

A Child Is Born

Providing an Eternal Witness...

Now that we have come this far, let's go back to the prophecy that initially opened our eyes to Dowd's role in Yahowah's plans. We last translated *Yasha'yah* | Isaiah 9 in *Observations*, Volume 4, *Which Son Is This*. That review was transformational in our quest to know and understand Yahowah. Looking back on it now with the perspective we have gained by studying the Mizmowr, I suspect that we will be further enlightened and emboldened as we approach it once again.

To our credit, even back then we realized that Isaiah 9:6 and 7 could be easily misconstrued if taken out of the context provided by *Yasha'yah* | Isaiah 8. Therefore, while you will find a fully amplified presentation of *Yasha'yah* 8 in Volume 4 of *Observations* (Chapters 1 & 2), here it is in summary form for your consideration. What follows is simply breathtaking in its scope and implications as it paints a picture of our yesterdays and tomorrows.

“Yahowah expressed with unfolding implications, ‘Obtain a very large vellum scroll to make this known. Choose to write in the common characters associated with mortal man concerning: *Mahar Shalal Chuwsh Baz* (the rapid and thoughtless plunder of celebrating militants). (8:1)

I would like to call on witnesses to testify for Me because we can help one another by issuing a warning, by presenting evidence regarding what happened in

the past to reveal what will occur in the future, by using witnesses who are trustworthy and verifiable, confidently serving like ‘Uwryah (Yah is Light), the one who prevailed by teaching, and Zakaryah (Remember Yah), the son of Yaberekyahuw (Yah Blesses).’ (8:2)

I approached the prophetess and she conceived, giving birth to a son. Then Yahowah said to me, ‘Call his name “*Mahar Shalal Chuwsh Baz* (thoughtless plunder by militants enjoying their disturbing behavior),” (8:3) because before the boy calls out, “My father” or “My mother,” the wealth of *Dameseq* | Damascus, along with the plunder of *Shimrown* | Samaria will be carried away in the presence of the king of Assyria.’ (8:4)

Yet again, Yahowah spoke to me, continuing to testify regarding these dangerous future events, (8:5) to say, ‘There is a consequence of these people having avoided and having rejected the waters of *Shiloach* | Shiloh (the one who is sent), which cascade gently with comforting words, progressing patiently. Because instead, they are enamored with *Retsyn* | the Self-Willed and Pleasure-Seeking, as well as *ben Ramalyahuw* | the son Exalted Above Yah. (8:6)

Therefore, pay attention. Yahowah, who is God Almighty, is withdrawing. Simultaneously, He will rise up against them with the waters of the sea. As a flood of tears, a multitude of corrosive individuals associated with ‘*Ashuwr*, the Assyrian ruler, will revel in his power.

This tide will rise over all of the low-lying areas and ravines while traveling beyond every division. (8:7) And it will sweep in and alter Yahuwdah, exerting the considerable force of a flood while extending up to and reaching its neck in adversarial

fashion, stretching out its wings to fill the breadth of your land of *'Imanuw'el* | God Is with Us.' (8:8)

People, if you choose to associate yourselves with misleading shepherds, forming an alliance with disingenuous pastors, befriending harmful and destructive leaders, you will have chosen your fate, which is to be similarly confused and discouraged.

If you choose to listen and respond, even consider being obedient to a distant land, arming yourself while preparing for your defense, choosing to gird yourself for war, equipping your military even in self-protection, you will have chosen to be by yourself, having selected your own destiny which is to be abolished or cast down. (8:9)

If you choose to devise your own schemes and plan your own course of action based upon the revolting and defiant counsel of those who promote malicious ideas, it will be nullified because you will have chosen to be in violation of the Covenant. If you elect to convey such a message, talking incessantly about it, such notions will not stand, neither will they be fulfilled, because truly, *'Imanuw'el* – God is with Us.' (8:10)

Indeed, this is what Yahowah said to me in a manner akin to a strengthening hand, thereby teaching me so that I would be correct, guiding me and instructing me such that I would recognize the importance of being right, keeping me from walking in the ways of these peculiar people, approaching by saying, (8:11)

'I do not want you to continually speak of conspiracies, making a habit of claiming something is a conspiracy, even responding to or designating something a conspiracy, acting upon anything which by association, the people claim is a conspiracy,

regardless of whether it is a covert plan to carry out harmful acts for a political or religious purpose, or just trying to tie things together in a scripted fashion to reveal a hidden agenda. And in addition, do not respect nor revel in, showing any regard for that which concerns them. (8:12)

When it comes to Yahowah of the spiritual implements, never associate Him with anything that is common, popular, or mundane. It is Him you should be thinking about, respecting Him as inspiring. And it is Him you should be concerned about. (8:13) Then He will be as a sanctuary in a set-apart place.

But He will be as a stone for smiting, and as a rock for stumbling, for both houses of Yisra'el, as a trap and as a snare for the inhabitants of Yaruwshalaim. (8:14) And then many shall stagger upon them and fall. They will be captured and controlled by others. (8:15)

Choose to wrap up and restrict, binding up so as to impede access to the written testimony of the correct and corroborating witness. Secure access to the Towrah, limiting to those I teach and I instruct, because it is for those I reveal My knowledge, and thus to My disciples, to those receptive students who are willing to accept My guidance and learn from Me.' (8:16)

Therefore, I will wait in anticipation, while appreciating that which cuts me into this relationship, drawing near Yahowah who I understand must now conceal His presence, making His appearance and characteristics, even His existence, unknown to the House of Ya'aqob. Therefore, I will confidently await an outcome which is beneficial, anticipating a future ingathering in association with Him. (8:17)

Pay attention to me and to the children whom Yahowah has placed before me. We serve as signs to illustrate the way, enabling you to properly respond to future events which will occur in Yisra'el in conjunction with Yahowah of the spiritual implements who dwells along the ridgeline of Tsyown where these Signs Are Posted. (8:18)

And when they say to you, 'You should consult with and expect answers from the mediums,' considering those who claim to communicate with ghosts and familiar spirits, these spiritualists who mediate and mutter their imaginative opinions, don't do it. Instead, people, consult with God through the living rather than the dead. (8:19)

According to the Towrah and in concert with the written Testimony which presents correct and corroborating information regarding the restoration of the relationship, if they do not speak in a manner consistent with this specific message, using similar words, then by association they lack discernment and will be for naught. They will be seen as black, devoid of enlightenment, because with them, there will be no hope for tomorrow.

Their faith in what they desire will be negated and nullified without any chance for a new day as a result of their ignorance, and because those associated with *ben Shachar* | the Children of the Dawn are the offspring of Satan. (8:20)

They will pass through it (the darkness of tomorrow in association with the Adversary) stubborn and stiff-necked, strong-willed and perplexed, wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority. And they will experience cruelty as a result. Starving, they will be afflicted.

It shall come to pass when they are malnourished and weakened, they will become antagonized and provoked to anger, struggling with their change in status, frustrated with their cognitive dissonance over having been uprooted and splintered.

Their standing will decline, and they will be treated with contempt, which is a result of their propensity to diminish the importance of the king who has long sought to lead and advise them (*melek*), and because of their opposition to God, as they have turned away, abandoning this relationship. (8:21)

Unto the Land they will look, but behold, they will see disfavor and trouble along with adversarial antagonism as it shrinks in size during this time of darkness, of especially discouraging oppression. Into a place devoid of light, they will be driven, enticed as exiles then banished as outcasts.” (*Yasha’yah* / Liberation and Salvation are from Yahowah / Isaiah 8:1-22)

This horrible fate has befallen Yahuwdym because of the near universal failure among Jews to observe Yahowah’s Towrah, preferring instead to submit to rabbinical arguments and interpretations. It has been three-thousand years since the Children of Israel spoke in a manner consistent with Yahowah’s Teaching and Guidance. As a result, the Chosen People have suffered a power outage, demonstrating a lemming-like propensity to walk away from the Light, such that Yisra’el has long been shrouded in darkness.

This obscuring gloom would remain for millennia, mostly due to the collective and personal stubbornness of Jews. Their dysfunctional attitude and sense of superiority has made the best and brightest resistant to advice – even when it comes from God. As a result, Yisra’elites find themselves demeaned, treated cruelly,

often afflicted, and sometimes starving. Unable to accept responsibility for their decline in status and for having been uprooted, the world would mock them, slandering and insulting their reputation as the Chosen People.

All the while, their homeland, *Yisra'el* | Israel, would remain a source of adversarial antagonism, shrouded in the darkness of oppressive religious regimes. Over one-hundred generations of Israelites would live as outcasts, exiled from their Land and estranged from their God – all too often bearing the brunt of hideous conspiracies.

For those predisposed to assume that anything this critical of Jews must be anti-Semitic, bite your tongue because I'm reiterating what Yahowah had to say about "Jews" living today. Surely, you do not think God is "anti-Semitic – against His Name – and yours (Yahowah and Yahuwdah)." Do you think that Yahowah would have bothered revealing this, or that I would devote my life to sharing it with you, if we thought that you were undeserving? In actuality, we are doing our utmost to shake the religion out of you so that you might come to embrace the relationship. I can assure you, we value you far more than the rabbis who have made merchandise of you as if you were theirs to influence, fleece, and control.

My genes say that I'm a *gowy* | gentile, while my heart, mind, and soul know that I am *Yahuwd* | Beloved by Yah because I *Yisra'el* | Engage and Endure with God. While I could not change my ethnicity, I could and did change my attitude toward God. Having left religion, I came home to the Covenant, and it is from Yah's Home that I am inviting you to come home.

Speaking of reestablishing a relationship, please note that in Yasha'yah 8:21, "the king who has long sought to lead and advise" you, the king *Yisra'elites* have "shown a propensity to diminish in importance," is singular and speaks of Dowd, God's son, the Messiah, and your

Shepherd. He is the only anointed king through whom Yahowah spoke to Yahuwdym. And it is through Dowd, through his *Mizmowr* | Psalms and *Mashal* | Proverbs, that you are being called home. This realization is especially poignant considering where all of this leads.

God's unrelenting admonition against conspiracies is also relevant in this context because the most debilitating became the most popular: Replacement Theology – which essentially means: take everything away from the Jews. This happens to be the very reason the upcoming prophecy was mistranslated and misappropriated, claiming for the Christian Jesus what Yahowah had conveyed about *Dowd* | David. Not only is Christianity the most pervasive anti-Semitic conspiracy in world history, the overwhelming preponderance of those prone to believe conspiracies are critical of Jews.

As we turn the page past the artificial break between the 8th and 9th chapters of *Yasha'yah* | Isaiah, the subject remains the same as does the focus. We are approaching the Time of *Ya'aqob's* | *Yisra'el's* | Israel's Troubles.

And yet in the midst of this darkness, surrounded by adversarial influences, a day is approaching when a ray of hope will brighten to become a homing beacon. This transition commences with...

“Indeed (*ky* – truthfully and nevertheless), there has been no lack of counsel, no reason for discouragement, nor inability to flee from the darkness (*lo' muw'aph la hy'* – there has been no reason for doom and gloom, despair or dejection because there has been no shortage of advice and wisdom on how to take flight; from *'uwph* – ability to take flight and fly away) for those subjugated and constrained along the way (*la' asher muwtsaq* – for those restricted and oppressed, for those deprived of liberty who have endured hardships during distressing times as a result of the relationship) as there was during

the previous time (*ka ha 'eth ha ri'shown* – as was the case prior, and in comparison to the initial occasion) **when He receded from** (*qalal* – when He came to disdain and show little regard for (hifil perfect)) **the land of Zabuwluwn** (*'erets Zabuwluwn* – Zebulun, son of Ya'aqob and Leah, place of the honored and exalted and where the egotistical reside and brag about themselves) **and the land of Naphthaly** (*wa ha 'erets Naphthaly* – Naphtali, son of Ya'aqob and Bilhah, place of twisting and wrestling).

In this latter time, during the last days (*wa ha 'acharown* – yet in the end), **He will deal harshly with the troublesome nature of** (*kabed* – He will struggle with the intensely oppressive and onerous weight and the grievous and bothersome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with the large, pretentious populations of people of (hifil perfect)) **the way of the sea** (*derek ha yam* – the path of the water and a metaphor for Gentiles) **beyond** (*'eber* – across and on the eastern and opposite side of) **the Yarden | to Go Down** (*ha Yarden* – the Jordan River, to descend, from *yarad* – to go down), **of Galyl | the Circuitous and Convoluted Way** (*Galyl* – Galilee, turning and circuitous, rolling away and convoluted, the pivot point of the sociopolitical realm, the open doorway) **of the Gowym | Gentiles** (*Gowym* – the confluence of ethnicities, non-Yisra'elites, and other nations).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:1)

From the time Yahowah receded from the Northern Kingdom, leaving Yisra'el susceptible to attack, beginning with the Assyrian conquests through the Roman assaults, including the abuses Yahuwdaym suffered under the Roman Church, by Muslims and the Third Reich, even today under Socialist Secular Humanists, there has been a way out. The means to flee

the darkness has always been through the Towrah, its Miqra'ey and Beryth.

For the tens-of-millions of Jews who have suffered grave indignities, and worse, at the hands of conspiratorial Gentiles, Yahowah's assertion that they could have escaped may seem incredulous. And that is largely because they have sought the wrong kind of relief. Upon careful consideration, there has never been any rational reason for God to intervene to protect or heal anyone here on earth. And while that is counter to every religious notion, it is as it should be. There would be no reason for God to intervene on behalf of those who do not know Him and who haven't listened to Him. Doing so would undermine everything He has said and done for us.

On the other hand, it would actually be mean for God to intervene, unnecessarily delaying the approach of those who have become part of His Family. Every aspect of our tomorrow will be better than today. Further, the way we rise above the challenges that would destroy those outside of the Covenant, should serve as affirmation that we are uniquely equipped to deal with life. As such, there is no reason for Yah to intervene.

Further, we would be wise to acknowledge that Yah has already provided all of the advice and counsel we would ever need. There is no reason for any of us to be alone, living in the darkness, dismayed or discouraged. As long as we know where to look and whom to trust, the light of life illuminates the path to home.

The noted exception to Yahowah's prerogative not to intervene in our current reality to protect and heal His children, or anyone for that matter, is depicted in Mizmowr 91. Those He has chosen for a mission are sufficiently defended to get the job done. And even then, such individuals are typically subjected to more headaches and heartaches than others. We are better

prepared to achieve the desired result by learning from and overcoming such obstacles. The ultimate example was Dowd, a man who was never immune to anguish.

Even those living in Zabuwlwn and Naphthaly could have been emancipated long ago had they read and accepted the *Towrah*, *Mizmowr*, *wa Naby*. And yet it wouldn't have been easy because there was no one from either tribe through whom Yahowah could communicate His message of liberation.

While God is knowable without a personal introduction, such connections seldom occur because societal interference and institutional obstacles are practically insurmountable. Therefore, the principal difference in this timeline between then and now is that God, rather than retreating, is about to return. If you are reading this, capitalize on your good fortune.

We know that there was a brief respite under *Chiziqyah* | Hezekiah when *Yahuwdah* | Judah returned to Yahowah's *Towrah* | Teaching. They rid their land of religious artifacts and places of worship, then celebrated *Pesach*, *Matsah*, and *Bikuwrym*.

Unfortunately, Zebuwlwn was listed along with Manasseh as the two tribes who mocked and scorned *Chiziqyah*'s | Hezekiah's messengers as they traveled around Yisra'el to invite the people to participate in the upcoming Feast of UnYeast Bread. Having given up on countless lost generations, Yahowah withdrew. He held Yisra'el in contempt, the same way He perceives the religious today. They had devalued his people.

This is the dawning of a new day. The darkness will fade to light. The oppressed will finally be liberated. And while that is the best possible news for Yisra'el, and a long time coming, God is also announcing that He will hold the Gentile nations accountable for what they have done to badger and burden His people. The day which

Christians have longed to see will become their nightmare.

Before we move on past the reference to Zabuwluwn and Naphthaly in concert with the eastern side of the Yarden and the Sea of Galyl, we'd be wise to consider the geographical, historical, genetic, and etymological implications. Their names suggest that they harbored an inappropriate attitude toward Yah, with one seeing itself as Exalted, while the other Wrestled with Him.

Naphtali was the furthest north, located along both sides of the Jordan River and within the Galilee watershed, which would put it on the Sea's western shore. Zebulun was its southern neighbor.

Naphtali was the first tribe to rally in support of King Sha'uwI which remains a blight against them. Perhaps as a result, they were persecuted by Ben-Hadad, the king of Aram-Damascus in the 9th century BCE, and desolated. In the 8th century, Naphtali and Zebulun were the first to feel the sting of the Assyrian conquest and suffer deportation as slaves. Further, it was Edom that was on the other side of the Jordan, east of the River and Sea. They represent Imperial and Catholic Rome, which is likely a harbinger of things to come, especially since it was Dowd, alone, who was capable of defending God's people from them. He will do so again upon his return.

It is also worth noting that both sons, Zabuwluwn and Naphthaly, were born out of envy, with Leah and Rachel fighting to impress Ya'aqob, enticing him with their servants. Their allocation of land was, therefore, the furthest from Yaruwshalaim. And that is what made them susceptible to marauding Gentiles. Their territory served as the gateway to Yaruwshalaim – which was always the prize. Those who would march through Zabuwluwn and Naphthaly in route to Yahuwdah would include the likes of the Amalekites and Hittites, the aforementioned

Assyrians and Babylonians, followed by the Greeks and Romans, the Byzantines and Ottomans, the Roman Catholic Crusaders, and more recently, Hezbollah and Hamas. A decade from now, and after the fall of Syria, it will be the entry point for a flood of jihadists.

At the time of this prophecy, and for 2500 years thereafter, the lands of Zabuwluwn and Naphthaly would be scarred by Gentile interlopers. And it seems now that these lands shall be among the first to be liberated.

The most telling word in this portion of Yah's prophetic pronouncement is *kabed*. Its primary meaning isn't "to honor," but instead: "to make weighty and burdensome," revealing that Yahowah "will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with" the way of the Sea – i.e., Gentiles. They are "going down" as a result of their "circuitous and convoluted" thinking.

In this vein, *derek ha yam* can be translated either as "the way of the sea," serving as a reference to Gentiles, or "the path of the water," which is a directional reference. When the subject is the Yarden, which means "to descend," there is a message for the *Galyl* | Convoluted *Gowym* | Gentiles about where they are headed.

Addressing the convoluted and circuitous thinking of Gentiles, this prophecy was corrupted in the Gospel of Matthew with a twisted and inaccurate rendition which reads: "And leaving Nazareth [which did not exist until the early 4th century and rise of Roman Catholicism] he [*Yahowsha* | 'Jesus'] went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali so that what was spoken by the prophet Isaiah might be fulfilled: 'The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles, the

people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death on them a light has dawned.” (Gospel of Matthew 4:13-16)

That was so divergent from the actual prophecy, it is clearly a Catholic creation. Compare it to: **Indeed, there has been no lack of counsel, no reason for discouragement, nor inability to flee for those who have been deprived of their freedom and constrained along the way as there was during the previous time when He receded from the land of Zabuwluwn and the land of Naphthaly. And so in the latter time He will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted and intransigent masses associated with the way of the sea beyond the *Yarden* | to Go Down of *Galyl* the Circuitous and Convolted way of the *Gowym* | Gentiles,”** followed by...

“**The people** (*ha ‘am* – the family or nation of kinsmen who share the same ethnicity, culture, and language, and who are biologically related, typically used in reference to Yisra’el and to distinguish Yisra’elites from Gowym (singular masculine)) **who walked** (*ha halak* – who traveled through life (qal participle – a verbal adjective that should be interpreted literally and relationally)) **in the darkness and were confused** (*ba ha choshek* – in ignorance without the light, obscured and unenlightened) **have been shown** (*ra ‘ah* – have been able to observe (qal perfect – an actual, wholly complete, and thus not ongoing, revelation of)) **an astonishingly important** (*gadawl* – an extensive and expansive, a great and distinguished, an older and enabling, an especially forceful and capable; from *gadal* – to become important and enable growth by accomplishing great things, to be magnified and empowered) **light** (*‘owr* – source of enlightenment presented in absolute contrast to darkness, with warmth and brilliance akin to the sun).

For those who have dwelt (*yashab* – those who have lived and who may remain (qal participle – literally and vividly)) **in the realm** (*ba 'erets* – in the land of) **the shadow of death** (*tsalmaweth* – the foreboding darkness of dying; from *tsel* – shadow impeding the light and *maweth* – death, perishing at the hands of others, often executed prematurely after being dispatched to die), **the light** (*'owr* – the source of enlightenment presented in absolute contrast to the surrounding darkness, with warmth and brilliance akin to the sun) **has shined brilliantly upon them to enlighten them** (*nagah 'al hem* – has been presented as a luminary over them, providing the enlightenment, knowledge, and understanding needed to respond appropriately, attractive, even beautiful, in his appearance and radiant in his demeanor before them (qal perfect – actually and completely, but for a finite period of time (masculine plural in reference to the members of the *'am* – family))).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:2)

This prophecy opened with a condemnation of Gentiles. It is, therefore, not predicting their awakening. Further, the Gentiles at the time of the Christian era were the killers, not those living under death's shadow. That remains so to this day.

The Christian misrepresentation is, therefore, ridiculous. There is no credible evidence to suggest that a single gowy, much less many, saw or recognized Yahowsha' as light – nullifying the prophecy should it have been about Him or them. The only one who referred to Him as light was Yahowchanan, a Jew. There is no testimony from a Gentile eyewitness who claimed that Yahowsha's presence and words enlightened him, much less Dowd's or Yahowah's. Further, the inhabitants of Galilee at the time were overwhelmingly Jewish and both Naphtali and Zebulun were Yisra'elites, not Gentiles. Not to mention, there was no reference to the dawn.

Back to reality, there are a couple of possibilities regarding this audience, both of which seem viable. Yasha'yah, writing around 700 BCE, may have been addressing Yisra'elites ("am – the people and family" of God) residing in the confusing darkness of an imploding Yisra'el after Dowd, and thus between 968 and the time of this writing. This would include those living under the shadow of death of the Assyrians in the time prior to the prophet. If so, they were still able to read Dowd's Mizmowr, and therefore had access to the light and to the knowledge he had shared, even as Yah receded from them.

Yasha'yah could also have been speaking to Yisra'elites living in the last days, during the Time of Ya'aqob's Troubles. Those who will have rekindled their relationship with Yah as a result of Dowd's brilliant oratory will see his light when he returns. And they, too, will have lived through the shadow of death. Although in their case, Yah is approaching them rather than retreating. The comparison would then be between those who turned a blind eye to the light in the prior time and those who will embrace him in the last days. The former became slaves and were slaughtered, and the latter will be liberated and continue living.

This known, there isn't any justification for a middle ground, for concluding that Yahowsha's audience, which is exclusively Yisra'elites and Yahuwdym, was comprised of those who lived between 30 and 33 CE. That period is neither a prior time nor an end time, and those are the only possibilities according to the text. Further, both verbs were scribed in the perfect, such that the light was only seen for a finite period of time. It was the wrong conjugation to present the everlasting light of God, even in the diminished form of a man.

Furthering this point: just as the timing is all wrong for the Christian misappropriation of this prophecy, the

“*gadowl* – astonishingly important, capable, empowered, and older” light is Dowd, not Yahowsha’. Dowd’s enlightenment and ability to enlighten was “astonishing” in comparison to Yahowsha’, whose sacrifice was what made Him “important.” Dowd was “empowered” and Yahowsha’ was diminished. And Dowd is the older of the two chronologically by one thousand years.

Dowd’s light shines upon the observant, and it has done so for three thousand years. Our eyes are finally being opened to his brilliance. It is Dowd who Yahowah says will be as brilliant as the sun in His presence.

Dowd is the 7-billion-kilowatt homing beacon Yahowah empowered to guide His family home. Unfortunately, the religious have disconnected the source of his light while obscuring and inverting his lens. It would take a village idiot to plug it back in, flip the switch back on, clear away the muck on the optics, and return it to its original orientation.

There are two ways to translate “*rabah ha gowy*” in this next statement. The first favors a singular empowered *gowy* | gentile who plays a role in the enlightenment of God’s people. The second has Dowd referring to Yahowah’s family as a great “*gowy* | nation,” which may be improbable on this occasion because while it was true that Dowd unified Yisra’el, the nation established by Ya’aqob was already in tatters at the time of this writing and would remain so until Dowd’s return – when he will save his people from the brink of extinction at the hands of Gowym. Considering Dowd’s incontrovertible declaration in the 118th Mizmowr that he will be ridding the world of Gentiles upon his return, it would be incredulous for Yah to refer to His ‘*am* | family as a *gowy* | gentile nation at this time.

With this in mind, it appears that Yahowah is addressing the role a *gowy* will play in drawing His

people back to the light by amplifying His word, not only because it is the most literal rendering of the phrase *rabah ha gowy*, but also because it speaks volumes about the *gowy*'s inadequacy, Yahowah's unpretentious nature, and Yisra'el's failure to engage.

“You have raised up and enabled the gentile (*rabah ha gowy* – You have increased the capability of this *gowy* through magnification and amplification, rearing him as if he were Your own offspring, empowering and expanding the ability of this individual who is ethnically unrelated and who comes from a distant place and time, equipping the Gentile to continue the mission, or alternatively: You have increased the nation (hifil perfect second person masculine singular – Yahowah is totally responsible for enabling this lone *gowy*, empowering him such that he begins to reflect Yah's nature and intent through amplification for a period of time)) **without boasting or exalting Yourself, nor improperly speaking of the favors You sought to bestow** (*lo' gadal* – without glorifying or promoting Yourself (hifil perfect – for a finite time You trained the *gowy* such that he could represent You in an unpretentious manner)).”

Yahowah is restrained and remarkably reserved. To hear Him, you have to pay attention and listen carefully. There has been only one occasion where He broadcast His message to His people in His own voice – and they cowered and turned away, which was the opposite of what He intended. God promised never to do it again. From that lone exception on Mount Choreb through 500 BCE with Malaky, Yahowah communicated with His people through *naby'* | prophets who were exclusively Yisra'elites and Yahuwdym like Moseh, Dowd, and Yasha'yah.

But then a problem arose: His people stopped listening to Him. God's voice was drowned out by those

of men. Over the course of the past 2500 years Yahowah searched the world to find one person among His chosen who would respond, but there was nothing but a deafening silence. Not a single Yisra'elite was interested in shunning religion to pursue a relationship with God.

This was as deplorable as it was unacceptable because Yahowah had made a promise to 'Abraham, one He intended to keep. This left God with no other choice than to garner His people's attention by equipping a lowly gowy. He would have to prop him up and empower him, equipping him to do what Yahuwdym should have done instinctively. It would be like using the village idiot to inspire Einstein.

And yet in this way, doing so would be in Yah's wheelhouse. On a similar occasion, and as a prelude to an earlier exodus, He confronted the most egotistical nation on earth to retrieve His people using a stuttering and broken-down old shepherd. God would find the least qualified option to awaken the most qualified people. His approach would boldly proclaim for all who would listen, everything we need to know about God's disposition and interests – as well as His preference.

Yahowah has no interest in coming across as fearsome or imposing. It is not in His nature to boast. He would simply use a dented and ill-fitting tool to clear away the generations of misconceptions that had concealed the brilliant light of His beloved son, Dowd. While the gowy would be incidental, the mission would be essential.

The result would be joyous because Yah's people were coming home...

“The delight (*simchah* – the elation and cheerful attitude, the pleasure and happiness) **they will joyfully express** (*samach* – they (addressing the 'am – family) will happily manifest, outwardly conveying their cheerful

contentment at that moment in time (qal perfect)) **as they approach Your presence** (*la paneh 'atah* – as they draw near and appear before You) **will be comparable to** (*ka* – will be similar to) **the jubilation experienced** (*simchah* – the happiness and cheerfulness, the elation and pleasure, the delight expressed) **during the harvest** (*ba ha qatsyr* – in the collecting of the fruit during the time of reaping in the proper season), **consistent with** (*ka 'asher* – comparable to) **rejoicing over the favorable circumstances** (*gyl* – the gladness expressed in joyous shrieks, shouts, and songs (qal imperfect – genuinely and continually)) **when they are apportioned** (*ba chalaq hem* – with their assignment, distribution, and allotment of (piel infinitive – they receive the benefits of the inheritance with the apportionment expressed as an actionable noun regarding)) **that which is valuable** (*shalal* – the good property and possessions offered to the victorious who prevail as a spoil).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:3)

The reference to a jubilant harvest and joyous apportionment speaks of the integration of the Miqra'ey and Beryth. We have been invited to attend the harvests so that we might share in the distribution of the Covenant's benefits. As such, this message is for returning Yisra'elites, for those who will answer Yahowah's Invitations to engage in the Familial Relationship. It cannot be for Christians because they disdain the Miqra'ey, having replaced them with holidays they were more accustomed to celebrating, followed by promoting a New Covenant which reflected their preferences.

Speaking of Christians, of those who have been hoodwinked into believing as I once did, that this prophecy was about them and their 'Jesus,' consider the fact that Yahowsha' did not remove a yoke from Gentiles. Moreover, the Christian Jesus would be misconstrued to

advocate the imposition of burdensome oppression upon his own people. While there is an unsubstantiated myth that Christians were briefly oppressed during Domitian and then exonerated under Constantine, if it were true then ‘Jesus’ would have been the reason they were oppressed and not their means to liberation. Therefore, this is neither about “Christians” nor “Christ.” And since Dowd will be ridding the world of them, the faithful will have nothing to celebrate.

Reading with a 21st century perspective, I’m not particularly fond of the notion of a “*shalal* – spoil.” However, the allotment is intriguing because by this time a world spoiled by religion, politics, and war will have been wrenched away from the Gowym, while their institutions, militaries, and governments are deprived of what they had sought to take from God’s people. In this case, it is justified and fair.

Before we move on, it is interesting to note that *gyl* | rejoicing was scribed in the imperfect, and therefore for the first time in this prophecy, is addressing something unconstrained in time. This suggests that the fruit of this harvest will endure forever.

As we now move forward, we find God speaking of a single individual or family being liberated, freed of financial, religious, and political burdens. With that in mind, the last singular masculine references were to *ha gowy* | the Gentile and *‘am* | family.

“For (*ky* – indeed, truly) the constraints (*‘ol* – the wooden frame and straps of a yoke used to control working animals; from *‘alal* – to act severely and wantonly, dealing harshly and ruthlessly) of his burdensome labor (*sobel huw’* – of his demanding pressures and his hardships, his economic burdens) and (*wa*) that which is associated with (*‘eth*) the staff of religious influence (*mateh* – the ruling ornamental stick

used as a symbol of religious authority and its ability to control and compel capitulation, from *natah* – to stretch out and influence, to extend one’s reach, and to cause one to bow down and be thrust aside) **continually upon his back, especially early on** (*shekem huw’* – repeatedly against his neck and shoulder at the beginning), **You have diminished and even eliminated because You detest these things** (*chathath* – You have shattered and discouraged that which You dread and disavow as distracting and divisive, dashing and breaking their horrible and destructive influence) **along with the scepter of governmental authority over him** (*shebet ha noges ba huw’* – the rod of political and institutional influence and control over him, the club of those seeking to exploit him based upon partisan divisions, people who like to make and enforce rules acting like his slave drivers and tax collectors, those forcing him into hard labor and exacting payment from him as he engages in the marketplace for goods and services).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:4)

If this is addressing the *gowy* | gentile rather than the *‘am* | Family, while not in his league, this foreigner may have been solicited based upon the same criteria Yahowah used when selecting *Moseh* | the One who Draws Out. “Moses” knew nothing about Yahowah, not even His name, at the time of his calling, but he had a keen understanding of the political, religious, military, and economic forces at play in Egypt. The depravity of man’s way is readily discernable to those who have rejected such deceptions.

While this may seem odd to us, the reason Yahowah prefers this approach is because while He enjoys teaching us everything we need to know about His Towrah, His Miqra’ey and His Beryth, He’d prefer not to talk about religion and politics – especially if it can be avoided. Such notions are counterproductive and annoying.

The things of God are fun, enriching and uplifting, enlightening and empowering. But there is nothing pleasant about man's most pervasive deceptions. Religion is nasty business – something God clearly wants to avoid. Therefore, out of the hundreds of millions of souls occupying the planet at the time, God chose the one who was already equipped to explain His disdain for these human contrivances. Yah would teach him the rest. The Towrah is the result.

Moving forward a few thousand years, and on the cusp of the final exodus, God's predilections have not changed. Therefore, He may have perceived that this unqualified Gentile was in a similar situation. That would also explain why we find God working to diminish his economic burdens as well as rein in the religious and political influences on him. To be of any value to Yah, God would need to have his undivided attention because there would be a lot to learn and share.

Fortunately, the information Yahowah wanted him to convey was already available and waiting for him to take it seriously. With the distractions out of the way, all he would have to do is invest the time. That said, the story he would be reporting would not be about himself, nor even about gentiles, but instead about Yahowah's relationship with the most interesting man in the world: *Dowd* | David.

Shakem is from the verbal root, *shakam*, and speaks vociferously about Dowd's "continuous passion and dedication." *Shakam* depicts traits this gentile admires in the consummate Yahuwdy, and to a much lesser degree, traits he shares with him. We are "*shakam* – diligent and enthusiastic workers, getting an early start each day, continually focused upon the succession of events which played out on the ridgeline" of Mowryah, "passionately pursuing our calling, persistently shouldering the responsibility" which leads to conveying Yahowah's

Word, “willingly over and over again for a prolonged period of time.” It is Dowd’s *shakam* which so endeared Yahowah to him. Even if we are among the few who make this connection, the one in a million who revel in it, I suspect our Father is not only pleased we noticed, but thrilled we have called this to His Family’s attention.

Therefore, it’s possible that *shakem* appeared here in connection with this gentile because he would be the first in 3000 years to render and attribute this prophecy accurately. And that’s no small thing because the direction we take with regard to this declaration will lead us to either the Covenant or to Christianity.

Our assessment brings us face to face with a number of vital questions. Are we to observe the Towrah, Naby’, wa Mizmowr as we seek to learn about Yahowah or search the Christian New Testament to read about the Lord? Are we to learn from Dowd’s counsel and see his words as enlightening, or should we study Greek and consider the words ascribed to ‘Jesus’? Should we follow the Shepherd home or the Lamb to the slaughter? Who is the son who was given? Who is the man who valiantly defended God’s people? Who is speaking for God? Who is the Counselor? Is Yahowah drawing our attention to Dowd, who is conveniently named in this prophecy, or to Yahowsha’ who is not? Or from a historical perspective, who at the time of Yasha’yah’s writing had been the most prominent person in the life of Yisra’el, ‘David’ or ‘Jesus’? Which individual, properly presented and accurately translated, are Yahuw dym most likely to follow out of political and religious Babylon and back to Yisra’el?

In the battle of ideas between the world’s most popular religion and the truth, our perceptions of Dowd serve as the fulcrum upon which everything pivots. Central to that debate is whether this prophecy pertains to

the Son of God or to the Son of Man, to the Mashyach, Melek, wa Ra'ah or to the Pesach 'Ayl.

Considering the consequence of getting this right, and cognizant that the fate of Yisra'el hinges on Yahowah's guidance, could this phraseology about this *gowy* have been placed in the preamble to Yahowah's single most misunderstood and misappropriated prophecy to help answer these questions? Dealing with His words as Yah intended provides the means to unravel the misguided mythos of replacement theology – the most debilitating and duplicitous influence on humankind. It was by accurately translating this prophecy that we were ultimately able to unravel the lie which lurks in the heart of the Christian religion.

The central challenge associated with translating Yasha'yah 9:4, and thereafter, is grammatical. For example, rather than a conjunction linking the two implements wielded by those in power, *shebet* is a construct. This reveals that the implements associated with religious, political, and military institutions work in concert with one another and are wielded by those attempting to extend their reach and influence.

Speaking of grammar, there is no question that *huw'* is correctly translated as the third-person masculine singular pronoun "him" in English. However, *huw'* can be "it" when addressing a singular masculine noun such as *gowy*, as long as *gowy* is translated "foreign nation" rather than "individual gentile." But since *gowym* is used to distinguish "Gentile nations" from Yisra'el, this option is in opposition to the message. Further, while nation and people are singular, both are comprised of many people, requiring the pronoun addressing either to be plural, and thus "them" rather than "him" or "it."

I share this because my translation is markedly different from most others and the grammar makes it

appear somewhat self-identifying. And yet, if perchance this applies to those of us who have recently become part of the Covenant, and possibly to the influence of *Prophet of Doom*, *Yada Yah*, *An Introduction to God*, *Written in Stone*, *Questioning Paul*, *Observations*, and *Coming Home*, or to the plethora of radio programs we have done, then the only people being served are God's children.

Should it pertain to us, all it means is that Yahowah found an underutilized and aging, flawed and misshaped implement, and after liberating him from the control and influence of others, put that tool to use in a productive way. For the first time in nearly two-thousand years, words and insights which had eluded man's grasp would be acknowledged. In the process, Yahowah would become known to more Yahuwdym prior to His return than would have otherwise occurred. So in some small way, these very declarations may help fulfill an aspect of Yah's promise to 'Abraham.

The realization none of this would require another prophet or additional revelation is especially relevant because it means that the truth has always been available to God's people – even if it went unnoticed. It means that this gowy isn't a prophet, but instead nothing but a devoted translator with an inquisitive mind.

As a result, God can honestly say that the means to know Him and engage in a relationship with Him has been there all the time – just waiting for His people to take Him seriously. And if not now, then Yahuwdym are running out of tomorrows. His return, on *Yowm Kippurym* / the Day of Reconciliations, is just thirteen years away.

In every way but one, I suspect that Yah would have preferred that His tool have Hebrew roots, that he would till Yisra'elite soil, and be of Yahuwdy origin. But what if there weren't any such instruments available, at least ones who were willing to disassociate from all forms of

human authority, who were willing to be used in opposition to religion, politics, patriotism, and the military? After all, most routinely go along just to get along. And in Yisra'el, everyone either has a religious exemption, disqualifying them, or they serve in the IDF (Israel Defense Forces)– which tends to cause them to rely on the military rather than God.

Perhaps a *gowy* was used simply because no one else was willing. And if not this flawed and feeble implement, then what other *gowy* is engaged promoting these discoveries about Yahowah and His beloved son at this time for the benefit of His people? Who else is translating these words and sharing them?

If there is another, I'm thrilled for Yah and Yahuwdym. And should it be me, I'm grateful for having had the opportunity. God has done everything, and more, that was promised in this declaration. Even this week as I returned to this prophecy, I found myself unburdened in miraculous ways. And so here I sit, seeking to understand and share everything Yahowah intended for His people to know.

The one reason that God may have actually preferred working with a *gowy* is that it would serve as a not-too-subtle reminder of the fact that Yahuwdym are to blame for their estrangement. It could have been different, should have been different. Their very name, Yahuwd, reveals that they are Yahowah's Chosen People. God's words were written in Hebrew. The scrolls we are translating were unearthed in Yisra'el.

Speaking of the scrolls found in Qumran, and transitioning from the last statement to the next, according to the Great Isaiah Scroll, there is a “*wa* – and” before “*ka* – as” in the following statement. That's important because, in Hebrew, conjunctions are used to indicate the beginning of a new sentence. Therefore, I

have pulled the concluding phrase from the previous verse and added it to this one since the reference to *Midyn* is a better fit for what follows than it was with that which preceded it...

“And (*wa* – then [from 1QIsa not in the MT]) as in the day (*ka yowm* – comparable to the time) of *Midyn* | of Questions Regarding Judgment (*Midyn* – Midian, quarrelsome discord and strife based upon variant alterations and modifications, conflicting interests and contentiousness, or the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case), (9:4) surely since (*ky* – indeed by contrast because) every (*kol*) boot (*sa’own* – sandal of a soldier; from *sa’an* – the treading and trampling feet of warriors) of marching armies (*sa’an* – of militaries on the move who tread and tramp upon) is part of the commotion and clamor of battle (*ba ra’ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling earthquake of trembling of those doing the fighting and the shuddering and fearful response of those seeking to defend themselves) and since (*wa*) the attire (*simplah* – the cloaks, clothing, and garments) is befouled by wallowing (*galal* – made filthy dirty by rolling) in blood (*ba dam*), they will come to exist as (*wa hayah la* – they will be) fuel (*ma’akolet* – that which is consumed and destroyed; from *’akal* – to be devoured, eaten up and devastated) to be burned up (*saraphah* – thoroughly kindled and combusted) in the fire of blazing light and radiant energy (*’eth* – bright and glowing illumination).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:5)

Since the misappropriated portion of the prophecy we are striving to understand follows this statement, it’s

telling that Christians universally ignore it – and likely for no other reason than it doesn't fit their guy. And while ignorance may be the path to faith, it does not lead to Yah.

Of the twenty-three times *dyn* appears in the Hebrew text, five are in parallel with “*shaphat* – to decide by being discerning,” which is to “exercise good judgment.” It is twice used in conjunction with *mishpat*, making *mydyn* somewhat equivalent. Therefore, it is fair to say that *Midyn* | Midian serves as a referendum on our ability to think.

What we see here is that Yahowah's light is going to incinerate every soldier in every army the world over upon His return. Be forewarned: Do not enlist, participate in, equip, nor support any military force because it will put you in opposition to Yah.

God does not support troops. He does not take sides in human conflicts. He is not patriotic or pro-military. Quite the opposite, He is going to obliterate everyone in uniform and everything used to conduct war. In a nation like America, where any reluctance to support the armed forces and salute the flag is considered an egregious offence against the country, Yahowah's overt hostility towards the things which are held dear will come as quite a shock.

As we ponder the timing associated with the prophecy which follows, none of this happens prior to Yahowsha's arrival circa 2 BCE. It still has not occurred. Yahowah has not yet incinerated armies. And so while the next line of this prophecy speaks of a child being born and a son given, we are compelled by what has just been said to realize that some portion of *Yasha 'yah* / Isaiah 9:6-7 must apply to the prophet's past and our future.

As for the land of *Midyn*, it is first mentioned in *Shemowth* / Names 2:15. Moseh fled to this place after walking away from the political, religious, and military

establishments of *Mitsraym* / Egypt. As such, it is symbolic of disassociating ourselves from these same national institutions today.

But since where we are going is as important as what we are leaving, appreciate the fact that Mount *Choreb* / Horeb is in *Midyn*. It, therefore, is the place the Towrah was revealed and Yisra'el listened directly to Yahowah. And prior to this time, it was in *Midyn* / Midian that Moseh first came to gather and shepherd sheep. It is where Yahowah reached out to him and asked him to help liberate His people. There is no better place or preparation for serving Yahowah's children.

It was even in *Midyn* that Moseh was welcomed as if he were a gentile. After he and his Midian wife gave birth to their first son, Gershowm, Moseh said, **“I have been a sojourner in a foreign land.”** (*Shemowth* / Names 2:22) Indeed, every Gentile adopted into the Covenant immediately comes to realize that this also applies to them.

When Yahowah sought to honor His Covenant promises, He found Moseh in *Midyn* / Midian. As we know, he was an odd choice from a worldly perspective. He had left Egypt in scandal and haste, fleeing the political establishment in shame after having failed to successfully challenge their social and economic order. He was a broken-down eighty-year-old man with a speech impediment, out tending sheep in a God-forsaken corner of the Arabian Desert. And yet, Almighty God would use this lone, extraordinarily flawed man to convey His name and word to the world, and save the Children of Yisra'el, over a million of them, from religious and political bondage.

Today, the need isn't nearly as dire although time is growing short. His people are not slaves. His testimony is readily available. No plagues, miracles, or dramatic

showdowns are required. There is no need to endure forty years herding hundreds-of-thousands of bickering children through the desert.

Since God's plan and guidance have already been revealed, all we have to do is take what He conveyed seriously. Nothing needs to be added, just translated and explained. Yahowah hasn't changed, nor has His message. And the tools at our disposal are infinitely superior to what they were three-thousand years ago.

Therefore, if God fulfilled a vastly more difficult job in a world without modern communication systems or rapid transportation, working with a muttering old guy on the lam, why would anyone think that Yah would need more than one old *gowy* to rekindle His fire in His people?

“Now Moseh was shepherding the flock of Ythrow, His father-in-law, the priest of Midyn. And he guided his flock to that which comes after the wilderness, and came to Choreb, the mountain of God. (3:1)

Then the *mal'ak* / messenger of Yahowah was seen, appearing to him in a blazing fire from the midst of the protruding precipice. He looked and behold, the sharp crag was ablaze and burning, and yet the peak was not consumed. (3:2)

Moseh said, ‘I really want to go in a different direction, changing my approach because I want to inspect and understand this empowering and enormously important sight, contemplating the incombustible nature of the sharp rocky crag. (3:3)

When Yahowah saw that he had turned to inspect what he had seen, God called out to Him, offering him a welcoming invitation to meet from the midst of the sharp rocky crag, saying, ‘Moseh, Moseh!’

So he said, ‘Behold, it's me.’ (3:4)

Then He said, ‘Do not come near this place. If you wouldn’t mind, detach your sandals from upon your feet because indeed this site which you are presently standing upon is set-apart, special and uncommon, ground.’ (3:5)

Then He said, ‘I am the God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob.’

But Moseh concealed his presence because he was too awestruck to look at God. (3:6)

Yahowah said, ‘I have seen the affliction and harassment of My people who are in the Crucible of Oppression in Egypt, and I have heard their distressing cry as a result of those who are exploiting and oppressing them. Indeed, I am aware of their suffering. (3:7)

So I have descended, coming down from a much higher place, diminishing an aspect of Myself to deliver them from the influence of the Crucibles of Anguish and Oppression in Egypt, and to lift them up out of that country to a good, pleasing, and beneficial, spacious realm, to a land flowing with milk and honey, to the place of the Kana’any.... (3:8)

So behold, the wailing cry of despair from the Children of Yisra’el has come to Me. I have seen the starvation rations and oppressive conditions with which the Egyptians are imprisoning them. (3:9)

Therefore, let’s go because I want to extend Myself through you to Pharaoh, so that you may bring My people, the Children of Yisra’el, out of this highly questionable affliction and oppression in Mitsraym.”
(Shemowth / Names / Exodus 3:10)

Every word of this speaks to us because it is especially relevant today. It’s so consistent with

Yahowah's nature and approach and yet so contrary to what men would do. God didn't deploy an army, didn't dispatch a navy, didn't send in His vast array of spiritual envoys, didn't deploy diplomats to negotiate a treaty, didn't flash a mountain of gold before those He knew coveted it, and didn't engage an imposing, articulate, charismatic, influential, or prestigious individual, but instead solicited the help of an aging, broken-down retiree with a rap sheet and scandalous reputation to liberate His children from religious and governmental influences in the most powerful nation on earth.

In light of this, why would we expect God to change tactics at this late date? Why solicit the assistance of more than one man? Why choose someone with impressive credentials? Why not ask the same sort of guy, in a similar situation, to engage with Him to save His children, even if it is now from themselves and from the world at large?

Most any old tool would do, as long as it wasn't too impressive or shiny. Once Yahowah straightens it out a bit, knocks off some of the debris, repairs a few of the dents, and wrestles it free of the influence of others, liberating it from working elsewhere, anyone who was willing could have been put to use in a productive way.

I realize that we turned to this section of *Shemowth* / Names because we were searching to understand the *Midyn* | Midian reference in Yasha'yah 9:5. Little did we expect that it would shed some interesting light on why a lone gowy may have been empowered to serve God's children.

“But Moseh said to God, ‘Who am I that I should go to Pharaoh, and come out with the Children of Yisra’el, bringing them out of Mitsraym?’ (3:11)

So He said, ‘Because I will be with you. This is the sign and proof that I have sent you: by you having brought out the family from *Mitsraym* | the Crucibles

of Affliction and Oppression, you will work with God upon this mountain.” (*Shemowth* / Names / Exodus 3:12)

God did not list a reason for having chosen Moseh – leaving that for us to figure out. The only proof that He had chosen him would be the revelation of the Word of God. This is analogous to how Yahowah is using us today, including our lack of qualifications and His reasons for engaging in this way. In the end, only two things matter: God’s relationship with us and us working with Him to share His Word.

Yahowah obviously wanted to work with someone who knew the Egyptians, and who understood and was opposed to their politics, religion, military, and economic system. Having experienced these things from the inside, and having left them because he disliked them, made Moseh effective while sparing God the ordeal of having to explain why He was so opposed to these human contrivances. And I suspect that it humored the Almighty to communicate His name and word through an individual with questionable diction.

Having left my work, religion, patriotism, and politics, I can picture myself in Moseh’s shadow. Without God having to tell me, I understand Yahowah’s aversion to these things. His position resonates with me as I’m sure it did with Moseh. And while I wasn’t afforded the opportunity to climb the desolate crags of Choreb, there wasn’t any reason to do so, not now that we find Yahowah ready and willing to talk to us through the words of the Towrah which were revealed upon this mountain.

And while it was an individual calling, Moseh would not work alone. ‘Aharown would join him as would others. In my case it was Joe, then Jeff and James, now Jacki and Kirk, and so many others.

“Then Moseh (*Moseh* – the one who draws us away from human oppression) said to God, ‘Now look, if I go to the Children of Yisra’el, and I say to them, “The God of your fathers has sent me to you,” and they ask me, “What is His name,” what shall I say to them?’ (3:13)

God responded to Moseh, ‘I am (*‘e-hayah*) who (*‘asher*) I am (*‘e-hayah*).’ Then He said, ‘This is what you should say to the Children of Yisra’el, “I Exist has sent me to you.”’ (3:14)

In addition, God said to Moseh, ‘This is what you should actually and continually say to the Children of Yisra’el, “Yahowah, the God of your fathers, God of ‘Abraham, God of Yitschaq, and God of Ya’aqob, sent me to you.

This is My name forever, throughout all time. And this is My way of being known and remembered regarding all places, times, and generations.”’ (Shemowth / Names / Exodus 3:15)

Moseh’s mission would include introducing Yahowah by name to His people, liberating the Children of Yisra’el from religious and political oppression, listening to God and then sharing what he had learned verbally and in writing. Our mission today is to reintroduce Yahowah to His people, encouraging Yisra’elites to flee religious and political oppression, and then after translating what God conveyed through His prophets, sharing what we have learned verbally and in writing.

Yahowah’s conversation with Moseh occurred, and this mission was fulfilled, over three-thousand four-hundred years ago. It will be fulfilled again thirteen years from now.

While Moseh's experience with Yahowah is more than enough to inspire the reference to *Midyn* in Yasha'yah 9:5, it was not the last. With the first portraying all that was possible, the second would reveal what would be impossible with God.

“For then Yahowah spoke to Moseh, saying, ‘Take an adversarial position and quarantine, confining the *Midianites* | the Contentious and disable them, (25:17) for they have been adversaries of yours, harassing and confining you with their cunning deceptions and subtle duplicity, with which they have defrauded you, having conspired to deliberately cheat you, stealing what is rightfully yours with the message of *Pa’owr* | the Open and Broad Path where the Lord Ba’al is Worshiped as Light, and as a result of the statements of *Kozby* | My Vain and Disappointing Deception, the daughter of the leader of *Midian* | the Contentious.

Their sister was the one slain in the day of the pandemic plague on account of the words spoken at *Pa’owr* | the Open and Broad Path where the Lord Ba’al is Worshiped.” (*Bamidbar* / Numbers 25:17-18)

The Midianites would endure the consequence of promoting their religion in proximity to the Children of Yisra’el. And since God does not change, we can be assured that the same fate awaits Christians and Muslims for having practiced and promoted their religions in Yisra’el. Through it all, many Yisra’elites will succumb and die, but there will be those who reject the Lord and who will be spared. Called back into the Promised Land and the Covenant, they will come to share Yahowah’s aversion to religion.

It is in this context, on *Sukah* / Camping Out, in Year 6000 Yah, as the sun sets in Yaruwshalaim on Friday October 7th, a *Shabat*, after the dust has settled from all

traces of religion, politics, and with their militaries eliminated, when the Earth has been restored to the conditions experienced in Eden, that we find that Dowd's seat of honor and kingdom are restored – forever – a declaration which is astonishing in and of itself. And prior to this, we are told that this son has been placed before us to show us the way, providing the most wonderful counsel.

As I have admitted countless times before, I am not infallible, and my insights and inspiration come from the same text I am sharing with you. That notwithstanding, if I am right about what follows, this is among the most important revelations in the past three-thousand years.

Based upon what Yasha'yah is about to reveal, there is someone who is more important to our wellbeing, and to our approach to God, than Moseh or Yahowsha'. The most sublime advice comes from Yahowah's beloved son, His Messiah and King, the Prophet who would shepherd and defend God's people, a Yahuwd who was chosen to write the songs which will be sung in Heaven.

For the past two-thousand years the world has been wrong about Yasha'yah 9:6-7, even though it is among the most quoted of all prophecies. It is not predictive of Yahowsha', errantly called "Jesus Christ" by Christians, but instead descriptive of Dowd, more commonly known as "King David." Based upon what is said about him, the implications could not be greater. Rather than following "Jesus," the world ought to have been listening to Dowd.

Rather than predict the "birth of God," rather than justify Christmas, rather than describe "Jesus," rather than validate the Christian religion, Isaiah 9:6-7 obliterates everything Christians have been beguiled into believing.

Quite honestly, we have known this for some time. Frankly, it's obvious. We can learn far more from Dowd

than Yahowsha'. And this has always been Yahowah's intent. It is why we possess so much of what Dowd wrote, all in the original language, all marvelously preserved, all easily verified. And yet with Yahowsha', we have almost nothing in Hebrew, the only language He ever spoke. And what little we have is hearsay, passed along long after it was spoken, coming to us by way of translations so carelessly comprised and conveyed, very little is credible. This was not by accident.

Apart from this considerably more complete, correct, and consistent presentation of *Yasha'yah* / Isaiah 9:6-7, there are a thousand reasons to reject Christianity and its New Testament. And apart from what you are going to read in a moment, there are a thousand reasons to listen to what Dowd had to say about Yahowah, His Towrah and Covenant.

This prophecy should be seen as affirming what we should already know: Dowd was the most brilliant, articulate, and insightful man who ever lived. As the Son of God, the Messiah, and King, he will be returning with Yahowah to Shepherd his flock throughout space and time.

Simply stated: *Yasha'yah* / Isaiah 9:6-7 pertains to Dowd and not Yahowsha', as so many have been led to believe. And yet these men's lives are intertwined in many ways. Without what one wrote, what the other did is negated.

That is not to diminish what Yahowsha' has done for us as the Passover Lamb, but only to broaden mankind's perspective beyond its fixation on one's death rather than the other's life. There are some prophecies devoted to Yahowsha', and deservedly so, even though He is never named. Many of them were written by Dowd. And so while there are aspects of *Yasha'yah* / Isaiah 9:6-7 which could pertain to either man, taken as a whole, the only

rational conclusion is that it was written to draw our attention to Yahowah's most beloved son, the King of Yisra'el, Dowd.

This prophecy is also about fundamentally changing the world's perceptions of "Jesus Christ," such that Yahowsha' is no longer viewed as the Son of God, as the Messiah, as a king, or as our Savior. God was not born, He did not die, and there will be no Christian Second Coming.

Yahowsha' was the one thing Christians ignore: the Pesach 'Ayl, thereby opening the doorway to life. My hope is that Yahuwdym come to recognize him as such.

Before we rejoin the prophecy, there are some things we ought to understand. First, *Yasha'yah* / Isaiah 9:6 and 9:7 telescope time in traditional Hebrew fashion, presenting what has happened and what will occur. Its depictions play out over a period of three-thousand years.

Second, this prophecy pertains to a single, named, individual – and it isn't who the world has been led to believe.

Third, since the past, present, and future are seen as one integrated whole from God's perspective, *Yasha'yah* 9:6 and 9:7 should never have been broken apart and presented as two distinct thoughts. The message and messenger are consistent throughout.

Fourth, we must realize that past, present, and future tenses do not exist in Hebrew. But since there are no "timeless" verbs in English, a translator must choose the tense which most accurately reflects the timeframe being discussed. In this regard, pay especially close attention to the perfect conjugation, because it speaks of things which are completed during a period of time. It is the opposite of the imperfect, where the action is open-ended and continuous.

Fifth, adjectives follow nouns just as adverbs come after the action they are depicting in Hebrew. But since English grammar uses the opposite approach, the translation needs to reflect this arrangement to be accurate. For example, just because it is *ruwach qodesh* in Hebrew, does not mean that we should write “Spirit Set-Apart” in English. Specifically as it relates to the following, Yasha’yah wrote “counselor who is brilliant and insightful” not “Wonderful, Counselor.” Similarly, the prophet spoke of “a valiant and heroic defender of God,” not “Almighty God” and said that he was “an eternal witness providing enduring testimony for the Father” rather than “Everlasting Father.”

Sixth, *shem* is more than a “name,” in that it also conveys an individual’s “renown and reputation.” I share this because there is only one actual “name” among the seven historic and seven prophetic portrayals of this individual’s nature and value. And that is Dowd.

And seventh, there is no lower and uppercase lettering in Hebrew, and thus no way to distinguish a proper name or title from any other word or descriptive phrase by capitalization. Therefore, when we capitalize names and titles in English, or just the first word of a new sentence, this differentiation does not exist in Hebrew.

What follows is a profoundly different, and yet more accurate presentation of *Yasha’yah* 9:6 and 9:7 than any you have seen before. The opening stanza may be the most memorable ever spoken...

“For indeed (*ky* – because truly and surely, emphasizing this statement while revealing an important contrast), **a child** (*veled* – a boy, an ordinary son, the male offspring of his parents, an infant who grows up to become a young man, a descendant; from *yalad* – is brought forth) **was born** (*yalad* – was conceived and brought into view through a woman impregnated by the

father of the child (pual perfect passive – the object of the verb’s action, being born, benefits from the birth which occurred during a moment in time)), **before us** (*la ‘anahnuw* – to, for, and among us, on our behalf, and concerning our approach), **a son** (*ben* – an ordinary male descendant, the masculine offspring of a mother and father) **was provided and placed** (*nathan* – was given and produced at a point in time, appointed and bestowed, brought and devoted (nifal perfect passive – the subject receives and conveys the benefits of the gift)) **concerning us** (*la ‘anahnuw* – for, to, and before us and on our behalf, regarding our approach).

And (*wa*) **the opportunity to learn what can be known about how to engage and endure in addition to the government** (*mishrah* – dominion and sovereignty to lead; from *my* – to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist, and to persevere) **was and will be** (*wa hayah* – has been, continues to be, and will actually exist with ongoing implications (qal imperfect active – literally with unfolding consequences over time)) **on** (*‘al* – upon) **his shoulder** (*shekem huw’* – his back based upon a continued succession of events transpiring upon his ridgeline based upon the eagerness in which he pursued his calling early in his life).

And (*wa*) **his reputation and renown** (*shem huw’* – his personal and proper designation and name) **has been read and recited as** (*qara’* – was for a time invited and summoned as, was called out and welcomed as, was met with and proclaimed as, or will in a moment in time be known and reckoned as, even read aloud and announced as (qal perfect – literally and for a designated period of time [perfect in 1QIsa and imperfect in the MT])):

a counselor providing valuable advice (*yow’ets / ya’ats* – one who offers direction and thought-provoking guidance to deliberate, an analyst who proposes and

reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow his guidance and thinking because it is considered and reasonable) **who is astoundingly brilliant and amazingly insightful** (*pele'* – who is marvelous, wonderful, and distinguished, surpassing all others, set apart and separating, powerful and fantastic, and who is not only prophetic, but consistently fulfilled, judgmental, and redemptive),

a valiant and heroic individual with a prominent military and political standing in the community (*gibowr* – a powerful person who prevails, a mighty warrior, brave and strong soldier, a capable and proven defender, a champion confirming the influence and strengthening nature) **of God** (*'el* – of the Almighty),

an eternal witness providing enduring testimony (*'ed* – an observant and ancient individual providing everlasting evidence, sharing proof which is restoring, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the Father** (*'ab* – of dad, for papa, the progenitor, originator and male caregiver and provider),

the leader who conveys the authorized position (*ha sar* – the ruler of the government who acts and delivers, who has the authority and power to prevail with regard to representing the official stance on [the definite article is from 1QIsa and is not in the MT]) **on reconciliation and restoration leading to salvation** (*shalowm* – on the blessings of restitution and redemption, on peace and prosperity, on satisfaction and favoritism, on association and friendship, regarding health and prosperity, on safety and being complete, regarding lacking nothing, on contentment, tranquility, and companionship in the relationship), (9:6)

tremendously increasing (*rab* – abundantly, greatly, and extensively, plentifully and totally, to the

largest extent possible on the scale of spatial dimensions amplifying and growing) **the ability to learn about and respond to** (*lam* – providing the information and imparting the instruction learned as a student, teaching how to become familiar with the guidance needed to accept, diligently studying and then explaining the pattern and plan, as a disciple (a student eager to learn) taught by another, having received clear and compelling revelations so as to be prepared to intelligently convey; contracted from *lamad* – to teach and learn, gaining information through instruction and then responding appropriately to) **the means to engage and endure, to be liberated and empowered** (*ha misrah* – the person being written about, choosing to understand by questioning the who, what, where, why, when, and how of that which pertains to persisting and persevering, of being set free and being empowered; a compound of *my'* – to probe and question *sarah* – the means to engage and endure, to contend, to be liberated, and to be empowered (serving as the basis of Yisra'el)).

And (*wa* – then adding these things together, collectively) **as a result of this approach** (*la* – therefore and accordingly, facilitating this direction), **reconciliation and restoration, complete satisfaction and total contentment** (*shalowm* – the blessings of an entirely favorable circumstance leading to overwhelming prosperity, friendship, and affection, tranquility and companionship, safety and salvation from harm's way, as well as deliverance from all pestilence and from the plague of death in a healthy and satisfying relationship) **will be without end** (*'ayn qets* – never cease, cannot be negated, and are unbounded and limitless, without constraint) **upon the throne** (*'al kise'* – before the seat of honor in association with the high status of the dignified and empowering garment, the source of power adorning and covering the royal authority) **of Dowd** (*Dowd* – the Beloved),

as well as (*wa* – in addition) **upon his kingdom through his considered advice and counsel** (*‘al mamlakah huw’* – as a result of his sovereign authority and reign over his realm, and on account of his thoughtful guidance and assistance; from *malak* – to reign by providing considered and intelligent advice and instruction, directions and counsel) **so as to be prepared and established by it** (*la kuwn ‘eth hy’* – authenticated and authorized by it (Dowd’s advice and kingdom), to be prepared and become steadfast, ready and supported through it, deciding and concluding to approach regarding it (feminine singular and thus addressing *mamlakah*) (hifil infinitive construct – whereby the object is engaged by the subject, becoming akin to a secondary subject irrespective of time or place)),

and (*wa*) **to be restored and sustained by it** (*wa la sa’ad huw’* – to be renewed and upheld through it (Dowd’s throne and seat of honor), to be strengthened and supported by it, and to make it safe and secure, refreshing it with the most favorable and nourishing sustenance [*huw’* / it is masculine in 1QIsa and thus refers to the *kise’* | seat of honor vs. feminine in the MT, addressing the kingdom]),

with the means to exercise good judgment and justly resolve disputes (*ba mishpat* – as part of a plan to decide, as a prescription based upon an official proclamation depicting how the Judge will determine each case, remaining completely fair and yet consistent; from *my* – to ponder the implications of *shaphat* – deciding, judging, being discriminating, and resolving controversies) **by** (*wa ba* – also with) **being right** (*tsadaqah* – being correct, fair, and just, acquitting and vindicating, honest and blameless, innocent and in full accord with the standard, providing the beneficiaries with an abundant inheritance) **from then to now** (*min ‘atah* – beginning congruent with the events being depicted, right

now and thus coinciding with this narration, simultaneous with this rational declaration) **and forevermore** (*wa 'ad 'owlam* – throughout all time, eternally).

The deep devotion and passion (*qin'ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love and jealousy) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the host of heavenly messengers and envoys) **has consistently engaged to make this happen** (*'asah zo'th* – has caused this to continuously occur, having always done what was required, such that He will act accordingly to accomplish this, fashioning this result, continuing to perform in this way (qal imperfect active with 'this' as feminine, meaning Yahowah is actually engaging such that we can be continuously right)).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:7)

At the time of this writing, circa 700 BCE, the declaration: “a child was born before us” could have pertained to *Dowd* | David, but not Yahowsha'. This child was not only conceived and born in the normal fashion, in the perfect conjugation the birth had already occurred.

When considering the statement “a son was provided concerning us” we should turn our attention to the one man of whom Yahowah stated, “He is my son and I am his Father.” Also written in the perfect, and thus denoting a completed action, this could only apply to Dowd, and not to the Son of Man.

Yahowah conspicuously and deliberately placed the governance of Yisra'el on Dowd's shoulder. God chose him to lead His people, anointed him Mashyach to demonstrate His authorization, and then appointed him

Melek. Further, in this case the verb, *hayah*, was scribed in the imperfect, indicating that what had been done would be, with his position secure throughout time. Dowd is not only the most obvious and most qualified individual in this case, he is the only man who was and will be king. This disqualifies Yahowsha' from consideration.

Those who have read his *Mizmowr* know the “counselor providing valuable advice who is astoundingly brilliant and amazingly insightful.” This is the Shepherd’s role and not the Lamb’s. When it comes to providing brilliant advice, thought-provoking guidance, and valuable insights Dowd is in a class by himself. If we had extant texts written by Yahowsha' in Hebrew, carefully and copiously preserved, as we do with Dowd, then both men would qualify. But we don’t have a single word written by Yahowsha', while in comparison, there were more parchments devoted to the *Mizmowr* | Psalms preserved among the Dead Sea Scrolls than anything else inspired by God.

Gibowr does not mean “Almighty,” and thus his name was not “Almighty God” as Christians want the faithful to believe. This deception should be enough to make you want to remove all traces of the religion from the planet. Not only wasn’t “Jesus” “Almighty God,” in that all of God won’t fit in and cannot enter our three-dimensional world, Yahowsha' was not a “*gibowr* – a valiant and heroic individual with a prominent military and political standing in the community who was devoted to defending” God’s people. Dowd was, however. It began with a rather large Philistine and will continue with the eradication of religious and political Gentiles. Able to read the prophecy, this explains why Jews could not accept “Jesus” as the Messiah or as the fulfillment of this prophecy.

Unlike Dowd, Yahowsha' didn’t have a lot to say about the means Yahowah has provided to reconcile our

relationship with God. As the Lamb, it wasn't his purpose or role. As we ponder the implications of what Dowd has written, it is hard to miss the fact that he is "an eternal witness providing enduring testimony on behalf of the Father." That said, neither Dowd nor Yahowsha' are the "Eternal Father" making the Christian "translation" highly suspect. At issue is *'ed*, whose primary definition is as we have rendered it: "an observant and ancient individual providing everlasting evidence, sharing proof which is restoring, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence as a witness providing testimony."

In all of human history, no "leader" was more "authorized" by God than Dowd. He was chosen, anointed three times, and appointed king not once, but twice. He is afforded every title and depiction of consequence, from *Ben* to *Bikuwr*, from *Mashyach* to *Melek*, from *Ra'ah* to *Zarowa'*, called *Gibowr* to *Tsadaq*, and is even depicted as the Branch, the Sun, a Prophet, and the Hand of God.

And just in case we missed the connection between Dowd and *shalowm*, his son, the last king to rule over a unified Yisra'el, was named *Shalomoh* | Solomon. Further, Dowd, whose redemption was assured because he was right, conveyed the means to reconciliation leading to salvation such that we could all follow him home. It is fair to say that Dowd knew a thing or two about "favoritism and friendship" when it came to God.

By serving as the Passover Lamb, Yahowsha' opened the door to life, but unlike Dowd, he did not explain how we should respond to his gift. Dowd's life was devoted to teaching us "*misrah* – how to engage and endure" with God. Yah's most devoted student became our most effective teacher.

As a result, those of us who are moved by Dowd's songs are "*shalown* – reconciled and satisfied" "*ayn qets* – beyond limitation." We are "*kuwn* – prepared and established" "*sa'ad* – restored and sustained" "*ba mishpat* – with the capacity to exercise good judgment about the means to justly resolve the disputes" which would have otherwise separated us from Yah. And this is because Dowd was "*tsadaqah* – right" regarding Yahowah, "*min 'atah* – from then to now" "*wa 'ad 'owlam* – and forevermore."

When it comes to our relationship with Yahowah, the realization that *Dowd* | David was right regarding God, the realization that his testimony was correct as it pertains to God, the realization that he represents everything that is important to God, comprise the most empowering, enriching, enlightening, and liberating conclusion we are asked to draw from the Word of God.

Dowd | David has been the lone candidate fulfilling each aspect of this prophetic statement. Should that not have been enough, he is named at the conclusion of the prophecy. And while we have all at times forgotten a name, or called someone by the wrong name, we don't do it with our children, and we aren't God. There is no chance in hell that God asked his prophet to write "*Dowd* | David" if He meant to say "*Yahowsha*' | 'Jesus'. Moreover, Dowd had both kingdom and throne and Yahowsha' had neither.

This prophetic portrayal concludes with Yahowah acknowledging that He "*asah* – has personally and consistently engaged throughout time to make this happen" because of His "*qin'ah* – deep devotion and passion, His strong desire to accomplish something special as a result of His love" for "*Dowd* – the Beloved." Considering the fact that it was Yah's "*qin'ah* – fervor for exclusivity and ardent love" which lies at the heart of His relationship with Dowd and this prophecy regarding

Dowd, when Christians changed His words to substitute the son who was given, transferring all of these promises to the wrong individual, it had to make this Father who loves His son very angry. It's little wonder God despises Christianity.

May I ask those still lost in religion: if this was about baby Jesus, why did Yahowah say that His statement was sent out to those the Christian Jesus allegedly rejected?

“**Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God as guided by His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration) **dispatched** (*shalach* – reached out by sending out (qal perfect)) **the word** (*dabar* – the message and statement, this account and promise) **unto** (*ba* – among and within, with regard to because of His association with) **Ya'aqob** (*Ya'aqob* – Yitschaq's son, the Father of Yisra'el, to dig in his heels and supplant his brother as a result of the consequence of his footsteps) **and so** (*wa*) **it has been allotted to** (*naphal* – it has fallen upon and been distributed among) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God; from *'ysh Sarah 'el*.” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:8)

I feel sorry for God and for His son. This prophecy is such a wonderful gift to all of us, and yet for thousands of years it has been used to validate a hateful religion while besmirching a loving relationship.