

Coming Home
My God, My God, Why?

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My God, Why?

The Shepherd Speaks for the Lamb...

Dowd's 22nd *Mizmowr* | Psalm was initially translated fourteen years ago in *Yada Yah*. In that intervening time we have learned a great deal, and have grown in our relationship with Yah. So now in our quest to properly present the life and lyrics of the Messiah and son of God, let's return to his eyewitness account of Pesach's fulfillment in year 4000 Yah. This is the story of the Passover Lamb as regaled by the Shepherd.

Before we begin, I want to be careful not to tread where answers seem fleeting. The dedication of Psalm 22 is not extant in any Qumran scroll, so it's hard to make heads or tails of what is now found in the Masoretic Text. It is perplexing for two reasons. First, *'ayelth* isn't actually found in the Hebrew lexicon. Instead we find *'ayeluwth*, which speaks of God's "power and strength," and *'ayalah*, which is a "doe, or female deer."

While the Psalm is from Dowd, scribal error may keep us from knowing if the Mashyach might have used "*'ayal* – young stag or buck" to infer that he was as nimble as a "deer" or *'ayeluwth* if he intended to tout God's "influence" in his life. And even then, we'd still have questions because, *'ayl*, which would be spelled the same way in the Hebrew text, could be a "ram," the "leader of the flock," or to a lesser degree it could be a "projecting wall," a "door jamb," or a "large oak tree."

As confusing as this sounds, it's what follows that is the most concerning. We find *ha Shachar* in the

Masoretic, and that's a problem because, as a title, Shachar describes Satan. In the Canaanite religion, Shachar was born to a woman who had been impregnated by the sun god, 'El. So even if we could determine which of the 'ayl concepts Dowd may have been inferring, "the Stag, Ram, or Tree," none of these should be associated with the "Son of the Dawn."

Therefore, rather than try to resolve the scribal error or rabbinical malfeasance, let's bypass the phrase 'al 'ayahah ha shachar in the introduction and move on with the Mizmowr, itself, doing so without trepidation. We have been at this for eighteen years and this is the first and only passage where I've refused to propose a translation.

A careful, thoughtful approach is especially important here because we are embarking upon one of the most heinous of all rabbinical corruptions. To deny Dowd's eyewitness account of Yahowsha's role as the Passover Lamb, the forefathers of Rabbinic Judaism deliberately and knowingly changed Psalm 22:16 from "They have pierced my hands and feet" (5/6HevPs & LXX) to "Like a lion are my hands and feet." (MT) And with this in mind, it's likely that the Masorettes deliberately altered the prophet's introduction to infer that Dowd was acting like a woman (through the reference to the doe) inspired by the Devil (via Son of the Dawn) as he scribed what follows. If that realization isn't sufficient to turn you against them, then it is unlikely that you will ever leave the rabbinical influence and return to the God whose name they despise.

As is his custom, *Dowd* | David wrote:

"To the Glorious Director and Everlasting Leader (*la ha natsach* – concerning the approach of the brilliant Conductor and preeminent Guide who is enduring, splendorous, and permanent),...a Song

(*mizmowr* – a psalm with lyrics set to a melody) **by** (*la* – concerning the approach and from) **Dowd** (*Dowd* – the Beloved).” (*Mizmowr / Lyrics of a Song / Psalm 22 Dedication*)

With older, and hopefully wiser eyes, let’s turn our attention to one of the most important prophecies ever revealed, Psalm 22: the Song Yahowsha’, Himself, cited to explain His purpose. The opening lyric of the 22nd Mizmowr prophetically presents the last words of the Lamb of God as his life ebbed away upon the Upright Pillar on Passover. He spoke them in the next breath after the assistance and strength of the Set-Apart Spirit left him. These words not only explain why he was hanging there, they hint at what would occur next. They also explain Yahowsha’s relationship with Yahowah.

“My God (*‘ely* – my Deity, the Almighty, singular), **my God** (*‘ely*), **why** (*la-mah* – for what reason, for how long, and to what end) **have You in this moment actually forsaken me** (*‘azab* *‘any* – have You for a finite time totally abandoned and literally relinquished me, have You genuinely and absolutely left me during this period and are now separated from me, having departed from me, releasing me and thus damning and deserting me (qal – literal and actual, perfect – totally as a completed action for a limited time))?” (*Mizmowr / Song / Psalm 22:1*)

Yahowsha’ knew why. This question was rendered for our benefit. To know the answer is to “*yada*’ – know” the mind of Yahowah and purpose of Yahowsha’.

The use of *‘el*, the singular of Almighty God, is significant because it is relatively uncommon. Even in the *Dabarym / Words / Deuteronomy 6:4* declaration, where Yahowah declares that He is one, He uses the plural, *‘elohym*, to affirm His Paternal and Maternal nature. But in this case, Yahowsha’s question is being addressed to

Yahowah as the Father regarding the departure of the Set-Apart Spirit – his Spiritual Mother. ‘*El* is, therefore, more appropriate than ‘*elohym*.

The Hebrew word, *mah*, is as much about how and what as it is about why. And that’s significant because so is this Mizmowr. It seeks to answer those same questions. Dowd’s word’s-eye-view of the fulfillment of Passover and UnYeasted Bread leading to Firstborn Children ventures from Mowryah into She’owl and back to Yaruwshalaim. He will explain the means by which Yahowsha’, in concert with Yahowah and the Set-Apart Spirit, was able to open the doorway to life while redeeming our sins such that we could be adopted into the Covenant Family. His testimony describes how He was able to take the consequence and penalty upon Himself, and why He was willing to do it. It reveals the nature of the separation as well as the ends it achieved.

‘*Azab* may be the most damning word in the *Towrah Naby’ wa Mizmowr*. It conveys the path to separation and lifelessness. ‘*Azab* is properly translated “forsaken,” but it is also synonymous with being “damned” – which is “to be separated, abandoned, and deserted.” When the context is “from God” the result is either lifelessness or incarceration.

In this case, ‘*azab* was scribed in the qal stem and perfect conjugation. These things make the “separation” literal, actual, and genuine in addition to being total and complete, but for a finite period of time. With the Spirit gone, Yahowsha’ was no longer a diminished material manifestation of God. Yahowah had separated Himself from the Pesach ‘Ayl so that his body could fulfill the promise. His soul remained, but the power had been turned off.

If ever there were a time in which conjugations matter, this would be one of them. While the imperfect

speaks of ongoing action, of that which is continuing, the perfect is specifically limited in time. The separation of the Spirit from the soul would be limited to the fulfillment of Matsah.

This occurred for two reasons. First, God cannot die. So for the Lamb of God to sacrifice his life on Passover for us to live, the eternal and living God could no longer be associated with the body hanging on the upright pole. Yahowsha's body would die, but not Yahowah or His Spirit. Not only is God immortal, so are all spirits, and most especially the Set-Apart Spirit. Therefore, God did not die for our sins as Christians ignorantly profess.

Second, Yahowsha's soul, or consciousness, was on the precipice of fulfilling Matsah. The very consciousness of the Towrah-Observant Lamb would become "‘*azab* – separated and damned, forsaken and abandoned," in She'owl to redeem us.

“**Far** (*rachowq* – remote in distance and time, separated in space; alienated and no longer in a state of close association; from *rachaq*, meaning to be removed and distant, to be sent off and to go far) **away from** (*min* – out of and separated from) **my liberation and deliverance** (*yashuw'ah* ‘*any* – my rescue and salvation, but especially my freedom) **are the words** (*dabary* – are the spoken and written statements, messages, communication, records, and accounts) **of my anguished roar** (*sha'gah* ‘*any* – roaring moan of a lion, guttural cries, torment, and groaning (by alluding to the ‘roar of a lion’ Dowd is equating Yahowsha’ to the Lion of Yahuwdah)).” (*Mizmowr* / Song / Psalm 22:1)

In the intervening years since this prophecy was initially translated for *Yada Yah*, we have discovered that *yasha'*, upon which *yashuw'ah* is predicated, speaks of liberation, deliverance, and freedom, with salvation being a consequence of these actions. That becomes particularly

relevant at this moment since Yahowsha's ordeal was just beginning. As brutal as the experience had been under the Roman whip leading to his crucifixion, the real agony would be endured on Matsah. And while it would last twenty-four hours on earth, within the black hole of She'owl it would seem like an eternity. From his perspective, it would indeed be a very long time before this ordeal was over and he was free from it. Also telling, Yahowsha' wasn't seeking salvation for himself, which makes the translation "my liberation and deliverance" all the more accurate and telling.

You may have noticed that I've gone to rendering pronouns associated with Yahowsha' in lower case. This isn't an issue in Hebrew because there is no distinction between upper- and lowercase letters. But in English, with our propensity to capitalize pronouns associated with God, it can become a point of contention.

At issue then is whether it is appropriate to capitalize "my" and "he" when they are used in reference to Yahowsha', or to show deference to Yah and only capitalize references to God. Right or wrong, I've made a choice, and on every occasion other than the initiation of a new sentence, I've rendered all five personal pronouns attributed to Yahowsha' as "my" and "me." I've done so because Yahowsha' is no longer Divine, in that the Spirit has left him. Further, he is addressing God in second person.

"My God ('elohym), I continually call out and recite (*qara* – I actually invite and summon, I habitually proclaim and announce (*qal* imperfect)) by day (*yowmam* – during the daytime hours), but (*wa*) You do not answer (*lo* ' *anah* – You consistently do not reply or respond (*qal* imperfect)); nor (*wa*) by night (*laylah* – in the absence of the light in the darkness), there is no relief for me, no expectation of rest or silence (*wa lo* ' *duwmyah la* 'any – there is no cessation of noise for me, nor any way for

me to keep silent; from *damah* – to cease as a result of being cut off from *Yah*.” (*Mizmowr* / Song / Psalm 22:2)

Yahowsha’ was “*qara*’ – calling out to” Yahowah, asking Him to “*qara*’ – meet with” him during the *Miqra*’ | Invitation to Meet with God on *Pesach* | Passover. He was, therefore, doing as we should do on this day. But for him, since he was the Passover Lamb rather than a beneficiary of this day, Yah’s answer would be for us, not the ‘Ayl.

All the while, the screaming of his tormentors had to be overwhelming, especially since he realized that the “*sha’gah* – distress” He was suffering this day – enduring the most excruciating of human torments as the Passover Lamb – was nothing compared to the “*sha’gah* – anguish” he would experience during the long “*laylah* – night of UnYeasted Bread when his soul would be “*laylah* – completely removed from the light.” There would be “*lo’ anah* – no response” from God and “*lo’ duwmyah la any* – no relief for him” in She’owl – the place of complete separation from God.

It is interesting that *duwmyah* | silence is a compound of *damah*, meaning “to cease as a result of being cut off,” and *Yah*. As such, it serves to encapsulate this story. Yahowsha’ was separated from Yahowah.

The most important compound name ever spoken could well be the one never written: Yahowsha’ – as it never once appears in a prophecy regarding him. His name is from Yahowah and “*yasha*’ – to liberate, deliver, free, and save.”

Interestingly, even Yahowsha’ couldn’t save himself. He was reliant upon Yahowah. There are few things as destructive to the Christian myth that “Jesus Christ is the Savior” than this realization.

As the *Pesach* 'Ayl, Yahowsha' was not the first to bear this name. Yahowsha' ben Nuwn (the eternal and perpetual), the successor to Moseh, brought Yahowah's children into the Promised Land. His name appears over two-hundred times in the Towrah and Prophets. So when it comes to knowing this name, even though it isn't mentioned in any prophecy, we are still without excuse. If you refer to Him as "Jesus" or "Yehshua," your corruption will have increased His suffering.

What's interesting here is that Yahowsha' was separated, forsaken, and damned so we wouldn't become destitute and desolate. This separation unto darkness is the essence of his sacrifice. It is the ransom he paid to redeem us. Sure, his physical torture at the hands of the Romans was excruciating, as were the biting words hurled from the mouths of the morons demeaning him on this day, but the real anguish was having His relationship with Yahowah severed. This is why the man on the pole roared in agony.

What's also insightful is that now that the Set-Apart Spirit has returned to Yahowah, God has become plural again: *'elohym* rather than *'el*.

While we have already hinted at it, there is yet another subtlety worth further consideration, and that's the use of day and night. The proclamation confirms the pain Yahowsha's body would endure during the day, which speaks of Passover in 33 CE (Year 4000 Yah), and the torment that this soul would bear in the darkness of the long night that followed as he fulfilled the promise of UnYeasted Bread on the Sabbath.

The Hebrew word translated night, *layl*, actually defines She'owl—"the adversity of being away from light." There would be no rest as his soul descended into the darkness – the one place God Himself could not go. This lightless home of the Adversary is where his soul

would suffer, as Yahowsha's body had suffered on the upright pole, representing the Door to Life on Passover.

This is good news, not bad, at least for us, as the rest of the Mizmowr will go on to boldly proclaim. Yahowah, the Set-Apart One of Yisra'el, would through this act of ultimate sacrifice, deliver those who would come to trust and rely upon these words. By the deed predicted in this Song, all those who would cry out to Yahowah, cognizant of what occurred, would be delivered from "'*azab*—damnation and desolation."

As we approach this next statement, be aware that the Hebrew word, *palat*, means to "escape" by having been "carried safely away." This concept will become synonymous with the coming harvest. We are told that those who trust Yah will not be disappointed.

Once Yahowsha's soul was separated from Yahowah's Spirit, he was forsaken. His body would die, ceasing to exist later that night. His soul would become mortal – just like the rest of us. At that moment, only Yahowah, along with His Set-Apart Spirit, was eternally alive. Therefore, the man nailed to Golgotha's pole would realize...

"You are Set-Apart (*wa 'atah qodesh* – You are separated and distinct, unique and uncommon), **living to establish** (*yashab* – dwelling throughout time, intent on being the living embodiment and establishing a dwelling place (qal participle – actual, describable, and actionable)) **the renown and reputation** (*tahilah* – the adoration and excellent character, even the credibility and subsequent empowerment; from *halal* – the brilliance) **of Yisra'el** (*Yisra'el* – individuals who persist and persevere, engage and endure, with God, freed and empowered by God)." (*Mizmowr / Song / Psalm 22:3*)

In all of the Hebrew language, one of the most misunderstood and yet crucial concepts for us to

understand if we are to know Yahowah, is *godesh* | set apart. It reveals that God is not here on Earth nor does He exist in proximity to His creation. It means that He cannot be common, and thus cannot be the god of religion. He is neither omnipresent nor involved in people's lives. He does not exist within the edifices men have erected for Him nor does He hear human prayers. *Qodesh* also means that if we want to live with God, we must distance ourselves from the most popular human institutions and become uncommon and unique. The more we reflect the faith and politics of those around us, the further we stray from the Almighty.

Yahowah exists, not to be worshiped, but instead to reestablish the reputation of His People, Yisra'el. That is an amazing insight into His character and purpose. This remains His prime objective.

As amazing as all of this is, keep in mind that these are Yahowsha's thoughts as he is fulfilling *Pesach* | Passover. He realizes that he is opening the doorway to Yahowah. He realizes that he is facilitating the restoration of His people – specifically and namely: *Yisra'el* | Israel.

This means that Yahowsha' was not enduring this sacrifice on behalf of a Gentile church or Christians. Even at the very moment "Jesus" is supposedly (if we are to believe the Christian New Testament) condemning Jews for their "complicity" in "killing him;" in actuality, he is devoting himself to restoring Yisra'el's reputation by announcing Yahowah's enduring adoration.

Since Yahowah's inspired testimony and the Christian New Testament are completely incompatible in this regard, since their claims are the opposite of one another, how is it that Christians, who adore this prophecy, have missed its implication?

Speaking of missing the point, what is the point of faith if Yahowah can be "*batach* – relied upon and

trusted?” Why conceive a “New Testament” when the original prevailed on behalf of God’s people? Or may I ask, why compose a Talmud when the Towrah is effective?

“In You (*ba ‘atah*), **our fathers** (*‘ab ‘anahnw*) **relied** (*batach* – they trusted, at least for a while, and they were totally confident and genuinely secure (qal perfect)). **They trusted** (*batach* – genuinely relied for a time, placing their confidence in (qal perfect)) **and** (*wa*) **You consistently rescued them** (*palat hem* – You always brought them away from danger to a safe place, delivering them, helping them escape and survive (piel imperfect – revealing that the forefathers were saved by God’s intervention)).” (*Mizmowr / Song / Psalm 22:4*)

God is consistent. When we rely, He rescues.

God is consistent. His people have been and still are the descendants of these fathers: ‘Abraham, Yitschaq, and Ya’aqob. As Dowd has already affirmed, it is Yisra’el that is being rescued.

Long ago, Yisra’el cried out to Yahowah. But they have not done so for a very long time. And that is why so few have been saved over these many years. Fortunately, Yahuwdym are now awakening to the realization that the first step home in their deliverance begins by summoning Yahowah by name and asking Him to help them.

“To You (*‘el* – to You as God) **they cried out for help** (*za’aq* – they called for assistance and they summoned, memorializing their request in writing along with instructions (qal perfect)) **and they were delivered** (*wa malat* – they were spared, saved, and rescued (niph'al perfect – telling us that God benefited from sparing them)).

In You (*ba ‘atah* – with You) **they trusted and relied** (*batach* – they placed their complete confidence

(qal perfect)), **and they were not disappointed nor disapproved** (*wa lo' bowsh* – they did not suffer emotional or physical distress or despair because they were not considered wrong or mistaken and they were no longer ashamed (qal perfect)).” (*Mizmowr* / Song / Psalm 22:5)

We should never lose sight of the fact that this is being presented in conjunction with Yahowsha’s fulfillment of Pesach. For trust to have merit, we need to know who and what to rely upon.

In that these are Yahowsha’s thoughts as he is serving as the *Pesach* ‘Ayl, each word should be understood in the context of Passover. It was and remains our first step away from the dangers religious and political men impose. It is our first step toward the Promised Land. Passover is the doorway to a new life, one that is perfect and eternal. Those allowed to enter through it, based upon their trust and reliance on Yah, are never disappointed.

This known, it is criminal that pastors and priests preach faith and not reliance, belief and not trust, and then direct the faithful to “Jesus Christ” rather than to the One to whom he is speaking. A person’s faith is as meaningless as are his or her beliefs. The reliability of the object of our trust is all that matters – Yahowah!

As an interesting nuance to this conversation, consider that three distinct Hebrew terms— *yashuw’ah* | liberation, *palat* | rescue, and *malat* | spare are all translated similarly in English Bibles. If one word were sufficient, Yahowah would have chosen one, and not used three. It seems evident that God selected these terms to demonstrate that no matter how you define liberation, He is the source. Those who cry out to Him and rely on Him are delivered into Yahowah’s presence and spared the agony of death and separation.

As we move on to God's next statement, it is appropriate to restate the fact that Yahowah allowed His soul to be separated and suffer in our stead. While we do not fully understand the mechanics of this miracle, we do not need to know *how* it happened to appreciate *why* it occurred – or to benefit from it. But this we can know: the name Yahowsha' describes and defines the stated mission: Yahowah Liberates, Delivers, and Saves. It is why I have called him the "*Ma'aseyah* – Work of Yah" all of these many years.

While written by Dowd, this Song is about Yahowsha'. Yahowah's acclaimed Shepherd is describing the final act of the most exemplary Lamb. Dowd's words are defining Yahowsha's act. So as we commence this journey, and as we explore what occurred on this day, standing beside the Shepherd while looking upon the Lamb, let's acknowledge something that is vitally important: By misappropriating the promises and titles Yahowah offered to Dowd, and transferring them to Yahowsha', we do God, and both men, a tremendous disservice. In so doing, God is made out to be a liar, we lose sight of Yahowsha's purpose, and we devalue all Yah sought to accomplish through His beloved son.

Let us remain focused on where these words lead, what they say, and what they mean. In this regard, it should be patently obvious, but since billions are confused: Yahowah is eternal. The immortal cannot die. Therefore, neither God nor His Spirit died on *Mowryah's* | Moriah's pole this *Pesach* | Passover – only Yahowsha's body, serving as the *Pesach 'Ayl* | Passover Lamb. This Psalm exists to explain *how*, *why*, and *for whom* the miracle of Passover was manifest.

We also know that Yahowah can feel pain. *Mizmowr* / Psalm 22 will go on to detail the most torturous elements of His suffering. It was at the end of a long day. He had been tried, spit upon, beaten, and whipped by His

creation. His Spirit and the temporary body it occupied had suffered, sacrificed, and bled beyond our comprehension. Then we nailed his body to a pole. Christians, based upon their fascination with crosses and crucifixes, seem bent on keeping him there. A Dead God on a Stick has become the prevailing symbol of the religion.

When Yahowsha's flesh neared death, Yahowah's Spirit departed. That is what the opening question asks us to consider: "My God why have You forsaken me?" Yahowah's Spirit was separated from Yahowsha's body and soul, killing one and damning the other – a very sobering thought.

Since the closer one looks, the more inspiring Dowd's lyrics become, I will continue to amplify the meaning of these words so that we might more fully appreciate the magnitude of this prophecy. The Hebrew terms Yahowah inspired Dowd to inscribe, present the torment of flagellation and crucifixion in excruciating detail.

Before Yahowsha' was nailed to the upright pole, He was beaten to a bloody pulp by the Roman overlords occupying Yahuwdah...

"I am but (*wa 'anky* – with regard to the speaker and this discussion, I now exist as) **a crimson grub** (*wa towla'ah* – a bloodied worm and scarlet pulp (*Coccus ilicis* from which red dye is extruded)), **and not extant, present as a person** (*wa lo' 'iysh* – no longer a man or individual [i.e., I'm now less than human], 'ysh is from an unused root meaning 'extant'), **rebuked and reproached** (*cherpah* – scorned and taunted, disgraced and dishonored as contemptible, defied and railed against, insulted with slurs) **by man** ('*adam* – humankind, specifically the descendants of 'Adam), **and disrespected and despised** (*bazah* – disregarded, held in

contempt, and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (‘*am* – people who are kin and nation of Yisra’el).” (*Mizmowr* / Song / Psalm 22:6)

It is telling that the Roman Legions – the very soldiers beating Yahowsha’ – were known the world over for their bloody red togas and banners. This color, which was designed to invoke fear in the hearts of those they were subjugating, was derived from this “*towla’ah* – crimson grub.” For a thousand years thereafter, the dye from the *Coccus ilicis* was valued above precious metals by nobility and clerics as a symbol of power and authority.

Also telling, this little bugger cannot produce offspring without dying. It voluntarily attaches itself to a tree in order to protect its young, surrendering its freedom to keep its offspring safe. Moreover, like an actual *Pesach* ‘*Ayl* | Passover Lamb, the successive generation is nourished by the *towla’ah*’s body before freely venturing out to explore the world.

Amazingly, this crimson grub encapsulates the nature of the Passover sacrifice and its purpose while at the same time identifying those who were abusing the Lamb. The first letter of *towla’ah* is even illustrative of the timber the Romans used to crucify their victims.

God used three different words for man in this one sentence. After accurately describing the condition and appearance of His flogged body, He said that He was no longer present as a person. ‘*Ysh* is the term Yahowah used to describe His form when He visited with ‘Abraham and then later when renaming Ya’aqob, Yisra’el.

Yahowah revealed that Yahowsha’ was being accused by ‘*adam* – symbolic of the first man created in His image. This could also suggest that he was assuming every sin all the way back to ‘Adam – and thus serving as

a metaphor for taking on the sin of all mankind. But more than this, what made 'Adam unique was his *neshamah* | conscience. And it is man's inability to think that has caused so many to disregard the Lamb's purpose.

Also, '*am* means "people." A millennium before it actually occurred, Yahowah told us that His offer of redemption would be disrespected by some and rejected by others, seen as worthless by members of His own family: Yahuwdym. Proper consideration of these carefully chosen terms opens a revealing window into the nature, character, and intellect of Yahowah as well as into the collective responses of mankind.

In this regard, it's mankind as a whole that is dishonoring the sacrifice of the Passover Lamb. By wrongly claiming every title but this one for Yahowsha', humankind has demeaned his sacrifice and rebuked God's intent. We even find Yahowsha's next of kin, his family, lightly regarding what he is accomplishing by disregarding his fulfillment of Pesach.

Even today, the vast preponderance of people show very little regard for Yahowsha's purpose. Not one person in a million acknowledges the association between his suffering and *Pesach*. Fewer still appreciate his role in *Matsah*. He is wrongly called the Messiah and Son of God, and yet never affirmed as what he actually represents: the *Pesach* '*Ayl*. Estranged from the *Miqra'ey* | Invitations to be Called Out and Meet with God, his sacrifice was in vain.

Roman crucifixions were executed along popular roadways. Usually naked, it was more humiliating. Like all despicable totalitarian regimes, the torment was designed to have a deterrent effect, evoking fear among the eyewitnesses. More than this, civilizations like Rome are grotesque projections of gang mentality, bringing out the worst in human nature. That is why Yahowsha' says

that people were gawking at Him, shaking their heads, and saying senseless things—mouths running faster than their brains.

“All of those who see me (*kol ra’ah ‘any* – all who gaze at me, who look upon me) **they deride and mock me** (*la’ag la ‘any* – they speak unintelligibly about me, stammering disparaging ridicule while scoffing at me). **They shoot off their mouths** (*patar ba saphah* – they open their mouths, flap their lips, and release an unchecked flow of all manner of things) **while they shake their heads** (*nuwa’ ro’sh* – wavering from the very beginning).” (*Mizmowr* / Song / Psalm 22:7)

It has been this way from the beginning, and nothing has changed. The world over, everyone speaks unintelligibly about Yahowsha’ – especially those who claim that he is their “Lord and Savior.”

It was one thing for the Romans to mock him. They, and the Church they inspired, have never known any better. They know nothing about Yahowah, His Towrah, His Beryth, or His Miqra’ey. Stupid is as stupid does. They continue to be belligerent toward God, unintelligently stammering while slandering and deriding Him.

In all of human history, the two most disrespectful things that have been done and said regarding the Almighty were both perpetrated by Christianity: changing God’s name from Yahowah to Jesus Christ and replacing Pesach, Matsah, and Bikuwrym with Easter. To make matters worse, they negated Yahowsha’s sacrifice by misattributing Dowd’s titles to him such that he would be noted for everything other than his purpose. As a direct consequence, the author of the *Mizmowr* | Psalm Yahowsha’ cited on this day will exterminate them.

On the lighter side of stupid, addressing the coronavirus and nature’s fury, the Pope today said, “I

don't know if these are the revenge of nature, but they are certainly nature's response" to humans ignoring climate change. This would mean that the Pope believes that nature has a soul and conscience, given that it has the capacity to exact revenge and that, according to the Pontiff, nature thinks we humans deserve to be infected and die. Is it any wonder they insist on faith? (Considering God's utter disdain for this imbecile and his god-forsaken religion, the realization that the *choter's* words will obliterate the likes of him and his kin, in advance of the Mashyach's arrival, is becoming more appealing.)

Moving on to this next prophetic statement, I am convinced that it happened exactly as it is written, because it means Yahowsha' spoke openly of Yahowah, boldly proclaiming His name. He told all who would listen what was going to happen, why it would happen, and who was going to make it happen. But like praying zombies, they were too busy talking to listen.

These are quotes from those mocking and demeaning the Passover Lamb as Yahowsha' was fulfilling Pesach to open the Doorway to Life everlasting with Yahowah:

“You have chosen to trust in Yahowah such that He will enable you to escape and survive (*galal 'el Yahowah* – you have committed yourself to Yahowah removing you (qal imperative second person – literally and by choice, you have committed yourself to this fate and are trusting Yahowah with the result)).

Let's see if He wants to rescue him (*palat huw'* – perhaps He will choose to have him escape and survive, rescuing you from this most unfavorable circumstance, with Him choosing to deliver you (piel imperfect jussive – will Yahowah consistently choose to act such that he suffers the effect and is saved with ongoing implications throughout time)).

Let Him choose to deliver and save him (*natsal huw'* – maybe He will decide to spare him and defend him (hifil imperfect jussive – a third person expression of volition with ongoing consequences whereby Yahowah chooses to enable Yahowsha's deliverance and salvation)).

Surely (*ky*) He desires to be with him (*chaphets ba huw'* – He must want to be by him, He takes pleasure in and has a fondness for him (qal perfect – He has a genuine interest in him if even for this moment)).” (*Mizmowr / Song / Psalm 22:8*)

The implications are earth shattering. It is yet another nail in the coffin of Christianity – and Judaism. The lone eyewitness account, the lone credible account, the lone inspired account, of the fulfillment of *Pesach* | Passover reveals that those who were there had heard Yahowsha' tell them that he trusted and relied upon Yahowah! He knew that his soul would survive and be delivered from this ordeal – and had told them so! He realized that the entire purpose of Passover was to show Yahowah's desire to rescue and save us from our mortality because God wants to be with us, now and forever.

To have this gaggle of goons recorded as saying these things, means that Yahowsha' spoke them to them. It reveals that he had made these declarations publicly and often. And yet there isn't even the slightest hint of Yahowah's name, or how Yahowah intended to deliver Yahowsha' in anything Christians or Rabbis call “Scripture.”

Other than what is recorded in *Mizmowr* | Psalms 22 and 88, and in *Yasha'yah* | Isaiah 53, there are no other inspired, credible, eyewitness accounts of Yahowsha's fulfillment of Yahowah's purpose, which was to serve as the Passover Lamb, then to endure Matsah to unleaven our souls, celebrating Bikuwrym as a result.

Therefore, since this accounting reveals that the onlookers that day in Yaruwshalaim said these things using these words, they did just that. And there is no possibility whatsoever that they would have said any of this if they had not heard Yahowsha' saying so publicly. This realization changes the entire narrative from what is claimed by the Christian *New Testament* and *Talmud Yerushalmi*. So you can either trust them or you can trust Dowd, believing the inspiration of man or relying upon the man inspired by God.

Should there be some confusion on this matter, the Talmud, both the Jerusalem and Babylonian editions, are strictly rabbinical affairs. They record rabbis debating what they want Jews to believe the Towrah means – as if they are better communicators than God.

Further, when Yahowah speaks of His Towrah, it is inclusive of everything He inspired, from *Bare'syth* to *Malaky*. His teaching and guidance permeate the entire text. Similarly, when Yahowah speaks of His *naby'* | prophets, every book from *Bare'syth* to *Malaky* is included because prophecy is our proof that the text was inspired by Yah. When we say *Mizmowr* | Psalms, these are Dowd's songs. They are both Towrah and prophetic.

We have not been told because we do not need to know how, even if, Yahowah engineered Yahowsha's birth. Having studied *Yasha'yah* | Isaiah 7:14, we realize that the prophecy simply states that a young woman would give birth to a child. Just as Dowd became our Heavenly Father's beloved son when he was enveloped in Yah's Maternal Spirit, the same is likely true with Yahowsha', and will be true for all of us in the Covenant Family for that matter.

“Indeed (*ky* – it is true by contrast that), **You** (*'atah* – speaking to Yahowah) **allowed me to gush forth in normal childbirth from** (*gyach* ‘*any min* – brought me

out through the normal pushing and drawing from (the primary meaning of *gyach* is ‘surge, push, or burst forth as part of customary childbirth,’ making this very graphic of the breaking of water and pushing of natural childbirth from) (qal participle)) **the womb** (*beten* – the uterus in the abdomen), **causing me to rely** (*batach* ‘any – causing me to place my confidence (hifil participle)) **upon** (‘al) **my mother’s breasts** (*shad* ‘em ‘any – my biological mother’s mammary glands.)” (*Mizmowr* / Song / Psalm 22:9)

By using *gyach min*, this becomes a graphic depiction of natural childbirth, which is the opposite of a miraculous nativity. It describes the rupturing of the amniotic sac at the commencement of labor, known colloquially as the pregnant mother’s “water breaking” before the newborn child is pushed out of the womb during painful contractions.

The mother must contract her womb to deliver her child in less than twenty-four hours after the *gyach min* occurs for the newborn’s safety, and to prevent infection. Similarly, this newborn child was like all others, in that he had to rely upon his biological mother’s breastmilk to fight infection and survive. This is as ordinary as normal gets. Sorry Twistians with your Christmas pageantry, but it just didn’t happen that way.

“On Your account (‘al ‘atah – toward, beside, and in association with You and concerning You), **I was cast out of** (*shalak min* – You were compelled to throw me out, casting me off, forth, down, out, and away from (hofal perfect)) **the point of origin as an act of compassion and love** (*rechem* – the uterus or womb, the child gestating and bearing organ of the female, a spatial position indicative of the source who is merciful; from *racham* – love, mercy, affection, and compassion).

From (min) the womb (beten – the uterus in the abdomen) of my mother (‘em ‘any – my biological mother) You are (‘atah) my God (‘el ‘any).” (Mizmowr / Song / Psalm 22:9-10)

Starting with *shalak*, it isn't normally a comforting term. It means “to throw, cast, hurl, or fling,” even “to throw away and cast down.” This clearly places the infant in a poor light. But that's just the beginning of the harsh implications. The hofal stem is uncommon because it is inconsistent with freewill. It indicates the subject, Yahowah in this case, was forced, or at the very least, compelled, to throw this child out of the womb, such that Yahowsha' was cast out, but only because Yahowah had no other option. Fortunately, in the perfect conjugation, the compulsion and intensity of being cast off, out, and down was temporary, and thus finite in time.

Even the final thought, which appears redemptive of Yahowsha's status, is actually devoid of a verb. It literally reads: “from womb of my mother You God of mine.” And yet, no matter how we shape the action, how would this differ from the birth of any other Yahuwdaym? Yahowah has always been the God of Yisra'el. Moreover, we have to be careful extrapolating beyond this because *Yirma'yah* | Jeremiah was known to Yahowah in this same manner, and there is no indication that he was anything more than an ordinary man who was inspired with extraordinary insights.

When we render each word as it should be translated, this prophecy regarding Yahowsha's origins and birth is resolute and graphic. Yahowsha' was born the ordinary way because there was no other viable option. The notions of a virgin with child, of a miraculous birth, even of God being born, are all destroyed by Dowd's testimony. The pagan observance of Christmas is invalidated and becomes deplorable. An ordinary Jewish

boy was born in the normal manner to a typical mother. Yahowsha's life began as it ended: as an ordinary man.

Moreover, Yahowah had to do it this way – according to His own testimony. He did not tell me or anyone else why, and does not need to do so, but since curiosity is native to us, I'm going to extrapolate and see where it leads.

First, beyond the impossibility of God entering lesser dimensions and being reduced to the mass of a single human, what would have been the purpose of the first thirty years of his life if Yahowsha' was God? Surely, he wasn't declared perfect because of his exemplary masonry and carpentry skills or winemaking prowess. Moreover, if Yahowsha' was God, why didn't he do as God has always done and have someone write down what he had to say so that his words could be accurately shared with future generations? If Yahowsha' was God, how did the Romans manage to kill him? If he was God, who was he talking to in heaven?

Second, since the Passover Lamb had to be a descendant of Dowd based upon the prophecies, he had to be a man. God isn't among Dowd's seed. Recognizing then that being human was the only viable option, we are faced with the realization that it would have been impossible for him to be perfect in every thought, deed, and phrase. Therefore, since the *Pesach* 'Ayl | Passover Lamb must be without fault, this must have been accomplished by observing the Towrah. Its purpose, to perfect the imperfect, applies to everyone, including Yahowsha'. He said as much, and we should take him at his word.

Third, as a result of the first point and in light of the second, Yahowsha' was the Son of Man, not the Son of God. Yahowah had already declared that Dowd was His son, that Dowd was His firstborn, that Dowd, the Chosen

One, was His Mashyach, His Melek, His Ra'ah – and that Dowd would be returning with Him. Yahowah is incapable of taking away any of these superlative designations from His Beloved, as He would be cutting off the *Tsemach* | Branch upon which everything stands. Moreover, there would be no point in affording them to the sacrificial lamb.

Fourth, Yahowah obviously wanted to negate the plague of death that is Christianity – the world's most popular religion. And therefore, He gave Christians no quarter to justify the virgin birth, the virgin mother, Christmas, of God becoming a man, or to promote the death of God.

Fifth, Yahowah made a promise to 'Abraham to redeem his descendants. He told him that He would provide the Pesach 'Ayl. Therefore, the Passover Lamb isn't God, but instead serves a means for us to become immortal so that we can live with God.

Sixth, Yahowsha' was not conceived as a source of testimony, but instead as a reflection of it. He did not materialize to provide a unique witness, but instead to honor what had been written by the prophets. Instead of being seen as the one making promises, he is correctly understood as the answer to God's promises.

While each of these extrapolations seem reasonable and consistent, indeed obvious in light of Mizmowr 22, there is a seventh consideration which is much more elusive. While we know the origin of the *nepesh* | soul given to the Passover Lamb, in that it came from Yahowah, we do not know the process Yahowah used to bequeath it nor fully appreciate what this *nepesh* | soul represents in conjunction with God. But, if you'll bear with me on this point, I think that by the time we arrive at the 24th refrain in this magnificent ode to the fulfillment

of Pesach, Matsah, and Bikuwrym, the answer will become evident.

Suffice it to say for now, Yahowsha' was deified in the manner of Dowd, by the presence of the Spirit. And also, by extending this *nepesh* | soul to Yahowsha' on Earth, Yahowah was undiminished in Heaven. This Mizmowr | Psalm, beyond all else is clear on the point that everything that happened on this day was of Yahowah's doing.

With these thoughts dancing in our minds, as we move on to the next statement, we find the, then future and now past, sacrificial soul pleading with Yahowah, asking Him not to abandon him. He recognizes that he is headed to a rendezvous with Satan, the Adversary, where he will be afflicted. He knows that nothing exists that can protect him from this ordeal. It is his destiny.

And this, too, was necessary. We find that Yahowsha' is now speaking about the means Yahowah used to fulfill UnYeasted Bread. Yahowsha's soul was headed to the place of "*rachaq* – being severed and avoided, removed and separated." He is bemoaning She'owl, the lightless prison, where imperfect spiritual souls endure eternity. Separation from Yahowah is the only appropriate penalty for those who have led others away from God. This means that without the perfecting implications of Matsah, where our souls are unleavened from the fungus of religion and politics, the aforementioned sacrifice on Pesach, where we become immortal, would otherwise be counterproductive.

Yahowsha' asks of Yahowah...

“Do not distance Yourself from me (*'al rachaq min any* – never sever Your relationship with me, actually recede from me, avoiding me, with You sending me so far away from You (qal (subject is literally influenced by the act) imperfect (the act is ongoing) jussive (denoting

third person volition))) **because** (*ky*) **the Adversary's anguish** (*tsarah* – the rival's trouble and oppressor's confinement, the unavoidable suffering and emotional distress associated with the incarceration and imprisonment of the adversary; from *tsarar* – of being hard-pressed, diminished, bound, cramped, and constrained, vexed and harassed) **is imminent** (*qarowb* – personal, approaching, and near in spacetime).

And yet, indeed (*ky*), **no one** (*ayn* – nothing) **can help** ('*azar* – can provide support, assistance, or aid).” (*Mizmowr* / Song / Psalm 22:11)

When I put myself into the scene painted by Dowd's words, and try to feel what Yahowsha' was experiencing at this moment, it strikes me that he wasn't complaining about the horrific pain associated with his flogging or even the excruciating nature of his crucifixion, but instead was lamenting the anguish of his relationship with Yahowah being severed. It was the imminent and unavoidable distancing from Yahowah in *She'owl*, the lair of Satan, that was so painful. And yet this is the sacrifice that not one in a million people so much as acknowledge.

Tsarah is particularly revealing. Yahowsha's "anguish" would come from the "Adversary," the one who saw himself as "being in competition" with God for human souls. This "distress" would be "emotional," thus speaking expressly of the "anguish" of separation. Even more revealing, *tsarah* describes "incarceration, being bound and constrained, even cramped and diminished." These are the attributes of *She'owl* – which is essentially a black hole.

Further, *tsarah* is the same word Yahowah has used to depict the Time of Ya'aqob's Troubles. This then suggests that Yahowsha' is enduring this on behalf of his people – Yisra'el.

It would be “*qarowb* – imminent, personal, and unavoidable.” At “a place and moment in spacetime of uncertain location and indeterminate duration from the perspective of the participants,” bad things were going to occur. Yahowsha’ knew it. An unimaginably horrible price would have to be paid to honor Yahowah’s *Matsah* promise to perfect us.

Dowd’s foreboding Song is now focused on the benefits derived from the pain associated with Yahowah separating Himself from Yahowsha’. He is on the cusp of being tormented by Satan. And adding insult to injury, His creation continues to humiliate Him, while ripping the flesh from His body en route to hell. And to think that for most, Jews and Christians alike, it was for naught. It’s as if UnYeasted Bread was never fulfilled.

“**Numerous** (*rab* – a great many) **fiercely aggressive** (*abyr* – fearsome and powerful supernatural warring) **bulls** (*par* – frustrated and broken, divisive and ineffectual) **surround me** (*sabab* ‘any – they assemble around and encircle me, turning on me during this time (qal perfect)), **these aggressively attacking supernatural** (*abyr* – powerful fighting bullish and spiritual warrior) **serpents** (*bashan* – snakes (a metaphor for Satan)). **They have besieged and crowned me in hostile fashion** (*kathar* ‘any – in a coordinated fashion they gather about to hem me in, threatening me while adorning me with a circular crown).” (*Mizmowr* / Song / Psalm 22:12)

Often worshiped as a sun god, Lord *Ba’al* was represented by a “*par* – bull,” not only because of its strength, but because the sun crosses the constellation of Taurus | the Bull during *Pesach* | Passover. For everything Yahowah does, Shachar has a counterfeit. Therefore, this is saying that to redeem his people, Yahowsha’s soul would have to endure the worst tortures Satan and his full cadre of demons could muster. These were spiritual

warriors fighting for the Adversary against the very soul of God.

‘*Abyr* describes fallen *mal’ak* | heavenly messengers who as part of the *tsaba*’ | command and control regimen of envoys originally served as part of an army of spiritual implements, but are now better known as demons. They are powerful creatures fighting spiritual battles on behalf of *ha Satan* | the Adversary.

There is a secondary prophetic truth here. Yahowsha’ would wear a crown of thorns, a crown comprised of the same intertwined thorn bush that caught the Lamb on Mount *Mowryah* | Moriah when ‘Abraham and Yitschaq enacted the words of this Song, performing a dress rehearsal for the seminal event of human history.

Even the men who were wielding the Roman flagellums were possessed by demons, doing the Adversary’s bidding – which is not surprising since they were Romans. Still speaking of the bulls (sun-god worshippers) and the aggressively attacking supernatural serpents (demons), Yahowah reveals:

“They open (*patsah* – they part) their mouths (*peh hem*) against me (*’al* ‘any – toward), like a fearsome beast (*’aryeh* – a destroying lion and assassin in search of prey), plucking and tearing me to pieces (*taraph* – mangling me, ripping apart my soft tissues with sharp objects, violently flailing me so as to inflict an abhorrent death) while roaring loudly (*sha’ag* – making an anguishing guttural sound that is thunderous).”
(*Mizmowr* / Song / Psalm 22:13)

The lyrics are symbolically suggesting that the demons, and the men they controlled, were ripping Yahowsha’ to shreds, tearing his body apart with their whips, and his soul apart word by word. This anguish is no less torturous than being flailed alive.

Long before Rome existed, developing their metal-tipped flagellum scourging whips that pulled hunks of flesh from their victim's bodies, mangling the soft tissues, the prophet Dowd | David was inspired by Yah to describe the effect Roman torment would have on Yahowsha's body. *Taraph* conveys "mangling of the flesh by ripping it from the body with sharp objects," providing a poignant, yet accurate, description of the abuse inflicted by fifty lashings by a metal-barbed whip. And in the context of serpents, *taraph* can also signify that the demons were trying to possess him as he was being reduced to a bloody pulp.

Yet ripping the skin and the muscle tissue that lay beneath Yahowsha's shoulders, back, chest, arms, and legs was insufficient by Roman standards. Our Songwriter would go on to describe the most horrid form of execution ever conceived by man. Five centuries before crucifixion with ropes was invented by the Assyrians, and 700 years before it was perfected by the Romans to include nails, Dowd previews its piercing violence. We are about to discover that Yahowah's prophecies are painfully precise.

So that you will be able to more fully appreciate what follows, be cognizant of the fact that one of crucifixion's most telling attributes is that it causes the victim's bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown. Bones are not broken, but both shoulders are almost always dislocated.

Oxygen depletion occurs because the victim is unable to stretch their diaphragm while hanging by their arms, causing carbon dioxide toxicity in the bloodstream. This results in strength melting away, starting with the heart muscles. We know this today, but not 3,000 years ago, which is when these words were inscribed by Dowd. That makes his prediction extraordinary.

Yahowsha's physical mortality was ebbing away...

“As water (*ka ha maym* – just as and compared to liquid water), **I am poured out and emptied** (*shaphak* – I am drained (nifal perfect – he contributes to and receives the effect of the outpouring at this moment in time)).

And (*wa*) **all of** (*kol* – each of) **my most substantial bones** (*'etsem 'any* – my limbs) **are stretched, separated, and out of joint** (*parad* – have parted and are dispersed (hitpael perfect – clearly states that he is not being assisted by anyone and is enduring this on his own initiative)).

My heart is (*leb 'any hayah* – my heart has come to be (qal perfect)) **like wax** (*ka ha downag* – similar to wax). **It has melted, wasting away along with** (*masas ba tawek 'any* – it is dissolving, weakened and discouraged, within (nifal perfect)) **my body** (*me 'eh 'any* – my internal organs).” (*Mizmowr / Song / Psalm 22:14*)

“Like sunbaked dust (*ka ha cheres* – similar to a broken sun-hardened vessel of earthenware), **my vigor and strength** (*koach 'any* – my vitality and potential, my physical muscular power) **are withered and failed** (*yabesh* – dried up without moisture and incapacitated, are gone such that I can no longer respond (qal perfect)).

And (*wa*) **my tongue** (*lashown 'any*) **cleaves** (*dabaq* – clings and is made to stick (hofal passive)) **to the roof of my mouth** (*malqowch 'any* – to my palate).

So upon the precipice (*wa la* – drawing near and approaching) **of the dust** (*'aphar* – of the natural earthen material [from 4QPs]) **of death** (*maweth* – of the plague) **they have placed me** (*shaphath* – they have put me [4QPs ‘they placed’ vs. ‘you laid’ in MT] (qal imperfect)).” (*Mizmowr / Song / Psalm 22:15*)

That is precisely how crucifixion kills, right down to its most unique symptoms. The victim's inability to

inhale robs their body of oxygen, and thus energy, causing *koach*—“a helpless and powerless incapacity to perform any needed function.” Likewise, *yabesh* in association with *me’ah ba tawek* describes “a withering paralyzed state in which the body no longer responds to the brain’s motor function commands.”

Cheres even seems to suggest that the demonic schemes of satanic worshipers were being brought to bear against Yahowsha’. The textual base of *cheres* | potsherd is identical to *charash*, meaning “to be silent while others plot evil, devising a plan of action that cuts and separates.” All the while, his physical body, comprised of the elements of the earth, was broken, being deprived of living waters.

Maweth is “death personified.” It is “the disease that plagues us.” *Maweth* is “the realm of the dead.” Fully amplified, *maweth* conveys: the physical trauma of the body dying, the infliction of a disease that causes death, and a judgment in which the penalty is a death sentence.” It is derived from, and at the consonant level spelled identically to, *muwth*: “those who are executed and dispatched to die.”

Yahowsha’s body was broken and it died serving in the role of the Passover Lamb so that we wouldn’t have to die. His soul was laden with our sin and went to *She’owl*, the place of separation, in our stead. Bearing our rebellion against the Towrah, He exonerated and pardoned us on UnYeasted Bread.

The character of political and religious people hasn’t changed much over the years. They are still dirty dogs, and I’m not degrading canines. Addressing the Romans who became Roman Catholics, Yahowsha’ declared...

“For indeed (*ky*) the contemptible scum and abased yelpers (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and

violent nature; puppets and traitors) **have surrounded Me** (*naqaph* – they have encircled Me like a swirling wind).

A united community providing the testimony (*'edah* – a political assembly and religious congregation acting like a herd or a swarm serving as witnesses) **of the corrupt** (*ra'a'* – of those who are wrong, disturbing, evil, and injurious) **establish a destructive annual cycle to denigrate what I'm doing** (*naqaph* '*any* – they go around me, severing me from my source in a destructive fashion).

They bore into (*ka'aruw* – they dug into and pierced [5/6HevPs has *ka'aruw*, a variation of *karah* – dig, bore, pierce while the MT has *ka'ary* – like a lion) **my hands** (*yad*) **and my feet** (*wa regel* '*any*)." (*Mizmowr* / Song / Psalm 22:16)

These canines would be wolves, Roman and Pauline. Over time their unifying political and corrupt religious testimony would create a new cycle of events from Easter to Christmas, such that the one thing Yahowsha' was doing, the one thing that actually mattered, they could completely denigrate. There would be no provision for Passover on the religious calendar.

They would negate Yahowsha' mission, precluding their participation in the Covenant and blocking their path to God. And all they had to do to accomplish their counterproductive agenda was to misappropriate every aspect of what Yahowsha' was doing. The enormity of the sacrifice was rendered for naught. It was replacement theology at its worst.

As the Romans struck their blows, pounding nails into Yahowsha's wrists (which were considered part of the hand in the first century) and into His heels, they "*ka'aruw* – bore through" them with primitive nails constructed of tapered iron rods. While using such crude

implements in this excruciating fashion was repulsive, even reprehensible, there remains a far greater crime here than mutilating and murdering Yahowsha'.

If you are a Jew, faithful to the religious traditions of your people, what I'm going to share ought to make you nauseous, even angry. To keep you from knowing that Yahowsha' served as the *Pesach* 'Ayl, rabbis altered the passage to read: "Like a lion are my hands and feet." This was not a mistake. It was done on purpose.

All these many years later, even with the Dead Sea scroll found at Nahal Hever in 1950 and the Septuagint confirming *ka'aruw* | bore into rather than *ka'ary* | like a lion, scholars are still unwilling to acknowledge that Dowd was a prophet and accurately described what he had witnessed. They argue in favor of the Masoretic Text. Their last vestige of denial comes by way of suggesting that the writing on the 2nd-century BCE fragment (over one thousand years older than the Masoretic Text) is too faint to read with certainty. However, you can look it up online as I have done and see a picture of it for yourself if you are still wondering who to trust. The word ends in a Wah, not a Yowd.

The hands and feet of the Passover Lamb were nailed to an Upright Pillar on Mowryah during the 4000th observance of the Miqra'. But the Romans who did so were not the only criminals seeking to negate Yahowsha's sacrifice. Rabbis played their role too.

Since what I am claiming regarding this prophecy is easily verified and accurate, it means that Dowd wrote that His hands and feet would be pierced five centuries before crucifixion was conceived by the Assyrians and nearly one-thousand years before the piercing style of Roman execution was invented. It also means that the most esteemed rabbis are liars who should not be trusted. The authors of the oral traditions are deceitful men who

are willing to alter God's testimony to suit their own personal agendas.

Flee them. Expose them. Rebuke them. Trust Yahowah and rely on Yahowsha', not men.

The prophet *Zakaryah* | Zechariah had a great deal to say about Yahowah's role in this sacrifice. And since it is especially relevant to this passage, we would be remiss if we didn't share *Zakaryah* 12:10 before we complete the *Mizmowr*. Yahowah is anticipating this moment...

“And (wa) I will pour out (*shaphak* – I will provide an outpouring and build upon) **upon the House** (*'al beyth* – on behalf of the family and home) **of Dowd** (*Dowyd* – the Beloved (this is the only time among 1076 occurrences where *DWD* was scribed *DWYD*)), **and upon** (*wa 'al* – also on behalf of) **those who dwell in** (*yashab* – the inhabitants who establish their abode and remain in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), **a Spirit of Compassion and Acceptance** (*Ruwach Chen* – the Spirit of Favor and of Receiving Mercy, a Beautiful and Beneficial Spiritual Garment) **and (wa) of Requesting Mercy while Being Favored** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment).

Therefore (*wa* – such that), **they shall look** (*nabat* – they, at this moment, will observe, focus upon, pay attention to, and regard, they will think about and understand, then appropriately respond) **to Me** (*'el 'any*) **whom** (*'eth 'asher* – by association) **they have actually pierced** (*daqar* – they have thrust into by driving sharp implements completely through (qal perfect)), **and (wa) they shall lament** (*caphad* – they will sob, expressing their genuine sorrow (qal perfect)) **for Him** (*'al* – for God) **as** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **when reunited with an only child**

(‘*al ha yachyd* – for a unique and special child; from *yachad* – to be reunited and joined together), **anguished** (*marar* – grieving furiously) **for Him** (‘*al huw*’ – on His account), **similar to** (*ka*) **the anguish suffered over** (*marar ‘al* – the frustration endured over) **their firstborn child** (*ha bakowr* – the first son born into a family).” (*Zakaryah* / Remember Yah / Zechariah 12:10)

Yahowah is telling us that we nailed *Him* to Mowryah’s pole, giving even more credibility to the idea that Yahowah provided Yahowsha’s *nepesh* | soul. This statement also reveals that His sacrifice is directly linked to our salvation which comes by way of His mercy. He is announcing that His people will become His family again as they come to appreciate the basis of His *chen* | compassion.

While we can’t be certain, I suspect that the mourning will be for the time and souls lost, for those who should have been here, who could have been here, if only they had been willing to listen to Yahowah as He spoke through Dowd and Yasha’yah. This is for all of those years, three thousand of them, when no one seemed to care.

On the Day of Reconciliations, Monday October 3rd, in the *Yowbel* / the year of Yah’s Lamb of 2033 (6000 Yah), God will return to the Mount of Olives with Dowd, as every Yahuwdym who has survived the Time of Ya’aqob’s Trouble looks up with tear-filled eyes, finally recognizing what actually occurred on the Passover Dowd is witnessing.

Returning to Golgotha on this day, Pesach in the *Yowbel* of 33 CE (Year 4000 Yah), we find that Dowd predicted...

“I can count (*saphar* – I can record, measure, and make an accounting of, relating to) **all** (*kol*) **my bones** (‘*etsem* – my skeleton and limbs). **They** (*hem*) **stare at**

me (*nabat* – they look at me) **gloating in my misfortune** (*ra'ah ba 'any* – delighted with what they see and envision).” (*Mizmowr* / Song / Psalm 22:17)

The Romans were savages, but their bloodlust was partially moderated by breaking the legs of most crucifixion victims so that they would be unable to push up, effectively shutting down their ability to breathe. While this sounds cruel, it was actually done to expedite death, shortening the duration of the agony from days to hours. This was especially relevant when the gruesome specter of crucifixion was visible to the religious pilgrims in Jerusalem for Passover. It's hard to observe the Sabbath and enjoy the *Miqra* of *Matsah* when your view of the sunset is interrupted by the sight of religious and political leaders torturing the Lamb of God, I suppose.

But such was not the case with Yahowsha'. He had been whipped to the precipice of death prior to being crucified. So, his body would succumb in a timely fashion without any of his bones being broken.

Since words paint pictures, it is especially relevant to know that Yahowsha' was not hung from a cross on a hill far away as the hymn suggests. Romans crucified their victims along major roadways. It was more humiliating and served as a deterrent. Golgotha, the place of the skull, is just outside the Damascus Gate and sits directly beneath what was the summit of Mount Mowryah during 'Abraham's day. Portions of the mountain were carved away to enlarge the Temple Mount and bolster the city's walls.

The Place of the Skull is at street level and faces the main road leading north out of town. Today the site of the crucifixion is the back parking lot for the Jerusalem bus station. The only artifact I've ever treasured is a piece of limestone I gathered from this place. In all likelihood, the

blood-stained Mercy Seat of the Ark of the Covenant lies directly beneath, protected in Yirma'yah's Grotto.

So that you are aware, this implement of death unto which Yahowsha' was nailed did not look like a Christian cross. In fact, the Greek word used to describe it is *stauros* which means "upright pole." A vertical post was set and left in a recess carved into the limestone rock. And the horizontal member of the apparatus was then placed on top of the pole once the victim was affixed to it. It would have looked like a capital T.

Providing the fodder used to comprise the Christian New Testament, we find Dowd revealing...

"They divide (*chalaq* – they plunder, assign, and distribute) **my garments** (*beqed* 'any – my apparel and clothing) **among themselves** (*la hem*), **and** (*wa*) **for** ('*al*) **my clothing** (*labuwsh* 'any – my garments) **they cast lots** (*naphal gowral* – they get down on their knees to toss pebbles to claim a portion)." (*Mizmowr* / Song / Psalm 22:18)

Dowd was pointing out something quite profound. As the Passover Lamb was making it possible for us to live forever as part of Yahowah's family, inheriting all that God has to offer, Romans were looking down, playing with pebbles to determine who could steal his dirty, blood-stained clothes. And yet all Christians could make of this was to use it to prop up their faith by capitalizing upon a meaningless opportunity to claim that their "Jesus" had fulfilled yet another prophecy – or at least, the Romans had done so.

Alas, if these Romans had been Roman Catholics, they would have scooped his apparel up, designated his robe as a holy relic, and then erected a lavish shrine so that the faithful could worship it while they collected a visitor's fee.

With Yahowsha's last words on the upright pole, Yahowah's Spirit departed, leaving the soul of the Passover Lamb to bear the sins of every Covenant member. He pleads:

“But You (*wa 'atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation), **do not distance Yourself for a prolonged period of time** (*lo' rachaq* – of Your own freewill do not continually disassociate Yourself from me nor actually choose to send me away from You (qal imperfect jussive)).”

Both verbs, “*rachaq* – distance” in this sentence, and “*chuwsh* – come quickly” in the next, were scribed using volitional forms. The first was scribed in the jussive and the second was presented by way of the imperative and paragogic. Yahowsha' is, therefore, making himself subject to Yahowah's will. He is doing what God wants.

This statement helps explain the unique nature of Yahowsha' as a diminished material manifestation of Yahowah. And it reveals the relationship between the Divine elements which comprised him, explaining their purpose, and their disposition before, during, and after the events surrounding Passover, UnYeasted Bread, and Firstborn Children in *Yaruwshalaim* during the *Yowbel* of 33 CE.

It also provides the Set-Apart Spirit with a name...

“My *'Eyaluwth* | my Source of Strength and Help (*'Eyaluwth* *'any* – my Power and my Helper, She Who Provides Aid, making me effective and influential, feminine form of *'eyal* – strength, fortitude, potency, influence, help, and assistance and *'ayl* – ram, upright pillar, and doorway used in conjunction with the fulfillment of Passover), **please come quickly and be ready to** (*chuwsh* – of Your own volition choose to act

swiftly, electing to swoop down, actually hastening to rush upon, excited, prepared, and ready to immediately (qal imperative paragogic)) **assist me so that I'm effective** (*la 'ezrah 'any* – approaching in order to provide me with the power and influence to serve in this capacity, arriving to supply what I will need to fulfill the mission, being the One who helps me).” (*Mizmowr* / Song / Psalm 22:19)

Clearly, Yahowsha' would have preferred that his time in She'owl be limited, but that isn't what he's requesting, at least initially. Since he has consented to pay the price to redeem Yah's Family, he wants to make certain that he is effective, and thus able to complete this exceptional mission.

'Eyaluwth (pronounced eh·yaw·looth) is being used as a Divine title in conjunction with the Set-Apart Spirit. This proper noun appears this one time in the Towrah. *'Eyaluwth* is the feminine form of *'Ayl*, and thus is the power behind the Passover Lamb, opening the Doorway to Heaven. The name reveals that our Spiritual Mother is “*'eyal* – devoted to providing us with the ability to do whatever is required, empowering us such that we benefit from the Pesach *'Ayl* and find the Doorway to Heaven.”

Quite literally, the *'Eyaluwth* is our Helper, our Source of Strength. The *'Eyaluwth* provides aid and support” in our time of need. She is the power and strength of God in our lives. Just as Yahowsha', as the Pesach *'Ayl*, is the corporeal manifestation of Yahowah, the *'Eyaluwth* is the spiritual representation of God.

She made this man God's representative, empowering and enabling him until She had to abandon his body and soul on Passover in anticipation of fulfilling UnYeasted Bread in She'owl – the place of separation. But gone was not forgotten. She would return to rescue his soul, assisting and empowering him, preparing him

for spiritual rebirth in conjunction with Firstborn Children.

Yahowah has consistently called His Spirit the *Ruwach Qodesh*, which means “Set-Apart Spirit.” Because *ruwach* is a feminine noun, this reveals that Yah’s Spirit represents God’s maternal nature. And by being *qodesh*, we know that our Spiritual Mother is “set apart” from Yahowah – who is our Heavenly Father. That is to say that She comes from Yah, that She is part of Yah, and that She is set apart from Yah.

Although this means that Yahowah and the Spirit are the same, it does not make them equal. As a part of Yahowah, the ‘Eyaluwth is a relatively small, yet extraordinarily empowering, spiritual manifestation of God. ‘Eyaluwth defines Her role in our lives: to empower and strengthen us, to aid and support us. She is here to help us be all God intends for us.

More amazing still, since ‘Eyaluwth is a feminine expression of ‘*Ayl*, She is the counterpart to the *Pesach* ‘*Ayl* | Passover Lamb, enabling the Upright Pillar to open the Doorway to Heaven. By introducing Her in this context, yet another of the insights we have derived through these translations is proven accurate. To fulfill Pesach, Matsah, and Bikuwrym, Yahowsha’s body, Yahowah’s soul, and the ‘Eyaluwth, representing the Set-Apart Spirit had to work together.

Should you be willing to discount these conclusions derived from the etymology, take a moment and reread the entirety of this prophecy. It is precisely what Yahowah is telling us.

Knowing this, Yahowsha’ is confirming his rendezvous with the Set-Apart Spirit, affirming that the ‘Eyaluwth will be there to liberate his soul from She’owl when the job is done.

“May it be Your will to liberate me, delivering (*natsal* – I want You to rescue, spare, defend, and save me of Your own volition (hifil imperative paragogic cohortative – an ongoing expression of deliverance presented under the auspices of first and third person volition)) **my soul** (*nepesh* – my consciousness) **from the horror of desolation and ruin** (*min choreb* – from being dried up in the intense heat and devastated by the impending ruinous and abhorrent conditions), **from the hand and power** (*min yad* – from the influence and actions) **of the contemptible scum and abased yelpers** (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature; puppets and traitors).” (*Mizmowr* / Song / Psalm 22:20)

There is another crime which must be exposed. The Masoretes vocalized the textual consonants “*chr*” as *chereb* rather than *choreb*. The former is a knife, dagger, sword, axe, or chisel. Since Yahowsha’s Passover ordeal included whipping and the piercing torment of crucifixion, if the prophetic passage were changed to represent a plea to be spared from cutting instruments, Yahowsha’s sacrifice would be disqualified, as it would not fit these predictions. And not knowing any better, the politically motivated clerics who prepared the King James Version, perpetuated this mistake. Then, since the ASV, NIV, NKJV, and NASB are more revisions than new translations, they replicated the error.

The *King James Version* published: “**Deliver my soul from the sword; my darling from the power of the dog.**” (They came up with “my darling” by including “*yachyd* – only child,” which was scribed after “*keleb* – evil yelpers,” rather than making it part of the next statement.)

The *New American Standard Bible*, which claims to be literal, reads: “**Deliver my soul from the sword, My only life from the power of the dog.**” The *New Living Translation* decided to ignore “*nepesh* – soul,” the most

important word in this statement. “Save me from the sword; my precious life from these dogs.”

Correctly rendered, the passage is prophetically and historically accurate, informative and important. The Set-Apart Spirit was tasked with the responsibility of retrieving Yahowsha’s soul from the desolate lifelessness of She’owl. Furthermore, long before man was introduced to the concept of a black hole, we find some of its attributes depicted in this text. It is a horrible and ruinous place of complete destruction subject to intense heat. This experience is further detailed in *Mizmowr* / Psalm 88.

The reasons Yahowah’s Spirit had to depart are many. Yahowah by definition can’t go to the lightless place of lifelessness and separation. And as we have noted, Yahowah is immortal and thus cannot die. Therefore, to fulfill Passover, a mortal body was required. Therefore, for God to provide the ransom to redeem us, He had to have a soul to sacrifice on our behalf.

Consequently, Yahowsha’ had a body, a soul, and Spirit right up to the precipice of death and separation. The Spirit departed, allowing the body of the Pesach ‘Ayl to die, releasing Yahowsha’s soul to endure *She’owl* on Matsah. His soul was then retrieved from *She’owl* and was reunited with the Spirit on Firstborn Children.

Collectively, this is the *how* behind the first three Miqra’ey. It is the *why* which underlies Yahowsha’s final words on Mowryah. At his execution as the Passover Lamb, he even quoted the Psalm so that we wouldn’t miss the mechanism behind the miracle of our deliverance and salvation.

He knew that he would not be left, incarcerated forever...

“You have chosen to liberate me and deliver (*yasha* ‘*any* – It is Your will to rescue me, sparing and saving (hifil imperative)) **my unique life from this loneliness** (*yachyd* ‘*any* – my special upbringing and inclusive rearing that created this singular union), **out of** (*min*) **the fearsome and destructive beast’s** (‘*aryeh* – the powerful lion who hunts and savages his prey) **mouth** (*peh* – opening).

And from (*wa min*) **the horns of the bull representing the flashing light that has risen on high** (*qeren ra’am* – the horned one seeking the highest status in elevated places wanting to be lifted up and trumpeted as a supernatural source of light), **You have answered me during my affliction** (‘*anah* ‘*any* – You have responded to me as I’m being harassed (qal perfect)).” (*Mizmowr* / Song / Psalm 22:21)

It is my contention that *yachyd* ‘*any* is a better fit here than it was stuck at the conclusion of the previous statement. In this context, it seems likely that Yahowsha’ is reinforcing his previous thoughts. He recognizes that his situation is unique and his life special, but also that the most debilitating aspect of what he is about to endure will be separation, a temporary estrangement which will be exceptionally lonely.

This is our second encounter with this fearsome beast, but this time we learn even more about him. He is comprised of light and yet is horned and flashy. He seeks the adulation only the highest status would bring. And he is often presented in the guise of a bull. This would make the destructive beast none other than Satan.

Taking this one step further, while ‘*arayeh* is often translated “lion,” it is clearly symbolic in this refrain. This “beast which hunts and maims its prey” metaphorically describes “someone involved in an assassination, of wrongly taking an innocent life.” It forms the basis of

'Arydatha', a name of Babylonian origin which identifies the founder of the Babylonian Mystery Religion as Satan, himself. We should not be surprised then that the most common symbol for Babylon's god was a winged lion. The gates of the Babylon were adorned with them.

Dowd uses *'arayeh* in the 7th *Mizmowr* as a pseudonym for Satan's alliance with Sha'uwl – an especially fearsome beast. He wrote: **“Yahowah, my God, in You I find a trusted and safe place, with You delivering me from all my pretentious pursuers, especially the boisterous who are verbally contentious against me. You are preserving me for a later time. (7:1) Or otherwise, in the manner of a fiercely destructive being, a vicious beast in search of prey ('aryah), he, to satiate his own cravings, will rip apart my soul, snatching it away and shredding it without sparing it.”** (*Mizmowr* / Psalm 7:2) This symbolic definition works exceedingly well in both citations.

To ward off this beast, we can rely on Yahowah's *'anah* | testimony. His response provides the answer.

Now if I may, since most Hebrew words have a light and dark shading, let's consider an entirely different approach to the concluding statement of *Mizmowr* | Psalm 22:21:

“And then from (*wa min*) the brilliant light of this summit which lifts on high (*qeren ra'am* – the supernatural source of light in this elevated place), You have answered me during my affliction (*'anah 'any* – You have responded to me during my distress (*qal perfect*)).”

I prefer this rendering because it not only addresses the location where this occurred, and speaks of the Spirit's response, it also serves to connect this portion of the prophecy with what occurred on *Mowryah* | Moriah two-thousand years earlier. *Qeren* was used to depict the

radiant nature of the lamb Yahowah promised to provide at this time.

Staying focused on this amazing piece of inspired literature, no matter how they are rendered, the last four words of the 21st lyric are the most important and the least understood: *min*, *qeren*, *ra'am* and *'anah*. The JPS Tanach, based upon the Masoretic, conveys: “**from the horns of wild oxen rescues me,**” changing “answers” to “rescues” because otherwise the verse would turn God into an oxen’s horn.

The NASB gets *'anah* correct but then commits a similar crime, rendering the passage: “**From the horns of the wild oxen You answer me.**” The ASV adds a “yea,” but otherwise reads like its predecessor. The NIV dropped the reference to answering (*'anah*) and replaced it with save (*yasha*): “**Save me from the horns of the wild oxen.**”

More creative still, the KJV, ignoring two of the four words and convoluting the others, translates: “**For thou hast heard me from the horns of the unicorns.**” That must be proof for Twistians that unicorns really do exist.

So that we don’t add to the stench, let’s start over. *'Anah* also has a dark and light side. It is typically rendered “to answer, to respond, to testify, and to reply, providing testimony as a witness.” Addressing what Yahowsha’ would endure on this day, *'anah* can be seen as “affliction.”

'Anah, however, does not mean “save or rescue.” But what it does mean is important. God responds to those who seek Him and are willing to rely upon Him. Also, since *'anah* *'any* was scribed in second person, it reads: “You answered me.”

The meaning of *min* is derived from its context. *Min* can convey: “from, out of, away from, more than, after, since, immediately, because of, and so that.” In this

situation, the connotations “from and because of” are equally valid.

The most revealing word in the group is *qeren*. The consonant root and its derivatives mean: “to shine and to be radiant, emitting and sending out brilliant flashing rays of light supernaturally.” *Qaran* conveys the notion of a “shining and glowing appearance.” *Qeren’s* “horn” symbolism denotes a desire for “power and authority over a kingdom.”

As I previously mentioned, we have run into *qeren* before. Yahowah uses *qeren* in the same place, and during the same phase of ‘Abraham’s dress rehearsal for Yahowsha’s Passover sacrifice. Speaking of the “sacrificial lamb” that was substituted by Yahowah, God said he had: “**shining horns of radiant light** (*qeren* – brilliant flashing rays of light similar to lightning from a supernatural source; symbolic of power, status, and might; a trumpet for signaling a message, and was the summit of a mountain).” In the 22nd Psalm, we are on that same Mountain with that same Lamb observing the same Miqra’ – separated as they are by exactly forty *Yowbel* | Years of Yah’s Lamb.

The scholars, who miss the meaning laden within the passage, find their oxen and unicorns in the vowel pointing, not in the text itself. *Strong’s Concordance*, based upon the King James, says: “*Ra’em* is from *ra’am*, and translates as ‘unicorn’ nine times and is probably the great aurochs or wild bulls which are now extinct. The exact meaning is not known.”

Strong’s goes on to report: *ra’am* means “lifted up and to rise,” but they don’t bother to explain what rising up has to do with wild bulls, or unicorns for that matter. And that’s probably because those who align themselves with the spirit represented by the “wild bull” go the opposite direction.

Here is another illustrative example. The King James Version renders *Bamidbar* / Numbers 23:22 as: “God brought them out of Egypt, he hath as it were the strength of a unicorn.” But that’s not what Moseh wrote. The Towrah doesn’t demean its inspiration. Only men do that. The text actually reads: “**God delivered them out of the Crucibles of Mitsraym with the power (*toapah* – the ability through choice to deliver and) to raise them up to a higher place and status (*ra’am*).**”

Inaccurate diacritical markings can render God as foolish as a mythical unicorn, or in the case of the NASB, can put Him in league with Satan: “God brings them out of Egypt, He is for them like the horns of the wild ox.”

If nothing else, by exposing these comparisons, we find a reason to stop trusting men, especially the religious. An unfathomable amount of manure has been piled on top of Yahowah’s Word. The truth is still there, as magnificent as ever, but sometimes we have to hold our nose while digging past man’s garbage to find it.

We were not with ‘Abraham on Mount Mowryah when his example foretold of the Lamb’s sacrifice. We were not with Moseh on Mt. Choreb when Yahowah recounted this story to him. We were not with Dowd when Yahowah inspired him to reference it within the composition of this Song. And we were not standing outside the Damascus Gate with Yahowsha’ on Passover as He fulfilled and spoke these words. All we have is the witness of the Spirit and the Words themselves. Fortunately, that is more than enough.

The unblemished Lamb of God who was foretold by the prophets, on Passover, in the Yowbel year of 4000 Yah, was pierced beneath the summit of Mount Mowryah for our benefit. His blood, in accordance with the *Miqra’* of *Pesach*, was smeared on the upright pillars of the doorway to salvation upon which he hung, dripping on

the Mercy Seat of the Ark of the Covenant below. His body was broken and his soul, now leavened with our sin, served to redeem us, fulfilling the *Miqra'* of *Matsah* on the *Shabat*. Then the miracle of rebirth, *Bikuwrym*, was fulfilled the following day. Soul and Spirit were reunited, as we shall be, then rising up to be with the Father.

By using *min qeren ra'am 'anah* in this way, Yahowah connected 'Abraham's foreshadowing rehearsal on Mount Mowryah with Yahowsha's fulfillment 2,000 years later with a Psalm inspired in the center of that span of time. By using 'el 'el mah 'azab, "My God, my God, why have You forsaken me?" at the opening of the *Mizmowr*, Yahowah tied Dowd's words to Yahowsha's enactment a thousand years hence. God gave us the *when* and *where* of reconciliation.

This solitary soul was no ordinary man being flayed alive, pierced, nailed to a pole, his soul tormented in *She'owl*, and then reunited with God. We are told that those who revere Yahowah will value what he has done for us.

Dowd would next sing what he was born to convey, and that is what Yahowah has done for us. So at this point in his Song, Dowd turns his focus from Yahowsha' to Yahowah, placing our attention where it belongs.

"I have chosen to continually relate and record (*saphar* – I want to always recount, reckon, declare, and proclaim (piel imperfect cohortative – Yah's name is put into action in our lives when we choose to convey it with ongoing implications)) **Your name** (*shem 'atah* – Your personal and proper designation, reputation, renown) **to my brethren** (*la 'ach* – brothers, relatives, kin, friends, and associates) **within the midst of** (*ba tawek*) **the community** (*qahal* – the assembled crowds and congregation), **so as to radiate Your brilliant source of enlightenment** (*halal* –to become a radiant and ongoing,

visible source clearly extolling Your merit (piel imperfect)).” (*Mizmowr* / Song / Psalm 22:22)

Yisra’el’s most acclaimed shepherd and king, Yahowah’s Messiah and son, “recorded, related, recounted, declared, and proclaimed” God’s *shem*, His personal and proper name. Too bad his brethren didn’t hear it and follow his example.

Saphar, incidentally, could just as easily be *sepher*. In that case, the declarations regarding Yahowah’s name would have been as we are reading them: “*sepher* – as written communication, documented in a book or scroll serving as an official record.”

It isn’t just interesting, but religion shattering, that Dowd never once mentions Yahowsha’s name – not once, ever. Nor does any other prophet. Since Yahowah inspired all of them, this means that Yahowah had no interest in us knowing or proclaiming Yahowsha’s name. And that makes the misnomer, “Jesus Christ,” completely irrelevant from God’s perspective. Jesus Christ is no more God than Julius Caesar.

Curiosity prompts us to wonder why this would be so, especially since the world is preoccupied with a corruption of a name Yahowah never mentions. A third of the planet’s occupants are celebrating “Easter” as I write these words, and they categorize themselves as “Christians,” when Yahowsha’ was neither anointed, Greek, bodily resurrected, nor associated with the pagan Ishtar | Astarte of Easter.

I am aware of four reasons why Yahowah never mentions the Passover Lamb by name. First, Yahowah is responsible for the derivation and fulfillment of the Miqra’ey, not Yahowsha’ – making Yahowah our Savior. Second, Yahowsha’ is less a name than a mission statement, announcing: Yahowah Delivers and Saves. Third, Yahowah didn’t want Yahowsha’ to be the focus

of anyone's attention – much less an object of worship. And fourth, by explicitly naming Dowd in the thousands of prophecies pertaining to him and by never once naming Yahowsha', those who actually care about what Yahowah has to say will listen to and study the written words of the Messiah, King, Shepherd, and Son rather than the other guy.

Those who are not sufficiently discerning to ascertain whether they should follow the Shepherd or the Lamb may want to reconsider what the Shepherd has written about what happened to the Lamb. Just saying...

Dowd knew better. And so should we. It is Yahowah we should respect and acknowledge.

“You who respect and revere (*yare*’ – those who appreciate the astonishing awesomeness of) **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), radiate His light (*halal huw*’ – make His brilliant source of illumination clearly visible).”**
(*Mizmowr* / Song / Psalm 22:23)

What a beautiful picture! It says that when we come to respect Yahowah for what He has done for us on Passover and Unleavened Bread, we radiate His light. This then serves to explain the miracle of Bikuwrym, where we become sons and daughters of the Light.

Dowd is describing the gift of the Set-Apart Spirit and Her Garment of Light. She has the ability to empower us and enlighten us, teaching us, while rendering us perfect in Yahowah's eyes by immersing us in Her brilliant light. More importantly, She provides the Spiritual birth required to be adopted into Yahowah's family.

What's particularly revealing in this regard is that *halal* means to "radiate light," not reflect it. For this to occur, we must have the light source within us. When we are born anew from above in the Set-Apart Spirit, She resides within us, becoming the source of our illumination, empowerment, and enlightenment.

Halal is almost always translated "praise," but this isn't its primary definition, and it misses the point. *Halal's* preferred connotation is: "to shine, to radiate bright and brilliant light, to make clear and visible by bringing forth the light, revealing its source."

While the secondary meaning of the word can mean "extol" in the sense of "admiring," in addition to "boasting," these inferences can lead to the word's dark side. *Halal's* tertiary connotations include: "to make a show, and to be praised for it, to create a grandiose appearance, to be foolish, insolent, and arrogant."

These derivative meanings provide a window into Satan's nature, his ambition, and how he operates. The Adversary wants nothing more than to "*halal* – have his greatness extolled, to be seen as worthy, to boast that he is the most high." As such, we should not be surprised that Satan's name is Halal ben Shachar – an envoy of light who turned to the dark side.

Yahowah did not create us to praise Him. He is not insecure. Moreover, the idea of worshiping God is perverse. Having us worship Him would be like having thoughtless tadpoles croak out that by comparison to frogs, men are really swell, all while prostrating themselves to onlookers. Creating an inferior being for this purpose would be narcissistic. Sure, it's appropriate at times to acknowledge His goodness, greatness, and generosity. Like any parent, He'd appreciate that as long as it is heartfelt and straightforward, and not self-serving. But the bottom line with God is that Yahowah desires a

relationship with us which is based upon love, mutual understanding, and respect. It's Satan who wants to be praised. It is Satan who is insecure.

One of the reasons that this form of "*halal* – boasting" is so effective for Halal ben Shachar is that he was once one of Yah's spiritual envoys, and thus he exists as a form of light. If you were to see him, as Paul did on the road to Damascus, he would appear like flashing rays of light, beautiful, powerful, and captivating – even enlightening.

Believing that he was all of these things and more is the very crime which caused Satan to fall. In fact, his name defines him and his tactics: "to be fooled and make others foolish." The dark side of *halal* is all about "arrogance and pride." It speaks of one who lives to "turn others so that they no longer have the capacity to understand." *Halal* is an "accuser, slandering and mocking, speaking damning and desolate words that cause us to lose our respect for the truth." To be *halal* is to be "irrational, even insane, full of energy and intensity, yet thoughtless, furious, and reckless."

If you want to know Halal, look into the eyes of an Islamic suicide bomber or walk into a Catholic church and look at the women bowing down before Mary. If you want to understand how Halal corrupts, read one of Paul's letters or even Muhammad's Qur'an. It's all about slander, corruption, confusion, and counterfeit.

For access to *Halal* in action, study religion, especially Judaism, Christianity, and Islam, as well as his ode to man: Socialist Secular Humanism. Over time these impostors have produced generations of people who have been *Halal*-ed: "no longer having the capacity to understand," substituting the lie for the light.

Speaking of deadly deceptions, Yahowah does not want us to fear Him. While I understand that most every

English Bible translates *yare* ‘‘fear,’’ the word also means ‘‘to respect and revere.’’ You cannot love while afraid. Fear breeds revulsion, not affection.

Returning to the 22nd *Mizmowr*, we are reacquainted with an old friend. *Kabad* is the first word of the Second of Seven Instructions, defining the nature of the ideal relationship between children and their Father and Mother. And that is why this is set within the context of Ya’aqob, the forefather of the Children of Yisra’el and thus of the Covenant Family. Equally important, Dowd is still speaking of Yahowah.

‘‘All (*kol*) descendants (*zera*’ – seed, children, offspring, family, and progeny) of Ya’aqob (*Ya’aqob* – one who digs in his heels, renamed Yisra’el) choose to consider Him worthy of respect and massively significant (*kabad huw*’ – elect to hold Him in high regard, valuing Him immensely (piel imperative)).’’ (*Mizmowr* / Song / Psalm 22:23)

We should all look forward to this day.

The textual consonants which comprise *kabad* give rise to an important series of derivatives. Collectively they convey: ‘‘weightiness, massiveness, significance, worth, value, abundance, glory, and greatness.’’ Not only do these concepts form the basis of the Second Instruction Written in Stone, they frame the issue of choice. If we see Yahowah as significant, He promises to view us the same way. If we respect Yahowah’s massive energy and power, He will share His with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His glory.

But, if you trifle with Him, He will trifle with you. If you see Him as insignificant, you will become so insignificant it will be as if you never existed. Disrespect His massiveness and you will be reduced to nothingness. *Kabad* defines the nature of the choice and its

consequence. As such, the actionable form of *kabad* was scribed in the imperative mood, and thus expressed under the auspices of freewill.

Disregarding Yahowah's intent, the JPS Tanach tells us in the next statement that we should "dread Him," with Him being the *Ma'aseyah* | Work of Yah. The King James, in their usual rut, reverts back to "fear Him." But the word underlying this message is *guwr*, and it speaks primarily of: "abiding, dwelling, and remaining, residing as guests who gather together, living in harmony even if strangers as part of one's sojourn through life." In modern parlance, *guwr* would describe an enduring "stay-cation – a vacation at home." Secondarily, it can convey "conspire to incite a rebellion," and then "attack," but that doesn't fit the context. Then the tertiary meaning is "to revere, showing profound respect," or "fear, terrified and afraid." Now that you know what the word *guwr* means, here is what Dowd was inspired to say about Yahowsha' and His people.

Continuing to focus on Yahowah, His son encourages his people to...

"Choose to dwell and abide with Him (*wa guwr min huw'* – become a welcomed guest in His company, sojourning to the place where you live and remain as a result of your reverence and respect for Him (qal imperative)) **all you descendants of Yisra'el** (*min kol zera' Yisra'el* – including every child who engages and endures with God)." (*Mizmowr* / Song / Psalm 22:23)

The truth was hard to miss because Yisra'el, "those who contend with, persist with, persevere with, engage and endure with, and are empowered by God," is in many ways analogous with *guwr* in that the Chosen People have been invited to live in Yah's Home.

The secret to our success is contained in these words...

“Indeed (*ky*), He has not relinquished His regard for nor thought less of (*lo’ bazah* – He has not shown contempt for nor devalued, nor has He lost respect for, refused to consider, nor abstained from (qal perfect)), nor has He rejected (*wa lo’ shaqats* – He has not shown antipathy toward nor an aversion for) **the responsive one who is afflicted and oppressed (*‘enuwth ‘any* – the one who answers the summons, who engages and acts, is humble and unpretentious, who replies even while persecuted; from *‘anah* – to answer, respond, and engage).” (*Mizmowr / Song / Psalm 22:24*)**

While “He” is Yahowah, the one who remains responsive even in the midst of his affliction is Yahowsha’. And even though we will never endure this degree of persecution, it is a message for us, such that we also remain responsive to Yahowah’s calling, even in our darkest hour when all appears lost.

Bazah is the opposite of *kabad*. The basic meaning is “to accord little value to something.” It conveys “disdain, the lack of respect or reverence for something.” *Bazah* can be rendered: “to hold in contempt, to refuse or abstain from, to treat as beneath one’s notice or dignity.”

This, then, is Yahowah’s policy: *bazah* for *bazah*, *kabad* for *kabad*. If you don’t respect Him and value His redemptive solution you aren’t going to trust Him or rely on it. And since there is but one God, one source of life, and one savior, by being *bazah*, by being of little worth, by being beneath one’s notice, and by being alone and abandoned – *bazah* happens.

Those who are self-reliant, full of themselves, steeped in pride and hubris, become insignificant. To be significant, we must first be unpretentious. It’s little wonder Satan stumbled and fell because of his pride. The moral of the story is Yahowah helps those who acknowledge that they need assistance, that they are

incapable of saving themselves. To be saved we must recognize that we need a Savior, recognize who the Savior is, and then rely upon Him.

The most interesting aspect of this statement might be the realization both *'enuwth* and *'any* are based upon *'anah* – a word whose primary meaning is “to respond by answering a summons to meet.” Yahowsha’s seven Miqra’ey, three of which Yahowsha’ is seen responding to in this Psalm, are invitations to be called out and welcomed into God’s presence. Our response to them determines our future – namely, if we even have one.

This is particularly intriguing because Yahowsha’ exists to convey both sides of *'anah*, “to answer and respond” and to “be afflicted and persecuted.” Or said another way, Yahowsha’ was afflicted on Pesach and Matsah so that those who reply and answer Yahowah’s invitations don’t suffer the same fate.

Having begun the 22nd Mizmowr at the defining moment of Yahowsha’s existence, asking “My God, my God, why?” and then following Yahowsha’s ordeal through Pesach and Matsah, Dowd has turned his attention to Yahowah, knowing that He will always be the impetus behind the restorative effects of these Miqra’ey, orchestrating every aspect for our benefit.

Dowd wants to share the result with us: Yahowsha’s soul and Yahowah’s Spirit were reunited...

“Nor did He conceal His presence (*wa lo’ cathar paneh huw’* – nor has He hidden His appearance) **from him** (*min huw’*).

And (*wa*) **during** (*ba*) **his cry for help** (*showa’ huw’* – his pleading for relief and request for assistance in a desperate situation) **to Him** (*’el huw’* – to He who is God), **He listened** (*shama’* – He heard him).” (*Mizmowr / Song / Psalm 22:25*)

The decision to avoid capitalizing pronouns referencing Yahowsha', while continuing to do so for Yahowah, has been validated by one crying out and the other listening. One is God; the other is not. Additionally, our conclusions regarding the nature of the *nepesh* | soul at work in Yahowsha' have been confirmed.

Dowd's oratory reveals that Yahowah was able to perceive what was occurring to Yahowsha's soul as if it were happening to Him – making this *nepesh* similar to a sophisticated probe on an extraordinary craft. And yet, Dowd's depiction also affirms that while the soul was independently responsive while fulfilling this mission, Yahowah also retained all aspects of His nature and persona. God was still able to observe and respond even with His *nepesh* deployed elsewhere. Yah's reach was extended, and His experience was amplified, not diminished, by having provided Yahowsha' with His soul.

The key to appreciating what this means is the realization that while our soul is the sum of who we are, the essence of our lives, the repository of our memories and proclivities, the *nepesh* Yahowah offered to Yahowsha' to fulfill the Miqra'ey was not the reservoir of His persona. It was more like a *choter* compared to a tree.

And yet, Yahowah's *nepesh* was more than an exquisite piece of equipment capable of providing the necessary connection between Yahowah and Yahowsha' to fulfill the promise God had made. It did more than extend God's reach. His *nepesh* represented Him in our world without diminishing Yahowah in His spiritual realm.

The *nepesh* animating Yahowsha', providing him with his personality and unique proclivities, was an adjunct to Yahowah. This remarkable accessory was then

empowered by the Set-Apart Spirit. While still fully functional, the *nepesh* was powered down, but not turned off at the conclusion of Pesach and then throughout Matsah, such that through this remarkable living probe, Yahowah could experience, and indeed endure, the pain of Pesach without dying, even the loneliness associated with the separation of Matsah without being there Himself.

And if I may be so bold, this was not the first, nor will it be the last, time Yahowah's *nepesh* has been or will be used, albeit not in this same way – in this case to fulfill the Miqra'ey. For example, for Yahowah to enjoy 'Adam's company, for Him to meet with 'Abraham, for Him to speak with Moseh face to face, this same *nepesh* was deployed. It is what animated the 'ysh | individual and corporeal presence of Yah on those occasions.

While the Set-Apart Spirit represents the Maternal aspects of Yahowah's nature, and while His *mal'ak* | messengers serve as His implements, this *nepesh* | consciousness enables Yahowah to project His persona into our world, to experience it with us, all without God, Himself, leaving the seventh dimension in the spiritual realm of *Shamaym* | Heaven.

Therefore, while the *nepesh* | soul animating Yahowsha' was provided by Yahowah, apart from this, he was conceived in the ordinary fashion. He had God's nature but not His power. Although even this difference would be partially mitigated later on through the presence of the Set-Apart Spirit.

Following this line of reasoning, Yahowah created a *nepesh* | soul for this purpose and implanted it in Yahowsha'. This soul carried with it aspects of Yahowah's personality and nature, such that His persona could be extended without taking any of these attributes

away from God. And yet this made it possible for Yah to personally experience what Yahowsha' endured.

After all, during the creation account, Yahowah told us that all animals have a soul. It is the part of our being which animates life. Our *nepesh* serves as the repository of our personality, and it enables animals to observe and respond to their environment. While humans are animals, God is not. The only reason from Him to have a soul would be to use it as He did, to visit with man and within the Passover Lamb.

If I'm correct, we must return to our initial conversation on this matter and recognize that Yahowah's Towrah was responsible for perfecting Yahowsha' such that he qualified to serve as the *Pesach 'Ayl*. No man could have otherwise been perfect for 33 years, never thinking, saying, or doing anything wrong. Yahowah, therefore, experienced the world He created by abiding by His own guidance. He talked the talk and walked the walk. The only way for Yahowsha' to be considered perfect was for Him to live a Towrah-observant life from beginning to end.

The perspective provided by Dowd's next line offers yet another affirmation that Yahowah alone is our Savior. The son is singing his Father's praises. He was grateful for what he had witnessed Yahowah accomplishing on behalf of the Family.

“As a result of being with You (*min 'eth 'atah* – because of You, and having been accompanied by You), **my appreciation and adoration** (*tahilah 'any* – my song proclaiming your renown and reputation, while thanking You for this tremendous maternal manifestation of Your wonderous power; feminine from *halal* – brightly shining and bringing forth Your maternal nature and light) **within the great assembly** (*ba qahal rab* – among the abundant crowds and extensive community) **fulfills my promise**

(*neder* 'any shalem – completes my vow) **in the sight and presence of those who** (*neged* – conspicuously in a straightforward fashion in full view of those who) **respect and revere Him** (*yare*').” (*Mizmowr* / Song / Psalm 22:25)

Having just witnessed the turning point of human history, the fulfillment of the most important promise ever offered, having seen the greatest deed ever accomplished and the most enduring sacrifice ever made, Dowd is not only thanking Yahowah for what He has accomplished, he is also acknowledging that he has honored his promise to share what he has seen with us.

This was easier said than done, making this expression especially cathartic. Dowd lived his life in awe of Yah, always appreciative of everything He had done for him. But over the past three days he had witnessed God serving man in ways that were beyond his comprehension. How was it even possible that God would allow man to treat Him this way? Why would man seek to harm the God Dowd had come to love?

And yet there it was, the whole of it, from Pesach to Bikuwrym, laid out before him in all of its excruciating detail. The Messiah must have wanted to turn away, to walk away, to somehow deny what his eyes had seen. And then to think that God did all of this to save the very men who were abusing Him must have been cathartic for the king. And yet through it all, Dowd had been taken forward in time, without moving a step from where he lived, to witness and then report on the fulfillment of Passover, UnYeasted Bread, and Firstborn Children, so he mustered the resolve to do as he had promised.

Originally, I had thought that this might have been in Yahowsha's voice, which would make this statement especially profound. As a result of His relationship with Yahowah, Yahowsha' was able to complete His promise

to fulfill the *Migra'ey* of *Pesach*, *Matsah*, and *Bikwrym*. And everyone who has answered His call to observe these Invitations to be Called Out and Meet with God recognizes what He has done – and is appreciative.

He did these things in a conspicuous straightforward fashion, each on the right day, each in the right way, each in the right order, and did so publicly at the crossroads of the world. And while those who revere the Father respect what Yahowsha' accomplished, I don't think Yahowsha' would have referred to Yahowah in third person on this occasion.

As an interesting aside, *shalem* is directly related to “*shalown* – reconciliation.” Therefore, the “manifestation” of Yahowah's “power” and the implement responsible for His “wonderful deeds” did so during the “great assembly meetings” “to fulfill His promise” to “reconcile our relationship” with God.

The Song's lyrics continue with prophetic echoes of Yahowsha's Teaching on the Mount...

“The responsive who engage (*'anaw* – the humble who act by answering the call, the unpretentious and oppressed; from *'anah* – to answer, respond, and engage) **shall be continually nourished** (*akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied** (*wa saba'* – and they will find provision in abundance (qal imperfect)).” (*Mizmowr* / Song / Psalm 22:26)

It is only right that an excerpt from Yahowsha's most famous public declaration should follow a prediction of His most important deed.

In the whole of God's Word, this is one of my favorite statements...

“Those who genuinely seek Him, actually follow Him, and rely upon Him, forming a relationship with Him (*darash huw'* – those who search for Him, account

for, ponder and petition Him, forming a relationship with Him while consulting with Him (qal participle – those who are literally defined by this search)) **radiate Yahowah’s brilliant and clear light** (*halal Yahowah* – are a visible source of Yahowah’s light (piel imperfect – continuously doing so at Yah’s behest)).

Your persona (*lebab ‘atah* – your inner nature and individual essence, your thoughts, feelings, and passions, your mind, heart, and soul, your very conscience) **shall live forever based upon your choices** (*chayah la ‘ad* – shall be eternally restored and preserved, shall be revived and nurtured for all time, shall continuously live vigorous and abundant lives as a result of this choice (qal imperfect jussive)).” (*Mizmowr / Song / Psalm 22:26*)

If I could have but one promise etched on my heart it might well be this one. It is the synthesis of the Towrah. It is the answer, the promise, the purpose, the means, and the reward.

The final four lines of the 3,000-year-old prophetic Psalm reveal that Yahowah knew that evil men would brutalize His soul in the manner He has detailed, fully ten centuries before He allowed it to happen. One thousand years after He inspired this promise, Yahowsha’ fulfilled his mission as the Passover Lamb. His example defines love. It proclaims that ultimately, when the last chapter is written and the last act is played out, we will remember his sacrifice and turn to Yahowah because He has done this.

This is then the ultimate expression of Dowd’s purpose and Yahowah’s promise. There is nothing more important than reminding Yahuwdym why they ought to return to Yah and Yisra’el.

“They will remember (*zakar* – they will recall and will proclaim the truth (qal imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think

differently, reestablishing relations, renewed and restored) to ('el) **Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **from every place on earth** (*kol 'ephes 'erets* – everyone to the Land in the end).

And (wa) they will make this announcement on their own initiative (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence (hitpael imperfect)) **at Your appearance** (*la paneh 'atah* – upon Your presence) – **every person and race** (*kol mishpachah gowym* – each family which has scraped by of every ethnicity).” (*Mizmowr* / Song / Psalm 22:27)

We began this *Mizmowr* in the deepest depths of despair. Yahowah removed His Spirit from Yahowsha', forsaking His soul. The Ma'aseyah had been reduced to a bloody pulp. He was nailed hand and foot to a pole, suffering the excruciating agony of crucifixion while those He was offering life were scoffing at Him. Yahowsha's body was sacrificed as the Passover Lamb, and His soul was cast into *She'owl* during Unyeasted Bread.

Satan, and his full assemblage of demons, surrounded this severed soul, falsely accusing him. Then on the third day, on *Bikuwrym*, soul and Spirit were reunited in a celebration of life, thereby restoring all who would respond to these invitations. So now, according to this prophetic Song, a day will come when everyone will recognize and appreciate what God has done and all who remain will return to Yahowah. They will make a public proclamation that they accept the benefits of *Pesach*, *Matsah*, and *Bikuwrym*.

Be aware, no one is remembering or acknowledging Yahowsha'. They are not returning to 'Jesus' and he isn't coming back. The reason that this, and every other prophecy, does not mention Yahowsha's name is that he is irrelevant apart from his role as the *Pesach* 'Ayl. But even then, we do not remember the lamb or honor it. We celebrate its purpose. We enjoy the result.

I was curious as to the set of circumstances whereby everyone on earth would be making this announcement before Yahowah. But there are three answers provided in the text. First, those included in this group have already "*zakar* – proclaimed the truth about Yah."

Second, each has "*shuwb* – changed their thinking and returned" to Yah. Third, they have "*chawah* – made this announcement on their own initiative," and that means that they made this declaration after having left the influence of religion and politics.

Fourth, *mishpachah*, as a compound of "*my* – to question" and "*shaphah* – to have scraped by when others were blown away by the wind," reveals that these are the few among the many. And fifth, these announcements are being made concurrent with Yahowah's arrival – a time in which the only surviving souls will be Covenant.

“Because indeed (*ky* – for the express reason), on behalf of (*la* – during the approach of) 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), the king reigns (*maluwkah* – there is rulership and royalty; from *malak* – to become king and reign), providing leadership, proverbs, and parables (*wa mashal* – taking charge through effective communication, making informative and revealing comparisons to paint pictures with words, governing through wise discourse), on behalf of (*ba*) people from

different races and places (*gowym* – different ethnicities).” (*Mizmowr* / Song / Psalm 22:28)

The opening lines of this Song were focused on Yahowsha’s fulfillment of Pesach. As we near its conclusion, we are celebrating Sukah. But more than this, Yahowah has answered a question that, until this moment, I’ve never understood: Why would anyone living in Yahowah’s presence need a king?

The answer is found in *mashal* because Dowd will “lead through effective communication and govern through wise discourse, ever ready to paint pictures with words.” No one has been as gifted in this regard as the author of these lyrics. And that is why he is reigning as king on behalf of Yahowah. Rather than return to the *Shaphat* | Judges, in the Covenant Family, the firstborn and most beloved son will provide proverbs and parables.

A case can be made otherwise where the King is Yah. These words could just as easily have been translated: **“Because indeed, therefore, Yahowah reigns, providing leadership through effective discourse using proverbs and parables, on behalf of people from every ethnicity.”** While that is valid linguistically, it is inconsistent with Yah’s nature and prior promises. Therefore, given the option of choosing equally viable renderings, it seems reasonable to translate them such that we show that we have been listening to what God has revealed along the way.

Whatever your preference, H/he will not exercise dominion, overtly governing those who have sought and acknowledged H/him until the celebration of *Sukah* following His *Yowm Kippurym* return during the waning days of Ya’aqob’s Troubles. With Dowd singing every evening, the children of the Covenant will gather around the campfire and be regaled by his stories. Listen...

“All of (*kol*) the anointed (*dashen* – the chosen harvest, the accepted and satisfied, those who are delighted, refreshed and healthy, fully covered and totally content, the prosperous and enriched, the vigorous who are now thriving, and the most mentally acute) of the earth (*‘erets* – of the Land) who approach His presence (*la paneh huw’* – at His appearance) shall be nourished (*‘akal*) as they shall settle down living in shelters while making their position known (*wa chayah* – they shall tabernacle [reminiscent of *Sukah* – Shelters where we campout with God] while they make public pronouncements and explain, using words, what matters most to the living).”

This is yet another affirmation that we should be following Dowd’s example. He is showing us the way home.

Yahowah will be anointing each and every member of His Covenant Family, just as He did for His beloved son. And as a result, we will all be “*dashen* – among the chosen for the harvest, the accepted who are satisfied, those who are delighted, refreshed and healthy, fully covered and totally content, becoming prosperous and enriched, vigorous and now thriving, as a result of being the most mentally acute.” Sounds good, especially now amongst all of the coronavirus fearmongering, infection, and death, subjugation, impoverishment, and deprivation.

Over these last few stanzas of this glorious song, Yahowah has stated that His provision satisfies, that those who rely upon His bread will be nourished, that they will be healthy and prosperous, lacking nothing. He has also said that those who change their thinking, their direction, and their attitude, will be restored.

We are now “*chayah* – living in *Sukah* | Shelters, Camping Out” with our Heavenly Father during the millennial celebration of the Sabbath. The *Miqra’* of

Sukah – the Invitation to be Called Out and Meet with God of Tabernacles is a time of wondrous “*chawah* – pronouncements” as we learn from God and share with Him.

To a significant degree, these insights are provided by *chawah*, which most English bibles wrongly render as “bowing down, prostrating oneself in worship.” Even outside of the context of Yahowah’s return, and living in His presence, there is very little etymological support for that rendering. At best it is listed fifth among four considerably more valid definitions in most Hebrew dictionaries. And some lexicons don’t even include “bowing or worshiping” among *chawah*’s connotations.

The primary meaning of *chawah* is “to tell, to explain, to announce something publicly, to verbally convey an important statement using words, and to inform making a declaration.” This is how it was translated back in the 29th verse: “**they will make this announcement** (*chawah* – they will verbally explain this, displaying their decision using words).”

Interestingly enough, this rendering might well be influenced by *chuwad*, the word presented immediately before *chawah* in most lexicons. *Chuwad* means “to provide an explanation using an allegory and to solve an enigma or riddle by telling a story.” It is, therefore, somewhat akin to *mashal*, the word translated “leadership, parables, and proverbs” in the 29th verse.

The secondary definition for *chawah* is consistent with my rendering of it in the 29th statement: “they shall settle down living in shelters while making their position known as they shall tabernacle while they make public pronouncements, explaining using words, what matters most in life.” In this context, a *chawah* is “a settlement, a place people campout, and an encampment where they tabernacle together.” This idea of “living collectively” is

further reinforced by Chawah – the name God gave to Adam’s wife. Chawah (which is spelled similarly to *chayah*) means “Source of Life.” It is a derivative of *chayah*, the Hebrew word for “life, its restoration and renewal.”

It is also interesting to note that *chawah* translates as “to show, to make known, and to interpret,” which is analogous to “*shamar* – observation” leading to “*byn* – understanding.” This is what the “anointed” will “consume” which will be so “enriching and fulfilling.” Yahowah’s “*towrah* – teaching” will be unfettered, unfiltered, up close and personal. Personally, I think that this will be part of eternity’s entertainment.

Further, bowing down before God is inconsistent with Yahowah’s instructions to ‘Abraham and with the example of Yahowsha’. When we bow down, God always asks us to stand up, to be at ease, walking and talking with Him. Yahowah has gone to great pains to present the Covenant as a marriage, as a home, and as a family. There is no bowing down in any of these relationships.

That is not to say that people won’t bow down before God. Many will. And this realization brings us to the second half of the 30th statement. For the Earth to become like ‘Eden, it will have to be cleansed. As part of this process, we read...

“All of (*kol*) those who are habitually kneeling down, prostrating themselves (*kara’* – those who are continually bowing down on their knees (*qal* imperfect)), will descend, going down (*yarad* – those bowing down will be abandoned and lowered, brought down) to the dust of the earth (*‘aphar* – to the ground, toward the powdery ash and dirt, to the rubbish and rubble of the material realm), even (*wa*) the soul itself (*nepesh huw’* – his consciousness) He will not allow to live (*lo’ chayah* – He will not keep alive, restore to life, revive from death,

nor spare, save, or preserve).” (*Mizmowr / Song / Psalm 22:29*)

As we have shared throughout *Yada Yah*, there are three different fates awaiting human souls. Those who have embraced the terms and conditions of Yahowah’s Covenant, campout with God, learning from Him and sharing with Him.

Those souls who ignore His Covenant, even reject His Covenant, will cease to exist. They will not be kept alive nor be restored to life. For them it is dust to dust and ashes to ashes. For them there is neither reward nor punishment.

Suffering a debilitating fate, those souls who have led others astray, those who have advanced the cause of religion and politics, who have sought to replace Yahowah’s Covenant and people, will descend to She’owl to experience an eternity of emotional anguish separated from God.

The verdict in the latter two cases will be determined during the Millennial Sabbath of Shelters. Every soul estranged from Yahowah will be judged, bowing down before God to receive their disposition.

Therefore, if you are a Muslim or Catholic and lower yourself, habitually bowing down, prostrating yourself in religious worship, a day will come when you will kneel before God. And on that day of judgment, your soul will be extinguished. As such, this verse is proof that souls are mortal. Immortality requires being born anew in Yahowah’s Spirit or aligning oneself with Satan’s spirit and leading others astray.

Dowd, speaking of his God and Savior, concludes his Song by singing that we will be like the Messiah in two additional ways, both working with Yah and proclaiming His message.

“Posterity (*zera*’ – the seed which is sown, the descendants, children, and offspring) **shall work with Him** (*‘abad huw*’ – will act, serve, and labor with Him, expending considerable energy and intensity to do things with Him (qal imperfect – genuinely and continuously)).

It shall be recounted, recorded, and proclaimed (*saphar* – it will be regarded and told, conveying the full and accurate measure of the scroll in writing (pual imperfect)) **of the approach** (*la* – of the drawing near) **of my Upright One** (*‘edown ‘any* – the Upright Pillar of my Tabernacle) **to** (*la* – on behalf of) **the generations and their dwelling places** (*ha dowr* – those related by birth, the family line, the household and home).” (*Mizmowr / Song / Psalm 22:30*)

“They shall come (*bow*’ – they will arrive, always be included, and continually approach (qal imperfect)) **and** (*wa*) **conspicuously announcing, exposing and declaring** (*nagad* – explaining and manifesting, informing and reporting, publicly announcing and expounding upon (hifil imperfect)), **‘He is right, vindicating, and just** (*tsadaqah huw*’ – He is correct, fair, and acquitting, honest and accurate, a righteous and truthful savior),’ **doing so on behalf of the family members** (*la ‘am* – with regard to and when approaching the people who are related) **who shall be born** (*yalad* – who are their descendants and children), **such that indeed they honestly acknowledge** (*ky* – surely and truly), **‘He has engaged and acted to actually, perfectly, and completely accomplish this** (*‘asah* – He has really done this job, He has genuinely performed this work, He has totally instituted and completely bestowed this gift at this moment in time (qal perfect))!” (*Mizmowr / Song / Psalm 22:31*)

The reference to the *‘edown ‘any* | my Upright One is typically directed toward Yahowah, but it is possible in the case of the 22nd Mizmowr that it could be referencing

Yahowsha', the corporeal manifestation of Yahowah as the "Upright Pillar of my Tabernacle and as its Foundation." While that's fitting, my sense is that Dowd wrote "Yahowah" in the text, just as he had in the 29th stanza of his *Mizmowr* | Song. But since this portion of the Song is not extant in the Qumran collection, we won't know for sure until after this promise is fulfilled.

Our single most important job on earth is to share Yahowah's "*towrah* – teaching" with our children. The more they know about His Covenant the more likely it is that they will embrace it. And that is the principal message of this Song's conclusion.

Yahowsha's body died so that we might live. His soul suffered separation so that we might be vindicated. And as a result, we are adopted into Yahowah's family, becoming the children of God based upon what He accomplished on *Pesach* and *Matsah*, leading to *Bikuwrym*. This serves as a summation of Yah's *Towrah*.

Tsadaqah is most often translated "righteousness," a term I don't typically favor because so many instinctively attach an errant religious connotation to it. They assume that to be "righteous" is to be "good." But Dowd, the author of this Song, was called "*tsadaq*" even though he was, at times, bad. To be *tsadaqah* is "to be right," but not in the sense of being perfect unless that is understood to mean possessing a truthful understanding of the Word, correctly understanding what Yahowah, His *Towrah*, and His Covenant represent.

God has repeatedly used *tsadaq* and *tsadaqah* throughout every prophetic passage focusing on His fulfillment of the first four *Miqra'ey*. And so that we might more fully appreciate what it means to "be made right with God," let's examine the English words "vindication" and "justification" more closely. Webster defines "vindication" as "to set free, delivering the

accused from all allegations and blame, to provide a defense which protects by way of justification.” Under its synonyms Webster lists “deliver, confirm, substantiate, justify, defend, exculpate, and maintain.”

To “deliver” is “to set free.” To “confirm” is “to provide approval, to ratify and strengthen, removing all doubt.” To “substantiate” is “to provide substance by way of embodiment.” To “justify” is “to show sufficient reason to prove that someone is absolved and thus right, just, worthy, and qualified.” To “defend” is “remove from danger, maintaining and supporting someone in the face of hostile criticism, answering questions on their behalf so as to prevent an adversary from prevailing.” To “exculpate” is “to clear from alleged fault or guilt, to absolve, exonerate, acquit, and vindicate, setting someone free from all charges, clearing them from blame, releasing them from any obligation that binds as a consequence of sin.”

According to Webster, “this form of exoneration implies a complete clearance from all accusations.” And finally, “maintain” is “to keep in an existing state, repaired and valid, preserved from failure or decline, upheld and defended, preserved, affirmed, and sustained.” *Tsadaq* represents all of these things because collectively they describe the process and benefit of “being made right with God.”

“Justification” is defined as “the process of proving that someone is right,” especially in the sense of “being absolved and therefore worthy of salvation.” To be “absolved” is “to be released from an obligation including the consequence of sin.” Unlike “righteousness,” which is a religious term, “vindication” and “justification” are legal concepts which focus on the process of “exculpation.” Yahowah’s plan of salvation is very specific.

Before we leave the subject of being “right” with God, I’d like to share something about “rights.” We have only three God-given rights: the right to a mortal life, the right to choose, and the right to think. What we do with these determines whether or not they are extended and enhanced.

By way of conclusion, I do not know how anyone can read this passage and not be moved to conviction, to action. Prophecy doesn’t get any more relevant than this. No words sing more beautifully or more clearly. Yahowah predicted His role in the single greatest act in human history—the vindication of His Covenant Family. He committed it to writing one thousand years before it occurred so that when it happened, we would know that He had bestowed this gift. He did so because He loves us and wants us to be part of His Family.

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The 22nd *Mizmowr* | Song concludes with powerful and affirming words, but they don’t represent the end of the story. The extraordinary poem which follows speaks volumes about the nature of our relationship with God – and about the one He enjoyed with His son, Dowd. Yahowah endured the torments depicted in *Mizmowr* 22 so that we might revel in the blessings of the 23rd Psalm.

Just as Dowd was appointed to shepherd Yah’s sheep, the leader of the flock looked to Yah for guidance...

“A Mizmowr of Dowd (*mizmowr la Dowd* – a song, with lyrics accompanied by music composed by the Beloved).

Yahowah (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* –

instructions regarding His *hayah* – existence and our *shalom* – reconciliation) **is my Shepherd** (*ra'ah* ‘any – is the One who leads me, cares for me, protects me, and feeds me).” (*Mizmowr* / Song / Psalm 23:1)

Shepherd is a word we seldom consider, at least apart from Dowd’s relationship with his people – where it addresses why God chose this man above all others. And yet here, in the world’s favorite Psalm, Yahowah, the Creator of the universe, is called a Shepherd. While it should not be a surprise, in that His son tended sheep, it defines God as desirous of living with His flock, taking long walks with His sheep, caring for and leading these adorable animals while protecting and nurturing them.

Being a Shepherd also reveals something God must desire in us. Sheep are naturally gregarious with social instincts which cause them to bond with other members of their flock over their lifetimes. They build enduring friendships and stick up for one another. Nonviolent animals, sheep not only prefer smiles to frowns, emotionally they are stressed by separation from the flock. Remarkably intelligent, they listen and are blessed with problem-solving skills, using this aptitude to gain the attention of their shepherd, whom they generally respect and esteem. They are typically playful and joyful.

Sheep have impressive memories and are constantly observing and learning. They identify with their names and respond to them. They will come when called. Sheep are remarkably open to being led, indeed, preferring it. While each flock will choose a lead ram to protect them, sheep are otherwise averse to social hierarchies. Their only defense from attack is to flee – fulfilling the first requirement of forming a relationship with Yah. Intelligent, complex, and sociable, even adorable, sheep manifest the best of human nature while not reflecting our violent, deceitful, or destructive characteristics.

Having chosen to follow the most reliable and loving Shepherd, Dowd realizes...

“I shall not be deprived (*lo’ chaser* – I will not be negated, I will not recede or be decreased, I will not be reduced in status, I will not be found inadequate, never lacking or without, never needing something I don’t have, and I will never be impoverished (qal imperfect)).”

All these years I had missed what every Christian has dismissed. This statement is a direct affront to Replacement Theology, and thus to the mythology of the world’s most popular religion. With the faith’s very existence predicated upon transferring the promises Yahowah made to Dowd to “Jesus Christ,” and from his flock, Yisra’el, to Christians, the actual Messiah and son of God declares otherwise. He will not be deprived of his status or position with God. He will not be negated. It isn’t in our interests or God’s to do so.

If only the world recognized that this beloved Psalm actually serves to redirect our attention back to Dowd, to Yahowah’s Shepherd – what a difference it would make in our lives. If only Yisra’el would listen to the Mashyach calling their name, calling them home – they wouldn’t be acting more like goats, or even asses, than sheep.

While Dowd is currently resting and reflecting so that when he will be revived, ready for action, it’s his reach we should be embracing...

“He extends me (*rabats ‘any* – He stretches me out, makes it possible for me to rest and reflect, revived and ready for action (hifil imperfect)) **in flourishing and growing** (*ba deshe’* – within verdant and vibrant, green and grassy, lush; from *dasha’* – to create a sprout or shoot which comes forth and flourishes, encouraging new growth) **pastures** (*nawah* – befitting homelands, gorgeous settlements, and beautiful encampments, a

lovely abode and dwelling to abide surrounded by beauty; from *na'ah* – beautiful and befitting).”

Since the Hebrew word for “green” is *yarowq*, not *deshe*, we ought to consider why one term was chosen over the other. *Deshe* speaks of abundant and vibrant growth – which is what Yahowah is offering and desires from this relationship. Moreover, *nawah* describes everything from a “befitting homeland” to “gorgeous settlements,” and is likely addressing the “beautiful surroundings” we will experience when we “campout” with these shepherds throughout eternity.

“**He leads me** (*nahal* ‘any – He guides me, directing me so that I can follow, sustained and taken care of (piel imperfect)) **beside** (‘al – near, over, and before) **restful** (*manuwchah* – a place of repose and reflection, of rejuvenation and satisfaction) **waters** (*maym*).” (*Mizmowr* / Song / Psalm 23:2)

As a source of guidance and direction, Yah’s Towrah exists such that we can experience God’s leadership in our lives. Those who reflect upon it are rejuvenated and satisfied by its refreshing and cleansing waters.

Beyond introducing us to our Creator, the Towrah serves to restore our souls. Rather than condemning us, it perfects the imperfect.

“**He restores** (*shuwb* – changes, renews, and returns (polel piel imperfect – the bringing about of an extended state whereby the soul is constantly renewed and eventually returning)) **my soul** (*nepesh* ‘any – my consciousness, my persona, the totality of my being and life, my memories, thoughts, desires, emotions, and proclivities).”

Since Yahowah did this for Dowd, He will do it for us – as long as we listen and follow His guidance. It is a simple equation with exceptional results.

“He guides me (*nachah* ‘any – He directs my path such that I can lead, creating opportunities in a mutually reliant state predicated upon trust (hifil imperfect jussive – by His choice, He provides the guidance needed such that He can always depend upon me) **in the proper and correct way of life** (*ba ma’gal tsadaq* – by teaching me, providing the right directions to be just, fair, honorable, and vindicated, even steadfast such that the path of life comes full circle, appropriately returning to where it began) **for His name’s sake** (*la ma’an shem huw’* – on behalf of His personal and proper designation so as to facilitate a proper response, and for the purpose of it being in full and open view to prompt an appropriate reply; from ‘*anah* – to answer).” (*Mizmowr* / Song / Psalm 23:3)

Nachah isn’t just about being guided, but also speaks about becoming a reliable leader. Yahowah chose to direct Dowd’s path through life so that He could depend upon His son doing the same for us.

The word which best defines Yahowah’s Shepherd is *tsadaq* | right. More than anything, Dowd’s perceptions of God were correct, which is why he was vindicated.

And speaking of being right, how can it be wrong to write and proclaim Yahowah’s name when Dowd did so prolifically? This is a song whose lyrics were scribed so that we might sing along. And it was written on behalf of Yahowah’s name.

When we are right with God, we have nothing to fear. We can be as blunt and bold as Yah’s Shepherd and Messiah.

“Even though (*gam ky* – indeed, surely although) **I walk** (*halak* – I travel and journey (qal imperfect)) **through the valley** (*ba gay’* – in the depression) **of darkness and shadows** (*tsalmaweth* – of foreboding gloom and danger, even with the potential of death, of lesser dimensional adaptations of the truth), **I will not be**

afraid of (*lo' yare'* – I will not respect nor dread (qal imperfect)) **evil** (*ra'* – that which is displeasing and wrong, miserable and injurious, harmful and troublesome, adversarial and inferior, improper or immoral, miserable or distressful, nor that which creates anxiety or affliction), **for indeed, You** (*ky 'atah*) **are with me** (*'imad 'any* – are associated with me, in a relationship with me, in my presence and company, striving beside me).”

I've walked through the great depression of darkness and death. Years before I began translating and sharing Yahowah's words, I was tasked with the most disgusting and foreboding, indeed, deadly job on earth: exposing and condemning Islam. Muhammad was, by his own admission, demon-possessed, and as such he modeled Allah after Satan. The Qur'an is the most anti-Semitic and hellish tome ever written. To read it is to walk through the valley of darkness and death, through the shadows of someone trivializing the truth. And yet, I never cowered. I was never afraid, because Yahowah was with me every step of the way.

In this way, especially when I turned my attention to the Towrah, my Shepherd prepared me to do something far more important. It was His desire to teach me such that He could depend upon me correctly identifying and citing His Shepherd so that His sheep might follow him home.

Shebet is equally comfortable conveying “scepter” as it is “people,” just as *mish'enach* can be a “staff” or a “stem.”

“Your scepter and Your people (*shebet 'atah* – Your implement and nation) **and Your staff** (*wa mish'enach 'atah* – Your personalized and sturdy stick, an applicable stem of the ideal length and girth to guide the flock and support the walk), **they comfort and**

console me (*hem nacham* ‘any – they can change the minds of those open to relenting and encourage me).”
(*Mizmowr* / Song / Psalm 23:4)

If asked to choose whether Dowd was comforted by his love for Yah’s flock or by this symbol of authority, it’s an easy call – one most all of us have missed. Appreciating why is the reason we considered the nature of sheep.

While Yah’s staff consoled Dowd, I am hopeful that he knew that his cause and rightful place would be upheld one day by a sturdy stick, an applicable stem of the proper length to guide his flock and support their walk in his absence – a *choter*, perhaps.

Dowd would have used a table as a place to read, to dine, and to display the things of God. It has been arranged and is waiting for him...

“You have prepared (*‘arak* – You have already arranged (qal imperfect)) **a table** (*shulchan* – that which can be extended and stretched out) **before me** (*la paneh* ‘any) **in the presence** (*neged* – in front of) **of my adversaries** (*tsarar* ‘any – of my enemies, those who are hostile toward me, opposing me, of those who would bind me up, confining and restricting me).”

Once again, the Adversary has been linked to “binding” and thus to religion. Even more telling, Dowd’s enemies are Yisra’el’s foes because *tsarar* provides the basis for the Time of Ya’aqob’s *Tsarar* | Troubles.

The following use of *dashen* helps confirm that our concerns regarding the way it was translated in English bibles in their presentations of Psalm 22:26 were well-founded. It was used by the author of both to convey “anointing.”

“You have anointed (*dashen* – covered, rubbing upon and preparing) **my head** (*ro’sh* ‘any) **with oil** (*ba*

ha shemen – olive oil serving as a metaphor for the Set-Apart Spirit).”

With Yah, physical examples typically convey greater spiritual realities. In this case, being anointed with olive oil was symbolic of the Spirit being placed upon Dowd when he was chosen by God to lead His sheep. And while Yisra’el’s Messiah and King was anointed on three occasions at Yahowah’s behest, what God did for His son is what He intends to do for the rest of His flock.

“**My cup** (*kwos* ‘*any* – that which holds me together) **overflows with abundance** (*rawayah* – with the help and aid of Yah is saturated and satisfying).” (*Mizmowr* / Song / Psalm 23:5)

Dowd lived a rich and fulfilling life, and his living is just beginning. When we do as he has done, our cup will overflow with an abundance of life’s greatest blessings. It is what our Father desires for His children.

The beloved son of God experienced all of this so that he could share it with us...

“**Surely** (*‘ak* – indeed exclusively) **goodness** (*towb* – good and beneficial things, that which is prosperous, honorable, generous, festive, beautiful, pleasing and healing) **and unfailing love and enduring kindness** (*wacheshed* – devotion, mercy, and favor) **will pursue me** (*radaph* ‘*any* – will chase after me (qal perfect)) **all the days** (*kol yowmym*) **of my life** (*chay* ‘*any* – of my continued existence, my restoration and renewal).”

We have God’s guarantee, His promise, that good and beneficial things, unfailing love and enduring mercy will pursue us, now and forevermore. I’m a living example. With a keen intellect, a passion for working with people, and a desire to create value, I tried mightily to succeed, only to flounder and fail, that is, until these

attributes were directed at a higher calling. And I suspect that this is true of every child of the Covenant.

You may find it interesting that *radaph* isn't just about following but more assertively about being pursued and chased after. Yahowah is passionately dispatching everything that is pleasing and beneficial, including His love, so that they find us and pursue us throughout our lives.

Indeed, it is Dowd who is returning to restore Yahowah's Family and Home. The only question is how many of us will join him?

“And I will return to, being brought back to restore (*wa shuwba* – I will reappear at a homecoming for (qal perfect)) **Yahowah's** (*ba Yahowah* – in the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **family and home** (*beyth* – household) **forever** (*la 'orek yowmym* – for an unlimited length of days).” (*Mizmowr* / Song / Psalm 23:6)

The greatest story ever told ends “happily ever after.”

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