

Coming Home
My God, My God, Why?

4

Sha'uwI v. Dowd

The Unconsidered Prophecy...

Moving five centuries forward in time we are greeted by Shamuw'el, the last of the *Shaphat* | Judges. He was a contemporary of Dowd who served as prophet and narrator for this luminous life.

As we peruse his words, we find something remarkably telling about King *Sha'uwI* | Saul, especially considering his infamous namesake *Sha'uwI* | Paul. The wannabe-king was condemned for having rejected Yahowah's instructions, with God choosing Dowd to replace him. In spite of how popular they have become among Gentile Christians, the testimony of the wannabe-apostle *Sha'uwI* shall soon be replaced by Dowd's Songs.

Three thousand years ago, the Children of Yisra'el were afforded freewill and they chose poorly, electing *Sha'uwI* to rule over them in the manner of the Gentiles rather than being led by Yahowah. However, God also has freewill. As a loving Father He determined that once the experiment with human governance failed, incapacitated as it would be as a result of foolish decisions and errant thinking, succumbing to an ignominious death, He would provide a viable alternative. It is the same choice we are afforded today. God would choose a shepherd to lead His people, giving us the opportunity to become part of his flock.

Every aspect of this story is prophetic, drawing our attention to a far more foolish man by the same name.

“Then (*wa*) **Shamuw’el** (*Shamuw’el* – Listen to Him) **said** (*‘amar* – expressed) **to** (*‘el*) **Sha’uwl** (*Sha’uwl* – Question Him), **‘You have behaved foolishly** (*sakal* – you have acted like an idiot, ignorantly and irrationally, even stupidly and senselessly), **failed to observe** (*lo’ shamar* – not closely examined nor carefully considered) **the instructive conditions of the relationship** (*‘eth mitswah* – the authoritative terms, directions, and prescriptions of the binding contract; a compound of *my* – to ponder and inquire about and *tsawah* – that which is commissioned and conveyed on a sign, authorized as correct and instructive) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **your God** (*‘elohym ‘atah*), **regarding the correct path to the association of which** (*‘asher* – leads to the way to walk to get the most out of life which) **He instructed you** (*tsawah ‘atah* – He told you, providing direction for you).

Indeed, as a result (*ky* – surely), **if so then now** (*‘atah* – simultaneously in addition, as a result it is logical that by this time), **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) **would have developed and established** (*kuwn* – would have affirmed and sustained, authenticated as valid and legitimate, even authorized and appointed (hifil perfect), **accordingly** (*‘eth* – therefore), **your reign** (*mamlakah ‘atah* – your monarchy and government, your position as head of state and resulting influence and power) **concerning** (*‘el* – toward and within) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **as an eternal witness forever** (*‘ad ‘owlam* – as enduring testimony throughout time). (*Shamuw’el* / Listen to Him / 1 Samuel 13:13)

However (*wa* – but), **now** (*'atah* – so then as a result and at this time) **your leadership position** (*mamlakah 'atah* – your reign and government, your role as head of state and resulting authority, influence, and power) **shall not stand** (*lo' quwm* – will not be established nor endure, will not be exalted nor honored (qal imperfect)).

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 diligently searched for and responsibly sought** (*baqash* – has intensely looked for, procuring information regarding and inquiring about (piel perfect)) **to approach Him** (*la huw'* – for Him, to draw near to Him, and concerning Him) **an individual** (*'ysh* – a person) **whose judgment and aspirations are similar to His own** (*ka lebab huw'* – whose conscience and character, thinking and rationale, thoughts and feelings, inclinations and determinations are consistent with His).

As a result (*wa* – and so then), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has instructed him** (*tsawah huw'* – has provided guidance and direction to him, appointing and ordaining him) **as** (*la* – to approach and draw near with regard to being) **the correct and conspicuous leader who will expound upon the truth** (*nagyd* – the worthy and proper overseer who will make known and proclaim the message, the true head of state, prince and official who will declare, announce, and publish that which is right, the sovereign ruler and valuable asset; from *nagad* – to be conspicuous and to make known, to announce, report, and declare, expounding upon and acknowledging the message in a straightforward manner in plain sight and in your presence) **among** (*'al* – over and above, before and in

proximity to the Most High and) **his people** (*'am huw'* – his family, kin, followers, and nation).

Indeed, this is because (*ky* – this is a result of) **you have not observed, neither closely examined nor carefully considered** (*lo' shamar* – you are not aware of and do not focus upon, you have not diligently analyzed nor properly researched, having failed to contemplate) **that which to show the way to the benefits of the relationship** (*'eth 'asher* – that which leads to the proper path to get the most out of life) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **instructed you** (*tsawah 'atah* – told you, providing direction for you).” (*Shamuw'el* / Listen to Him / 1 Samuel 13:13-14)

Man's way is through Sha'uwl, through government and religion, and it leads to death. Yahowah's path is through Dowd, and it leads to God by way of the truth. And the reason for choosing Dowd is now clear: Yahowah diligently searched for and responsibly sought an individual whose judgment and aspirations were similar to His own. There is no better way to endear ourselves to God and to be used effectively by Him than to align our thinking and rationale with His.

Yahowah's rejection of Sha'uwl was a cathartic time for Yisra'elites. The people had chosen him as their general and king, leading them and protecting them in the manner of the Gowym. The result was proving disastrous, with the government and its military floundering in the face of a vicious foe.

“Then (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God's personal and proper name based upon *hayah* – to exist and guided by *towrah* – to guide and teach) **said, posing a question** (*'amar* – inquired of and declared) **to** (*'el*) **Shamuw'el** (*Shamuw'el*

– Listen to Him, the last of the *Shaphat* | Judges who was also a prophet), **‘For how long** (‘*ad mathay* – concerning the witness until when) **will you grieve** (‘*atah ‘abal* – will you react with sorrow, mourning and lamenting (hitpa’el participle – independently express sadness)) **about** (‘*el* – regarding and on behalf of) **Sha’uwl** (*Sha’uwl* – Question Him, the people’s choice of king who was prophetic of the wannabe apostle by the same name), **because** (wa – since) **I, Myself, despise him and have rejected him** (‘*any ma’as huw’* – I loathe him and have disavowed any association with him because I abhor him, refusing to accept him) **as** (*min* – from) **king** (*melek* – as the ruler or authority, the head of state and political leader who reigns) **over** (‘*al* – before) **Yisra’el** (*Yisra’el* – those who engage and endure with God)?

Fill (*male’* – make a proclamation by filling up) **your horn** (*qeren ‘atah* – the container of your ram’s horn trumpet which can omit brilliant flashes of light from the summit of the mount) **with olive oil** (*shemen*) **and go** (*wa halak* – and walk, traveling on a journey).

I am sending you (*shalach ‘atah* – I am dispatching you) **to** (‘*el*) **Yshay** (*Yshay* – the Substance of Existence, to stand out as an exemplar), **the Beyth-haLechemy | the resident of Bethlehem** (*Beyth-haLechemy* – the individual from the House of Bread) **because** (*ky* – for the reason that) **I have seen** (*ra’ah* – I have been shown and have observed, and I will reveal (qal perfect)) **a king** (*melek* – a sovereign ruler, leader, and advisor to be considered) **to approach Me** (*la ‘any* – with regard to Me and on My behalf) **among his sons** (*ba ben huw’*).”” (*Shamuw’el* / Listen to Him / 1 Samuel 16:1)

When first confronted with the truth about Christianity, we are saddened, disappointed in ourselves for having believed the lies, while grieving for those still beguiled by them. Our response progresses to anger as we confront the realization that God despises the religion

Sha'uwel | Paul conceived because of the horrifying impact it has had on His people. But then we get over it, and get on with the business of observing, contemplating, understanding, and sharing what Yahowah intended.

“So (wa) Shamuw’el (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet) **said** (‘*amar* – questioned), **‘How can I go** (‘*ek halak* – by what means can I walk, traveling on this journey)? **If Sha’uwel** (*Sha’uwel* – Question Him, the people’s choice of king who was symbolic of the wannabe apostle by the same name) **hears of it** (*shama’*), **then he will have me killed** (*wa harag* ‘*any* – he will put me to death, assassinating me).’

Therefore (wa), Yahowah (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said** (‘*amar*), **‘Take** (*laqach* – obtain, grasping hold of and accepting) **a cow for consideration by your hand** (‘*eglah baqar ba yad* ‘*atah* – a calf for reflection revolving around the nature of a flock with your hand (qal imperfect jussive)), **and say** (*wa* ‘*amar*), **“I have come** (*bow*’ – I am pursuing inclusion) **to offer a sacrifice** (*la zabach* – concerning preparing this animal for consumption) **in association with** (*la* – to approach and draw near) **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).”” (*Shamuw’el* / Listen to Him / 1 Samuel 16:2)

This would be a joyous moment for Yah, one our Heavenly Father wanted to celebrate in His usual manner, with a feast. And should you be wondering why a calf was chosen rather than a lamb, I suspect it was twofold. Dowd was a shepherd and he cared for his sheep. He was not a lamb. That designation would belong to Yahowsha’.

“**And then invite** (*wa qara’* – so then call out to, greet and welcome, summoning as a guest) **Yshay** (*Yshay* – the Substance of Existence, Jesse, to stand out as an exemplar) **to the sacrificial feast** (*ba ha zabach* – concerning the preparation of this animal for consumption).

I will make known to you (*wa ‘anyyada’ ‘atah ‘eth* – I will make you aware by revealing to you) **what, to show the way to the benefits of the relationship** (*‘asher* – how to lead to the correct path to walk to get the most out of life), **you should act upon and engage in** (*‘asah* – do, perform, carry out, and accomplish).

So then (*wa*) **you shall anoint** (*mashach* – you shall apply oil, rubbing and smearing it on as a ceremonial act of consecration to demonstrate the authority to lead) **to approach Me** (*la ‘any* – for Me) **the one through whom I will reveal the way to get the most out of life** (*‘eth ‘asher* – him with whom I will lead, showing the correct path to receive the benefits of the relationship) **whom I will announce to you** (*‘amar ‘el ‘atah* – whom I will declare to you, speaking to you about).” (*Shamuw’el* / Listen to Him / 1 Samuel 16:3)

When we listen to Yah, we know how to act, what to engage in, and why we should respond to opportunities or provocations. We are properly guided and instructed, prepared for whatever life brings our way.

Good things happen when we follow this same formula: listen to Yahowah and engage, doing as He has requested. Perhaps that is why Shamuw’el’s name means “Listen to Him.”

“**Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet) **engaged and did** (*‘asah* – acted, doing), **therefore** (*‘eth*), **what** (*‘asher* – what leads to the correct path according to what) **Yahowah** (*Yahowah* – the proper pronunciation of

YaHoWaH, God's personal and proper name based upon *hayah* – to exist and guided by *towrah* – to guide and teach) **said** (*dabar* – spoke to him about, expressing in words).

He came to (*wa bow* – he arrived at) **Beyth Lechem** (*Beyth Lechem* – House and Home of Bread, Family and Household of Grain, transliterated Bethlehem (as an interesting aside, *lechem* can also be transliterated *lacham*, and means to engage in a struggle, to fight, and to battle)).

Startled, and a bit afraid (*wa charad* – surprised and somewhat frightened, astonished and perhaps trembling), **the elders** (*zaqen* – the leaders of the community comprised of old men) **of the town** (*ha 'iyir* – of the village and city) **approached and welcomed him** (*la qara' huw* – drew near to meet and greet him, calling out to him in an inviting way).

They asked (*wa 'amar* – so they inquired), **'Did you come** (*bow* – *'atah* – have you arrived) **under favorable circumstances to reconcile** (*shalowm* – as a friend with blessings, to make us healthy and whole, in peace to reconcile the relationship, and/or to satisfy and fulfill a promise to restore the kinship; from *shalam* – to restore, to provide reconciliation, for recompense or reward, to make amends)?'" (*Shamuw'el* / Listen to Him / 1 Samuel 16:4)

There are a couple of subtle insights we ought not miss. First, more than just the House of Bread, *Beyth Lechem* would be a place of continuing struggle, where the community would have to battle to survive and fight for its very existence. This reality deepens the connection with Dowd as he, more than anyone, would have to fight to protect his people – even in this place.

Second, the reference to *shalowm* is intriguing because it would soon be integrated into the name of the

city most closely associated with Dowd: *Yaruwshalaim* | Source from which Teaching and Guidance regarding Reconciliation Flow. It is a compound of *yarah*, which is the verbal root of “*towrah* – source of teaching and guidance, direction and instruction” and “*shalowm* – reconciliation and the favorable restoration of the relationship.”

Third, based upon this statement and one which will soon follow, the prophecy Christians celebrate, believing it predicts that “Jesus” would come from Bethlehem to be their king, speaks of Dowd, the man who would actually be king over Yisra’el. It was always an awkward fit when applied to “Jesus” because he was never the leader of his people and only Yahuwdah existed during his time, negating key aspects of the prophecy. Further, to the degree Yahowsha’ served as more than the Passover Lamb, he would have been *Matsah*, not *Lechem*. Dowd, however, purchased the threshing floor which became the foundation of the Temple, and like the finely ground kernels of grain which are used to bake bread, his words continue to nourish his people.

So as not to lose our place in the natural flow of this discussion, we’ll turn to the *Mykayah* | Micah 5 prediction regarding Bethlehem at the conclusion of Shamuw’el / 1 Samuel 16. It is yet another example of how Yahowah’s promises regarding His beloved son were usurped by Christians to convert “Jesus” into everything but the Pesach Lamb.

Let’s continue to assess the anointing of Dowd by the last of the Judges, Shamuw’el. His answer is interesting in that it shows that he made the transition from the sacrifice to its intended purpose. It is the most appropriate, beneficial, and Godly thing we can do with our time and lives. And based upon this next statement, Shamuw’el also made the connection between the need to be set apart from the common things of man if we want

to be reconciled with God. And lastly, the *Shaphat* | Decisionmaker realized that the means to reconciliation was through the *Miqra'ey* | Invitations to be Called Out and Meet with God, which is why he extended the “*qara'* – invitation” to Yshay.

“He answered (*wa 'amar* – so he said), **‘For reconciliation** (*shalowm* – as a friend under favorable circumstances with blessings, to restore health and prosperity, in peace to amend the relationship, and to satisfy and fulfill a promise to reaffirm the kinship; from *shalam* – to restore, to provide reconciliation, for recompense and reward, to make amends), **I have come** (*bow'* – I have arrived and am here) **to offer a sacrificial feast** (*la zabach* – concerning the preparation of this animal for consumption) **to approach** (*la* – to draw near with regard to and concerning) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions).

Become set apart (*qadash* – separate yourselves from that which is common, customary, and ordinary, even defiling and polluted and dedicate yourselves to being cleansed and purified by being set apart), **and come with me** (*wa bow' 'eth 'any* – join with me and be included, pursuing the association, and return) **to the sacrificial feast** (*la zabach* – concerning the preparation of this animal as an offering and for consumption).’

He separated Yshay, setting him apart (*wa qadash 'eth Yshay* – the Substance of Existence, the one who stands out as an exemplar, was set apart, dedicated and devoted to serve, cleansed and purified) **as well as his sons** (*wa 'eth ben huw'*). **And he issued an invitation to them** (*wa qara' la hem* – he called them out, summoning them by name, greeting and welcoming them) **to the offering** (*la ha zabach* – to the sacrificial feast designed

to reconcile the relationship).” (*Shamuw’el* / Listen to Him / 1 Samuel 16:5)

Always eager to see what comes next, we sometimes run the risk of overlooking an even more revealing perspective and insight. Here, for example, the first time through I missed the reason that Yahowah instructed *Shamuw’el* to speak of invitations and reconciliation, and of a sacrificial offering in association with the search for Dowd, especially in the context of how the anointing of Bethlehem’s Shepherd would lead to his Spiritual empowerment – all at Yahowah’s direction. Dowd is our guide through the *Miqra’ey*, he embodies the Covenant relationship Yahowah intended, and he represents the Doorway to eternal life in Heaven. He is, after all, the central Branch of the Tree of Lives.

To this end, DoWD is scribed with repeated *Delets* | Doors alongside the same *Wah* | Connection we find between the two *Heys* | Observant Individuals in YaHoWaH’s name. Further, when we follow Dowd through the Invitations to be Called Out and Meet with God we pass through the same Door on *Pesach* and are anointed with the same Spirit on *Matsah* such that we too become part of the Covenant Family on *Bikuwrym*.

As we contemplate what comes next, we are reminded that Yahowah works through men and women who are surprisingly similar to ourselves. For example, *Shamuw’el* was a good man, a man of character and conscience, but when acting on his own initiative, and apart from Divine inspiration, he was as susceptible to jumping to errant conclusions as the rest of us. It is one of the things I find so appealing and genuine about those Yahowah has chosen to represent Him. We don’t have to be perfect to achieve what He wants done, just willing to go where His words lead. And in this case, they lead past the first seven sons to the eighth – representing eternal life.

“And it came to exist (*wa hayah* – it came to be such that) **when they arrived** (*ba bow’ hem*) **and he saw** (*wa ra’ah ‘eth*) **‘Ely’ab** (*‘Ely’ab* – My God is Father), **he said** (*wa ‘amar*), **‘Surely** (*‘ak* – indeed, certainly) **Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **anointing of him** (*mashyach huw’* – using the special anointing oil to affirm his calling and authority, even God’s approval of him) **will be straightaway and conspicuous** (*neged* – is near, before us, and straight ahead).’ (16:6)

However (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **declared** (*‘amar* – said) **to** (*‘el*) **Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet), **‘Do not focus upon nor have regard for** (*‘al nabat* – do not visually interpret, pay attention to, nor consider) **his appearance** (*‘el mar’ah huw’* – the patterns which can be seen with the eyes or comprehended based upon his visual form) **or** (*wa*) **regard his stature and height** (*‘el gaboah qomah huw’* – be concerned with his personal presence, proud self-image, arrogance, or how tall he may be) **because** (*ky*) **I have rejected him** (*ma’as huw’* – I do not like him and am adverse to him).

For indeed (*ky* – by contrast), **inconsistent with the way that** (*lo’ ‘asher*) **man** (*ha ‘adam*) **views** (*ra’ah* – looks at things) **humankind** (*ky ha ‘adam*), **considering an individual’s visual appearance** (*ra’ah la ha ‘ayn* – looking at that which is seen by the eyes), **but instead** (*wa*) **Yahowah** (*Yahowah* – the correct pronunciation of YaHoWaH, God’s unique personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **perceives** (*ra’ah* – views and

considers) **the person's character and conscience** (*la ha lebab* – the inclination to exercise good judgment, the thinking and thoughts, the choices and volition, the mind and heart, the ability to distinguish between right and wrong and act accordingly).” (*Shamuw’el* / Listen to Him / 1 Samuel 16:7)

As is so often the case, we have to be cognizant of the thoughts behind the terminology Yahowah selected if we want to understand what these words mean and appreciate what God is revealing to us. Here, for example, if we were to simply translate *lebab* as “heart,” we’d miss the point He is making. In the time and culture this was revealed, the heart was not associated with love or emotions as it is today, but instead with judgment. The biological symbol for feelings was the liver.

A thoughtful and thorough review of ancient nomenclature reveals that by using *lebab* in relation to what He views as mankind’s most desirable, useful, and beneficial attributes, above all else God treasures a person’s “ability to exercise good judgment, which is their capacity to process information in a discerning and discriminating manner, to distinguish between right and wrong, true and false, and then respond rationally.”

By choosing *lebab* to describe why He rejected ‘Ely’ab and chose Dowd, God reveals that He is primarily interested in our “thinking and thoughts as this pertains to our ability to use evidence and reason to make sound decisions.” Yah, therefore, wants to build enduring relationships with people of “character and conscience who are rational and thus trustworthy.” Such individuals are willing to go where His words lead.

Affirming this, Dowd became the living embodiment of *lebab*. He was the most discerning and thoughtful, insightful and articulate, man who ever lived. We learn

and benefit more from studying his life and lyrics than anyone else.

There would be six additional rejections...

“Then (wa) Yshay (Yshay – to stand out as an exemplar) called out to and summoned (qara’ – called by name) ‘Abynadab (‘Abynadab – the Father Incites and Impels, Father Volunteers and Offers Willingly), having him pass before (wa ‘abar huw’ la paneh – leading him such that he crossed by and approached the presence of) Shamuw’el (Shamuw’el – Listen to Him).

He responded (‘amar – he affirmed), ‘Not this one, either (gam ba zeh). Yahowah (Yahowah – the proper pronunciation of the name of ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalom – restoration) has not chosen and does not want him (lo’ bachar – has not selected him and he is not the one desired or preferred).’ (16:8)

Next (wa) Yshay (Yshay – to stand out as an exemplar) had Shamah pass by (‘abar Shamah – crossed Appalling and Horrifying by).

He said (‘amar – he affirmed), ‘Regarding this one, also (gam ba zeh), Yahowah (Yahowah – an accurate transliteration of the name of ‘elowah – God guided by His towrah – instructions regarding His hayah – existence and our shalom – reconciliation) has not selected and does not want (lo’ bachar – has not chosen as he is not the one desired).’ (16:9)

Yshay (wa Yshay – so the Substance of Existence) had seven of his sons pass before the presence of (‘abar sheba’ ben huw’ la paneh) Shamuw’el (Shamuw’el). So then (wa) Shamuw’el (Shamuw’el – Listen to Him) said to (‘amar) Yshay (Yshay), ‘Yahowah (Yahowah) has not chosen these (lo’ bachar – has not selected, does not desire nor prefer those).’ (16:10)

Additionally, Shamuw’el said to Yshay (*wa Shamuw’el ‘amar ‘el Yshay* – then Listen to Him asked the Source of Existence), **‘Is this the end of your sons** (*ha tamam ha ben* – are you finished showing your children)?’

He replied (*‘amar*), **‘At this point** (*‘owd*) **the youngest remains** (*sha’ar ha qatan* – the smallest and most insignificant is left). **But behold** (*wa hineh* – however, look, paying attention to these details), **he is shepherding** (*ra’ah* – he is caring for and tending to, leading, protecting, and feeding) **the flock** (*ha tso’n* – the sheep).”

The Yisra’elites had chosen Sha’uwl in the manner of the Gentiles and, therefore, predicated upon his ability to impose his will. Even a superficial review of civilization reveals kings rose to power based upon their strength, particularly their military prowess and authoritarian tendencies. Yahowah, in contrast, chose a shepherd who could think. If man is to be governed by a man rather than be guided directly by God, we are best served being led by a considerate individual who knows how to care for sheep.

Also interesting, the last of Yshay’s sons would become Yahowah’s *Bikowr* | Firstborn. There are some interesting overtures in this decision which reverberate with the fact that the Covenant began with ‘Abraham’s second born, and it grew to incorporate Yisra’el through Ya’aqob, who was steadfast, rather than ‘Esaow | Esau, the firstborn whom Yah hated. Our status and standing with God is therefore based upon character, not chronology.

Shamuw’el, by contrast, was the only child of Hannah. His birth required Divine intervention, making his story different than the others. It reveals Yahowah’s approach to those who not only search for Him, but who

come to know and rely upon Him. Hannah's speech during Shamuw'el's dedication (1 Shamuw'el 2:1-10) is so insightful and inspiring, in due course we will ponder its implications. But for now, suffice it to say, the resulting son was resolute when it came to acting upon Yahowah's instructions.

“So Shamuw'el conveyed to Yshay (*wa Shamuw'el 'amar 'el Yshay* – then Listen to Him asked the Source of Existence), **‘Reach out and get him** (*shalach wa laqach huw'* – send out to grasp hold of and receive him, accepting him) **because** (*ky* – for) **we will not turn away** (*lo' sabab* – we will not change our approach) **until he arrives here** (*'ad bow' huw' poh* – until the point in time that he comes to this place).’

He sent away for him and brought him (*shalach wa bow' huw'* – he reached out to him, dispatching someone for him so he would arrive and be included).

He was ruddy and redheaded (*wa huw' 'admowny* – he was auburn and reddish, a man like ‘Adam) **with** (*'im*) **bright and handsome** (*yaphah* – attractive and beautiful, cheerful and fair) **eyes** (*'ayn*). **He was visually pleasing** (*wa ra'y towb* – his appearance was beautifully proportioned and desirable such that seeing him was exceptionally pleasant, agreeable, and delightful).

Yahowah (*Yahowah*) **said** (*'amar* – instructed and requested with genuine and ongoing implications (qal imperfect)), **‘Of your own volition, stand up** (*quwm* – arise and choose to come to a standing position, becoming confirmed and established upright by deciding to take a stand (qal imperative – actually and genuinely, even literally, of your own freewill, stand)). **Decide of your own freewill to anoint him Messiah** (*mashach huw'* – elect by choice to actually and liberally apply anointing oil, pouring it out, smearing it on, and rubbing it in as a sign that he has been designated to serve and authorized

to lead (qal imperative – a literal expression of volition) **because, indeed** (*ky* – for surely and truly, emphasizing this conclusion, for the express reason), **this is he** (*zeh huw'* – he is the one).” (*Shamuw'el* / Listen to Him / 1 Samuel 16:11)

Dowd was undeniably God's choice, but he can be ours as well. Yahowah selected him to shepherd His people and enlighten the world. He was anointed, becoming the *Mashyach* | Messiah at God's discretion, at the time, place, and way of His choosing. There has been no one else in all of human history where this all coalesced on any other individual, not even with Moseh or Yahowsha'.

If we, therefore, want to live our lives in sync with God's will, we should make the same decision, which is why Yahowah's instructions to *Shamuw'el* | Listen to Him were all volitional. We, too, are being asked to get off of our knees, to arise and stand upright in Yahowah's presence by taking a stand with regard to the anointing of Dowd as the Messiah. The implications, of course, are far-reaching. When we do, our attention shifts to Dowd, with his life and lyrics serving to shepherd us to God.

We are told that Yahowsha', as the Passover Lamb, wasn't particularly attractive, such that there was nothing in His physical appearance that would draw us to Him or make Him look desirable. And yet with the actual *Mashyach* | Messiah, *Dowd's* | David's appearance was beautifully proportioned and visually pleasing, such that looking at him was both pleasant and enjoyable. Why, then, do most people focus on the wrong individual?

In this light, why do Christians bow down before tragic effigies of their brutalized and dead god on a stick when standing up and looking upon Dowd would be so much more beneficial? Why do you suppose that

Yahowah chose to be consistent, such that this man and his lyrics were equally attractive?

And then from man's perspective, why is the most prominent depiction of "David," that of Michelangelo in Florence, out of proportion, nude, and uncircumcised – all in conflict with God's depiction and Towrah's Instructions? The statue's right hand is much larger than his left, and yet the placement of his sling shows him to be left-handed, yet another mistake. His upper body was deliberately chiseled larger than life, as was his head in relation to the rest of his body. His eyes, which Yahowah called "handsome," had hearts carved into them, putting the pupil in shadow. They are divergent, with the left focusing on a different object than the right. There was anxiety etched into his face when he was anything but worried. His features and the statue's style are overtly Roman.

The fact is: mankind's perceptions of Dowd are all mistaken, as out of proportion as are the religious interpretations of "Jesus Christ." Unless and until our perspective and understanding is right in this regard, we will remain wrong with God. Let's be clear: Dowd is the central figure in Yahowah's revelation to humankind.

The *qeren* | horn being reintroduced into this account by Yah was last referenced by Him one-thousand years earlier. Yahowah used it to show that He would honor His promise to enable the benefits of the Covenant through His son, not 'Abraham's second born, Yitschaq. Since Yahowsha' is never associated with *qeren* and Dowd now has been, this seems to suggest that Dowd plays an important role in facilitating our participation in the Covenant.

And yet, even if we were to discount this association, there is no missing the fact that Dowd is Yahowah's *mashach* | anointed and that he received Yahowah's

Ruwach | Spirit. Beyond these essential insights, we are once again reminded that it is the application of *shemen* | olive oil, not baptism in water, which reveals that a person is being set apart to serve God.

“So then (wa) Shamuw’el (*Shamuw’el* – Listen to Him) **grasped hold of** (*laqach* – obtained, receiving, accepting, and taking (qal imperfect)) **the horn** (*qeren* – the container comprised of a ram’s horn trumpet which can omit brilliant flashes of light from the summit of the mount) **of olive oil** (*shemen*) **and (wa) anointed him** (*mashach* ‘*eth huw*’ – actually and liberally applied anointing oil on him, pouring it out, smearing it on, and rubbing it in as a sign that he had been designated to serve and authorized to lead, all with unfolding and ongoing implications over time (qal imperfect – a literal expression of an action with continuing consequences)) **in the midst of his brothers** (*ba qereb* ‘*ah huw*’ – within the middle, inner core, and center, even life-giving womb of his blood relatives).

And (*wa* – in addition) **the Spirit** (*ruwach* – the feminine and maternal spiritual representation of Yahowah’s existence, His nature and energy, set apart from God to perfect, protect, enlighten, and counsel) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **came in tremendous power to Dowd, succeeding such that he would prosper and thrive, being endowed with the ability to be especially useful** (*tsalach* ‘*el Dowd* – arrived in association with Dowd, the Beloved, rushing to ‘David’ energetically and forcefully, with tremendous influence and authority, causing Dowd to be successful and strong, with an overpowering presence and supernatural capabilities, all leading to more favorable circumstances) **from that day forward** (*min ha yowm ha huw’ wa ma’al* – from that

moment to beyond the far reaches and highest dimensions of time, above and beyond what can be observed, ascending and higher than what can be imagined).

Then (*wa*) **Shamuw'el** (*Shamuw'el* – Listen to Him, the last of the Shaphat | Judges) **stood up** (*quwm* – arose, standing upright) **and walked to** (*wa halak* – traveled to) **Ramah** (*ha Ramah* – a high place; from *ruwm* – to rise, to be uplifted, and to be exalted).” (*Shamuw'el* / Listen to Him / 1 Samuel 16:12)

With this affirmation from Yahowah, it is game over for the “Christian Jesus Christ.” *Dowd* | David is Yahowah’s Spirit-filled lyricist and Messiah.

Tsalach, the word Yahowah chose to describe His Spirit’s interaction and influence with Dowd, isn’t even remotely close to the term found in the Christian New Testament, which speaks of “being filled with the spirit” or of the “spirit coming upon someone.” *Tsalach*’s principal connotation denotes “the power to succeed, providing what is necessary to “thrive and prosper.” Yahowah’s *Ruwach* is a Spirit to be reckoned with, “tremendously energetic and especially useful as well as enormously beneficial.”

As such, we know that Yahowah wants to empower us so that we become more like Him. And He wants us to succeed in our mission and thrive in life.

“Now (*wa* – additionally and what’s more) **the Spirit** (*ruwach* – the feminine and maternal spiritual representation of Yahowah’s existence, His nature and energy, set-apart from God to perfect, protect, enlighten, and counsel) **of Yahowah** (*Yahowah* – the correct pronunciation of YaHoWaH, God’s unique personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **turned away from any association with** (*suwr min 'im* – moved in a different direction from, rejecting and forsaking, even cutting off

so as to avoid all contact with) **Sha'uwI** (*Sha'uwI* – Question Him, known as Saul, the king the people chose to demonstrate their preference for Gentile governance, thereby rejecting Yahowah, all serving as a foreshadowing of the false apostle, *Sha'uwI* | Paul who also rejected Yahowah's instructions).

As a result (*wa* – so then) **an evil and malignant** (*ra'ah* – a harmful and inaccurate, a perverted and ruinous, an incorrect and immoral) **spirit** (*ruwach*) **overwhelmed and tormented him** (*ba'ath* – inundated him, troubling and paining him) **because of** (*min 'eth* – as a result 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).” (*Shamuw'el* / Listen to Him / 1 Samuel 16:13)

We'd have to be blind to miss the connection. Both Sha'uwIs were demon-possessed. They were both tormented by the evil spirit dispatched by Satan to control them. The wannabe Apostle Paul called “Satan's messenger” a “thorn in his side which was used to curtail his enormous ego.” And interesting enough, with both malignancies, the best way to silence their demons is to sing Dowd's songs.



There are over one thousand one hundred additional references to *Dowd* | David in the Towrah and Prophets, many of which are prophetic. Even though his name was expressly included in each, most have been misappropriated – taken from him and given to the Christian Jesus. There are many others which speak of the *Mashyach* | Messiah without naming him – all of which were written about Dowd.

One such example is found in *Mykayah* | Micah. It describes someone who will come forth from Bethlehem. Christians claim it must be ‘Jesus,’ but I don’t agree. What do you think?

“Now, at this time (*‘atah* – at this point in the narration, and subject to this sequence of events) **band together** (*gadad* – gather here as a substantial group of individuals who are cut into the relationship), **oh daughters and settlements** (*bath* – either women who are related or environs, could also represent the *Beryth* as the feminine manifestation of the Spirit’s Family) **of those willing to fight to stop the advancement of others** (*gaduwd* – of those prepared for battle who are arranged in troops and divisions serving as a wall to deter entry).

We will be besieged (*matsowr sym ‘al ‘anahnw* – we will be confined as a siege is set in place against us). **With a rod and weapons of war, people associated by race, culture, or geography** (*shebet* – nations and large subdivisions of people, in concert with their leaders) **will smite** (*nakah* – will strike, seeking to afflict, maim, destroy, and kill by wounding) **the Decisionmaker and Judge** (*‘eth shaphat* – the one who exercises good judgment, correctly deciding right from wrong through observing the Towrah) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **on the jaw** (*‘al ha lachy* – on the mouth, teeth, and cheek). (*Mykayah* / Who Is Like Yah / Micah 5:1)

And you (*wa ‘atah*), ***Beyth Lechem* | Bethlehem** (*Beyth Lechem* – House and Home of Bread, Family and Household of Grain, transliterated Bethlehem (as an interesting aside, *lechem* can also be transliterated *lacham*, and means to engage in a struggle, to fight, and to battle)), ***Ephrath* | Fruitful** (*‘Ephrath* – Branching Off and Bearing Fruit) **existing as** (*la hayah* – on behalf of and to exist with), **the younger sibling among** (*ba tsa’yr* – the youngest and least significant) **the thousands**

(*'eleph*) of **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah), **from you to approach Me** (*min 'atah la 'any* – out of you on My behalf) **one shall come forth** (*yatsa'* – one shall be brought out (third person masculine singular in the qal imperfect)) **to be** (*la hayah* – approaching to exist as) **the one who writes proverbs and governs** (*mashal* – the source of wisdom who leads by composing easily-remembered lyrics filled with symbolism, a ruler with authority and dominion) **in Yisra'el** (*ba Yisra'el* – with those who engage and endure with God), **whose beginning** (*mowtsa'ah huw'* – whose origin and his coming forth) **is from antiquity** (*min qedem* – from long ago because he existed a long time ago in the past), **from ancient days** (*min yowmym 'owlam* – from a long time ago, and what would seem like an eternity of days).” (*Mykayah* / Who Is Like Yah / Micah 5:2)

As an interesting insight: Dowd was the youngest sibling while Yahowsha' was the eldest among his brothers. Therefore, while both men were born in Bethlehem, only one came forth from there, only one of the two was the youngest sibling, only one wrote Proverbs, and only one of the two would rule over a unified Yisra'el. Therefore, this is yet another prophecy about Dowd which has been misattributed to “Jesus.”

Mykayah | Micah wrote between 735 and 700 BCE, or about three hundred years after this event, providing more than sufficient time for Dowd's departure from Bethlehem in around 1025 BCE to be considered “long ago,” as it would have been fifteen to twenty generations. In fact, considering Yisra'el's birth under Dowd and its impending demise in 722 BCE at the hands of the Assyrians, it was the entire lifetime of the nation. Additionally, since the Towrah speaks prophetically about Dowd, and since Yahowah knew what He was going to say and do regarding His relationship with him,

prophetically speaking, this occurred over billions of years.

On the other hand, Yahowsha', as the diminished physical manifestation of Yahowah, could not have existed prior to his arrival 700 years after the prophet wrote these words. Therefore, he would have been from seven centuries into the future rather than any time in the past. Moreover, as we shall soon see, the offspring conceived during the commencement of this prophecy is feminine, not masculine.

Now for an unexpected wrinkle in the framework of time, among the Qumran collections, there was a commentary written on behalf of the sect's "Righteous Teacher" which was based upon *Mykayah* | Micah. In making his argument against the Pharisees, the Essene wrote: **"one shall not come forth (*lo' yatsa'* – one shall not be brought out) to be the one who writes proverbs and governs in Yisra'el."** If his quotation was accurate, then Yahowah was bemoaning the fact that after Dowd, there would be no one to lead His people. And in context, there are so few variations between the Essene's citations and the Masoretic throughout the rest of the book, this negation is worth noting.

Returning to Mykayah's prophetic presentation, this next statement speaks of Yisra'el beginning to bud and grow again after a long intermission, of God's family returning as the Covenant is reaffirmed, all during a painful and traumatic time.

"Therefore (*la ken* – it is appropriate and correct that), he shall give them to another (*nathan hem* – he will set them aside and give them up) until such time as (*'ad 'eth* – serving as an enduring witness up to the point) she begins to bud and grow, conceiving and giving birth (*yalad yaladah* – she becomes pregnant, experiences birth pangs, and bears offspring with

feminine characteristics, begetting a daughter in travail (qal participle – a genuine verbal adjective qal perfect – which at some point in time will actually occur, third person feminine singular)).

Then (wa) the remnant (yether – the remainder that is left) of his brothers ('ah huw' – of his genetic and blood relatives) shall change as they return and are restored (shuwb – shall turn around and away, coming back to the place they departed, repaired and recovered in a preferable situation and state (qal imperfect paragogic nun)) as ('al – among and unto) the Children of Yisra'el (ben Yisra'el – the descendants of those who engage and endure with God)." (*Mykayah / Who Is Like Yah / Micah 5:3*)

Yahowah's people are returning to Yisra'el, just as the nation begins to bud and grow as it once did under Dowd. And as there were then, Israel is experiencing birth pangs, with the world kicking her at every turn, opposing her inception and growth. Further, and consistent with the prophecy, Yahuwdym were given to another during the intervening years between the arrival and return of Dowd.

Especially important, *shuwb* was chosen to reflect the attitude and approach of the remnant of Dowd's brothers who will be returning. In keeping with the Covenant and Towrah, they have changed and are no longer political or religious. It is by leaving the schemes of men to approach the Home of God that they will be restored. And make no mistake, these fortunate few are Yisra'elites. They are neither Christians nor Muslims, but are instead those who can attribute their lineage or lives to Dowd either through genetics or lyrics.

This is addressing the Second Coming of Dowd, Yisra'el's King and Messiah, Yahowah's Shepherd and Son...

“He shall be present, standing upright (*wa ‘amad* – he shall conduct an evaluation and then take a stand, neither bowed nor prostrate, albeit appointed, sustained, strengthened, and in charge, remaining and enduring) **so as to serve as a shepherd** (*wa ra’ah* – to nurture and protect his flock, to lead and to feed his sheep) **in the power** (*ba ‘oz* – in the strength and might, the force and fortification, with the intended capability) **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), **and in the majesty and glory** (*wa ba ga’own* – in addition to the splendor and status, the sublimity and preeminence [from 8HevXII]) **of the name** (*shem* – of the reputation and renown of the personal and proper designation) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by *towrah* – to guide and teach), **his God** (*‘elohym huw’*).

Then (*wa*) **they shall live** (*yashab* – they shall settle down, inhabiting their established dwelling place, abiding and remaining), **for indeed** (*ky* – because surely and by contrast), **now at this time** (*‘atah* – at this moment and henceforth) **they shall be greatly exalted and honored** (*gadal* – they will be set apart from all others, special and unique, glorified in their overarching status [‘they’ is from 8HevXII while the MT reads ‘he’]) **to the ends of the Earth** (*‘ad ‘ephes ‘erets* – up to and as far as the far reaches of the Land and the extreme distant boundaries of the material realm as an everlasting witness).” (*Mykayah* / Who Is Like Yah / Micah 5:4)

Dowd is Yahowah’s Shepherd, and as we will soon discover, he was empowered by the very *Ruwach* | Spirit of God. He, more than anyone, sang to the glory of Yahowah’s name. He knew it, loved it, shared it, and relied upon it.

The reason that all of this is so important is because Dowd is Yisra'el's savior, the man whose lyrics and life provide the means to reconciliation. The only time Yisra'el will experience more favorable circumstances than when Dowd led God's people in year 3000 Yah (circa 968 BCE), will occur when he returns in year 6000 Yah (2033 CE).

“He shall exist as (*wa hayah* – he will be) their means to reconciliation and more favorable circumstances (*zeh shalowm* – as their friend and their source of blessings, the one who makes them healthy and whole such that they can live in peace by bringing harmony to the relationship, thereby satisfying and fulfilling the promise to restore their kinship; from *shalam* – to restore, to provide reconciliation, for recompense and reward, to make amends).

Indeed, when (*ky*) the Assyrian (‘*Ashuwr* – the one who fights to conquer, the one who treads upon others in the name of the Lord, a warrior god symbolized by an archer with a winged disk serving as a metaphor for Satan and the religions born and bred in Babylon) arrives in (bow’ *ba* – returns, comes into, and pursues inclusion within) our Land (‘*erets ‘anahnuw*), and as a point of emphasis (*wa ky* – when this occurs, surely) has his way and marches through (*darak ba* – tramples down, influencing others to take aim at) our fortresses and military bases (‘*armown ‘anahnuw* – our defensive positions and high ground), then (*wa*) we will rise up and take a stand (*quwm* – we will take a stand, establishing ourselves) over and against him (‘*al huw*’ – upon and above him) with seven shepherds (*sheba’ ra’ahym*) and eight leaders (*shamonah nacyky* – rulers exercising authority) of men (‘*adam*).” (Mykayah / Who Is Like Yah / Micah 5:5)

We have yet another prophecy pertaining to Dowd which was misappropriated and wrongly attributed to

“Jesus” such that the Shepherd was ignored and the Passover Lamb became God Almighty. In so doing, billions have been blinded to the Doorway to Heaven and have forsaken the means to eternal life.

This statement suggests that Yisra’elites have been pacifists for far too long. It’s well past time God’s people stand up and are accounted for, pressing their case against those who would destroy them.

In this light, I had initially thought that the seven shepherds and eight leaders of men were affiliated with the Assyrian, rendering *‘al huw’* as “over and against his” shepherds and leaders. But had that been the case, *huw’* would have modified *sheba’ ra’ahym* and *shamonah nacyky* instead of *‘al*.

Nonetheless, if you think I’m wrong, you may want to pick your preferred eight groupings from among the largest militaries on Earth: the United States of America (\$716 billion), the People’s Republic of China (\$244 billion), Saudi Arabia (\$70 billion), the Russian Federation (\$44 billion), India (\$55 billion), Germany (\$49 billion), the United Kingdom (\$48 billion), Japan (\$47 billion), France \$41 billion), South Korea (\$38 billion), Italy (\$29 billion), Brazil (\$29 billion), Australia (\$26 billion), Canada (\$21 billion), Spain (\$12 billion), Poland (\$9 billion), Turkey (\$9 billion), Pakistan (\$7 billion), Indonesia (\$7 billion), Iran (\$6 billion), Egypt (\$5 billion).

Should they be acting on behalf of the Assyrian, these will likely play out as: 1) America (with Canada and the UK, possibly Australia), 2) China, 3) Russia, 4) the European Union (notably – Germany, France, Italy, Spain, and Poland), 5) Saudi Arabia (along with Egypt and the other Arab Sunni fiefdoms), 6) Turkey, 7) Pakistan, and 8) Iran (with Iraq and Syria). The UK may fight alongside the EU, but more likely with the US,

joining Canada and Australia. I left out India and Japan as well as South Korea and Brazil, even Indonesia, because they will likely keep their powder dry so as to capitalize upon the carnage to their neighbors.

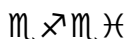
While I strongly suspect that the seven shepherds will be appointed by Dowd on behalf of Yisra'el, should they be adversarial, and thus aligned with the Assyrian, they might include the leadership of the world's largest religions: Christianity (32% between Roman Catholicism, Orthodox, and Protestants), Islam (25% between Sunni and Shia), Judaism (<1%), Socialist Secular Humanism (15% between Atheists and Agnostics), Hinduism (15%), Buddhism (8%), and Animists (6%).

In the more likely event that the seven shepherds and eight leaders of men are of Dowd's choosing, seven may have been used to reinforce the importance of that number in recognizing what is going to occur, when, and why because Yah's plans are all based upon $6 + 1 = 7$. Likewise, eight may be addressing the eternal nature of this promise and of Dowd's influence as part of it.

However, should the number be literally influenced and yet still symbolic, on a six plus one basis, the seven shepherds could represent: 'Abraham, Yitschaq, Ya'aqob, Moseh, 'Aharown, and Yowseph, with Dowd as the seventh. In addition to Dowd, now serving to represent eternity as the eighth individual, we might include *Noach* | Noah and *Yowb* | Job, *Yahowsha' ben Nuwn* | Joshua and *Shamuw'el* | Listen to Him, in the list of leaders along with *Shalomoh* | Solomon, *'Elyah* | Elijah, and *Chiziqyah* | Hezekiah.

Indeed, it is fun to speculate on who these individuals may be, in addition to being beneficial, because in doing so we come to appreciate the common characteristics of those Yahowah chooses to advance His message and care

for His people. And yet let's not lose sight of the bigger picture. With this prophecy, especially when considered within the complete tapestry of Yahowah's revelation, we can be assured that it is Dowd, not "Jesus," who will be returning with Yahowah. And together, they will be restoring Yisra'el, not Christians or their Church.



Let's flesh out one more conversation chronicled within Shamuw'el before we turn our attention to Hannah's Song. The next is found in Shamuw'el / 2 Samuel 7:19. We broached this prophecy previously in *Coming Home, To Dowd or not to Dowd*, but stopped just shy of the 19th statement which now becomes especially relevant.

What follows serves as an important window into our future, revealing how Yahowah has and will continue to work through Dowd and his people. It begins in 2 Samuel 7:9, is especially illuminating in 17-19, and brilliantly clarifies and confirms our approach to God in statements now demarked 21, 22, and 25, continuing vividly through 7:29. This conversation between Father and son, between God and His Messiah, between Yahowah and Dowd, was recorded by Shamuw'el for our benefit. It is among the most valuable revelations to be found in God's book of essential advice.

“Now, therefore, say to My associate, Dowd, this is what Yahowah of the spiritual implements conveys, ‘I took you from the sheepfolds, from chasing after lambs, to be the leader over My People, over Yisra’el. (7:8)

And I have been with you wherever you traveled. I have cut off all of your enemies, removing them from

your sight, and I have made your name great, comparable to the names of the greatest on Earth. (7:9)

Furthermore, I will appoint a place for My People, Yisra'el. And I will plant them there such that they may dwell in this place of their own and never have to move again. Neither shall the Son of Evil afflict them anymore as will have been the case. (7:10)

And since the time that I instructed the Judges in conjunction with My People, Yisra'el, I have created for you a respite from all of your adversaries.

Additionally, Yahowah boldly and publicly announced to you that He will act, engaging with you to create a family and home. (7:11)

So when your days are fulfilled, and you lie around with your fathers, I will establish your seed after you from that which shall come forth from your very core.

I will erect his kingdom (speaking of Dowd). (7:12) He shall reestablish a home for My name, and I will set up the place of honor of his kingdom forever. (7:13) I will be his Father and he shall be My son.

Then when that which is perverted and twisted is associated with him, I will correctly reciprocate on his behalf with the scepter and rod of mortal men, and with the infliction of the children of 'Adam. (7:14)

But My love and mercy shall not ever depart from him as I took it from Sha'awl, whom I cast away before your very presence. (7:15)

Moreover, your house, family, and kingdom will remain eternally trustworthy and true, forever right in your presence. Your throne and place of honor shall be established forevermore.” (7:16)

Consistent with all of these words and with everything within this revelation, Nathan correctly conveyed them to Dowd. (7:17)

Then King Dowd (*wa Dowd ha melek* – so then the Beloved, the leader and advisor) **came** (*bow* – arrived and entered) **and he sat and remained** (*wa yashab* – settled down and lived) **in the presence of** (*la paneh* – drawing near to the appearance) **Yahowah** (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction regarding His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as ‘*elowah* – our God).

He said (*wa ‘amar* – so then he asked), **‘Who am I** (*my ‘any* – what and I), **Yahowah** (*Yahowah*), **my Upright One** (*‘edown ‘any* – the upright pillar of my tabernacle), **and what is my home and family** (*wa my beyth ‘any*), **that You have come with me all this while and brought me here, to this place, now and forever** (*ky bow* – ‘any ‘*ad halom*)? (7:18)

And yet this was a small thing (*wa qaton ‘owd zo’t’h*) **in Your eyes** (*ba ‘ayn ‘atah* – from your perspective), **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **my Upright One** (*‘edown ‘any*).

You have also given Your Word, speaking (*wa dabar gam* – in addition, You have talked) **of Your coworker’s household and family** (*‘el beyth ‘ebed ‘atah*) **for a very long time now, beginning in the distant past** (*la min rachowq*).

Additionally (*wa*), **this is Towrah: instructive guidance and effective teaching** (*zo’t’h Towrah*) **for humankind** (*ha ‘adam* – for the descendants of ‘Adam),

Yahowah (Yahowah), my foundation and support (*'edown 'any*). (7:19)

What more beyond this can (*wa mah yasaph* – what additional can) **Dowd communicate to You** (*Dowd 'owd la dabar 'el 'atah* – the Beloved say to You that bears repeating), **Yahowah (Yahowah** – God's personal name pronounced using His *towrah* – instruction as our guide, His affirmation of His *hayah* – existence and commitment to our *shalowm* – reconciliation as *'elowah* – our God)?

You are well acquainted with and know (*yada' 'eth* – You are fully aware of, acknowledge, and understand) **Your associate** (*'eth 'ebed 'atah* – the one who works with You). (7:20)

For the sake of Your Word and on behalf of this message from You (*ba 'abuwr dabar 'atah* – on account of that which grows out of Your testimony), **and consistent with Your judgment, Your character and conscience** (*wa ka leb 'atah* – Your disposition, thinking, and inclinations), **You have engaged and acted** (*'asah* – You have done, expending the energy to accomplish and bring to fruition) **with regard to all of these extraordinary things** (*'eth kol ha geduwlah ha zo 'th* – in recognition of this high status and esteem) **for the purpose of enabling the one who works with You** (*'eth 'ebed 'atah*) **to become aware of it, to actually know and understand it, and then to reveal it** (*la yada'*). (7:21)

Therefore, the most rational response is to acknowledge (*'al ken*) **Your importance and magnificent ability to empower, expand, and grow** (*gadal* – to rear and raise, and to add spatial dimensions), **Yahowah (Yahowah** – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our

shalowm – reconciliation), **my foundation and support** (*‘edown ‘any*).

For (*ky* – because indeed, it is true) **there is nothing that exists like You** (*‘ayn ka ‘atah* – there is none comparable to You), **and there is no God besides You** (*wa ‘ayn ‘elohym zulah ‘atah* – no God exists except for You) **according to all** (*ba kol* – with everything) **that which, to show the way to the benefits of the relationship** (*‘asher* – to lead to the correct path to get the most out of life which), **we have listened to and heard with our ears** (*shama’ ba ‘ozen ‘anahnuw*). (7:22)

And who is like Your people (*wa my ka ‘am ‘atah* – so then who is comparable to Your family), **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) – **the one nation on Earth** (*gowy ‘echad ba ha ‘erets* – the population of related people in one Land) **whom, to lead us along the proper path** (*‘asher* – whom to show the way to the benefits of the relationship), **God walked to ransom and redeem His people** (*halak ‘elohym la padah la huw’ la ‘am* – the Almighty, Himself, journeyed to rescue and release, and to liberate His Family to be near His people), **establishing His name and reputation** (*wa la sym la huw’ shem* – planting, setting in place, and preserving His personal and proper designation) **by engaging with them** (*wa la ‘asah la ‘atem* – by acting on behalf of and profiting by drawing near them), **doing great and awesome things** (*ha geduwlah wa* – recognizable and honorable, esteemed and respectful deeds) **for Your Land** (*la ‘erets ‘atah* – to be near Your country) **in the presence of Your people** (*min paneh ‘am ‘atah* – appearing before Your Family) **whom You redeemed for Yourself** (*‘asher padah la ‘atah* – whom, to lead to the benefits of the relationship, You have ransomed, rescued and freed, liberating them to be near You) **from the Crucibles of Oppression in Egypt** (*min Mitsraym* – out of the crucibles of intense

religious, government, military, and economic pressure and subjugation), **from those people and their gods** (*gowym wa 'elohym huw'* – from the Gentiles and their deities)? (7:23)

So You formed and fashioned, establishing for Yourself (*wa kuwn la 'atah* – then You provided proof by securing, sustaining, and authenticating this support to approach), **Your people** (*'eth 'am 'atah* – with Your Family), **Yisra'el** (*Yisra'el* – those who Engage and Endure with God), **to be Your biological family, having related ethnicity** (*la 'atah la 'am* – as Your Family), **forever as an eternal witness** (*'ad 'owlam* – providing testimony forever).

And You (*wa 'atah*), **Yahowah** (*Yahowah* – God's name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – reconciliation as *'elowah* – our God), **have, are, and will approach** (*hayah* – exist) **as their God** (*la hem la 'elohym* – draw near to them, Almighty God). (7:24)

Now, at this time and henceforth (*wa 'atah*), **Yahowah** (*Yahowah* – the proper name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – reconciliation as *'elowah* – our God), **Almighty** (*'elohym*), **it is Your will to establish and eternally confirm as an enduring witness, having decided that it will come to fruition** (*quwm 'ad 'owlam* – You have chosen such that it is Your desire to take a stand to fulfill the eternal testimony, validating (hifil imperative)), **the Word** (*ha dabar* – the statements, promises, and message) **which leads the way to the benefits of the relationship that** (*'asher* – that reveal the path to get the most joy out of living) **You have communicated** (*dabar* – You have spoken) **concerning the one who has worked with You, serving with You** (*'al 'ebed 'atah*), **and with regard to his family and household** (*wa 'al beyth huw'*).

You have decided to act, and You actually want to engage, doing (*wa 'asah* – performing and working by choice (qal imperative)) **exactly as You have said** (*ka 'asher dabar* – accordingly, beneficially, and relationally in a manner consistent with what You have said). (7:25)

Additionally (*wa* – so then), **Your name will be great, exalted and honored, as a reflection of our freewill, and this will continue forever because our eternal witness** (*gadal shem 'atah 'ad 'owlam* – Your personal and proper designation will be eternally magnified, as it is Your desire to rear and raise as part of Your reputation and renown, Your name growing forevermore (qal imperfect jussive)) **shall be to say** (*la 'amar* – to approach by proclaiming), **'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 heavenly messengers), **is God** ('*elohym*) **over Yisra'el** ('*al Yisra'el* – before those Individuals who Engage and Endure with the Almighty).'

And the family and household (*wa beyth*) **of Your servant** ('*ebed 'atah* – of the one who works with You, serving with You), **Dowd** (*Dowd* – the Beloved), **has been and will be established** (*hayah* – continually exists) **before Your presence and appearance** (*la paneh 'atah*). (7:26)

That is because You (*ky 'atah*), **Yahowah** (*Yahowah* – His personal name pronounced using His *towrah* – instruction regarding His *hayah* – existence and our *shalowm* – reconciliation as 'elowah – our God), **of the heavenly messengers** (*tsaba'* – of the spiritual implements), **the God** ('*elohym*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with the Almighty), **have revealed this revelation, making it known** (*galah* – have provided this information at this time and

disclosing it openly (qal perfect)) **to the ear of Your associate** (*'eth 'ozen 'eben 'atah*), **saying** (*la 'amar* – to express), **'I will build for you a home, household, and family** (*beyth banah la 'atah* – I will establish and reestablish for your family name and lineage by constructing you a house to raise and protect your family).'

Therefore (*'al ken* – this being reliable, consistent, and true), **the one who works with You** (*'ebed 'atah 'eth*) **has discovered that which was not previously known, and through learning now has acquired** (*matsa'* – has sought out and found, revealing for the first time as a result of embarking on a journey of discovery and thereby encountering and experiencing) **the judgment, character, and conviction** (*leb huw'* – the desire, thought, and inclination) **to make this appeal for intervention to You after considered contemplation** (*palal 'el 'atah 'eth ha tapilah ha zo'th* – asking for this as an arbitrator and intercessor to God, petitioning after thinking it through rationally), (7:27) **'So then based upon all that has occurred** (*wa 'atah*), **Yahowah** (*Yahowah* – the proper name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – reconciliation as *'elowah* – our God), **my foundation and support** (*'edown 'any* – the Upright Pillar of my Tabernacle), **You are God Almighty** (*'atah huw' ha 'elohym* – You are the Almighty God). **Your words** (*dabar 'atah* – Your witness and testimony) **have been, are, and always will be** (*hayah* – literally and always by choice exist as (qal imperfect jussive)) **reliable, trustworthy and true** (*emeth* – honest and dependable, affirmed by reality, enduring and everlasting), **and You have consistently stated** (*wa dabar* – You have communicated and promised (piel imperfect)) **these good and beneficial things** (*'eth ha towbah* – these generous and pleasing, valuable and

enjoyable ideas) **to the one working and serving with You** (*‘el ‘ebed ‘atah*).’ (7:28)

As a result, now (*wa ‘atah*) **it is Your desire, confidently and boldly, with determination** (*ya’al* – You have resolutely decided because it agrees with You, is acceptable to You, and pleases You to show Your willingness and resolve (hifil imperative)) **to kneel down to lift up** (*wa barak* – to greet and bless, invoking favor upon) **the household and family** (*‘eth beyth*) **of Your coworker** (*‘eben ‘atah*) **such that it exists and endures forevermore** (*la hayah la ‘owlam*) **in Your presence** (*la paneh ‘atah*).

For indeed (*ky* – truthfully), **You** (*‘atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **my foundation and support** (*‘edown ‘any*), **have spoken** (*dabar* – have verbally stated, declaring and promising), **and with Your favorable treatment and support** (*wa min barakah ‘atah* – and so with Your blessing and vow, Your gift and oath), **the family and household of Your servant** (*beyth ‘ebed ‘atah*) **shall be adored and blessed** (*barak* – lifted up and adored) **forevermore** (*la ‘owlam* – throughout eternity).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:29)

The promise to Dowd, and through him to Yisra’el, is unequivocal, non-transferable, non-negotiable, and eternal. It is Yahowah’s decision, and His Word is always reliable. And since this declaration is trustworthy and dependable, there is but one way to endure in Yahowah’s company – and that is to follow Dowd and his people to this place.

There should be no doubt: Yahowah is going to honor the promises He has made to Dowd, Yisra’el, and Yahuwdah. Therefore, there is no possibility whatsoever

that His commitment to them has changed such that He has taken these away and given them to a gentile church.

Yesterday afternoon, my favorite Yahuwdy, a woman appropriately named Leah, after the mother of Yahuwdah, and I were discussing our research into the inception and evolution of her people referring to Yahowah as “*HaShem* – the Name.” (Yes, I am truly blessed to have someone in my life who shares my passion for Yahowah, His Towrah and People.)

In the midst of what was a lively exchange, I stunned Leah by saying that her facts and mine were correct, but not either of our conclusions. After considering everything she had written moments earlier, I told her that I was wrong, and that while enormously controversial, my assessment was now that the removal of Yahowah’s name among Yahuwdym was not as much their doing as it was God’s.

That said, Yahowah did not have to interfere with His people’s freewill for the complete disregard for His name to occur because it was in the interests of the religious to craft their god in their image. As He revealed in Yasha’yah, Yahowah withheld the provision for life, deafening and blinding His people after they turned away from Him and to fictitious gods. So He saw to it that they forgot His name.

The reason is this simple: the only thing Yahowah hates more than the negation of His name is its misuse. Had Paul, Akiba, and Muhammad integrated Yahowah’s name into their religious schemes, they would have sullied it by associating it with their lies. Yahowah would have been perceived as the god of religion as opposed to the God who despises all religions.

Shamuw’el wasn’t the only articulate member of his family. His mother, *Chanah* | Hannah, was an inspired orator and prophet. Here is her song...

“Chanah | Merciful (*Chanah* – Hannah, to be favored and to show mercy, kindness, compassion, and favoritism) **made a request** (*palal* – appealed for intervention after providing justification, presuming and expecting an agreeable outcome based upon a sound argument considering the circumstances (hitpa’el imperfect – acting on her own initiative without being influenced by anyone else)), **and said** (*wa ‘amar* – asking),

‘My heart, my judgment and inclinations (*my leb* – my thinking and understanding, disposition and motivations, resolution and determination, character and conscience) **rejoice** (*‘alats* – are jubilant, verbally expressing elation) **with Yahowah** (*ba Yahowah* – in the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalom* – reconciliation).

My radiance and illumination (*qeren ‘any* – my enlightenment and / or ram’s horn trumpet, my shining appearance) **is increased in magnitude** (*ruwm* – is raised to a higher level as an extension from the source) **in Yahowah** (*ba Yahowah* – in God’s one and only name).

My mouth (*peh ‘any* – verbally with my speech) **is upon** (*‘al* – is all over and against) **my enemies** (*‘oyeb ‘any* – those with animosity and rancor toward me who show hostility as adversarial foes) **because** (*ky* – for the express reason that) **I celebrate** (*samach* – I am elated by and I delight, happy and content) **in** (*ba* – with) **Your liberation and deliverance, Your rescue from harm’s way, and Your salvation** (*yashuw’ah ‘atah* – Your freedom and safety, prosperity and welfare).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:1)

First, give credit where credit is due. *Chanah* | Hannah knew, loved, spoke, and shared Yahowah’s name. It is what made her testimony so illuminating. Following her example is an essential step in the right

direction. And as such, not knowing or using it, or worse replacing it, serves as an impediment.

Second, those who are enlightened by Yahowah's testimony set their mouths against those who are adversarial towards His message. We recognize that as part of our Heavenly Father's Family, those who undermine the truth, those who threaten His people, and those who twist God's testimony are now our enemies too. But be careful, in a world prone to violence, it was *Chanah's* | *Hannah's* words not her fists which carried the day.

Third, as Chanah implies, verbally exposing and condemning deceptions is merciful and compassionate, not hateful nor hurtful. We do so because, like Chanah, we celebrate the liberation and deliverance Yahowah provides to those who accept His conditions and embrace the resulting benefits. From this perspective, "Your," addressing Yahowah in this statement, could also have been written "your," thereby exhibiting Hannah celebrating our liberation and salvation as a result of capitalizing upon her declaration.

One of the reasons Yahowah's name is known to so few is that it will never and can never become common in a world consumed with religious and political ideas. It is set apart for those who are set apart from the world and unto Him.

And yet, without His name, there is nothing...

"There is none (*'ayn* – nothing and no one) **set apart** (*qadowsh* – separated and unique, prepared, dedicated, and uncommon) **like** (*ka* – similar to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation), **for indeed** (*ky* – by comparison and contrast) **there is nothing** (*'ayn* – there is no existence) **without You** (*bilty 'atah* – except for

You and unless there is You). **There is no rock** (*wa ‘ayn tsuwr* – there is nothing as solid) **like** (*ka* – similar to) **our God** (*‘elohym ‘anahnw*).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:2)

Without Yahowah, the universe does not exist, nor does the life within it. Without Yahowah, those born into the world He created, squander their opportunity to live beyond their fleeting mortal existence.

While the things of God are rock solid, etched in stone and thus dependable, man’s pontifications ring hollow. The arrogance and stubbornness of the most exalted among men have formed the basis of many a religious and political scheme.

“No longer allow to be prolonged the great many speeches (*‘al rabah dabar* – stop the incessant talking) **of high and haughty officials** (*gaboah gaboah* – of the exalted and elite, of the powerful and improper). **Let not arrogance or stubbornness come out of your mouth** (*yatsa’ ‘ataq min peh ‘atem* – choose not to be consistently insolent or self-willed in your speech, allowing a desire for obstinance or pigheadedness to come forth through your verbal pronouncements (qal imperfect jussive)).”

It is long past time that men and women stop talking, sharing their perverted notions about God, and start listening to Him. There have been too many speeches and sermons.

This next statement is as reassuring as it is profoundly important. It not only serves as a ringing endorsement of the value of knowledge and understanding in relation to Yahowah, that we have come to recognize and report through these many years of translating and contemplating God’s testimony, it is an overt denunciation of sentiments held by religious Jews, Christians, and Muslims who believe that God will weigh

mankind's good deeds against bad deeds to determine who are resurrected or condemned.

“For indeed, by contrast (*ky* – because it is true and should be emphasized that), **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is a God** (‘*el*) **of evidence and reason and thus knowledge and contemplation** (*de’ah* – of information and instruction provided to facilitate good judgment; from *yada’* – of becoming aware and acknowledging, of learning and experiencing, of knowing and understanding, of perceiving and being discerning, of discriminating so as to distinguish between right and wrong) **and not of weighing and evaluating** (*wa lo’ takan* – and not of measuring on a balance, nor of making a determination based upon applying a standard pertaining to) **deeds** (‘*alylah* – accomplishments or achievements, behaviors such as the things which are done including religious rites and political practices).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:3)

The path to Yahowah begins with our eyes and ears as we observe and hear what God has revealed to us for our benefit. It is guided and directed by what we learn in the process as evidence and reason provides knowledge and understanding. This is why *Towrah* means “Source of Teaching and Instruction, Guidance and Direction,” not “Law.” It is why Yahowah consistently encourages us to “*shamar* – closely examine and carefully consider” His Word while we “*shama’* – listen” to what He has to say as well as why He does not have a word for “obey.”

There is no heavenly scale upon which man's deeds are weighed to determine if the good things he has done surpass the bad. Our actions and achievements do not sway the Almighty. He is impressed by what we know and how we think.

A vivid example would be King Herod. He reconstructed the Second Temple and restored its foundations in addition to many other achievements, including building Masada. And he is surely in She'owl. By contrast, Dowd didn't build any structure of enduring value and yet by being correct, he is in Heaven with Yah.

In this regard, it is important to note that *Chanah* | Hannah was inspired to write “*‘alylah* – deeds,” as in “accomplishments and achievements,” rather than “*‘asah* – to act and engage.” To receive the benefits of the Covenant, we, after coming to know and understand what Yahowah requires of us, must accept His conditions and then respond by engaging in the relationship. What we do thereafter as a result of our growth in God's Family can have everlasting value but is never the basis of our inclusion.

The juxtaposition of the previous and following statements strongly suggests that we have been right all along. Words wielded wisely are vastly more appropriate and effective than bullets and bombs. Yahowah clearly values the former and opposes the latter.

“The weapons (*qesheth* – the bows and means to shoot, including projecting deadly force by firing missiles) **of the most powerful militaries** (*gibowrym* – of the mightiest armies, effective defenses, and political entities, of the most capable soldiers and valiant warriors) **will become dysfunctional and rendered unusable** (*chath* – will be broken by being confused and confounded, unable to perform as they were designed, leading to dismay as they are ultimately shattered).

And (*wa*) **those who waver and are overthrown** (*kashal* – those who stumble, stagger, and falter out of control, those who are weak and wounded who are brought down and fall) **will be strongly bound** (*‘azar* – will be girded and prepared for war) **by the rich and**

powerful (*chayil* – by the troops of the physically strong and wealthy who are politically and militarily enabled, who are numerous and capable).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:4)

The weapons and destructive might of the world’s militaries will be rendered moot, becoming dysfunctional and inoperative. Rather than “support our troops,” Yahowah will confound and shatter them.

Once Dowd’s work is done upon his return, and the world is made safe for his people by decimating the might of their adversaries, there will no longer be weapons or soldiers.

The concluding sentence of the previous statement could be rendered as a contrast, and thus positively rather than negatively if *kashal*, *‘azar*, and *chayl* were all translated using secondary and tertiary definitions. First, the “stumbling, faltering, staggering, and wavering” aspects of *kashal* could be discounted in favor of “are overthrown and brought down,” thereby presenting these individuals as having been victimized by these militaries and their weapons.

Second, rather than being “strongly bound,” *‘azar* could be translated “girded,” in the sense of being “powerfully prepared for battle.” This would suggest that the weak and wounded who have been overthrown will recover such that they are prepared to fight another day.

Third, the primary, secondary, and tertiary “rich and powerful, physically strong troops of the wealthy” connotations of *chayl* could be discounted in favor of “developing character and becoming capable.” If so, the fallen who are now girded and prepared will become a capable and enriched force comprised of worthy individuals.

Truth be known, both connotations are possible. Yahowah's people are going to be oppressed and bound by the rich and powerful, and yet they will survive to oppose those who have opposed them.

Pesach is marvelous but insufficient. To live as part of the Covenant we must also celebrate Matsah. In fact, Passover without UnYeasted Bread is counterproductive, causing the participant to be immortal and yet remain imperfect, thereby eternally separated from God. This may well be the meaning behind what follows.

“Those who are satiated and satisfied (*saba*’ – those who have had their fill and are content) **with leavened bread** (*wa ha lechem* – baked bread which rises with yeast and common, ordinary food) **labor in service to another** (*sakar* – work in a quid pro quo bargain, hiring themselves out for money, seeking a reward and safe passage), **but** (*wa*) **those who were hungry** (*ra’eb* – who were famished without food and starving) **are no longer prey** (*chadal* ‘*ad* – cease to be preyed upon and plundered).

The barren and unproductive (*‘aqar* – the infertile and childless) **will give birth to** (*yalad* – will conceive) **seven** (*sheba*’ – the promise, affirming the truth of the statement), **but** (*wa*) **many** (*rab* – numerous) **children** (*ben* – sons) **remain indecisive and wither away** (*‘amal* – are irrational and languish, are weak-willed and pine away, sorrowfully mourning (*pulal pual* perfect – passively, they bring this upon themselves)).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:5)

The Covenant is about quality, not quantity. It's not how many we bring, but how much we add to it. There are millions of religious Jews, but few are family. Of the seven billion people who have been born into our world, most are indecisive and will wither away.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **ends life** (*muwth* – causes the physical absence of life, puts to death and causes to perish) **and** (*wa*) **restores life** (*chayah* – preserves and sustains life, nurturing and raising lives that flourish).

He lowers (*yarad* – He brings down those who bow down, causing the descent) **to She’owl** (*She’owl* – the place of eternal separation and questioning akin to a black hole (an eternity of enormous pressure without light or escape); based upon *sha’al* – to ask questions and to enquire about, even to seek and desire, serving as the basis of Sha’uwl, who adopted the Roman name, Paul and founded the Christian religion). **And He also lifts up and withdraws** (*wa ‘alah* – He causes to ascend and rise, elevating).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:6)

Ultimately, while the fate of a soul is determined by Yah, He has given us the ability to choose the outcome. And we can know the direction we will be headed long before it is too late to change it.

It all comes down to how we respond to the conditions of the Covenant and the invitations to the Miqra’ey, to whether we are Towrah observant or adverse. As a result, the religious are disinherited while His children are enriched. The resistant will be humbled and the reliant esteemed.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **disinherits** (*yarash* – dispossesses and pushes away, making destitute and impoverishing) **and He also enriches** (*wa ‘ashar* – He provides abundantly, offering a considerably enhanced status and great wealth).

He humbles (*shaphel* – He reduces status so as to humiliate) **and He also lifts up** (*'aph ruwm* – raises, elevating to a higher and more exalted place).” (*Shamuw 'el* / Listen to Him / 1 Samuel 2:7)

It seems to reason: those who have been adopted into the Covenant family will be enriched, inheriting all Yah has to offer. And yet, sadly, to be disinherited one has to have at least been born into the family of God. This suggests that many Yisra'elites will forego their birthright.

From Yahowah's perspective, man has made a mess of things. And so God has provided a doorway through which His people can find freedom from oppression and a means to rise above the worthless garbage.

Of particular interest, we find our Heavenly Father delivering the willing who are uncoerced. They, of course, are few and far between in a world rife with the stench of religion and politics. As we have come to know, the first step toward God is away from men.

“He stands up on behalf of those He raises up from the dust (*quwm min 'aphar* – He establishes upright and confirms out of the earth) **by opening a doorway for those who have been vulnerable to oppression** (*dal* – those who have been impoverished and deprived of status by providing a way to enter a better place through the spoken word).

Away from (*min* – out of) **the worthless garbage and manure** (*'ashphoth* – from the trash which is repulsive, lowly, and akin to dung, even the enormous pile of refuse), **He lifts up** (*ruwm* – He raises and exalts, enhancing the status of) **the 'Ebyown | the willing who want to be delivered** (*'ebyown* – those seeking to be freed from oppression and abuse and who agree with and accept that which liberates from the oppressive nature of political and religious power; from *'abah* – to be willing,

to accept, desire, and consent) **such that** (*la* – so that) **they live** (*yashab* – they dwell, restored and enduring) **with the willing and uncoerced** (*'im nadyb* – in association with those who are similarly inclined and who come willingly and voluntarily to be with nobility as an expression of their freewill). **They will inherit** (*wa nachal hem* – receive as an heir, having been bestowed (hifil imperfect)) **a glorious presence in a place of honor** (*kise' kabowd* – an honorable seat manifesting tremendous power and authority as a rewarding gift).

For indeed (*ky* – truthfully), **the upright foundational support** (*matsuwq* – the pillars which support and the molten core of metals which provide benefits) **for the Earth as well as the Land** (*'erets* – material realm) **direct us to** (*la* – are on behalf of, by means of and through) **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 has set** (*wa syth* – He has placed and established) **the world** (*tebel* – the planet and people living on Earth; from *yabal* – to lead, carry, bear, and bring along) **upon them** (*'al hem*).” (*Shamuw'el* / Listen to Him / 1 Samuel 2:8)

It is dust to dust for most, but not all are comprised of it. Pesach has provided a way to a better place. Then when we cross over the threshold of Matsah we are perfected, the dung of our prior existence cleansed away, enabling us to live with others who have traveled along this same path. Everything that matters in life rises from this same beneficial foundation.

Guided by His Towrah, the steps of the observant are in God's purview, just as we are attentive to the strides our children make through life. Our perspective in this regard is narrow, however, as is Yah's, because it's only when those who are incorrect mislead and harm those we love that we begin to pay attention.

“The steps (*regel* – the footsteps and stride) of those who are devoted and loyal to Him (*chasuwth huw’* – those who are realistic and authentic and thus dedicated and fervent regarding Him) He continually observes (*shamar* – He actually views and genuinely considers, consistently focusing upon and caring about (qal imperfect)).

However, those who are wrong, unrealistic and capricious (*wa rasha’* – however, the incorrect and invalid, inconsistent and wavering, wicked and evil, those in opposition to the standard, and thus vexing and condemnable), who are confused and ignorant because in the darkness the light is obscured (*ba ha choshek* – with insufficient light causing things to be obscured, jumbled, and muddled), they shall be stopped and silenced, then perish (*damam* – will be quieted and destroyed, ceasing what they were doing, growing dumb, they will be devastated), because (*ky* – for indeed) not by projecting power nor by claiming authority (*lo’ ba koach* – not by might, status, resources, wealth, nor capabilities) shall an individual establish themselves or prevail (*gabar ‘iysh* – will a man be considered great, become victorious, or be thought superior or accomplished).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:9)

For the Earth to become like ‘Eden, the ignorant and confused must not be allowed to obscure the light. They will, therefore, be kept out and silenced. Man’s way, that of projecting power and claiming authority, will be no more.

Chanah’s | Hannah’s declaration has been prophetic, speaking of a time long removed from her own – but not ours. The time of judgment is near.

“Those who quarrel with, dispute, and misrepresent (*ryb huw’* – those who are in conflict with

and contend with, those who are hostile toward and substantially disagree with, creating a controversy, those who taunt, oppose, or insult) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **will be discouraged and then abolished** (*chathath* – will be shattered and cast down to their dismay). **He is profoundly irritated, and because of their distortions** (*ra'am* – He is genuinely annoyed and will extend a thunderous resolution because) **He is against them** (*'al huw'*) **in the spiritual realms** (*ba ha shamaym* – in the heavens).

Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **will judge** (*dyn* – will act to reward those who are right while executing judgment against those who are wrong, defending some and accusing others) **to the end of the far reaches of the Earth** (*'ephes 'erets* – finally, when things come to a conclusion, the extreme boundaries of the material realm).”

At long last those who have risen in power and influence by misrepresenting what Yahowah has revealed will be held accountable. They and their distortions will be resoundly dismissed. Those who have claimed to have been authorized by God and to have served Him will be cast down for having irritated and insulted the Almighty.

Foremost among those judged and convicted will be those who expected a ringside seat for the Second Coming of Jesus. Instead they will witness Yahowah honoring all of the promises He made to His beloved son and Messiah – the very things they misappropriated to direct attention away from the one God chose to lead us, so that they could usurp his authority.

At long last, serving the victims of Replacement Theology...

“He will bestow and appoint (*wa nathan* – He will give, providing) **empowerment** (*‘oz* – strength, power, and might, the ability to withstand and exert tremendous force, having the ability to do whatever is desired, intended, and necessary) **to His king** (*la melek huw’* – to His sovereign leader and royal ruler, counselor and advisor). **And He will lift up** (*wa ruwm* – raise and exalt, honoring) **the brilliance and enlightenment** (*qeren* – the dazzling flashes of light and the summit, the horn and trumpet) **of His *Mashyach* | Messiah** (*mashyach huw’* – His Anointed).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:10)

Chanah | Hannah would give birth to the son who would anoint the Mashyach and announce the arrival of the son of God. In speaking so eloquently of it before it happened, she became the first female prophet.

מִלְאָךְ