

The Right Way

An Extraordinary Experience...

According to God, political and religious institutions are counterproductive, consistently failing to deliver on their promises of security and salvation, much less wellbeing or prosperity. But what is the alternative? What is Yahowah offering those who reject man's propositions? Where does God's advice and guidance actually lead? What is the right way?

In what seems like a lifetime ago, although it was just a fraction of that at fifteen years, God answered this question for me. And for the first time, I'm going to share His response with you.

I didn't actually know Yahowah when our initial meeting occurred, but that was only from my limited perspective, stuck as I was in the ordinary flow of time. Akin to light, and in the seventh dimension, Yahowah is able to witness all time at any time, especially in the three dimensional realm He created for us. So God knew, well in advance of me knowing, how I would respond to His introduction. Having seen my future, He realized that I wouldn't be satisfied with a brief exchange nor a snippet from the Psalm David (whom I now know as Dowd (Beloved)) was inspired to write for this occasion. More importantly, God knew that I would invest the time required to know Him, that I'd rationally consider the evidence He had provided on our behalf, and that I'd be willing to go where His words led, even if everything I believed was torn asunder by them. And indeed, that is how it would all play out.

On that September 18th day in 2001 (*Taruw'ah* in Year 5968 Yah), the Set-Apart Spirit approached, and I heard God's voice resonating, asking, but not demanding, if I would be willing to engage in an admittedly dangerous mission that would garner enormous animosity. This was not some sort of distinguishing honor, some kind of reward, or even an acknowledgement that I was somehow qualified to do something others couldn't – it was simply that no one else was willing. And truth be known, I wasn't either.

The mission was to fulfill the purpose of *Taruw'ah* – to shout out a warning, sounding the alarm that Islam was deceitful, destructive, deadly, and most assuredly demonic and damning. Those who had done so before, just nibbling around the edges of the world's second most popular religion, but without Yahowah's involvement, had become marked men, living under aliases in hiding, many hunted down and killed. Some had their throats slit as the assassins recited from the Qur'an, others were hacked to death among shouts of "*Allahu-Akbar*."

Under the circumstances, and recognizing that I wasn't qualified, I did something very few people would even consider: I negotiated with God. At the time, I had an aversion to authority, I still do, and as I had shared, I didn't know Yahowah, so while I was cautious and concerned, I wasn't the least bit intimidated, not by God, and most certainly not by Muslims. That remains so today.

I told the voice that was welling up inside of me that I would engage so long as the following three conditions were acceptable. First, since He was qualified and I was not, since He knew exactly what He wanted the world to hear, and I did not, we would have to work together. I would not do any of this alone, reliant on my abilities. Second, as an assurance that I would never retreat into my comfort zone, which was marketing, I insisted that God accept full responsibility for doing the one thing I felt I could achieve independently. So long as I was willing to talk to anyone at any time, He would promote the message by arranging the interviews. And third, since Muslims had a propensity to terrorize anyone who dared explain the reasons behind Islamic terrorism, I asked Yahowah to protect my family, making my home a safe sanctuary.

While I did not know His name at the time, Yahowah agreed, saying that He'd have it no other way. After all, He wanted to do what I wanted done. And now I wanted to do what He wanted done. Lesson learned.

As confirmation of this agreement, He asked me to read the note that was in my right pocket. It was a copy of the 91st Psalm. Its promises filled me with a level of confidence and courage I had never before experienced.

The text had been ripped out of a book that showed up at my doorstep unsolicited earlier that day. I had tried to read it, the first in the *Left Behind* series, but it was so poorly researched and written, I found it laughable – that is with the exception of the citation from the Psalm. So I tore it out of the trash, placed it in my pocket, and tossed the book away.

Within weeks of that time, I found myself in the “West Bank,” in a subterranean room, surrounded by Islamic terrorists, three of whom the previous evening had murdered twelve Jewish women and children on the road to Emmanuel – having done so equipped with weapons provided by the United States Marines. A pro-military, patriotic American at the time, my world was being rocked to its core. But that was nothing compared to what happened next. Muslims, claiming affiliation with many of the world’s most infamous terrorist groups, including al-Qaeda, quoted Muhammad and his Qur’an to justify terrorism, claiming that their god, Allah, had imposed jihad upon all Muslims as a religious obligation.

Could that be true? Had Islam corrupted these terrorists, had the religion made them mass murderers? Or were the Western politicians and media correct in saying that these isolated individuals were radicals and extremists who had corrupted their religion to justify some of the most heinous acts the world has ever witnessed?

The answer was obviously in the Qur’an and in the words and deeds of Muhammad as they were chronicled in the Hadith. The evidence therein would prove conclusively one way or the other whether these Islamic terrorists had cherry-picked a score of quotations, removing them from their context, only to misinterpret each to support their terrorist acts, or whether these Muslims were right. Was “jihad” a “spiritual struggle” as so many were insisting? Or was Allah a god of a different color, one demanding armed attacks against defenseless civilians? Could everyone in the public arena be wrong? Was terrorism actually required of Muslims, as these men had insisted, and then demonstrated?

I couldn’t help myself. I immediately did the only rational thing. I acquired several translations of the Qur’an and the earliest, most credible sources of Hadith. Then I read them, and I was aghast at the words parading before my eyes. And yet, interspersed among the terrorist taunts and juvenile rhetoric was something somehow familiar. There were what appeared to be bible references, albeit out of context, jumbled and twisted together, in stories so incredulous, I couldn’t help but wonder why so many people believed that this immoral and inconsistent diatribe was from God. It was disgusting. I actually felt dirty reading such rubbish.

It was also disorienting, the product of an insane mind. The Qur’an was neither chronological nor contextual. It was strewn together as if a whirling dervish had collected snippets that had been carelessly composed, ripped them up and spewed them out, not caring where they would find themselves. Worse,

the perverse caricatures of historical personages were so obviously erroneous, their mere presence in the book served to discredit it. And speaking of scandalous, the creation accounts, and there were many, were all different, in fact every attempt at presenting something scientific, was beneath the Neanderthal.

Allah, most assuredly, bore no resemblance whatsoever to the God whose Psalm we are about to consider. Those who have said that “we all worship the same god” are either ignorant or irrational. If Yahowah were God, Allah was the Adversary. They were opposites in every respect. One’s message was the antithesis of the other. That much was obvious.

It was in this way that I was introduced to the ploys of Satan and came to understand the religious strategies the Adversary deploys to masquerade as God. And while I do not recommend this approach to knowing God, by process of elimination, by contrast and comparison, it resonated with me. For the first time in my life, I was beginning to understand the actual intent of religion. Along the way, I embarked upon a remarkable journey that led me away from the religious and political myths that had heretofore guided my steps. My beliefs were exposed and left wanting.

So to both satiate my curiosity and to maintain my sanity, I began to consider the testimony of the God who had spoken to me on *Taruw’ah*. What did He have to say for Himself? What did He have to say about Allah and Islam, Jesus and Christianity?

The reason I have shared this personal experience is because I thought knowing how the 91st Psalm inspired me might provide some perspective into the relationship I have with God. It might also provide some useful insights into the approach I have taken toward His testimony, especially the strategy I deploy to compose these translations and write the supporting commentary. But more than that, I hope it encourages others to share Yahowah’s purpose and plan while bluntly exposing the institutions deserving our condemnation.

Quite frankly, all relationships are different. And while each of us journey down the same path to Yah, we are unique individuals, bringing our own perspectives, attitudes, and experiences, even proclivities and interests to the relationship. This is not a competition. The more the merrier. If everyone’s relationship with Yah turns out to be better than my own, mine is good so I’m not slighted in the least. In fact, I’m happy for you and for Him. Also, should my interaction with God be appealing to you, you’ll soon discover how it was

conceived and developed. What He has done with me, and more importantly, for me, He'll gladly do with and for you.

That said, it is irrelevant whether you believe God spoke to me, or used me, in this way or not. Quite frankly, the only thing that matters is what God had to say to all of us in His *Towrah* / Torah, *Naby'* / Prophets, and *Mizmowr* / Psalms. Accurately presenting His public testimony became my passion, an undertaking which has released a living stream of three million words. This is just one chapter among many.

This voyage of discovery began in earnest once I came to realize that English bible translations could not be trusted. Digging into the revealed text, I learned that there was a low correlation between what Yahowah said and what religious establishments have published. If I wanted to actually know Yahowah, if I wanted to understand what He was offering and expected in return, I would have to search for those answers. I would have to closely examine and carefully consider His words in the language He conveyed them. And come to find out, that was His intent all along.

Fifteen years hence, and after having written *In the Company of Good and Evil, Tea with Terrorists, Prophet of Doom*, the seven volumes of *Yada Yah*, and then *Questioning Paul*, followed by the five books comprising *An Introduction to God*, and having spoken on five thousand radio programs and interviews, we find ourselves here, in the fourth chapter of *Observations for Our Time*, ready to explore the initial exchange, the conversation which initiated the most revealing and enlightening journey ever undertaken by man.

The 91st *Mizmowr* / Psalm begins by attributing the song to Dowd... “**A Mizmowr of Dowd** (*mizmowr Dowd* – lyrics to a song by the beloved).” This introduction is found in the copy of the text found among the Qumran Scrolls, but not in the Masoretic. It is important because no one in all of human history was more beloved by Yahowah. Dowd was a man of God. He not only vehemently opposed religious, political, and militaristic adversaries, he eloquently revealed how to properly observe Yahowah's *towrah* teaching. Dowd is the most interesting man in the world.

As I review the lyrics to his songs, I have come to see Dowd as brilliant, easily the smartest person in human history. He is the man I've come to appreciate more than any other. And that's partly because I can relate to him. Just like Dowd, I'm flawed, but also like Dowd, I've come to rely on Yahowah's words to think my way to God.

The most interesting aspect of this rascal of a man, besides his enlightening oratory, is that with all of his behavioral failings, he is called righteous by Yahowah. In this way, Dowd's life destroys the myth of Pauline Christianity, which states that the Torah cannot save, but instead condemns. Paul opines that if a person violates a single edict, they are guilty of violating every decree. But Dowd is living proof that it does not matter how many times or in how many ways a person runs afoul of Yahowah's directions, so long as they are right when it comes to the instructions and conditions of the Covenant. Rather than condemning an imperfect man, properly observing the Towrah caused a flawed individual to be seen as perfect by God.

I am unaware of any lesson more important than this one – one which resonates throughout the “*mizmowr* – lyrics” of Dowd's songs – particularly the 119th. It provides eight insights in association with each of the twenty-two Hebrew letters to systematically explain the purpose and benefits of Towrah. The very fact that the 91st Psalm was written by Dowd means that it was inspired by Yahowah. And the intent of the Psalm is to encourage God's children to act like this man, to cherish the Towrah and to take a stand against all forms of human corruption.

The lyrics of the 91st Mizmowr / Song commence with...

“He who dwells and lives restored, camping out after being renewed, joining in a marriage covenant within the protected place, inside the refuge and safe haven of the Almighty – ascending to meet the light while gaining status and splendor, in the shadow and resulting image of the most extensive and powerful One, the most capable and influential, he will continually abide, dwelling for an extended period of time, remaining during the night, and he will endure through the time of darkness, living through the dark hours preceding the arrival of the light,...” (91:1)

While that was considerably amplified, the Hebrew words are rich in meaning. So let's continue with our practice of following a succinct synopsis with a word for word analysis.

“He who dwells (*yashab* – he who inhabits and lives restored, he who approaches, stays, and remains, he who settles down and establishes his dwelling, he who camps out after being renewed, he who joins in a marriage covenant (qal stem – establishing a genuine relationship associated with living which should be interpreted literally, participle form – a verbal adjective whereby the act of dwelling together describes the nature of the experience, active voice – indicates that by approaching and abiding the person is restored)) **within the sheltered**

covering (*ba cether* – in the protected place, carefully concealed and thus hidden from sight, inside the refuge, safe harbor, or sanctuary, even the garment) **of the Almighty** (*'elyown* – of the Most High, from *'alah* – to withdraw, to ascend, and to meet the light, going up to visit the awe inspiring and gaining status and splendor), **in the shadow and resulting image** (*ba tsel* – in the likeness and resemblance, from *tselem* – in the image created by the light in one less dimension, as a result of hovering over and being submerged in the protection, and *tsalah* – successful empowerment and prosperity) **of the most extensive and powerful One** (*shaday* – of the Mighty One, from *shadeh* – of the most expansive, capable, and influential one with the ability to cultivate, nourish, and bless life) **he will continually abide, dwelling for an extended period of time, remaining during the night** (*luwyn* – he lives and lodges on an ongoing basis and thereby endures through the time of darkness, he dwells and remains, living through the dark hours preceding the arrival of the light (the rare hitpolel stem expresses the bringing about of a state or condition, this one living on an ongoing basis, whereby the object, God, enjoys the resulting benefits when the subject, the responder in this case, acts upon and with respect to himself while the yiqtol imperfect conjugation speaks of unfolding results on an ongoing basis as an expression of third person volition)),...” (*Mizmowr / Lyrics / Psalm 91:1*)

To take advantage of the offer conveyed in the opening line, the beneficiary must “approach, camping out and living, renewed and fully restored, established within the sheltered covering of the Almighty.” Those who do will “endure the impending time of darkness in the likeness and resemblance of the most capable and influential One.” In this way, this instruction is similar to the Covenant, where the benefits are predicated upon our willingness to accept and then act upon its terms and conditions.

The five benefits of the Covenant, “eternal life, perfection, adoption, enrichment, and empowerment,” are reflected in this statement. The recipient of these promises will “continually abide in the likeness of the most capable and powerful One, being protected by the Almighty.” Further, the act which enables these benefits, “approaching and camping out with, living renewed, restored, and established by God” parallels the first three conditions of the Covenant, which are to walk away from *babel* (the corruption and confusion of man’s religion and politics), to trust and rely upon Yahowah (instead of mankind), and to walk to Yahowah to become perfected (by way of His path home).

This is the *quid pro quo* of the opening salvo. However, to understand the subtle nuances of this instruction, we will have to scratch well beneath the surface. So let's begin by closely examining and carefully considering the opening clause.

This is how we initiate this process: **“He who dwells, inhabits, and lives restored, he who approaches and remains, he who settles down and establishes his dwelling, he who camps out after being renewed, he who joins in a marriage covenant in the sheltered covering, within the protected place, which is carefully concealed from sight, inside the refuge and haven, the safe harbor and sanctuary, even the garment of the ‘Elyown / Almighty – so as to be withdrawn, ascending to meet the light, and going up to visit the awe inspiring while gaining status and splendor....”**

The verb, *yashab*, translated “He who dwells” in this statement, was written using the qal stem. It establishes a genuine relationship between the applicant and the Almighty regarding living which should be interpreted literally. The verb was also scribed in the participle form, and is thus a verbal adjective, whereby the experience of dwelling together is akin to the idea of camping out. Lastly, in the active voice, the applicant, having listened to this instruction, and after having accepted it as appropriate, acts by approaching the protective shelter so as to abide in the sanctuary restored and renewed.

The verb, *yashab*, is used 1090 times in the *Towrah / Torah, Naby' / Prophets*, and *Mizmowr / Psalms*, so it is extraordinarily common. In addition to conveying “dwelling and remaining, living and inhabiting, being settled and camping out restored and renewed,” it can also communicate the idea of “being seated next to a prominent individual.” In this way, it is indicative of sitting next to God. Moreover, based upon its root, *yashab* speaks of “inheriting considerable wealth and substance,” and thereby delineates one of the Covenant's benefits.

Yashab is from “*yesh* and *yarash* – to stand up, to stand out, and to exist empowered and enriched as a result of an inheritance given to an heir.” Once again, it is reflective of the Covenant in addition to explaining why the final destination of the “*Miqra'ey* – Invitations to be Called Out and Meet” with Yahowah is “*Sukah* – Camping Out” with God.”

The primary meaning of *cether* is “a covering, a sheltered place which is hidden from adversarial influences to protect those who seek the safe harbor or sanctuary.” It speaks of how the Covenant's children are “carefully concealed by a garment, removing from sight those adorned in it.” In this way, they are kept close, and protected from attack.

This can be interpreted in one of two ways. First, it suggests that those who seek to be guarded by God and who listen to His instructions regarding this protection, receive a concealing garment which serves to hide the applicant in plain sight – in broad daylight, right out in the open, as opposed to slithering around corners and cowering behind walls, hidden in dark places. This was my experience. I wrote *Tea with Terrorists* and *Prophet of Doom*, and conducted thousands of interviews on them, under my real name. I never hid.

Second, if we act in accordance with Yahowah’s instructions, approaching the Almighty’s covering, we will abide with Him, literally “*elown* – be withdrawn by God, ascending to meet the Light, going up to visit the awe-inspiring while being enriched and empowered by His status and splendor.” Yahowah’s Garment of Light provides the benefits of the Covenant. Since light is timeless, literally eternal, being enveloped in it makes us immortal. Since light eliminates darkness, we are perfected when adorned in it – our imperfections and vulnerabilities disappear. Since Yahowah is Light, when we are transformed into energy, we become our Father’s children. And since light is empowering, it enriches our lives when we are immersed in it.

There is only one “covering” that enables this result, and only one means to receive it. Obtaining it serves as an integral part of *Pesach* and *Matsah* leading to *Bikuwrym*, where we are invited to answer Yahowah’s invitation to come into the presence of the maternal manifestation of the Almighty’s fiery light. By being adorned in the Set-Apart Spirit’s “*cether elown* – covering of the Almighty’s light,” we are perfected. Every flaw and shadow is obliterated, especially from Yahowah’s perspective, which is the only one which matters.

This covering of God’s light protects us from harm by making us immortal, while simultaneously providing the promised benefits of Passover, UnYeasted Bread, and Firstborn Children. This path home via the *Miqra’ey* is the one we are invited to follow as part of the Covenant, whereby we are encouraged to walk away from man’s “*babel* – corruptions,” choosing instead to trust and rely upon Yahowah by going to Him to become perfect. This is accomplished by closely examining and carefully considering the terms and conditions of the relationship agreement and acting upon them.

On the surface, Yahowah is promising to provide a safe haven for those who choose to live under His protection. That promise resonated with me some fifteen years ago as I began the mission of exposing and condemning Islam on His behalf. But now spiritually, it means so much more. Yahowah is promising to provide

eternal life, perfecting and adopting those who respond to His Covenant and who answer His Invitations.

Elyown, written Ayn (ע) Lamed (ל) Yowd (ו) Wah (י) Nun (נ) in the graphic depictions characteristic of the Paleo Hebrew alphabet, appears fifty-three times in the *Towrah*, *Naby'*, and *Mizmowr*. Strong's suggests that it is rooted in the verb *'alah* (Ayn Lamed Heh), and thus would convey the ideas of "being withdrawn, ascending to the light." That's valid, especially in this context. However, there are some other possibilities. *El* (Ayn Lamed) means "upon" as a preposition and "Almighty" as a noun. *Yow* (Yowd Wah) is the shortened, and thus familial, version of *Yahowah*. It is found in scores of other Hebrew names and words, such as: *Yow'el* – Yah is God, *Yow'ed* – Yah's Witness, *Yowray* – Yah Teaches, *Yownathan* – Yah Gives, *Yownah* – Yah's Dove, and *Yowbel* – Yah's Lamb, to name a few.

The Nun at the end of the word was depicted as a sperm נ. It describes: "children with an inheritance." Therefore, the letters associated with *'elyown* convey: ע in the sight of and from the perspective of the ל guidance provided by the shepherd's ו outstretched and open hand, reaching down and out to us, we find a י secure and enlarged protective canopy for נ the children with an inheritance. Also, as a compound of "*'al* – Almighty" and "*Yow* – *Yahowah*," concluding with a Nun, we see: "Almighty *Yahowah*'s Children."

Now that we know where we should be headed, and are clued in regarding how to get there, the beneficial clause presents the desired effect: **"...in the shadow and resulting image, in the likeness and resemblance, in the appearance, as a copy of, as a duplicate or doppelgänger, created by the light in one less dimension, as a result of hovering over and being submerged in the protection, the successful empowerment and the prosperity of the most extensive and powerful Mighty One, the most expansive, capable, and influential One with the ability to cultivate, nourish, and bless life, he will continually abide, dwelling for an extended period of time, remaining during the night, he will lodge and live on an ongoing basis and thereby endure through the time of darkness, dwelling and remaining, living through the dark hours preceding the arrival of the light,..."**

Here, "*tse*l – protective shade and shadow," is an artifact of the light, an image which appears in one less dimension than the pattern or object between the light and the shadow. So since the only thing between us and the Light which is capable of shaping us more fully into His image is His *Towrah*, by observing it we are made to resemble the Word of God. And yet, since *Yahowah* calls His *Towrah* "light," a

more accurate and fitting metaphor may be: the illumination the Towrah casts upon the Covenant creates children in the image of God.

This perspective on *tselem* is reinforced by the realization it is from “*tselem* – to be made into the likeness or semblance of, to be in the image or resemblance of, and thus to appear similar to” God. The word implies that Yah achieves this result by “hovering over us” with His Spirit while “submerging us in His protective presence.” This perspective is reinforced by “*tsalal* – to submerge.” But *tselem* is also related to *tsalach*, which means: “to advance and prosper, to make successful progress toward reaching a goal, and to be treated favorably so as to be empowered overwhelmingly.” Similarly, *tsalach* is to “become swift and powerful, able to move rapidly, being eminently capable, and exceedingly forceful.” These would be attributes of a spiritual being.

These aspects of *tselem* also serve to affirm that we properly construed *cecher 'elown* as a “covering of the Almighty’s Light.” God is Light. Nothing provides greater safety. We illuminate our homes and roadways for this very reason. Progress comes from enlightenment. Light as energy, is vastly more powerful and energetic than matter, as is demonstrated by $E=MC^2$. And nothing moves faster than light.

With the inclusion of our “*neshamah* – conscience,” Yahowah said that He created “man in His image,” making us similar to Him, albeit in fewer dimensions. If Yahowah exists in the seventh dimension as the evidence suggests, then we, as three dimensional constructs stuck in the ordinary flow of the dimension of time, will, if we act upon Yah’s advice, not only be able to travel expediently through time, our capabilities will be enhanced such that we will be better able to explore and appreciate the universe God created – which is six dimensions (with “dark matter” representing the attractive nature of relationships and “dark energy” representing the repulsive potential of freewill).

To illustrate this concept, let’s consider the relationship Walt Disney has with Mickey Mouse. The creator of the comic character exists and acts in three dimensions while his creation is confined to two dimensions. Mickey, even if he were alive, could not see Walt. Mickey cannot interact with Walt. Mickey cannot even envision the three dimensional realm in which his creator exists. However, while Walt can direct Mickey, the artist cannot enter his creation’s two dimensional realm.

I am sharing this for a number of reasons. First, the only way Yahowah could have created a six dimensional universe is to exist in the seventh dimension. And

that means that for us to meet God, to see God, to interact with God, we will have to be infinitely enriched and empowered, ultimately becoming seven dimensional beings. This is one of the benefits Yahowah is offering to His Covenant children.

Second, this realization means that “Jesus Christ,” even by the correct name, Yahowsha’, could not have been the entirety of God, or anything remotely resembling that, confirming why He said, “the Father is Greater than I am.” The most that God can do in this regard is to set apart a diminished aspect of Himself to interact with us. Such is the nature of the Set-Apart Spirit and the most set apart, literally, the “*qodesh qodesh* – set apart set apart” Yahowsha’. This also explains why Yahowah provided His Towrah. It is the most effective way to see and experience God in our world.

Third, the empowering transition from a physical, material being stuck in time, to light, represents an increase in dimensional capacity from three to seven. It is the way Yahowah intends to facilitate the Covenant’s blessings – perfecting, immortalizing, adopting, enriching, and empowering His children. So while all those who accept the Covenant’s conditions will eventually receive the full extent of all five of these benefits, while we are still in the darkness of this world, Yahowah is simply promising to move us closer to Him by enhancing our lives in the fourth dimension, giving us more time to accomplish what He wants done.

This then brings us to *Shaday*, a descriptive title Yahowah has chosen to depict an aspect of His nature. While it, like *Elyown*, is typically rendered “Almighty,” God would not have deployed two remarkably different words to convey the same thought – especially in the same sentence. So as we did with *Elyown* in conjunction with *yashab* and *cether*, we are now challenged to identify the aspects of *Shaday* which explain its use in connection with “*luwyn* – abiding through the darkness” “*ba tsel* – in the image and protective shadow” of the Author of this proclamation.

Shaday means “to be eminently powerful and fully capable of completing and fulfilling beneficial promises associated with blessings and prosperity.” It is from “*shadeh* – to expand and to be expansive.” It describes one who “possesses the ability to cultivate, nourish, and bless life.” These are the characteristics we would naturally want to see in the Father of the Covenant.

But what’s interesting here is that the Shin (ש) Dalet (ד) root of *Shaday* (שדד) is wholly negative, and depicts “destructive beasts and violent animals who pillage and plunder, ruinous demons and even devastating oppression perpetrated by a kept woman or concubine.” So perhaps in *Shaday* we are

witnessing the hand of God protecting those who are engaged on His behalf from the destructive beasts (not falling victim to governments), the violent animals (not being harmed by vicious men), the ruinous demons (being kept free of the influence of evil spirits), and the devastating oppressive influence of the Whore (remaining unencumbered by religion).

Beyond this, let's appreciate *shaday's* relationship with “*ba tsel* – being made in the image” of God. The Covenant's children are being enhanced by the most powerful, expansive, and extensive One, being made more capable by the most able and influential. Simply stated, we are being transformed more completely into the image of God.

This brings us to the final word of the opening statement of *Mizmowr* / Psalm 91. *Luwyn*, also written as *lyn*, is most accurately translated “will abide during the night and remain until morning.” It conveys the idea of “lodging in a place and dwelling with someone for an extended period of time during the darkest hours.” The notion of “spending the night and enduring until morning” is based upon the verb's commonality with “*layil* – night and darkness, where there is an insufficient amount of light.”

Luwyn's initial deployments in the Towrah reflect these relevant distinctions. We first find it in *Bare'syth* 19:2, with Lot inviting Yah's spiritual messengers to spend the night in his home but with them electing to endure the darkness in the street rather than accept Lot's perverted proposal, which included offering his daughters to them. Next, in *Shemowth* 34:25, we are told that the sacrificial lamb of the feast of Passover shall not be left unto the morning, i.e., not endure the night. Then in *Qara'* 19:13, we are instructed not to allow the defrauding of a neighbor or confiscating the wages of a worker to abide with us through the night. And finally, in *Dabarym* 21:23, we learn that His body shall not remain during the night upon the wooden pole.

The night and darkness aspects of *luwyn* are important because it defines a period of time in which Yahowah is offering to protect His children. That is not to say that His protection will conclude after successfully enduring the time of darkness here on earth, but instead, this is a specific promise for a specific time, with even better things to follow.

Another telling usage of *luwyn* is found in *Mizmowr* / Psalm 30:5: “Weeping may endure for a night, but joy comes in the morning.” The “night” is, therefore, the time of “relative darkness” that temporarily exists on earth as a result of

mankind's corruptions, all of which will be resolved by the joyous arrival of the Light upon Yahowah's return.

The root of *Luwyn* is deployed similarly in Yasha'yah / Isaiah 1:21 to question the degradation that has occurred in Jerusalem, the city best known as the birthplace of religions: **"How has a city once filled with enduring truth become like a whore? The honest, upright, and vindicating path to the righteous means to justly resolve disputes had once dwelled in her, even through the darkest hours (*lyn*)."**

Then in *Mizmowr* / Psalm 25:13 we read: "His soul shall dwell throughout the night at ease, and his seed shall inherit the Land." This affirms that God is addressing a dark period of time here on earth in which His children will survive with relative ease so that they can inherit His promises and live with Him in the Land.

Enhancing the nuances associated with this verb, *luwyn* was scribed in the rare hitpolel stem in this opening statement. This conveys bringing about the state or condition of prolonged life, living on an ongoing basis, whereby the object, Almighty God, enjoys the resulting benefits when the subject, the listener and responder in this case, acts upon and with respect to himself or herself. Further, the yiqtol imperfect conjugation presents the unfolding nature of this result, with life being enjoyed on an ongoing basis as a continuous expression of volition. Therefore, our decision to act in accordance with this instruction not only invites the stated benefits, prolonged life in Yah's image, our doing so pleases God. Moreover, the assistance is ongoing, continuing to unfold throughout time.

Bringing everything together that we have learned thus far, Yahowah said: **"He who dwells and lives restored, he who approaches and remains, establishing his dwelling, camping out after being renewed, joining in a marriage covenant within the protected place, inside the refuge and safe haven, the sanctuary, even the garment of the Almighty – so as to be withdrawn, ascending to meet the light, going up to visit the awe inspiring while gaining status and splendor, in the shadow and resulting image, created by the light in one less dimension, the successful empowerment and the prosperity of the most extensive and powerful Mighty One, the most expansive, capable, and influential One with the ability to cultivate and nourish life, he will continually abide, dwelling for an extended period of time, remaining during the night, and he will endure through the time of**

darkness, living through the dark hours preceding the arrival of the light,...
(*Mizmowr* 91:1)

That is an extraordinary promise. It is one God has kept.



While Yahowah provided these protections for Dowd / David, and for the reasons He specified in the *Mizmowr*, the lyrics were scribed as an open invitation...

“...who says to approach Yahowah, ‘My trusted place of refuge, my safe harbor from storms, and my sanctuary from danger that I have complete confidence in, and my stronghold, the provision I seek, My God, is the steadfast and constant One, the Truthful One who can be confidently depended upon because He is unchanging. In Him, I consistently trust and actually rely.’ (91:2)

Indeed, He will defend, extricate, and deliver you, saving you from the contrived plots and entrapment which would otherwise lead to being under the influence of those who bait their traps, luring in their prey, from the epidemic and deadly plague of written and spoken declarations comprised of destructive and malicious threats. (91:3)

With His wing, He will cover you, shielding you from attack, and clothe you in a way which facilitates your approach and growth. And so under the extremity of His garments, in His corner, you will find solace. His reliable and dependable nature upon you is a large shield to keep you cool and collected under fire, and His steadfast, consistent, and assured reliability, is a valuable defender. Pause now and reflect on this.” (91:4)

There is considerable comfort in these words, a sense of empowerment and protection. But it is all conditional. To access the benefits, we must first come to know and embrace their Source. So with our eyes focused on the prize, let’s get to know Him better, and in the process, let’s come to appreciate what He expects of us. Dowd presents the key which unlocks the ultimate treasure.

“...who says (‘amar – who genuinely declares and continually communicates with ongoing and unfolding implications associated with the declaration [note: this correction is from 11QPs of the DSS, the MT has “I will say”]) to approach (la

– concerning and on behalf of) **Yahowah** (יהוה), **‘My trusted place of refuge** (*machaceh* – my reliable shelter, my trustworthy safe harbor from storms, and my sanctuary from danger that I have complete confidence in; from *chacah* – the dependable One whom I confide in for protection and the trustworthy One whom I confidently rely) **and** (*wa*) **my stronghold** (*mastuwdah* – my unassailable rock, my impenetrable fortress, my securely constructed home, my inaccessible and steadfast mountain; from *tsuwd* – the provision I seek), **My God** (*‘elohay* – my Mighty One (typically transliterated *‘elohym*, the plural of *‘elowah* – Almighty, God)) **is the steadfast and constant One** (*netsach* – is the permanent and perpetual One, the eminent and continuous One, the Truthful One who can be confidently depended upon because He is unchanging, the One manifest by and who can be approached through the brilliance of light’s colors [not found in the MT, but confirmed in 11QPs]). **In Him** (*ba huw’*) **I consistently trust and actually rely** (*batach* – I continually place my confidence, genuinely depending upon, expecting ongoing and unfolding results (qal imperfect active)).” (*Mizmowr / Lyrics / Psalm 91:2*)

Earlier, I insinuated that Yahowah inspired Dowd to write these assurances on my behalf. And yet here, at least in the Masoretic Text, we find Dowd claiming this promise for himself, with the opening line “I will say....” Others have come to see it applying to Yahowsha’. There is no doubt that this proclamation inspired Dowd to confidently confront the religious, political, and military establishments of his day, knowing that Yahowah would protect him. I read it the same way. So should you. Everything God says applies to everyone who acts in accordance with His instructions.

However, when this statement is corrected from the errant reading found in the Masoretic Text to reflect the one-thousand two-hundred year older manuscript found in Qumran, something which appeared to be claimed by Dowd is now something Dowd has been inspired to offer to the rest of us. Furthermore, since the change from “I will say” to “who says” requires us to connect what follows to what preceded it, we now know how to go about “living restored and established in the protected shelter and sanctuary of the Almighty” – trust Him.

This subtle change has monumental ramifications. It affirms that the way to benefit from Yahowah’s promises is to rely upon His testimony. It is really that simple.

It’s only one word, but what a difference it makes. The Masoretes removed the fact that Dowd’s God was “*netsach* – the steadfast and constant One,” because

knowing this negates the premise of their Talmud. It's also destructive of the myth in Christianity which claims that "god died." The "*netsach* – permanent and perpetual One, the eminent and continuous One," cannot die. Moreover, the "*netsach* – truthful One who can be confidently depended upon because He is unchanging," undermines the possibility of a New Testament. This word further explains why Dowd, as an informed and thoughtful individual, came to "trust and rely" upon Yahowah.

While it is a small thing in the midst of the profound, I'm keen on the idea that *netsach* can be translated: "the One manifest by and who can be approached through the brilliance of light's colors," because the rainbow, light in its most brilliant colors, is one of the signs and symbols of the Covenant. Not only is Yahowah's light brilliant, it is only in the presence of the light that we can observe His Towrah and find the terms and conditions He delineated to engage in this Covenant. It is what takes us to the Light.

If you approach Yahowah as your trusted place of refuge, as your reliable shelter, as your trustworthy harbor and sanctuary, as your unassailable rock and impenetrable fortress, as your securely constructed home and inaccessible stronghold, trusting and relying upon Him, He will perform as promised, making you immortal, perfecting and adopting you, enriching and empowering you.

One of the many reasons that there cannot be a "New Testament" with an entirely different covenant and an alternative means to salvation is because Yahowah is "*batach* – trustworthy and reliable." According to His testimony, we can confidently depend upon His promises, His plans and provisions, as He articulated them. Yahowah is solid as a rock. His testimony is unassailable. He is steadfast.

As we move forward, this next transition from first person to second person, from "I trust" Him to He "will save you" is important. It once again affirms that Yahowah intended the message Dowd was articulating to apply to all of us.

"Surely (*ky* – indeed, this is trustworthy and dependable), **He** (*huw'*) **will defend, extricate, and deliver you** (*natsal* – will spare and save you, draw you out of and take you away, rescue you by snatching you away (with the hifil stem the subject, God, enables the object, you, to participate in the action, which is being delivered from danger while the yiqtol imperfect denotes the ongoing and unfolding ramifications of being drawn away and extricated from harm's way)) **from** (*min*) **the contrived plots and entrapment leading to being under the influence** (*pach* – the contrived schemes which snare and trap the unwary and

are designed to confine and control unsuspecting prey; from *pachach* – to ensnare and trap and akin to *pachad* and *pachdah* – fearsome acts perpetrated by reckless and unstable government leaders and depraved overly jealous religious terrorists) **of those who bait their traps, luring in their prey** (*yaquwsh* – of fowlers, those who seek to entice, catch, and confine, depriving their victim of freedom and from taking flight; from *yaqosh* – to lure and entice into entrapment), **from (min) the epidemic and deadly plague of written and spoken declarations** (*deber* – the pestilence and disease of stated pronouncements with an extraordinarily high rate of mortality, communications which sting and are associated with the thorn; from *dabar* – written and verbal communications) **comprised of destructive and malicious threats** (*hawah* – of corrupt and perverted speech of devastating consequence which is influenced by evil desires and wicked cravings, even destructive and ruinous yearnings, spiteful and malevolent, mischievous and calamitous declarations which come to exist, engulfing many, destroying them; from *hawah* – to come into existence and to befall, and akin to *howy* – woe, alas, this warning).” (*Mizmowr / Lyrics / Psalm 91:3*)

By being observant, by closely examining and carefully considering Yahowah’s testimony, we learn so much more than could otherwise be gleaned from any of the bible translations prepared by religious institutions. That is especially true regarding this statement. God is promising to “extricate us from the influence of those who would seek to control us, limiting our freedom, and curtailing our access” to the resources required to accomplish what He desires. But He is specifically committing to “defend us from the contrived plots of those who entice the defenseless and unwary into a trap with destructive and debilitating speech” – the most menacing of all plagues. Nothing kills more people or damns more souls than the pestilence comprised of deadly words.

Paul’s letters are the deadliest of all time. Today, the religion he contrived with his thirteen debilitating epistles has become a worldwide epidemic, plaguing some 2.3 billion Christians, of whom 1.2 billion are Roman Catholics, 900 million are Protestants, and just shy of 300 million are Orthodox. This is up from just 600 million total Christians worldwide a century ago. In fact, today there are more people plagued with the Pauline pestilence than in the preceding nineteen centuries combined (2.3 vs. 2.1 billion). Christianity wouldn’t claim 100 million souls until the 8th century. Another 500 million would be infected with Paul’s poison pen by the conclusion of the 15th century. Over the next four centuries, culminating with the 19th CE, Paul’s letters would damn 900 million additional

souls. Overall, 4.4 billion people have lost their souls as a direct result of the pathetic diatribe of one man, which is why Yahowah predicted of him, “This soul, Sha’uwl, is the plague of death.” Words kill.

But in words there is also life. For those who are infected, the antidote is: *shamar towrah* – observe the Torah of Yahowah. This, of course, is why Paul condemned it and sought to annul it.

But Christianity isn’t the only epidemic to spread worldwide as a result of one man’s malicious pronouncements. There are 1.6 billion Muslims, all plagued with the astonishingly deadly, debilitating, and destructive qur’anic rantings of Muhammad. But even more caustic than their numbers is their deadly and destructive influence on humankind.

Collectively, seven billion souls have been infected and have died solely because of the words written and spoken by these two men. Nothing is more deadly.

Rounding out our listing of pandemics, the religion of man, Socialist Secular Humanism, by far the most deadly religion in human history in terms of numbers of people killed by its stalwarts, has climbed to 1.1 billion Agnostics and Atheists. The debilitating pagan caste system of Hinduism, demeans the existence of 1.0 billion individuals today. Confucianism, Buddhism, and Taoism plague 0.8 billion. Ethnic or tribal religions handicap another 0.4 billion souls.

Yahowah is promising to defend His children from these religions, as well as from the verbal and written assaults launched by their adherents. And it is amazing how perfectly this coincides with my personal experience. When I proposed the stipulation to Yahowah that we work together, or not all, this included Him participating in every radio interview, providing the inspiration required to effectively defend our critique of Islam. And He did so, on all but two of the 3,000 radio interviews He facilitated. During the final two interviews, I was alone, left to my own devices, to counteract the lamest of all rebuttals. So either I had somehow become useless to Him, or we were done, having completed the mission He had set forth.

Fortunately for me, and I think beneficially as well for members of the Covenant family who have come to be included based upon our next mission, we were finished with Islam. Yahowah wanted the other half of *Taruw’ah’s* purpose fulfilled. He wanted those who were interested in listening to Him, to have access to His testimony, clearly, comprehensively, and accurately presented. We

commenced writing *Yada Yah*, then *Questioning Paul*, followed by *An Introduction to God*, which has now led to *Observations for Our Time*.

And while one mission followed the other, the words of Psalm 91:3 continued to resonate. Over the first five years we worked together, I received tens of thousands of disgusting emails from Muslims, including more than one thousand death threats. We answered them all, effectively defending our criticism of the religion by turning each writer's words against them. We were never silenced. We never cowered. We never retreated. God did, and continues to do, as He promised.

It is interesting, however, that once we turned the page and moved on to Yahowah's words, the drumbeat of written attacks was drowned out by applause – not for me, of course, but for the majesty and brilliance of what Yahowah had written on our behalf. It was and remains, a glorious endeavor.

Even when our mission turned to exposing and condemning Paul, and thus to undermining Christianity, there wasn't one critical letter among a thousand positive expressions. I am unaware of anyone, anywhere in the world, who has read *Questioning Paul* from beginning to end who has remained a Christian. There was only rebuttal, and it was limited to the first edition's Greek grammar. But even this contrarian couldn't find fault with the way the words, themselves, were translated, or with the conclusion, that Galatians was wholly contrary to the Torah and was thus invalid.

Moving forward in time, I am continually reminded of Yahowah's promise. Over the past five years I've hosted a number of regularly scheduled radio programs, including *Yada Yah Radio*, *Shattering Myths*, and now *Observations for Our Time*. I was initially reluctant to do so for several reasons. First, my diction isn't great, and I have a tendency to mispronounce words, especially those in other languages. But then I was reminded of Moseh. He had a speech impediment and yet Yahowah chose him to proclaim His word and name for all the world to hear.

Second, while I think I've come to understand who Yahowah is, what He is offering, and what He expects from us as well as anyone, there are lots of people who know more than I do about a great many things. So, while I have all the time and resources I need to analyze Yahowah's testimony before I compose these translations and supportive comments, radio is extemporaneous. Had Yahowah not continued to inspire my thoughts, my intellectual inadequacies could have been exploited, thereby discrediting our mission to accurately reveal His testimony. I suspect that this was Yirma'yah's concern as well, and yet Jeremiah became Yahowah's most effect witness to the Gentiles.

Third, I'm flawed. No one should follow me. I'm not an example. And virtually every host of virtually every radio program has a following. They all have an ego. They tend to revel in the size of their audience. Seeking one or displaying the other causes an individual to be useless to God – as does seeking remuneration. But, here, Dowd came to mind. No one was as flawed. Yet no one did a better job of sharing who Yahowah is, what He is offering, or what He expects in return.

Before we move on, there are some nuances worth considering. God is only offering to defend those who listen to Him and then respond as He has asked. The deliverance isn't from poverty, illness, a lonely heart, or human failure. He is defending those who engage on His behalf from religion and politics – from contrived plots which seek to entrap and control the unwary, constraining their freedom to do what needs to be done. In this regard, it is interesting to note that the *pachad* and *pachdah* associations with *pach*, specifically denote: "fearsome acts perpetrated by reckless and unstable government leaders and depraved, overly jealous, religious terrorists."

Also, "*deber* – the epidemic and deadly plague of written and spoken declarations" and *dabar*, the Hebrew word for "word, spoken or written statements," are scribed similarly in the text. Therefore, we can be assured that Yahowah is specifically promising to extricate and defend us from "the pestilence and disease of stated pronouncements with an extraordinarily high rate of mortality." This propensity to plague humankind with deadly results is most epidemic in Paul's letters.

And that is why I wanted to bring your attention to the fact that *deber* addresses "communications which sting and are associated with the thorn." The "thorn" Paul claimed was in his side at the conclusion of 2nd Corinthians, was in his words "a messenger of Satan." Furthermore, the Greek term he selected to describe the thorn, is also used to depict a scorpion's stinger – a poisonous barb Yahowsha' associated with the deadly nature of the Adversary's deceptions.

Lastly, the final word, *hawah*, is also invocative of "destructive and malicious speech," and of the "consequences of wicked cravings and ruinous yearnings." It is invocative of man's "evil desire" to create a religion based upon "corrupt and perverted testimony" which is then promoted and accepted as "Scripture," as if authorized and inspired by God. The two most "corrupt and perverted" men to hurl "destructive and malicious threats of devastating consequences," which as a result of their "spiteful and malevolent yearnings," came to "engulf the entire world" in their "malevolent rhetoric," were Paul and Muhammad. It is perhaps

why the root of *hawah* speaks of a “woes, of dire warnings, that will come into existence and befall mankind.” Yahowah is addressing Christianity and Islam – the very religions we would expose and condemn together.

“With (*ba* – by or in) **His wing** (*‘ebrah* – His winged beings; from *‘abar* – with the ability to take flight and soar upward ascending to the heavens (note: *‘ebrah* is a feminine aspect of Yahowah’s nature)), **He will cover you, shielding you from attack, and clothe you in a way that promotes your approach and growth** (*cakak la* – He will directly and indirectly provide a suitable defense from attackers, a barricade that makes you inaccessible, forming the protective structure by weaving together the cloth and knitting the threads in the fabric to bring you together with Him (hifil *yiqtol* imperfect – God is empowering those He is assisting such that they are participating in this relationship and so that the results are ongoing, unfolding throughout time)), **and under** (*wa tachath* – then succeeding throughout an orderly arrangement of space and time and positioned immediately underneath) **the extremity of His garments and in His corner** (*kanaph* – the hem of His apparel and the wings of His messengers) **you will rest** (*shabat* – you will enjoy a time for reflection and relaxation when you are not to labor on our own accord [from 11QPs / MT has “find refuge”] (qal imperfect – genuinely and habitually)).

His reliable and dependable nature upon you (*‘emuwnah ‘al* – His trustworthy character and steadfast demeanor upon you, the fact that He never changes and is therefore always reliable embracing you [from 11QPs / not in MT]) **is a large shield to keep you cool and collected under fire** (*tsinah* – is a substantial and effective covering designed to keep the wearer cool in hot conditions, especially comfortable in confrontational situations which was also used to protect one’s body from attack in addition to a sharp implement used to pierce, and thereby reveal the flaws in an adversary’s arguments) **and His steadfast, consistent, and assured reliability** (*wa ‘emeth* – His enduring honesty and integrity, His continual faithfulness and dependability, His eternal commitment to tell the truth; from *‘aman* – established, continual, confirming, supportive, upholding, and nourishing trustworthy pillars of the doorway which are firm, confirmed, credible, and enduring), **is a valuable defender** (*cochorah* – a profitable rampart and bulwark, a beneficial defensive wall that protects, a worthy and lucrative piece of merchandise to travel about and conduct business in).

Pause now and reflect on this (*selah* – take an intermission to collect your thoughts, and take inventory of what has and will be said [from 11QPs / not in MT]).” (*Mizmowr* / Lyrics / Psalm 91:4)

Before we contemplate the potential implications of this promise, on the surface alone it is empowering and emboldening. Yahowah is going to enable us, flawed as we are, to approach Him, perfect as He is, by dressing us for success. He is going to bring us into His presence properly adorned in a Garment of Light – apparel comprised of His very nature. Adorned in light, we will look like Him, be able to rise up to Him, and fly with Him. In other words, when our mission here on earth concludes, we can look forward to a much brighter future.

The second portion of this promise is specific to the here and now, to the battles we are invited and encouraged to wage in partnership with Yahowah. He is telling us that we can trust Him, and rely upon Him, because He is trustworthy and dependable, steadfast and thus unchanging. Every instruction He has provided, every promise He has made, remains valid. His Word, therefore, is our defense. Knowing what He has provided will keep us cool under fire, composed in the heat of the battle, confident, and therefore, bold.

While I was incapable of properly translating this some fifteen years ago, I experienced it every day. I still do. This is precisely what God enabled. It was personal, but so is every relationship. If you want to enjoy similar benefits, engage, doing what He wants done.

And upon further reflection, we are confronted by a word which seems to convey three very different thoughts. Is a *kanaph* a “bird’s wing,” the “extremity of a garment,” or a “special corner” where certain people are brought together and set apart? Or, as I suspect, does it convey all three ideas?

Kanaph is used to describe the appendage of a bird used to facilitate flight, and thus speaks of a “wing.” A similar word appears in Akkadian, Aramaic, and Ugaritic, and is used to denote both speed and protection.

In Hebrew, nouns are defined by their verbal, or actionable, roots. With this in mind, the verbal root of *kanaph*, scribed, *ykanaph*, is used only once. In Yasha’yah / Isaiah 30:20, we discover that those “Yahowah gave the bread of adversity and the water of affliction” “were removed and put into a corner, assembled there, and thrust aside” so that “they shall not be His teachers.” This is done so that “your eyes shall see those who provide proper instruction.” This is

somewhat reminiscent of someone saying “I’m in your corner,” while a rival would be found in the opponent’s corner.

In *Malaky* / Malachi 3:20, a prophecy regarding Yahowsha’ is foretold, whereby the “greater light” of creation’s fourth day is presented as “the sun of righteousness rising with healing in His ‘*kanaph* – wings or hem of His garment.” I’m equivocating because *kanaph* is appropriately translated “corner of a garment, hem of a robe, or extremity of an article of clothing.” We are reminded that Yahowsha’ proclaimed the fulfilment of this prediction when said that by simply touching the hem of His robe an individual had been healed.

Also intriguing, *kanaph* is associated with the *seraphym*, messengers of Yahowah, in *Yasha’yah* / Isaiah 6:2. They facilitated *Yasha’yah*’s ability to speak to the world about what he had seen and heard in spite of his flaws. Furthermore, the introduction to the *seraphym* specifically denotes Yahowah’s garments, thereby affirming the association between *kanaph* and the apparel of God.

In that I’m always curious, and since this is interesting, let’s pause a moment longer and examine some of the additional thought-provoking insights into the nature of the *kanaph* as it is presented in *Yasha’yah* 6:1-3, all with an eye to properly translating it in *Mizmowr* / Psalm 91. Is *kanaph* a wing or the extremity of a special garment? Or is it a blend of both – an apparatus and apparel which enables upward mobility and the soaring freedom of flight?

“I saw (*ra’ah*) My Upright One (*’edown*) dwelling upon (*yashab* ‘*al*) His throne (*kec*), raised up (*ruwm*) and lifted up (*wa nasa*). The hem on the train of His robe (*wa shuwl* – the seam on the bottom most extremity of His garments) filled (*male*) the sanctuary (*’eth ha heykal*). (6:1) Saraphym (*saraphym* – radiant spiritual envoys and fiery heavenly representatives) were present, standing (*’amad*) above (*min ma’al*) the approach to Him (*la huw*). Six pure white (*shesh*) wings comprised of the borders of the garment (*kanaph* – appendage for flight or the hem/corners of the robe, even the extremity of the clothing) for each one (*la ’echad*). With two (*ba shanym*), they concealed (*kacah*) their mouth and face (*paneh*), (*wa*) with two (*ba shanym*), they covered (*kacah*) their feet (*regel*), and (*wa*) with two (*ba shanym*), they flew (*’uwph*). (6:2) So then (*wa*), they (*zeh*) called out an invitation (*qara*) to each other (*’el zeh*), ‘Yahowah (*יְהוָה*), the Most Set-Apart One (*qodowsh qodowsh*) of the conscripts who serve with assigned roles (*tsaba*), is who fills (*malo*) the totality of (*kol*) the Land and Realm (*ha ’erets*) with His glory, splendor, and power (*kabowd*).” (*Yasha’yah* / Isaiah 6:1-3)

While this was rich in promise and symbolism, rather than distinguish between “wings” and the “extremity or corner of a garment,” it seems to suggest a beneficial blending together of the characteristics of both, adorning Yahowah’s children in light so that we can fly. And that’s the way I think we should now be comfortable translating *kanaph* in Psalm 91:4, as: **“With His wing, He will cover you, shielding you from attack, and clothe you in a way which facilitates your approach and growth. And so under the extremity of His garments, in His corner, you will find solace. His reliable and dependable nature upon you is a large shield to keep you cool and collected under fire, and His steadfast, consistent, and assured reliability, is a valuable defender. Pause now and reflect on this.”**

Moving on to yet another interesting word in Mizmowr 91:4, *tsinah* also has to be closely examined to be appreciated. It is from *tsen*, which depicts a sharp implement which was designed to pierce, and is thus invocative of Yahowah’s testimony being able to pierce any argument man has to bring against it. Further, its root, *tsen*, provides a remarkable insight into the attitude God wants us to display when confronting His religious and political foes. It means “to be prickly” – which is the example Yahowsha’ established, hoping that we’d emulate it in similar situations. But this becomes even more interesting when we see that *tsowne’*, which is the only Hebrew word between *tsinah* and its root, *tsen*, describes “sheep which are part of a flock,” suggesting that the participants in Yahowah’s Covenant, like Dowd, himself, should be a bit cantankerous when combatting human error.

The secondary meaning of *tsinah* isn’t “shield,” but instead “to be cool in heated situations” and “to be composed and comfortable under fire.” In fact, even as a “shield,” it is depicted as a rectangular covering sufficiently large to cover, and thus shade, a person’s entire body. The tremendous composure that leads to being cool under fire is the result of knowing Yahowah and of availing oneself of what He is offering – appreciating the fact that He can be trusted because He does not change.



Recognizing that this was written as an open invitation to all of Yahowah’s Covenant children, I have come to appreciate the fact that God stands willing and

able to help anyone willing to engage on His behalf against evil. And while I'm but one emissary among thousands, this does not change the fact that every word of the Mizmowr is specific to the mission we pursued together. It details the means we used to accomplish it, the promises He made before we engaged, and the way it all played out.

With that in mind, here is the third installment of the Psalm...

“You should never be in awe nor afraid of, neither fearing nor revering, any aspect of terrorism, nor dread this darkness, nor the source of a projectile shot, flying by day, (91:5) nor the contagious plague which ravages, robbing and ransacking at midday, nor the pestilence, this epidemic of sickening words prompted by the thorn that travels about without light. (91:6)

A thousand may fall, prostrating themselves, and possibly even die, being cast down away from your proximity, and many thousands more as a result of your right hand, but this will not strike you nor prevail over you. (91:7)

You will merely observe and study with your eyes the consequence of the wicked and the suffering of the guilty, of this unscrupulously evil and criminal element which is hostile to God. (91:8) This is because surely, You, Yahowah, have invoked certainty, appointing and placing by invitation, making available the sheltered sanctuary and safe harbor of the Almighty - Your place to dwell together. (91:9)

You will witness no harm nor distress, no anxiety, suffering, misfortune, nor hardship. And no assault, no strike, no blow, no beating, no wound, nor trauma shall befall you, nor be attempted around you, even though some will seek an opportunity to pick a fight and quarrel with you, it will not happen. Nothing of this kind will appear in proximity to your home or family! (91:10)

This is because, indeed, He will instruct and direct His spiritual envoys and agents concerning you, to actually keep watch over you and genuinely guard you in all your ways and travels. (91:11) Upon the open palm of their hands, I want them to actually and continually lift you up, preventing you from stumbling in your stance against a stone.” (91:12)

This is so exciting, so specific, so uplifting, so comforting, I cannot wait to dive into the text, examining every aspect under a magnifying lens. So let's begin...

“You should not ever be in awe or afraid, neither fearing nor revering (lo’ yare’ – you should not respect or dread, you should never afford honor or status to, be frightened or intimidated by) any aspect of (min – because of or as a result of) terrorism or dread this darkness (pachad laylah – terrorists who seek to elicit fear during the night, impending trouble that causes others in the absence of light to be distressed and to cower), or because of (min) a projectile shot (chets – a weapon, a missile or arrow which is shot; from chatsats – that which divides, which cuts off, and which separates into two distinct camps), flying (‘uwph – airborne; from ‘uw’ah – as a result of depraved perversions and distortions brandished by those who prostrate themselves based upon that which twists and distorts) by day (yowm),...” (Mizmowr / Lyrics / Psalm 91:5)

This is particularly appropriate for someone willing to expose and condemn Islam, for someone willing to convey: *Islam’s Terrorist Dogma in Muhammad’s own Words*. Muslims commit 99% of the world’s terrorist acts. Their Qur’an is the product of a depraved man, a rapist, a pedophile, a mass murdering terrorist, who deliberately twisted Talmud readings, distorting them to promote his deadly religion.

The Islamic Era began when a dozen pagans declared war against all mankind on behalf of Muhammad. Its first official act was a brutal robbery of civilians. The Qur’an’s 8th surah, properly named, Stealing is Lawful and Good, explains that Muhammad, leading a gang of thugs, sought to rob a group of merchants from his home town, ultimately kidnapping some, torturing, killing, and mutilating others. The religion was conceived as a criminal enterprise. It grew through terror, with the first Muslims conducting seventy-five armed attacks against civilians over the religion’s first ten years. By citing Muhammad’s words and deeds as they are chronicled in the five oldest and most credible Islamic sources, including the Qur’an, I was able to explain why all good Muslims are terrorists.

The Politically Correct would demean such statements, dismissing them as “Islamophobia.” But the opposite is true, as is the case with most things promoted by the politically correct. No one who fears Islam would dare criticize it. Muslims routinely terrorize those with the courage and compassion to tell the truth and hold them accountable.

The Qur’an’s 9th surah is undeniable in this regard. It irrefutably states that any Muslim who fails to engage in jihad, which is defined as fighting to the death with every weapon at one’s disposal, becomes a hypocrite, and thus is a complete fraud. Allah orders good jihadist Muslims to kill these peaceful apostates so that

he can personally attend to their tortures in the hottest place in hell. Islamic terrorists are not extremists or radicals, but instead fundamentalists following Muhammad's example and Allah's orders. Peaceful and moderate individuals who refer to themselves as "Muslims," are hypocrites, pretenders and charlatans, and thus do not represent the religion of Islam.

Therefore, to properly associate Islamic terrorism with Islam, one cannot be an Islamophobe. Those advocating the truth can neither fear nor dread the maniacal nature of the religion.

In the next statement there is another reference to the night, providing us with an additional degree of clarity regarding the initial promise, which was to provide protection through this time of darkness. Also worth noting, this passage was inverted in the Masoretic Text, so we will consider it from the perspective of the Qumran scrolls.

You should neither fear nor revere...**"the contagious plague** (*qeteb* – the infectious pestilence and fatal pandemic, the destructive and ruinous state which separates and destroys; from *qat* – of the lowly and little, pertaining to a brief period of time, and *qatal* – leading to slaughter) **ravaging, robbing, ransacking, and raiding** (*shadad* – marauding, looting, plundering, ruining, devastating, and destroying; from *shod* – to violently oppress and plunder) **at midday** (*tsaharaym* – when the sun is highest in the sky, noontime), **nor the pestilence, the epidemic of sickening words prompted by the thorn** (*deber* – the deadly diatribe which prods and stings, the malignant and maligning statements, the written and verbal assault on mortality), **that travels about** (*halak* – that walks on a journey from one place to another) **without light** (*ba 'opel* – in the darkness, unable to see or respond)." (*Mizmowr* / Lyrics / Psalm 91:6)

By correcting this to reflect the surviving text found among the Dead Sea Scrolls, we find the "thorn," which is the messenger of Satan that possessed Paul, directly associated with the means the wannabe Apostle used to spread his deadly contagion. Paul would journey throughout the Gentile world, the realm of darkness where the Towrah was not known, to disperse the pandemic. Even the opening stanza seems to address the plague of Pauline Christianity, because not only does Yahowah specifically call Sha'uwl "the plague of death," but Yahowsha' also condemns him by his Latin name, "Paulos – the Lowly and Little," for his ruinous and destructive attack on the Towrah. And as the statement affirms, Paulos promoted his fatal pathogen in the midday sun, in the land of those who worshipped the sun, and in the full light of day. It was immediately after the

brightest day of all, the time when Yahowsha', as the light of God, fulfilled His promises. In so doing, the appalling Pauline pandemic robbed billions of their souls.

This too ties in with my experience. Our first assault was a comprehensive exposé on Islam. Our second engagement would rid Pauline Christianity of its credibility. One hated abomination lambasted after the other, just as the prophetic promise foretold.

We must never lose sight of the fact that religion is a deadly and debilitating affair. The stakes are high, the consequence extreme.

“A thousand (*wa 'eleph* – a large number) may fall, prostrating themselves, and even die, being cast down (*naphal* – may attack and collapse, be diminished, bowing down, and then cast down while seeking to conquer and oppress (qal imperfect active)), but away from your proximity (*min tsad* – at your side or as your adversaries trying to trap and control you), and (*wa*) many thousands more (*'eleph wa rababah* – a great many thousands, perhaps ten thousand thousands or ten million) as a result of (*min*) your right hand (*yamyn* – turning to the right to gain perspective (looking at the Middle East from America), and turning to the south toward the sea (and thus contemplating the religion of these Gentiles); usually rendered right hand (which would be invocative of written material); *yam* means sea, symbolic of Gentiles), but this will not strike you (*lo' taqa'* – it will not prevail over you, neither blasting or blowing you away or *lo' machats* – smite you or pierce you, causing neither a contusion or wound upon you [from 1QIsa / MT has will not come near you]).” (*Mizmowr* / Lyrics / Psalm 91:7)

The first portion of this is clearly a reference to Islam, with prostration prayer being the signature move of the religion. Throughout the world, Muslims facing the Black Stone in the Ka'aba in Mecca are bowing down to their demonic god. But let's not lose sight of the fact that they are also killing, abusing and enslaving hundreds of thousands of civilians. The second clause could be an artifact of *Prophet of Doom* or *Questioning Paul*, because both religions were impugned by the words scribed by my right hand. However, since *ben-yamyn* is the name of the tribe associated with Sha'awl / Paul, this may be a reference to Christian casualties – especially those who have been slaughtered by jihadists. But either way, the result is the same. Muslims enraged by the portrayal of Muhammad in *Prophet of Doom* will be kept at bay, unable to approach me, trap me, or control

me. And although the Islamic assault on Christians and other non-Muslims worldwide, has blighted millions, jihadists will never strike or smite me.

This wasn't, however, what I was concerned about. I had only asked, in this regard, to have my home to be off limits and for my family to be protected. That said, it is reasonable for Yahowah to protect anyone willing to confront a violent religion on His behalf. So as is the case with everything associated with God: He provided more than I requested.

Turning to the next statement, it has been translated from the 11QPs scroll found among the caves at Qumran. The changes are significant. Rendered correctly, it states that I would not personally endure the destructive and deadly consequence of Islam, nor experience the suffering and anguish it sponsors, but would simply observe the religion and its related atrocities with my eyes.

For a fellow that has been around the world many times, who has traveled in over one-hundred and fifty countries, who has actually met with Islamic jihadists, and who enjoys the mobility of a pilot, this was a startling statement.

“You will merely observe and study (*nabat raq* – you will only look at and evaluate, you will exclusively gaze upon and consider, you will look at and think about the proper response (hifil imperfect active – this means that God would help me see and then facilitate my evaluation of what I witnessed on an ongoing basis with unfolding results so long as I actively engaged in the process)) **with your eyes** (*ba 'ayn*), being shown and actually seeing, and then perceiving (*ra'ah* – viewing and contemplating (qal imperfect – becoming genuinely perceptive by being continually shown)) **the consequence and the suffering** (*shilumah* – the retribution and retaliation, the recompense and subsequent penalty) **of the guilty and wicked** (*rasha'* – of those who are unscrupulously evil and immoral, hostile to God, who are in criminal conflict with and in opposition to the standard of the towrah and are thus condemned).” (*Mizmowr* / Lyrics / Psalm 91:8)

Since I am obviously part of my family, this wasn't just a general affirmation of my second request, which was to be kept safe from attack, at least long enough to get the job done, it was a very specific confirmation of my initial demand, when I insisted that we would work together, not independently. The verb *nabat* was modified by the hifil stem, whereby the subject, who is God, engages on behalf of the object, directing, empowering, and enabling them. The nature of this stem and the picture it paints is like a tool in someone's hand. The implement can get the job done if the one wielding it knows how to use it. So while I may well have been the dullest, dirtiest, and most dented shovel in the garage, in Yahowah's hands, my

failings and my limitations became irrelevant. Further, the imperfect conjugation reveals that His willingness to work with me in this way would be ongoing and continual, with unfolding results throughout time.

More than this, *nabat* adroitly describes the way we would work together, not only with *Prophet of Doom* and *Questioning Paul*, but also with *Yada Yah* and *An Introduction to God*. I would be observant, closely examining and carefully studying the evidence, studying the written testimony of God while contemplating how it differed from that of Muhammad and Paul. I would focus on the text, think about what had been written, and then respond rationally. But in both cases, the conclusions I was able to draw from the evidence, were both profound and prolific, well beyond what any other individual had ever achieved, well beyond my limited credentials and capability.

This enlightening process Yahowah encouraged and enabled to compose *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s own Words*, transformed an inadequate and unqualified individual into one of the most effective voices against Islam the world has ever known. Once He provided me with a copy of the *Biography of Muhammad*, the oldest known collection of Hadith, a chronological and biographical compilation by Ishaq, known as the *Sira*, which is the most credible historic presentation of Muhammad’s words and deeds, I was able to reorder the Qur’an chronologically and to set it into the context of Muhammad’s life. As a result, *Prophet of Doom* presents the earliest and most reliable Islamic sources more completely, chronologically, contextually, and clearly than ever before. Muhammad was laid bare, exposed as a criminal fraud, as a sexual pervert, and as a ruthless terrorist. The case against him, his god, and their recitals, in their own words, was comprehensive, undeniable, and irrefutable. Not only did I come to understand the religion, anyone who invested the fifty hours required to read the book would understand it as well.

While this may strike some as conceited, it isn’t. It is a projection of confidence born of actual knowledge and genuine understanding. Anyone willing to trust God in this regard and invest ten thousand hours without compensation to evaluate the five earliest Islamic sources in this systematic way would achieve the same result. We simply did what others were unwilling to do.

Since I brought it up, it’s true, quite literally. God delivered the *Life of Muhammad* to me. The only English translation of the *Sira* was published by Oxford Press. It was composed the year I was born and had long since gone out of print. The copies purchased by libraries were checked out and destroyed by

Muslims trying to protect their wannabe prophet's tattered reputation. The book is not available online. I could not locate a copy in any library or book seller, and without it I could not have written *Prophet of Doom*. But then it happened. I received a call from a man I've never met who said that God had instructed him to go to a university library in Houston, Texas, check it out, copy all five hundred pages of it, and send the resulting stack of papers to me.

Miraculous intervention aside, once again I feel compelled to restate that while I'm absolutely certain that this Psalm was written for me, I am equally confident that it was also written for you. We only have one decade left between now (Year 2016 Pagan / Year 5983 Yah) and the withdrawal of Yahowah's Covenant Family on *Taruw'ah*. God is seeking men and women who have engaged in the Covenant to share what they have come to know with those who are open to the truth before it is too late. If you are wondering, that is His will for your life. And for those who are willing, He is offering far more than you would even think to ask. Everything Yahowah's sponsors and enables exceeds every expectation.

And for all of us, this is just the beginning...

“Because You (*ky* – for yes indeed, truly and surely), **Yahowah** (יהוה), **have invoked certainty, appointing and placing by invitation, making available** (*qara' sym* – You have called out and cited as the authority the following action in support of your arguments and propositions to convince and make the listener feel certain, putting into effect and placing before us an invitation and summons to the creation and establishment of [note: the 11QPs fragment is torn in this location and there is a question as to whether the invoke connotations of *qara'* were intended or the appointed aspects of *sym*, so I've provided a blend of both while considering the text of the DSS and MT]) **the sheltered sanctuary** (*cether* – the protective covering and protected place, the carefully concealed location which is hidden from adversarial influences, the refuge and safe harbor, the secure sanctuary, even the shielding garment [11QPs read *cether* while the MT shows *machaceh* – refuge) **of the Almighty** (*elyown* – of the Most High, from *'alah* – to withdraw, to ascend, and to meet the light, going up to visit the awe inspiring and gaining status and splendor) – **Your place to dwell together** (*ma'own* – Your habitat for cohabitation; from *'ownah* local to live together).” (*Mizmowr* / Lyrics / Psalm 91:9)

Ma'own is a place intended to be cohabitated, a site specifically designed to facilitate living together. It is not only Yahowah's sheltered sanctuary, it is also His home. But more than this, for the Children of the Covenant, the *ma'own* of the

'elyown is our home too. And this strongly suggests that when we are adorned in the *cether* – protective covering of the Set-Apart Spirit, and She takes residence in our hearts, we are home, we are family, we are one together.

Moreover, there is no question, no wondering, no hoping, no believing. There is only knowing – a confidence born of understanding. The door to Yahowah's Home is open, and it will remain that way for those who have embraced His Covenant. There is no force in Heaven or on Earth that can close it.

And while that is great news, the mission Yahowah wants accomplished is in the here and now, and that promise is for later. So...

“You will witness (*ra'ah* – you will see with your own eyes [from 11QPs / not in MT]) **no harm nor distress** (*lo' ra'ah* – no wickedness nor wrong doing, no trouble, no anxiety, no suffering, no misfortune, nor hardship). **And (wa) no assault, no strike, no blow, no beating, no wound, nor trauma** (*lo' nega'* – no physical impact, not even the slightest touch, no bothersome infection or disease, no deadly pestilence or plague, no affliction of any kind, and no stumbling or defeat) **shall befall you** (*'anah* – shall occur or even be attempted around you, while seeking an opportunity to pick a fight and quarrel with you, it will not happen! (note: *'anah* is deployed as a marker of extreme emphasis) (with the pual stem passive voice, the subject, God, causes the object, the one being protected, to experience the benefit of the verb's action passively, without the object having to do anything, while the imperfect conjugation states that this protection will be ongoing and continual)) **nor actually ever come near** (*lo' qarab* – nor approach, draw near, appearing in proximity to, nor being present at (qal imperfect – genuinely on an ongoing basis)) **your home or household** (*'ohel* – your dwelling or family, your wife or children)!” (*Mizmowr* / Lyrics / Psalm 91:10)

And there it is, specific, comprehensive, and final. This is what I requested on behalf of my family. And while Yahowah delivered, as is always the case, He provided vastly more than I envisioned or expected.

This is so appropriate, so perfect, so marvelous, so reassuring, I have nothing to add. And I suspect that is as it should be. After all, in the pual stem and passive voice, this was and continues to be, all God's doing.

“This is because (*ky* – yes indeed, truly and surely) **He will instruct and direct** (*tsawah* – He will order and decree, appoint and command, even assign (with the piel stem the object receives the effect of the decree while in the imperfect the assignment is an ongoing affair, and in the active voice the subject

acts while the object benefits)) **His spiritual envoys and agents** (*mal'ak* – His heavenly messengers and representatives) **concerning you and to approach you** (*la* – regarding you, to draw near you) **to actually keep watch over you and genuinely guard you** (*shamar* – to focus on you, to safeguard you, to keep you secure, and to prevent injury to you (qal stem – literally, actually, and genuinely, infinitive – serving as a verbal noun, infinitive construct – irrespective of the issue, person, or place)) **in all your ways and travels** (*ba kol derek* – with regard to the entirety of your conduct and paths, your journeys and destinations).” (*Mizmowr / Lyrics / Psalm 91:11*)

I had only asked God to protect my home and keep my family safe. But here, I'm being afforded protection no matter where I am, where I go, or what I do. For a fearless and flawed fellow, this is the ideal life assurance policy. And you can't beat the agents.

There is another aspect of this promise that I found especially reassuring. This offer is unconditional. If you recall, the initial promises were conditional. To receive the benefits, we were asked to accept the conditions. But here, there are no conditions or expectations. Further, the protection is comprehensive: “in all of your ways and travels, with regard to the entirety of your conduct and paths.” And as is always the case, Yahowah has been true to His word. With thousands of Muslims having threatened to kill me over the past fifteen years, without the continual intervention of His “*mal'ak* – spiritual representative,” I'd be dead.

By the way, in both instances here in the text, “you” was singular, not plural. This Psalm was composed for either a single individual or for us individually. While God has a family, He forms a one on one relationship with each of us, making all of this very personal.

“Upon the open palm of their hands (*'al kaph*) **I want them to actually and continually lift you up** (*nasa'* – it is My will that they habitually raise you, genuinely bearing you, while actively carrying you on an ongoing basis (qal imperfect paragogic active)) **preventing** (*pen* – to prevent any apprehension and to remove any possibility of) **you from stumbling by striking** (*nagap ba* – you from being tripped up or being afflicted, being hit, beaten, or defeated (qal imperfect active)) **your foot or stance, even your journey of exploration** (*regel* – your footsteps or walk; from *ragal* – your examination and investigation to gain information so as to teach others to walk) **against a stone** (*ha 'eben* – against a rock, against that which is built and established, that which is hard, established, of

the natural order, and impenetrable; from *banah* – that which is built and established).” (*Mizmowr* / Lyrics / Psalm 91:12)

A stone, indeed. Allah is an idol, one predicated upon the Black Stone of the Ka’aba. From a broader perspective, the stance we take on behalf of Yahowah against religion is unpopular and almost always challenged. After encountering countless people over the past fifteen years, I’ve never had anyone catch me off guard or trip me up.

The paragodic mood, like the cohortative, is an expression of first person volition, conveying the will of the speaker. So since Yahowah is directing His representatives (“them” is third person) to attend to us (“you” is second person), as a first person speaker, this is God’s desire and His decision. To a large degree, this is why the *malak* exist. They do what Yahowah wants done, and there are few things He cares more about than His family.

That said, much of this is symbolic language. A *kaph* is an “open, welcoming, and supportive, hand.” So while spiritual, light-based, beings are not physical entities, and thus do not possess actual hands (although they can translate some of their energy into matter when appropriate), this is a metaphor. They are doing what Yahowah envisions doing for us.

Along these lines, as spiritual creatures dealing with a physical being, they aren’t actually being asked to levitate those engaged in Yahowah’s mission. They are instead being commissioned to keep us from falling victim to those who oppose God’s message, lifting us above the fray, and thereby insulating us from malicious slander. They are setting aside the man-made barriers designed to deter us.

Likewise, other than the enticing allusion to Allah, this stone isn’t meant to be seen as a rock. I suspect that it represents the natural order of things, the edifices built by man, the otherwise impenetrable obstacles that would censure our message. This symbolic understanding is advanced by the fact that “*regel* – footing and stance” is based upon the verb *ragal*, which speaks of a “journey of exploration, to investigate, going out to discover information which can be used to assail the reputation of slanderers while teaching others to walk.”

On the surface, we see a wonderful picture of God’s spiritual representatives being instructed to lift us up so that we do not stumble, and so that neither our feet nor our stance are tripped up or stricken by a stone. But when we look to the verbal root of *regel* and see *ragal*, we discover Yah’s representatives are being

sanctioned to facilitate our exploration and investigation of mankind's most deceitful, destructive, deadly, and damning religious schemes. While at the same time, they are also being commissioned to remove every meaningful obstacle along our way so that we are never harmed or detoured.

This assignment provides us with the optimal perspective to penetrate the religious misconceptions surrounding the likes of Paul and Muhammad. It enables us to pierce through their fabled veneers. We are empowered to turn their words against them. And all the while, we can be assured of solid footing on a firm and reliable foundation, so that after renouncing man's way, we can direct those who will listen towards God way.



This next installment opens with God continuing to use symbolic language, this time to associate religion with the Serpent, and thus with Satan. Then Yah shares His rationale for assisting us in this way.

“So you will set out to take aim against the horned viper and venomous serpent who twists and perverts, this dragon, to aggressively stomp upon the creeping nature of the ultimate cover up, the whitewashing and appeasement, and even the money making schemes which include bribes and ransoms, a price paid to live, of the horned and venomous serpent who corrupts and perverts in an unsavory fashion. (91:13)

For to Me, he is lovingly attached, joined by mutual desires and genuine affection, largely because we enjoy the same things. And so I will keep him safe and ensure he survives by keeping him away from danger.

I will empower him with the capability to successfully accomplish the mission while at the same time protecting him by making him inaccessible because he will come to actually know, literally recognize, and accurately reveal, My personal and proper name. (91:14)

He calls out to Me, inviting Me into his life, summoning and welcoming Me, reading and reciting what I have to say, so I will continually respond to him and genuinely answer him. Moreover, I will be together with him, and will accompany him, against the vexing competition.

I will equip him and prepare him. And I will value and honor him as being especially significant, promoting him. (91:15) I will provide, fully satisfying and completely fulfilling his needs with a long length of days, with an abundance of time. And he will find delight in and be shown with My Salvation, with Yashuw'ah.” (91:16)

We have a mutual enemy, an adversary in common, one which behooves both God and man to expose. But since criticizing a religion as evil and vicious as Islam puts the messenger in harm's way, Yahowah promises to protect those He loves, especially those who value what He values.

It's time now to more closely examine these concluding statements, cognizant of the fact that by referring to our common adversary as a serpent, we now know that our foe is Satan, and most especially, the Adversary's influence on religion.

“So (wa) you will set out to take aim against (darak – you will go out to originate a straight forward and linear case against, along the way you will walk over, put down, and press your case against, taking a path whereby you will set your foot upon (qal imperfect active)) the horned viper and venomous serpent who twists and perverts (pethen – the perverse and poisonous snake, the devious asp, and deviant cobra, the one who deviates from the standard by twisting it; akin to pathal – a shrewd, crooked, and wily individual who struggles in hostile opposition, in a tortuous and unsavory fashion, twisting and turning, to gain the favor of another, relying upon the naiveté of his audience (see pathyuwth) to bind them (see pathyl), thereby making them religious), the dragon (wa tanyim – the serpent of the sea (read: Satan's influence and stature within the Gentile religious and political establishments) [from 11QPs / MT has lion]), to aggressively stomp upon the creeping nature (ramac – you will tread and trample upon, damaging and impairing the oppressive nature, and you will finish the mission, completing your assault against the harmful and destructive conquests) of the ultimate cover up, the whitewashing and appeasement, and even the money making schemes which include bribes and ransoms, even a price paid to live (kaphyr – of the aggressive adolescent lion; from either kaphar – the ultimate cover up, whitewashing, appeasement, and purge or kopher – a money making scheme which includes bribes and ransoms, where there is a price paid to live), (wa) of the horned and venomous serpent, the shrewd and corrupting opposition (pethen – of the viper who twists and perverts, the perverse and poisonous snake, the devious asp, and deviant cobra, the one who deviates from the standard by twisting it; akin to pathal – a shrewd, crooked, and

wily individual who struggles in hostile opposition, in a tortuous and unsavory fashion, twisting and turning, to gain the favor of another, relying upon the naiveté of his audience (*pathyuwth*) to bind them (*pathyl*), thereby making them religious)." (*Mizmowr* / Lyrics / Psalm 91:13)

The "*pethen* – horned viper and venomous serpent who twists and perverts," is the most common metaphor for Satan throughout the *Towrah* / Torah and *Naby'* / Prophets. The reptilian creatures are symbolic of the way the Devil influences the Gentile religion which were born and bred in Babel, and which were designed to twist the truth, thereby fooling the unsuspecting to worship Satan as if he were God. He is in fact, the Lord of Christianity and Allah in Islam. Both incarnations are toxic.

The *tanym* / dragon is also a devilish metaphor. *Tanym* are found in Nehemiah 2:13: "slithering around at night in a well of dung outside of the walls of Yaruwshalaim's Valley Gate." In the vision, they were seen "breaking it down and consuming it with fire." In Psalm 74:13, Dowd credits Yahowah with "dividing the sea, meaning Gentiles, and using His power to break the heads of the dragons emerging from the waters." Also in Yasha'yah / Isaiah 27:1 we find: "In that day Yahowah with His great and strong sword shall punish the dragon, piercing the serpent, thereby slaying the dragon of the sea."

This Gentile projection of Satan in the role of God is reinforced in Ezekiel 39:3 by associating the great dragon with the Egyptian religious protestations of Pharaoh. Then a few chapters later, in Ezekiel 32:2, Yahowah says: "Son of man, lament for Pharaoh, king of Egypt, and say to him, 'You are like a young lion of the Gentile nations, like the dragon of the seas, bringing forth from your troubled rivers, waters from the foulest streams, upon which you stand.'"

One of the fascinating, albeit perhaps unrelated, aspects of *tanyn*, is its use in *Bare'syth* / Genesis 1:21, when Yahowah describes creating "giant reptilian creatures which emerge from the sea," and thus depicts amphibians generally, but dinosaurs (meaning fearful lizard in Greek), specifically. Since the existence of dinosaurs was unknown in 1450 BCE when Moseh scribed the *Towrah*, and since man was unaware of amphibians serving as the evolutionary link between sea creatures and land animals, by acknowledging them in His creation account Yahowah enhanced the veracity of His witness.

Zaphyr, when rendered "aggressive adolescent lion," is almost always presented as a hostile threat to life. It roars against Samson in Judges 14:5. It bears its teeth against and voices opposition to Yowb in Job 4:10. It has an insatiable

appetite for its quarry in Job 38:39. It lurks in the shadows and is depicted as greedy for prey in Psalm 17:12. It is left wanting and always suffering because it does not seek Yahowah in Psalm 34:11. It is a beast trying to devour souls in Psalm 35:17.

Yahowah is called upon to break the aggressive lion's teeth in Psalm 58:7. Respecting and or fearing a government or religious leader is shown to be a sin against one's soul and is then equated to a person's response to a lion's roar in Proverbs 20:2. Then in Jeremiah 2:15, we find young and vicious lions roaring and yelling, making the region a wasteland, burning the cities so completely there are no surviving inhabitants. Also, in Jeremiah 25:38, the lion causes the land to become desolate, because it is a fierce oppressor who is always enraged. And while there are many more accounts, the reference in Ezekiel 19:6 describes lions which have been taught to catch prey and to devour men. Then in 32:2, the passage which equated Pharaoh with the dragon, we find the Egyptian religious and political institutions associated with the viciousness of a lion, as are the Gentile nations. But God also accuses Ephraim, the Northern Kingdom, of acting like a lion towards Yahuwdah.

So while all of this is ugly, and predatory, the *zaphyr* could also speak of something even more inhuman, cruel, and savage, of "young militants," and thus of "jihadists who roar and fight viciously." There is even reason to equate the "leading merchants" who finance and arm these Islamic terrorists to vicious lions. Along these lines, since *kaphyr* is related to *kopher*, it is a money making scheme which includes bribes and ransoms. And in keeping with Islam, the word suggests that there is "a price to be paid to live." Recognizing that Muhammad founded Islam as a criminal enterprise, and that he funded his religion by confiscating the wealth of others, we should not be surprised that his victims either forfeited their money, paying the *jizya* in abject humiliation, or they faced decapitation.

There is reason to suspect, however, that *zaphyr* is predicated upon the actionable root, *kaphar*. If so, it is addressing the politically correct attempt to cover up and whitewash the connection between Islam and terrorism.

Recognizing what these three symbols represent, this statement affirms that those electing to work with Yahowah will set out and will take aim, pressing a straight-forward case against Satan and his devilish schemes, thereby conducting an aggressive assault against the most venomous serpent, in addition to the militants who kill to spread the dragon's deadly poison. Our fight is, therefore, against a formidable foe.

This next statement shows Yahowah acting as one would expect of a loving Father towards His children. The family-oriented relationship He has envisioned and prescribed for us is one of genuine affection, meaningful sharing, and consummate enjoyment. The Covenant was designed to be mutually rewarding and fulfilling.

Fathers are also protective. They are opposed to the individuals and institutions which threaten their family. And they provide instructions which are designed to promote growth, encouraging and enabling the wellbeing, the prosperity, and safety of their children. It is a wonderful picture of Yahowah, His Towrah – Instructions, and His supportive Covenant.

And yet since Yahowah painted this picture from every possible perspective and has reinforced this message countless times, it is what He said next that reverberated throughout my soul.

“To Me (*ba ‘any* – with and in Me), **he is lovingly attached because we enjoy the same things** (*chashaq* – he is completely joined by mutual desires and great and genuine affection, largely because we want to be together and appreciate similar things (*qal* perfect active)). **And so** (*wa*), **I will keep him safe and ensure he survives by keeping him away from danger** (*palet* – I will protect him, delivering him from harm’s way, preventing unfavorable circumstances from troubling him (*piel* imperfect – the subject, God, is continuously providing this benefit on behalf of the subject, His emissary, on an ongoing basis with unfolding results)).

I will empower him with the capability to successfully accomplish the mission while at the same time protecting him by making him inaccessible (*sagab* – I will strengthen and enable him, even defend him, lifting him up while providing abundant support because I care about him, and he will be able to do what needs to be done, he will thrive and grow, becoming abundantly prosperous, receiving praise for the accomplishment (*piel* imperfect)), **because** (*ky* – indeed, surely for the reason) **he will come to actually know and accurately reveal** (*yada’* – he will literally recognize and genuinely acknowledge, making known (*qal* perfect)) **My name** (*shem* – My personal and proper name and also my reputation and renown).” (*Mizmowr* / Lyrics / Psalm 91:14)

I did not know it at the time, but I surely know it now. And having recognized how to pronounce it by observing the directions God provided in His Towrah, I’ve shared this realization regarding Yahowah’s name with the world. It is what

Yahowah wants done. It is the right thing to do. And it is germane to the mission of exposing and condemning the false gods of religion.

The Pauline and Christian “Jesus Christ” is not Yahowah, the Towrah’s Yahowsha’ is. The Qur’anic Allah is not Yahowah, he is in fact, Satan, the very antithesis of God.

If you know Yahowah, you will recognize and appreciate Yahowsha’. Once you know who God is, you will no longer be a Christian. Similarly, the moment you know Yahowah, Allah is seen as a false god and Islam disintegrates.

The Islamic god conclusively demonstrates that he is a fraud by saying that his name is Allah and that his Qur’an confirms the Towrah. Not only is the Qur’an’s message the opposite of the Towrah’s, in the Towrah Yahowah emphatically states that a god by any other name is a fake.

All of this being relevant and true, it isn’t actually the most profound aspect of this statement. It is: “*sagab* – I will empower him with the capability to successfully accomplish the mission” “*ky* – **because**” “*yada’ shem* – **he will come to actually know and accurately reveal My name.**” This is the basis of everything worthwhile: empowerment, enrichment, and enlightenment, in addition to being perfected, becoming immortal, and then being adopted into Yahowah’s Covenant family. It is the essence of the relationship and thereby essential to our salvation. If you do not know His name, you do not know Him. It is the key which opens heaven’s door.

Of the many hundreds of profoundly revealing insights presented in *Yada Yah, An Introduction to God*, and now *Observations for Our Time*, knowing and using Yahowah’s name is the single most important. It is central to the relationship, to knowing who God actually is, to acknowledging what He is offering, and then to recognizing and acting upon what He expects in return. Understanding is found in:  – Yahowah. His name provides perspective.

Recognizing that Towrah means Teaching, not Law, and that Yahowah wants us to observe it, not obey it, is vital. Realizing that the Towrah exists to introduce us to Yahowah and then to present the conditions and benefits of the Covenant is essential. Acknowledging that the Covenant has not yet been renewed is critical to our understanding, as is the realization that its ultimate affirmation will be predicated upon the wholesale incorporation of the Towrah, with Yahowah writing it upon our hearts, along with His name. Responding to the seven Invitations to be Called Out and Meet with God and acknowledging that these

meetings mark the path home and the means to fulfill the Covenant's promises, is indispensable. Moreover, so is appreciating the role the Set-Apart Spirit plays as our Spiritual Mother. Also, I'm particularly fond of the correlations we have been able to provide between the creation account and science. And yet few things have been more liberating to more people than the evidence and narratives presented in *Prophet of Doom* and *Questioning Paul*. But it all pales in comparison to the benefits derived from knowing Yahowah.

Lastly, Yahowah revealed something I've long suspected. Our Heavenly Father's Covenant Family is comprised of individuals who enjoy doing similar things. We like exploring and learning, reasoning and thinking, communicating and sharing. So while we each have our own unique personalities and proclivities, we all appreciate the same things God values.

Yahowah listens to those who listen to Him. Yahowah responds to those who respond to Him. Yahowah knows those who know Him. And that is why He said of us...

“He calls out to Me (*qara'* – he invites Me into his life, he summons Me and welcomes Me, he reads and recites what I have to say) **so** (*wa*) **I respond to him and answer him** (*'anah* – I speak to him, vocally communicating, replying to him with the words of these psalms, with the lyrics of these songs, I answer his questions and provide information and insights, I am constantly thinking about him, embroiled and preoccupied in his thought process as he encounters, observes, and considers the world around him (qal imperfect)). **Moreover, I will be together with him** (*huw' im 'any* – I will accompany him, associated in a relationship with him) **against the vexing competition** (*ba tsarah* – against the aggravating rival, the annoying and adversarial antagonist, against the alternative marriage partner who is the adulterous whore, against the scar and wound of leprosy, against the very mark of the disease, against the scorching and burning heat). **I will equip him and prepare him** (*chalats* – I will arm him for the confrontation, empowering and invigorating him (piel imperfect)) **and** (*wa*) **I will value and honor him as being especially significant and important, promoting him** (*kabed* – I will greatly enhance his status, abundantly enriching him, even causing him to become wealthy, while making him the antithesis of lowly and little [a.k.a., the opposite of Paulos] (piel imperfect active – the subject, who is God, continually and actively engages to bring this condition about for the ongoing benefit of the object)).” (*Mizmowr* / Lyrics / Psalm 91:15)

There are very few things as unifying or edifying as working together on something worthwhile.

This is one of many places where translation becomes more about thoughtful understanding than mindless scholarship. *Tsarah* is a derogatory term. It is translated “trouble, distress, calamity, anguish, anxiety, adversity, affliction, and pain, even the dire straits of tribulation.” These are the very things that Yahowah has repeatedly and consistently promised to protect us from and to keep at bay, deploying His spiritual envoys to continually deliver us from harm’s way. Therefore, it would be irrational to assume that God, Himself, would be “*ba* – with” us in the midst of such unfavorable circumstances and distressing anguish, because it would mean that He and His heavenly host had been powerless to perform as promised. As a result, the most sensible approach is to render *ba* as “against” or “in” rather than with, and then translate *tsarah* as “vexing competition, aggravating rivals, or annoying and adversarial antagonists.” Both variations are linguistically acceptable, and the resulting translation remains consistent, with Yahowah supporting His representatives as they confront His adversaries. This more thoughtful approach avoids placing Yah where He does not want to be, surrounded by the anguish, anxiety, and affliction brought into our world by man’s misguided religious alliance with Satan.

Yahowah’s response to those who summon Him, seeking His help in doing what He wants done, is to “accompany him against the vexing competition.” God is committed to supporting His children when we are “in the midst of opposing the annoying and adversarial antagonists.” He is affirming that as part of the relationship, He and His spiritual messengers will participate, enabling us to “work together against the aggravating and annoying rivals serving the adulterous whore that God wants us to expose and condemn.

Conflict resolved. Plan explained. Promise fulfilled.

Personally, this is yet another affirmation of our arrangement. I told God that I would work with Him, but that I would not engage on my own. He agreed, as is evidenced by these words.

If I had been able to translate Hebrew fifteen years ago, I would have known right up front, at the very beginning, what I came to understand later through investigation. The principle adversary in our battle against Muhammad’s Islam and Paul’s Christianity was Satan. We would be working together against the vexing religious alternative to the Towrah and its Covenant which has been advanced on behalf of *ha satan*.

This adversary was just depicted as the serpent and the dragon. The alternative marriage partner and adulterous harlot is the Whore of Babylon. Consistent with this realization, the outwardly scarring disease of leprosy (from *tsarah* above) is one of Yah's most common metaphors for religious corruption. As the infected individual's skin turns white, it becomes symbolic of the whitewashing pretenses of religion. The debilitating infection that is eating the plagued victim alive from the inside out, appears white, not black, demonstrating the hypocritical nature of religious pronouncements. The defiling nature of what is occurring on the inside is contrary to outward appearances. Black appears white and white is really black. Yahowah refers to it as the scar of infidelity and mark of the beast.

In this regard, it is interesting that in *Bamidbar* / Numbers 5, the conversation transitions from repeatedly asking the Yisra'elites to send leprous individuals out of God's encampment, to presenting a lengthy set of instructions on how to deal with marital infidelity, whereby the disease is associated with the kind of sin that estranges a person from God's family. This story morphs into a test for marital infidelity which some say saw its fulfillment in 1033 CE when an earthquake in Yaruwshalaim caused waters flowing out of the Gihon Spring to become septic.

Similarly, *chalats*, can be translated to advance this conversation or undermine it. Once again, a secondary, or blended, definition is desirable, as it presents God "equipping and preparing" those who are willing to work with Him, showing that He is committed to "arming them for the confrontation" with the Adversary. However, should a translator be inclined to embrace the other option, it would have God "taking off the protective apparel, withdrawing His favor, and disassociating from His emissary, while robbing and plundering him." This stark contrast is informative because it reveals that there are consequences to our choices. If we remove God's protective garments and disassociate from Him, we become vulnerable. It is why we should not rely upon ourselves.

Those who know me, realize that I am averse to praise. I'm not only uncomfortable with it, realizing that I've done nothing to deserve it, I find myself aggressively rejecting it. So while I do not seek the acclaim of men, if Yahowah, fully aware of my personal limitations, wants to say: "Job well done. I appreciate your willingness to convey My message. I value our relationship. And as a result, I'm going to enhance your status and enrich you," I'm not going to argue with Him.

And most especially, I rather like the innuendo, the subtle reference to something Yahowsha' said during His Instruction of the Mount. After telling us

that those who belittle the Towrah, claiming to negate any aspect of it, will be known as Lowly and Little (a.k.a., Paulos) in the Kingdom of Heaven, He said that those who affirm the Towrah will be “*kabad* – valued and honored, seen as especially significant and important.”

And while it is now a small point among big ones, since *kabad* also means “to sponsor and promote,” this serves as a personal confirmation that Yahowah agreed to support the second of my three requests, which was to market the message. Five thousand interviews and radio programs later, mission accomplished.

After reading this I was convinced that I would live past seventy. I now know that this is just the beginning:

“I will provide, fully satisfying and completely fulfilling his needs (*saba'* – I will ensure his contentment and complete satisfaction (hifil imperfect)) with a long length of days (*'orek yowmym* – with a large measure of time and thus with a long life; from *'arak* – with a fitting and proper prolonging of days and continuance of time). And (*wa*) he will find delight in and be shown (*ra'ah* – he will look upon, observe, examine, consider, and perceive, discovering, paying attention to, and being provided (hifil imperfect)) with My Salvation, My Yashuw'ah (*ba yashuw'ah* – with salvation and with Yahowsha' – a compound name based upon Yahowah and the verb *yasha'* – to save (*yashuw'ah* is the noun for salvation)).” (*Mizmowr / Lyrics / Psalm 91:16*)

The mission began as an assault against Islam, using Muhammad's own words and deeds to obliterate the credibility of the religion he founded. But that was just a beginning. We would go on to expose and condemn Paul, taking down the religion of Christianity along with him. *Prophet of Doom* and *Questioning Paul* would leave the world without excuse. The truth was now accessible and irrefutable.

Yada Yah would follow. Those who wanted proof of God's existence had it at their fingertips. The God who created the universe, the Architect of life, the Author of the Torah, the Father of the Covenant, was knowable, approachable, credible, and likable.

I had been asked to invest some time and resources to destroy the appeal of one religion and then a second, and in the process I was offered an eternity of time. I had given so little, and I had gained so much. And I was not alone. A thousand people, perhaps more, have come along with me.

The very last line is a byproduct of what preceded it. Once upon a time I sought to be saved. It was all that mattered. Now it is the least of my concerns. Today, as it has been for all of these past fifteen years, my focus is on the relationship. That is what matters. It is what I enjoy. And the same is true for Yah. I have been saved for one reason and one reason alone – so that we can spend an eternity learning and laughing, singing and sharing, experimenting and discovering, walking and talking together.

There is another possibility, a different interpretation of the concluding statement, worthy of consideration. Having come to know Yahowah, I have been shown Yahowsha'. I came to appreciate Yahowsha' from the perspective of the Towrah, from Yahowah's perspective. Recognizing that I had once been a Christian, someone focused upon "Jesus Christ," this was a profoundly important change.

On that *Taruw'ah* day fifteen years ago, the translation of the 91st Psalm I read was derived from the Masoretic Text. Many years would pass before I turned to the Dead Sea Scrolls for clarity. And never in all of those years, have I experienced such a disparity. This is particularly evident in the lyrics which comprise the last couple of verses of this *Mizmowr*. All along the way I have corrected the text to present the older witness, but I stopped doing that moments ago because I think that the Masoretic Text and the Septuagint, which concur with regard to the lyrics found in the final two verses, are right. These words spoke to me then and they resonate even more resoundingly today.

But so that you know, here is the conclusion of the Psalm as recorded by an Essene in Qumran sometime before 70 CE: **"Because you delight and find enjoyment in Yahowah, He will rescue you, and He will keep you safe and secure. Then He will show you His victory. Pause and reflect on this. It is true and sure. Selah."** Yes, that is true, as well

This last line served as more than just the conclusion of this *Mizmowr* / Psalm. Based upon the copious amount of leather beneath it, without any writing on it, what we currently refer to as the 91st Psalm, my beginning with Yah, may well have been the last.

It has been and continues to be the greatest, most satisfying, edifying and enjoyable experience of my life. Thank you, Yah!

We have considered every word Yahowah shared, not once, but twice. And yet, considering the importance of it all, especially here and now, let's listen a third time to God's promise on behalf of those engaged in doing what He wants done.

“He who dwells and lives restored, he who approaches and remains, establishing his dwelling, camping out after being renewed, joining in a marriage covenant within the protected place, inside the refuge and safe haven, the sanctuary, even the garment of the Almighty – so as to be withdrawn, ascending to meet the light, going up to visit the awe inspiring while gaining status and splendor, in the shadow and resulting image, created by the light in one less dimension, the successful empowerment and the prosperity of the most extensive and powerful Mighty One, the most expansive, capable, and influential One with the ability to cultivate and nourish life, he will continually abide, dwelling for an extended period of time, remaining during the night, and he will endure through the time of darkness, living through the dark hours preceding the arrival of the light, (91:1) who says to approach Yahowah, ‘My trusted place of refuge, my safe harbor from storms, and my sanctuary from danger that I have complete confidence in, and my stronghold, the provision I seek, My God is the steadfast and constant One, the Truthful One who can be confidently depended upon because He is unchanging. In Him I consistently trust and actually rely.’ (91:2)

Indeed, He will defend, extricate, and deliver you, saving you from the contrived plots and entrapment which would otherwise lead to being under the influence of those who bait their traps, luring in their prey, from the epidemic and deadly plague of written and spoken declarations comprised of destructive and malicious threats. (91:3)

With His wing, He will cover you, shielding you from attack, and clothe you in a way which facilitates your approach and growth. And so under the extremity of His garments, in His corner, you will find solace. His reliable and dependable nature upon you is a large shield to keep you cool and collected under fire, and His steadfast, consistent, and assured reliability, is a valuable defender. Pause now and reflect on this. (91:4)

You should never be in awe nor afraid of, neither fearing nor revering, any aspect of terrorism, nor dread this darkness, nor the source of a projectile shot, flying by day, (91:5) nor the contagious plague which

ravages, robbing and ransacking at midday, nor the pestilence, this epidemic of sickening words prompted by the thorn that travels about without light. (91:6)

A thousand may fall, prostrating themselves, and possibly even die, being cast down away from your proximity, and many thousands more as a result of your right hand, but this will not strike you nor prevail over you. (91:7)

You will merely observe and study with your eyes the consequence of the wicked and the suffering of the guilty, of this unscrupulously evil and criminal element which is hostile to God. (91:8) This is because surely, You, Yahowah, have invoked certainty, appointing and placing by invitation, making available the sheltered sanctuary and safe harbor of the Almighty – Your place to dwell together. (91:9)

You will witness no harm nor distress, no anxiety, suffering, misfortune, nor hardship. And no assault, no strike, no blow, no beating, no wound, nor trauma shall befall you, nor be attempted around you, even though some will seek an opportunity to pick a fight and quarrel with you, it will not happen. Nothing of this kind will appear in proximity to your home or family! (91:10)

This is because, indeed, He will instruct and direct His spiritual envoys and agents concerning you, to actually keep watch over you and genuinely guard you in all your ways and travels. (91:11) Upon the open palm of their hands I want them to actually and continually lift you up, preventing you from stumbling in your stance against a stone. (91:12)

So you will set out to take aim against the horned viper and venomous serpent who twists and perverts, this dragon, to aggressively stomp upon the creeping nature of the ultimate cover up, the whitewashing and appeasement, and even the money making schemes which include bribes and ransoms, a price paid to live, of the horned and venomous serpent who corrupts and perverts in an unsavory fashion. (91:13)

For to Me, he is lovingly attached, joined by mutual desires and genuine affection, largely because we enjoy the same things. And so I will keep him safe and ensure he survives by keeping him away from danger.

I will empower him with the capability to successfully accomplish the mission while at the same time protecting him by making him inaccessible

because he will come to actually know, literally recognize and accurately reveal, My personal and proper name. (91:14)

He calls out to Me, inviting Me into his life, summoning and welcoming Me, reading and reciting what I have to say, so I will continually respond to him and genuinely answer him. Moreover, I will be together with him, and will accompany him, against the vexing competition.

I will equip him and prepare him. And I will value and honor him as being especially significant, promoting him. (91:15) I will provide, fully satisfying and completely fulfilling his needs with a long length of days, with an abundance of time. And he will find delight in and be shown with My Salvation, with Yashuw'ah.” (91:16)

I cannot imagine a more mutually beneficial or rewarding investment of our time. I cannot fathom a more worthy cause or a better ally.

