

Coming Home
My God, My God, Why?

1

Yahowah's Name

It is Magnificent...

The concluding chapters of the previous volume were among the most cathartic of our journey, exuberant with the good news about Dowd, the son of God and the Messiah, and tragic with the recognition that the Pauline and Catholic influences on the “New Testament” have rendered the result an unreliable and anti-Semitic fraud. Its contents take us away from God rather than to Him.

Fortunately, now eighteen years into our quest to know the truth, to discover who Yahowah is, what He is offering and asking in return, there is ample opportunity to learn from His *Towrah, Naby', wa Mizmowr*. And so it shall continue to be our focus.

At this juncture there are scores of places I'd like to explore, but before we chart our course, let's continue a while longer on the path we are currently navigating. It will assuredly lead us to the purpose of our quest: being right.

After the exhilarating rush of the 6th, 7th, and 89th Mizmowr, here is the 8th...

“To (*la* – on behalf of) **the Enduring Guide and Everlasting Director** (*natsach* – the continuously glorious and majestic leader and guide in every endeavor and task over an unlimited duration of time) **based upon** (*'al*) **the Githyth | Winepress** (*ha gityth* – an idea or instrument associated with a winepress). **This is a Mizmowr | Melody and Lyrics** (*mizmowr* – a song to be

sung) by **Dowd | the Beloved** (*Dowd* – of the exceedingly passionate, boiling over in adoration and loved in return, the adored friend and admired associate).” (*Mizmowr* / Lyrics to be Sung / Psalm 8: Introduction and Dedication)

One of many reasons we know that the beloved son of God recognized that Yahowah’s Towrah was a Source of Teaching and Instruction, Guidance and Direction, is because he dedicated many of his *Mizmowr* | Songs to the Enduring Guide and Everlasting Director. While seldom acknowledged, *natsach* speaks of God, not man, as it addresses the One who is a “continuously glorious as a majestic leader, a guide for every endeavor over an unlimited duration of time.” There is only one such individual: Yahowah.

Dowd composed three *Mizmowr* which began by referencing the *gityth* | winepress in conjunction with *Sukah* | Camping Out with our Heavenly Father: 8, 81, and 84. I suspect the reasons were many, including the realization that Dowd was given the responsibility for cultivating Yahowah’s vineyard.

Other reasons may include the fact that, while good wine caresses the palate, for it to blossom, the vines from which it is harvested must be chosen based upon what they are capable of producing. They must be tended with care, their grapes must be pressed to be productive, and the resulting wine must be allowed to mature under the proper conditions. When wine is consumed responsibly, it is a wonderful accompaniment to an evening meal. At the same time, consumed irresponsibly, it is capable of incapacitating the judgment of the unrestrained.

Dowd’s name defines his place in Yahowah’s universe, in His Towrah and Covenant. It means “beloved,” and it describes one who “loves so passionately he is adored in return.” It is based upon a root which means “to boil.” And that’s interesting in

itself. No matter how polluted, water is purified by boiling it. Steeped in these words, we are similarly cleansed. The hotter the water, the greater the energy. Enormous machines are powered by steam. This speaks of our transition from limited physical beings to vastly more energetic spiritual ones. Not only is water the source of life and its most essential ingredient, the steam produced when energy is added is reminiscent of the Set-Apart Spirit, of whom Dowd was filled.

Knowing where these Mizmowr lead, it's also relevant to know that being *tsadaq* | right, something Dowd was recognized by God for being, is what leads to Yah's love. In other words, Dowd was loved because Dowd was right. It is vital we remember this when we consider the conclusion of the 11th Psalm. It is profoundly important – central and foundational to our approach to God and His testimony.

The author of this Song is Yahowah's "adored friend, close companion, and admired associate." More than anyone, he recognized the importance of Yahowah's name and continually sang its praises...

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **our 'Edown | our Upright and Strong Pillar** (*'edown 'anahnw* – our Mighty and Upright One, our firm base and reliable pedestal in the center of our Tent of the Witness which sustains and enlarges us, making us secure), **how** (*mah* – this interrogative pronoun encourages us to ponder and inquire about the implications behind the who, what, why, where, when, and how characteristics associated with the persona and designation of His) **awesomely magnificent** (*'adyr* – powerful and majestic, superior and splendid, stately and sovereign, noble and beautiful, desirable and grand, suitable and recognizable, respectful

and relational; from *'adar* – glorious and honorable) is **Your name** (*shem 'atah* – is Your proper designation, reputation, and renown) **in the entirety** (*ba kol*) **of the material realm** (*ha 'erets* – of the earth and Land), **which to show the way to the benefits of the relationship** (*'asher* – to provide the correct means to walk to get the most out of life, and to lead to a place of great joy) **You have chosen to gloriously bestow** (*nathan howd 'atah* – You have magnificently and magnanimously given as a manifestation of Your power, countenance, and authority, literally providing and placing Your splendor to satisfy my desire and Your will (qal imperative paragogic cohortative – an emphatic and genuine expression of first and second person volition)) **beyond** (*'al* – beside and in proximity to, as an extension of and in relation to) **the spiritual realm** (*ha shamaym* – the universe and the heavens). (*Mizmowr* / Lyrics to be Sung / Psalm 8:1)

The Creator of the universe, and our God, is offering us His name, not just so that we can come to know Him, but so that we can attach it to our own. It is as a bride does with her husband's last name, revealing that they are now part of the same family. As a result, they will then share their surname with their children.

Unlike the rest of us, whose names were picked by our parents, Yahowah chose His name. It expresses characteristics He wants to share. We know this because He expressed it 7,000 times in His revelation to us. We would do well to respect His choice and appreciate the reasons behind it.

Based upon this declaration, the dumbest, indeed the most irrational and counterproductive thing any of us could do would be to disrespect Yahowah's name by ignoring it, rejecting it, or replacing it with the titles "God, the Lord, HaShem, Adony, or Christ," or the names "Jesus or Allah." Those who would claim "God does not care what we call Him as long as we speak to Him" would

be dead wrong. Moreover, every name attributed to God other than Yahowah would be equally wrong. In a medley of Psalms devoted to the choice between “*rasha*’ – wrong” and “*tsadaq* – right,” this is the fulcrum upon which our fate pivots.

Calling Yahowah “Jesus Christ” as if He manifests Himself as a Gentile and a Greek not *Yahuwd* | Jew, as if He had a last name, as if His name wasn’t a combination of Yahowah and *yasha*’ | to liberate and save, as if He was the Messiah, as if the fullness of God could be reduced to that of a mortal man, as if He was the founder of a new religion, is arguably the single most disrespectful, ungrateful, and irresponsible thing any of us could do.

We have covered this ground before and yet it bears repeating since the title appears frequently throughout Yahowah’s testimony. The Towrah defines ‘*edown* as “the upright pillar of the tabernacle.” It is the “firm base, established foundation, strong column, and reliable pedestal placed in the center of the Tent of the Witness to sustain, secure, and enlarge” this special place for us to meet with God. It is only in defiance of these implications that the same four letters were vocalized as ‘*adown* and then defined as “lord and master.”

When directed at Yahowah, it’s His Towrah’s definition which matters, not man’s extrapolations. Just because we’ve heard “Lord” used so many times that it rolls effortlessly off our tongues, and just because we are living in times where we are less familiar with the purpose and value of the central support pillar of a large tent enclosure, doesn’t give us a license to go down the easy road. “Upright Pillar” is unnatural to our ear only because of the religious influences defining the culture in which we have been indoctrinated.

Whether it is scribed *mah* or simply *ma*, this word is our cue to search for answers to the how, who, what,

where, why, and when questions that should be pondered regarding whatever follows. In this case, Dowd is encouraging us to consider the “‘*adyr* – superior, suitable, and splendid, stately and sovereign, recognizable and relational nature” of Yahowah’s “awesomely magnificent” name.

There are few endeavors more rewarding. It is one of the ways we can express our regard and respect for Yah. Knowing His name is the first step in getting to know Him.

Let’s take this realization to its natural conclusion. Do not trust anything anyone has to say about God, who does not know and use His name. That includes the entirety of the Christian New Testament, all Christian doctrine, the words of the rabbis, including their Talmud, the Qur’an, or any bible translation that substitutes “the LORD” for Yahowah. Even in translation, but especially in interpretation, Yahowah needs to be known, understood, and respected for the result to be more *tsadaq* than *rasha*’.

In the pictographic alphabet of ancient Hebrew, God drew His name by showing His hand. He is reaching down and out to us as our Father to lift us up as His children. His hand is open, because He wants us to grasp hold. It is the way parents lift up their children, encourage them to walk, keep them from falling, letting them know that we love them and that they can rely upon us. God leads and guides us, even protects us with His hand as well.

In the original alphabet, the two letters which are repeated in His name, the Heys, were drawn to represent two individuals standing up, reaching up, and looking up to Yahowah. There are two because of ‘Adam and Chawah and ‘Abraham and Sarah, depicting Yah’s relationship with us in the Garden and in the Covenant.

The intervening letter depicts a tent peg, an essential part of an ancient home and tabernacle because with it, they are enlarged and secured. It is what Yah did for ‘Adam and Chawah and then for ‘Abraham and Sarah. And while there might be a tendency to think that the two Heys could depict the Liberator and Messiah, Moseh and Dowd, a concluding *ah* in a Hebrew word makes it feminine.

Do not allow the tendency to think of a tent peg as antiquated, as temporary, or as unsophisticated, to cloud your appreciation of why this letter was chosen. These things were by design. The earth, itself, is but a temporary home, a place for Yahowah to campout with His children. It is the perfect way to depict the experience encapsulated in Sukah, which means “to Camp Out.”

Moreover, with Yahowah, the fullness of time exists forever, with the past serving as a reflection of our future, with ‘Eden depicting Sukah. Even with the apparent unsophistication of a tent compared to a mighty cathedral, the comparison reveals Yahowah’s nature and preference. Moreover, a Wah conveys inclusion and addition, of bringing God and man together in an inclusive way, each adding to the other.

Affirming all of this, Yad means “hand” in Hebrew and depicts an individual’s influence and ability. Hey means to “pay attention, look up, and be observant.” And the Wah is the single most common word in the Hebrew text, serving as the conjunction: “and.” It joins ideas and individuals, adding to them.

Do not be misled by those who would have you believe that no one knows how to pronounce Yahowah’s name, or worse, that it shouldn’t be pronounced out of respect for it. The four letters – YHWH – are all vowels and are pronounced consistent with the verb which God

told Moseh defines His name – *HaYaH* – in His *ToWRaH*. That is all we need to know to say: YaHoWaH!

With these realizations obvious and irrefutable, those who have misused religious authority to rob believers of these insights over the ages, disrespectfully removing Yahowah’s name from His testimony, appallingly replacing it with the Adversary’s depiction, “the Lord,” have so angered God that their crime, perhaps the most damaging ever committed, is unforgivable.

In order of relevance, it could be accurately stated that the focus of these eighteen books over the past eighteen years, and the thousands of audio programs produced to share and expose them, has been Yahowah’s name, His Towrah, and His Covenant. The initial seven volumes were named: “*Yada Yah – To Know Yahowah.*” Quite simply, our priorities are as they should be: Yahowah, Towrah, Beryth. Collectively, they are the essence of life, liberty, and pursuit of the joy experienced in ‘Eden. They are the means to enlightenment and enrichment, knowledge and understanding.

According to Dowd, Yahowah’s name is not only beautiful and desirable, it is a magnificent and magnanimous gift which Yahowah has chosen to bestow so that we might benefit from the path He has provided to get the most out of life. The majestic nature of the universe, from the spiritual to the material realms, is not only a manifestation of His power and glory, it is encapsulated in His name.

From the Messiah’s perspective, our highest calling and God’s will are both visible in Yahowah’s name. Based upon the inclusion of the cohortative and imperative moods within the phrase “*nathan howd ‘atah – You have chosen to gloriously bestow,*” expressing first and second person volition, recognize that Yahowah has chosen to offer this gift to us, hoping that we might

choose to accept it. Suffice it to say, Dowd's understanding and appreciation of Yahowah's name is the antithesis of Jewish and Christian theologians, scholars, priests, and pastors. So, who do you think knew Yahowah better? Who is *tsadaq* and who are *rasha*?

Even as infants in our Heavenly Father's Family, we ought to know His name. It is the foundation upon which His Home and our lives were constructed.

“Out of (*min* – from) mouths (*peh* – oral expressions and verbal communications) of children (*owlel* – of little ones, from infancy to adolescence) and (*wa*) infants (*yowneq*) You have laid a foundation (*yasad* – You have established a base and offered the means to associate together, constituting a place with purpose, serving as an extension) of power and strength which can withstand anything (*oz* – providing the ability to accomplish whatever is desired and intended, including providing an impervious fortification, a completely safe place to live; from *azaz* – dependably strengthening and prevailing).”

There is tremendous power and strength in Yahowah's name. With it, we stand on a firm foundation and can withstand anything. Whereas the names “Jesus Christ” and “Allah” are worthless, even appalling.

When we embrace it, and accept all that Yahowah represents, there is no adversary who can harm us. We become Satan's most effective foes. We are empowered to take on mankind's most deceitful, deadly, and damning institutions. Yahowah has revealed as much...

“This is in order (*lama'an* – this was designed) to put a stop to (*la shabath* – to end the actions of, causing the reign to cease and the object to disappear by sending it to a different place, especially in concert with the promise of the seventh day and Shabat (hifil infinitive construct – subject asserts their influence unto the object, presented as a verbal, or actionable, noun)) **the**

adversary (*'oyeb* – the enemy in open and hostile opposition, the national or institutional foe demonstrating animosity and rancor) **and those who are trying to diminish You, those who bring trouble by being antagonistic toward You** (*tsarar 'atah* – rivals for Your affection who are openly intimidating and antagonistic by covering over the truth to constrain and confine; from the verbal root *tsarar* – to wrap up, enclose, and cover, to bind and tie up, to oppress and distress, to confine and abuse (qal participle construct – serving as a verbal adjective incorporating a literal and genuine depiction which is possessive)) **as well as to hold the guilty accountable by punishing the perpetrator** (*wa naqam* – so as to seek justice, harming the harmful, avenging the crimes by redressing grievances, seeking retribution and payback for all of the maltreatment which has been perpetrated (hitpael participle – acting with respect to Himself and unassisted by anyone else, God is going to dramatically and vividly hold Satan and those associated with him accountable, appropriately punishing him and them for what they have done)).” (*Mizmowr* / Lyrics to be Sung / Psalm 8:2)

Yahowah wants us to follow His example and take a stand against those things which are most adversarial – especially religion, government, militarism, and conspiracy. They don't just ruin lives, they damn them.

Whether it is the sun-, star-, or king-worshipping pagans of ancient civilizations, the advocates of the Godless existence of Socialist Secular Humanism, the replacement man-god of Christianity, the Catholic Church exercising undeserved authority, or rabbis substituting their Talmud for Yahowah's Towrah, mankind has been trying to diminish the One True and Living God with all manner of imposters, extinguishing lives in the process. Fortunately, Yahowah is going to hold them accountable. Those who claimed to be God or

to be authorized to represent Him will be judged and convicted by Him.

It will be entertaining to see popes, caesars, and pharaohs grovel. And yet, there will be great sadness knowing how many souls they poisoned and abused.

In many ways, Dowd's proclamation in Mizmowr 8:1-2 serves as a prophetic affirmation of the promise Yahowah made as Moseh and the Children of Yisra'el sang the Song of the Sea at the conclusion of the Exodus.

“Then, at this time and place, Moseh, the One who Draws Out, and the Children of Yisra’el, sang this song designed to teach, conveying the intent of Yahowah and how to draw near.

They expressed in words, ‘I will sing, lifting up my voice melodically while traveling on a journey of discovery to behold and to approach Yahowah because He should be appreciated for having stood up majestically to the war stallion and their riders, casting them into the sea. (15:1)

Yah is my source of strength, my means to empowerment, my fortification and protection, the One whom I can rely upon because He never changes, my source of boldness and courage, making me capable and the best I can be, empowering and enriching me.

He has become and always will be my means to approach, to be delivered and liberated, even saved. This is my God.

And so I will express words which are appropriate and laudable regarding Him and I will dwell in His beautiful home.

My fathers' God will lift me up on high with Him and I will be raised by Him, increased, empowered and enriched by Him. (15:2)

Yahowah is a nurturing and confrontational individual, a fighter, and the living embodiment of the provision, an aggressively challenging being, a defensive and protective person, an engaging and salty example of masculinity, and the means to enable the feasts, becoming the manifestation of the provision. Yahowah is His name, His personal and proper designation. (15:3)

You are right, Yahowah, splendid and glorious, extremely impressive in authority and ability, in power and might, unchanging and dependable. You choose that which is right, You are right, and being on Your right side crushes and destroys the adversarial enemy.” (*Shemowth* / Names / Exodus 15:6)

Even more explicit in this regard, *Dabarym* reads: **“It is for Me to retaliate and inflict retribution** (*la ‘any naqam* – concerning vengeance, the process of reprisal and payback, in addition to bringing punishment to avenge what has been done are Mine to approach and achieve) **as well as restitution and repayment** (*wa shalem* – requital and determining and prescribing the penalty) **for the time** (*la ‘eth* – in association with the period) **their stance caused such staggeringly unfavorable circumstances** (*mowth regel hem* – their steps thoroughly shook, troubled, toppled, and controlled).

For near (*ky qarowb* – indeed approaching) **is the day** (*yowm*) **of their destruction** (*‘eyd hem* – of their siege and resulting calamity as a consequence for their violence to people and property when they will be raked together, branded, and bear the burden for what they have done).

Their fate is necessary (*‘atyd hem* – their ill-fated destiny is ready and is based upon what is needed, that which has been prepared and determined for them), **and**

it will come without hesitation upon them (*wa chuwsh la hem* – quickly and rapidly, swooping down on them such that some will find enjoyment in their great dismay).” (*Dabarym* / Words / Deuteronomy 32:35)

The more we’ve studied human history, the story of civilizations, and our horrid propensity to subjugate and torment our fellow man politically, religiously, militarily, and economically, we’ve discovered that there is a common denominator, a constant and repetitive pattern to institutionalized human influence: pervasive corruption and the universal abuse of power. The individual stories of those who have been deliberately misled, oppressed, and tormented are anguishing and exasperating.

If the perpetrators of this malevolent conspiracy between religious, political, military, and economic leaders, aren’t held accountable, then there is no justice. Their victims deserve to witness those they were powerless to stop, suffer for their hellacious crimes. And since the God who inspired these words is just, He will personally see to it that the guilty are punished.

The lack of forgiveness in this circumstance does not demonstrate that the Towrah’s God isn’t merciful, but instead reveals that by being intolerant of that which is harmful, He is demonstrating His capacity for compassion. Moreover, the all-loving, all-forgiving, god of the Christian New Testament is a myth, a capricious and duplicitous divinity crafted in the image of the men who conceived him. Rather than the Christian “Jesus” being the solution, he is a counterproductive fabrication.

Mankind’s heinous behavior isn’t just an artifact of ancient history, because it’s every bit as prevalent today, especially among the religious, overtly political, and conspiratorial. And to an increasing degree, the principal victims continue to be Jews. While anti-Semitism is a legacy of Imperial Rome, the Roman Catholic Church,

and Islam, it has become rampant in Socialist Secular Humanism, in academia, throughout Protestant Christianity, and among nationalists.

The propensity to bash and blame Jews is growing at an unprecedented rate among the many who advance conspiracies. And in almost every case, these adversarial individuals and institutions falsely accuse Jews of what they, themselves, have done. They are all dishonest, ignorant, hypocrites. Fortunately, they are far too stupid to appreciate and accept the conditions of the Covenant and thus will be excluded from it.

It is, of course, good news that those who either relax, or worship their god on Sundays will be stopped on the *shabath* | Shabat. It is all part of the promise of the seventh day. I suspect that Yahowah will have one of His *mal'ak* | messengers lift up the two Tablets of Stone He engraved to validate His commitment to the Shabat during the waning days of the Time of Ya'aqob's Troubles to reinforce this point.

But why do you suppose this news comes out of the mouths of babes? I think the answer lies in the protective nature of parental love. Our children deserve to know that we will defend them against anyone who attempts to harm them. And who better to do so for us than our Heavenly Father?

I'm a huge proponent of nonviolence, and always rely on words rather than weapons or fists, but I'd make a lone exception when it comes to curtailing the deliberate physical abuse of those I love. Since this is the most reasonable interpretation of this statement, and recognizing that the Children of Yisra'el are Yahowah's family, those who have abused Jews over the millennia are in world of trouble.

Considering all of the aggravation men have caused in their quest to be as gods, and how few have sought to

respect the only real One, it's truly astounding that God endures the many for the sake of the few. And yet, for the likes of Dowd alone, Yahowah would have done it all, and He would do it again.

“Truly, when (*ky* – and by way of contrast as) I look at (*ra’ah* – I am shown, observe and examine, envisioning (*qal* imperfect)) Your heavens, the universe and spiritual realm (*shamaym ‘atah* – Your lofty abode and also the sky and stars, even the atmosphere above), the accomplishments (*ma’aseh* – the products and extension of energy and effort; from *‘asah* – the acts and engagements, efforts and effects) of Your fingers (*‘etsba’ ‘atah* – of the digits of Your hand), the moon (*yarach* – the means to distinguish months and establish a calendar) and stars (*wa kowkab* – the light of the stars), which to reveal the benefits of the relationship (*‘asher* – to show the correct path to walk to get the most out of life, to encourage us, bless us, and to elevate us, such that we would be genuinely happy) You have fashioned and formed (*kuwn* – You have prepared and established (*piel* perfect – in a moment in time You caused this to occur)), (8:3) what (*mah* – who, why, and for what reason) is mortal man (*‘enowsh* – humankind, ordinary men and women, people who are all but incurable, ill, anxious, and despairing; indistinguishable in the text from *‘anuwsh* – incurable, beyond hope, despairing *‘anash* – frail, weak, and sickly, desperate, wicked, woeful, and incurable) that by comparison (*ky* – by contrast and to the contrary) You are mindful of him (*zakar huw’* – that You speak the truth publicly about him, remembering him), and the son of man (*wa ben ‘adam* – the children of ‘Adam, the first man conceived in God’s image with a conscience) that surely (*ky* – that making an exception, truly) You take stock of him and relate to him (*paqad huw’* – You relay Your message and will to him and You write things down for him because You care about him)?” (*Mizmowr* / Lyrics to be Sung / Psalm 8:4)

Just yesterday, I was asked why the universe had to be so big for Yahowah to relate to us. This is the answer. It's a matter of knowing our place, of relative position, power, and perspective. There are many more reasons, all of which are interesting, but this is as good as any. It does us well to consider why Yahowah created us and why He continues to relate to us when He is greater than we can imagine, and we are infinitesimally small by comparison.

There is another interesting reason, one that reveals our position within spacetime. Yahowah calculated the exact amount of energy required to create the stage for the kind of life we enjoy within the formula of relational time He desired.

From the perspective of the Creator at creation, the universe is six days old and about to enter its seventh. Time at the source of the Big Bang moves 10^{12} faster than it flows on earth, making the 14 billion years since the universe began, and 6 days, equivalent relative to the observer.

It is now fourteen years shy of six-thousand since 'Adam and Chawah were expelled from the Garden of Eden, and so we are just fourteen years from our return. The universe is six dimensional, with Yahowah existing in the seventh. This includes the four we know as spacetime in addition to the unknown source of separation and attraction incorrectly labeled dark energy and dark matter.

Returning to the question posed by Dowd in Psalm 8:4, as a father I know the answer. And that is by design. Every parent should be able to recognize the obvious.

In that Dowd has made this personal, initially presenting Yahowah's viewpoint from the perspective of children and now speaking of the son of a man, I'm going to personalize it further. One of the reasons I don't attempt to "pray away" my struggles with family is that

without them I'd have no basis upon which to appreciate Yah's vantage point. So while my experience is limited to a single home and two sons, and I'm decidedly imperfect as a father, I enjoy a wonderful relationship with one son and have come to have none with the other.

It wasn't always that way. My eldest and I were so close we would refer to one another as twins, just thirty years apart. And yet a year ago, after doing three things that are among the most altruistic and appropriate, especially compassionate and loving, I've accomplished, and entirely on behalf of my sons, my eldest attacked and shunned me, preventing me from continuing to see my granddaughter whom I dearly love, and grandson whom I was just beginning to know. I had intervened to protect him and his brother from the debilitating acquisitions and demands of their mother, enriching and empowering both by liberating the trust funds I had provided for them in a selfless and thoughtful parental manner. I asked for nothing in return, and yet, irrationally, I was banished from his life. There has been no opportunity to resolve the conflict that had severed the relationship and forestalled love. So it is through this anguishing and bewildering experience that I was given a glimpse into the perspective Yahowah's beloved son is sharing.

What is it with us that we are so hard on ourselves and so difficult to reason with and please? Why do we reject God's desire to enrich, empower, and liberate us?

Through life's experiences, I have also come to appreciate Yahowah's struggles with Yisra'el, whom He calls His bride. Just as Yahowah pronounced His divorce from Yisra'el through *Howsha'* | Hosea, I divorced my wife of 34 years because I could no longer endure her propensity to be dishonest, mean-spirited, and condescending – with her coming from a place where there was no correlation between what she believed and

reality. I continued to withdraw over time until there was nothing left except lies, heartache, and frustration.

What's interesting in this regard is the need for a renewed Covenant. Since according to the Towrah, a man cannot remarry a wife whom he has divorced, Yahowah must resolve the fracture between Yisra'el and Yahuwdah, and then transform the united result, betrothing Himself to His perfected bride through a Covenant which is slightly and yet magnificently different, not only in that its Towrah guidance will be written inside of His People, interwoven into the fabric of their lives, but also in that it will focus entirely on guidance without prohibitions. This is the message of *Yirma'yah* / Jeremiah 31.

In spite of the perceived difference in scale and ability, Yahowah actually created us as close to Himself as was prudent, such that we could relate to Him, and He to us, without being over- or underwhelmed. Endowed with these attributes, and with the benefits of the Covenant enriching and empowering us, Yahowah will enhance our status, bridging this gap through a straightforward transformation from matter to energy, and from three to seven dimensions. In this way we will quite literally become His sons and daughters.

“Therefore (*wa* – then so), You have made him somewhat lower, withholding something (*chaser huw' ma'at* – caused him to be a little less empowered, lacking and thus needing something to sustain life, slightly diminished) from God (*min 'elohym* – than the Almighty) and yet (*wa*) You surrounded and enveloped him (*'atar* – You crowned and honored him, enriched and embellished him, providing for him the blessings, adornments, and symbols associated with status) with honor and respect, with an abundance of riches, with a powerful presence and glorious reward (*kabowd* – such that his personal significance was

extraordinary and that he is enormously valued) **along with** (*wa* – in addition to) **the most appealing attributes, valuable qualities, and useful aptitudes** (*hadar* – being attractively adorned, revealing great partiality and favoritism).” (*Mizmowr* / Lyrics to be Sung / Psalm 8:5)

Yahowah made us in His image, and thus very much like Himself, just with vastly less power and a finite lifespan, currently capable of operating in fewer dimensions – all for our own good. That said, the abilities we were given are more than sufficient for us to know our Maker and engage in a meaningful relationship with Him.

While we don’t act like it, we are the pinnacle of creation. And indeed, based upon the nature of His testimony, Yahowah has given us the capacity to think, to closely examine and carefully consider His words. It is apparent that Yahowah thinks more of us than we think of ourselves.

Beyond this, ponder the distinction, indeed, the honor, of being invited to be part of Yahowah’s family, to become the sons and daughters of God. Imagine the enrichment and empowerment, the enlightenment and freedom He envisions for us. The Covenant’s benefits provide an abundance of riches.

Truth be known, we were created as a living proverb. We can stand upright, freeing our hands to do as we choose. We have opposable thumbs to fashion and use tools, including the ability to turn the pages of His Towrah and hold writing instruments to expound upon what it means to us.

We are afforded ears to listen, eyes to see, mouths to speak, and brains to process it all. We are given a conscience to discern right from wrong and the freewill to respond accordingly. Vulnerable, we must use our intellect to survive. We choose our life partners, conceive and raise children in a familial setting, sheltering and

protecting them, parenting them by teaching and guiding them, with mothers and fathers contributing in different ways such that everything about us serves as a word picture of the Covenant.

“You have provided him with proverbs and allowed him to exercise his freewill (*mashal huw’* – You have shared vivid and memorable messages with him, giving him the ability to be in charge, and to have wisdom and dominion) **within** (*ba*) **the accomplishments** (*ma’aseh* – the products and extension of energy, the works and overall effort; from *’asah* – the acts and engagements, efforts and effects) **of Your hands** (*yad ’atah* – of Your power, ability, and influence).

You have placed (*shyth* – for the time being, You have established and put, setting (qal perfect)) **everything** (*kol*) **under his feet** (*tachath regel huw’* – beneath his stance).” (*Mizmowr* / Lyrics to be Sung / Psalm 8:6)

For the past six-thousand years, mankind has ruled over the earth, reached for the stars, and stepped upon the moon. It has been our planet to impose our will as we have desired. While we have made a bloody mess of things, God has seldom intervened to restrain our ambitions.

During this time, and with regard to all of His gifts – life, a conscience, and freewill – the greatest gift has been His devotion to us, something He has expressed in His Towrah and through His Covenant. He has placed the means to become ever more like Him, right beneath our feet.

Of “*mashal huw’* – **You have provided him with proverbs and allowed him to exercise his freewill,**” Dowd knows of what he speaks because he was both subject and beneficiary, inspiration and scribe. Years ago, as we began translating the 6th *Mashal* / Proverb for

Observation for Our Time, it became readily obvious the theologians were wrong, and that Dowd was the author, not Solomon, of the Proverbs. They were all written about family, of our Heavenly Father's and Spiritual Mother's devotion to their beloved son, Dowd. They are open letters regarding the Covenant.

Spoken as a true shepherd...

“Flocks of sheep (*tsoneh* – small grazing mammals) **and** (*wa*) **thousands of domesticated cattle** (*'eleph* – herds of large grass-eating mammals), **all of them** (*kol hem*), **and also the wild animals of the open environs** (*wa gam bahemah saday*), (8:7) **the birds of the sky** (*tsipuwv ha shamaym* – winged creatures flying in the air) **and fish of the sea** (*wa dag ha yam* – aquatic creatures swimming in the water), **extend along** (*'abar* – pass by) **the way of the seas** (*'orach yam*).” (*Mizmowr* / Lyrics to be Sung / Psalm 8:8)

This reflects our place among the living. We are all animals, sheep and cattle, birds and fish, and yes, we humans, too, are animated with mortal souls. Yet, God created the others for our benefit. The manner in which we treat them speaks volumes about us.

That does not mean that we should not be nourished by them, as that was clearly Yah's intent. It simply means that we ought not kill for sport, rob animals of their habitat, nor allow any animal to suffer needlessly. And yet there is one animal, the lamb, which at the right time, for the right reason, when prepared and consumed the proper way, can nourish our bodies and save our souls.

Yahowah has honored us above the rest of His creation, conceiving life and giving us this marvelous blue planet, and for that we should be appreciative. At the very least, we ought not irritate and disrespect Him by attributing our place in the universe to gods men have crafted, to the likes of Jesus Christ, the Holy Ghost,

HaShem, the Lord, Allah, Buddha, Vishnu, Brahma, Mother Earth, Mary, the Queen of Heaven, or Nature.

There is one God and He has one name.

“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), **our ‘Edown | our Upright and Strong Pillar** (*‘edown ‘anahnuw* – our Mighty and Upright One, the firm base and reliable pedestal in the center of our Tent of the Witness which sustains and enlarges it, making it secure), **how** (*mah* – an interrogative pronoun which encourages us to ponder the implications behind the who, what, why, where, when, and how characteristics associated with the persona and designation of God and His people) **awesomely magnificent** (*‘adyr* – powerful and majestic, superior and splendid, stately and sovereign, noble and beautiful, desirable and grand, suitable and powerful, recognizable, respectful, even relational; from *‘adar* – glorious, and honorable) **is Your name** (*shem ‘atah* – is Your proper designation, reputation, and renown) **in the entirety** (*ba kol*) **of the material realm and Land** (*ha ‘erets* – of the earth)?” (*Mizmowr / Lyrics to be Sung / Psalm 8:9*)

This is not only the first step toward knowing who we are, what we are doing here, where we are going, and how we get there, it is the only responsible, rational, and respectful approach to God. If you do not know His name, you do not know Him. If you are using another name for your god, you are disrespecting and annoying the one true God.

מ.א.מ.ח

This is an auspicious beginning...

“To (*la* – on behalf of) the Enduring Guide and Everlasting Director (*ha natsach* – the continuously glorious and majestic leader in every endeavor over an unlimited duration of time) about the death of the son (*‘al muwth la ha ben* – over the child dying). A *Mizmowr* | **Melody and Lyrics (*mizmowr* – a song to be sung) of **Dowd** | **the Beloved** (*Dowd* – the exceedingly passionate, boiling over in love and thus loved in return, the lover and the beloved, the adored friend and admired associate).”**

(*Mizmowr* / Lyrics to be Sung / Psalm 9: Introduction and Dedication)

We have three ways of looking at “the death of the son.” First, while Dowd’s physical body is long gone, having passed away, it was never relevant. His soul endures. And in the end, Dowd will return to the physical realm, serving at Yah’s right hand during the millennial celebration of Sukah.

Then there is Yahowsha’s body, which was of paramount importance because it served as the Passover Lamb by dying. But His body is also long gone, having been incinerated on the eve of Pesach in accordance with the Towrah’s instructions. As for His soul, it was likely Yahowah’s that endured Matsah and then was reunited with the *Ruwach Qodesh* | Set-Apart Spirit on Bikuwrym. Had this soul been Yahowsha’s, then He would have been Yahowah’s Firstborn rather than Dowd.

Finally, there are the Children of Yisra’el – the sons of Ya’aqob and the heirs to the Covenant. For all manner of speaking, they have died by the millions for having rejected Yahowah.

The greatest heartache one can suffer in life is the loss of a child. Dowd lost three. His firstborn died on the eighth day. His second-born was killed by his third-born son to avenge the rape of his sister, Dowd’s eldest

daughter. The third of Dowd's sons was then killed for having led a *coup d'etat* against his father.

This would have destroyed a lesser man. However, Dowd endured, largely because it drew him closer to Yah, enabling God's son to empathize with his Father.

“I express my appreciation (*yadah* – I know and therefore I am thankful (note: *yadah* is either an active female *yad* – hand or the feminine perspective and approach to *yada'* – knowing) (hifil imperfect jussive – Dowd is engaging Yah causing God to continually express His desire regarding *yadah*)) **to Yahowah** (*Yahowah* – God's personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist) **with my whole heart and in my best judgment** (*ba kol leb* ‘any – with the totality of my intentions, motivations, and attitude and in the manner of totally rational thinking, wholly consistent with my inner nature, character, disposition, knowledge).

I want to recount (*saphar* – I have chosen to quantify and record, to proclaim and inform, providing an accounting of (piel cohortative – the object is engaged by the subject's will)) **all of** (*kol*) **Your wonderful and amazing revelations** (*pala' atah* – Your marvelous and astounding accomplishments, Your awe-inspiring and fulfilling deeds, Your extraordinary and distinguishing characteristics which surpass ordinary comprehension).”
(*Mizmowr* / Lyrics to be Sung / Psalm 9:1)

Once again, *Dowd* | David has affirmed the reason Yahowah referred to him as His beloved son, as His anointed Messiah, and as King. His thoughts and words were devoted to sharing what he had come to know about Yahowah. He was engaged in the most important and beneficial mission in the universe.

“I will rejoice (*samach* – I will of my own volition delight in and be elated by (qal imperfect cohortative –

actually, continually, and by choice)) **and jubilantly express my admiration, celebrating** (*wa 'alats* – and so I want to triumph, being victorious over all adversaries) **with You** (*ba 'atah* – in You). **I want to sing** (*zamar* – I have chosen to combine lyrics with melody to musically give voice) **to Your Godly name** (*shem 'atah 'elyown* – to Your highest and proper designation, revealing Your supremacy and status).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:2)

Most people, especially at the loss of a child, would either blame God and be embittered toward Him, or believe that for this to occur there must be no God. And yet Dowd searched for, found, and embraced the reason behind death and the solution for it.

I have come to see life in this way, Dowd’s way, which is one of the reasons I find his life and lyrics so illuminating and inspiring. With the proper attitude, with sound thinking, we can learn and grow from every experience, especially the difficult ones.

If the scholars are correct, having respect for Yahowah’s name precludes it from being spoken. And yet, how would that be possible since no one had greater respect for Yahowah than Dowd and he routinely sang it aloud? Why would he have written it into his lyrics if it would serve no purpose? Do you think Dowd would have told us that Yahowah’s name was too “sacred to pronounce” if that were actually the case? Given the choice between Dowd’s enthusiastic desire to convey Yahowah’s name and today’s theologian’s assessment that it either should not or cannot be pronounced, who do you think is *tsadaq* | right and who is *rasha* | wrong?

Dowd’s enemies have long been comprised by the likes of those who are opposed to his love for Yahowah and His name. His foes would include those who are averse to what Yahowah has and will do through him,

those who would transfer the roles, respect, and titles God afforded his beloved son and ascribe them to another. It would be like calling the founding CEO of a business a day worker.

“With (*ba* – in) the turning away (*shuwb* – the retreat) of my enemies, those with personal animosity and rancor towards me (*‘oyeb* ‘any – of those in hostile opposition to me), they will stumble back (*‘achowr kashal* – they faltered and fell back, they were brought down and overthrown) as they are expelled from (*‘abad min* – while they are exterminated, ceasing to exist in) Your presence (*paneh ‘atah* – proximity of Your appearance).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:3)

There is a day of reckoning, a time in which the dividing line between living in God’s presence and being eternally banished will be our love for Yahowah’s name and appreciation for His son. It is as it should be, as it was with Dowd. Yahowah introduced Himself to us in His Towrah and proved His existence through His prophets. He has provided all of the information we need to exercise good judgment to determine what is right and wrong about God. This process is interactive, with Yahowah revealing and us observing.

Yahowah designed us for this purpose...

“For (*ky*) You have acted upon and engaged in (*‘asah* – You have worked, laboring in and bringing about, doing what was needed to accomplish) my decision making (*mishphat* ‘any – me using good judgment and being discerning to correctly resolve my disputes, my ability to judge and be just, to govern and resolve controversies; a compound of *ma* – which encourages us to question the how, who, what, where, when, and why and *shaphat* – to decide, to judge, to resolve disputes, to exercise good judgement, to execute justice, and to govern) and my ability to distinguish

between right and wrong (*wa dyn* ‘any – and my judgment, my arguments and debates, and my cause, when I should defend and plead a case and claim, or when to speak out against someone or something which is wrong in a condemning manner, my capacity to correctly judge, contend, and plead).

You establish and inhabit (*yashab* – You sit and dwell around) **accordingly** (*la* – the approach to) **Your seat of honor** (*kise*’ – Your place of authority), **deciding correctly** (*shaphat tsedeq* – judging rightly, executing valid judgment, being just, appropriately and rationally vindicating and condemning, properly resolving disputes, doing what is logical and right, honest and fair).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:4)

The path to knowing Yahowah and understanding what He is offering, indeed, what He expects in return, is neither through obedience nor faith. Yahowah provided His *Towrah, Naby*’, *wa Mizmowr* so that we could be thoughtful and discerning in our response to Him. The process, however, to deliver the desired result, necessitates listening before speaking, observing before engaging.

The *Gowym* | Gentiles Yahowah consistently and continually rebukes and reprimands are the foreigners who now claim that God has chosen them and their Hellenized “Jesus Christ” over *Dowd* | David and his people, *Yisra’elites* | Israelites and *Yahuwdym* | Jews. The notion is ignorant and irrational, which is why it requires faith to believe. It is also hypocritical and irresponsible. Many, if not most, of these foreigners are ever ready to complain that illegal aliens, like Jews, are ruining their country and trying to take it from them – even though their forefathers stole it from the native peoples.

And yet as foreigners, these Gentiles want us to believe that they are the heirs to *Yisra’el* and to God’s

promises. Further, they hate the very race that provided not only the Passover Lamb, but the entirety of Yahowah's witness. If these preposterous notions were not interwoven to form a religion, no one would believe a word of it.

This is among the many reasons why Yahowah is forever associating Gowym with *rasha'* | being wrong. It is why God is disapproving and will censure Gentiles. It is why the foreign souls who have been misled and who are mistaken, will be exterminated, their names and reputations annihilated forevermore.

This is sobering. It is also absolute and irrefutable proof that the Christian New Testament's insistence that the promises Yahowah made to Yisra'el have been given to the Gentile Church, indeed every aspect of Replacement Theology, has no basis in reality. The foundational claim of the Christian religion is torn asunder by what follows.

“You will rebuke and reprimand (*ga'ar* – You have expressed Your disapproval with conviction because it is time to insult and censure (qal perfect)) **the Gowym | Gentiles** (*gowym* – non-Israelites and non-*Yahuwdym* | Jews, the religious people and nations which are estranged and opposed to Yisra'el, the confluence of ethnicities).

You will destroy, annihilating and exterminating (*'abad* – You will wipe out the lost, the squandered lives of those without value, including those who have gone astray) **those who are misled and mistaken** (*rasha'* – those who corrupt after having been corrupted, those who are invalid and unethical and have done or spoken that which is inappropriate and should be condemned, and in a word, those who are wrong (piel perfect)).

Their names (*shem hem* – their designations and reputations), **You will blot out** (*machah* – You will

destroy, wipe out, and remove, annihilating (qal perfect)) **forevermore** (*la 'owlam wa 'od* – consistently and continually, for all time, serving as a witness in antiquity of eternity).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:5)

The two most invasive and pervasive expressions of the *gowym* are Christianity and Islam, collectively debilitating 60% of the world’s population. They are both anti-Semitic. They are both vehemently opposed to Yahowah’s name. Both prefer their uninspired messengers, Paul and Muhammad, over Dowd.

There are no Christians or Muslims in Heaven. This is not my opinion, but instead an irrefutable conclusion based upon Yahowah’s testimony. Affirming the validity of this assessment, God just said that after rebuking these misled and mistaken Gentiles, they would be wiped out, their souls exterminated, and their names and reputations blotted out for all eternity.

If we didn’t know better, this would be alarming news for those like myself who are not genetically linked to Ya’aqob. However, we now recognize that it’s the religions, politics, conspiracies, societal customs, and militaristic nature of the *Gowym* that Yahowah is rebuking and removing, not their ethnicity. We know this because it is those who are “*rasha*’ – wrong” who will suffer this fate. Therefore, by becoming Towrah observant, by engaging in the Beryth, by attending the Miqra’ey, by learning from the Naby’, and by respecting Yahowah’s name, by being “*tsadaq* – right,” our place with Yisra’el, in the Covenant, and in Heaven is assured.

This known, it is in contrast to Yahowah’s consistent and universal reprimand against the practices of the *Gowym*, and His advice to avoid the ways of the Gentiles, that the prophecies regarding the *Choter* and *Nakry* are so exceptional. It suggests a number of things, each of which is enormously revealing. First, *Yahuwdym* remain in

rebellion, stubbornly recalcitrant regarding Yahowah and His testimony. If this were not so, God would have chosen one of them to call His people home. Yet, as Yahowah has revealed through Yasha'yah, God looked and found no one.

Second, the realization that there was only one willing individual underscores just how unpopular the truth has been and remains. This is shocking to those of us who embrace it because the truth about God is so vastly superior to the lies Gentiles have promoted.

Third, it would take a Gentile to untangle the lies of *Gowym* – exposing the two most popular deceptions: Christianity and Islam. Jews are seldom, if ever, critical of either faith – even though both religions have sought to annihilate them. Until Yahuwdym understand why these *rasha'* institutions despise them, until they divest themselves of their influences and are freed from their debilitating anti-Semitism, Yahowah's call for them to come home will fall on deaf ears.

And fourth, there has to be a consequence for those who were chosen by God to reveal Himself to the world for having chosen not only to ignore Him, but for also having played a leading role in establishing Christianity, Islam, and Socialist Secular Humanism – Yisra'el's most prevalent threats. As a result, the brightest ethnic group on earth will be awakened to the realization that they have gone so far off track, they gave God no other option other than go it alone (which is against His nature and our purpose, even contrary to a loving family) or work with a Gowy to reconcile His relationship with Yisra'elites and Yahuwdym.

It is sad, but true. It is not surprising, however, especially considering the misguided arrogance of the rabbinical influence among Jews and within the insanity of Israeli politics. As Jews and Israel stand today, circa

2019, even God's words are insufficient to awaken them or save them. However, this will change, especially as Jews are caught in a multidimensional vice, being defamed and abused by the far right and far left, by Christianity and by Islam – even by the politics and academia of Socialist Secular Humanism. Today Jews are as likely to be murdered by a neo-Nazi as they are to be slaughtered by a jihadist, or to be deprived of their rights and land by a socialist politician and scholar as they are by an unthinking nationalist conspirator. Soon there will be only one safe haven and Savior.

One last thought in this regard. While every verb was scribed in the perfect, meaning that the time when this reprimand and rebuke, this annihilation and extermination, even the erasing of all memory of such people and things, is limited in duration, the result is “*‘ad ‘owlam* – everlasting.” Yahowah isn't going to harp on this forever, so those who wish to avoid the eternal consequence have a limited time to react before it is too late.

The days of the religious are numbered, at least here on earth...

“Neither the open opposition nor the Adversary will continue (*ha ‘oyeb taman* – the hostile foe along with the animosity and rancor he inspires, including that which is destructive and harmful, will be completely and universally stopped in space and time, totally finished, as they will cease to exist (qal perfect)).

The preeminent authority figures will be incarcerated and controlled forever (*charbah la natsach* – the powerful overlords and their superintendents will go to a hot, as if burning in the sun, dry and desolate place of decay and ruin, the distinguished chieftains who have excelled will endure eternity in a state of degeneration; from *natsach* – to excel

and become preeminent and distinguished, to endure as an overlord, superintendent, director, or chief).

Additionally (*wa*), **You will uproot and destroy** (*nathash* – You will pull out of the ground, utterly forsaking (qal perfect – literally at a moment in time)) **their cities** (*'iyr* – their habitations and population centers, their shrines and temple complexes, even the anger, anguish, and wrath of these asses) **such that the remembrance of them** (*zeker hem* – so that their mention, honor, celebration, or worship of their status and renown) **ceases to exist** (*'abad* – perishes and is obliterated, vanishing).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:6)

For the earth to return to Eden, the authority figures who govern political, religious, and military institutions will have to go. They cannot coexist with God. Unfortunately for the billions they have poisoned, to protect the family, those they have plagued will be forsaken and will die – in their cities, towns, and shrines – ridding the living of all remembrance of the dead.

They have had a bad run, some six thousand years of mischief and mayhem. But it cannot and will not continue. The Adversary and his Apostles will soon be gone – most forever.

Just as Satan was allowed to corrupt Yahowah’s testimony in the closing days of the Garden, luring ‘Adam and Chawah away from God, he will be allowed to do the same in the waning days of the Millennial Shabat – and for the same reason. Those conceived during this time must be afforded what must appear to them to be a credible reason to ignore or reject God, as crazy as that might seem. Without it, there would be no freewill, negating the prime objective of creation.

But from that moment, upon the completion of the seventh and final millennia of man on earth, every

religious and government leader, all those who aided and abetted them, every military officer, cleric, politician, and conspirator, will be eternally condemned and incarcerated. The preeminent will be reduced to the collective value of a modicum of decaying fluff.

We are just fourteen years from the beginning of forever – for the *rasha*’ and *tsadaq*. The first order of business will be...

“Then (wa) Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **will establish the eternal dwelling place** (*yashab la ‘owlam* – He will live and remain, camping out and abiding throughout time, from antiquity to eternity (qal imperfect)).

He has fashioned and formed (*kuwn* – He has established and proven, standing firm and erected upright and secure) **His place of honor and seat of leadership** (*kise’ huw’* – His throne and authority) **for justice based upon the means to resolve disputes and to exercise good judgment** (*la ha mishpat* – for the discerning for the purpose of considering the who, what, where, why, when, and how of making sound decisions; a compound of *ma* – to question and ponder and *shaphat* – to decide, to judge, to vindicate or condemn, to distinguish between true and false, right and wrong).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:7)

Relatively soon, 1014 years from now to be exact, Yahowah is going to destroy this world, the entire universe, so that we may witness the creation of a bigger and better one. It will be our playground forevermore – interesting enough to eternally capture our imagination.

We have been afforded yet another affirmation that Yah’s seat of honor awaits those who exercise good judgment. God is really smart, and He doesn’t seem

interested in wasting His time surrounded by a bunch of dummies.

While they will be forgotten, they will not be forgiven. The religious will be held accountable for robbing so many souls of the opportunity to live and others of a life worth living.

“Then (wa) He, Himself, will execute justice (huw’ shaphat – He will judge, deciding) on this perverse and confused world (tebel – the abominable and detestable people who live on the Earth along with their perversions and corruptions), doing so correctly and fairly (ba tsedeq – rightly, in a straightforward and appropriate manner, adhering to what is required according to the standard, accurately and honestly), judging (dyn – deciding based upon what is right and wrong, such that a reward or punishment may follow in accordance with the agreed set of principles (qal imperfect)) the nations and people who are religious and political (la’om - individuals from distinct national and religious interests and geographical locations, the populations of different countries and regions who congregate together under their leaders and who are governed by antiquated philosophies, many of which are evolved from Babylon) in a straightforward and equitable manner in conformance with the established standard (meysharym – justly in an upright and fair way; from yashar – the right way, in a straightforward manner, on the level, and upright).” (Mizmowr / Lyrics to be Sung / Psalm 9:8)

Once we come to grips with the implications of freewill and with the realization that there are three potential outcomes for human souls, not just a reward in heaven or torment in hell, we realize that God can be just and fair. And as soon as we come to appreciate that we are returning to Eden, we understand why the religious and political must be expunged from the earth.

Ours is a perverse and confused world, one a perfect being would find unpleasant, indeed nauseating, so something must change to accommodate His arrival. And as a loving Father, God must protect His children.

“Therefore (wa), Yahowah (Yahowah – the proper pronunciation of the name of ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalown – restoration) exists as (hayah – was, is, and will be) a safe and secure place to dwell (misgab – an inaccessible and impenetrable stronghold in which to live and as a fortress, a refuge in high places) for those who have been harassed, afflicted, and oppressed (la ha dak – for the abused, crushed, distressed, and subjugated), a safe and secure place of refuge (misgab – an inaccessible and impenetrable stronghold in which to live serving as a fortress, a dwelling in a high and elevated place; from sagab – elevating, exalted, and inaccessibly high) as troubling times approach (la ‘eth batsarah – during periods of impoverishment and destitution).” (Mizmowr / Lyrics to be Sung / Psalm 9:9)

While this is true, I don’t think it is universal. There is no indication that Yah will reach out and protect those who haven’t listened to His call to come home. Therefore, the most secure location as troubling times approach will be the place closest to God: Yisra’el and Yahuwdah.

He’s said it so many times and in so many ways, it’s incredulous that as few as one in a million take Him at His word. There are a billion souls who call God Shiva, a billion-five who call Him Allah, and two and a half billion who claim He is Jesus. Another fifteen million refer to Him as Hashem and ‘Adony. They would all be wrong.

Fictitious gods are highly unreliable. Only the real One can be trusted.

“Then (wa) those who know (yada’ – those who are made aware of, recognize, and respect, becoming

acquainted and familiar with after having been shown, and who acknowledge and understand (qal participle construct – a literal and actual, highly descriptive depiction in concert with what follows)) **Your name** (*shem 'atah* – Your personal and proper designation and reputation) **will trust and rely upon You** (*batach ba 'atah* – are confident and secure in trusting You (qal imperfect)) **because** (*ky* – for indeed, surely) **You have not and will not abandon or forsake** (*lo' 'azab* – You have not left, will not desert, nor will ever neglect) **those who seek You** (*darash 'atah* – those who inquire about, diligently attempting to learn from, whom they resort to while searching to have a caring and nourishing relationship with You (qal participle construct)), **Yahowah** (*Yahowah* – God's personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:10)

These benefits await those who are seeking Yahowah, and are not afforded to others, thus excluding Christians, Muslims, and Hindus. At the very least, those who seek to know the living and true God must do so by name. There is no merit to “knowing” Jesus, Allah, or the Lord. Moreover, in all of the universe, there is but one place to find Yahowah, to come to know Him, to appreciate what He is offering and to understand what He is requesting in return. The only question is one of desire: do you want what is best for you and your soul, for those you love, and are you willing to invest the time to learn the truth? Are you sufficiently rational to accept Yahowah's offer once you are made aware of it?

There is something confirmed within this statement that condemns the basis of Christianity. God is on record saying that He will not abandon or forsake those who *yada'* Yahowah, and first and foremost among them are those called by His name – Yahuwdym.

Trying not to appear as blatantly anti-Semitic as they actually are, Muslims will say that they are opposed to the Zionists rather than Jews. If they only knew that Yahowah wrote the message found on Tsyown. More than this, it's His actions in this place which make our immortality possible.

“You should want to sing (*zamar* – choose to combine lyrics with melody to musically give voice (piel imperative)) **to** (*la* – regarding approaching) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **who establishes a dwelling place** (*yashab* – who inhabits, abides, and remains) **on Tsyown** (*Tsyown* – the markers used to non-verbally communicate the direction to, identity of, and location of the ridgeline between Dowd’s home and Yahowah’s Home on Mount Mowryah, the Signs Posted Along the Way).

Report among the people (*nagad ba* – conspicuously announce, providing evidence to inform, making known within the family) **what He has done and is doing** (*‘alylah huw’* – His actions, deeds, and endeavors).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:11)

This is the prime objective and it is central to our being – to our very existence. The desire to sing and share what we have come to know and love should flow out of us like a spring of living waters. It is why these words appear before your eyes.

However, no matter how majestic the name, how melodious the song, how marvelous the lyrics, how lovely the home, how magnanimous the deeds, or how compelling and beneficial the report, if you don’t acknowledge and accept the offer, it is all for naught – at least for the reticent soul.

If you are not already on the right side of these words, please don't read another until you are.

If you are ready, then as we approach this next statement, be mindful of the fact that a God who would forgive and then forget about those who have horrifically abused His children, torturing and killing them, is neither just nor compassionate, neither fair nor loving. Since Yahowah is all of these things, He will do the right thing, which is to expose, judge, condemn, and punish those who have tormented His people, along with those who have encouraged them.

“Indeed (*ky* – for because) **He who accounts for** (*darash* – He who looks for, even requires) **blood** (*dam* – that which is essential to life) **is mindful of them** (*’eth hem zakar* – remembers them).

He will not overlook or forget (*lo’ shakah* – He will not ignore nor fail to respond to the significance) **the cry of distress and screams of pain** (*tsa’aqah* – the anguished wailing and outcry) **of the miserably afflicted** (*’any* – of the subjugated and abused who are persecuted and harassed).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:12)

Should you have wondered if God has witnessed the agonizing pain inflicted by the Catholic inquisitor, the concentration camp guard, or the Islamic terrorist, now you know. And if you were concerned that their governments and religious institutions, by having justified it, allowed them to get away with murder, put your mind at ease.

While it is politically incorrect, it is absolutely true: to love we must know what and how to hate. One cannot be merciful without opposing that which is contrary to our Creator's testimony and opposed to our best interests. To engage in this regard we must know right from wrong and appreciate the power of words, allowing Yahowah's to

work as they were intended. Once we have done as compassion requires, we ought to trust Yahowah to complete the job, doing as He has promised. There is life in His words.

Christians are wont to see their “Jesus” returning in flowing white robes with outstretched hands, welcoming the world to him. Muslims believe that Allah will engage at last and kill the infidels, beginning with the Jews and then Christians. Neither will occur, but as is the case with all religious deceptions, there is an element of truth running through both myths. God is returning, and He will welcome His Family with outstretched arms. However, to protect them and preclude the anti-Semites from continuing to harass His children, the *rasha*’ will all have to go for good.

As much as any, I think that this is one of the reasons Yahowah valued His relationship with Dowd...

“You have chosen to be merciful to me (*chanan* ‘any – You want to be compassionate and generous towards me, You are inclined toward kindness and benevolence for me (qal imperative – it is Your will to be merciful toward me)), **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). **You have seen** (*ra’ah* – You have chosen to observe and consider (qal imperative)) **my tremendous dedication to accomplishing the mission of being a witness and my frustration over the abuse I’ve endured as a result of responding by testifying** (‘*ony* ‘any – my willingness to invest the time and expend the energy to achieve the goal of providing testimony along with the trouble and abuse I’ve suffered because of my response and answers, my harassment and affliction I’ve endured because of my songs; from ‘*anah* – to answer and respond, to be occupied and engaged, responsive and committed to

being a witness, resulting in being afflicted and put down) **against those who dislike and shun me** (*min sane* 'any – in opposition to those who detest and loathe me, who show malice towards me and view me as an adversary).”

I wasn't the first and won't be the last to have been blindsided regarding the malicious shunning of Dowd, and yet it is hard to understand why our collective ignorance is so pervasive, especially considering how prevalent this message has been throughout the *Mizmowr* | Psalms. For this concern to be emphasized in this manner by Yahowah, it's clearly something He wants us to know so that we can do whatever is required to counter its derogatory effects.

In this case, it is hard to imagine a more dire result. With Dowd no longer considered the Shepherd of God's People, the beloved Son of God and the Messiah, the Chosen One and the King of Kings, the one who will return with Yah and who will always reign, the prophet and inspired lyricist, the living embodiment of the Covenant, *Sha'uwl* | Paul and his fellow Christians were able to project these attributes onto Dionysus, conjuring up the vastly more popular god now known as “Jesus Christ.”

The purpose of the Passover Lamb, the intent behind UnYeasted Bread, and the benefit of Firstborn Children was completely negated by the resulting “Last Supper,” “Good Friday,” and “Easter Sunday Resurrection.” A “New Testament” would replace the *Towrah, Naby', wa Mizmowr* as a religion grew to replace the Covenant relationship Yahowah intended and desired – the one He so brilliantly revealed through His love for Dowd.

There actually is a resurrection in this story, just not bodily, and not of the sacrificial lamb. Yahowah will raise His beloved son to be at His side upon His return. Whom better to celebrate and serve with on this occasion?

Three thousand years ago, Dowd not only knew his future, he revealed it publicly within the most widely read text of all time.

“He will lift me up (*ruwm ‘any* – He will raise me triumphantly, He will cause me to rise up (participle poel piel – a verbal adjective whereby the object is influenced in this way by the subject)) **from the gates** (*min sha ‘ar* – through, away from, and out of the entrance or doorway to the enclosed area) **of the realm of death** (*maweth* – of the conclusion of mortal life, of the pervasive plague and pandemic disease, of the state and place of death) (9:13) **so that as a result** (*la ma ‘an* – for the express reason and for the explicit purpose that) **I will be able to recount and proclaim, providing a written record of** (*saphar* – I will choose to enumerate and describe in a written form so as to communicate (piel imperfect cohortative – I will of my own accord be empowered to inform on a continual basis)) **all of Your superlative accomplishments and adorable characteristics in a song of appreciation** (*kol tahilah ‘atah* – every one of Your praiseworthy actions and encounters and all that is associated with Your reputation and renown, doing so in a *mizmowr*) **within the gates** (*ba sha ‘ar* – the doorway to the assembly, the entrance into the courts) **of the daughter** (*bath* – the female offspring, but also the maternal garments) **of Tsyown | the Signs Posted Along the Way** (*Tsyown* – the markers used to communicate the direction to, identity of, and location of the ridgeline between Dowd’s home and Yahowah’s Home on Mount Mowryah).

I will rejoice in and celebrate (*gyl* – I will express my positive and joyful attitude in song (qal imperfect cohortative)) **Your liberation, deliverance, and salvation** (*yashuw ‘ah ‘any* – Your provision for my welfare, You rescuing me and setting me free, Your help and aid).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:14)

Even upon Yah's return, Dowd will be focused on the business at hand. He will be there to proclaim the Word of God. His lyrics and life will continue to serve as a living testament to all Yahowah intends for His Children. Wonderfully imperfect from the beginning, Dowd's example exists as proof that there was never a reason for a "New Covenant," for a "Church," for the "Gospel of Grace," or "Salvation through Faith." God's plan and God's man reveal the one true, reliable path to mercy, to redemption and vindication, to eternal life. It has not changed. It cannot be improved. It is God's way and thus not ours to alter. It is also ludicrous to dismiss it.

Since this will all transpire within the gates of Tsyown, there is no merit in the Vatican, nor antagonism toward Zionists. God's blessings were not transferred to Christians or Americans. They are as they have always been.

Paul claimed that the Towrah could not save, and that if a person violated one provision, they were guilty of having failed all of them. And yet Dowd, a man of many flaws is most assuredly saved. If you are rational, for this reason alone you will reject Paul and embrace Yahowah.

While Dowd has been delivered from death and freed from guilt, the same is not so with the religious. This being the case, it's impossible to justify the absurd notion that the benefits promised to Yisra'el were somehow transferred to a Gentile Church.

“The Gentiles (*gowym* – the people with different ethnicities with religious and political affiliations based upon pagan practices, non-Yisra'elites with an aversion to Hebrew who congregate together and act like animals) **will sink down** (*taba'* – will be fastened and settled) **into the pit of destruction** (*ba shachath* – the grave of obliteration and annihilation and the dungeon of decay) **which they have fashioned** (*'asah* – which they have

acted and engaged on behalf of, worked for, dealt with, and now have brought upon themselves), **into the trap** (*ba resheth* – within the judgment and network of men wherein leaders catch other men; from *yarash* – to seize, to control, to take possession of, to impoverish, and to destroy, causing to be dispossessed and disinherited, from a primitive root meaning to occupy someone else’s territory by driving them out, robbing them of what is rightfully theirs) **which** (*zuw* – such that) **they have concealed** (*tamuwn* – they have hidden, keeping secret, covering over that which they have discarded).

Their feet and their every step (*regel hem* – their stance) **are captured in it** (*lakad* – are caught in their trap, forcefully grasped hold of, and seized, ensnared and governed, immovable).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:15)

This is a blanket statement, which means that most Gentiles will descend into the pit of destruction, their souls either incarcerated or annihilated. As such, the three leading Gentile belief systems, Christianity, Islam, and Socialist Secular Humanism, are nothing more than enticing traps for billions of souls. Supporting them, tolerating them, makes one an accomplice to murder if the advocacy is premeditated.

According to God, the most popular traps for human souls are man’s doing, something that the leaders of these popular religious and political institutions have crafted to seize control of the masses, dispossessing and impoverishing them. Yahowah is also revealing that the heads of these institutions have kept their intentions secret, and as such, they are not only deliberately deceiving those who believe them, they realize that if the truth were known, they would have no followers. And this makes the leadership of the most popular Gentile institutions the most loathsome and despicable people on earth – something we have long acknowledged.

Yahowah is not only the antithesis of the gods men have fabricated, He can be known – no faith required...

“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 known** (*yada’* – is recognized and understood, is perceived and acknowledged, even instructs and is experienced) **by His means to exercise good judgment and resolve disputes** (*mishpat* – by His judgment, His decisions, and His commitment to justice, His desire to be fair and do what is proper and fitting; from *ma* – to ponder the implications of and *shaphat* – to decide, to judge, to discern right from wrong) **which He acts upon and engages in** (*‘asah* – which He has prepared, produced, brought about, attended to, and performed).

Those guilty of being wrong (*rasha’* – those who are misled and who mislead, the mistaken who are religious, the evil and fraudulent who are hostile to God, the unGodly and invalid, the wicked and contemned for lack of ethics, those guilty of malfeasance who are deceitful, the confused and confusing) **are ensnared** (*naqash* – are struck, stricken down, and entrapped) **in the deeds** (*po’al* – by the wages of the work, by the things done) **of their own hands** (*kaph hem* – under their influence).

Meditate and reflect on this (*higayown selah* – pause and consider the implications).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:16)

Since God can be known, there is no reason for faith. Since the means to knowing Him is by exercising good judgment, believing would be counterproductive. Therefore, what is the purpose of Christianity?

Beyond all of this, Yahowah is stating that He is best known by the way He has chosen to resolve the kind of

disputes which separate men and women from Him – which is through His *Miqra'ey* | Invitations to be Called Out and Meet. Further, He is revealing that He planned and then personally acted upon these appointed days. Therefore, our quest to more fully understand and then capitalize upon His involvement in the seven *Miqra'ey* has been validated. It is by seeing what God has done for us that we find ourselves in a relationship with Him.

Men, on the other hand, are trapped by their own devices. Religions are a snare designed to control the unwary, causing those caught within them to be deprived of the life and liberty Yahowah intended. Claiming to have been appointed to serve God, religious institutions deprive their converts and believers of what Yah is actually offering.

Religion is man's doing, while the Covenant relationship is entirely God's. No one was more devoted to his deadly religion and opposed to Yah's intended relationship than *Sha'uwl* | Paul. Dowd was *tsadaq*. *Sha'uwl* was *rasha'*.

“Those guilty of religious malfeasance (*rasha'* – those who are invalid, fraudulent and unethical, leading others astray, those who are misled and mistaken, those who are deceitful and wrong, those who are corrupted and corrupting, those who are evil, hostile to God, and unGodly, the wicked and condemned for lack of ethics, those culpable of crimes against the masses and who, by being opposed to what is right, have done or spoken that which is inappropriate and confusing and should be condemned) shall turn to (*shuwb* – shall be turned away because of) **Sha'uwl (*Sha'uwl* / *She'owl* – Saul | Paul, Question Him, and/or *She'owl* | ‘Hell’ which is the Place of Separation and Questioning) **along with every (*kol*) Gentile nation and institution (*gowy* – country and individual alien to Yisra'el, heathens of different societal customs whose religious or political affiliations are based****

upon pagan practices, non-Yisra'elites with an aversion to Hebrew who congregate together and act like animals).

They will sink down (*taba'* – will be fastened and settled) **along with all** (*kol* – including every one of) **the Gentile nations and institutions** (*gowym* – the non-Yisra'elites, the individuals and countries of different societal customs with religious or political affiliations opposed to God's people) **who disrespect** (*shakach* – who disregard and are not aware nor mindful of, who have forgotten and are oblivious to) **God** (*'elohym* – the Almighty).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:17)

The subject is defined by *rasha'*, a word which describes the prevalence of a “widespread criminal enterprise engaged in religious malfeasance.” God uses *rasha'* to describe those who are “wrong, both inappropriate and revolting, evil and wicked, both corrupt and corrupting.” The *rasha'* “are misled and mislead in return.” They are “invalid, fraudulent and unethical, leading others astray knowingly.” The *rasha'* are “deceitful, corrupted, and corrupting, hostile to God and unGodly.” It depicts those who “lack ethics and are culpable of crimes against the masses and who, by being opposed to what is right have done or spoken that which is inappropriate and confusing and should be condemned.”

Rasha' has a face: Sha'awl, and an audience: Gentiles, and a cause: disrespecting God, and a consequence: being dismantled. This derogatory term is being attributed to non-Yisra'el Christian nations and institutions. They are “errant and malicious” with regard to God and His people, and also “contemptible in their disrespect” of *Yahowah*, *Yisra'el* and *Yahuwdym*, the *Towrah* and *Beryth*, the *Mashyach* and *ben*. Their premeditated promotion of this fraud has God condemning them.

Yahowah's disdain for the Gentile Christian nations and institutions swayed by *Sha'uwil's* | Paul's toxic diatribes and poisonous scribbles, as well as the non-Yisra'elite individuals who are *rasha'* | wrong, is not only the driving force behind this *Mizmowr* | Psalm, but the next two as well. Consider this a prophetic warning against Replacement Theology and Christianity, especially the religious and political manifestation of Babylon: Roman Catholicism and the United States.

The operative verb in this statement is *shuwb*. It means "to turn," and thus describes "having one's course changed, either altered or swayed by compulsion or choice." In this case it is by *Sha'uwil*.

We know that this is a consequence of *Sha'uwil*, not *She'owl*, for many reasons. We have not been given the location of *She'owl*, so no one can actually turn to it. *She'owl* is an inanimate object, and thus incapable of encouraging anyone to move in its direction – even if it were known. "Hell" has no influence in our world and thus cannot be *rasha'*, having neither a message nor an agenda.

Therefore, these unGodly Gentile nations and institutions are being prophetically shown turning to *Sha'uwil* | Paul, and thus to Christianity – the Jewish people's and God's most deceitful and destructive, deadly and damning, debilitating and demeaning, foe. The most popular religion on earth has become public enemy number one. It is the most troubling irony in human history.

It is by renaming Yahowsha' "Jesus Christ," by promoting a "New Testament" as if it were inspired "Scripture," by conceiving Christianity to replace the Covenant, and then by robbing Dowd and Yahuwdym, as well as Yisra'elites, of all of God's promises, transferring them to a Gentile Church, that Yahowah's place in our

lives, in the Towrah, Miqra'ey, and Beryth was lost. The faithful became oblivious to God, and worse, hostile to Him and His people.

This is a dire warning for Gentiles, their nations and institutions. Regardless of whether you render Sha'owl as the person Yahowah called the Plague of Death and Father of Lies, or She'owl as a place of eternal separation from God, Gentiles are headed in a deadly direction. Their rendezvous with God will be an unpleasant one.

Whether it's Paul's New Testament, Akiba's Talmud, Muhammad's Quran, or liberal man's Socialist Secular Humanist agenda, the result has been that three-quarters of the world's population has become oblivious as to Yahowah's name, nature, testimony, and plan. By having been allowed to exercise our freewill, we have made a mess of things.

For those who endured the excoriating analysis of the "Gospel of Matthew" and of the Romans and Catholics who conceived it, there is a hidden treasure in Dowd's next line...

"This is because (*ky* – indeed and by contrast) **the plight of those willing to receive deliverance who have been abused by the oppressive** (*'ebyown* – those who seek liberation from troubling circumstances, those who are demeaned as a lower class of people, those who have been impoverished and made to live in substandard conditions while still yearning for better from God and who are open and willing to accept what God is offering; from *'abah* – to be willing, to accept, to desire and to consent) **shall not always be forgotten** (*lo' netsach shakach* – the enduring lives and legacy, the confirmed and everlasting truth, shall not be overlooked or disregarded).

For this expectation (*tiqowah* – this positive outcome, this connection and longing) **on behalf of those**

who are afflicted (‘*any* – of those who are abused and impoverished, and treated as if they were inferior) **shall not be forestalled** (‘*abad* – will not be foregone, given up, lost, nor delayed) **forever** (‘*ad* – affirming the witness for an unlimited duration of time on behalf of the everlasting testimony).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:18)

The *Ebyown* were the first to recognize and follow Yahowsha’. As we have learned, they were overtly opposed to *Sha’uwl* | Paul. And because they were Towrah-observant, they were systematically demeaned and abused by the early Christian Church. They adopted the name ‘*Ebyown* based upon the Hebrew account of the “Sermon on the Mount” where it was said that they would inherit the earth. Its use in this context – describing those who survive oppressive Christian subjugation during the last days – gives additional credibility to the likelihood that Yahowsha’s instructions on this occasion were correctly recorded in *According to Hebrew*. It also means that Yahowsha’ cited Dowd yet again.

Yahowah has not forgotten His People – these Jews that the religious, political, militaristic, and conspiratorial have repressed throughout the ages. Reminding *Yahuwdym* that He still cares about them, and is committed to liberating them from the ongoing abuse men have heaped upon them, is the reason behind this prophecy.

Without exception, we can confidently expect everything Yahowah has promised to be fulfilled. This remains especially true for Yisra’elites because they have been the recipients of most of Yah’s promises. But please note the caveat. This positive outcome is directed toward “‘*ebyown* – who seek liberation from troubling circumstances, who while demeaned as a lower class of people still yearn for better from God and who are open and willing to accept what He is offering.” This is one of

many places where the actionable root speaks as loudly as the noun derived from it. *'Ebyown* is from “*'abah* – to earnestly desire acceptance.” God’s offer is open to everyone, but only those who accept will benefit.

If you are like me, a *Gow* | Gentile, then to be with Yah, you and I need to be an exception to their *rasha'* ways. What follows is yet another blanket condemnation of the nations, religious institutions, and political parties who are opposed to Yisra'el. Dowd wants and expects better.

“Take a stand (*quwm* – arise and stand up to them, come onto the scene and provided validation and proof), **Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist). **Do not allow mortal man** (*'al 'enowsh* – and let nothing of mankind) **to prevail** (*'azaz* – to become emboldened and established). **The Gentile institutions and nations** (*gowym* – the non-Yisra'elites, the individuals and countries of different societal customs and ethnicities with religious or political affiliations) **must be judged** (*shaphat* – be tried based upon determining what is right and wrong, be decided upon and discriminated against, then be condemned and punished as deserved) **upon** (*'al* – before or during) **Your appearance** (*panym 'atah* – Your presence).” (*Mizmowr* / Lyrics to be Sung / Psalm 9:19)

The way of the Gentiles and the ways of man, the way of governments and religions, are indelibly intertwined. And none of it is good.

When it is within our power, and to the degree we are capable, we should strive to follow Yahowah’s example. We are witnessing God taking a stand against the ways of man. Using His words, and our understanding of them, we can do the same.

Yahowah isn't coming back to redeem mankind, but instead to thwart human schemes. He isn't trying to save everyone, but instead will be judging them.

Further, this statement pits the family of man against Dowd, His people, Yahuwdym, and against the family of God. This is profoundly important.

This statement also provides a refutation of the counterproductive notion found in today's Christian New Testament: "Judge not lest you be judged." Since God is taking a stand against the schemes of mortal men, since He is judging the Gentiles, we would be right to do the same. It is only by exercising good judgment and by being discerning that we can make valid decisions regarding our responses to God. Ultimately, we have been given freewill so that we can choose between the ways of the Gentiles and the way of the Towrah, between the schemes of mortal men or the eternal God.

That said, being judged by Yahowah is not good. Since the Covenant's children are passed over for judgment as a result of Pesach and Matsah, those standing trial before Yah will either be annihilated or eternally incarcerated. And the occasion of judgment isn't good news either, because by the time Yahowah returns it will be too late to forego the ways of man.

Within these words we have been offered yet another affirmation that the promises God made to Yisra'el were not given to the Gentile Church. Simply consider the timing and consider the audience.

God is precluding mortal man from prevailing, and that is lethal to the world's most popular religion because the Christian god was a mortal man, one susceptible to death. So may I ask, how many times does God have to delegitimize Christianity before the faithful relinquish their lies?

Gentiles estranged from Yahowah and opposed to Yisra'el will not endure God's return. Whether they be counted among Christians, Muslims, Socialist Secular Humanists (as agnostics and atheists), or conspirators, even caste-imposing Hindus, they will be seen as an impediment to peace upon His return for His people. As part of Gowym nations and institutions, they remain estranged. As mere mortals, they will not survive.

The Messiah is clearly not amused by their religion or politics, their militaristic and conspiratorial ways. He would ask of Yah...

“Constitute and impose upon them (*shyth* – appoint for them, put, place, and set upon them) **a sense of dread and fear, the disconcerting realization** (*mowra* – a sense of respect born out of trepidation and dismay), **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), **that the Gentiles** (*gowym* – that the non-Yisra'elites, the individuals and countries of different societal customs and ethnicities with religious or political affiliations) **realize** (*yada* – come to know and recognize) **they are mortal** (*hem 'enowsh* – that they are just men).

Pause now and reflect on this (*selah*).” (*Mizmowr / Lyrics to be Sung / Psalm 9:20*)

In a way, Christians have been right all along. God is coming for their Church – albeit to destroy it.

The mortal are destined to die. There are only two ways to get out of this life alive, one good, and the other bad. Those whose souls are not extinguished will either spend eternity in Shamaym with Dowd or in She'owl with Sha'uwI. They are either *tsadaq* | right or *rasha* | wrong.

Prior to composing these translations, I was unaware that the initial *Mizmowr* | Psalms were all written prophetically of the Last Days, a time of conflict between Yahuwdaym and Gowym, between Yahowah and mortal man. I did not know that they were composed to refute Sha'awl, Replacement Theology, and Christianity, as well as the Gentile nations and institutions they influenced. I was unaware that they would provide a referendum between relationship and religion. And yet, that is where we find ourselves.

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