

Coming Home
My God, My God, Why?

3

God or Man

Whose Side Are You On?

There is a common theme among the next four Mizmowr, one that flows out of the previous eleven. We are being afforded a choice between the Family of God and the institutions of man. Yahowah wants to provide the information needed to equip us to make an informed decision.

Considering what follows, this is the perfect way to dedicate this psalm...

“To the enduring Leader (*la ha natsach* – to approach and on behalf of the everlasting and majestic Director who endeavors to lead and who is preeminent and distinguished, even glorious, forever (*natsach* is a verb modified by the piel participle in the masculine singular, which means: that those who listen to the song which was inspired by the eternal Conductor will be influenced by His lyrics)) **above and beyond** (*‘al* – upon and over) **the eighth octave** (*shamynyth* – a scale for eternity, for heaven and beyond; from *shamyny* and *shamaym* – eighth, infinite time, and the spiritual realm). **A Song of Dowd, the Beloved** (*Mizmowr la Dowd*).”
(*Mizmowr* / Lyrics to be Sung / Psalm 12 Dedication)

This is the second of three occasions where *shamynyth* | eighth appears in the text in reference to the instrumentation for a song. Closely related to *shamyny* | eighth, if taken out of context it would be natural to consider *shamynyth* to be the “eighth octave” as the English term, octave, is based upon the Latin word for

eight, *octo*. The problem with this approach is that a harp can only play six-and-a-half octaves, not eight, and its range exceeds other stringed instruments. Further, since this is a song, the human voice is only capable of performing within a four-octave range, with the eighth octave residing at the upward limit of what people can hear. It is interesting, nonetheless, that sheep can hear well into the eighth octave.

In context, however, when we consider a scale based upon eight in harmony with Yahowah's nomenclature, we are led to several thought-provoking possibilities. As we discussed several chapters ago, the eighth day of Sukah serves as a reference to eternal life with God in Heaven. Further, the Hebrew word for eight, *shamyny*, is remarkably similar to *shamaym* | Heaven.

Also interesting, musically, there are seven notes in an octave: A, B, C, D, E, F, and G, audibly affirming Yahowah's plan which is based upon seven. It is one which reverberates throughout His Word and time.

Consequently, Dowd is dedicating this song to Yahowah in recognition of his desire to spend his eternity in his Father's company in Heaven. He realizes that God is not pleased with the conduct of men on Earth, and that conditions will be far better in the spiritual realm.

As evidence of this, consider the implications of the name and verb which follow...

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **wants to liberate those who choose to be saved** (*yasha'* – has chosen to deliver and to rescue those who decide that they want Him to remove them from danger, freeing them, protecting them from harm, providing deliverance and salvation (hifil imperative paragogic he, cohortative – the subject, Yah,

wants to enable the object, the liberated, to participate in their salvation by choice, with those who decide to be rescued by Him becoming ever more like God in the process, written as an emphatic expression of volition in first and second person, thus conveying that this is Dowd's desire and Yah's will)).”

It's just two words long, and yet it defines God's and our purpose, His offer and our opportunity.

This is a celebration of freewill, expressed in the cohortative (as first-person volition it conveys Dowd's desire) and in the imperative (as an expression of second-person volition, it denotes Yah's will).

This is a commemoration of cause and effect. Scribed in the hifil stem, Yahowah is facilitating those who choose to be liberated by Him such that they participate in their own deliverance and salvation. Dowd is thereby affirming that our decision to accept and act upon the five instructional conditions of Covenant participation, not only liberate us from the edicts and institutions of man, they enable Yahowah to save us.

This is a treatise on “*yasha*’ – liberation and salvation.” They not only go hand in hand, one leads to the other. To be “saved” we must first “remove” ourselves from the corrupting and corrosive influences of man's most divisive and duplicitous individuals and institutions.

Attributed directly and exclusively to Yahowah, Dowd is crediting God, and Him alone, with the capacity to “*yasha*’ – deliver us out of harm's way and save us, freeing us from a plethora of negative influences.” This means that Yahowah is our Savior, which is why His set-apart, enormously diminished, physical manifestation as the Passover Lamb was called *Yahowsha*’ – a compound of Yahowah and *yasha*’.

This is a lesson on the purpose of the Towrah. It is the will and desire of its Author, His inspiration to liberate us, freeing us so that we might enjoy and capitalize upon our freewill. This means, of course, that Jews and Christians would both be wrong in classifying the “Torah” as “Laws” to be “obeyed.” It takes the opposite approach, guiding us to freedom. It also means that the Father of Lies, the Son of Evil, and the Plague of Death, *Sha’uwl* | Paul was “*rasha*’ – wrong” when he said that the “Torah cannot save.”

Just two words, and yet for those who recognize that Yahowah inspired *Dowd* | David to write these *Mizmowr* | Psalms, they explain what Yahowah is offering, they lay out the path to a relationship with Him, they reveal God’s will for our lives, and they demonstrate the connection between freedom and salvation, all while conveying the choice we are afforded and the benefits derived from it.

As positive and uplifting, as liberating and beneficial as those words were, what follows is tragic. The reason as few as one in a million understand what Yahowah inspired the Messiah to write is, that for a very long period of time, no one was paying attention.

“Unfortunately however, and by contrast (*ky* – truthfully and because), the Godly and steadfastly dedicated (*chasyd* – those who are devoted and loyal; from *chacad* – to appreciate what it means to be merciful and good) no longer exist and fail to perform (*gamar* – are gone, no longer engaged nor active, having become too few and inadequate for a period of time for anything positive to occur or to fulfill their purpose (qal perfect – literally for a finite period)).

For indeed (*ky* – surely) those who are trustworthy and reliant (*‘emuwn* – those who are reliable and dependable, those who can be trusted and relied upon, those who are truthful and honest, whose testimony

steadfastly aligns with reality; from *'aman* – to support, confirm, and uphold the truth and to stand for what is right) **have vanished** (*pasas* – disappear for a period of time (qal perfect)) **among** (*min* – from or as part of) **the sons of 'Adam** (*beny 'adam* – the children of man and the descendants of humankind).” (*Mizmowr* / Lyrics to be Sung / Psalm 12:1)

All of the prophets who revealed Yahowah’s inspiration came after Dowd with the exception of Moseh and the king’s contemporary, Shamuw’el. The last to convey Yahowah’s prophetic message, *'Ezra* | Ezra, *Nechemyah* | Nehemiah, *Chagay* | Haggai, *Zakaryah* | Zechariah, and *Malaky* | Malachi, did so between 500 and 450 BCE – or around five centuries after the Messiah’s initial reign. That was 2500 years ago, and yet during this intervening period, there have been very few sufficiently dedicated to Yahowah to be trustworthy witnesses on His behalf. During most of this time, there have been none.

There has never been a shortage, however, of those willing to lie for personal gain. In fact, most civilizations and cultures have been shaped by them.

“**Man** (*'ysh* – an individual or person (common singular absolute)) **speaks** (*dabar* – communicates verbally and in writing, uttering words (piel imperfect – the object suffers the effect of his statements throughout time)) **futile and worthless lies** (*shawa'* – deceives, errantly conveying idolatrous pleas on behalf of pagan gods replete with empty promises and false narratives, leading to nothingness, to ill-treatment and suffering; from *show'a* – to ravage and devastate, to ruin and waste, and to negate based upon vain and empty, worthless delusions) **in association with** (*'eth* – against and to the accompaniment of, which are in accord with) **his loud-mouthed and immoral countrymen** (*rea' huw'* – his wicked and evil associates, his good-for-nothing and undesirable friends with common ethnicities (read:

Romans and Greeks), shouting that which is improper, regretfully hindering and severing the relationship among those living in geographic proximity with similar social customs based upon his irrational reasoning).

They continuously speak (*dabar* – they routinely communicate verbally and in writing, constantly uttering words (piel imperfect – the object suffers the effect of his statements throughout time)) **with flattering, yet divisive, lips and insulting praise** (*saphah chalaq* – with a slippery and slick mouth, with disingenuous speech, and with illegitimate language, a smooth talker who apports and plunders, dividing and separating in a deceitful manner; from *chalaq* – to divide and plunder) **with emotional appeals and individual reasoning** (*leb wa leb* – with a duplicitous heart and ulterior motives, conveying his inner nature, inclinations, and ambitions).” (*Mizmowr* / Lyrics to be Sung / Psalm 12:2)

There is an affirmation of something we have long recognized. Religious deceptions are enormously popular. The false narratives prevail because they resonate with and are amplified by the perpetrator’s immoral countrymen. All too often it is because the instigator, as was the case with Paul and even Hitler, plays to a community’s sense of superiority, flattering those he seeks to beguile by telling them what they want to hear – all while blaming others for their lack of success.

Far more profound is the realization that God is opposed to flattery and praise. After all, a being who would create inferior lifeforms to worship him would be so insecure and desperate, he wouldn’t be worth knowing. When Christians purport to praise God during their worship services, they are discrediting and demeaning Him – all while demonstrating that they do not know Him.

We have also said, and clearly with Yahowah's support, that we would do well to stop talking and start listening. Praying to God is counterproductive. There is nothing we can say that He does not already know, and when we do so, we are not listening to Him. In fact, by inverting the proper order of things, the prayerful are far more likely to insult and anger the Almighty than they are to beneficially engage Him. This is the reason that Yahowah never once asks us to pray but constantly encourages us to listen.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, God's personal and proper name based upon *hayah* – to exist and guided by *towrah* – to teach) **has chosen to cut off and exclude** (*karath* – He will elect to cut down and eliminate (hifil imperfect jussive)) **every divisive lip and every insulting bit of praise** (*kol saphah chalaq* – all of the flattery coming out of slippery and slick mouths, the totality of disingenuous speech and illegitimate language, all of the smooth talkers who apportion and plunder, dividing and separating in a deceitful manner), **the tongues** (*lashown* – the language behind and talking underlying) **conveying a many great speeches** (*dabar gadowl* – uttering seemingly important words and revered statements), (12:3) **who to show their way** (*‘asher*) **state** (*‘amar* – say, declaring and promising),

‘Through our verbal declarations (*la lashown ‘anahnuw* – with our tongues, words, and speeches, by means of language, approaching through our oral declarations) **man's greatness will be established through overwhelming inundation** (*gabar* – mankind will prevail and our arrogant barrage will be justified because we humans are irresistible and awe-inspiring, even overbearing in our universal acceptance among the preponderance of people).

Based upon our languages and our speeches (*saphah* ‘*anahnuw* ‘*eth* ‘*anahnuw* – in concert with our lips and with our spoken words) **who** (*my* – what if anything) **is lord and master** (‘*adown* – could impose their status, controlling or possessing, thereby wielding power) **over us** (*la* ‘*anahnuw* – with regard to us, concerning us, or over us)?” (*Mizmowr* / Lyrics to be Sung / Psalm 12:4)

Those willing to listen to what Yahowah has to say to us, process it thoughtfully and respond rationally, are cut into the Covenant as a result. Those who speak to Him and others on behalf of their religion are considered divisive, and thus will be excluded.

Unless we are sharing Yah’s testimony, and helping others understand it, the fewer speeches we make the better. And the more we seek a following, the harder we seek to establish our worth, the less God will think of us.

When men and women promote a religious or political ideal, party, or individual, they are actually revealing their lord and master. Equally vital, those who do so also affirm that they are not led by God.

Demonstrating the purpose of deliverance, explaining on whose behalf it was bestowed, while revealing from whom it is provided, even the means to it, the following is a treatise on *yasha*’...

“**As a result** (*min* – because) **of the oppressed and subjugated** (‘*any* – the harassed, abused, and impoverished who are denied their status and rights, the unpretentious and straightforward lacking hubris who are afflicted) **who are violently plundered of their possessions and forced into annihilation** (*shod* – who are subjugated to devastating destruction and ruin and horrifying havoc and injustice), **because** (*min* – as a result) **of the anguishing sighs** (‘*anaqah* – of the emotional suffering, the torture, and physical distress,

even the groaning and wailing) **of those who desire deliverance from abuse** (*'ebyown* – of the wants and needs of those subjected to oppression, who while troubled show a desire to accept salvation; from *'abah* – showing a willingness to consent and a desire to accept), **at this point in time** (*'atah* – now, simultaneous with these events), **I will take a stand** (*quwm* – I will stand up, establishing Myself in opposition), **says** (*'amar* – declares) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

He will place (*shyth* – He will set and establish, moving to constitute and appoint) **in a safe locale, delivering and liberating, even saving** (*ba yasha'* – away from clear and present danger, so as to provide salvation) **those who testify as a witness for Him** (*puwach la huw'* – the one who speaks exuberantly and passionately, pouring out words which clearly demonstrate his desire for Him, showing a willingness to expose and malign false witnesses and perjurers on His behalf.)” (*Mizmowr* / Lyrics to be Sung / Psalm 12:5)

Since He is just, Yahowah must seek recompense, holding those who have abused His people accountable for what they have done. Foremost among those who will see their abusers punished are the *'Ebyown* | Ebonites. They, being Towrah-observant recognized Yahowsha' as the Passover Lamb while rejecting Paul as a false prophet. That was all it took for Pauline Christians, both Romans and Greeks, to discredit, slander, and then exterminate them.

The *'Ebyown* sought the deliverance Yahowah intends to provide. They clearly understood that liberation precedes salvation and that freedom is not only the basis of freewill, it is a byproduct of the Towrah and its *Miqra'ey*.

Our willingness to “testify as a witness on behalf” of Yahowah isn’t a requirement for salvation, but instead serves to demonstrate that our relationship with Him is genuine. Just as He has freely offered His guidance to us, we naturally want to share what we have learned.

As we have consistently noted, mankind’s claims are constantly changing, always unreliable, and filled with contradictions, while Yahowah’s promises are always fulfilled. God’s words are reliable and true, free of imperfections.

“The words and instructions (*‘imrah* – that which is communicated and predicted, and which will be fulfilled by the teachings and guidance) **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) **for those who are correct** (*la tsadaq* – on behalf of those who are right and thus vindicated, upright and acquitted (from 11QPs, not in MT) **are promises which provide guidance** (*‘imrah* – are communicated vows, certain to be honored, comprised of directions which can be relied upon).

They are pure and consistent, flawless and perfect (*tahowr* – they are without impurity and devoid of foreign ingredients, commingling, or intermixing and thus cleansing and purifying), **similar to** (*ka* – like and analogous with, metaphorically speaking) **refined** (*tsarap* – true and tested, examined and flawless, smelted) **silver** (*keseph* – elements of enormous value reflecting a strong desire, yearning, and longing) **in the active crucible** (*‘alyl* – in a place where that which is wanted and valuable is demonstrably removed from that which is worthless and undesirable) **of the material realm** (*la ha ‘erets* – for the land and of the Earth), **purified** (*zaqaq* – refined and skimmed and strained of impurities) **sevenfold** (*shib’athaym* – seven times on seven occasions

in seven ways).” (*Mizmowr* / Lyrics to be Sung / Psalm 12:6)

Character is often forged in crucibles, during challenging times when our mettle is tested. Such was the case in Mitsraym, the Crucibles of Oppression, when the Chosen People were removed from the dross of human, religious, and governmental subjugation under trying circumstances. And even then, especially then, they were delivered from harm after walking away from the oppressive human influences experienced in Egypt. And while all were spared, not all were saved. It takes more than walking away from man to live with God.

The seven ways we are refined and purified, becoming desirable, are manifest through the seven *Miqra’ey*: Pesach, Matsah, Bikuwrym, Shabu’ah, Taruw’ah, Kippurym, and Sukah. Through them, we become flawless and perfect, in addition to becoming enormously valuable to God.

As we consider this next statement, it is left for us to ponder when, with what generation and time, Yahowah intends to honor His promise to eternally protect those He has refined.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by *towrah* – to teach), **You** (*’atah*) **will watch over them** (*shamar hem* – will always focus on them, closely examining and carefully considering them (qal imperfect)), **protecting and preserving us** (*natsar ’anahnuw* – sparing us by removing us from harm’s way, causing the branch to bloom and flourish) **from this generation** (*min ha dowr zuw* – from this place and time and away from this group or people in this period) **and forevermore** (*la ’owlam* – throughout eternity).” (*Mizmowr* / Lyrics to be Sung / Psalm 12:7)

If we define those who are refined narrowly, seeing only the souls who have individually availed themselves of the benefits of the Miqra'ey, this promise has always been true – beginning with 'Adam, then Noach, and 'Abraham. But if that was what Yah was inferring, why tie the promise to “*ha dowlr zuw* – this specific generation?” As such, I think that this is prophetic of Yah's return, and speaks of those living in that generation.

Wrong has always been more popular than right. Villainy is common and truth is rare. In a world where false gods are worshiped, the one true God is seldom acknowledged.

“All around and from every side (*sabyb* – surrounding and encircling, forming a perimeter and circuitously), **those who are deceitful and wrong** (*rasha'* – those willfully negating the standard, the errant and evil, those who are Towrah-averse and unGodly, the fraudulent and religious, those guilty of leading others astray by engaging in criminal activity, those who are vexing and unethical, seeking disharmony between man and God) **travel about** (*halak* – walk about, conducting themselves) **lifting up and exalting** (*ruwm* – elevating and advocating in rebellious fashion) **villainy and vice** (*zuluwth* – immoral filth and foolishness, that which is worthless, squandering one's life by making light of the truth) **among** (*la* – regarding) **the descendants of 'Adam** (*beny 'adam* – the children of man)).” (*Mizmowr* / Lyrics to be Sung / Psalm 12:8)

The hardest part of coming to know Yahowah, of coming to understand His testimony, is filtering out all of the worthless ideas that have corrupted our judgment.

Considering what follows, this is the perfect way to dedicate this Mizmowr...

“To the enduring Leader (*la ha natsach* – to approach and on behalf of the everlasting and majestic Director who endeavors to lead and who is preeminent and distinguished, even glorious, forever (*natsach* is a verb modified by the piel participle in the masculine singular, which means: that those who listen to the song which was inspired by the eternal Conductor will be influenced by His lyrics)), **a Song of Dowd, the Beloved** (*Mizmowr la Dowd*).” (*Mizmowr* / Lyrics to be Sung / Psalm 13 Dedication)

As we approach these questions, we can envision Dowd representing Yisra’el and Yahuwah. And if that is the case, he is asking God how much time will pass before He reengages with His people. Alternatively, these inquiries can be answered within the scope of the struggle for souls between Dowd and Sha’uwl, or between the Messiah and the author of the Christian New Testament.

Based upon the statements which follow the questions, as presented in the conclusion of 13:2, the latter interpretation becomes the most reasonable approach, thereby shaping the translation of the questions...

“Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation), **for how long, especially on behalf of the enduring witness** (*‘ad ‘an* – for what extent of time regarding the everlasting testimony), **will You allow me to be overlooked** (*shakah ‘any* – will You endure me losing my significance, thought about improperly, ceased to be cared about, and essentially forgotten such that there is no response to me (qal imperfect))?

Everlasting Leader (*natsach* – majestic and enduring Guide, preeminent and distinguished Leader, and perpetual Overseer), **for what extent of time** ('*ad 'an* – for how long on behalf of the enduring witness) **will You conceal** (*satar* – will You hide and keep hidden, covering (hifil imperfect)) **the direct and close association** ('*eth* – the accompaniment as well as the proximity and nearness) **of Your presence** (*paneh 'atah* – of Your appearance) **with regard to me** (*min 'any* – from me as an implement and because of me, even as part of me)?" (*Mizmowr* / Lyrics to be Sung / Psalm 13:1)

It was among the most devastating crimes ever perpetrated, with the most horrific consequences for God and His people, and yet it would be sixteen years into devoting ten hours a day, six days a week translating Yah's words before I uncovered it. It started with one prophecy, and indeed with one word. In *Yasha'yah* | Isaiah 9:6 we realized that, "*gibowr* – the mightiest of men, the valiant and brave warrior who would prove his valor by effectively defending his people while being a champion for a worthy and virtuous cause," spoke of Dowd, not Yahowsha'. This same prediction and term led Jews to long ago realize that Yahowsha' couldn't be the *Mashyach* | Messiah.

Then there was another, and another, with hundreds of affirmations from Yahowah's perspective that Dowd is the most important and enlightened person who ever lived. God had more to say about him and through him than anyone else, including Moseh before him and Yahowsha' after him – a thousand prophecies, with some of the most riveting found in *Mizmowr* | Psalm 89. Dowd's position with Yah is so obvious, and so important, so undeniable, it's astounding that billions upon billions have bought into the Christian deception, whereby most everything God had to say about Dowd

was taken from him and given to “Jesus,” all to make the Christian savior appear Godly.

Through the confusion, Yahuwdym have lost sight of the son of God, their Mashyach, their King, and, indeed, their savior. An unfathomable number of gentiles were lured to their deaths by the resulting fraud.

I was not the first, nor will I be the last, to recognize that Yahowah revealed Himself to us and has chosen to relate to us through His son, Dowd, our Shepherd, Messiah, and King, rather than Yahowsha’, the Passover Lamb. Six prophets spoke specifically of it in addition to Dowd: Shamuw’el, Howsha’, Yasha’yah, Yirma’yah, Ezeky’el, and Zakaryah.

We have already considered some of these, and will present them all, beginning with the earliest hints in the Towrah. The proof is overwhelming and irrefutable. They demonstrate that the faith of billions has been wrongly placed in a false messiah by a false prophet, leaving Christians estranged from the Covenant of God’s People. All the while, Yisra’elites and Yahuwdym have become oblivious to his role in their lives, past, present, and future.

It is my hope that what we have discovered will be found by, and will resonate with, a sufficient number of Yisra’elites and Yahuwdym, that they will listen to what Yahowah inspired Dowd, and the other six prophets, to write, and follow them home. But with gentiles, as well as with the religious among the Chosen, I am conflicted, knowing the horrible cost of the crimes both have committed.

Fortunately, knowing that Covenant participation comes with requirements, God will use them to vet those who read these translations of His words such that the Family remains untainted by the despicable deception known as Replacement Theology. Without it, there is no

Christianity. With it, the preponderance of people remain lost in the exchange.

The question Dowd asked in this Mizmowr will be answered over the next fourteen years, albeit in steps, with the book *Coming Home in Our Time* contributing to moving the world closer to the right outcome. We know the answer, as do all those who have read these books and listened to the audio programs based upon them. But what we do not know is how they will be distributed, how many will find them, or how they will respond.

Dowd's advice and counsel has been available for three thousand years. For nearly that long, so has that of the six prophets who affirmed his declarations. And yet fewer than a thousand people today are aware of what God revealed in this regard, while billions believe the liars. That's a shame because there may be nothing more important, especially since Dowd is the living embodiment of the Covenant and represents everything that is important to Yahowah as His beloved son. He, more than anyone, leads the willing to God.

“For how long on behalf of the enduring witness (*‘ad ‘an* – for what extent of time regarding the everlasting testimony) **will I set forth** (*shyth* – will I establish and appoint, constituting) **counsel and advice** (*‘etsah* – sharing the plan and its purpose so that others know what to do) **through my soul** (*ba nepesh ‘any* – by means of my consciousness and based upon my ability to be observant and respond, with who I am as a person, and through my character, aptitudes and attitudes)?

The dissatisfaction of having been pushed away (*yagown* – the grief, anguish, and sorrow of being thrust aside; from *gagah* – grieving and sorrow caused by having been rejected and removed, and thus discarded and disregarded) **is upon my heart and in my thinking**

(*ba lebab* 'any – permeates my thought process and judgment) **every day** (*yowmym* – much of the time).

For what extent of time (*'ad 'an* – for how long on behalf of the enduring witness) **will the one who is in opposition to me** (*'oyeb 'any* – will the one who is adversarial toward me, showing animosity and rancor toward me) **be lifted up and exalted** (*ruwm* – be considered more worthy as an independent source, holding a lofty status) **over me** (*'al 'any* – before me)?" (*Mizmowr* / Lyrics to be Sung / Psalm 13:2)

Dowd, as a prophet, was transported into the future, where he witnessed the effect Paul's epistles would have on the people he loved. He, therefore, came to realize that the deadliest plot in human history would be based on discrediting him – just as Christians sought to demean the entire race that God had chosen to convey His message to His creation. It would be Satan's greatest achievement and humanity's most egregious loss.

"I want You to consider this (*nabath* – regarding this, think about it and provide an impassioned response which conveys Your will (hifil imperative paragodic cohortative)), **answering me** (*'anah 'any* – responding to me, declaring the information necessary such that it can be sung as part of the lyrics to a song (qal imperative)), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **my God** (*'elohym 'any* – my Mighty One).

Illuminate (*'owr* – enlighten, providing sight, providing light (hifil imperative paragodic cohortative)) **my eyes** (*'ayn 'any* – my vision and ability to be observant and see clearly), **negating the possibility** (*pen* – preventing any apprehension over the consequence) **that I become inactive and die** (*yashen ha muwth* – that I sleep chronically, in an altered state of awareness unto

death, enduring the plague).” (*Mizmowr* / Lyrics to be Sung / Psalm 13:3)

It is by knowing that we may live. It is through ignorance that we become susceptible to the plague of death and die. To benefit from the Covenant, we must actively engage in it based upon the conditions Yahowah has illuminated.

The slanderous and disingenuous testimony of *Sha’uwl* | Paul, as presented in his Christian New Testament, has prevailed in robbing Dowd and his people of not only what Yahowah promised them, but also their right to live. It has led to Satan, under the guise of the Lord Jesus Christ, being worshiped as if he were God. It has silenced the voice of Yahowah’s prophets and nullified the benefits of His Towrah.

“**Otherwise** (*pen* – lest and so that, negating the possibility while preventing apprehension over the consequence) **the one who is in opposition to me** (*‘oyeb* ‘*any* – the one who is adversarial toward me, showing animosity and rancor toward me) **will say** (*‘amar* – will express and declare), **‘I have prevailed over him** (*yakol huw*’ – I have succeeded, daring to be more accomplished than him, able to grasp more than him and become superior to him (qal perfect)).’

My adversaries (*tsar* ‘*any* – those who oppose me, who are openly hostile, who are anguishing and troublesome toward me, bringing about an extremely unfavorable outcome in concert with the Adversary) **are pleased, rejoicing and exalting in their circular reasoning** (*gyl* – are glad, feeling fortuitous, jubilant and delighted; related to *galgal* – like a wheel rolling in a whirlwind) **as I am dislodged and removed, toppled from my rightful position** (*mowth* – I am treated unfavorably, shaken and moved out of the way, even overthrown, having fallen from my position and made to

appear inadequate, subjected to the control of others).”
(*Mizmowr* / Lyrics to be Sung / Psalm 13:4)

As I read these words, I am embarrassed and disappointed, but mostly sad for Yah. God made His arguments in favor of His *ben* | son and *mashyach* | messiah, His *ra'ah* | shepherd and *melek* | king, and thus His will and His way abundantly clear, providing thousands of prophetic affirmations of what He intended. And yet until quite recently, I, like so many others, wrongly attributed His promises to Yahowsha’.

Worse, I failed to appreciate how far Yahowah had gone to reveal the destructive and deadly consequences of transferring beneficiaries from Yahuwdym to Gowym, from the Covenant to the Church, from Dowd and the Towrah to Paul and the Christian New Testament. And it is in this context, acknowledging the enduring conflict, that Yahowah’s endorsement of His son, while censuring His adversary, plays out in these words.

Dowd’s adversaries are Christians, the only people who systematically sought to remove him from his exalted and rightful position alongside Yahowah, doing so by transferring his acclaim to their “Jesus” using circular reasoning. The consequence, as noted, has been horrendous, causing Gentiles to believe it is their God-given right to denigrate Jews while negating the revelations God made through them. It has caused Jews to be denigrated and distrusted, despised such that conspiracies would arise blaming them for the failures of their oppressors. They would be enslaved, segregated, subjugated, and impoverished by more people, longer, and in harsher conditions than any ethnicity in history. And yet, even throughout the Gentile-inspired genocide of the Holocaust, a remnant would survive. Many of them will come home in our time.

Psalm after psalm and prophet after prophet have told the same story, revealing the ecstasy associated with God's beloved son opening the door to understanding, and the agony of having ignorant men convolute His intent such that His children were abused rather than blessed. It is the story of man superimposing his myths over Yah's witness and leading countless generations astray.

“And yet (*wa* – but) I (*'any*), **Myself, have trusted and relied upon (*batach ba* – I have placed my confidence in, and I have become safe and secure by (qal perfect)) **Your loyal love, enduring devotion, unfailing kindness, and genuine mercy** (*chesed 'atah* – Your tremendous benefits and ongoing favoritism, Your steadfast commitment to the relationship and tremendous affection).**

My thoughts and inclinations (*leb 'any* – my heart, judgment, and devotion to reason, my inner nature and disposition, my character and basis for living) **rejoice** (*gyl* – have chosen to celebrate ecstatically, forever encompassed by this favorable outcome (qal imperfect jussive)) **in Your freedom, deliverance, and salvation** (*ba yashuw'ah 'atah* – Your liberation and rescue from harm's way, Your willingness to save me, offering vindication and victory while You provide for my prosperity and welfare).” (*Mizmowr* / Lyrics to be Sung / Psalm 13:5)

Dowd's approach was based upon closely examining the evidence Yahowah had provided in His Towrah and then carefully considering the implications of His teaching and guidance. The process is straightforward: observation leads to knowing, knowing leads to understanding, and understanding leads to trusting Yahowah to provide the freedom, deliverance, and salvation He has promised.

Doing what he did better than anyone who has ever lived...

“I will sing (*shyr* – I will vocalize, melodiously conveying lyrics accompanied by musical instruments) **to** (*la* – to approach and on behalf of, even before and near) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by His *towrah* – teaching), **because** (*ky* – for the reason) **He rewards men and seeks recompense** (*gamal* – He deals fairly with me, bountifully bestowing benefits on me like all the children He raises and weans while requiring on my behalf restitution and accountability from others, always dealing appropriately).” (*Mizmowr* / Lyrics to be Sung / Psalm 13:6)

Since we have two equally valid ways to translate *gamal*, as “rewards” or “seeks recompense,” and since both apply and are fair when properly attributed, I’ve included both within the closing lyrics of the Song. We should admire and appreciate Yahowah for doing both, for honoring His promises to bless His Covenant Family while also holding those accountable who have sought to denigrate and abuse them.

מִלְּךָ מִלְּךָ

Let’s take a moment and consider what the six prophets, in addition to Dowd, the seventh, had to say about the Mashyach’s and Melek’s Second Coming. As we know, it is a distinguished list including: Shamuw’el, Howsha’, Yasha’yah, Yirma’yah, Yachezq’el, and Zakaryah. Each acknowledges the conflict between religion and the relationship Yahowah envisions, of the consequence of placing one’s faith in mankind’s lies rather than the benefits of relying upon Yahowah, such

that the conflict between Dowd and Sha'awl is resolved in favor of the Covenant over Christianity. And as we know, the prophet, *Chabaquwq* | Embrace This | Habakkuk, provides the most detailed and comprehensive condemnation of Sha'awl as the Plague of Death. The fact that Paul incessantly quotes from Habakkuk, when Chabaquwq's prophecies were written to condemn him, affirms a sad reality: Satan is convinced that no matter how obviously he conveys that the likes of Paul and Muhammad were working for him, mankind is generally so ignorant and irrational, most will never figure it out.

Further, there is also an interesting declaration in the Towrah, found in *Bamidbar* / Numbers. It provides advice to God's People, encouraging them to come home, returning to their Family in our time, during the last days. The prophetic declaration reveals what the descendants of Yisra'el and Yahuwdah, more commonly known as "Jews," must come to appreciate regarding the inspired words and enduring promises of the Most High if they want to understand why Yahowah is both necessary and sufficient.

This *yada'* | acknowledgement which leads to *da'at* | a rational response draws our attention to the profound implications and relevant inclinations of an extraordinary individual's journey through life and time, one who would not arrive for a protracted period. This descendant of Ya'aqob is called a "*kowkab* – a luminary and star" and he is "*darak* – set forth to show the way." Fortuitously, now based upon our review of the 89th Mizmowr, we know that this star is Dowd, Yahowah's son, Messiah, and King.

The prophecy foretells that, as he comes forth to lead God's Family, the Scepter is reestablished in Yisra'el. And with it, Dowd will immediately lash out against his people's most daunting foes: *Mow'ab* | the convergence of Socialist Secularism and Pauline Christianity, quelling

the boisterous and rebellious. And along with them, Yahowah's Protective Shepherd will conquer *'Edowm* | the legacy of Imperial and Catholic Rome, disposing of and dispossessing them while incarcerating the Satyr, representing Satan, in the process. As a result, Yisra'el shall thrive.

“So now at this time (*wa 'atah* – focusing on what follows), **behold** (*hineh* – pay attention, especially to the details), **I am going** (*halak* – I am walking to, traveling and proceeding) **to approach my people** (*la 'am 'any* – to draw close to my family).

Choose to come (*halak* – of your own freewill, and as a reflection of my choice, walk, taking a journey (qal imperative paragogic he, cohortative – a literal and emphatic expression of second- and first-person volition)) **and I will provide counsel to you** (*ya 'ats 'atah* – I will offer you advice regarding the plan which has been determined) **to show the way to the benefits of the relationship regarding what** (*'asher* – to lead to the correct path to walk by what) **this people** (*ha 'am ha zeh* – the family) **will engage in and act upon** (*'asah* – will do and work toward) **regarding** (*la* – to and to approach) **your family** (*ha 'am* – your people) **in the last days** (*ba 'acharyth ha yowmym* – during the end of this period in time).” (*Bamidbar* / By Pondering the Word / Numbers 24:14)

“The prophetic declaration (*na'um* – the authorized and original revelation of an inspired prophet with the authority to foretell the future) **of one who listens to** (*shama'* – of he who hears (qal participle)) **the enduring promises, future proclamations, and inspired words** (*'emer* – the sayings and speech, the oaths and vows, the revelations regarding the branch; from *'amar* – to say and declare, to answer and promise and *'imrah* – to provide instructions and teaching along with the promises and declarations which are consistently

fulfilled) **of God** (*'el* – the Almighty One, the Shepherd for the Sheep) **and (wa) who knows and makes known** (*yada'* – who discovers and is aware of, who by being acquainted with recognizes, acknowledges, respects, and reveals, who by being observant, perceptive, and considerate, realizes and confesses (qal participle – a word which has the characteristics of a verb and adjective and should be considered as genuine and literal)) **information leading to understanding** (*da'at* – knowledge which when properly considered leads to a rational and appropriate response to the relationship, the ability to be discerning and discriminating, with an enhanced aptitude for thinking and exercising good judgment) **regarding the Most High** (*'elyown* – regarding the Uppermost so as to rise; from *'alah* – to ascend), **who prophetically beholds** (*chazah* – who sees the visions, continually receiving information directly from God by making the choice to be observant (qal imperfect)) **the revelation** (*mach'azah* – the rational communication which can be envisioned and seen by providing a window for the light to pass through and be observed) **of Shaday | the One who is Essential and Sufficient** (*Shaday* – the Almighty; a compound of *sha* – the one who and *day* – is needed and is adequate, is required and capable, is necessary and enough, and thus is the One who is satisfactory and reliable (perhaps also related to *shadad* – the power to devastate and destroy a rotten and spoiled land and illegitimate wife)).

While descending from an elevated position (*naphal* – while being diminished and falling, given an allotment), **it was revealed to his eyes** (*wa 'ayn galah* – such that it was uncovered and exposed in his sight, made known so that it could be perceived). (24:16)

I see him in the future emphatically expressing his will with ongoing implications throughout time (*ra'ah huw'* – he is actually being shown to me, continually

visible in the vision and passionately desirous of being properly perceived in what he has chosen to reveal – qal imperfect energetic nun jussive – used to express actual and emphatic future activity which continually unfolds over time, and should be interpreted literally as an expression of third-person volition), **but not now at this time** (*wa lo' atah* – however not concurrently, neither simultaneously nor straight away).

My perceptions of his journey being observed and regarded (*shuwr huw'* – I can see that he will be cared for, beheld rendering his services to those in need, and yet I see his travels surprising those who don't expect him, traveling such that he comes into view ready to attack because he's not widely understood (qal imperfect energetic nun)) **does not occur anytime soon** (*wa lo' qarowb* – is not imminent nor quickly approaching, this intimate association and endearing relationship is not in close proximity).

A star and luminary (*kowkab* – a brilliant celestial body of enormous heavenly power) **shall shoot out of and come forth to show the way from** (*darak min* – shall walk out of, setting forth to guide, lead, and provide direction along the path from within, as part of, and on account of) **Ya'aqob** (*Ya'aqob* – father of the twelve tribes, renamed Yisra'el, and thus a synonym for those chosen by God for the Covenant, one who supplants his heels, the account of, consequence, compensation, and resulting reward of the one whose steps are marked, unwavering, and clearly seen).

And (*wa*) **the Scepter comprised of a Shepherd's Staff** (*shebet* – the symbol of leadership, the right to rule, the implement used to guide and protect the flock, and the branch representing the tribe comprised of the most closely related family members) **shall rise up and be established** (*quwm* – shall arise and take a stand, upright and honored, fulfilling the promises and accomplishing

the goal, showing the vows to be ratified, confirmed, and validated (qal perfect)) **out of Yisra'el** (*min Yisra'el* – from among and on behalf of those who engage and endure with God).

Then (*wa*) **he shall strike** (*machats* – he will pierce, impacting, smiting and shattering (qal perfect)) **the convergence and glorification** (*pe'ah* – the intersection of the boasts and accoutrements of, along with the borders and frontier, the boundaries and extremities of the regions, even the forehead and ornamentation) **of Mow'ab, the Politically Correct, Multicultural Socialist Secularists and Pauline Christians** (*Mow'ab* – Who is Your Father; from *ma* – to question the who, what, and why of *'ab* – the father, the unthinking and warlike religious and political culture indoctrinated in the irrational and immoral cesspool of Sodom, having squandered the benefits of the Hebrew writings because they were twisted and intermixed with pagan lore to take them to the place where the Towrah's voice died), **while** (*wa*) **breaking** (*quwr* – cooling down and then destroying, quelling the heated temperament while quenching the crowns and pushing down the heads) **all the descendants** (*kol ben* – of every son and totality of the offspring) **of Seth, the Boisterously Rebellious and Defiant** (*Sheth* – Tumultuous and Ruinous, Especially Noisy, Seth, Adam's third son, used as a caricature of people who are loud and boisterous and yet of no effect, symbolic of the essential elements of man's nature, defining him, buttocks; from *sha'ah* – wasteful and lifeless, desolate and ruined, spinning around and left wandering). (24:17)

It shall come to pass (*wa hayah* – it will occur) **that 'Edowm** (*'Edowm* – the descendants of 'Esaow, the man God hates who became symbolic of the bloody influence of Imperial and Catholic Rome, and thus Europe) **shall be defeated and conquered** (*yareshah* – shall be

deposed of its land and possessions, even of an inheritance, and controlled by another as captives), **and also** (*wa*) **Se'iyir | the Goat-Demon and Idol** (*Se'iyir* – the Satyr, a Satanic metaphor), **in opposition to him** ('*oyeb huw'* – those with enmity and rancor toward him, who are hostile and adverse to him) **shall be** (*hayah* – will be) **incarcerated as a captive** (*yareshah* – defeated and conquered, shall be deposed from the land and of possessions, of an inheritance and controlled).

And then (*wa*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **will engage and act** ('*asah* – will perform, conducting itself) **vigorously and powerfully** (*chayl* – capably and nobly, productively and in a worthy manner revealing the strength of their character).” (*Bamidbar* / By Pondering the Word / Numbers 24:16-18)

So, yes, even in the Towrah we find Yahowah calling His People home while predicting how Dowd's glorious return as a Shepherd and Luminary will quell Yisra'el's foes and restore the nation's vigor. His advice is to be there when it occurs.

מִן אֶלֶם אֶלֶם