba who, four score of years later, became the father of Judaism. The reason for that is that Akiba foisted a false Messiah on the people principally to refute the growing popularity of the Christian myth. For one reason, the Psalm's condemnation of Dowd's adversary will expose the reason Jews were harassed by Imperial Rome in Judea and then by the Roman Catholic Church throughout Europe. And secondly, without Paul's portrayal of the imaginary "Jesus Christ" as the Messiah and Savior, Akiba would not have promoted another false Messiah in Shimon bar Kokhba. And without what Akiba wrought upon Jews through his false messiah, there is no Judaism. Every strain of the religion practiced today was conceived during the Diaspora and under the dark shadow of how one

man's tragically errant claim led to the other man's catastrophic counter proposal – damning 80 generations of Jews over 1,900 years. And if you don't think so, why don't you find some affinity, some connection between Dowd and the symbol of the nation of Israel and the religion of Judaism, the Star of David? When you realize there is none, come to recognize how that star was inappropriately associated with the Messiah and you'll recognize that it's because of the false Messiah that Akiba brought to bear upon his people, bar Kokhba, which means "Son of a Star," took the symbol of the false messiah and applied it to the real Messiah and now claim that that's the symbol of your nation. And to make matters worse because of this longing for Akiba's false messiah while in Diaspora in Europe Jews began to use this symbol of the Akiba bar Kokhba star and so the Roman Catholic Church was the first to say, 'All right, if that's your symbol wear it. It'll be your badge of dishonor. It'll be our way of keeping you humble, dehumanized, demonized and separated.' That's how the Nazis picked up on it. It was a symbol of disgrace, of being dehumanized, of being demonized and you make that symbol the symbol of your religion and Nation?

KIRK: Was there no rabbi, no scholar no just read the Towrah and didn't pick up on that you don't revere symbols of the Sun, symbols of the Moon, and symbols of stars?

YADA: No, because Rabbinic Judaism is so intertwined with Kabbalah and Kabbalah likes to use symbols of this ilk. It's ingrained into Rabbinic Judaism. While the *Zohar* was written in the 11th century it is ascribed to a student of Akiba in the second century and it was the time that the first rabbis were actually calling themselves rabbis and Judaism was taking shape. So, they had this text that they had misappropriated that is really quite demonic to that time that loves to use symbols like this which is part of what has led them astray. It's clearly not in the Towrah.

Let's be perfectly clear: there was no "Jesus Christ." The Christian god is both myth and mythological – a blend of Odysseus and Dionysus masquerading under Dowd's titles and accolades. Paul and pals simply misappropriated the many hundreds of prophecies pertaining to Dowd's accolades and accomplishments and moronically projected them onto their misnomer. And worse, the forefathers of Rabbinic Judaism were so unaware and unappreciative of what Dowd had said and done, they failed to oppose and prevent the demon possessed *Sha'uwel* | Paul get away with it.

At great personal sacrifice, *Dowd* | David earned our respect and admiration by fulfilling Pesach and Matsah leading to Bikuwrym and Shabu'ah in the Yowbel year of 4000 Yah, 33 CE. The *basar* | corporeal body of the Son of God served as

the Passover 'Ayil. And then during the Miqra' of UnYeasted Bread, the *nepesh* | soul of *ha Mashyach* carried the guilt of every Child of the Covenant with him into *She'owl* | Hell, depositing it there, never to be seen again. The following morning, Yahowah's *Ruwach* | Spirit and Dowd's *nepesh* | consciousness were reunited as the Father's *Bakowr* | Firstborn Son celebrated *Bikuwrym* | Firstborn Children. And yet every Jew on the planet denies their Savior of what he should be credited with and be appreciated for.

The fulfillment of the first four Mow'edym in year 4000 Yah was more vital and relevant than anything that had or would occur in human history and, yet, as a result of what Paul and Akiba would write to deny it, the world has been led away from God and deprived of individual and collective salvation for 1,990 years by the time of this writing. Theirs was the greatest crime ever perpetrated on God's people, greater even than removing Yahowah's name from His *Towrah, Naby', wa Mizmowr*. The 89th Psalm is Yahowah's response to how His Son would be slighted and His people deprived – albeit written 1,000 years before this would transpire.

Before we commence our journey through the lyrics of this song, let's consider the big picture. The underlying premise of Judaism is as preposterous as the proposition upon which Christianity is predicated. To be a religious Jew, you have to agree with the rabbis, especially Akiba, that Yahowah was such a poor communicator that He cannot be understood apart from rabbinical interpretations.

You have to believe that the *Towrah* was so inadequate, that without rabbinical explanations, which are tantamount to religious laws, its instructions are not applicable to people's lives. You have to think that the most respectful treatment of God's name is to eliminate it from His testimony. And then you have to consent to the proposition that Rabbi Akiba, the man who knowingly forced a false messiah upon his people, who murdered and maimed Jews who didn't capitulate to his authority, and whose uprising against Rome led to millions of Yahuwdym being either crucified or sold into slavery, creating the Diaspora, was trustworthy and should be followed over Yahowah. If you are religious and haven't thought this through, shame on you. If you have and don't care, then your apathy will be your undoing.

If you are a Christian, it means that you believe that God does not care what you call Him. It means that Yahowah is an abject failure whose promises are unreliable. You have to believe that God's plan, the one He formulated and shared in His *Towrah*, is antiquated and inadequate, absolutely incapable of saving anyone. And then you

must think that God simply gave up and authorized an egotistical, dishonest, irrational, and murderous man to fix these problems by either annulling or misappropriating everything He had to say such that the result, which is entirely contradictory, is somehow credible.

Judaism is nothing more than the desperate attempt by rabbis to control Jews while under the foreboding shadow of Imperial Rome as it evolved into the Roman Catholic Church. One lie led to another, and to another, to the extent the truth was no longer recognizable to anyone. And that is what we are going to resolve by confronting the inspired testimony of the 89th Mizmowr. The way Home begins with the recognition of who Dowd is, what he wrote, what he accomplished, and what he represents to us yesterday, today, and tomorrow. As important as Moseh was in his role of bringing us Yahowah's Towrah while liberating Yahowah's people from human oppression, Dowd is more relevant. He is our Savior.

The 89th Psalm begins by revealing that it will be presenting insights that we would be wise to contemplate because they apply to the “everlasting and native-born strong arm” of God. Then the Psalmist focuses on a concept Christians, Jews, and Muslims are wont to ignore: Yahowah is loving and merciful because He is trustworthy and dependable. This realization negates the supplemental and replacement texts of the *Talmud*, *Zohar*, *New Testament*, and *Qur'an*.

They, by presenting a different approach, that of a god who changes his mind on core issues and then relies on others to come up with an amended plan (which is the underlying premise of the *New Testament*, the *Talmud*, and the *Qur'an*), are thereby negating the consistency needed for Yah to be credible. God's promises are reliable because He never changes His approach. What He has promised remains true for all generations and for all time. To annul it and replace it with another plan, whether that be based upon faith (Christianity), obedience (Judaism), or submission (Islam), nullifies the means Yahowah has chosen to be merciful.

Let's begin...

“A Poem of Insights to Contemplate and Comprehend (*maskyl* – the lyrics to a song written to convey important ideas worthy of thoughtful consideration; a compound of *ma* – to ponder the important questions regarding *sakal* – being circumspect and prudent, gaining insights and prospering from them, paying attention to understand, and learning to comprehend) **by** (*la* – concerning, regarding, or through) **‘Eythan | Constant and Eternal, Productive and Established** (*‘Eythan* – steadfast, steady, profuse, continuous, permanent, perpetual, and enduring) **the**

‘Ezrachy | the Beloved Native-Born Strong Arm (*ha ‘Ezrachy* – the loved one arising from the Land who is prepared for battle by being properly girded; from *‘ezrach* – strong arm and *chabab* – the beloved and cherished).” (*Mizmowr* / Lyrics to Sing / Psalm 89: Introduction and Dedication)

That’s quite an introduction. By the way, it makes ‘Eythan one of Yahowah’s prophets. The amount of prophetic information here is overwhelming; it’s like Nathan. There is no Book of Nathan. There’s no Book of ‘Eythan although the 89th Mizmowr is longer than some of the books that actually are presented under the name of a would-be prophet.

There was an individual by this name at this time. He was written about saying of Solomon’s inner circle there was one man who stood above all by far the most intelligent and wisest man of his time, ‘Eythan. He would have been a contemporary of Dowd. He would have known the King well. To have served in his son’s cabinet clearly, he would have known Dowd. It doesn’t give us the time but it so obvious I think when you read this that this was written as the house of Yah was first being constructed by Solomon and where Solomon was giving his speech introducing the Nakry to his people. This would have been written literally at the time the home of Yahowah was being constructed.

“A Poem of Insights to Contemplate and Comprehend (*maskyl* – the lyrics to a song written to convey important ideas worthy of thoughtful consideration; a compound of *ma* – to ponder the important questions regarding *sakal* – being circumspect and prudent, gaining insights and prospering from them, paying attention to understand, and learning to comprehend) **by** (*la* – concerning, regarding, or through) **‘Eythan | Constant and Eternal, Productive and Established** (*‘Eythan* – steadfast, steady, profuse, continuous, permanent, perpetual, and enduring) **the ‘Ezrachy | the Beloved Native-Born Strong Arm** (*ha ‘Ezrachy* – the loved one arising from the Land who is prepared for battle by being properly girded; from *‘ezrach* – strong arm and *chabab* – the beloved and cherished).” (*Mizmowr* / Lyrics to Sing / Psalm 89: Introduction and Dedication)

Since there was a man who bore this name, an individual explicitly noted for his wisdom in *Melekym* / 1 Kings 4:31 who was a contemporary of *Shalomoh* | Solomon and, thus, someone who would have known Dowd and served as an eyewitness to his relationship with Yahowah, it’s likely that *‘Eythan ha ‘Ezrachy* was inspired by Yahowah to compose this *Mizmowr*, making him a prophet. And yet today, I suspect that it’s what his name conveys to us that is more significant than his identity: the

“Constant and Eternal, Productive and Established” witness to “the Beloved Native-Born Strong Arm” of Yahowah – a.k.a., Dowd.

This revelation should be on everyone’s lips and echoed throughout time. It reads:

“I want to sing about (*shyr* – I have chosen to lift up my voice in song, genuinely ascribing my choice of lyrics to melodious sounds, accompanied by instruments, aesthetically conveying my ongoing desire (qal imperfect cohortative)) **the eternal and everlasting love, steadfast devotion, enduring favoritism, unfailing affection, and genuine mercy** (*chesed ‘owlam* – the perpetual relationship and kindness, the generosity and benefits forevermore) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **on behalf of** (*la* – regarding the approach of) **all generations throughout time** (*dowr wa dowr* – the house and home, the dwelling place and successive encampments where people live and abide, the ongoing lineage, to everyone born into the same family line).

With my mouth (*ba peh ‘any* – in my speech and means to communicate orally and verbally), **I will make known** (*yada’* – I will reveal, demonstrating that I am familiar with, and I will acknowledge, accept, appreciate, and show my understanding of (hifil imperfect)) **Your trustworthiness and dependability** (*‘emuwnah ‘atah* – Your honesty and reliability, Your steadfast commitment to the truth; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate).”
(*Mizmowr* / Lyrics to Sing / Psalm 89:1)

It's interesting that this is a Mizmowr devoted to Dowd, and it opens with an ode to Yahowah. Why do you think that is? They are Father and Son, their inclinations are the same, ... they are hand in glove; they literally are Father and Son, they are word and deed. These two are essentially inseparable. Yahowah has always chosen to engage with humanity through one of us and as it turns out almost all the most important fulfillments and engagements of Yahowah were conducted by His Son, so there's the realization that while Yahowah continues to be the Creator God of the universe without Dowd, lonely for certain and less effective in terms of His interactions with humanity, but He's still God. Dowd without Yahowah is nothing. He was dead for 3,000 years having tended sheep in Bethlehem. It is important to recognize that we're celebrating the life of Dowd because of the inclinations, the character, the nature of Yahowah. ‘Eythan is saying here that it's important that we

acknowledge the most important characteristics of Yahowah: He is eternal, His love is everlasting, His devotion to His people is steadfast and unchanging, there is an enduring favoritism not only for Dowd but for Yisra'el, God is indeed affectionate and genuine, He has a name and that name is Yahowah, and that what He is, what He says, and what He does remains true forever for all people in all places for all time (*dowr wa dowr*). The thing that makes Yahowah's message so important for us, the reason why it's important to study the Towrah, Prophets and Psalms is that what God has said and done remains trustworthy and reliable forever.

Now with that statement there is no place for Judaism, Christianity, or Islam because what God laid out in the Towrah and Prophets, what He states here on behalf of Dowd, His Son, is unchanging. There cannot be a religion that changes God's message, His name, or His means of salvation. That's a pretty good start for a rookie prophet.

Those who know Yahowah realize that He is eternally loving and merciful, absolutely and invariably devoted to His Family. His affection is everlasting, spanning the eons of time.

And while that is all true, let it be known that Yahowah reaches out to those He prefers over others. Such was the case with 'Adam and Chawah, Noach and his family, 'Abraham and Sarah, Yitschaq and Ya'aqob, the Children of Yisra'el, Moseh and 'Aharown, Yahowsha' ben Nun and Kaleb, Shamuw'el and 'ElYah, but none to the extent of *Dowd* | the Beloved. And this Song is about him.

Yahowah is also trustworthy. It's such a simple concept with such extraordinary implications. Rather than being all-loving, omnipresent, or omniscient, which He is not, (if He were those things, He would be irrelevant), He is honest and thus reliable. Nothing is more valuable to mankind than Yahowah's steadfast commitment to the truth. It's why the prophets say, "Yahowah, there is no one like You," because all the pagan gods were capricious; they had tizzy fits, changed their loyalties and interests. You couldn't trust a pagan god for the myth they were based on. The same is true with the Islamic, Christian, and Jewish gods. They are not trustworthy. The real God is reliable; what He tells you He's going to He does.

This message was written for *dowr wa dowr* | every generation throughout time and pertains to the home and family of God, which is eternal. And when it comes to benefiting from these things, there is but one way – *yada'* | knowing.

Whatever you may believe is irrelevant, as are your opinions. All that matters is knowing, understanding, accepting, and then acknowledging the truth.

“Yes, indeed (*ky* – it is surely true that), **I say** (*‘amar* – I expressed in words, declaring, and intending to say (qal perfect)), **‘Now and forevermore** (*‘owlam* – eternally), **the Spiritual Realm of the Heavens** (*shamaym* – the abode of God in the 7th dimension) **was established and is continually built to procreate a restored, prosperous, and productive family** (*banah* – was conceived and is constructed as a home to raise and fortify children (nifal imperfect)) **on love, devotion, favoritism, kindness, generosity, and mercy** (*chesed* – affection and supportive benefits).

You have fashioned and formed it to manifest within it (*kuwn ba hem* – You have established and prepared for it (hifil imperfect)) **Your authentic character, Your trustworthiness and reliability** (*‘emuwnah ‘atah* – Your validity and honesty, Your dependability and steadfast commitment to the truth).” (*Mizmowr* / Lyrics to Sing / Psalm 89:2)

Just in case you’re a little slow on the uptake here, so far ‘Eythan has said God is loving, He plays favorites, He’s very affectionate, He’s reliable.

‘Now and forevermore (*‘owlam* – eternally), **the Spiritual Realm of the Heavens** (*shamaym* – the abode of God in the 7th dimension) **was established and is continually built to procreate a restored, prosperous, and productive family** (*banah* – was conceived and is constructed as a home to raise and fortify children (nifal imperfect))

He's family oriented. That family is based upon

on love, devotion, favoritism, kindness, generosity, and mercy (*chesed* – affection and supportive benefits).

God has fashioned and formed the spiritual realm to manifest His character and attributes which include the fact that He is trustworthy and reliable. He’s trying to emphasize here that if God says this about the Covenant don't believe anything else. If He said this about Dowd, don’t believe anything else. If He said I am giving Dowd these titles, He is My Son, the Messiah, the Savior, he's going to be as almighty God don’t take those accolades away from Dowd and gives them to some mythological being named “Jesus Christ.” Don't negate the actual Messiah and give that title to a bum, bar Kokhba.

Yahowah's entire purpose in creating the universe and life within it has been to "*banah* – "conceive children and build a family" (based upon *ben*, the feminine of "son"). Even though *bath* is used for "daughter" and *ben* for "son" *banah* which is the feminine ending of *ben* means "to conceive children and build a family." His "*chesed* – devotion to it and love" for those who are part of it are "*owlam* – everlasting."

By having the psalmist begin by addressing the intent and nature of Yahowah's Heavenly Home in the 7th dimension, we realize that by coming to better appreciate what Dowd has done for us we are afforded the opportunity to join him there. We can trust Yahowah to do for us what He has done for His Son. That is the message. The Covenant's Home in the Heavens was built of love.

The Psalmist, 'Eythan, is telling us that even if you're not all that interested in Dowd, it's a bad call because Yahowah loved him more than anyone else, (he is the exemplar that we ought to follow, and he happens to be your Savior, Messiah and King). If you're not all that interested in Dowd for the sake of your own soul pay attention because what God says about him will apply to you because He's trustworthy, reliable, merciful, and He plays favorites.

The Covenant's Home in the Heavens was built of love. It is a place for God's family to grow and thrive. And it is there that those who have come to know and trust Yahowah based upon His depiction of Himself and His Son throughout the Towrah and Prophets will find that He is exactly as He has presented Himself.

If you don't like the God of the "*Old Testament*" then for heaven's sake stay away because you won't like Heaven. Our Heavenly Father is approachable, kind, loveable, genuine, welcoming and generous (which means He does not want to be worshiped). He is also trustworthy which means that we can rely upon Him and that faith is a waste of time.

When Yahowah says that He "*emuwnah* – will establish and authenticate His trustworthiness and reliability" in the Spiritual Realm of the Heavens, He is telling us that we can count on Him delivering on the promises He has made through the *Beryth* | Covenant and *Miqra'ey* | Invitations to Meet – and through His Son, Dowd. While He demonstrates that His Word is reliable in the here and now through prophecy, it would be unwise for Him to overexpose the benefits of Heaven lest it attract people for the wrong reasons.

What follows is now in Yahowah's voice. After that introduction, God equates *Dowd* | the Beloved with the *Beryth* | Covenant, the centerpiece of His creative attempt, the lexis of His design for His people and life itself. God unequivocally states that Dowd is "*la Bachyr* – the Chosen One." This affirms that Yahowah "*shaba*'- swore an oath" to Dowd because he is God's "*'embed* – coworker." And that's important because Yahowah never reneges on a promise – a realization He will make irrefutable in a moment, nor does He ever work alone.

God's statement reads...

“I have established, cutting through separation (*karat* – I have created, making a resolution by cutting off (as is the case with circumcision), a solemn agreement between parties with stipulations, responsibilities, and benefits (qal perfect)) **the *Beryth* | Covenant for the Family and Home** (*Beryth* – the Family-Oriented Relationship Agreement which brings individuals together with action, commitment, and engagement in accordance with the stipulations required of both parties to the agreement), **through My *Bachyr* | Chosen One** (*la bachyr* ‘any – on behalf of and for the individual I have personally decided upon, having preferred and selected under the auspices of freewill, the one I favor for a special relationship and affection; from *bachar* – to choose and decide and *bachan* – to test, examine, and scrutinize).

I have sworn an oath, and I will affirm this promise seven times over (*shaba*' – I have made a binding commitment and I will always uphold the truth of this vow (nifal perfect)) **to Dowd** (*la Dowd* – concerning the Beloved; from *Dowd* – the one who is loved and who loves in return), **My ‘Ebed | Authorized Agent and Coworker who serves on My behalf** (*'ebed* ‘any – My coworker, associate, and servant; from *'abad* – to work).” (*Mizmowr* / Lyrics to Sing / Psalm 89:3)

What do you think about those words, Kirk?

KIRK: I think you said that's an awful lot to get out of six words so I looked at those six words and broke it down. I showed you a sheet on the letters first because I thought they were kind of fascinating. The letters were really interesting; there are ten of them that make up these same six words. Every one of them is stable in the way that they're drawn except for two. One of them is representative, I think, of Dowd. The Resh is the head facing the one who is top, the first fruit, the best observant individual carefully considered, one that carefully considers and closely examines Yahowah's words. That's the way we normally think of the Resh in this context, and it's moving from right to left in the proper direction.

The other one that is also facing towards the left is the Yad / Yowd which I always think of as Yah first because that's the first letter in His name. It represents Him where the others represent the family. It's an open hand and a hand that reaches down to lift us up, the symbol of Yah's name and the power and the authority to accomplish the work. I've never seen one where every letter in every word so verified what the theme was of the verse.

YADA: There could be an argument that they that the Beyt is an actionable letter too in the sense that while the ... it's not just that the opening end of the home is from above but it's on the left side, so you have to move from right to left to enter the home and enter it from above in that particular diagram. It doesn't lean as dramatically as the other letters but there's a little bit of a directional component to the Beyt as well and it's used both in the *Beryth* | Covenant and *bachyr* | The Chosen One.

KIRK: That's fair enough. You can have a little movement in a couple of these because of what they can do, like a Kaph. It moves back and forth as an open hand. It welcomes, allows and can even strike. I was thinking of the way I was drawing it. I was saying you've got the Gimel going in the wrong direction, the Resh is in the right direction. The Taw, for instance, is a beam, a mark, a signpost along the way signifying something of great importance. The 'Ayin / eye is perspective, to see, to observe and perceive. The Wah which is the tent peg secures the home and increases the family. The Shin | teeth is symbolic of Yahowah's words and Dowd's Psalms that nourish and guide us. It's about protection too. You've got a Chet / Hhet.

I met you about 15 years ago through Yada Yah and we became friends. Later I called in the program and in its long history I got to participate with you quite a lot. We know each other and have visited each other. I've never felt scared. Now you should be scared of the things that we said on some of those radio programs about Islam and even Christianity. We make a lot of enemies doing this sort of thing. It has never occurred to me to be afraid. I don't know why. I'm afraid of a lot of things, like a kidney stone, but this ain't it. I've always felt protected like a wall is there, like a malak is watching over me for many years.

YADA: Confidence and reliance on Yahowah is ubiquitous among all Covenant members. The longer we're in the Covenant the more confident we are, the more confident one is the less concerned or anxious they are and the more reliant we are on Yahowah the less we are prone to be concerned or fear anything. It does generate a supreme confidence and therefore to be in the Covenant is to have no fear. That's

why when somebody says the fear of God is a positive thing, I say No. The opposite is true. The longer you're in the Covenant and the more you know Yahowah your confidence grows to the point that it eliminates all fear.

KIRK: That's why he could be so brave. He was so close and understood so quickly from the time he was eight years old. It just never occurred to him Yahowah wasn't there for him. They had a time out of talking but certainly he could never have felt anything other than Yah is with me.

YADA: He was eight, nine or ten years old. After Dowd is anointed and it's announced that he is the Messiah and he has the strengthening power of Yahowah's Ruwach / Spirit upon him, the first story we're told is that Goliath is the mightiest warrior of his time, that he's a very large man with a very big mouth and that he has called out Yisra'el for one-on-one combat, that if he prevails they become slaves of the Philistines and yet the kid says, 'All right. You've got a big shield, a big sword, a big mouth. I'll grab my sling, pick up some rocks, and we'll just go off and do it.' He's so confident that he begins his assault by saying you uncouth, uncivilized, loudmouthed, belligerent, uncircumcised Philistine, I'm going to show you who is boss. Kaboom, that was it. Dowd was extremely confident and these words all breed confidence. As a matter fact, that transition in Dowd where he finally comes to Yahowah and says, 'Based on everything You say I get it now. I have processed this information and I have the confidence and the courage to serve as the intermediary. This is what I've decided I want to do.'

KIRK: There's six words that I broke down. Every word and even letters can have a negative or positive thing. So, the first thing I always do is what's the context. The context is that it's a story about Dowd. This is classic Yahowah here. *Karat* is to "cut off completely," to cut us into the Covenant. It cuts off things as well as it can cut off the enemies and put them into She'owl. It also has to do with circumcision as it would apply to karat ...

YADA: To cut is to separate— to be set apart unto Yahowah, to be separated from mankind.

KIRK: Even the first mention of the word *karat* in the Towrah is in Bare'syth 9:11 where it's a promise to Noah where I'm going to cut them off by the flood and I'm not going to do that again, not by that method certainly. So, it's very clear it is a protective thing ...

YADA: He cut a Covenant with Noah. This whole idea of cutting it through separation speaks of circumcision, which is the sign of the Covenant.

KIRK: I like our modern term; He cuts you in on the deal. It's ...

YADA: Right. You're cut in on the deal, you're cut in on the relationship. We use the term in English derived from the Hebrew meaning.

KIRK: The second one that follows is, of course, Covenant | Beryth. That's the terms and conditions between the individuals. There's no greater presenter of the Covenant than Dowd. Yes, we saw it in the 'Abraham story where it was first offered in the five terms and conditions, but this guy lived it from the time he was a little kid until forever. So, the Covenant is the five terms and conditions | *mitswah*.

We have *bachyr* from *bachar* which is "to choose." It's a masculine noun for "chosen." It's a verb "to choose." It's the chosen one. So, now you look that up and you'll find all these things pertaining to that. It's a preferred choice. It is a tested choice. He was certainly tested from the start and never failed. He failed on a lot of things but not in terms of things about Yahowah.

YADA: When Yahowah told Shamuw'el, 'We're going to go into Bethlehem and have a feast. There's a guy there that I want you to meet. He has sons and it's among his sons I chose this one.' And then He's affirming it here that he's His Chosen One. Wouldn't you think that if the Creator God of the universe says, 'This is the one I chose. I did not choose them, I chose him, and My criterion for choosing is different than yours,' that you would spend a little time trying to figure out what it was about this man that made him so appealing to Yahowah? None of the rabbis are listed as chosen. Dowd is. What is it about him that Yahowah found appealing? He's courageous, intellectual, passionate, devoted, exceedingly articulate, he is a very apt student who became a celebrated teacher, a wonderful defender of his people, trained as a shepherd, a very good listener, a man who was equally intellectual, emotional, a deeply loving individual. So, there were a lot of unique things about this man that Yahowah found appealing.

I like the idea of being chosen by Yahowah. It happened in my life. Yahowah asked me to do this mission. I'm not chosen like Dowd, but still serve as Dowd's herald. So, it's a critical mission at this time.

A prudent person says, 'All right. Yahowah explained why He chose Dowd. Clearly, Yahowah chose Moseh and negotiated with him to engage in that mission. What was

it about Moseh that made him the one choice among all the people on the planet to liberate His people and then reveal His Towrah?’

The smart thing for us to do is to say, 'What aspects of my personality, character, biases, and motivations might align with those two fellas? What part of my background and experience would be consistent with them? And what aspects of my experience, aptitudes, attitudes, and inclinations differ from them? You want to know both. If you've got something different that isn't an attribute shared by Dowd and Moseh, chances are you want to put that one back in the box and say, 'Okay. Let's forget about that one. That one is not appealing to God.'

I approach life rationally. I'm very linear, exceedingly rational, and judgmental as I go through the process of translation, commentary, of doing everything in life. Those guys were very judgmental, exceedingly rational, evidence-based, driven by intellect, and yet still very passionate. So, you find traits like that, and you say, 'I've got some of those.' Okay. Capitalize on them. We should all be doing that. Between the Mizmowr and Mashal, Dowd wrote a hundred Psalms and Proverbs, so God must like writers.

KIRK: I don't write so well, so I'll have to decorate your books.

YADA: Dowd would not have written the 119th Mizmowr which is an explanation as to how to properly observe the Towrah without having studied the Towrah, so, obviously, Yahowah likes good students. Yahowah loves His name, and boy, does Dowd use His name. We can make ourselves more likable and usable to God by studying the traits of those two men.

KIRK: Well, I didn't get called by Yahowah, evidence wise, perhaps as a group. He does talk about people who help the Choter, that sort of thing in generalities. I did get asked by your producer to call and talk to you, and I've been talking to you ever since.

YADA: One chooses another one. Once you become part of the family you get to choose other members of the family. Yahowah likes working through people so if He's working through someone that He chose to work with and that person chooses to work with other members of the family then that's part of the process. Yahowah has free will but He's not the only one with free will.

KIRK: I'll give you three more words. The fourth word is *shaba'*. This was “a sworn oath, a promise.” If you look it up everywhere it'll say things like “to completely commit to another; the promise with words and spoken seven times to express

sincerity.” Obviously, we're talking about the Mow'ed Miqra'ey and the promise of seven. If you can't connect the dots by now that Dowd is part of the Mow'ed Miqra'ey then I don't know when you're gonna get it.

YADA: Clearly, *shaba'* | sworn oath and promise and *shaba'* | seven are written exactly the same way in the original Hebrew text. So, to strip the word of seven so it only conveys a vow or promise is to deprive it of its full meaning.

KIRK: Absolutely. The fifth word is Dowd | the Beloved, but more so “passion of one for another.” It's drawn in the pictographs to enter a doorway from the right or left to become increased in the middle, which is the Wah. I thought that rather poignant because we were celebrating Shabuw'ah at the time and being enlightened and empowered to witness the truth. Otherwise, it wouldn't do you any good to know all this stuff if you're not going to share it. I don't know anybody who can know this stuff and not want to share it. This is the most profound thing you'll ever run across in your life.

YADA: And even in Dowd's name we have the two doorways with the tent peg | the Wah which means “to expand, to add to, to enhance, to do more with.” So, you have he is the doorway to life, the doorway into Yahowah's home, the doorway to being loved by God, but it is important also to know that it's Dalet Wah Dalet. The Wah in Hebrew does not make an “a” nor “v” sound so it cannot be David. The second vowel doesn't appear until about 300 to 400 years after Dowd's first life. A hundred percent of the time that his name is presented in the Mizmowr that he wrote, where you'd think he would know how to spell his own name, or that he was mentioned by Shamuw'el, who was the Shaphat | Judge and Prophet who exists to introduce Dowd to us, he always spells it DWD. When Yasha'yah writes of him it's DWD. So, everything about him that was written within centuries of his life including the things that he wrote of himself or Yahowah wrote of him it's always DWD and DWD is based upon the Hebrew word DWD which means “passionate love, be loved.” So, it is clearly Dowd; it isn't David. It's obvious that it is Dowd. It has the Wah in the middle which gives us the same “o” sound as in Shalown and Towrah. Unless you want to butcher your own language, it's Dowd and the name means “beloved.”

KIRK: Our sixth word is the man. *'Ebed* | an associate, he is a co-worker. The definition is “one who provides a service to another and or works closely with another out of obligation, requirement, or gratitude.” In this case is gratitude. To work with Yah is to be in awe. If you look at the letters with the 'Ayin the perspective of looking to the Beyt followed by the doorway is a work performed. Dowd

performed Pesach, Matsah and all of these. What a co-worker. He's doing everything for Yah to get him and all the rest of us through this life to get to Heaven and this is the proper path. He's showing us the pathway home.

YADA: *'Ebed* is written an identically in Paleo-Hebrew with the verb *'abad* | to work. There's no distinction between them so when Yahowah introduces the verb in discussions with Adam and He says that we're going to work in the garden it's *'abad*. So, anyone who is associated with Yahowah is going to *'abad* which means you are going to serve as His *'ebed* which is His “co-worker, His associate, one who engages doing the work of Yah.” But it is based on the verb *'abad* | to work.

We live in a time where people think of entitlements and the like. Yahowah is not much into entitlements. He likes and values work, and it ultimately pays off. I get up shortly after five in the morning and typically don't leave this chair until 6:30 or 7:00 at night, so it's 12 – 14 hours; this is work. You prepared for the show and sent me your notes. We do invest time. Work is not a pejorative, it's not a bad thing. I would much rather work than be retired. I would rather work for Yahowah than anything else. Work is a good thing.

To be invited to work with Yahowah is the greatest opportunity, the most rewarding experience, and has the most beneficial payout of anything a person can do. It's one of those things that you personally gain enormously from the experience, but others gain as well. It pays dividends. *'Ebed* is a wonderful word.

KIRK: The thing I like the most about doing this is when I'm alone and I can pick out things and work to see what they mean not so much to verify what you say: I know you got it right. I can look at the words now without even looking them up and I know what they mean. I'm just amazed at all the different levels. I'm not going to do these, but I looked at all the related words or roots that are identified with this and you go, wow, Yah doesn't miss a trick. ___ exactly what He's saying with this combination of words.

YADA: Mostly when I'm translating now, I'm not looking up the meaning of the words but I'm looking up to see how the word was scribed. Like a verb. What stem was used? What is the relationship between the subject and the object of the sentence? What conjugation? Is this ongoing or the action constrained in time? Was there volition and is the volition first, second or third person? Sometimes there's dual volition. In fact, it was the dual volitions, cohortative and the imperative, that are so insightful when conveyed relative to Dowd volunteering for this particular mission. Then there's also the hiphil which is when you see it you need to just stop and say,

‘Okay. We need to deal with this,’ because occasionally God will inspire someone to write that I’ve made a decision without compulsion on my own initiative without being influenced by any of societal pressures. So, that’s what I find myself doing now, for the most part, making certain that we get that right.

You read through something from an Interlinear and you say who is speaking because you’ve got to get that right. Was this written in the first, second, or third person? Is it “I and me”, was it “you or he” or “them” if it’s plural? So, getting the grammar right is what you spend the most time on because God's vocabulary is pretty straightforward.

KIRK: If people are looking up these words and want verify things, most online interlinearities have the grammar underneath.

YADA: The tools are wonderful.

KIRK: I almost feel like the 89th ought to be a book by itself like *Written in Stone*.

YADA: The good news for us is that we made it all way through 89:3. There is a brief lull in this where the communication is pretty standard where you’re reading the same things that we've read in a hundred different places but of those 56 statements about 50 of them are, “Oh my god did he just say that?”

KIRK: I read them now and know what you're saying. Dowd has opened so many doors. It’s not a shock it’s like wow, there it is again.

YADA: Well, Kirk we’re gonna have to say good night because BTR will cut us off in about 60 seconds. Have a wonderful Shabuw’ah everyone. May we all benefit from Yahowah’s enrichment, enlightenment, empowerment, emancipation, and liberation in this life. We look forward to Taruw’ah which is our ongoing quest to herald Dowd’s return with his Father. Have a wonderful rest of your Shabat. May Yah bless. We look forward to being with you at this time next week.