

An Introduction to God

Volume Three

Part Three

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Towrah – His Teaching

One *Mizmowr* / Song is devoted entirely to signing the Torah's praises. In fact, the 119th Psalm provides Yahowah's most comprehensive instruction on how to properly observe His *Towrah*.

The 119th Psalm, second only to the *Towrah* itself, is the most important document ever written. I have found nothing which compares to the lyrics of this extraordinary melody. If you have an ear for Yah, and if you love His *Towrah*, you are in for a treat.

The 119th *Mizmowr* is comprised of twenty-two refrains, just as there are twenty-two letters in the Hebrew alphabet. Each section of four poetic couplets is distinguished by one of those letters. They are presented in alphabetic order, beginning with א Aleph and concluding with ת Taw. And as we shall discover, the subject discussed in each refrain mirrors the imagery associated with the Ancient Hebrew pictograph under which it is presented. So this Psalm serves as a treatise on the letters which comprise the words of Scripture.

For many, this Psalm will be befuddling. For others, it will be enlightening. And the difference all boils down to your definition of *towrah*. If you have been led to believe that the Torah is comprised of a long list of laws to be obeyed, this Psalm will be a huge disappointment because it does not reference a single law. There is no mention of the Commandments, of graven images, of blasphemy, or swearing, of honoring one's parents, of bearing false witness, of killing, or of coveting. There is no instruction on how to observe the Sabbath. Not a word is spoken on how to determine the timing of the Feasts, or even what one should do on those days. There is no reference to being circumcised, to what kinds of food you should or should not eat, to marriage, adultery, or divorce, to sacrifices, worship, or to prayer.

Therefore, if you believe that "observing the Torah" means "being obedient and obeying God's laws," you will be disappointed. Even in this, Scripture's most

comprehensive presentation on how to observe and respond to Yahowah's Towrah, you will find nothing to support a legalistic perspective.

But if you have come to realize that *towrah* actually means "teaching, instruction, guidance and direction" which is to be "*shamar* – observed" so that it is known and understood, then this will be the most enlightening document you will ever read. It will reveal precisely how to accomplish those goals, telling you what you should focus on and how you should respond.

In addition to *towrah* and to *shamar*, both of which are highlighted in the introduction to the 119th Psalm, the operative terms of the Towrah according to the psalmist are: *piquwdym*, *mitswah*, *mishpat*, and *choq*. Since they represent that which we are encouraged to observe, and since all four words are featured in the opening stanza of this Song, let's define them in the order of their appearance.

Piquwdym speaks of "precepts and instructions which have been entrusted to us to encourage us to carefully examine the guidance so that we respond appropriately." The *piquwdym* are "directions which guide our choices, teaching us how to respond rationally" to all that God is offering. It is a plural derivative of *paqad*, which in addition to everything I've already shared, conveys the idea of "paying close attention and attending to the recommendations and instructive principles which teach us and guide our choices."

The word is most often dismissed as a "precept" in English translations. Although that isn't altogether misleading so long as readers recognize that a precept is a teaching, a principle, and a form of guidance which serves to instruct us so that we can respond appropriately.

Mitswah represents the "terms and conditions" of God's "binding covenant contract." Almost always presented in the plural (because there are five of them), the *mitswah* serve as "authoritative directives and written legal conditions regarding a relationship agreement." Or more specifically, the *mitswah* serve as the codicils of the Covenant.

In English bibles, *mitswah* is almost always translated "commandments," not so much because the authority responsible for delineating these precepts is uncontestable and irrefutable, but instead because of the religious community's disdain for freewill. Presenting themselves as their god's authorized agents, they want the masses to blindly obey them.

And yet, since a "command" is wholly inconsistent with freewill, if the *mitswah* are actually commandments, they would undermine the very foundation of the relationship God is seeking to achieve. Therefore, when we come to recognize that the Covenant is the heart and soul of God's Towrah testimony, we realize that rendering *mitswah* as "commandments" is in irreconcilable conflict

with His primary purpose. And it is irrational to think that someone possessing God's intellect and character would seek to command that which must be chosen to be sincere.

Other than logic, there is another reason to reject the notion that *mitswah* should be translated "commandments." Yahowah didn't "command" Abraham to do anything, but instead asked him to choose of his own volition to respond. Further, since there were no commandments or laws laid out for Abraham to obey, *mitswah* cannot be translated "commandment" *vis-a-vie* Abraham. Now that is a serious problem for those inclined to render *mitswah* as such because Yahowah defines His terms in their first occurrence. And that would be in *Bare'syth* 26:5. There we find God reaffirming the benefits of the Covenant to Yitschaq based upon Abraham's willingness "to listen to and to consider His requirements, terms, prescriptions, and teachings." Now recognizing that this occurred many centuries before the Towrah was written, or the Two Tablets of Stone were engraved, consider what Yahowah said to the child who inherited His promises:

"This blessing, this good fortune (*'asher* – this relationship) **is because** (*'eqeb* – is for the reason that) **Abraham** (*'Abraham* – the enriching and merciful father) **actually listened to and heard everything associated with the sound of My voice** (*shama' ba qowl* – he paid attention to My call and invitation (qal perfect)) **and** (*wa*) **he closely observed and carefully considered** (*shamar* – he focused upon, examined, and embraced) **My requirements** (*mishmereth* – My presentation of what should be done), **My terms and conditions** (*mitswah* – My authoritative directions and written codicils regarding the covenant contract), **My clearly communicated prescriptions** (*chuqah* – My inscribed thoughts and recommendations which are shared to cut you into the relationship), **and therefore** (*wa*) **My teaching, instruction, guidance, and direction** (*towrah* – derived from: *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction)." (*Bare'syth* / In the Beginning / Genesis 26:5)

As we shall discover in the *Covenant* Volume of this *Introduction to God*, Yahowah presented Abraham with five very specific things he would have to do if he wanted to participate in the Covenant. These "*mitswah* – terms and conditions" serve as the "*mishmereth* – requirements" of the "*beryth* –

relationship.” They comprise Yahowah’s “*chuqah* – clearly communicated prescriptions which were shared to cut us into this agreement.” They collectively represent God’s “*towrah* – teaching and guidance, instruction and direction.” And in this case, *towrah* isn’t the title of a book, as it had not yet been written, but instead a description of what would be included in God’s Torah.

In this light, since there were no “commandments” at the time of this conversation, it is wholly inappropriate to render *mitswah* as such. Moreover, since this discussion is focused upon Abraham’s willingness to listen to and observe the requirements, conditions, and prescriptions which constitute Yah’s guidance, translating *mitswah* as “the terms and conditions of the Covenant” is appropriate.

The third term is the easiest to define. “*Mishpat* describes the “means to achieve justice and resolve disputes.” I say this because *mishpat* is consistently juxtaposed with “*tsadaq* – righteousness and vindication” throughout the Song, so it is obviously describing the means Yahowah has delineated to redeem us and reconcile the relationship. But more than this, *mishpat* encourages us to “exercise good judgment so that we can make sound decisions.”

As evidence for this conclusion, the opening stanza of this Psalm begins with “*tamym* – becoming perfect, innocent, and entirely blameless” and concludes with Yahowah’s “*tsadaq* – righteous and vindicating, appropriate and acquitting” “*mishpat* – means to justly resolve disputes.”

English bibles consistently render *mishpat* as “judgment” in spite of its ubiquitous association with *tsadaq*. And yet there is no judgment for the “*tsadaq* – righteous and innocent,” making a mockery of Yah’s message.

And finally, the 119th Psalm also encourages us to focus upon the Towrah’s *choq*, Yahowah’s “clearly communicated prescriptions of what we should do in life to live.” As the basis of *chuqah*, and as a derivative of *chaqah* (meaning “to cut (and thus establish), to cut in (and thus include), and to cut out (and thus separate), to carve, to inscribe, and to engrave (and thus to write), and to portray, to enact, and to govern (and thus to advise)”), the *choq* are “inscribed and engraved (and thus written) thoughts and recommendations which are shared to cut us into a relationship agreement (and thus the Covenant) which is cut (and thus established) with us to prescribe how to properly govern our lives. It is also symbolic of nourishing us (as God’s children so that we grow and flourish).” The *choq*, which are often presented as *chuqah*, are designed to “allocate a share of inheritance” to those who are “set-apart.” Of the 193 times *choq* and *chuqah* (serving as the masculine and feminine aspect of the same concept) appear, they are most often rendered “statute” or “ordinance” in English bibles, thereby

reinforcing the religious interpretation of the Torah as “Law.” But as we shall soon see, that rendering is not permissible in the context of the Covenant.

The reason that I’ve taken the time to define the vocabulary of the Psalm is because the focus of the 119th Mizmowr, the longest and the only Psalm devoted entirely to the Towrah, is on how to “*shamar* – observe it” so that we come to “*byn* – understand” what Yahowah is offering to us and what He expects of us in return. The Psalm will take us through this process: to observe so as to know, to think so as to understand, to accept and embrace so as to trust and rely, leading us to the point where we can respond in love. So as in all things Yah, six steps lead us to Him.



As you would expect, the opening line of the 119th Psalm is breathtaking in its scope.

“Enjoyable and happy (*ashry* – properly guided and blessed, straight and favorable) **is the Way** (*derek*) **to becoming perfect, innocent, and entirely blameless** (*tamym* – to becoming totally righteous, sound and perfectly healthy, whole and complete, unimpaired and right, in absolute accord with the truth) **by walking** (*halak* – traveling and following) **in** (*ba*) **the Towrah** (*Towrah* – the teaching and instruction, the guidance and direction) **of Yahowah** (יהוה).” (*Mizmowr* / Song / Psalm 119:1)

First and foremost, this statement explains the way we are to meet the Covenant’s requirement: **“And Yahowah appeared as God to Abram, and He said to him, ‘I Am God Almighty. Choose of your own volition to walk to My presence and come to be perfect, innocent, and entirely blameless** (*tamym*).” (*Bare’syth* 17:1) We accomplish this by “*halak ba towrah* – walking in the Towrah.”

But God was remarkably specific. When He revealed that the “*derek* – way” to “*tamym* – becoming perfect” was “*ashry* – enjoyable and happy,” He directed our attention to His “*chag* – festival feasts.” These seven celebratory parties, known as the “*Mow’ed Miqra’ey* – Called-Out Assembly Meetings,” are not only found in the heart of the Towrah, they comprise the means to our salvation.

The answer then to the question man is most desirous of knowing has just been given. And like all-important answers, it is found in the Towrah.

Reinforcing this, I would submit to you that there are only two places where walking plays an essential role in the Towrah. In the first, to engage in the

aforementioned Covenant, we are asked to walk away from the things of man and then to walk to God. In the second, God encourages us to walk with Him as He leads us to the Promised Land through the observation of Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations, concluding in Tabernacles.

By walking in the Towrah of Yahowah, we are walking away from the edicts of man—from *Babel* / Corruption and Confusion. And by trusting and relying upon Yahowah's Towrah, we become righteous and innocent, because God provided the means to vindication through the seven steps which comprise His Called-Out Assemblies.

The Towrah is the source of our salvation, making it possible for us to enjoy an eternal relationship with God. **“Properly guided, blessed, and happy** (*‘ashery* – joyous in the most favorable of circumstances) **are those who are saved and preserved by observing** (*natsar* – who are those spared, protected and kept safe by carefully and diligently focusing upon) **His testimony** (*‘edah* – His restoring and eternal witness; from *‘ed* – witness, testimony, and evidence which endures forever, a contracted form of *‘uwd* – to repeatedly testify about restoration and to exhort, warn, and affirm through solemn testimony). **They genuinely seek to have a relationship with Him and His witness** (*darash* – they desire to know more about it and Him, to petition, consult with, and ponder it and Him, to look to it to find Him, to really care about it and Him, and consistently rely upon the witness and its author) **for all** (*la kol*) **time** (*dowr* – in every age, place, and generation).” (*Mizmowr* / Song / Psalm 119:2)

While man is preoccupied with salvation, God's focus is not only on forming an enduring relationship, He has no interest in saving those who do not engage in the Covenant. So we should not be surprised that those who are “*‘ashery* – properly guided” “*darash* – genuinely seek to have a relationship with Him and His witness” “*la kol dowr* – for all time.” And they “*natsar* – are saved by observing” Yahowah's “*‘edah* – restoring witness and enduring testimony.” In fact, the only reason God is interested in saving those who embrace His Covenant is so that His children could live with Him forever.

In the bluffs above Qumran this, the greatest of the Psalms, is found between what is now labeled the 132nd and 135th Psalm on a scroll now called 11QPS. It provides the most comprehensive ancient witness of the Mizmowr. Referring to it, we find two errors in the Masoretic Text in the second verse. The first seems to suggest that those who are properly guided and saved seek to have a relationship with “Her” not “Him.” And if this is the case, the third person singular feminine pronoun is referencing Yah's “*‘edah* – restoring testimony” which is a feminine noun. This then suggests that we find God through His witness, and that we are thereby properly guided and saved.

The second Masoretic error is that they replaced “*la kol dower* – for all time” with “*ba kol leb* – in their hearts.” Correctly rendered, we discover that the means to being properly guided and saved, and to develop a relationship with God, is enduring. It is the same for every age, generation, place, and time.

As an additional benefit, those who are guided by Yahowah’s Towrah are averted away from doing things which are inappropriate. “**So therefore** (*‘ap* – moreover), **they do not carry out** (*lo’ pa’al* – they do not forge, fashion, conceive, or perform) **that which is harmful or wrong** (*‘eowlah* – an injustice, that which is evil and inappropriate) **by walking in His ways** (*ba derek halak* – by following His example and path).” (*Mizmowr* / Song / Psalm 119:3)

The Towrah is the antidote for corruption. God’s instruction is the cure for religion. His teaching serves as a light upon the path home, and His guidance exists as the map which keeps us from going astray.

This next stanza, especially set into the context of the second verse, serves to explain the means to embrace the fourth condition relative to engaging in the Covenant. If you recall, Yahowah asked us to continuously and eternally observe His Covenant Relationship. So...

“**You** (*‘atah*), **Yourself, ordained** (*sawah* – You spoke of and provided these instructions and this guidance regarding) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You), **to be diligently observed** (*la ma’od shamar* – to be focused upon, to be very, very carefully examined and considered, caring about them to the greatest extent possible).” (*Mizmowr* / Song / Psalm 119:4)

More robustly translated, *piquwdym*, which is a plural derivative of *paqad*, when rendered in the second person and addressing Yahowah, says: “Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine, these are directions You have provided for guidance so that we might respond appropriately to You.” The *piquwdym* are “rules which guide our choices, actions, and moral decisions.” They “teach us how to respond appropriately, rationally, and morally” to Yahowah.

The reason is obvious: “**So that** (*‘achalay* – oh that) **my path through life** (*derek* – my ways) **will be properly prepared and firmly established** (*kuwn* – will be appropriately directed, steadfast, and upright) **by** (*la*) **observing, examining, and considering** (*shamar* – revering and choosing) **Your truth** (*‘emeth* – Your consistent, never changing, sure, honest, fair, enduring, and reliable testimony).” (*Mizmowr* / Song / Psalm 119:5)

Here, once again, we find a different reading in the Dead Sea Scrolls. The Masoretic Text concludes with “*choq* – prescriptions,” while 11QPS states that we are to observe Yahowah’s “*emeth* – truth,” His “consistent, never changing or wavering, sure, steadfast, honest, fair, enduring, and reliable testimony.” So, recognizing that the rabbis are wont to mold God’s prescriptions to their liking, changing them as they see fit, it is no wonder that they were opposed to revealing that His message represented enduring and unchanging truth.

Those who are properly prepared are seldom embarrassed. “**Then** (*‘az* – therefore), **I will not be ashamed** (*bowsh* – I will not be put to shame) **by** (*ba*) **looking at** (*nabat* – observing, understanding, highly regarding, and thinking about) **all of** (*kol*) **the Almighty’s** (*‘el*) **terms and conditions regarding Your binding covenant contract** (*mitswah* – and Your authoritative, written, and legal instructions).” (*Mizmowr* / Song / Psalm 119:6) Those who read the Towrah and who respect its instructions are not shamed by the summation of God’s teaching which was etched on the two tablets of stone.

Here you will notice that the best way to thank God for what He has done, and to demonstrate that we understand what He has done, is to do so in an upright attitude, which is to say on our feet, not on our knees. “**You, I will publicly acknowledge and thank** (*yadah* – to You I will express my gratitude while professing Your acts and attributes) **directly in an upright attitude** (*ba yashar leb* – in a straightforward manner with appropriately guided feelings) **when** (*ba*) **I learn** (*lamad* – I investigate and respond properly to) **Your righteous and vindicating** (*tsadaq* – Your appropriate, just, fair, and acquitting) **means to resolve disputes** (*mishpat* – make decisions, achieve justice, and execute good judgment).” (*Mizmowr* / Song / Psalm 119:7)

Yahowah’s seven-step plan of salvation is pure genius in that it both fairly and justly resolves the issues associated with our sinfulness without compromising Yahowah’s integrity. God paid our penalty, thereby redeeming us. Those are indeed acts worth extolling, deeds for which we should be grateful.

While the message is the same, there are two ways to interpret this next line. *Me’ah* can serve to intensify *‘azab*, which is to say “there is absolutely no possibility under any circumstances whatsoever that I will be neglected or forsaken by You.” Or *me’ah* can be translated “one hundred” and thus speak of “a hundred eternities.” “**According to** (*‘eth*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations regarding life in the covenant relationship), **by being observant** (*shamar* – through careful examination and evaluation), **I will not be forsaken by You** (*‘azab* – I will not be neglected, abandoned, or disassociated from You) **for a hundred** (*me’ah*) **eternities** (*‘ad*).” (*Mizmowr* / Song / Psalm 119:8)

So, under the letter Aleph, which is symbolic of Yahowah's power and authority, and which speaks of beginnings, here are the first four couplets and eight verses of this ode to the Towrah.

“Enjoyable, favorable, and blessed (*'ashry*) is the Way (*derek*) to becoming innocent, perfect, and entirely blameless (*tamym*) by walking (*halak*) in (*ba*) the Towrah (*Towrah*) of Yahowah (*Yahowah*).

Properly guided (*'ashery*) are those who are saved and preserved (*nasar*) by His testimony (*'edah*). They genuinely seek to have a relationship with Him and His witness (*darash*) for all (*la kol*) time (*dowr*).

Therefore (*'ap*), they do not carry out (*lo' pa'al*) that which is harmful or wrong (*'eowlah*) by walking in His ways (*ba derek halak*).

You (*'atah*), Yourself, ordained (*sawah*) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*piquwdym*) so that they would be diligently observed, and very, very carefully examined and considered (*la ma'od shamar*).

So that (*'achalay*) my path through life (*derek*) would be properly prepared and firmly established (*kuwn*) by (*la*) observing, examining, and considering (*shamar*) Your truth, Your consistent, never changing, sure, honest, fair, enduring, and reliable testimony (*'emeth*).

Then (*'az*), I will not be ashamed (*bowsh*) by (*ba*) looking at (*nabat*) all of (*kol*) God's (*'el*) terms and conditions as they relate to Your binding covenant contract (*mitswah*).

You, I will publicly acknowledge and thank, expressing my gratitude while professing Your attributes (*yadah*) directly in an upright attitude (*ba yashar leb*) when (*ba*) I learn and properly respond to (*lamad*) Your righteous and vindicating (*tsadaq*) means to resolve disputes (*mishpat*).

According to (*'eth*) Your clearly communicated prescriptions of what we should do in life to live (*choq*), by being observant (*shamar*), I will not be forsaken by You, I will never be neglected or disassociated from You (*'azab*), not for one hundred (*me'ah*) eternities (*'ad*)." (*Mizmowr* 119:1-8)



Now, under the letter Beyt, which is symbolic of God's family and His home, we find the second refrain to this wonderful song. Its opening line poses, and then

answers, the question we should all be contemplating. It is after all our salvation which is at stake.

“In what way (*ba mah*) can a young man (*na’ar*) keep his path pure so as to be acquitted (*zakah ‘eth ‘orah* – conduct his life so that he is vindicated and found innocent)? By being observant (*la shamar* – by being properly focused, keeping one’s eyes open, carefully considering) in accordance with (*ka* – according to) **Your Word (*dabar*).” (*Mizmowr / Song / Psalm 119:9*)**

Yes indeed, Yahowah’s Word—His Torah—is the source of our salvation. By “*shamar* – observing and considering” God’s “*dabar* – word,” we are “‘*orah* – acquitted.” And that is because observation leads to knowing, and knowing encourages thinking. Thinking then leads to understanding, which is among the least common and most valuable achievements. Proper understanding prompts acceptance, whereby we come to embrace, trust, and then rely upon what we have observed. And some even come to love what is being presented and offered, which is the intent.

While it is good to be saved, reinforcing everything we have just considered, we discover that salvation is afforded to those who seek to form a relationship with our Heavenly Father in accordance with the terms and conditions of His Covenant. **“In all my heart (*ba kol leb* – with all my being), I seek to form a relationship with You (*darash* – I search to learn more about You). You do not want me to be misled or stray (*shagah* – You will not lead me astray or away) from (*min*) the terms and conditions of Your contract (*mitswah*).”** (*Mizmowr / Song / Psalm 119:10*)

While every verb tense is enlightening, some are essential. *Shagah*, which was translated “You do not want me to be misled or stray,” was scribed using the jussive expression of volition, which affirms that it is God’s desire that we are never misled, nor ever stray from the terms and conditions of His Covenant. It was also presented in the hiphil stem, imperfect conjugation, which collectively conveys the idea that the subject of the sentence, which is God, causes the object, which would be you and me, to continually benefit from the guidance which is being provided throughout time.

Recognizing then that Yahowah’s Word provides the means by which we can develop a relationship with God and be saved, we read: **“In my heart (*ba leb* – within my inner nature so that it influences my attitude and ambitions) I have genuinely treasured and completely cherished (*tsaphan* – I really value and therefore have actually gathered and totally stored up (qal perfect)) Your instructions and promises (*‘emrah* – Your message and teachings, Your every utterance and word) so that (*ma’an*) I do not fail to reach You as a result of going astray and missing the way (*lo’ chata’ la* – I do not bear the loss of**

retreating from You, missing You, because of my wrongdoing and guilt).” (*Mizmowr / Song / Psalm 119:11*) The only way to God is through His Word.

If Socialist Secular Humanists, Mormons, Muslims, Christians, and religious Jews genuinely valued Yahowah’s instructions and promises sufficiently to actually know what God revealed to us, they would no longer cherish their faith, or believe its teachings and promises. To know Yahowah is to reject religion.

And speaking of religion, those who rule over its various strains would have you bow before them and their caricature of God. But that is not how God operates. “**Yahowah** (יהוה), **You** (*‘atah*) **have knelt down in love to bless and provide divine favor** (*barak* – on Your knees You greet and enrich, providing an agreement which reconciles). **Teach me so that I respond properly to** (*lamad* – instruct and train me in) **Your clearly communicated prescriptions of what I should do to live** (*choq* – Your inscribed thoughts and engraved recommendations regarding life in the covenant relationship).” (*Mizmowr / Song / Psalm 119:12*)

Muslims, as jihadists, ask Allah’s help before they kill. Christians call upon their Lord Jesus to intervene so that they prevail while engaged in the minutia of life. Jews bob their heads as minions mindlessly muttering rabbinical prayers. But here is a better idea: ask Yahowah to teach you what you need to know so that you respond appropriately to His prescriptions for living.

So that others might benefit from this advice, the Psalm reads: “**With my lips** (*ba saphah* – in my spoken words) **I consider and proclaim from the written text** (*caphar / cephher* – I record and recount from the inscribed scroll) **all of** (*kol*) **the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **which come from Your mouth** (*peh*).” (*Mizmowr / Song / Psalm 119:13*)

And where would one go to be certain that they have found the means to resolve disputes and exercise sound judgment? “**In the Way** (*ba derek*) **of Your Witness** (*‘eduwth* – Your Testimony, Your source of irrefutable and undeniable evidence which affirms and bears witness to our restoration (from *‘uwd*)), **I am pleased and delighted** (*suws* – I am particularly fond because I find great enjoyment as a result of the ensuing relationship) **as if** (*ka*) **before all of the Almighty’s abundance** (*‘al kol hown* – among all of God’s enormous wealth, His sufficiency and substance).” (*Mizmowr / Song / Psalm 119:14*) When we walk to Yah along the path which He described in His Testimony, we are restored, pleased and delighted, because as His children, we inherit His abundant riches.

Therefore: “**Concerning Your precepts and directions** (*ba piquwdym* – in Your instructions; from *paqad* – in those things You recommend we attend to so that we respond appropriately), **I will choose to meditate on them and speak of**

them (*syach* – I want to consistently ponder and always contemplate them so that I am motivated to continually sing and share them (written in the cohortative form in the DSS which conveys volition and imperfect conjugation which speaks of ongoing activity)). **And** (*wa*) **I will choose to consistently observe** (*nabat* – I will be continually encouraged to look at, examine, and benefit from appropriately regarding, interpreting, and understanding (scribed in the hiphil (which speaks of cause and effect) imperfect (telling us that the process is continuing and ongoing) cohortative (affirming that this is a choice with regard to))) **Your ways** (*'orah* – Your path through life set into the context of a relational journey whereby the travelers enjoy one another's company)." (*Mizmowr* / Song / Psalm 119:15) The insights provided by the Hebrew tenses and the benefits of amplification turn this otherwise simple statement into an insightful treasure.

This too is wonderful advice. It is the antidote for all which ails the human soul. **"Concerning Your clearly communicated prescriptions of what I should do** (*ba choq* [in the DSS as opposed to *chuqah* in the MT] – in Your inscribed thoughts and engraved conditions which cut me into the relationship), **I find them fun, even enjoyable** (*sha'a'* – delightful, even amusing as if engaging in a game). **I will never overlook or ignore** (*lo' shakah* – I won't lose sight of, be unmindful of, or forget) **Your Word** (*dabar*)." (*Mizmowr* / Song / Psalm 119:16) And yet to be religious, a person has to overlook what God revealed, because every one of mankind's religious institutions conflicts with Yah's Word.

Now that we have pondered the second stanza, and considered the insights presented under the letter **ב** Beyt, which is symbolic of God's "*beyth* – home," let's review them as if they were the chorus to this great song.

"In what way (*ba mah*) **can a young man** (*na'ar*) **keep his path pure so as to be acquitted** (*zakah 'eth 'orah*)? **By being observant** (*la shamar* – by carefully considering) **in accordance with** (*ka*) **Your Word** (*dabar*).

In all my heart and with all my being (*ba kol leb*), **I seek to form a relationship with You, seeking to learn more about You** (*darash*). **You do not want me to be misled or stray** (*shagah*) **from** (*min*) **the terms and conditions of Your agreement** (*mitswah*).

In my heart, as it influences my attitude and ambitions (*ba leb*), **I have genuinely treasured and completely cherished** (*tsaphan*) **Your instructions and promises** (*'emrah*) **so that** (*ma'an*) **I do not fail to reach You as a result of going astray and missing the way because of my wrongdoing and guilt** (*lo' chata' la*).

Yahowah (*Yahowah*), **You** (*'atah*) **have knelt down in love to bless and provide divine favor** (*barak*). **Teach me so that I respond properly to** (*lamad*) **Your clearly communicated prescriptions of what I should do** (*choq*).

With my lips and in my spoken words (*ba saphah*), I consider and proclaim from the written text (*capfar / cepher*) all of (*kol*) the means used to achieve justice, resolve disputes, and exercise sound judgment (*mishpat*) which come from Your mouth (*peh*).

In the Way (*ba derek*) of Your Witness regarding our restoration (*'eduwth*), I am pleased and delighted, enjoying the ensuing relationship (*suws*), as if (*ka*) before all of the Almighty's abundance, God's sufficiency and substance (*'al kol hown*).

Concerning Your precepts and directions (*ba piquwdym*) I will choose to meditate on them and speak of them (*syach*). And (*wa*) I will choose to consistently observe, and I will be continually encouraged to look at, examine, and benefit from appropriately regarding, interpreting, and understanding (*nabat*) Your ways, Your path through life which is set into the context of a relationship where we travel enjoying each another's company (*'orah*).

Concerning Your clearly communicated prescriptions of what I should do (*ba choq*), I find them fun, even enjoyable (*sha'a'*). I will never overlook or ignore (*lo' shakah*) Your Word (*dabar*).” (*Mizmowr* 119:8-16)



We have gained so much, and yet we are just beginning. There is even more to learn. And the first thing we discover among the lyrics distinguished under the letter Gimal is that we cannot trust or rely upon the Rabbinical Masorettes. They changed two thirds of this next verse. So, using 11QPS from the Qumran collection, we find:

“Accomplish and fulfill (*male'* – satisfy and affirm) Your purpose (*ma'aseh* – Your work) through (*'al*) Your Associate (*'ebed* – Your Coworker and Servant) and I will live (*chayah* – I will be restored, be nurtured, live vigorously, be kept alive, and grow) because (*wa*) I will closely examine and diligently observe (*shamar* – carefully consider, investigate, scrutinize, explore, evaluate, revere, and focus upon) Your Word (*dabar*).” (*Mizmowr* / Song / Psalm 119:17)

Dowd recognized that his salvation was unrelated to what he had done, and was instead dependent upon what Yahowah had promised. So he was not asking God to use him in hopes that his usefulness would somehow save him.

In actuality, this verse is prophetic of Yahowsha' accomplishing and fulfilling Yahowah's work. That is what Ma'aseyah means. And it explains why *ma'aseh*, the basis of Ma'aseyah, was deployed as the operative verb in this verse. It is also why Yahowsha' refers to Yahowsha' as the "Suffering Servant" in Yasha'yahuw.

We are restored to life and live because Yahowah accomplished and fulfilled His purpose through His Coworker, the Ma'aseyah Yahowsha'. This is what Dowd came to realize by diligently observing Yahowah's Word.

While observing Yahowah's Torah is the most important thing we can do, even the most careful examination of God's instructions won't influence someone until and unless they first walk away from their religion. Our eyes and minds must be open if we are to have any hope of understanding. All of the unassailable evidence and irrefutable logic in the universe, even if the testimony comes exclusively from God, Himself, isn't sufficient to persuade those whose faith resists that which is opposed to it. So here is an essential prayer...

"Open my eyes (*galah 'ayn* – reveal and make known to my visual senses so as to facilitate my understanding by opening my mind and making me receptive) **so that** (*wa*) **I might choose to gaze upon and examine** (*nabat* – I will choose to highly regard, carefully observe, properly interpret, accurately understand, and appropriately respond to (hiphil imperfect cohortative)) **the wonderful, amazing, and extraordinary things** (*pala'* – the marvelous, miraculous, and distinguishing things) **which comprise** (*min* – which are part of) **Your Towrah Instructions and Directions.**" (*Mizmowr* / Song / Psalm 119:18)

While some might consider it redundant, since the things which comprise the Torah were just called "wonderful, amazing, extraordinary, distinguishing, marvelous, and miraculous," it behooves us to regale in the fact that Yahowah's Towrah is comprised of God's Instruction and Teaching, His Guidance and Direction. It is a compound of *tow* (8420) – His signed, written, and enduring, *towrah* (8452) – way of treating us, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* (2892-3) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction." It is a *towah* (8429) amazing, wondrous, and extraordinary way to *towdah* (8426) celebrate our fellowship.

And since the only reach among these attributes which comprise *Towrah* is *towb*, in that it is scribed with an extraneous Beth, if I recall correctly: **“Yahowah’s Towrah (*Towrah*) is complete and entirely perfect, lacking nothing, helpful, healing, beneficial, and true (*tamym*), returning, restoring, and transforming (*suwb*) the soul (*nepesh*). Yahowah’s testimony (*‘eduwth*) is trustworthy and reliable (*‘aman*), making understanding and obtaining wisdom (*hakam*) simple for the open-minded (*pethy*).”** (*Mizmowr / Song / Psalm 19:7*)

Moreover: **“For indeed, such teaching and learning, instruction and direction (*laqah*) is good, beneficial, and helpful (*towb* – is proper, prosperous, favorable, beautiful, pleasing, enjoyable, valuable, and healing). For this reason, I have given you (*la natan*) My Towrah (*Towrah*). You should not forsake, neglect, or reject it (*‘al ‘azab*).”** (*Masal / Word Picture / Proverbs 4:2*)

It is also interesting to note that in the Qumran scroll labeled 11QPS, we find *Towrah* written in the plural, encouraging us to gaze upon and examine the wonderful and extraordinary things which comprise Yahowah’s instructions and directions. *Towrah*, after all, is more than a title; it is a descriptive word. In the plural and lowercase, *towrah* describes the content of the *Towrah*.

Christians have the misfortune of viewing the “Old Testament” as history and their “New Testament” as Scripture when the opposite would be closer to the truth. They view their Gospel of Grace as the means to be liberated from all of the ill effects of the Torah when God holds the opposite perspective.

Once we walk away from the realm of man, from his *babel*/confusion and corruptions, we become strangers in this land. **“I (*‘anky*) am an alien and stranger (*ger* – a foreigner who is different) in the world (*‘erets* – material realm). So do not (*‘al*) conceal (*cathar* – hide) the terms and conditions of Your covenant agreement (*mitswah* – the binding instructions regarding the codicils of the contract) from me (*min*).”** (*Mizmowr / Song / Psalm 119:19*) It is only through the terms and conditions of Yahowah’s Covenant that we can leave man’s world and enter God’s realm.

Those of us who have engaged in the Covenant yearn to go home, to be with our Father, and yet we know that while we are here we can make a difference in other people’s lives by exposing them to Yahowah’s *mishpat*. **“My soul (*nepesh* – my human consciousness) is overwhelmed with desire (*garac* – is breaking and crushed, languishing) because of its longing for (*ta’abah* – its desire born of an emotional attachment to) Your means to resolve disputes and achieve justice (*mishpat* – to make decisions and execute good judgment) for all time (*ba kol ‘eth* – in every situation and season).”** (*Mizmowr / Song / Psalm 119:20*)

For we know that those who presume that either their religion or their worth as an individual will endear them to God will be sorely mistaken. **“You disapprove and rebuke** (*ga’ar* – You reprimand) **the arrogant and presumptuous** (*zed* – the insolent and proud). **Cursed** (*’arar* – harmed) **are those who wander away and stray** (*ha shagah* – those who mislead and deceive others into departing) **from** (*min*) **the terms and conditions of Your covenant agreement** (*mitswah*).” (*Mizmowr* / Song / Psalm 119:21)

There is only one way to God, one means to establish a relationship and one path to salvation. No matter if individuals are misled and deceived, or if they walk a different path with their eyes open, those who venture away from the Towrah’s directions will find themselves estranged from God. However, the operative adjective in this statement, *zed*, speaks of the insolent and proud clerics at the helm of religious institutions, as opposed to their victims. Those who mislead and deceive will be rebuked, reprimanded, and cursed. For them, Yahowah’s disapproval is met with punishment.

The initial word of this next verse has symbolic meaning beyond its superficial contribution. *Galal* was used in the shadow of Golgotha, which is on Mount Mowryah. When the Children of Yisra’el crossed over into the Promised Land, God deployed *galal* to reveal that the consequence of their sin would be “rolled away.” In fact, the name *Gulgoleth*, the embankment on Mount Mowryah just outside of the Damascus Gate where Yahowsha’ served as the Passover Lamb, is based upon “*galal* – to roll away.” But you wouldn’t know it by reading the Masoretic, where rabbis changed the text to “take away.”

“Roll away (*galal*) **from upon me** (*min ’al*) **such contempt and insults** (*cherpah* – the reproach of such slurs and taunts) **and** (*wa*) **such disrespect** (*buwz* – mocking slander). **For indeed** (*ky*), **Your Testimony** (*’edah* – Your trustworthy witness) **I have observed and complied with and it has saved me** (*natsar* – I have kept and it has protected and preserved me).” (*Mizmowr* / Song / Psalm 119:22)

When you think about it, religion is an insult to God. There is no greater sign of disrespect than promoting a scheme which purports to lead people to God when it instead contradicts God.

As two poisons in the same pot, religion and politics are often inseparable, and usually in collusion when it comes to contradicting God. **“Although** (*gam*) **political and religious leaders** (*sar* – government and military officials) **have joined together to speak against me** (*yasab ba dabar*), **Your associate** (*’ebed* – Your servant and coworker) **will ponder and promote** (*syach* – will meditate on, think about, and openly proclaim) **Your clearly communicated prescriptions of what we should do to live** (*choq* – Your inscribed thoughts and engraved

recommendations regarding life in the covenant relationship).” (*Mizmowr / Song / Psalm 119:23*)

Over the years I was engaged in business, I was openly criticized for many things, most often for crimes I didn’t actually commit. And while being publicly crucified hurts under such circumstances, I have found that being mocked and slandered for the things I reveal about God is actually quite gratifying. So while those who reveal Yahowah’s Word are ruthlessly condemned by the religious and political establishments they expose, it is good to be unpopular in this way.

And I am obviously not alone: **“Moreover (*gam*), Your testimony (*‘edah* – Your witness and revelation) I find enjoyable (*sha’shuw’a* – I find pleasurable) as do the individuals I counsel (*‘ysh ‘etsah* – as is the experience for the people I advise).”** (*Mizmowr / Song / Psalm 119:24*) If you are going to be criticized for something, let it be for proclaiming Yah’s Word.

Brought together, the verses which comprise those listed under **Ⓛ** Gimal, which is symbolic of us being upright and walking with God, sing the following song:

“Accomplish and fulfill, satisfy and affirm (*male’*), Your purpose and work (*ma’aseh*) through (*‘al*) Your coworker (*‘ebed*) and I will live, I will be restored, be nurtured, live vigorously, be kept alive, and grow (*chayah*), because (*wa*) I will closely examine and diligently observe (*shamar*) Your Word (*dabar*).

Open my eyes, reveal and make known to facilitate my understanding by opening my mind and making me receptive (*galah ‘ayn*), so that (*wa*) I might choose to gaze upon and examine, then properly interpret and appropriately respond to (*nabat*) the wonderful, amazing, and extraordinary things (*pala’*) which comprise (*min*) Your Towrah Instructions and Directions.

I (*‘anky*) am an alien and stranger (*ger*) in the world (*‘erets*). So do not (*‘al*) conceal (*cathar*) the terms and conditions of Your covenant agreement (*mitswah*) from me (*min*).

My soul (*nepesh*) is overwhelmed with desire (*garac*) because of its longing for (*ta’abah*) Your means to resolve disputes and achieve justice, to make decisions and execute good judgment (*mishpat*), for all time and in every situation (*ba kol ‘eth*).

You disapprove and rebuke, even reprimand (*ga’ar*), the arrogant and presumptuous, the insolent and proud (*zed*). Cursed (*‘arar*) are those who wander away and stray, those who mislead and deceive others into departing (*ha shagah*) from (*min*) the terms and conditions of Your covenant agreement (*mitswah*).

Roll away (*galal*) from upon me (*min 'al*) such contempt (*cherpah*) and (*wa*) such disrespect (*buwz*). For indeed (*ky*), Your Testimony ('*edah*) I have observed and complied with and it has saved me (*natsar*).

Although (*gam*) political and religious leaders (*sar*) have joined together to speak against me (*yasab ba dabar*), Your associate ('*ebed*) will ponder and promote (*syach*) Your clearly communicated prescriptions (*choq*).

Moreover (*gam*), Your testimony ('*edah*) I find enjoyable (*sha 'shuw'a*) as do the individuals I counsel ('*ysh 'etsah*).' (Mizmowr 119:17-24)



Dalet is the doorway to God's home. So with this in mind, let's see what the next eight verses reveal. And what we find is that since our souls are mortal, and our consciousness tenuous and fleeting, we must rely upon Yah's Word to escape this material realm and enter the doorway to eternal life.

“My soul (*nepesh* – my human consciousness) clings to (*dabaq* – cleaves to and is bound to) the dust of the earth ('*aphar* – the material realm). I am restored to life and kept alive (*chayah* – I am renewed, nurtured, and grow) according to (*ka* – with) Your Word (*dabar*).” (Mizmowr / Song / Psalm 119:25)

I'd like to interject something here which religious readers will find hard to accept, and thinking agnostics will readily embrace. As it relates to eternity, our physical bodies are a nonstarter, indeed they are an impossibility, even a complete liability. I am looking forward, as is the psalmist, to being rid of mine. All bodies decay, as everything in the physical world moves from order to disarray in accord with the laws of thermodynamics. So a physical body can only be perfect for a moment.

And speaking of time, in the physical realm time works against us because we are stuck in it. This is a problem because the universe is immense, with a radius of fifteen billion light years, pushing it all beyond the reach of a physical entity. But once we are liberated of our material chains, we can be perfected, we can be eternal, and we will be able to explore every aspect of Yah's creation as if we were akin to light.

Now for those you are protesting that “Jesus” was raised from the dead, I'd encourage you to consider the evidence rationally. God cannot die, and since the last words Yahowsha' uttered were “My God, My God, why have you forsaken Me,” in other words “left Me,” God was no longer represented on that upright pole to die. Moreover, each time the risen Yahowsha' was seen thereafter, He was

unrecognizable. Rather than offer His actual resurrected body, one which would have been immediately recognizable to everyone who had been close to Him as proof of bodily resurrection, we find the women at the empty tomb, the men on the road to Emmaus, and the disciples in the upper room unable to identify Him.

The reason, of course, at least for those who observe the Torah, is that the *Pesach* Lamb had served its purpose and the remainder of the body had been vaporized that evening in complete harmony with Yahowah's instructions. So then the following day, on the Shabat of *Matsah*, Yahowsha's soul could endure the penalty of separation to resolve the issue of our sin. This then led to the celebration of *Bikuwrym* where the firstborn Son rose into the company of His Father. Yahowsha' was now a Spiritual being, one who could transform some portion of His enormous energy into matter when He so desired for the express purpose of manifesting Himself to us in a manner we would be able to understand. But He was not limited by matter. He no longer resembled His former state. He could travel in time and walk through walls.

It isn't as if light is invisible. Everything we see, without exception, is either a source or a reflection of light. Such was the case with the risen Yahowsha'. And as is the case with light, even though it has no mass, light can manifest itself as a particle, which has some of the properties of matter. And so it will be with us. Should we want to hear the music and lyrics of a song, we shall be able. Should we want to taste a fine wine that will be possible. If we want to enjoy the warmth of a summer breeze or the cool of a mountain stream, we will be able to step back into time, dial down our energy, and experience these things.

So there will be no bodily resurrection. It is a myth, and like all religious deceptions, it is counterproductive. The truth, which is to experience a transformation which makes us ever more like God, is vastly superior.

This next line is somewhat akin to confessing one's sins to God. And if nothing else, it is the honest and open way to approach Him, unencumbered by grievances of our past. **"My ways (*derek*) I recounted (*caphar* – I enumerated) and You responded ('*anah* – You answered) by teaching me (*lamad* – by providing me with information regarding how to respond to) Your prescriptions for living (*choq* – Your clearly communicated and inscribed thoughts and recommendations regarding life in the covenant relationship)." (*Mizmowr* / Song / Psalm 119:26)**

And while this does not say that God forgives our sins, it does say that if we are honest with Him, He will respond by teaching us what we need to know to live. And it is in those instructions that we find the way God uses to vindicate and perfect us.

“The Way (*derek*) of Your guidance and direction (*piquwd* – of what You have instructed me to pay attention to (singular in the DSS)) has caused me to understand (*byn* – has made it possible for me to be perceptive and discerning, to realize the truth and consider what I need to know). And (*wa*) I will ponder and share (*syach* – I will meditate and speak) Your marvelous and miraculous acts (*pala’* – wonderful, amazing, and defining deeds).” (*Mizmowr* / Song / Psalm 119:27)

While we are stuck in time, while we are pulled down by gravity, and while we are gradually decaying in our mortal bodies while surrounded by man’s corruptions, the promise of spiritual immortality in God’s presence seems distant. So all we can do under these circumstances is to trust Yahowah and His Word.

“My soul (*nepesh* – my human consciousness) is tired and anxious (*dalaph* – is ebbing away) from being removed and separated (*min tuwgah* – from the sorrow and grief of separation; from *yagah* – being removed and distant). Fulfill your promise to restore me, to establish me, to enable me to stand upright, and then raise me up (*quwm* – confirm and validate me, console and support me) according to (*ka*) Your Word (*dabar*).” (*Mizmowr* / Song / Psalm 119:28)

While this is wisdom literature, this is not an academic exercise. While this is a published prayer, it reflects a private conversation. Throughout Scripture we find God and man engaged, talking with each other. The acts and dialog are real. The mortal soul who authored this inspired song wanted to be with Yah.

Quwm is among Scripture’s most important words because it illustrates so much of the Towrah’s purpose. Written in the piel stem, we experience the effect of the verb. Its promises are fulfilled in us so that we are “*quwm* – restored, established, and standing upright, as we are lifted up” into God’s presence according to His Word. And in the imperative mood, we discover that it is appropriate for us to express our desire in this way, encouraging God, indeed telling God, to honor the promises He has made to us.

To assure that he didn’t succumb to man’s *babel*, to religious and political corruption, compromise, counterfeit, and confusion, we find the psalmist now petitioning for Yahowah’s help to separate himself from the deceptive ways of man so that he might benefit from the Towrah’s mercy. So as we approach this next request, understand that the opening verb was written using the hiphil stem and imperative mood, which in this case causes the one pleading with God to participate in the action of the verb. Therefore, the psalmist is asking God to work with him—to help him do a difficult and yet necessary thing—to walk away from human deception.

“Please help me to turn away from and leave (*tsuwr min* – I implore You to work with me to remove and drag away, cut off, and do away with (hiphil

imperative)) **the way** (*derek*) **of misleading deception** (*sheqer* – of mistaken beliefs which betray and disappoint and are false, unreliable, vain, and useless), **and then** (*wa*) **I will be able to genuinely experience the mercy** (*chanan* – I will choose and actually benefit from the kind compassion and favor) **of Your Towrah** (*Towrah* – Teaching, Instruction, Guidance, and Direction).” (*Mizmowr* / Song / Psalm 119:29)

Very, very few of us can walk to God without first walking away from some form of human deception, whether it be one’s religion, patriotism, politics, business, culture, community, or sometimes even family. We have been misled, beguiled by lies into placing our faith in the wrong things. So for most, we must take the incredibly difficult and often painful step of separating ourselves from the mistaken beliefs of our culture, community, and country. It is only after we have taken this step that we can turn to Yahowah. The path He has provided to relationship and salvation are too narrow and restrictive to drag anything else along, especially when those things are beguiling lies.

During our review of the previous verse, I said that *quwm* was one of God’s most important words. Well, so is *chanan*. Here it was scribed in the qal imperative, expressing a genuine desire on behalf of this soul to actually benefit from the Towrah’s mercy. He wants what the Towrah offers because he sees Yah’s instruction, His guidance and direction, as being generous, kind, and most favorable.

While it is a very subtle thing, before we move on to the next verse, please consider why the hiphil stem was used with “*tsuwr* – please help me turn away from and leave” mistaken beliefs, and then why the qal stem was deployed with “*chanan* – I will be able to genuinely experience the mercy” of the Torah. You see, when it comes to turning away from human religious and political deception, we must personally engage, turn around, and walk away. So while we can ask for Yah’s help, in that this step is the prerequisite to the Covenant, it requires us to act. But with the Towrah’s mercy, we are beneficiaries. God does all the work required to save us. It is just a jot or tittle which distinguish the hiphil from the qal, and yet this distinction is enormous.

God gave us two human rights: our mortal existence and freewill. How we invest the former to exercise the latter will determine whether or not we are given any additional gifts. **“I have chosen** (*bachar* – I have decided upon and prefer) **the way** (*derek*) **of trusting and relying** (*‘emuwnah* – of that which is dependable, unchanging, steadfast, firm, established, trustworthy, reliable, and true). **Your means used to achieve justice and resolve disputes** (*mishpat* – Your basis for judgment and means to make rational decisions) **I overwhelmingly prefer and have placed firmly before me** (*shawah* – I agree with and benefit

from).” (*Mizmowr / Song / Psalm 119:30*) Once again this is beautifully stated, as eloquent as it is essential.

In the choice between believing men or trusting God, this person’s decision has been made. And you will notice that he did not choose both, or even the best of each, picking and choosing from the edicts of God and man. He recognized that they are hopelessly and irreconcilably conflicting, meaning that an informed and rational person has to reject one to elect the other. Such is the reason that religious faith has to be ignorant and irrational.

Scribed in the qal perfect, the act of “*bachar* – making a choice” is final and complete in this case. It is a once and for all decision with very real consequences. It is a final answer.

‘*Emuwnah* speaks of that which is reliable because it is true, and of that which is trustworthy and dependable because it is established and unchanging.” It is the feminine of ‘*emuwn*, because the object which is being established as “trustworthy and reliable” is the *Towrah* – also a feminine singular noun.

‘*Emuwn* is the elongated form of ‘*aman*, pronounced “aw·**man**,” a verb which means “to trust, to rely upon, to confirm, to affirm, to support, and to uphold.” And it is ‘*aman* which has been corrupted by religious clerics to become “Amen,” and then used at the end of Christian prayers to read: “In God’s name we pray, Amen.” The problem is with that ‘*aman* isn’t a name in Hebrew and thus should have been translated rather than transliterated. Worse, ‘*Amown* is the name of the Egyptian sun god known as Amun or Amen Ra. This god’s name is still reflected in the young pharaoh, Tutankhamen.

It is by associating with Yahowah’s *Towrah*, by incorporating its instructions into the fabric of our lives, that we are afforded an express ticket to paradise. “**I cling to** (*dabaq* – I remain close to and have attached myself to) **Your Testimony** (‘*eduwth* – Your witness) **Yahowah** (יְהוָה) **so You cannot delay me or be disappointed in me** (‘*al bowsh* – You cannot extend the time we are separated by an inappropriate degree or disapprove of me causing me to despair).” (*Mizmowr / Song / Psalm 119:31*)

This psalmist knew where he was going. He knew what his reception would be like. He knew that his arrival would not be delayed. All because he knew and relied upon Yahowah’s *Torah*.

‘*Eduwth*, meaning “testimony,” is a blend of ‘*ed*, meaning “witness to evidence” and ‘*uwd*, which speaks of that which “bears witness to that which surrounds us and restores us.” As a feminine singular noun, this “‘*eduwth* – testimony regarding our restoration” must be associated with Yahowah’s

Towrah—the feminine singular noun introduced in the 30th verse and then affirmed in the 31st.

As we approach the final stanza of the ⚡ Dalet collection, we find another telling Masoretic mistake. Here they made *mitswah* plural, even though it is singular in the manuscript of the one thousand one hundred year older 1QPS. And that difference is significant because as a singular feminine noun, this *mitswah* is Yahowah's '*eduwth*, which is in turn His *Towrah*.

“The way (*derek*) of Your terms and conditions (*mitswah* – of Your instruction regarding the covenant agreement) I will run (*ruwts* – I will move quickly carrying Your message as a courier). Indeed (*ky* – truly and surely) it makes my heart joyful and it opens my heart to this favorable opportunity (*rachab leb*).” (*Mizmowr* / Song / Psalm 119:32) Yes indeed, tell the world. Convey the message of the *Towrah* as God's courier. And do so quickly because time is now in short supply.

In the reaffirming lyrics which speak of entering the doorway to heaven, we find:

“My soul (*nepesh*) clings to (*dabaq*) the dust of the earth (*'aphar*). I am restored to life and kept alive (*chayah*) according to (*ka*) Your Word (*dabar*).

My ways (*derek*) I recounted and enumerated (*caphar*) and You responded and answered (*'anah* – You answered) by teaching me (*lamad*) Your prescriptions for living (*choq*).

The Way (*derek*) of Your precepts and directions (*piquwdym*) has caused me to understand (*byn*). And (*wa*) I will ponder and pontificate (*syach*) upon (*ba*) Your marvelous and miraculous acts (*pala*’).

My soul (*nepesh*) is tired and anxious (*dalaph*) from being removed and separated (*min tuwgah*). Fulfill your promise to restore me, to establish me, to enable me to stand upright, and then raise me up (*quwm*) according to (*ka*) Your Word (*dabar*).

Please help me turn away from and leave, remove from me and drag away (*tsuwr min*), the way (*derek*) of misleading deception and mistaken beliefs (*sheqer*), and then (*wa*) I will be able to genuinely experience the mercy (*chanan*) of Your *Towrah* (*Towrah*).

I have chosen (*bachar*) the way (*derek*) of trusting and relying upon that which is dependable, unchanging, firm, established, and true (*'emuwnah*). Your means used to achieve justice and resolve disputes (*mishpat*) I overwhelmingly prefer and have placed firmly before me (*shawah*).

I cling to (*dabaq*) Your Testimony ('*eduwth*) Yahowah (*Yahowah*) so You cannot delay me or be disappointed in me ('*al bowsh*).

The way (*derek*) of Your terms and conditions of the covenant (*mitswah*) I will run, quickly carrying Your message as a courier (*ruwts*). Indeed (*ky*) it makes my heart joyful and it opens my heart to this favorable opportunity (*rachab leb*)." (*Mizmowr* 119:25-32)



Without missing a beat, the song continues. **“Yahowah (יהוה), please teach me and enable me to learn (*yarah* – I want You to become the Source of my instruction and guidance, directing me, preparing, and training me as a student engaged in) the way (*derek*) of Your prescriptions for living (*choq* – from *chagaq*: Your written, engraved, and inscribed thoughts and recommendations which allocate a portion or share of what is Yours by cutting me into life in the covenant relationship) and then (*wa*) I will habitually observe it (speaking of the Towrah) and be genuinely saved by her (*natsar* – I will actually comply with it (feminine singular and thus referring to the Towrah) and be forever protected and preserved by her) as a benefit until the end of time ('*eqeb* – for the reason that it serves as recompense and as a reward for the duration of time).” (*Mizmowr* / Song / Psalm 119:33)**

The key to understanding this verse is the gender fingerprint in Hebrew which is typically lost in the transition to English. *Choq*, translated “Your prescriptions for living” is masculine plural, so it cannot be what the third person singular feminine suffix (her or it) associated with *natsar*, rendered “I will observe it and be saved by it” is referencing. So once again our attention is drawn back to the feminine singular noun “Towrah.” Even “*derek* – way” is resolutely singular, but it is neither expressly feminine nor masculine.

As you might have expected, *yarah*, which serves as the basis of Towrah, was penned using the hiphil imperative. And that means that Yahowah influences us with His teaching when we ask Him to do so. This expression of volition on our part causes us to actually participate in the guidance and direction which is being requested. And that is another way of saying that we walk with God when we commence on this voyage of discovery.

Also interesting, *natsar* was written using the qal imperfect. This tells us that our observations must be actual, making our salvation real. Moreover, this genuine benefit produces ongoing results which unfold over time.

Finally, *'eqeb* has three different meanings, all of which apply to this song. *'Eqeb* means: “because and for the reason,” that the “benefit, recompense, and reward,” endures “for the full duration of time.” To pick one and exclude the others would under serve the word and shortchange the message.

This next verse also begins with a verb conjugated in the hiphil imperative. To convey its volitional mood, and the nature of its cause and effect stem, in English, I have added the pronoun “You” in the amplification because God is the subject of this plea. **“Please enable me to be perceptive and discerning so that I understand** (*byn* – I want You to work with me so that working together I come think rationally and thereby realize, apprehend, and comprehend (hiphil imperative)) **and then** (*wa*) **I will continuously observe and be genuinely saved by** (*natsar* – I will actually comply with, properly keep, and forever be protected and preserved by) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude, thinking, and direction (feminine singular construct)) **and so that** (*wa*) **I will actually and consistently observe and genuinely care about her** (*shamar* – I will continually focus upon and really revere her (prefixed in the first person common singular, suffixed in the third person feminine singular, and conjugated in the qal imperfect)) **with all my heart** (*ba kol leb* – incorporating her within my inner nature to guide my emotions, attitude, ambitions, and perceptions).” (*Mizmowr* / Song / Psalm 119:34)

If there were any doubt that the third person feminine singular suffix “her” ascribed to “*natsar* – observing so as to be saved” in the previous verse was addressing the Torah, it has been resolved. And speaking of the *Towrah*, it is telling, indeed indicting, that of the 220 times the title *Towrah* is written in Yahowah’s Testimony, the supposedly authorized *King James Version* changed this essential concept to “Law” on all but one occasion, then rendering the noun which actually means “instruction, teaching, guidance, and direction” as “manner.” Marginally better, but still promoting the same corruption which was born out of Paul’s animosity to the “*nomos* – law,” the *New American Standard Bible*, whose own lexicon defines the title “direction and instruction,” renders *Towrah* “law” or “laws” 199 times, with the remainder being “instruction” (11), “teaching” (8), and “custom and ruling” one time each.

For those who are protesting that Yahowsha' used *nomos* in reference to the Torah on several occasions, I plead with you to “*byn* – think rationally.” Yahowsha' spoke Hebrew and Aramaic, not Greek. He therefore said “*Towrah*,” not “*nomos*.” The fact that *nomos* now appears in the text proves for anyone who is informed and rational that the “New Testament” is not Scripture and cannot be trusted as such. Mind you, the problem is not with Yahowsha', but instead with the religious influences which have corrupted His testimony.

Every Hebrew lexicon without exception recognizes and most acknowledge that *Towrah* is based upon the verb *yarah*, which means “to teach, to instruct, to guide, and to direct, and to be the source from which these things flow.” While God's provision in this regard equips and prepares us to make wise choices, pointing us in the right direction, laws constrain our freedoms, restrict our movement, and govern our choices.

Certainly it is important that we expose and condemn religious *babel*, the corruptions which have confused so many, but it is more important still that we properly convey Yahowah's testimony so that more come to understand what God is saying to us. And in this regard, few passages are as revealing as this one. We are being encouraged to ask Yahowah for His assistance, requesting that He help us become more perceptive and discerning so that we come to understand His *Towrah* Teaching. But we are not to be idle in this process, but instead actively engaged like a diligent student who is committed to learning so that he or she is properly trained and prepared. Because once we come to understand the *Towrah*, our “*natsar* – willingness to observe it will save us.”

Since the next two verses are not legible in either of the principle scrolls covering the Psalms from the first century BCE, we cannot be certain if *mitswah* was again singular in this context, or plural as it is now represented in the Masoretic Text. But beyond that, there is a reason for God's constant reinforcement of this theme. It is important.

“Cause me to set out along the path (*darak ba nathyb* – please help me walk within the pathway (hiphil imperative)) **of the terms and conditions of Your binding relationship agreement** (*mitswah* – Your authoritative instruction and written directions regarding the codicils of Your covenant contract). **Indeed (ky) in them (ba) I genuinely and totally delight** (*chaphets* – I actually find great enjoyment and pleasure so I willingly and completely accept them and want to experience everything they represent (qal perfect)).” (*Mizmowr* / Song / Psalm 119:35)

Paul called Yahowah's *Towrah* a “cruel taskmaster” and a “harsh disciplinarian” which became a “burden” and a “curse.” But that portrait is the

antithesis of what we find in this ode to the Torah. So, the only rational conclusion is that if the Psalm is right, then Paul was wrong.

There are no other alternatives worth considering, because if the Psalm is wrong, then God's Word is unreliable, which means that nothing anyone wrote or said about it, save condemning it, serves any value—and that would include the Ma'aseyah Yahowsha', Yahowchanan, and Mattanyah. If the Psalm is wrong, so is Judaism, Christianity, Islam, and Mormonism, because they all overtly state that they were inspired.

This is now the fifth time in the Psalm that Yahowah has encouraged us to open our hearts to His message. **“Incline my heart** (*natah leb* – stretch out and open my core) **to** (*'el*) **Your Testimony** (*'eduwth* – Your Witness regarding my restoration; from *'uwd*), **and not toward** (*wa 'al 'el*) **ill-gotten gain or dishonesty which severs and separates** (*betsa'* – deception, injustice, theft, immoral behavior, violence, plunder, or greed, separating others from either God or their possessions).” (*Mizmowr / Song / Psalm 119:36*)

Betsa' may seem like the universal smorgasbord of all things coveting, but in its verb form *batsa's* primary meaning is actually “to cut off and to separate, breaking apart a relationship as a result of deception, injustice, theft, immoral behavior, violence, plunder, or greed.” The greatest crime we can commit is to separate others from God. It is the offense which earns the penalty of eternal torment. It is murder of the worst kind, of the soul, not the body.

And nothing is as divisive and derisive as deception, especially when the result is ill-gotten gain—the unjust plundering of others in the name of religion. The immorality, injustice, and violence perpetrated in the name of religion has separated more people from God and their lives and possessions than everything else man has concocted combined.

And speaking of man's deceptions, in this next verse the Masoretes changed “*chanan* – be merciful to me” to “*hayah* – give me life,” and “*la dabar* – according to Your Word” to “*ba derek* – in Your ways.”

Therefore we find that the 2100-year-old text of 11QPS is reminding us that any exposure to religion corrupts us and forestalls our access to Yah's mercy. **“Turn my eyes away from viewing** (*'abar 'ayn min ra'ah* – take away and remove from my sight, my perceptions, and my perspective) **that which is deceitful, futile, worthless, idolatrous, and vain** (*shawa' / showa'* – that which is false and negative, that which pertains to liars and false gods; from *showa'* – that which is wasteful and devastating, corruptive and ruinous). **Be merciful to me** (*chanan* – be kind and generous to me, treating me favorably) **according to Your Word** (*la dabar*).” (*Mizmowr / Song / Psalm 119:37*)

In this verse, *'abar*, which in harmony with *'ayn*, was rendered “turn my eyes away,” actually means “to pass over, to take away, and to remove.” As such, the psalmist is asking Yahowah to take away and remove every religious deception, every false god, every idolatrous image, every worthless ritual and edict, because these things are corrupting, devastating our souls. They all lead away from God, they contradict His Word, and they preclude the application of His mercy.

The words chosen in this next refrain only work when “*'imrah* – Your Word” is seen as the corporeal manifestation of Yahowah—the Ma’aseyah Yahowsha’—the Word made flesh in accord with God’s promises. **“Please stand up, confirm, and establish** (*quwm* – affirm, restore, and raise up (hiphil imperative)) **for Your associate** (*la 'ebed* – on behalf of Your servant and coworker) **Your Word** (*'imrah* – Your promised instruction which fulfills Your teaching; from *'emer* and *'amar* – the promised word which speaks and relates, providing answers and resolution, who is called to avow and avouch (singular construct)) **which as a result of the relationship** (*'asher* – and by way of making a connection) **is on behalf of and according to** (*la*) **Your awesome nature** (*yir'ah* – Your reverence and respect).” (*Mizmowr* / Song / Psalm 119:38)

As an inanimate object, a word cannot stand up, much less rise up. But the corporeal manifestation of the Word can and did these very things, standing up for us so that we could stand with Him. He confirmed Yahowah’s Word with His fulfillment of the Torah’s promises and then affirmed Yahowah’s Word with His every response, answer, and teaching. He restored our relationship with God and enabled us to follow Him, rising up to our Heavenly Father.

Quwm, which primarily means “to stand,” was penned using the hiphil imperative. And that means that Yahowah engaged on behalf of His Word to influence us. And while it was His choice, how we respond to Him and His Word is our choice. So this expression of volition on our part causes us to benefit from His Word’s guidance and direction, His Word’s teaching and instruction, and His resolutions and answers, as they are manifest in the Ma’aseyah Yahowsha’.

Not only is there a relationship between Yahowah and Yahowsha’, and a connection between God’s Word and Yahowsha’, Yahowsha’ is a result of Yahowah’s reverence for us, and is a manifestation of His awesome nature.

I suspect that *'imrah* was used here in association with God’s Word, rather than the more common *dabar*, because there is more to *'imrah* than the spoken and written word. *Imrah* conveys the additional ideas of “fulfilling a promise, of teaching and instructing, of avowing and avouching, and of providing resolution,” all concepts associated with Yahowsha’.

And speaking of Yahowsha’, the most important promises He fulfilled were Passover and Unleavened Bread. And in so doing He resolved the issue of our sin.

“Please pass over and take away while removing (*‘abar* – forgive and repeal (hiphil imperative)) **my reproach and insults** (*cherpah* – my taunts and shame, my defiance and blasphemies) **which** (*‘asher*) **I anxiously dread** (*yagor* – I am concerned about) **because indeed** (*ky*) **Your means to reconcile disputes** (*mishpat* – Your means to vindication) **is good** (*towb* – sound and appropriate).” (*Mizmowr* / Song / Psalm 119:39)

Once again we are confronted by another Masoretic copyedit. In fact, each of the next six verses has been corrupted by the rabbis. In this case, they have once again removed “*chanan* – mercy” from the inspired text. So using the Dead Sea Scrolls as our guide, we find another affirmation that Yahowah’s plan of salvation is both just and generous.

“Behold (*hineh* – please take note), **I long for and desire** (*ta’ab*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You). **In Your righteous and just means to vindicate** (*ba tsadaqah* – in Your just means to achieve righteousness), **be merciful to me** (*chanan* – be kind and generous to me).” (*Mizmowr* / Song / Psalm 119:40)

By setting a diminished and material part of Himself apart from His Spiritual nature in the form of Yahowsha’, Yahowah was able to vindicate us without violating His Towrah. In that He personally paid our penalty, this defines mercy.

So under the auspices of the letter ⚡ Hey, the only character with the distinction of appearing twice in Yahowah’s name, we find the following statements reflecting upon the picture painted by the Ancient-Hebrew pictographic, of mankind demonstrating a willingness to observe Yahowah’s testimony and to look up to Him for help.

“Yahowah (*Yahowah*), **please teach me and enable me to learn** (*yarah*) **the way** (*derek*) **of Your prescriptions for living (Your engraved thoughts and inscribed recommendations which allocate a portion or share of what is Yours by cutting me in)** (*choq*) **and then** (*wa*) **I will habitually observe it** (speaking of the Towrah) **and be forever saved by her** (*natsar*) **as a benefit until the end of time** (*‘eqeb*).

Please enable me to be perceptive and discerning so that I understand (*byn*) **and then** (*wa*) **I will continuously observe and be genuinely saved by** (*natsar*) **Your Towrah** (*Towrah*) **and so that** (*wa*) **I will actually and consistently observe and genuinely care about her, I will continually focus upon and really revere her** (*shamar*) **with all my heart, incorporating her**

within my inner nature to guide my emotions, attitude, ambitions, and perceptions (*ba kol leb*).

Cause me to set out along and remain within the path (*darak ba nathyb*) of the terms and conditions of Your binding covenant agreement (*mitswah*). Indeed (*ky*) in them (*ba*) I genuinely and totally delight, I actually find great enjoyment and pleasure, so much so that I willingly and completely accept them and want to experience everything they represent (*chaphets*).

Incline my heart, opening my attitude up (*natah leb*) to ('*el*) Your Testimony ('*eduwth*), and not toward (*wa 'al 'el*) ill-gotten gain or dishonesty which severs and separates, which unjustly deceives and is divisive (*betsa* ').

Turn my eyes away from viewing ('*abar 'ayn min ra'ah*) that which is deceitful, futile, worthless, idolatrous, and vain, especially that which pertains to idolatrous images and false gods, because such things are corrupting and harmful (*shawa' / showa'*). Be merciful to me (*chanan*) according to Your Word (*la dabar*).

Please stand up, confirm, and establish, affirm, restore, and raise up (*quwm*) for Your coworker (*la 'ebed*) Your Word, Your promised instruction which fulfills Your teaching, who speaks and relates, providing answers and resolution ('*imrah*) which as a result of the relationship ('*asher*) is on behalf of and according to (*la*) Your reverence and respect for us and Your truly awesome nature (*yir'ah*).

Please pass over and take away while removing and forgiving ('*abar*) my reproach, defiance, and insults (*cherpah*) which ('*asher*) I am concerned about (*yagor*) because indeed (*ky*) Your means to reconcile disputes (*mishpat*) is good (*towb*).

Behold (*hineh*), I long for and desire (*ta'ab*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You (*piquwdym*). In Your righteous and just means to vindicate (*ba tsadaqah*) be merciful to me (*chanan*).” (*Mizmowr* 119:33-40)

Y

Now under the auspices of Wah, another of the letters emblazoned in Yahowah's name, we find another eight verses devoted to the prospect of increasing and securing God's home.

And should you be checking these translations using an interlinear and various lexicons, be aware that the next five passages are from 4 and 11QPS. Also, and equally important, while we have moved into a new section, this verse flows out of the previous three, all of which speak of Yahowsha' as Yahowah's Word and of Him as His means to mercifully vindicate us.

“So then (wa) Yahowah (יְהוָה), may you arrive and bring me (bow' – choose to return, to come to me, and actually include me in Your harvest, bearing (qal imperfect jussive)) Your love and mercy (chesed – Your loving kindness and favor), Your salvation (yashuw'ah – deliverance) according to (ka) Your Word and the fulfillment of Your promise ('imrah – Your instruction and teaching which provides resolution).” (*Mizmowr / Song / Psalm 119:41*)

It is easy to see why the Masoretes had such a difficult time with this statement. They are opposed to Yahowah entering our world, and the notions of an “arrival,” a “return,” and a “harvest,” all of which speak of the Ma'aseyah Yahowsha', must have gagged them, which is why they moved Yahowah's name to the second half of this verse, distancing it from *bow'*. Rabbis have never been able to recognize that the Ma'aseyah Yahowsha' is the corporeal manifestation of Yahowah's Word, and the fulfillment of His promise to save us.

Still speaking of the Ma'aseyah Yahowsha', the human manifestation of Yahowah's Word, the psalmist writes: **“And then (wa) He will respond by being afflicted, thereby providing the witness which answers ('anah – He will reply by humbling Himself in response to) those who ridicule me (charaph – who are insulting me, mocking me, taunting me, treating me with contempt, and trying to defy me, even to confuse me) because (ky) I observe, scrutinize, evaluate, revere, and focus upon (shamar – I carefully consider, care deeply about, investigate, and explore, which causes me to pay attention to) Your prescriptions for living (choq – Your written, engraved, and inscribed thoughts and recommendations on what we should do to be cut into life within the covenant relationship).”** (*Mizmowr / Song / Psalm 119:42*)

In this passage the Masoretes changed the opening pronoun from “He” to “I,” suggesting that individual men would respond with the answer and not God. They also changed the conclusion of this statement from “I observe Your prescriptions” to “I trust Your word.” But even the first of these copyedits, as misleading as it is, wasn't their most significant crime.

You see, Rabbis consistently render '*anah* “answer” using the word's primary definition in this and most every other context, except when it appears in Yahowah's presentation of *Yowm Kippurym*—arguably the single most relevant deployment of the word. There, in support of their religion, and as an affront to

Yahowah and His family, they universally translate *'anah* as “afflict.” These kind of inconsistencies are extraordinarily revealing.

Before I explain what is being communicated in this statement, as well as what Yah is saying relative to the Day of Reconciliations, I'd first like to share the full array of choices translators have regarding *'anah*. In preferential order, they are: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it, 11) to be occupied, busy, even preoccupied, 12) to afflict or be afflicted, 13) to be put down, 14) to be depressed, 15) to be cast down, 16) to stoop or bow down, 17) to humble oneself, 18) to be humiliated, 19) to be disturbed and worried, feeling anxious, 20) to be raped and violated, especially in the context of demeaning women, 21) to become weaker, ultimately ceasing to exist, 22) to deny oneself, 23) to be silenced, and 24) to oppress or be oppressed.

These things known, what's happening here is that Yahowah is announcing His return, which born out of love, and resulting in mercy, provides for our salvation, while fulfilling the promises He has made to us in His Word. (v41) This response causes Him to be afflicted, effectively answering those who not only afflict others, but who are rather fond of their own agenda which ridicules God and confuses those they oppress. But the psalmist who observes Yahowah's engraved prescriptions for living, understands God's response and thus he is not swayed or led astray. (v42)

By integrating the Covenant with the Called-Out Assembly Meetings, the relationship with salvation, we discover that God stood up for us so that we could stand with Him. He allowed Himself to be afflicted, so that we wouldn't be afflicted, cease to exist, or be cast down. Therefore in this context, speaking of the Ma'aseyah Yahowsha', the diminished corporeal manifestation of Yahowah, set-apart from Him, it is appropriate to include “afflict” among the definitions of *'anah*. Allowing Himself to be afflicted on *Pesach* and *Matsah* for our benefit is God's answer, His response, to our sin.

But in the most important presentation of *'anah*, when asking us to respond to His summons and answer His invitation to meet with Him on *Yowm Kippurym*, the last thing Yahowah wants us to do is afflict ourselves. In fact, it is the opposite of what He wants, as it completely inverts His plan.

Way back on page twenty-five, as just the third among the thousands of passages we are reviewing, I shared God's introduction of His Day of

Reconciliations, in large part to present the translation options available to us regarding *'anah*. Since that was a while ago, here is that same verse:

“Then Yahowah declared the Word to (*dabar*) Moseh, saying, ‘On the tenth of the seventh (*shaby'y*) month (*chodesh*) is the Day of Reconciliations (*yowm kippurym* – the day of pardons and forgiveness). This exists as (*hayah* – this was, is, and will be) a set-apart and cleansing (*qodesh*) Called-Out Assembly Meeting (*miqra'* – an appointment for reading and reciting, to be summoned, to be invited, and to be called out, to proclaim, to welcome, to meet, and to greet) for you. And your soul (*nepesh*) shall respond and answer (*'anah* – reply to the summons, making a declaration after engaging in thought, vocally communicating), appearing before and approaching (*qarab* – coming and drawing near, being present with) the feminine aspect of the Light, the adoptive Mother who purifies, enlightens, and elevates (*'isah*) unto Yahowah.” (*Qara'* / Called Out / Leviticus 23:26-27)

And yet here, religious clerics universally dispense with the “respond and answer” connotations of *'anah*, and render the word “afflict,” thereby making it appear as if Yahowah’s plan of reconciliation has us “preoccupied, afflicted, put down, depressed, cast down, bowing down, humbled, humiliated, disturbed, worried, feeling anxious, raped and violated, demeaned, becoming weaker, ultimately ceasing to exist, silenced, and oppressed.” Instead, just the opposite, God wants us “to answer His call, to respond to His summons, to testify, speaking as a witness on behalf of His Word, to think, being especially thoughtful and concerned, to ask questions, to receive answers, to speak truthfully, providing accurate information, to reply by making a declaration, to sing or shout, vocally communicating, and to live together as in a marriage.” While I am not among the world’s most-qualified translators, I didn’t have to be to figure this one out. It is the essence of the Covenant and the Called-Out Assemblies, the purpose of the relationship and of salvation, and the nature of Reconciliation.

While it is a minor point among profound ones, I’d be remiss if I didn’t address “*charaph* – those who ridicule me” in the midst of this discussion, as it is my personal experience as well. Almost universally, those who take exception to Yahowah’s testimony in *Yada Yah*, don’t criticize God for inspiring the words we are considering, but instead they mock me, treating me with contempt. There are hundreds of thousands of websites, articles, blogs, and opinion pieces devoted to ridiculing me for being myopic and focusing on a literal rendering of Yahowah’s Word while having the audacity to expose and criticize the religions God’s testimony impugns. But as for me, I will “*shamar* – continue to open my eyes, keep before me and within my field of vision, observe, investigate, scrutinize, explore, and evaluate, revere, consider, and focus upon so as to pay attention to”

Yahowah's "*choq* – prescriptions for living." My "*anah* – response and answer" is to trust God, so as not to be confused by men.

As an interesting aside, *charaph* was scribed using the *qal* stem and participle form, which as a verbal adjective tells us that those who ridicule, insult, mock and taunt those who observe Yahowah's Testimony, are held in contempt, which is to say they are disliked, disapproved, and seen as worthless by God, undeserving of respect or favor. Those who try to confuse are confused. Those who defy God are defied by God. With religion, it is the blind leading the blind—as is the case with politics as well.

As we approach the next verse, we find two Masoretic copyedits. "Your truthful" became "of truth," and "in Your words" became "in Your ordinances."

"So (*wa*) please, do not ever take away (*natsal* – do not prevent my salvation and deliverance by snatching away (hiphil stem, imperfect conjugation, jussive form)) from my mouth (*min peh* – from my speech) the Word (*dabar*) of Your truthful, Your unchanging and unwavering, Your dependable, trustworthy, reliable (*'emeth* – Your firmly established, instructive, affirming, verifiable, supportive, upholding, steadfast) utterly capable, empowering, and great (*me'od*) everlasting Testimony (*'ad / 'ed* – eternal Witness). Because indeed (*ky*), I am completely resolved to placing my hope, completely trusting (*yahal* – I await, confidently expecting without reservation, total resolution (piel perfect)) in (*ba*) Your words (*dabarym*)." (*Mizmowr* / Song / Psalm 119:43) Those who place their hope of salvation in Yahowah's reliable and eternal witness are never disappointed.

Throughout this Psalm, *natsar* has been used to speak of salvation by way of observation, indicating that those who comply with Yahowah's instructions are protected and preserved by them. Now we find another word for salvation which is very closely related, *natsal*. It means "to take and snatch away, to save, rescue, and deliver." It was written using the hiphil stem, which tells us that God, who is the subject of the sentence, is enabling the psalmist who is the object, and thus us, to participate in the process of God saving us by communicating His Word, while with the negation, not contributing to our deliverance. The imperfect conjugation affirms that the psalmist doesn't ever want God to limit his ability or will to share the message of salvation. And of course, the jussive form expresses volition, telling us that the psalmist wants his desire in this regard to be consistent with Yah's desire.

Toward the end of this passage, it is entirely possible that the psalmist would have been content using *'emeth* to call Yahowah's Word "truthful," or "unchanging," or "unwavering," or "dependable," or "trustworthy," or "reliable," or "firmly established," or "instructive," or "affirming," or "verifiable," or

“supportive,” or “upholding,” or “steadfast,” instead of ascribing all of these things to His Witness. Further, *me’od* doesn’t have to be translated “utterly great” in addition to “empowering” and “capable.” And *’ad / ’ed* could have been pointed one way or the other to read “until, meanwhile, prey, or booty,” instead of as God’s “everlasting testimony and eternal witness.” So while I’m comfortable that I’ve revealed Yahowah’s testimony as completely and accurately as I am capable using the full cadre of tools at my disposal, it’s important that you are given access to all of the possibilities so that you can arrive at your own conclusions.

With the piel stem and perfect conjugation, *yahal*, rendered “I am completely resolved to placing my hope, completely trusting” tells us that the psalmist is completely resolved to totally trusting Yahowah’s Word, without any reservation, and that he recognizes he will himself be wholly transformed by this confident expectation.

There is only one place such confidence is reliably rewarded. “**I will observe** (*shamar* – I will keep my eyes focused upon, I will revere, cling to, and respect, carefully examining and thoughtfully considering, exploring, investigating, scrutinizing, and evaluating, so as to pay attention to and be protected by) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude, thinking, and direction) **continually and consistently** (*tamyd* – continuously without interruption), **always and forever** (*la ’owlam* – eternally) **as an eternal witness** (*wa ’ad / ’ed* – as an everlasting testimony).” (*Mizmowr / Song / Psalm 119:44*)

If only we would all say: “I will observe Your Towrah continually and consistently, always and forever, as an eternal witness.” What a wonderful world it would be. And indeed it will be. Just twenty-two years from this writing, on *Yowm Kippurym* in year 6000 Yah, those who are reconciled unto Yahowah, and who have elected to engage in the Covenant, upon His return they will be renewed by the addition of a perfect copy of the Towrah.

This next statement flows out of the previous one...“**And** (*wa*) **I choose to walk** (*halak* – I want to and will continue to travel through life (scribed in the hithpael stem, whereby this walk influences the walker, in the imperfect

conjugation, thus continually over time with ongoing benefits, and in the cohortative form, telling us that this is the walker's choice)) **in its (speaking of the Towrah's) freedom** (*ba ha chuphshah* – in its liberty exercising my freewill as is encouraged in the Towrah (from 4QPS)), **because indeed** (*ky*) **I have sought after, inquired about, found, and have looked to** (*darash* – I have searched to find, carefully examined, petitioned and pondered, even formed a relationship as a result of consulting with (qal perfect)) **Your precepts and directions** (*piquwdym* – instructions and guidance delineating the things we should search for, pay attention to, and care about).” (*Mizmowr* / Song / Psalm 119:45) This is the basis of Yahowsha's statement: “Those who seek, find.”

As an interesting aside, if the Torah were a set of laws, as opposed to Fatherly guidance, the Torah would be as Paul perceived it—an enslaving document—instead of as the psalmist viewed it: as freeing and liberating him from both his sins and man's corruptions. Reinforcing His view, the central theme of the Towrah is freeing the Children of Yisra'el from the Crucible of Egypt.

We are called to boldly and accurately proclaim Yahowah's testimony. And so long as our message is derived from His, so long as we never hesitate, then we will never be ashamed. Moreover, it matters not whose political or religious institution is being impugned by Yah's Word, so long as we confine our witness to His testimony, we will never feel emotional distress, for it isn't our word against them, but His.

“And I will choose to continually speak the Word (*dabar* – I have and will totally represent and completely communicate of my own volition the message (piel imperfect cohortative)) **within** (*ba*) **Your Witness** (*'edah* – Testimony), **reporting it before and against** (*neged* – conspicuously, openly, and publicly in front of and in opposition to) **the leaders of mankind's political, religious, economic, and military institutions** (*melek* – the kings who control all aspect of people's lives). **And I will not** (*wa lo'*) **hesitate nor be emotionally distressed** (*bowsh* – be ashamed, frustrated, or delayed).” (*Mizmowr* / Song / Psalm 119:46)

There is a myth swirling in religious and political circles that it is mean spirited and hateful to criticize the religion and politics of others. I've received countless letters condemning me for criticizing them. And yet I never hesitate, and more importantly, I never worry, for my pronouncements are all derived from Yahowah's Witness. Moreover, God not only asked us to do this very thing, He, Himself, followed His own advice. In fact, there are few more compassionate and courageous, even rational and moral, things a person can do than expose and condemn religious, political, economic, and military institutions and the men and women who lead them.

If we are to be passionate about anything, ought we not be enthusiastic advocates for God’s message to mankind? **“And I have elected to constantly delight in, and have found great pleasure** (*sha’a’* – I have chosen to find the fun and enjoyment (scribed in the hithpael stem, whereby this source of joy makes the individual joyful, in the imperfect conjugation, thus continually over time with ongoing benefits, and in the cohortative form, telling us that this positive attitude is the individual’s choice)) **in (ba) the terms and conditions of Your binding agreement** (*mitswah* – the authoritative directives and written instructions which serve as codicils of Your covenant contract) **which relationally** (*’asher*) **I really love and actually desire** (*’ahab* – I am genuinely, literally, and completely passionate about (qal perfect)).” (*Mizmowr* / Song / Psalm 119:47)

As we have learned, the qal stem denotes the fact that an actual, real, and genuine relationship exists between the subject and the action of the verb. Addressing reality, the qal stem conveys the opposite of something which is hypothetical or nuanced. Realizing this, it is perhaps wise to go one step beyond genuine, actual, and real, to “literal.” Those ideas presented by the qal stem should be interpreted literally.

This brings us to the last of the lyrics associated with the letter Y Wah—that which adds, increases, and secures, enlarging a family and their protective home. And here we find the Masoretes changing “rejoicing” to “meditating.”

“So (wa) I literally lift up, raising (*nasa’* – elevating (qal imperfect cohortative)) **the palms of my hands** (*kaph*) **to God’s** (*’el* – unto the Almighty’s) **authorized directions which represent the terms and conditions of the binding contract** (*mitswah* – the codicils of Your covenant), **which as a result of the relationship** (*’asher*), **I genuinely desire and actually adore** (*’ahab* – I totally love and am really passionate about (qal perfect)). **I continually rejoice, wanting to find the joy** (*gyl* – I will choose to habitually celebrate and be delighted (qal imperfect, cohortative)) **in Your clearly communicated and engraved prescriptions of what we should do to be cut into this relationship with You** (*choq* – of how we are afforded a portion of what is Yours throughout time).” (*Mizmowr* / Song / Psalm 119:48) This is a self-fulfilling prophecy. When we reach up to God, He reaches down to lift us up.

So now it is time for our review of this the sixth chorus of this song of songs. The psalmist, who we have every reason to suspect is Dowd, wrote:

“So then (wa) Yahowah (Yahowah), may you arrive and bring me (*bow’*) **Your love and mercy** (*chesed*), **Your salvation** (*yashuw’ah*) **according to** (*ka*) **Your Word and the fulfillment of Your promise** (*’imrah*).

And then (wa) He will respond by being afflicted, thereby providing the witness which answers (*’anah*) **those who ridicule me** (*charaph*), **because** (*ky*) **I**

observe, explore, and focus upon (*shamar*) Your prescriptions for living (*choq*).

So (*wa*) please, do not ever take away, nor prevent my salvation by snatching (*natsal*) from my mouth (*min peh*) the Word (*dabar*) of Your truthful, Your unchanging and unwavering, Your dependable, trustworthy, reliable (*'emeth*) utterly capable, empowering, and great (*me'od*) everlasting Testimony (*'ad*). Because indeed (*ky*), I am completely resolved to placing my hope, completely trusting (*yahal*) in (*ba*) Your words (*dabarym*).

I will observe, consider, examine, explore, scrutinize, evaluate, revere, focus upon, cling to, respect, and pay especially close attention to (*shamar*), Your Towrah Teaching, Guidance, and Direction (*Towrah*) continually and consistently (*tamyd*), always and forever (*la 'owlam*), as an eternal witness (*wa 'ad/'ed*).

And (*wa*) I choose to always walk (*halak*) in its, the Towrah's, freedom (*ba ha chuphshah*), because indeed (*ky*) I have sought after, inquired about, found, and have looked to (*darash*) Your precepts and directions (*piquwdym*).

And I will choose to continually speak the Word (*dabar*) within (*ba*) Your Witness (*'edah*), reporting it before and against (*neged*) the leaders of mankind's political, religious, economic, and military institutions (*melek*). And I will not (*wa lo'*) be emotionally distressed nor be frustrated, even be delayed or hesitate (*bowsh*).

And I have elected to constantly delight in, and have found great pleasure (*sha'a'*) in (*ba*) the terms and conditions of Your binding agreement (*mitswah*) which relationally (*'asher*) I genuinely love and actually desire (*'ahab*).

So (*wa*) I literally lift up, raising (*nasa'*) the palms of my hands (*kaph*) to God's (*'el*) terms and conditions regarding His binding covenant contract (*mitswah*), which as a result of the relationship (*'asher*), I genuinely desire and actually adore (*'ahab*). I continually rejoice, wanting to find the joy (*gyl*) in Your clearly communicated and engraved prescriptions of what we should do to be cut into this relationship with You (*choq*)." (*Mizmowr* 119:41- 48)



Turning now to the seventh stanza of this, the greatest of the Psalms, this magnificent ode to the Towrah, we find verses associated with the Hebrew letter

Zayin. It was drawn in the form of a plow and spoke of nourishment, or harvests, and of creating separation and division.

When we ask God to do as He has promised, we can be assured that He will honor our request. **“Recall (*zakar* – remember to assert the truths contained in) Your Word (*dabar*) on behalf of (*la*) your servant and coworker (*‘ebed* – associate), upon (*‘al*) which (*‘asher* – as a result of the relationship) You have caused me to confidently expect a favorable response (*yachal* – You have provided for my benefit).”** (*Mizmowr* / Song / Psalm 119:49)

So while this seems obvious, it’s the corollary which is missed, especially by Christians. They pray for all sorts of things, from having success finding a boy or girlfriend, prevailing on a test, getting out of a jam, or performing well at an athletic event, none of which God cares about, nor covers in His Word. They even want to be forgiven, but without even bothering to consider what Yah’s Word says that we must do for that to happen. Such petitions fall on deaf ears.

Even Yahowsha’ tried to make this clear to them. In the midst of His Teaching on the Mount He said: **“Do not be anxious then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For all of these things the Gentiles eagerly seek. Your Heavenly Father knows what you need. So first seek His kingdom, and His righteousness, and all of these things shall be added to you. Therefore, do not be anxious for tomorrow.”** Which was followed by: **“Ask and it shall be given to you, seek, and you shall find.”** (Mattanyah 6:31-34 and 7:7) Those who search Yahowah’s Word find the promises which matter. And they ask God to honor them.

The opposite of anxious is comforting. **“This (*ze’th*) is comforting to me (*nechamah* – this eases all of my concerns, it is compassionate, transforming me, and it is consoling) in my persecution and harassment (*ba ‘ony* – affliction; from *‘anah* – being put down and demeaned), for indeed (*ky*) Your Word (*‘imrah* – Your instruction and Your promise) completely renews me, causes me to grow, and sustains my life (*chayah* – nurtures me, restores me, and keeps me alive (*piel* perfect)).”** (*Mizmowr* / Song / Psalm 119:50)

Nesamah (also vocalized *neshamah*) is too similar to *nechamah* not to notice. So I think that the message here may be: those whose “*nesamah* – conscience” causes them to trust and rely on the Towrah are “*nechamah* – comforted, consoled, and transformed” by Yahowah.

The message here is that those who share Yah’s Word are “*‘ony* – persecuted, demeaned, and harassed” by the men and women whose institutions are opposed to Yahowah’s Testimony, and yet they, themselves, find His Word “*nechamah* – comforting” and “*chayah* – renewing.” *Chayah* is the essence of life eternal, of restoration, of nourishment, and of growth.”

The obnoxious, absurdly presumptuous, and insufferable self-willed individuals who command the mechanisms of mankind's insolent political, religious, academic, military, and media institutions talk a big game as they interpret everything to their liking. Offering nothing more than worthless platitudes and false hope, they routinely deride those who oppose them. But, while they may be fooling the faithful, the patriotic, the enamored, the entitled, and the unthinking, they aren't impressing or fooling God.

“The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior (to others and to God) when both they and their promises are actually irrelevant), **such authorities, ambassadors, and teachers talk big, and they interpret everything, but they show no respect for** (*lyts* – such spokesmen, envoys, and interpreters, mock, slander, and deride) **the extraordinary** (*ma'od* – the completely capable and universally empowering) **eternal Witness** (*'ed* – the everlasting Testimony). **From** (*min*) **Your Towrah** (*Towrah* – Your Teaching and Instruction, Your Guidance and Direction) **I will not lean away, nor will I thrust it aside** (*lo' natah* – I will not bend or turn away).” (*Mizmowr* / Song / Psalm 119:51)

This is one of many indictments against those who govern human affairs. They are universally self-absorbed, and their institutions routinely mock God's Witness, interpreting it so that His Word appears to coincide with their agenda. And since these are the people Yahowah wants, indeed requires, us to walk away from before we can engage in a relationship with Him, the message concludes by reminding us that so long as we do not turn away from the Torah, we won't be re-associated with such scum. Therefore, the moral of this story is that if you don't want Yah to turn away from you, and thrust you aside, don't reject or discount His “Towrah – Teaching, Instruction, Guidance, and Direction.”

Christians, and indeed Muslims, acknowledge the divine inspiration of the Torah, but both lean so far away from it one would think that they collectively believe it is harmful, even a bit scary. So I ask them, if David was a prophet as they both attest, then why didn't he write: “Do not thrust the Torah aside until Paul and Muhammad come and tell you an entirely different story?”

At this point, some might conclude that God is being overly redundant, teaching us the same lesson over and over again. And yet with all of these affirmations not one in a million people observe the Torah and apply its lessons as Dowd did. Moreover, repetition is the mother of memory. **“I literally and completely remember** (*zakar* – I totally recall and actually proclaim (qal perfect)) **Your means to resolve disputes and achieve justice** (*mishpat* – to

make decisions and execute judgment) **from before time began** (*min 'owlam* – from eternity past) **Yahowah** (יהוה), **and I have been consoled and comforted** (*nacham* – I have been encouraged and transformed).” (*Mizmowr* / Song / Psalm 119:52)

The combination of the hithpael stem and imperfect waw consecutive, demonstrates that by recalling Yah’s means to resolve disputes, we are reconciled. The act of remembering brings a result so certain, it was written as a fait accompli—a fait already accomplished and thus beyond alteration.

As we approach this next verse, I feel compelled to tell you that I feel the same way. And I think Yahowah does as well. Considering who He is, what He has done, and the value of the gifts He is offering, when His Torah is rejected by those who claim to speak for Him, and when they use their religious office to encourage others to do the same, God has to be enraged. Any other reaction would diminish the scope of His compassion.

“Burning indignation and a vexing sadness (*zal'aphah* – rage and scorching animosity, even zealous opposition) **genuinely grasp hold and seize me** (*'achaz* – take hold of me (qal perfect – telling us that this response is literal and complete)) **because** (*min*) **the wicked who disregard and violate the standard** (*rasha'* – the unrighteous who are hostile to God, those who are evil, the guilty who will be condemned) **actually reject and abandon all association with** (*'azab* – they neglect and forsake, literally separating themselves from and damning (qal participle)) **Your Towrah teaching, instruction, guidance, and direction** (*Towrah* – Your Source of Instruction and Teaching, and the place from which Your Guidance and Direction Flow).” (*Mizmowr* / Song / Psalm 119:53)

I pity the victims of religion to a point, but I have nothing but animosity for those who promote it, motivating others to follow them away from God. And the reason my compassion for the devotees of Judaism, Christianity, and Islam is limited is because the faithful have no interest in seeking the truth, much less knowing or accepting it. They don’t care that their beliefs are in wholesale conflict with the Torah, or even that God would have to “*'azab* – reject and damn” His own testimony to save them. Most have been immobilized as a result of relentless indoctrination, and now sit paralyzed, unable to so much as lean away from their faith, much less actually walk to God.

By the way, written as a participle, which is a verbal adjective, *'azab* tells us that those who reject the Torah will be rejected. Those who forsake God’s Teaching will be forsaken by Him. Those who neglect Yah’s instructions will be neglected by God, which means that they will die, and remain that way. To disassociate from Yahowah’s Torah is to be disassociated from the Covenant.

And make no mistake, when the subject is God, the least desirable term in the whole of the Hebrew lexicon is *'azab*.

And yet this is precisely what Paul set out to achieve, and thus what Christians have done. They have “*'azab* – neglected and rejected, abandoning all association with” the Torah, and thus have been “*'azab* – separated from” God, “*'azab* – forsaken” by Him—which is to be “damned.”

This is not Yahowah’s choice. It is not what He wanted. He is not to blame.

There is an alternative: “**Your engraved and clearly communicated prescriptions of what we should do if we want to be cut into the relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours) **have been and forever will be** (*hayah* – actually and wholly exist as (qal perfect)) **a song** (*zamyrr* – a musical psalm replete with melodious lyrics) **to me** (*la* – concerning me and on my behalf) **in the temple of my heart, mind, and soul** (*ba beyth magowr* – within the family, the home, and receptacle of my inner nature).” (*Mizmowr* / Song / Psalm 119:54)

I have elected to present the fullness of *choq* because its lyrics are worth singing about. Yahowah “*karat beryth* – cut His Covenant” with us and then revealed it within the context of the written Towrah, guiding us to: “*choq* – what we should do if we want to be cut into this relationship.”

In the concluding clause of this song, the first person singular pronoun was suffixed to *magowr*, but not *ba beyth*. Therefore, when we recognize that *ba beyth* can be translated “in the family, home, household, or temple,” even “in the receptacle,” and *magowr* scribed in the first person can denote “me living as an alien, my residence and dwelling place,” or “my heart, mind, and soul,” the obvious, and most poetic, choice becomes “in the temple of my heart, mind, and soul.”

So rather than reject the Towrah Teaching of Yahowah, this psalmist has chosen to place God’s lyrics in His mind so that His song takes up residence in his heart, causing him to become part of our Heavenly Father’s family. How about you? Do you neglect, reject, and disassociate from the Torah, or do you sing the praises of its Author and invite Him into your heart?

Of course, to embrace someone this closely and dearly, you’d have to know their name and be familiar with their positions, especially on issues which influence the relationship. “**I remember and proclaim** (*zakar* – I am reminded of, I recall and profess, I literally mention and actually make known the totality of (qal perfect)) **Your name** (*shem* – Your personal and proper designation) **Yahowah** (יהוה) **in the darkness of night** (*ba ha laylah*) **and** (*wa*) **I observe, I examine, I consider, and I focus upon** (*shamar* – explore and evaluate, keeping

my eyes open I revere, cling to, care about, pay attention to, and therefore become secure in (qal imperfect waw consecutive paragodic heh)) **Your Towrah** (*Towrah* – Your written Teaching and Instruction, Your beneficial Guidance and Direction).” (*Mizmowr* / Song / Psalm 119:55)

It is as if Yahowah’s name pierces the darkness and fills the night with light so that Dowd can read God’s Torah. And that, my friends, is illuminating, attesting to the power and influence of Yahowah.

Here *shamar* was gilded with all manner of stems, mood, and tenses. The qal stem tells us that Dowd observed the Torah literally, that he genuinely considered and actually focused upon and explored its guidance. The imperfect waw consecutive affirms that Dowd’s reverence for the Torah was ongoing and yet unwavering, certain and unchanging. And since the paragodic heh is akin to the cohortative, we know that paying attention to and exploring the Torah was a choice expressed within the auspices of freewill.

It is little wonder Dowd wrote so many Psalms, singing the praises of the Torah. He not only loved Yah’s teaching, he loved what the Torah was doing for him. **“As such (*ze’th*) she (addressing the Towrah) exists (*hayah* – the Towrah was, is, and always will be (qal perfect)) for me (*la*). Indeed (*ky*), Your precepts and directions regarding what we should pay attention to (*piquwdym* – Your principles and instructions which will help us respond appropriately) actually save and preserve me when I observe them (*natsar* – totally protect and spare me when I genuinely value and keep them (qal perfect)).”** (*Mizmowr* / Song / Psalm 119:56)

There are few words as enlightening together as are the dynamic duo of *piquwdym natsar*: “Your precepts and Your directions regarding what we should pay attention to actually save and preserve me when I observe them.” Both words are action oriented, and speak of observing, paying attention, and as a result being able to follow directions. Yahowah assuredly did the work required to save us, but we still have to observe His directions so that we walk to Him along the path which He provided. And even then, we are not allowed to do so until we accept the terms and conditions of the Covenant.

The juxtaposition of *piquwdym natsar* is particularly devastating to the myth of “salvation through faith.” And because it is the Towrah which is being observed to achieve this result, the synergy of these Hebrew words is equally devastating to the myth known as “the Gospel of Grace,” even to the existence of a “New Testament.”

I am thrilled to once again place before your eyes the lyrics associated with the letter **ז** Zayin, the plow, because they are nourishing, separating those who will be harvested by God from those who will be disregarded.

“Recall (*zakar*) Your Word (*dabar*) on behalf of (*la*) your servant and coworker (*'ebed*), upon (*'al*) which (*'asher*) You have caused me to confidently expect a favorable response (*yachal*).

This (*ze'th*) is comforting to me, easing my concerns (*nechamah*) in my persecution and harassment (*ba 'ony*), for indeed (*ky*) Your Word and promise (*'imrah*) completely renew me, cause me to grow, and sustain my life (*chayah*).

The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed*), such authorities, ambassadors, and teachers talk big, and they interpret everything, but they show no respect for (*lyts*) the extraordinary (*ma'od*) eternal Witness (*'ed*). From (*min*) Your Towrah (*Towrah*) I will not lean or turn away, nor will I thrust it aside (*lo' natah*).

I literally remember and totally recall (*zakar*) Your means to resolve disputes and achieve justice (*mishpat*) from before time began (*min 'owlam*) Yahowah (*Yahowah*), and I have been consoled and comforted, encouraged and transformed (*nacham*).

Burning indignation and a vexing sadness (*zal'aphah*) genuinely grasp hold and seize me (*'achaz*) because (*min*) the wicked who disregard and violate the standard (*rasha'*) actually reject and abandon all association with (*'azab*) Your Towrah teaching, instruction, guidance, and direction (*Towrah*).

Your engraved and clearly communicated prescriptions of what we should do if we want to be cut into the relationship (*choq*) have been and forever will be (*hayah*) a song (*zamyrr*) to me (*la*) in the temple of my heart, mind, and soul (*ba beyth magowr*).

I remember and proclaim (*zakar*) Your name (*shem*) Yahowah (*Yahowah*) in the darkness of night (*ba ha laylah*) and (*wa*) I observe, I examine, I consider, and I focus upon and explore (*shamar*) Your Towrah (*Towrah*).

As such (*ze'th*) she (speaking of the Towrah) exists (*hayah*) for me (*la*). Indeed (*ky*), Your precepts and directions regarding what we should pay attention to so that we respond appropriately (*piquwdym*) actually save and preserve me when I observe them (*natsar*).” (*Mizmowr* 119:49-56)

If you are not moved by this song, I can't imagine what it would take to get your attention. It is among the most essential revelations I have ever considered. And we are not finished.

So now under the banner of **Chet**, which as the wall of a tent speaks of separating and protecting, we are embraced with yet another refrain. **“Allot me a share by way of an inheritance** (*cheleq* – reward me by assigning me a portion) **Yahowah** (יהוה). **I have promised without reservation** (*'amar* – I have actually said and avow, I intend, and I have announced my unequivocal response which is (qal perfect)) **to observe, to consider, to focus upon, and to explore** (*la shamar* – to keep my eyes open and thereby engage in the process of closely examining and carefully evaluating (scribed in the qal stem affirming that this response is literal, not figurative, and with the infinitive construct which speaks of the process whereby observing influences the observer)) **Your Word** (*dabar*).” (*Mizmowr* / Song / Psalm 119:57)

Cheleq, translated “allot me a share by way of an inheritance,” is based upon *chalaq*, which speaks of us being “divided and separated” from man's realm so that we might “receive an allotment” of what our Heavenly Father is prepared to give His children “by way of inheritance.” Those who observe Yah's Word are rewarded for it this way.

“*Chanan* – mercy” is a derivative of Yahowah's Word. When we “*chalah* – seek God's favor, asking Him to intercede on our behalf,” in accordance with His “*'imrah* – promises,” we will find ourselves “*pane*h – in His presence.” **“I seek the favor** (*chalah* – I desire intercession and humbly request the positive outcome) **of Your presence** (*pane*h – of appearing before You and meeting face to face) **with all my heart** (*ba kol leb*). **Have mercy on me** (*chanan* – show compassion by being generous to me) **in accord with** (*ka* – in a manner consistent with) **Your Word and promise** (*'imrah* – Your instructions and answers).” (*Mizmowr* / Song / Psalm 119:58)

Chalah was written using the piel stem. By using it we learn that the object of our appeal, which is God's presence, is positively influenced by the favor which is being requested. That is to say, heaven is made richer by our presence.

Dowd, if David indeed is the author of this Psalm of psalms, did something we should all do. He examined his own life and considered his accomplishments and capabilities. He may have even pondered his net value and values. And then after considering the merit of his own life, this giant among men, this man who had won God's heart, who had been courageous in battle, who had written the most enduring prose, who had founded the most relevant and enduring nation, and who had become king, recognized that his ways were inferior to God's Way. And in this way, the man who recognized his shortcomings became the greatest of all.

“I considered the merit of (*chashab* – I completely evaluated and accounted for (piel perfect)) **my ways** (*derek* – my conduct and walk through life) **and then** (*wa*) **I turned** (*suwb* – I made the choice and I turned myself around and returned) **my feet and steps** (*regel* – my legs and footsteps) **to God’s** (*‘el*) **witness and testimony** (*‘edah*).” (*Mizmowr* / Song / Psalm 119:59)

I am not in Dowd’s league, and yet we are brothers. In this world I am not Dowd’s equal, and yet before God we are the same. So while my ways don’t measure up to Dowd’s it doesn’t matter, because my walk is based upon Yahowah’s testimony as was David’s. We are beneficiaries of the same promise.

It is my conclusion after having studied these Psalms that Dowd was the most gifted writer in human history. And yet this poet not only preferred Yah’s testimony to his own, his lyrics became part of Yahowah’s witness to illustrate the beauty and power of man and God working collaboratively. We are witnessing the formula of six plus one equaling perfection.

Digging a bit deeper before we move on to the next stanza, scribed in the piel stem, we learn that this “*chashab* – evaluation” influenced Dowd’s walk, bringing him in step with Yah’s witness—just as the conclusion indicates. And in the perfect conjugation, we discover that this review wasn’t superficial or sporadic, but instead total and complete. After this comprehensive accounting, Dowd made his decision. There would be no turning back. He would forever trust Yah and never again rely upon himself. He would be guided by God and not man.

This was Dowd’s choice, his decision. We know this because the next verb “*suwb* – to turn” was presented using the paragogic heh ending. We therefore enter God’s company of our own volition.

Further, *suwb*, which affirms Dowd’s choice and demonstrates his resolve, was written using the hiphil stem. This then tells us that Dowd, the subject of the action which is “to turn,” by this decision is causing the object of the verb, which is “his steps,” to participate in his “return” to God. The process then is the following: his mind evaluated the evidence which led to action, to standing upon God’s testimony and walking in a manner consistent with His witness.

But there is more, because *suwb* was presented using the imperfect waw consecutive. Collectively this conjugation means that the choice to turn to God was final, indeed his stand was set in stone, unshakable and thus no longer subject to outside influences. And yet because the imperfect speaks of ongoing results, Dowd’s walk to God, because it was in harmony with His Testimony, would continue to influence this man throughout time.

Now if I can indulge your patience a moment longer, please consider this as a referendum on the ultimate question facing all of us. Are we going to trust

ourselves, or even mankind's collective wisdom, or Yahowah's testimony? Are we going to walk in the ways of religion, of faith, of politics, of patriotism, of economic and military endeavors, of human customs and family traditions, or are we going to walk away from these things and walk to God?

The man and kingdom God, Himself, touts as being exemplary and worthy of being reestablished chose to rely on Yahowah's testimony, which at the time was principally comprised of the Towrah. Arguably the greatest heart to ever beat upon this earth fell completely in love with Yahowah. Moreover, for this man named "Love," it wasn't a difficult decision.

"I am coming quickly (*chuwsh* – I literally hasten and hurry (qal perfect)) **and** (*wa*) **without hesitation, reservation, or question** (*lo' mahah* – without delay because there are no unresolved or unanswered questions (scribed in the rare hitpalpel stem, alerting us to the fact that Dowd is acting without any hesitation or reservation of any kind)) **to observe, to focus upon, to consider, and to embrace** (*la shamar* – to examine and to acknowledge) **the terms and conditions of Your relationship agreement** (*mitswah*)." (*Mizmowr* / Song / Psalm 119:60)

Dowd's passion is exemplified by "*chuwsh* – I come quickly." There is a receptive place in Yahowah's heart for those who hasten to His side and who hurry when He calls. When it comes to developing a relationship with God, and engaging with Him, few things are as compelling as a person's enthusiastic devotion. But in your zeal, never lose site of the fact that Dowd was not exercising the blind and unguided fanaticism of a believer, but instead his every step was directed by Yahowah's Testimony.

Mahah, which following the negation provided by *lo'*, would normally be rendered "without hesitation or delay," but I included "without reservation or question," because *mahah* is from *mah*, the principle interrogative in Hebrew. And indeed, the difference between doing something without hesitation, and doing it without reservation, is enormous. Dowd had studied the evidence and he had decided to trust Yahowah's Testimony. He may have entertained his Father with countless questions as children are wont to do, and yet he never questioned Him. Such is the result of closely examining and carefully considering Yahowah's Towrah. The evidence He provides is unassailable, irrefutable, and undeniable. Indeed Yahowah's Witness is the only unassailable, irrefutable, and undeniable testimony in the universe.

I elected to present *la shamar mitswah* as a collective whole because *shamar*, which means "to observe and to be observed, to care about and to be cared for," and "to focus upon and to be the object of one's focus," was written using the infinitive construct. As a verbal noun, it not only tells us that the observant

individual comes to reflect the qualities of the verb, but following a lamed, it speaks of the purpose and process of that action. And thus those who “observe” Yah’s “*mitswah* – terms and conditions” are “observed,” which is to say they are “watched over” by their Heavenly Father. Those who “care about” Yah’s “*mitswah* – covenant contract” find God “caring for” them. To “heed/pay attention to” the “*mitswah* – conditions of the covenant” is to be “kept secure” by them.

It is a process with a purpose. When we “*shamar* – carefully observe, closely examine, thoughtfully consider, care deeply about, faithfully focus upon and explore, and truly respect” the terms and conditions associated with Yahowah’s Covenant, God reciprocates and “*shamar* – carefully watches over us because He truly loves us, keeping us safe and secure.”

And lest I forget, *shamar* was also scribed using the qal stem. So this process is real and the results are to be interpreted literally.

As we approach this next statement, keep in mind that the English word religion is a blend of the Latin *religion* and *religare*. While they mean “to tie, to restrain, and to rebind,” they, themselves, are based upon the Latin word for ligament. This part of the human anatomy represents the cords which tie our bones together and restrain their movement.

“The destructive binding cords and disparaging pledges (*chebel* / *chabal* – the unfavorable demands, worthless guarantees, possessive bonds, ruinous anguish, and caustic implements) of the wicked who violate the standard (*rasa*’ – of evil criminals who will be condemned) which surround me cause me to testify as a witness (*’uwd* – which seek to confine me prompt me to warn and admonish them (piel perfect)) that Your Towrah (*Towrah* – Teaching and Instruction, Direction and Guidance) shall not be ignored, overlooked, or forgotten (*lo’ sakah* – shall never lose its significance or cease to matter (qal perfect)).” (*Mizmowr* / Song / Psalm 119:61)

Chebel / *chabal* provide us with several definitional choices—all of which disparage religion. And since they all fit this context, we should consider *chebel*, or *chabal*, depending upon how the word is vocalized, to represent the most apt term in the whole of the Hebrew lexicon to describe the ill effects of religion. It is a caustic and destructive implement wielded to bind the masses. Its pledges disparage God. The demands it places on its victims are unfavorable. Its guarantees are worthless. Those possessed by it, those bound to it, have their souls ruined by it. Religion is a tool of the wicked.

But you will notice that Dowd was not intimidated by them. He did not join them to increase his popularity or wealth. He did not tolerate, placate, or ignore

them either. He spoke as a witness to the Towrah, admonishing and warning them that the Towrah shall not be ignored, overlooked, or forgotten.

Among the indictments God has proclaimed against religion, this is perhaps the most resounding. He used the Hebrew word most akin to religion to speak against the institution. And then after describing and disparaging the implements of religion, by telling us that His Towah will never lose its significance, He said that these religious schemes attempt to disregard it. And yet that will be their undoing.

Yahowah's Towrah is God's light in what is otherwise a very dark world. **"In the midst of this darkness** (*chatsowth laylah* – in the middle of the night) **I rise and stand up** (*quwm* – I am restored and take a stand) **to deliberately express my thankfulness and to acknowledge** (*la yadah* – to publicly confess (hiphil infinitive construct)) **to You** (*la*) **that** (*'al* – and for the reason that) **Your means to resolve disputes and achieve justice** (*mishpat* – to make decisions and execute good judgment) **are honorable, fair, and vindicating** (*tsadaq* – totally appropriate, righteous, and justifying)." (*Mizmowr / Song / Psalm 119:62*)

There is subtle undertone to these passages which resonates with me. Dowd knows that he is flawed, and that he is an unqualified implement. He also recognizes that Yahowah's Towrah was written explicitly to resolve the disparity which exists between him and God. Dowd understood that the terms and conditions of the Covenant and the means deployed within the Called-Out Meetings were designed to accommodate and resolve such issues, and that they were not just fair, but vindicating. So when he saw that the opinions and positions of the vast preponderance of people were flawed, that their perceptions of Yahowah's Towrah were confused and corrupted, he tried to correct them. And yet, as I too have found, very, very few people respond. Societal conditioning and religious and political indoctrination is too stubborn a foe for most people to even so much as consider God's testimony. Accepting it is out of the question, so relying upon it isn't even contemplated.

And yet there was Dowd, living in the midst of the generation and place considered to be the most Towrah observant, surrounded by clueless, unreceptive, and corrupted foes. And here we are today, living in the midst of what egotistical men consider to be the most enlightened time and place in human history, and yet we find ourselves surrounded by the same clueless, unreceptive, and corrupted souls who haven't the slightest interest in even considering Yahowah's Towrah instructions. The terms and conditions of His Covenant aren't of interest to them, nor are the means God deploys to resolve disputes through His Called-Out Meetings. Sure, I'm a flawed and unqualified implement as was Dowd, but we are presenting God's message, not our own. Our witness is easily verified by His testimony. So why are so few people receptive to what He had to say?

Do they think that their country is going to protect them? Do they think that their religion is going to save them? Do they think that their possessions are going to make them happy? Do they think?

Fortunately, there are those of us who think, who are receptive, and who respond. We may be few, fewer than one in a million, but we enthusiastically accept Yah's terms. We are thrilled to walk to God along the path He has provided. And we are appreciative of what He has done. So we are coming home to be part of Your family.

With such souls: **“I am (‘any) a partner and companion, living in close association** (*chaber* – I have joined, am united, close friends, indeed family, knit together, and allied) **with everyone** (*la kol*) **who as a result of the relationship** (‘*asher* – who are blessed by, who walk beside, and who) **genuinely reveres and actually respects You** (*yare’* – who think You are awesome (qal perfect)), **and of those who are transformed by carefully observing, closely examining, thoughtfully considering, focusing upon, exploring, caring about** (*wa la shamar* – those who actually investigate, scrutinize, and evaluate, keeping in front of them and their eyes focused upon (qal participle construct)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to these directions, examining them for guidance so that we respond appropriately to You** (*piquwdym* – directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond to You).” (*Mizmowr* / Song / Psalm 119:63)

In Hebrew, this powerful declaration is comprised of seven words. Let's examine the most revealing of them.

I genuinely love *chaber*. I consider those whom I have come to know through the process of writing and sharing *Yada Yah*, *Questioning Paul*, and now the *Introduction to God*, to be “partners and companions.” We are “close friends, indeed family, knit together” because we revere and respect Yah.

‘*Asher* was the key which opened the door to heaven for me. As I have shared with you previously, ‘*asher* became my favorite Hebrew word, because I discovered that if I opened my eyes and my mind, I could not only clear away the religious and political corruptions which were cluttering and concealing my view of God. I also discovered that by closely examining His every word, I could come to know Him, understand Him, relate to Him, walk with Him, enjoy His company, be adopted by Him, be saved by Him, enter His home, and campout for all eternity with Him.

Since my love affair with ‘*asher*, which led to my love affair with Yah's Word, was presented several hundred pages ago, I won't repeat it here. But what I do want to share about ‘*asher* is that it means much more than I normally convey

in these translations. But in this case, in this context, it is important for us to realize that *‘asher* also conveys the idea of “being blessed and being happy as a result of good fortune, as a result of receiving an undeserved and yet beneficial gift.” *‘Asher* tells us that God “guides us to an upright life which is in harmony with His Way.” Equally revealing and similarly instructing, *‘asher* speaks of “walking along a certain and restrictive path, the correct path for living one’s life.” *‘Asher* is “the proper place to stand to be safe, to be secure, stable, free from any negative influence or outcome, properly established.” *‘Asher* is the conveyance of: “encouraging words, of teaching, of direction, of invocations which both encourage and help us change our ways so that our souls might be properly guided, transformed, elevated, and live continually and abundantly.”

But then again, you could simply translate *‘asher* as “who” and ignore all of this. And yet by doing so, you would be depriving yourself, and all others who read your “translation” of the word’s rather robust meaning.

The improper rendering of *yare’*, second only to the replacement of Yahowah’s name with “the Lord,” represents the most confusing and corrupting error found in the world’s bible translations. It cannot be rendered “fear” when the object is God. One cannot fear someone and love them at the same time. In fact, I don’t think that it is possible to respect someone you fear. And it is certain that fear has no place in a family relationship. Yet the contrast between “revere and respect” on one hand and “fear, being afraid, frightened, and intimidated” on the other provides a wonderful contrast we ought not miss. Those who fear Yahowah, who are afraid of Him, who are intimidated by Him, will be judged by Him. And in that position, they will be intimidated. While those who respect Yahowah sufficiently to observe and consider His Towrah, will find not only that their reverence for God will grow, but also that our Heavenly Father will come to respect and revere them as His children.

Shamar is among the least understood, and yet most revealing words in the Hebrew vocabulary. It is so routinely translated “keep,” that most people see it as “religiously submitting to and thoughtlessly complying with” a long list of antiquated laws. Honestly, that is how most people react to the notion of being “Torah observant.” In fact, religious Jews have gone so far as to attempt to turn Yah’s Towrah instructions into 613 laws comprised of “do this,” and “don’t do that,” just to facilitate mindlessly “keeping” them.

And yes, I am fully aware that most lexicons list “keep” as the primary definition of *shamar*. But I submit to you that this is because they are justifying religious traditions, and not because the etymology dictates it. Moreover, it only means “keep” in the sense of “keeping your eyes open, and carefully keeping something in front of you so that you keep it within the field of your vision.”

Moving down Hebrew lexicons alphabetically, we discover that every word related to *shamar* speaks of “observing, of watching, of being a watchman, of keeping one’s eyelids open so as to be vigilant, and of being on one’s guard, acting as a guardian to protect oneself and one’s loved ones.” Watchmen and guards who have their eyes closed, who are not observant, are useless.

But there is more, because when we move in the other direction, we learn that every other word sharing the sh-m root of *shamar*, conveys the ideas of “receiving and processing information which is being communicated to us.” These words suggest that while “the resource may be challenging to understand, it is nonetheless being made known to us—in fact it is knowable.” These sh-m based words speak of “a message, of news, of information which is being proclaimed,” and of the “fame, renown, honor and reputation of its source.” They focus upon “understanding that which has been communicated, either verbally or in writing.”

And if that were not enough, I am unaware of a single Hebrew word which shares the sh-m root whose primary definition is accurately rendered as “to keep,” especially in the sense of “religiously submitting to and thoughtlessly complying with” a list of laws. Therefore, while “*shamar* – carefully observing, closely examining, thoughtfully considering, genuinely caring about, actually investigating, scrutinizing, exploring, and diligently evaluating” Yahowah’s Towrah, “keeping it in front of you with your eyes focused upon it,” will cause an informed and rational person to “heed and keep” His advice, doing so is a byproduct of the verb, not the intent of *shamar*.

Mistaking the intent with the result is habitual in religion. For example, fixated upon the byproduct of what Yahowah is instructing and offering, rather than seeking to engage in a relationship with God, Christians seek to be saved by Him.

Also, in this particular statement, *shamar* was written as a qal participle construct. And as we know, qal denotes that this action is to be literally interpreted, that the observation needs to actually occur and be genuine. Then in the participle form, as a verbal adjective, this variation of examination tells us that the process acts upon, influences, and indeed transforms the diligent observer. And as a construct verb, we discover that *shamar* is being bound or associated with that which follows: “*piquwdym* – the precepts” of Yah.

So this brings us to that, the final word in this robust statement. *Piquwdym* is typically translated “precepts.” A precept is “a rule, an instruction, which guides someone’s choices, actions, and moral decisions. It “teaches correct responses and behavior.” And that is all well and good, but yet it really doesn’t convey the full or intended meaning of this word. I say that because *piquwdym* is the plural derivative of *paqad*. Therefore, as I shared with you not all that long ago, more

properly translated, *piquwdym*, a plural derivative of *paqad*, in the second person, reveals: “Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine, these are directions You have provided for guidance so that we might respond appropriately to You.” The *piquwdym* are “recommendations which guide our choices, our actions, and our moral decisions.” They “teach us how to respond appropriately, rationally, and morally” to Yahowah.

So indeed, that is a lot of meaning to pack into seven words. That is why it took me a few more to convey the guidance manifest in: **“I am (‘any) a partner and companion, living in close association (*chaber*) with all (*la kol*) who as a result of the relationship (‘*asher*) genuinely revere and actually respect You (*yare*’), and of those who are transformed by carefully observing, closely examining, thoughtfully considering, focusing upon, exploring, and genuinely caring about (*wa la shamar*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to these directions, examining them for guidance so that we respond appropriately to You (*piquwdym*).”** (*Mizmowr* 119:63)

In the end, the entire Towrah exists to reveal and explain Yahowah’s mercy. It is the foundation of the Covenant and Called-Out Meetings. **“Yahowah (יהוה), Your mercy (*chesed* – Your loyal love and unfailing kindness, Your steadfast and unchanging devotion to the relationship, Your affection for us, the favor You are offering and the benefits it provides, Your trustworthy and dependable nature, Your goodness and being beyond reproach) fills (*male*’ – is completely satisfying and totally fulfilling, covering) the earth (‘*erets* – the land, world, and material realm). Your clearly communicated prescriptions of what we should do, Your engraved thoughts regarding living (*choq* – from *chaqaq*: Your written and inscribed recommendations which allocate a share of what is Yours by cutting us in on life in the covenant relationship) teach me everything I want and need to know (*lamad* – provide the information I have chosen to instruct and guide me (*piel* imperative)).”** (*Mizmowr* / Song / Psalm 119:64)

Yes indeed. Dowd is correct on all accounts. And so are we when we concur with him.

So now it is time to review what we have just examined. Here are the eight resounding statements which were shared under the heading of **■ Chet**—which in Ancient Hebrew speaks of surrounding, enclosing, and protecting those things which one treasures.

“Allot me a share by way of an inheritance (*cheleq*) Yahowah (*Yahowah*). I have promised without reservation (‘*amar*) to observe, to consider, to keep focused upon, to explore, and to respect (*la shamar*) Your Word (*dabar*).

I seek the favor (*chalah*) of appearing before You (*paneh*) with all my heart (*ba kol leb*). Have mercy on me (*chanan*) in a manner consistent with (*ka*) Your Word and promise (*'imrah*).

I considered the merit of (*chashab*) my ways (*derek*) and then (*wa*) I turned (*suwb*) my feet and steps (*regel*) to God's (*'el*) witness and testimony (*'edah*).

I am coming quickly (*chuwsh*) and (*wa*) without hesitation, reservation, or question (*lo' mahah*) to observe, to examine, to focus upon, to consider, to acknowledge, and to embrace (*la shamar*) the terms and conditions of Your relationship agreement (*mitswah*)."

The destructive binding cords and disparaging pledges (*chebel / chabal*) of the wicked who violate the standard (*rasa'*) which surround me cause me to testify as a witness (*'uwd*) that Your Towrah (*Towrah*) shall not be ignored, overlooked, or forgotten (*lo' sakah*).

In the midst of this darkness and in the middle of the night (*chatsowth laylah*) I rise and stand up (*quwm*) to deliberately express my thankfulness, publicly confessing and purposefully acknowledging (*la yadah*) to You (*la*) that (*'al*) Your means to resolve disputes and achieve justice (*mishpat*) are honorable, fair, and vindicating, totally appropriate, righteous, and justifying (*tsadaq*).

I am (*'any*) a partner and companion, both friend and family, living in close association (*chaber*) with all (*la kol*) who as a result of the relationship are blessed by walking the along the path (*'asher*) genuinely revering and actually respecting You (*yare'*), and of those who are transformed by carefully observing, closely examining, thoughtfully considering, and genuinely caring about, and focusing upon (*wa la shamar*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention, and to examine for guidance so that we respond appropriately to You (*piquwdym*).

Yahowah (*Yahowah*), Your mercy, Your steadfast and unchanging devotion to the relationship (*chesed*) fills and covers, completely satisfying (*male'*) the earth (*'erets*). Your clearly communicated prescriptions of what we should do, Your engraved thoughts regarding living in the Covenant (*choq*) teach me everything I want, choose, and need to know (*lamad*)."
(*Mizmowr* 119:57-64)



I don't know about you, but I'm ready for another stanza. It is hard to imagine that the rhetoric will continue to be as rewarding as what we have just reviewed, but knowing Dowd, and his Inspiration, I am forever sanguine. I actually think, even expect, that it will get even better.

The first thing we find affirmed is that Yahowah prefers to work with and through men. That is the point of the Covenant after all. It is the message proclaimed throughout His Word. He could, but chooses not to work alone, because it would defeat His purpose.

“You have actively engaged and accomplished (*‘asah* – You have done and celebrated (qal perfect)) **good, beneficial, and generous things** (*towb* – valuable, worthy, enjoyable, and pleasing things) **with** (*‘im* – by way of, near, and through this close association, even in spite of) **Your servant and coworker** (*‘ebed* – associate), **Yahowah** (יהוה), **in accordance with** (*ka* – in harmony and consistent with) **Your Word** (*dabar*).” (*Mizmowr* / Song / Psalm 119:65)

God's best work is always accomplished “*‘im* – with, near, and through” men. And as a funny aside that hits pretty close to home, because *‘im* also means “in spite of.” It's hard to imagine Dowd not also thinking of it this way as well. I know that it applies to me.

As a summary of Yahowah's endeavors, this works quite well: **“You have actively engaged and accomplished good, beneficial, and generous things with, through, and even in spite of Your coworkers and associates, Yahowah, in accordance with Your Word.”** It is the very reason we exist. It is what makes God happy.

We typically credit Dowd as being as his name implies, a man renowned for His passionate love. And while he was loving to be sure, everything we have read thus far tells us that he was extraordinarily cerebral as well. In fact, according to this next verse, I think his mind led his heart.

“The positive benefits of (*tuwb* – the good and favorable attributes, the prosperity, the constructive and affirming attitude, and the satisfaction associated with) **judgment, discretion, and discernment** (*ta'am* – the process of informed, appropriate, thinking, rational, and logical decision making) **and then also** (*wa*) **understanding based upon knowledge** (*da'ath* – being aware of the information and evidence which leads to being perceptive when it is properly considered and evaluated) **teach me so that I might benefit by choosing to respond appropriately** (*lamad* – instructs me so that I learn and decide to accept that which is proper, exercising skill in processing what I am taught (piel imperative)). **So indeed** (*ky* – surely, truly, and emphatically) **in** (*ba*) **the terms and conditions**

of Your binding relationship agreement (*mitswah* – Your authoritative directions and written instructions regarding the codicils of Your covenant contract) **I completely trust and totally rely** (*'aman* – I am dependably established and endure, because they are verifiable and enduring, influencing and transforming me (hiphil perfect)).” (*Mizmowr* / Song / Psalm 119:66)

This is how Yah wants it to be with us as well. More than anything, He wants to “*lamad* – teach us (which is the purpose and indeed, the name of the Towrah)” what we “*da'ath* – need to know and understand” about the “*mitswah* – terms and conditions of His Covenant,” and then He wants us “*ta'am* – to rationally consider the details” of His offer so that we not only “*da'ath* – understand it,” but also so that we “*ta'am* – respond rationally.” Moreover, it is by acquiring information and then thinking about it that we come to understand. And it is understanding which makes trust and reliance possible. Therefore, this statement provides the antidote for belief systems and faith.

Fact is, we were designed with this very thing in mind. Men and women have always derived “*tuwb* – great satisfaction” from “*lamad* – learning and understanding.” But especially in this case. The satisfaction quotient is off the scale in the context of exploring the Towrah, because the “*tuwb* – favorable attributes, prosperity, and benefits associated with” the Covenant are extraordinary.

Ta'am, which is Hebrew for “judgment, discretion, and discernment,” is “the process by which we think.” It speaks of “making informed, rational, and logical decisions.” It is, therefore, addressing the function of our “*nesamah* – conscious.”

Also interesting, especially in the context of evaluating the “*mitswah* – terms and conditions of the Covenant,” without our *nesamah* and *ta'am* there would be no reason for the gift of freewill. But collectively, in conjunction with the “*Towrah* – Teaching” of God, they define the purpose of our mortal existence. Nothing is more important than exploring Yahowah’s Word to learn and understand what our Heavenly Father is offering.

This point is crucial to our appreciation of the Torah and its Covenant, so to those who say that the most important thing is to love God, I would retort that loving God is only appropriate after you “*ta'am* – become informed and exercise judgment, logically and rationally evaluating the evidence” He has provided about Himself throughout the Torah. Otherwise, you are susceptible to becoming enamored with a figment of your imagination or a myth of man’s making. Moreover, the more I come to know Yah, the more I come to love Him. Knowledge inspires my passion.

Da'ath is from *yada'*. The subtle difference between these words is that *da'ath* speaks of “knowledge and understanding which are based upon

perceptively considering and evaluating all of the evidence and information which is available.” It speaks of “being observant so as to become aware, and then of properly processing what you come to know so that you understand.”

Yada', on the other hand, is about “coming to know someone in a personal way, which is the result of seeking to find them. *Yada'*, as the relational side of knowing, conveys the personal perspective of “considering and acknowledging someone’s presence, of accepting them, and of becoming acquainted with them.” *Da'ath* can, therefore, lead to *yada'* when the evidence being observed and considered is Yahowah’s Towrah.

Everything we have just considered was designed to provide the proper frame of reference for the concluding line of this couplet: “**So indeed** (*ky* – surely, truly, and emphatically) **in the terms and conditions of Your binding relationship agreement** (*ba mitswah* – in Your authoritative directions and written instructions regarding the codicils of Your covenant contract) **I completely trust and totally rely** (*aman* – I am dependably established and endure, because they are verifiable and enduring, influencing and transforming me (hiphil perfect)).” It is the reason the Torah exists and it represents the means we must deploy to engage in the Covenant.

Learning leads to knowing. Thinking about what you know leads to understanding. Understanding what you have thought about leads to trust and reliance. And collectively, these things all lead to enjoying a relationship with Yahowah.

Or said another way: “**The positive benefits of, and the satisfaction associated with the process of informed, rational, decision making, and then also understanding based upon knowledge teach me so that I might benefit by choosing to respond appropriately. So indeed and emphatically, in the terms and conditions of Your binding covenant agreement, I completely trust and totally rely.**” (*Mizmowr* 119:66)

In this next statement we are once again greeted by our good friend ‘*anah*. And while bible translators foolishly, and almost universally, define ‘*anah* as “afflicted” in this passage, it makes no sense whatsoever to render it this way. So as for me, I prefer to use the primary definition of ‘*anah* which is “respond and answer” because it works perfectly as a transition from what we have just considered to this...

“**Before and prior to the time that** (*terem* – having not yet reached the point in time in which) **I responded and answered this invitation** (‘*anah* – I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied and) **I** (‘*any*) **unintentionally erred and inadvertently wandered aimlessly** (*shagag* – I went astray and sinned without meaning to do so, I was unwittingly deceived

and formed, even believed, mistaken opinions).” (*Mizmowr / Song / Psalm 119:67*)

Remember, with *'anah* the definitional choices are: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it, 11) to be occupied, busy, even preoccupied, 12) to afflict or be afflicted, 13) to be put down, 14) to be depressed, 15) to be cast down, 16) to stoop or bow down, 17) to humble oneself, 18) to be humiliated, 19) to be disturbed and worried, feeling anxious, 20) to be raped and violated, especially in the context of demeaning women, 21) to become weaker, ultimately ceasing to exist, 22) to deny oneself, 23) to be silenced, and 24) to oppress or be oppressed. So it is incumbent upon a translator to become familiar with and then choose among the definitions which are best suited within each sentence and discussion, and ignore those connotations which do not fit the context. It is now my hope that you are equipped to accomplish what the paid religious translators were either unable or unwilling to do.

Recognizing this, and most especially in this context, don't you just love *shagag*? It paints such a vivid portrait of those unwittingly deceived by religion (and also politics and patriotism). Christians, Muslims, and Secular Humanists, who collectively representing eighty percent of the world's population, don't set out to wander aimlessly. It isn't their intention to err. Nor do they realize that their opinions are mistaken. Indoctrination works because the victim isn't aware of what is being done to them.

And while the antidote to being susceptible to inadvertently falling prey to religious deception was presented in the previous verse, it is repeated at the conclusion of this passage as well. **“But (*wa*) now (*'atah* – at this point in time) I literally keep my eyes totally focused upon, carefully and completely observing, closely examining, diligently exploring, and genuinely evaluating (*shamar* – I thoroughly investigate, actually scrutinize, and really consider the complete totality of (qal perfect)) Your Word, Your Instruction, and Your Promise (*'imrah* – Your message, direction, teaching, guidance, and assurance).”** (*Mizmowr / Song / Psalm 119:67*)

When the words are represented appropriately, Dowd's song is poetry for our eyes, music for our ears, and lyrics for our heart. And this is among the most relevant and revealing sonnets ever written: **“Prior to the time that I responded and answered this invitation, before I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied and I unintentionally erred, I inadvertently wandered aimlessly, without deliberation I sinned without**

meaning to do so because I was unwittingly deceived and therefore placed my faith in mistaken opinions. But now, at this point in time, I literally keep my eyes totally focused upon, carefully and completely observing, closely examining, diligently exploring, and genuinely evaluating, investigating and scrutinizing the complete totality of Your Word, Your Instruction, and Your Promise.” (*Mizmowr / Song 119:67*)

This was the transformation of Dowd / Love. He went from sinner to saved following this plan, this course.

Reinforcing this wisdom, and describing the purpose of Yah’s “*Towrah* – Teaching,” the song continues with: **“You (‘atah) are good, generous, and pleasing** (*towb* – You are enjoyable and festive, beautiful and pleasant to be around) **Yahowah** (יהוה – extant in 11QPS of the Dead Sea Scrolls but not found in the Masoretic Text)), **and (wa) are doing what is good, beneficial, and best by** (*yatab* – are enjoyable, agreeable, cheerful, and successful in (hiphil participle)) **teaching me how to properly respond to** (*lamad* – helping me learn, become better acquainted with, and more accustomed to (piel imperative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship).” (*Mizmowr / Song / Psalm 119:68*)

Because Yahowah is good, He does what is good. Because He is pleasing, He does what is pleasing. He teaches us what we need to know to live with Him. And, here is the fun part, He does it in a most enjoyable way.

But unfortunately, there is an alternative way, a less enjoyable, less productive, path one can follow. Speaking of political, religious, and societal leaders, Dowd reports: **“The self-important and self-motivated** (*zed* – the arrogant and haughty, the presumptuous and insolent [read: political and religious leaders]) **lie, they mislead and deceive with their speeches** (*sheqer* – they utter vain, senseless, useless, and valueless beliefs), **smearing and slandering me with misinformation** (*‘al taphal* – their scribes concealing what I have said on behalf of God, plaster over it with their official message (qal perfect)).” (*Mizmowr / Song / Psalm 119:69*)

These three words speak volumes to those who speak out against religion and politics. The men, and on occasion women, we confront are most often “*zed* – self-motivated and self-important.” They are always presumptuous—especially when exposed to the inconsistencies between their testimony and Yah’s Word. While overly impressed with their own qualifications, they universally disrespect God’s. And when you cut to the chase, it is this disparity in relative worth which causes rabbis to promote their Talmud over the Torah, Christians to promote Paul

over Yahowah, and Catholicism to insist that their Church's Canon is superior to Yahowah's Directions.

Sheqer is the perfect term to use if you want to expose politicians, pastors, and priests, all of whom mislead through their speeches and sermons. It is their verbal communications which most effectively deceive those who believe them.

The jewel in this list is *taphal*, because it speaks of the ploy these political and religious liars have used to mislead. They slander God by smearing over His testimony with their worthless and whitewashed interpretations. They conceal Yahowah's Word by plastering over it with their own words. In this way they not only hide Yahowah's Testimony, they make their proclamations appear credible. It is by this sleight of hand that enabled Sunday to supersede the Shabat, that made it possible for Easter to hide Pesach and Matsah, that caused Christmas to conceal Sukah, that caused the Christian New Testament to be placed right on top of Yahowah's Towrah.

But they have not fooled everyone. There is something we can do to protect ourselves from them. **"I will ('any) with all my heart (*ba kol leb* – with all my energy, personal commitment, and with a real sense of purpose) engage my protector and savior by keeping close to and by observing (*natsar* – maintain a careful watch over and keep focused upon the Branch (the symbol of the Ma'aseyah) so as to be kept safe and be preserved by (qal imperfect)) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You (*piquwdym* – Your directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You)." (*Mizmowr* / Song / Psalm 119:69)**

The operative term in this statement is the verb, as it is in most sentences. But as we have now seen, *natsar* isn't an ordinary word. It is equally at home being translated "observe and preserve," as it is "keep and save." I suspect that these otherwise unrelated concepts are drawn together through the idea of "guarding someone or something with fidelity," which is "to be dependable" and "to be reliably alert." These otherwise diverse meanings are in turn derived from the notion of being "watchful," and thus "observant," while "watching over someone or something" so as "to protect them and save them from harm."

Collectively then, *natsar* tells us that if we observe Yahowah's Word, He will protect and save us. And He will do so through His "*netser* – branch," one of the most universal metaphors for the Ma'aseyah Yahowsha'.

As we have discovered, Yahowah has a proper rebuttal to every religion. But, according to God those who promote it as well as those who are influenced by it, are unresponsive because they are unreceptive. **"Calloused and incapable of**

feeling, indeed unresponsive and gross (*taphash* – insensitive and unreceptive, flabby, inflated, ignorant, and grotesque), **their hearts** (*leb* – their attitudes and ambitions, their character and personas) **are like** (*ka*) **fatty oils** (*cheleb* – grease).” (*Mizmowr* / Song / Psalm 119:70)

While a “calloused” heart is obviously hardened and unreceptive, the “fatty” reference is slightly less intuitive, but even more revealing. You see, water, which is the universal solvent, and which serves as Scripture’s metaphor for cleansing, and oil don’t mix. Their molecular structures create a surface tension whereby one repels the other. An “oily” attitude is impervious.

So with a single brushstroke, Dowd presented the consequence of religious faith and illustrated the nature of those who promote it. Speaking of the victims, of those poisoned by these human institutions, their religion makes them irrational, unreceptive, and unresponsive. Dowd has been appealing to their minds, and yet the faithful remain impervious to evidence and reason. Their beliefs make it impossible for them to judge their faith in the light of Yahowah’s Testimony.

Since this is, at least in my view, the single biggest obstacle to knowing God, let’s consider some examples. Starting with Muslims. Islam’s credibility comes from Allah claiming that his Qur’an not only confirms the Torah, but that Allah was the god of the Torah and thus that he inspired it. And yet, when I point out that since the Qur’an and Torah present the opposite perspective on everything, that it is impossible for Allah, the Qur’an, or Islam to be truthful with regard to the religion’s foundational statement, not one Muslim in a million can possess that irrefutable challenge to their faith. It is why I say that it is impossible to be an informed and rational Muslim.

Turning to Christianity, when I point out that no one named “Jesus Christ” lived in the first century, Christians rather than deal with the consequence of this irrefutable reality, respond by saying that I’m a pawn of Satan. Rather than accept the fact that God’s name is Yahowah, and that the Ma’aseyah’s name is Yahowsha’, they oppose the truth as if it were an affront to their faith. And that is particularly worrisome, even damning, because Yahowsha’ said that He was “the way, the truth, and the life.”

I have yet to engage a single Christian who could deal with the fact that each of the following pillars of their faith was in overt opposition to God’s testimony: Holy Bible, Old and New Testaments, Gospel, Grace, Salvation through Faith, Jesus, Christ, Lord, Holy Ghost, Trinity, the Madonna and Child, Crosses, Churches, Sunday Worship, Christmas, Easter, Lent, Halloween, the Eucharist and Communion, Saints, a dying god, bodily resurrection, the choice between just heaven or hell, infant baptism, religion in general, Torah denial, Paul’s letters, or

scriptural inerrancy. And yet, if they simply researched a single one of these religious myths, and dealt with the consequence of it, they'd reject their belief system as its credibility would crumble before their eyes.

Therefore, it can also be said that there are no informed rational Christians because their "New Testament" is in universal and irreconcilable conflict with their "Old Testament" which they claim was inspired. Only the irrational would accept something as being inspired scripture which demeans and contradicts Scripture, as Paul's letters do with regard to Yahowah's Word.

But they are not alone. The central pillars of Judaism, even the religion's Talmud and Mishnah, are contrary to the Torah which they claim to observe.

So, Dowd, who was inspired by Yah, was right. The hearts of those who succumb to religion are "*taphash* – unreceptive and thus unresponsive." All of the undeniable evidence and irrefutable logic in the world, even when it comes from Yahowah, Himself, the world's only unassailable source, has no effect whatsoever upon them.

The problem, however, with the advocates of religion, is compounded by the fact that the hearts of pastors and priests, imams and rabbis, are also "*taphash* – calloused and hardened, and thus rendered incapable of feeling." They shed only crocodile tears as they pretend to be compassionate and caring. You see, religious leaders have to be more than just unreceptive and unresponsive to "promote worthless beliefs which smear and slander God's testimony by plastering over it with their message." As a crime of commission and not omission, the perpetrator, to be willing to advance his or her own cause by leading others astray, has to be calloused. They cannot possibly care about the wellbeing of others.

In Dowd's response to this condition, we find the Masoretes altering the order of things. With Dowd the Torah comes first. "**Your Towrah** (*Towrah* (8451) – Your Torah Instruction and Teaching, Your Guidance and Direction; derived from: *tow* (8420) – Your signed, written, and enduring, *towrah* (8452) – way of treating me, *tuwr* (8446) – giving me the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* (8421) – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* (2895) – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* (2892-3) – purifying and cleansing me, thereby *towr* (8447) – providing me with the opportunity to change my attitude, thinking, and direction) **is actively engaged in my life because I delight in it, something I find totally enjoyable** (*sha'a* – comes alive as a result of my fondness for it (pilpel perfect))." (*Mizmowr* / Song / Psalm 119:70)

I realize the Strong's reference numbers are a bit distracting, but since many readers enjoy looking up words like these for themselves, it is occasionally worth doing. The other insight here worth considering is that *sha'a* was written using a very unique stem, one which suggests an exponential application of the piel. This in turn means that the Torah is engaged, it is put into action, by our fondness for it. So if you want Yahowah's Towrah – Teaching to play an important role in your life, if you want it to instruct you on how to engage in the Covenant and guide you along the path to salvation, then fall in love with it.

As we approach this next verse, we find another Masoretic copyedit. Not surprisingly, it is to once again misuse *'anah*. The rabbinical text reads: "It is good for me that I was afflicted..." whereas 11QPS from the caves above the Dead Sea, reads: "**It is good and beneficial for me** (*towb la* – it is generous to me and wonderful for me, even a beautiful thing) **that indeed** (*ky*) **You responded, providing Your testimony** (*'anah* – You answered, proclaiming a thoughtful and truthful witness, communicating the information required to answer questions and engage in this marriage (pual perfect)) **for the purpose of** (*ma'an* – for the express reason and sake of) **teaching me how to properly respond to** (*lamad* – literally instructing and training me on an ongoing basis so that I actually learn and genuinely accept (qal imperfect)) **Your engraved and clearly communicated prescriptions of what I should do to be cut into this relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours)." (*Mizmowr / Song / Psalm 119:71*)

'Anah, when translated "afflicted," or even "humbled," is a fish out of water in this context—no matter if it is prefixed "I was afflicted" or "You humbled me." But when translated using any of its primary connotations, *'anah* fits beautifully, indeed perfectly. Yahowah responded to Dowd. He answered his questions. He did this by providing His truthful Witness and His thoughtful Testimony. And He has done the same thing for you and for me. It is called the Towrah.

And speaking of the value of this treasure, Dowd, who was also acquainted with wealth, wrote: "**The Towrah** (*towrah* – teaching, instruction, direction, and guidance) **of Your mouth** (*peh*) **is better and more prosperous for me** (*towb la*) **than** (*min*) **thousands of** (*'eleph*) **gold and silver coins** (*zahab wa keceph*)." (*Mizmowr / Song / Psalm 119:72*) While this was written as one man's opinion, all wise men agree.

These lyrics have been brought to us courtesy of the Hebrew ⊗ Theth. In support of this conclusion, the most important word in each of the next eight verses begins with Theth – a letter which depicted Yahowah's mark, His signature, on those He was protecting and carrying away with Him.

“You have actively engaged and accomplished (*‘asah*) good, beneficial, and generous things (*towb*) with, through, and even in spite of (*‘im*) Your associate and coworker (*‘ebed*), Yahowah (*Yahowah*), in accordance with (*ka*) Your Word (*dabar*).

The positive benefits of, and the satisfaction associated with (*tuwb*), judgment, the process of informed, rational, decision making (*ta’am*), and then also (*wa*) understanding based upon knowledge (*da’ath*) teach me so that I might benefit by choosing to respond appropriately (*lamad*). So indeed and emphatically (*ky*), in (*ba*) the terms and conditions of Your binding covenant agreement (*mitswah*), I completely trust and totally rely as they dependably establish me, because they are verifiable and enduring, influencing and transforming me (*‘aman*).

Prior to the time that I responded and answered this invitation, before I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied and (*terem ‘anah*) I (*‘any*) unintentionally erred, I inadvertently wandered aimlessly, without deliberation I sinned without meaning to do so because I was unwittingly deceived and therefore placed my faith in mistaken opinions (*shagag*). But (*wa*) now, at this point in time (*‘atah*), I literally keep my eyes totally focused upon, carefully and completely observing, closely examining, diligently exploring, and genuinely evaluating, investigating and scrutinizing the complete totality of (*shamar*) Your Word, Your Instruction, and Your Promise (*‘imrah*).

You (*‘atah*) are good, generous, and pleasing, You are enjoyable and festive, beautiful and pleasant to be around (*towb*) Yahowah (*Yahowah*), and (*wa*) are doing what is good and beneficial by (*yatab*) helping me learn, become better acquainted and more accustomed, while teaching me how to properly respond to (*lamad*) Your clearly communicated prescriptions of what I should do to share life with You (*choq*).

The self-important, self-motivated, and presumptuous (*zed*) lie, they mislead and deceive with their speeches promoting worthless beliefs (*sheqer*). Smearing and slandering me with misinformation, their scribes conceal what I have said on behalf of God by plastering over it with their official message (*‘al taphal*). I will (*‘any*), with all my heart, with all my energy, personal commitment, and sense of purpose (*ba kol leb*), engage my Protector and Savior by keeping close to and by observing (*natsar*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You (*piquwdym*).

Calloused and incapable of feeling, indeed unreceptive, unresponsive, and gross (*taphash*), their hearts (*leb*) are like (*ka*) fat (*cheleb*). Your Towrah (*Towrah*) is actively engaged in my life because I delight in it, something I find totally enjoyable (*sha'a*).

It is good and beneficial for me (*towb la*) that indeed (*ky*) You responded, providing Your testimony (*'anah*) for the purpose of (*ma'an*) teaching me how to properly respond to (*lamad*) Your engraved and clearly communicated prescriptions of what I should do to be cut into this relationship (*choq*).

The Towrah teaching, instruction, direction, and guidance (*towrah*) of Your mouth (*peh*) is better and more prosperous for me (*towb la*) than (*min*) thousands of (*'eleph*) gold and silver coins (*zahab wa keceph*).” (*Mizmowr* 119:65-72)

✍

As we turn to the tenth stanza of Dowd’s remarkable song, never lose sight of the fact that it was written to teach us how to observe the Towrah. If the Towrah is the map to heaven, this Psalm is a compass to help orient us and chart the proper course.

The upcoming chorus was comprised under the letter ✍ *Yad*, known today as a *Yowd*. In Ancient Hebrew, the alphabet *Dowd*, himself, may have used to write these lyrics, it was drawn in the form of an arm and hand. It was used to depict the authority, ability, and power to do whatever work was required. It is, not so coincidentally, the first letter of *Yahowah*’s name and of *Yahowsha*’s name.

It is also the first letter, and indeed the first word, of this next line... **“Your hands (*yadyd* – hands (plural) from the wrist to the tip of the longest finger (suffixed in the second person singular)) **have accomplished the work required to conceive and create me** (*'asah* – they have preformed everything which needed to be done to actively engage with me, to benefit from making me, and to celebrate this accomplishment with me (qal perfect)), **and also (*wa*) they have formed and fashioned me to be firmly established and appropriately directed** (*kuwn* – they have shaped me in such a way that I could be properly prepared, determined and ready to be supported), **so please help me develop the mental acuity to be observant and understand** (*byn* – I’d like You to teach me how to consider the evidence You have made available to me so that I give it my full attention, focusing intently upon it, and then show me how to be discerning and perceptive (hiphil imperative)), **and then I really want You to teach me how to****

respond properly to (*wa lamad* – and instruct and train me to learn because I want to accept (qal imperfect cohortative)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative instructions regarding the codicils of Your covenant contract).” (*Mizmowr* / Song / Psalm 119:73)

Humankind has been created to know, to understand, and to respond to God. This is not per chance, but by design. Moreover, this process takes place in our minds, not in our hearts. Far too many religious people are fixated upon God knowing the content of their hearts, when Dowd was focused upon knowing and understanding the content of Yahowah’s Towrah. This difference in perspective and attitude could not be more extreme.

May I remind you that the first letter of Yahowah’s name was drawn in the form of a hand. And as you know, a hand is comprised of four fingers and one opposable thumb. There is one prerequisite and four terms and conditions relative to our participation in the Covenant. We are required to be opposed to religion, to politics, to the family of man, and to walk away from all things *babel* and Babylonian. Once we do, we can extend our remaining fingers and grasp Yahowah’s hand by accepting the four remaining conditions of His Covenant. We are asked to trust and rely upon Yahowah, something which requires us to know and understand Him. We are encouraged to walk to God and become perfect, a path which is facilitated by His seven festivals. Helping us keep our bearings along the way, Yah has directed us to observe and consider every aspect of His Family-Oriented Covenant Relationship. And as parents, we are asked to circumcise our sons, demonstrating that we are committed to teaching them the Towrah and raising them in the Covenant. So both we, and Yah’s name, were fashioned to remind us of the five most essential things we can do in this life.

Asking God to “help us develop the mental acuity to know and understand” ought to be what we all ask of Him. It is sure to receive a better reception and deliver better results than asking for any of the vast array of otherwise trivial pursuits which normally occupy human wish lists.

These realizations comprise the moral of this story, but there is an undercurrent here as well. Yahowah responded to Dowd’s request. The man we know as David developed the most brilliant mind and wrote the most insightful prose in human history. We are witnessing in this Psalm inspiration and intellect of the highest order.

And this symphony of Divine inspiration and human investigation was composed to teach us how to properly observe the Towrah Teaching of Yahowah so that we would be able to respond appropriately to His Covenant.

As a result, I concur with Dowd’s next line. I have never been impressed with men, but I cannot wait to meet the man who wrote these words. **“Those who**

respect and revere You (*yare'* – those who are refreshed and revitalized, even awestruck, by You), **they shall see me** (*ra'ah* – they shall choose to consistently pay attention to and genuinely consider me (qal imperfect jussive)) **and they will be delighted, even elated** (*wa samah* – they will rejoice), **because indeed** (*ky*), **upon the certainty** (*la*) **of Your Word** (*dabar*) **I have placed my expectation** (*yachal* – I have established my confidence and trust (piel perfect)).” (*Mizmowr / Song / Psalm 119:74*)

History is rife with wise men. But what makes this man and his witness special is the fusion of his intellectual gifts and Yah’s Word. It is nice to know that $E=mc^2$, and that the passage of time is relative to the observer, but nothing compares to understanding God’s Word.

Dowd was not blowing his own horn here. There is no hint of ego. He knows that he is nothing more than a tool in Yah’s hands. The opening and conclusion of this statement place the reason for elation on God, not man.

I had thought that the name I had chosen for this mission, as well as the title I had selected for the seven-volume tome I have been compiling on God’s Word, reflected an original juxtaposition of a Hebrew verb and proper noun. I was wrong—not about the verb and name serving as a summation of Yah’s invitation, but with regard to it being original. Dowd / David authored the same phrase three-thousand years before I did. But rather than feeling trumped, I am elated. And I think Dowd is pleased as well.

“Yada’ Yahowah (*yada'-hy Yahowah* – I actually know Yahowah, I am completely aware of who Yahowah actually is, and I recognize Him because I am familiar with Him, I have discovered Yahowah, and as a result I have come to genuinely respect Him, I acknowledge Yahowah based upon what He has revealed and offered, I understand Yahowah and I completely agree with Him, Yahowah and I are actually friends (qal perfect, first person singular)!” (*Mizmowr / Song / Psalm 119:75*)

If there is a more beneficial quest, a more important declaration, I am unaware of it. Those who can honestly proclaim these words know Yahowah. They have found God.

“Indeed (*ky* – truly and surely), **Your means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which You exercise judgment and upon which Your sound decisions are made) **are fair, vindicating, and righteous** (*tsadaq* – just, right, and honest, in complete accord with the standard). **And** (*wa*) **firmly, reliably, and steadily** (*'emuwnah* – faithfully and dependably, truthfully and steadfastly) **You have responded to my call and have answered all my questions, providing me with Your witness** (*'anah* – You have replied and have

spoken truthfully to me so that we might live together (piel perfect)).” (*Mizmowr / Song / Psalm 119:75*)

Even here, most English bible translations are wont to render *‘anah* as “You have afflicted me.” Their animosity toward God is indeed astonishing.

“Please (*na’* – I desire, implore, and pray), I want Your ongoing mercy and Your continuous love to always be (*hayah chesed* – I have chosen to reciprocate Your love and to accept Your favor because Your genuine and eternal kindness, affection, devotion, and reliable nature are (qal imperfect jussive)) comforting and consoling for me (*la nacham* – transforming and changing me, while removing all sorrows and stress (piel infinitive construct)) in accordance with (*ka*) Your Word and the promises You have made (*‘imrah* – Your instructions, teachings, message, and vows) to Your servant (*la ‘ebed* – coworker and associate).” (*Mizmowr / Song / Psalm 119:76*)

Tackling this verse one word at a time, we are initially confronted with *na’*, which means “please.” In a conversational sense of speaking with God, it is a “prayer which expresses the desire and wishes of the speaker.” In more pedantic terms, it is “an entreaty and exhortation.”

The initial verb is *hayah*, which provides the basis for Yahowah’s name. Written with the third person masculine singular prefix, “it” is addressing Yah’s “*chesed* – mercy and love” which is why the verb and noun have been juxtaposed in this translation. *Hayah* conveys the notion of “existence,” and thus in a timeless lexicon like Hebrew can be rendered “was, is, and always will be.” In this case, *hayah* was scribed in the qal stem, telling us that Dowd’s request should be interpreted literally and that his plea was genuine. As an imperfect verb, we know that David expected Yah’s love and mercy to continue unabated throughout time, and therefore to produce ongoing and unfolding results. And lastly, by using the jussive form, Dowd is telling God that this is his choice and that it represents what he wants.

Chesed is among the Covenant’s most endearing terms. It speaks of “an affinity toward mercy which flows out of a sense of enduring love.” To be *chesed* is to be “kind, affectionate, devoted, steadfast, reliable, and unfailing.” To receive *chesed* is to “benefit from an undeserved and unearned favor.”

To be *nacham* is “to be comforted and to be consoled.” It is “to find relief and to have all sorrows and distress removed.” It conveys the notion that the beneficiary has received these benefits because at some point in their past, they were willing to change their mind, their attitude, and their direction in life. Further, as a verbal noun, as a result of being scribed in the infinitive construct, and especially written with the piel stem, we know that Dowd expected to be transformed by this process.

Dowd recognized that his requests were all in sync with Yahowah's "imrah – Word. He knew that God had "imrah – promised" to do all of these things. He realized this, of course, because He had studied the Towrah and understood its teachings.

“Choose to have Your genuine, unfolding, and compassionate mercy come to me (*rachamym bow*’ – elect to apply Your favor to me and desire that the full and ongoing benefits of Your relationship be associated with me (qal imperfect jussive)) and elect to really restore me, always keeping me alive (*wachayah* – choose to literally nurture me, causing me to continually grow, renewed and healed, my life flourishing and preserved (qal imperfect cohortative)). **Indeed (*ky* – truly and surely, without any doubt) **Your Towrah** (*Towrah* – Your Source of Instruction and Guidance, the Place from which Your Teaching and Direction Flow; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *jarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change and be transformed) **is my greatest joy** (*sha’sha*’ – is my delight, my love, and the source of my enthusiasm and happiness).” (*Mizmowr* / Song / Psalm 119:77)**

If ever the full definition of Towrah were appropriate, it is germane in this context. In fact, the amplified definition of Towrah is synonymous with the verse itself. And that, my friends, is especially affirming.

If Christians only understood that Yahowsha’ and the Towrah were one, and that rather than rejecting the Towrah, even despising the Towrah, if they instead came to the love of the Towrah as David did, they too would find their souls renewed, enabling them to live and grow with God.

But it is not to be. Arrogantly defending their Babylonian religion, the proponents of Christianity have earned God’s animosity rather than His love, His condemnation rather than His mercy, their death rather than eternal life. **“May the arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior (to others and to God) when both they and their promises are actually irrelevant) **be ashamed and humiliated, recognizing that what they have done is wrong** (*bowsh* – be frustrated, disapproved, and disappointed (qal imperfect jussive)), **because** (*ky*) **their**

deceptions (*sheqer* – their outright lies and misleading statements, their useless vanity and valueless statements) **twist and pervert what I’ve shared** (*‘awat* – wrongly corrupt my stance). **I** (*‘any*), **myself, continually meditate and think about** (*sych* – I will consistently and actually study and contemplate (qal imperfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You).” (*Mizmowr* / Song / Psalm 119:78)

I have been willing to raise my head above the crowd, to take an unpopular stand, and to boldly proclaim Yahowah’s Word, for almost a decade now. And during that time, I have born the lashes of many critics. And yet, as was the case with David, every detractor without exception, has felt compelled to twist and pervert what I have said. Never once has my stance in favor of Yahowah’s Word been criticized accurately or fairly. Religious and political advocates have done to me what their religion has done to them.

The inference then is to tell us not to trust those who resort to corruption and deception. Instead...“**Let those who revere and respect You turn** (*suwb yare’* – may those who are refreshed and revitalized by You come) **to me** (*la*) (*yare’*) **and they will come to know and understand** (*wa yada’* – and they will become familiar with, recognize, acknowledge, respect, comprehend, and choose (qal perfect)) **Your eternal witness** (*‘edah* – Your everlasting testimony).” (*Mizmowr* / Song / Psalm 119:79) By listening to David, we indeed come to know and understand Yahowah’s everlasting testimony. That is the purpose and beauty of this Psalm.

“**May my heart continue to exist** (*leb hayah* – may my attitude and feelings forever be (qal imperfect jussive) **blameless and perfect** (*tamym* – unblemished and innocent, entirely sound and in complete accord) **with regard to** (*ba*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written thoughts and inscribed recommendations which allocate a share of what is Yours by cutting me into the relationship) **so that** (*ma’an*) **I am not humiliated or ashamed** (*bowsh* – I do not experience the distress of being mistaken for having done something wrong).” (*Mizmowr* / Song / Psalm 119:80)

David’s behavior was not exemplary, but his attitude, his perspective, and his understanding were nearly perfect. And that caused him to appear blameless in God’s eyes.

Therefore, the ninth stanza of Dowd’s remarkable song encourages us to reach up for the “**✋ Yad** – Hand” of Yahowah and never let go. These lyrics are among the most important we will consider.

“Your hands (*yadyd*) have accomplished the work required to conceive and create me, they have preformed everything which needed to be done to actively engage with me, to benefit from making me, and to celebrate this accomplishment with me (*‘asah*), and also (*wa*) they have formed and fashioned me to be firmly established and appropriately directed (*kuwn*), so please help me develop the mental acuity to be observant and understand (*byn*), and then I really want You to teach me how to respond properly to (*wa lamad*) the terms and conditions of Your relationship agreement (*mitswah*).

Those who respect and revere You, those who are refreshed and revitalized by You (*yare’*), they shall see me (*ra’ah*) and they will be delighted, even elated (*wa samah*), because indeed (*ky*), upon the certainty (*la*) of Your Word (*dabar*) I have placed my expectation and I have established my confidence and trust (*yachal*).

Yada’ Yahowah – I actually know Yahowah, I am completely aware of who Yahowah actually is and I recognize Him because I am familiar with Him, I have discovered Yahowah, and as a result I have come to genuinely respect Him, I acknowledge Yahowah based upon what He has revealed and offered, I understand Yahowah and I completely agree with Him, Yahowah and I are actually friends (*yada’-hy Yahowah*)!

Indeed, Your means used to achieve justice and resolve disputes (*mishpat*) are fair, vindicating, and righteous (*tsadaq*). And (*wa*) firmly, reliably, and steadily (*‘emuwnah*) You have responded to my call and answered my questions, providing me with Your witness (*‘anah*).

Please, I pray (*na’*), I want Your ongoing mercy and Your continuous love to always be (*hayah chesed*) comforting and consoling for me (*la nacham*) in accordance with (*ka*) Your Word and the promises You have made (*‘imrah*) to Your servant (*la ‘ebed*).

Choose to have Your genuine, unfolding, and compassionate mercy come to me (*rachamym bow’*), and elect to really restore me, always keeping me alive (*wa chayah*). Indeed (*ky*) Your Towrah (*Towrah*) is my greatest joy (*sha’sha’*).

May the arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed*) be ashamed and humiliated, recognizing that what they have done is wrong (*bowsh*), because (*ky*) their deceptions (*sheqer*) twist and pervert what I’ve shared and wrongly corrupt my stance (*‘awat*). I (*‘any*), myself, continually meditate and think about (*sych*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You (*piquwdym*).

Let those who revere and respect You turn (*suwb yare'*) to me (*la*) and they will come to know and understand, they will become familiar with, recognize, acknowledge, respect, comprehend, and choose (*wa yada'*) Your eternal witness and everlasting testimony (*'edah*).

May my heart continue to exist (*leb hayah*) blameless and perfect (*tamym*) with regard to (*ba*) Your clearly communicated prescriptions of what I should do in life to live (*choq*) so that (*ma'an*) I am not humiliated or ashamed and do not experience the distress of being mistaken for having done something wrong (*bowsh*)." (*Mizmowr* 119:73-80)

פ

In that this chorus is distinguished by the letter פ Kaph, we should not be surprised to see it in "*kalah* – yearns and long for," in the first two verses. It also appears in "*kuwn* – designed and directed" in the third. The Kaph also plays a leading role in the concluding five verses by way of "*kol* – all" and "*ka* – in accord with."

This verse reminds us that our souls matter, and that our flesh is essentially irrelevant. **"My soul (*nepesh*) yearns (*kalah* – and longs) for (*la*) Your salvation (*yashuw'ah* – Your deliverance). In accordance with (*la*) Your Word (*dabar*), I expect a favorable resolution (*yachal* – I confidently wait)." (*Mizmowr* / Song / Psalm 119:81)**

Yah is in the business of saving souls, not resurrecting bodies. And He does so in accordance with His Word—His Towrah.

Next we are reminded that when it came to observing Yah's Word, Dowd was serious. **"My eyes (*'ayn*) long for and are restricted to (*kalah la* – yearn for) Your Word, Your Instruction, and Your Promise (*'imrah* – Your message, teaching, and vow) in order to declare and share (*la 'amar* – to reveal and make the answer known) as to when (*mathay*) You will comfort and console me (*nacham* – You will transform me)." (*Mizmowr* / Song / Psalm 119:82)**

In the passage which follows, the psalmist could be saying that God crafted him to be a vessel designed to hold His instructions, or as an individual prepared to have them written upon him. But either way, he is focused upon them, and therefore will never lose sight of God's instructions.

"For (*ky*) You have designed and fashioned me to be firmly established and appropriately directed (*kuwn* – You have sculpted me in such a way that I

am properly prepared, determined and ready [from 11QPS]) **similar to** (*ka*) **a vessel of skin and a parchment scroll prepared for inscribing** (*n'od*) **while enveloped within a cloud** (*ba qytowr* – of smoke or water vapor). **Your mercy and steadfast love** (*chesed* – Your unfailing kindness and unchanging devotion to the relationship, Your affection and the favor You have offered, the benefits you have promised to provide and Your trustworthy and dependable nature, Your goodness and the realization that You are beyond reproach [11QPS]) **I have not overlooked, ignored, or forgotten** (*lo' shakah* – I have not lost sight of the significance of them, nor failed to respond properly to them).” (*Mizmowr* / Song / Psalm 119:83)

If you recall, Moseh was also enveloped within a similar cloud when he received the Torah. (Since verification is as critical as accuracy, please note that with regard to the 83rd verse, the Dead Sea Scrolls and the Masoretic text differ twice, with the former reading *kuwn* and *chesed*, and the later selecting *hayah* and *choq*.)

David knows that his choices have destined him to spend eternity with God. And he knows that those who oppose him, because they have spurned the Torah, are headed in a different direction. He just does not know when either eventuality will occur. **“When** (*mah*) **accordingly** (*ka*) **is the day** (*yowm*) **of Your servant** (*'ebed* – Your associate and coworker)? **How long will it be before** (*matay*) **You act** (*'asah* – engaging) **in judgment** (*mishpat* – deciding the sentence and bringing justice) **against those who are pursuing and persecuting me** (*ba radaph* – against those who are hounding and harassing me)?” (*Mizmowr* / Song / Psalm 119:84)

Once again we see that the political and religious, even militaristic, leaders who opposed Dowd, were also in opposition to Yahowah. **“The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior (to others and to God) when both they and their promises are actually irrelevant) **have dug a pit for me** (*karah shychah la*) **which relationally** (*'asher*) **is not in accord with** (*lo' ka*) **Your Towrah** (*Towrah* – Your Teaching and Guidance, Your Instruction and Direction).” (*Mizmowr* / Song / Psalm 119:85) David knew this because he knew the Torah. (Again, as a matter of bookkeeping, the MT reads “pits” while the LXX substituted “complaints.”)

If ever there were an apt accounting of religious and political leaders, we just encountered it in *zed*—especially in this context. The “*zed* – arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated” are “not in accord with the Torah.” Similarly, the “*zed* –

egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful to God and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior to others and to God, when both they and their promises are actually irrelevant,” are also in conflict with Yah’s Teaching and Guidance.

In the end, it all comes down to this: there is man’s word and there is God’s Word. While they differ in many ways, chief among the disparities is that one can be trusted and the other cannot.

“Every one of (*kol*) the terms and conditions of Your relationship agreement (*mitswah* – the authoritative directions and written instruction regarding the codicils of Your covenant contract) is trustworthy and reliable (*‘emuwnah* – is enduring and dependable, fair and steadfast). The liars who deceive and mislead (*sheqer* – those who profess that which is false, vain, and useless) pursue and persecute me (*ba radaph* – hound and harass me), so please support and assist me (*‘azar* – so I’m requesting help (qal imperative)).” (*Mizmowr* / Song / Psalm 119:86)

One of the many benefits of working with Yahowah is that we never work alone. And while the vast majority of men, including all of those in positions of power and influence, are a formidable force against the relatively few laymen who align themselves with Yah, it isn’t a fair fight.

To this day, the world’s least worthy people remain the most overt opponents of Yahowah, Yahuwdym, and Yisra’el. Muslims are driven to wipe Jews off the face of the earth. **“In accord with (*ka*) their diminutive worth (*ma ’at* – and their complete lack of value or merit), they yearn to completely destroy me, eliminating me (*kalah* – they have a very strong desire to savage me, wiping me) from (*min* – [from 11QPS]) the earth (*ha ’erets*). But I have not abandoned (*wa ’any lo’ ’azab* – and yet I have not rejected, disassociated from, forsaken, nor neglected) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and to examine for guidance so that we respond appropriately to You (*piquwdym* – Your directions and Your rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You).”** (*Mizmowr* / Song / Psalm 119:87)

Men corrupted and motivated by religion are ruthless, but none have ever been as savage or anti-Semitic as Muslims. Therefore, God warned us about Islam throughout His prophetic testimony. And not surprisingly, the earliest of these admonitions remains the most descriptive and timely. Speaking to Hagar before Ishmael was born, one of Yahowah’s messengers told the mother of what would become known as Islam that her offspring would be “wild asses of men who

would raise their hands against their brothers and live in hostility with the whole world.” But fortunately there was, there is, and there will always be a way to protect oneself from them: rely on Yah.

Once again, reading from the scrolls found in the caves above Qumran, and not from the Babylonian inspired text authored by the Masoretes, we find another affirmation of Yahowah’s mercy. **“According to (*ka* – consistent with) Your unfailing kindness and enduring love (*chesed* – Your unchanging devotion to the relationship) be merciful to me (*chanan* – afford me your favor) so that I might focus upon (*shamar* – I might observe, consider, revere, and cling to) Your precepts and respond appropriately to You (*piquwdym* – Your directions and reply rationally to You).”** (*Mizmowr* / Song / Psalm 119:88) The Torah is Yahowah’s love letter to humankind, and it represents His expression of mercy.

This then concludes those passages listed under the letter **⊔** Kaph. Drawn in the form of an open palm, the letter, and these verses, depict the two sides of an open hand. It can assist or harm, lift up or slap down.

“My soul (*nepesh*) yearns (*kalah*) for (*la*) Your salvation (*tashuw’ah*). In accordance with (*la*) Your Word (*dabar*) I expect a favorable resolution (*yachal*).

My eyes (*‘ayn*) are restricted to (*kalah la*) Your Word, Your Instruction, and Your Promise (*‘imrah*) in order to know (*la ‘amar*) when (*mathay*) You will comfort, console, and transform me (*nacham*).

For (*ky*) You have designed and fashioned me to be firmly established and appropriately directed (*kuwn*) similar to (*ka*) a vessel of skin and a parchment scroll prepared for inscribing (*n’od*) while enveloped within a cloud (*ba qytowr*). Your mercy and steadfast love (*chesed*) I have not overlooked, ignored, nor forgotten (*lo’ shakah*).

When (*mah*) accordingly (*ka*) is the day (*yowm*) of Your servant (*‘ebed*)? How long will it be before (*matay*) You act (*‘asah*) in judgment (*mishpat*) against those who are pursuing and persecuting me (*ba radaph*)?

The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed*) have dug a pit for me (*karah shychah la*) which (*‘asher*) is not in accord with (*lo’ ka*) Your Towrah (*Towrah*).

Every one of (*kol*) the terms and conditions of Your relationship agreement (*mitswah*) is trustworthy and reliable, enduring and dependable (*‘emuwnah*). The liars who deceive and mislead (*sheqer*) pursue and persecuted me (*ba radaph*), so please support and assist me (*‘azar*).

In accord with (*ka*) their diminutive worth and their complete lack of value or merit (*ma'at*), they yearn to completely destroy me, eliminating me (*kalah*) from (*min*) the earth (*ha 'erets*). But I have not abandoned or neglected (*wa 'any lo' 'azab*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and to examine for guidance so that we respond appropriately to You (*piquwdym*).

According to (*ka*) Your unfailing kindness and enduring love (*chesed*) be merciful to me (*chanan*) so that I might focus upon (*shamar*) Your precepts and respond appropriately to You (*piquwdym*)." (*Mizmowr* 119:81-88)

∩

The chorus set beneath the Hebrew Lamed should be especially revealing in this song. The letter was formed in the shape of a shepherd's staff ∩, and it, like Dowd, spoke of leadership, direction, teaching, and protection.

And there is no teaching more essential than this one. **"Yahowah (יהוה), Your Word (*dabar*) stands (*natsab* – is established, firm, and unchanging) forever (*la 'owlam* – eternally enduring) in the spiritual realm of the heavens (*ba ha shamaym* – in the realm of God where You live)." (*Mizmowr* / Song / Psalm 119:89)**

God's Word was written exclusively in Hebrew. God speaks Hebrew. The language of heaven is and will always be Hebrew. Therefore, to understand Scripture, we must come to understand Hebrew, not Greek, and most certainly not Latin.

At this point the faithful push back and protest, discounting the unique merits of Hebrew by asserting in a disingenuous and condescending tone: "So you are saying that I have to learn Hebrew to get into heaven." To which I reply, "No, but you have to understand the message Yah revealed in Hebrew sufficiently to respond appropriately to it to get into heaven. And since you want to go there, why not start learning the language now?"

Also relevant in this verse, the Torah is God's Word, so the Torah stands forever. There is no room in this statement for dispensationalism, replacement theology, the Gospel of Grace, or even a New Testament.

If you want to know Yahowah, if you want to engage in a relationship with Yahowah, if you want to be saved by Yahowah, if you want to live in Yahowah's spiritual realm, the means to achieve all of these things was revealed in writing,

relying upon the Hebrew lexicon and presented exclusively in the Torah. For these insights alone, this Psalm has merited our undivided attention.

As further affirmation of this, please consider: “**Throughout time and through the generations** (*la dowr wa dowr* – with regard to all people, all places, and all time), **You have been absolutely trustworthy and resolutely dependable** (*‘emuwnah* – neither Your nature nor Your standard have changed). **You fashioned and formed** (*kuwn* – You prepared and established, bringing about the conditions which exist upon (polel perfect)) **the earth** (*‘erets* – the land and material realm) **and it stands and is continually sustained** (*wa ‘amad* – and it is present, and persists, accounted for (qal imperfect waw consecutive)).” (*Mizmowr* / Song / Psalm 119:90)

This too is among Scripture’s most vital lessons. Throughout the generations, regardless of the people, place or time, neither God nor His standard have changed. The terms and conditions of the *Beryth* remain the same. The original path Yahowah prepared for us to walk to Him through the *Miqra’ey* still exists, unchanged and unrivaled. Nothing engraved on the Two Tablets of Stone has been erased, replaced, or modified in any way.

This means that the Towrah was not replaced by a Gospel of Grace. All of the teachings, instructions, directions, and guidance presented in the Towrah are still in effect, and they will continue to be valid throughout time. There can be no New Testament, no Talmud, no Church Canon or Papal Law, no Qur’an, no Book of Mormon, nothing which invalidates, alters, or contradicts the standards which were originally established by Yahowah. Just as the earth presents, is present, and is accounted for, so too is the Word of our God.

If Christians and Jews were rational, if Muslims and Mormons were rational, they would recognize that for their religion to be reliable, God would have to be unreliable. He would have to change His standard, which would mean that He would no longer be trustworthy or dependable. A capricious god is not a reliable god.

It is verses like this one which make it impossible to be an informed and rational participant in any religion. (Not that any of that matters to believers.)

Speaking of the terms and conditions of the Covenant and the prescriptions for living delineated as part of the Invitations to Meet God, the Psalm underscores Scripture’s most vital of lessons: “**Therefore** (*la*) **Your means to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment and making fair, moral, rational, and sound decisions) **literally stands and they are totally sustained** (*‘amad* – they remain present and they persist, they are complete, enduring, and should be literally interpreted (qal perfect)) **today** (*ha yowm* – this day). **Indeed they are for** (*ky* – as a point of emphasis, they are surely for)

everyone and everything, for all (*ha kol* – all things and for all) **of those who engage, work, and serve with You** (*'ebed* – of Your coworkers, associates, and servants).” (*Mizmowr* / Song / Psalm 119:91)

Well over ninety percent of the edicts, teachings, and beliefs inherent within Judaism, Christianity, and Islam fall with this verse. Dowd shared it with us so that we wouldn't suffer the same fate.

Yahowah established His Mow'ed Miqra'ey, the seven Appointed Invitations to Meet with Him, as His “*mishpat* – means to achieve justice and resolve disputes.” There is no other way to God, no other path to redemption.

And yet Jews observe them religiously and historically, and thus do not capitalize upon the relationship they promise. Christians have replaced all of them with pagan Babylonian festivals. And Muslims remain completely ignorant of them.

If these passages are unreliable, then Judaism, Christianity, and Islam cannot be reliable because each of these religions overtly claims that their god inspired them. But if these passages are true, then Judaism, Christianity, and Islam cannot be true because each of these religions contradicts them.

God could not have made this any more obvious. All one has to do to know the truth is to be observant. That said, showing a little enthusiasm for God's Teaching will pay dividends. This is an amazing verse...

“Surely if not for (*ky*) **my enthusiasm for** (*sha'sha'* – my passionate and intensely enjoyable love affair with) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing me, thereby *towr* –providing me with the opportunity to change my attitude, thinking, and direction) **then** (*'az*) **I would have been lost, I would have wandered away, I would have died, and I would have been destroyed, ceasing to exist** (*'abad* – I would have been directionless without a plan, I would have squandered my opportunity and would have wasted my life, I would have been expelled from the relationship, exterminated, wiped out, and annihilated (qal perfect telling us that this depiction is real and should be interpreted literally, and that this fate would have been totally irreversible)) **in my sin as a result of its consequence** (*ba 'aown* (errantly transliterated *'avon* in

Strong's # 5771) – in my iniquity, my perversity and my depravity, and with the full effect of my guilt and resulting liability).” (*Mizmowr* / Song / Psalm 119:92)

It was not an innocent mistake when the Masoretes changed “‘*aown* – iniquity and its consequence” to “‘*ony* – affliction as a result of persecution.” The difference between these words is literally life and death. But fortunately we can reverse the damage they did when they perverted, distorted, and twisted Yahowah's Word. We can turn to a one-thousand-year-old witness to this Psalm—11QPS and experience its intended meaning.

You see, the Torah was not instrumental, it was not even effective, in precluding persecution. In fact, a strong case could be made that David's love affair with the Torah was the reason he was being abused by the men who were opposed to it. He has said as much throughout this Psalm. So the Torah played no role in diminishing his “‘*ony* – affliction.”

But the Torah was instrumental in keeping David from becoming lost, from wandering away from God—and more specifically from the path Yah had provided. So while David died, the Torah played the pivotal role in precluding his death from being the final and irreversible consequence of his “‘*aown* – sin.”

As we learned in the Garden of Eden, the consequence of sin is death, while the penalty of sin is separation from God. And that is why the first two steps which we are invited to take to resolve the issues of sin are *Pesach* and *Matsah*—with the first resolving the consequence and the second resolving the penalty.

Upon their death, as *'abad* attests, those who neglect the Torah's provisions, find that they have squandered their lives and wasted the opportunity God had offered them. Death will be the end of their existence. Unprotected by the Torah and its Passover provisions, their souls will cease to exist. Such is the consequence of sin.

So perhaps, as important as any lesson you can learn in this life, realize that apart from the Towrah it is impossible to know Yahowah, it impossible to engage in a relationship with Yahowah, and it is impossible to be saved by Yahowah. The means to all of these things exist in the Towrah and nowhere else.

Reinforcing these lessons, the next line of this song reads: “**Concerning eternity** (*la 'owlam* – moving in the direction of everlasting life and time unconstrained by any limits) **I will never ignore, overlook, forget, or lose sight of the significance of** (*lo' shakah* – I will not be unmindful of, fail to remember, or improperly respond to (qal imperfect – genuinely and continually never losing site of)) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, our

actions, and our moral decisions, which teach us how to respond correctly, rationally, and morally to You) **so that indeed** (*ky* – surely, truly, and reliably) **by them** (*ba* – with them and according to them) **You will restore me to life, nurture me, renew me, and cause me to grow to the point I experience the complete fullness of life** (*chayah* – You will revive me, keeping me alive, and sparing my life, raising me so that I flourish, forever preserved by You (*piel* perfect – reminding us that the object, which is Dowd, will endure the entire effect of the verb which is complete restoration so that he can enjoy the totality of life)).” (*Mizmowr* / Song / Psalm 119:93)

While we have been over this ground before, repetition is always a good thing, especially when the stakes are this high. More fully amplified, *piquwdym*, which is the plural derivative of *paqad*, when prefixed in the second person, reveals: “Your precepts (which represent teaching, principles, and guidelines), and Your instructions which You have entrusted to us, and have encouraged us to pay especially close attention to, examining them carefully, these are the directions You have provided to guide us so that we respond appropriately to You, making choices which are within the rules, and are informed, rational, and moral.”

Yahowah provided these precepts (which again are exclusively found in the Towrah) so that we might have life, and have it more abundantly. They exist to revive, renew, and restore our souls. By them we are nurtured and with them we grow. And as a result of them our souls are forever spared and preserved, enabling us to enjoy the full benefits of eternal life.

But eternal life is only a benefit if it is spent in the company of God. Therefore, “**According to You and unto You** (*la* – in order to enter Your presence) **I** (*any*) **have been saved** (*yasha*’ – I have been rescued and will be delivered (*hiphil* imperative – telling us that Yah has caused Dowd to participate in his salvation with a form of deliverance which will engender ongoing and unfolding results over time)). **Indeed, this is because** (*ky*) **I have genuinely searched and pondered** (*darash* – I have explored and consulted, learned from and accounted for, looked to and petitioned, cared about and developed a relationship with) **Your precepts, Your teaching, principles, and guidelines, and Your instructions which You have entrusted to us, examining them carefully so as to guide my responses to You, making sure that my choices are always within the rules, both rational and moral** (*piquwdym*).” (*Mizmowr* / Song / Psalm 119:94)

Passover is the doorway to eternal life, but it alone is not sufficient to enter heaven. To pass through that door and walk to Yahowah’s presence, to live with Him in His home, you must respond to the Towrah’s invitation to meet with Yahowah on Unleavened Bread. For it is during the *Miqra*’ of *Matsah* that our

souls are cleansed, making us appear perfect in God's eyes. This then is the day that Yahowsha's soul endured the penalty for our sin. He was separated from Yahowah, thereby redeeming us.

This is indeed the optimal expression of freewill, and it is the most rewarding use of our time. But there is a less desirable alternative. **“The wicked who remain liable for their sins** (*rasha'* – those who are guilty of violating the standard), **hope and expect** (*la qawah* – they wait in ambush, look forward to, gather together) **to destroy me** (*la 'abad* – to eliminate me so that I cease to exist). **So I protect myself by diligently examining, properly considering, and actually understanding** (*byn* – I influence my fate by continuously focusing my undivided attention upon so as to discern the wisdom imparted by (hitpolel imperfect – reveals that Dowd is bringing these benefits upon himself as a result of his ongoing actions)) **Your eternal Testimony** (*'edah* – Your everlasting witness).” (*Mizmowr / Song / Psalm 119:95*)

Those who are focused on the here and now, upon their own indulgences and influence, think that they are powerful because with a word they can make someone's life miserable, even end it. And yet, with all the temporal authority they can muster, they cannot revive, sustain, or restore a life. There is a limit, an end, to the power of their wills and words.

Therefore, their influence is irrelevant to those who rely on Yah's testimony. So the moral of this story is: who are you going to trust with your soul? Are you going to put your faith in the pontifications and promises of those empowered by religion and politics or in the eternal testimony of Yahowah?

Should you not know, should you be leaning in the wrong direction, David has already delineated the affect of one versus the other. Now he is framing the issue for you.

“I have genuinely seen (*ra'ah* – I have actually witnessed and looked upon (qal perfect)) **the limits and end** (*qets* – the duration and cessation) **of all** (*la kol*) **created things** (*tiklah* – of that which is finite and inadequate). **Extraordinarily boundless, comprehensive, and utterly limitless** (*me'od rahab* – all encompassing, great, and extremely far reaching) **are the terms and conditions of Your binding relationship agreement** (*mitswah* – the authoritative directives and written instructions regarding Your covenant contract).” (*Mizmowr / Song / Psalm 119:96*)

Our lives are short. Make the most of yours by pondering the implications of David's insights. And while you are doing that, take careful note of the fact that the “terms and conditions of the covenant” are “boundless and utterly limitless,” which means that they were not forestalled or annulled by Paul.

As we expected, the lyrics associated with the Hebrew *ו* Lamed have been especially revealing. This shepherd's staff has led us to God, as his chorus has directed us to observe Yah's Torah, teaching us that God does not change, and thereby encouraging us to seek the protection He alone provides.

“Yahowah (*Yahowah*), Your Word (*dabar*) stands, it is established, firm, and unchanging (*natsab*), forever, and thus is eternally enduring (*la 'owlam*) in the spiritual realm of the heavens (*ba ha shamaym*).

Throughout time and through the generations, with regard to all people, all places, and all time (*la dowlr wa dowlr*), You have been absolutely trustworthy and resolutely dependable because neither Your nature nor Your standard have changed (*'emuwneh*). You fashioned and formed (*kuwn*) the earth (*'erets*) and it stands and is continually sustained (*wa 'amad*).

Therefore (*la*) Your means to achieve justice and resolve disputes (*mishpat*) literally stands and they are totally sustained (*'amad*) this day (*ha yowm*). Indeed they are for (*ky*) everyone and everything, for all (*ha kol*) of those who engage, work, and serve with You (*'ebed*).

Surely if not for (*ky*) my enthusiasm for (*sha'sha'*) Your Towrah (*Towrah*) then (*'az*) I would have been lost, I would have wandered away, I would have died, and I would have been destroyed, ceasing to exist (*'abad*) in my sin as a result of the punishment I would have otherwise earned (*ba 'aown*).

Concerning eternity, and moving in the direction of everlasting life and time unconstrained by any limits (*la 'owlam*), I will never ignore, overlook, forget, lose sight of the significance of, or fail to remember (*lo' shakah*) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*piquwdym*) so that indeed (*ky*) by and with them (*ba*) You will restore me to life, nurture me, renew me, and cause me to grow to the point I experience the complete fullness of life (*chayah*).

According to You and unto You (*la*) I (*'any*) have been saved and delivered (*yasha'*). Indeed, this is because (*ky*) I have genuinely searched and pondered, I have explored and consulted, learned from and accounted for, looked to and petitioned, cared about and developed a relationship with (*darash*), Your precepts, Your teaching, principles, and guidelines, and Your instructions which You have entrusted to us, examining them carefully so as to guide my responses to You, making sure that my choices are always within the rules, both rational and moral (*piquwdym*).

The wicked who remain liable for their sins (*rasha'*), hope and expect (*la qawah*) to destroy me (*la 'abad*). So I protect myself by diligently examining, properly considering, and actually understanding (*byn*) Your eternal Testimony (*'edah*).

I have genuinely seen (*ra'ah*) the limits and end (*qets*) of all (*la kol*) created things (*tiklah*). Extraordinarily boundless, comprehensive, and utterly limitless, all encompassing, great, and extremely far reaching (*me'od rahab*) are the terms and conditions of Your binding relationship agreement (*mitswah*).” (*Mizmowr* 119:89-96)



Mem, the letter whose influence we will consider next, focuses upon the life giving, sustaining, and cleansing properties of water. Therefore, we should not be surprised that the next line speaks to the source of these things.

“Oh how (*mah* – to such a high degree) I love (*'ahab* – I adore and desire, I am attracted to and have an appetite for) **Your Towrah (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; synthesized from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude and be transformed). **All day, this day, and every day** (*kol ha yowm*) **she** (*hy'* – addressing the feminine attributes of the *Towrah*) **provides me with the information I need to respond properly** (*sychah* – inspires me to think, enriches my devotional meditations, encourages a deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation).” (*Mizmowr* / Song / Psalm 119:97)**

This is becoming a most humbling experience. Dowd's contribution to helping us engage the full benefits of Yah's Towrah exceed anything I had thought a person was capable of understanding, much less communicating. Lyric after lyric, word after word, we are being regaled by genius. Just when I had thought that we had received the most important revelation, wham, David delivers another mind-expanding gem. His brilliantly inspired insights are matched only

by his beautifully descriptive prose. I dare say, this is among the most important pieces of literature ever written.

Yes, I realize that this is a short statement and a simple equation. And yet it unlocks the purpose and power of the Towrah. **“Oh how I love Your Towrah. All day, this day, and every day she provides me with the information I need to respond properly. She inspires me to think. She enriches my devotional meditations. She encourages a deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation.”**

Is it any wonder God loved this man? Is there any telling how much He would love us if we followed “*Dowd* – Love’s” example?

With all of this attention being lauded upon the Torah, this is an especially good time to remember that the Torah itself is comprised of the following essential elements:

God’s Instruction opens by establishing the nature, the name and the purpose of its Author—not only of this written scroll, but also of the universe and life. He lets us know in no uncertain terms that the Torah is Yahowah’s “*dabar* – Word,” His “*’eduwth* – enduring Testimony.”

As the story unfolds, its Teaching focuses upon Yahowah’s presentation of the requirements and the benefits of His “*beryth* – Covenant. When the Psalm speaks of the “*mitswah* – the terms and conditions of the relationship agreement,” it is addressing this Familial Covenant Relationship.

It is only after this foundation has been laid that God’s Guidance turns to His plan of salvation. It is initially played out before our eyes as Yahowah leads by example, guiding His children away from human political and religious oppression and to the Promised Land. En route, this same process is delineated chapter and verse, Directing us how to observe these Invitations to Meet with God. So when the Psalm speaks of the “*mishpat* – the means used to achieve justice and resolve disputes, it is addressing Yahowah’s seven-step plan to redeem humankind.

Intermingled with this introduction, the establishment of this relationship, and the presentation of the process of reconciliation, Yahowah provides plenty of practical advice and He regales us with a plethora of insights, word pictures, and metaphors, all of which serve to illustrate His purpose and plan. And throughout, He peppers His Torah with prophetic pronouncements, all of which serve to prove that His Torah is trustworthy and reliable.

Still addressing the nurturing aspects of the Towrah, and his appetite for it, Dowd now shares: **“She continually causes me to be prudent (*chakam* – she**

teaches and instructs me, enabling me to be circumspect and discerning (pile imperfect)) **concerning staying away from** (*min* – distancing myself from) **the Adversary and those things which are hostile to me** (*'ayab* – anything and everything which is opposed to my wellbeing and which brings enmity or rancor to the relationship). **The terms and conditions of Your covenant contract** (*mitswah* – Your authoritative directions and written instructions regarding the codicils of Your binding relationship agreement) **are forever** (*ky la 'owlam*) **before me** (*hy' la*).” (*Mizmowr / Song / Psalm 119:98*) The Torah is not only the best medicine, nothing ever conceived is as reliable at warding off evil influences. And as the dual instances of *la* suggest, the Torah is to us and for us.

The formula being presented in the Psalm remains: 1) observe, 2) learn, 3) consider, 4) understand, and 5-7) choose to trust, rely, and love. **“From all of** (*min kol*) **my instruction and training** (*lamad* – my education which has caused me to become a disciple based upon what I have been taught [by the Towrah] (piel participle)) **I have gained insight and understanding** (*sakal* – the appropriateness of this instruction, coupled with good judgment, has given me the capacity to comprehend) **because** (*ky*) **Your eternal testimony** (*'eduwth* – Your enduring witness) **serves as my source, providing the information I need to think properly and respond appropriately** (*la sychah* – inspiring me to be discerning, enriching my devotional meditations, encouraging deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation).” (*Mizmowr / Song / Psalm 119:99*)

To know God, to love God, to engage in a relationship with God, to be reconciled unto God, we must choose the proper source of information to observe and consider. That is why David is consistently affirming that the proper resource is Yahowah’s Testimony, His “*'eduwth* – eternal and enduring witness.” At this time, and indeed even in Yahowsha’s day, this testimony was embodied in the Towrah. And nothing has changed.

But should you disagree, and are wont to believe that David was pondering a different text, reread the 97th verse. And should you want to include the entirety of the Christian “New Testament” in your resource list, read the opening seven chapters of Mattanyah, and consider what Yahowsha’ had to say about the Towrah in His Teaching on the Mount.

Dowd, who we have come to know as David, was unique among men. No man was more loved by God than he. And I suppose that is because love is reciprocal. David knew God better than any man before or after him, and this understanding caused his affection to grow beyond compare.

“Even more than the leaders, chiefs, and authorities who have been prominent (*min zaqen* – from the elders), **I have consistently developed the**

skill to understand (*byn* – I have continually focused on the evidence and have used my mental acuity to consider its implications so that I have become discerning and perceptive (*hitpolel* imperfect – telling us that Dowd has continually disciplined himself to be astute and has come to embody the teaching he has come to comprehend)) **because** (*ky* – emphasizing this point) **I have actually and completely observed** (*natsar* – I have genuinely valued, kept close to, maintained a careful watch over, and have complied with, and thus have been literally protected and preserved by being totally focused upon (*qal* perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we would respond appropriately to You** (*piquwdym* – Your directions and rules which guide our choices, and which teach us how to respond rationally and morally to You).” (*Mizmowr* / Song / Psalm 119:100)

The most common rendering of *min* is “from.” It is only from its 9th connotation that we get “more than.” Also, the preferred translation of *zaqen* is “old” or “aged,” and thus “elders” when scribed in the plural. But its secondary definition allows for “those who have been prominent,” especially speaking of “chiefs,” “leaders,” and “authorities.” I am sharing these options with you because there are two very different ways to read this statement, both of which may be true. But only one rendering fits comfortably prior to the conjunction *ky*, meaning “because,” so I have emphasized this option in bold.

Let us be reminded that throughout this Psalm, *natsar* has been used to speak of salvation by way of observation, indicating that those who comply with Yahowah’s instructions are protected and preserved by them. And in this light, there are few words as powerful juxtaposed as *natsar piquwdym*: “I have observed, complied with, and thereby have been saved by Your precepts—those instructions You have entrusted to us.” Both words speak of paying attention, of following directions. Yahowah did the work required to save us, but we still have to follow His guidance to walk to Him along the path He provided.

The moral of this bold statement is that we can learn more from Yahowah’s Towrah than we can from men. If we seek understanding, then like David, we must observe the trustworthy and eternal words of Towrah rather than listening to the unreliable and deceptive words of men.

So now for what seems like the one-hundredth time, let’s listen to David say the same thing...“**From every evil way** (*min kol ra’ ‘orah* – from every displeasing and injurious, immoral and improper, harmful and undesirable, malignant and disagreeable, troubling and distressing path through life and destiny in life) **my feet and steps** (*regel*) **are actually restrained and totally refusing to go** (*kala’* – they are withheld and are kept back, literally restricting my approach (*qal* perfect)) **so that** (*ma’an*) **I can consistently, continually, and**

literally observe (*shamar* – I can closely scrutinize and examine, comprehensively explore and consider, thoughtfully investigate and evaluate (qal imperfect)) **Your Word** (*dabar*).” (*Mizmowr* / Song / Psalm 119:101)

Religiously and politically inspired individuals have crafted countless alternative routes—all of which lead away from God. So, if you don’t want to be misled by them, focus on Yahowah’s Word.

The path to God is narrow, because it has been designed to be single file. Religious pilgrimages will neither be tolerated nor accepted. The “*beryth* – covenant” is an individual and personal relationship, which is modeled after that enjoyed by a father and his son.

Moreover, Yahowah paid an extraordinarily high price to facilitate this relationship and enable us to enjoy it eternally with Him. So He is not about to compromise or be the least bit tolerant of divergent and often distinctly different ways.

Therefore, “**From** (*min*) **Your means used to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment and making sound decisions) **I will not depart nor turn away** (*lo’ suwr* – I will never take off in the opposite direction, never rejecting, forsaking, or departing from them (qal perfect)), **because** (*ky*) **You** (*’atah*), **Yourself, have been the Source of my instruction and teaching, and You have provided the place from which my direction and guidance flow** (*yarah* – You have taught, instructed, guided, and directed me, showing me the proper way (hiphil perfect – thereby telling us that God has personally facilitated Dowd’s education, enabling him to be properly guided, teaching him everything he needs to know)).” (*Mizmowr* / Song / Psalm 119:102)

There is man’s way and God’s way, so we must reject, or at the very least ignore, one to choose the other. And to help us make the best possible decision in the direction we will walk, Yahowah provided His Towrah, which based upon *yarah*, is our Heavenly Father’s “Source of Teaching and Instruction, the place from which Guidance and Direction flow.”

Thus far this Psalm has provided a steady diet of mental nuggets for us to chew and ingest, and yet considering the meal our Father is serving, it’s hard to refrain on occasion from offering a little symbolic prose. “**How** (*mah*) **palatable** (*malats* – sweet, agreeable, pleasant, and smooth) **to my lips and tongue** (*la chek*) **is Your Word** (*’imrah* – Your instruction, message, and promise), **more than** (*min* – comprised of) **honey** (*dabash* – sweet, abundant, and sustaining) **to my mouth** (*la peh*).” (*Mizmowr* / Song / Psalm 119:103)

“From (*min*) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You), I consistently sharpen my capacity to understand (*byn* – I continually focus, honing my mental faculties to consider the implications, becoming discriminating and discerning (*hitpolel* imperfect – affirming that Dowd consistently disciplined himself to be astute and as a result, he has come to embody the teaching he now comprehends)), so therefore (*‘al ka* – so as a result) I literally and totally hate, and I am overtly hostile to (*sane’* – I genuinely and completely despise, abhor, detest, loathe, and I am actually opposed to) every (*kol*) deceptive and misleading (*sheqer* – vain, useless, mistaken, and worthless) path (*‘orah* – way, road, route, or thoroughfare).” (*Mizmowr* / Song / Psalm 119:104)

The proponents and adherents of religion universally protest that we must respect the faith and beliefs of others. But that is the antithesis of God’s position. Yahowah realizes that our failure to expose and condemn unreliable routes needlessly squanders the souls of those who have come to trust them. Hating, and especially being hostile and opposed to, that which is deceptive and misleading is the best way to demonstrate your love.

As we know, the Hebrew letter **מ** Mem was drawn to depict waves of water. Its symbolism therefore focuses upon the life giving, sustaining, and cleansing properties of this essential compound, as do the following lyrics.

“Oh how (*mah*) I love (*‘ahab*) Your Towrah (*Towrah*). All day, this day, and every day (*kol ha yowm*) she (*hy’*) provides me with the information I need to think properly and respond appropriately (*sychah*).

She continually causes me to be prudent (*chakam*) concerning staying away from (*min*) the Adversary and those things which are hostile to me, bringing rancor to the relationship (*‘ayab*). The terms and conditions of Your covenant contract (*mitswah*) are forever (*ky la ‘owlam*) before me (*hy’ la*).

From all of (*min kol*) my instruction and training (*lamad*), I have gained insight and understanding (*sakal*) because (*ky*) Your eternal testimony (*‘eduwth*) serves as my source, providing the information I need to think properly and respond appropriately, inspiring me to be discerning, enriching my devotional meditations, encouraging deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation (*la sychah*).

Even more than the leaders, chiefs, and authorities who have been prominent (*min zaqen*), I have consistently developed the skill to understand (*byn*) because (*ky*) I have actually and completely observed (*natsar*) Your

precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we would respond appropriately to You (*piquwdym*).

From every evil way, from every displeasing and injurious, immoral and improper, harmful and undesirable, malignant and disagreeable, troubling and distressing path through life and destiny in life (*min kol ra' 'orah*), my feet and steps (*regel*) are actually restrained, totally refusing to go (*kala'*) so that (*ma'an*) I can consistently, continually, and literally observe, closely scrutinizing and examining, comprehensively exploring and considering, thoughtfully investigating and evaluating (*shamar*) Your Word (*dabar*).

From (*min*) Your means used to achieve justice and resolve disputes (*mishpat*), I will not depart nor turn away (*lo' suwr*), because (*ky*) You (*'atah*), Yourself, have been the Source of my instruction and teaching, and You have provided the place from which my direction and guidance flow (*jarah*).

How (*mah*) palatable (*malats*) to my lips and tongue (*la chek*) is Your Word (*'imrah*), more than (*min*) honey, sweet, abundant, and sustaining (*dabash*) to my mouth (*la peh*).

From (*min*) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You (*piquwdym*), I consistently sharpen my capacity to understand (*byn*), so therefore (*'al ka*) I literally and totally hate, I genuinely and completely despise, abhor, detest, loathe, and I am actually hostile to (*sane'*) every (*kol*) deceptive and misleading (*sheqer*) path (*'orah*).” (*Mizmowr* 119:97-104)

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Speaking of “deceptive and misleading,” in fourteen of the next eighteen verses we find irrefutable evidence of rabbinical copyediting. If nothing else, such malfeasance demonstrates that modern English bible translations, which very seldom reflect the witness provided by the Qumran scrolls, are anything but inerrant. And while we are on this subject, please do not assume that just because I have not noted a discrepancy between the Dead Sea Scrolls and the Masoretic Text that none exists. The majority of passages without such a dubious distinction are only so because those verses are not extant upon the ancient parchments.

Pressing on to the fourteenth chorus of this wonderful song, we are embraced by lyrics set beneath the letter נ Nun. Drawn as a seed in Ancient Hebrew, the

alphabetic character was symbolic of children, of inheritance, of eternity, and of something continuing to exist, growing from generation to generation.

Yahowah is light, and Yahowsha' is not only the personification of the Word, He is the living embodiment of the Way to God, so...**“Your Word (*dabar*) is a lamp (*ner* – a light which glistens) for my feet (*la regel* – walking) and (*wa*) a light (*'owr* – a source of enlightenment) for my path (*nathybah* – journey through life).”** (*Mizmowr* / Song / Psalm 119:105) There is but one path to God and it is well lit.

Yahowah not only made a promise to us, He took a stand for us, all so that we could stand with Him. And since relationships ought to be reciprocal, Dowd is now demonstrating his willingness to do the same on behalf of the Torah. **“I have sworn an oath (*shaba'* – I have promised and avowed) and I have taken a stand (*quwm* – I have risen up to affirm) to go forward, proceeding with (*la yatsa'* – to go forth carrying (from 11QPS)) Your righteous and vindicating (*tsadaq* – Your honest, fair, and acquitting) clearly communicated prescriptions and inscribed recommendations regarding life and the relationship (*chuwqah* – Your rules regarding the covenant and life; from *choq* – Your shared, engraved, and nourishing thoughts regarding Your willingness to cut us into the covenant agreement and share all that is Yours (from 11QPS)).”** (*Mizmowr* / Song / Psalm 119:106)

It is amazing, albeit sad, how many times public figures, right after committing some colossal indiscretion, say, “It’s time to move forward.” It is never anything more than a pathetic attempt to put their failure in the past. That is not what is happening here. David recognizes that Yahowah has established a reliable foundation and that upon it, He has unequivocally promised to establish us in His home. So in this case, by moving forward, he is proceeding to rely upon the Torah, knowing that it will carry him home.

“I am exceedingly and eternally ready to respond and speak truthfully (*'anah 'ad ma'od* – I am abundantly and continually prepared to answer the call). Be merciful to me (*chanan* – deal favorably, compassionately, lovingly, generously, and kindly with me (11QPS)), Yahowah (יהוה), in accordance with (*ka*) Your promise (*'imrah* – Word and message (11QPS)).” (*Mizmowr* / Song / Psalm 119:107)

He was ready because he was prepared. He could speak truthfully because he was presenting the Torah. And therefore, his message was that Yahowah has promised to be merciful in accordance with His Word.

It’s obvious, and yet not instinctive, to recognize the fact that since God revealed His Torah through a man, He appreciates it when other men share it freely. Our choice to accept the Torah pleases Yah, but in the spirit of relationship

and reciprocity, He enjoys it all the more when we demonstrate our willingness to freely, and of our own volition, teach others what He has taught us.

“Enjoy and accept (*ratsah* – fondly receive) **the freewill offering** (*nadabah* – the voluntary and abundant initiative) **of my mouth** (*peh*), **Yahowah** (יהוה). **I want You to teach me** (*lamad* – I desire Your instruction, wanting You to train me) **Your prescriptions and inscribed recommendations for living** (*chuwqah* – Your rules regarding the relationship; from *choq* – Your shared, engraved, and nourishing thoughts regarding Your willingness to cut us into the covenant agreement and share all that is Yours (from 11QPS)).” (*Mizmowr* / Song / Psalm 119:108)

The pastor or priest of your local church may want your “tithes and offerings” to include folding money and personal checks. But Dowd was offering something far more valuable: God’s Word. After all, the Torah is the single most valuable instrument in the universe.

While we cannot save ourselves, the fate of our soul is in our hands. Our response to the Torah determines whether it dies or lives, even where it endures. So, this is a particularly relevant thought, although a troubling one for those who would plead ignorance...

“The perpetuity (*tamyd* – the continuity and continuance) **of my soul** (*nepesh*) **is in my hands** (*kaph*) **so** (*wa*) **I will not overlook nor forget** (*lo’ shakah* – I will not ignore, discount, lose sight of the significance of, cease to care about, nor improperly respond to (11QPS)) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response to that which is *towb* – good, pleasing, beneficial, favorable, and healing, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to be transformed).” (*Mizmowr* / Song / Psalm 119:109)

The Masoretic copyedit in this text was seemingly insignificant at first blush, but particularly revealing upon further consideration. All the rabbis did to shift the responsibility for properly valuing the Torah from the individual to God, and then to themselves, was change the first person singular pronoun from a prefix to a suffix, changing “I” to “me.” As “I,” the verb reads “I will not overlook nor forget” the Torah, but with “me” it becomes “don’t let me ignore or discount” the Torah. This shift creates an external dependency.

So, the moral of this text is: it is your soul. Care sufficiently about it to properly consider the one book capable of saving it.

And yet, not one in a million people heed this advice. It isn't so much that they fail to value their soul, but instead, rather than trusting it to the Torah's provisions, they choose to believe the worthless and misleading promises of their favorite religion. It is a trap few souls survive.

“Those guilty of violating the standard (*rasha'* – religious and political criminals who are evil and will be condemned) **have placed** (*natan* – produced and freely offered) **a snare** (*pach* – a plot and trap) **for me** (*la*). **And so as for me** (*wa ka la*) **I will not wander from** (*lo' ta'ah min* – I will not be misled, become intoxicated, falter, or go astray from) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You).” (*Mizmowr* / Song / Psalm 119:110)

Here the rabbinic change was similar to the previous verse. On the parchments found above Qumran we have the psalmist taking full responsibility for avoiding the religious plot. And speaking of this snare, I find it interesting that *natan* was used to reveal the ideas that this trap was not only produced by those who were violating the standard, but that it was being offered in hopes of ensnaring an unwary victim. But it did not work on Dowd because he would not allow himself to be intoxicated by religious pontifications, and thus would not falter in his walk with God.

Extrapolating a bit, since *natan* means “gift” in addition to have “produced, placed, and freely offered,” it is not hard to see the hand of religion here. The faithful are continually given promises of salvation by the very clerics who are betraying them.

Our Heavenly Father has offered His children many wonderful gifts, but none as valuable as His Testimony. **“I have inherited and taken possession** (*nahal* – I have received from an authorized source) **of Your eternal testimony** (*'eduwth* – Your everlasting witness). **Forever and throughout time** (*la 'olam* – for an unlimited duration of time), **they are** (*hem* – speaking of Yah's precepts (11QPS)) **indeed** (*ky*) **the celebration** (*sasown* – the expression of joy) **of my heart** (*leb*).” (*Mizmowr* / Song / Psalm 119:111)

Dowd inherited the Towah from his Heavenly Father, just as you and I have. But it is one thing to be offered a gift, and another to accept it. In *nahal* we learn that David received Yah's Testimony and took possession of its promises.

Moreover, in this passage we find that the same formula has once again been reinforced. Observation should always precede a person's emotional response. Come to know God before you get emotionally involved. Your love will be deeper, genuine, and enduring that way. Indeed, that is the only way your love will be true.

Further, our actions, in addition to our emotions, must also be grounded in understanding. We ought not offer our heart to God, or actively engage in His Covenant until such time as we fully appreciate His offer.

“I incline (*natah* – I lean and extend) my heart (*leb* – speaking of my source of life and the seat of love, my volition, feelings, attitude, and character) to act upon, to actively engage in, to celebrate, and to profit from (*la 'asah* – doing what I can with regard to) Your engraved and clearly communicated prescriptions of what I should do since I want to be cut into the relationship (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours) unto time immemorial (*la 'owlam* – forever and eternally) as a result of the benefits incurred (*'eqeb* – for this reason and because of the trustworthiness of the reward for doing so throughout time).” (*Mizmowr* / Song / Psalm 119:112)

There is nothing wrong with choosing to follow our Heavenly Father's advice in part because you want to enjoy the benefits of the relationship. God is offering us an enormous inheritance, and you'd have to be either a fool or disingenuous to pretend not to notice or care. The important thing here is to realize that Yahowah is offering us an inheritance, and to recognize that to benefit from it, we have to act upon it, by engaging in the Covenant.

As is the case with the whole of this Psalm, every word was carefully chosen to convey these truths to us. David transitioned from “*nahal* – an inheritance he has taken possession of” to “*'asah* – acting upon and engaging in” the “*choq* - engraved and clearly communicated prescriptions of what he should do since he wanted to be cut into the relationship.” He then reminds us that the “*'eqeb* – everlasting benefits incurred” will “*'owlam* – endure throughout time.”

In conclusion, since the letter Nun was drawn in the shape of a seed taking root, and thereby served as a symbol for children, inheritance, and eternity, in addition to growing together with God, we have been regaled with lyrics singing this same song.

Your Word (*dabar*) is a lamp (*ner*) for my feet (*la regel*) and (*wa*) a light (*'owr*) for my path (*nathybah*).

I have sworn an oath (*shaba'*) and I have taken a stand (*quwm*) to go forward, proceeding with (*la yatsa'*) Your righteous and vindicating (*tsadaq*) clearly communicated prescriptions and inscribed ordinances regarding

Your willingness to cut us into the covenant agreement and share all that is Yours (*chuwqah*).

I am exceedingly and eternally ready to respond and speak truthfully (*'anah 'ad ma'od*). Be merciful to me (*chanan*), Yahowah (*Yahowah*), in accordance with (*ka*) Your promise (*'imrah*).

Enjoy and accept (*ratsah*) the freewill offering (*nadabah*) of my mouth (*peh*), Yahowah (*Yahowah*). I want You to teach me (*lamad*) Your prescriptions and inscribed ordinances (*chuwqah*).

The perpetuity (*tamyd*) of my soul (*nepesh*) is in my hands (*kaph*) so (*wa*) I will not overlook nor forget, I will not ignore, discount, lose sight of the significance of, cease to care about, nor improperly respond to (*lo' shakah*) Your Towrah (*Towrah*).

Those guilty of violating the standard (*rasha'*) have produced, placed, and offered (*natan*) a trap (*pach*) for me (*la*). And so as for me (*wa ka la*) I will not wander from (*lo' ta'ah min*) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You (*piquwdym*).

I have inherited and taken possession (*nahal*) of Your eternal testimony (*'eduwth*). Forever and throughout time (*la 'olam*), they [speaking of Yah's precepts as they are revealed in His Testimony] are (*hem*) indeed (*ky*) the celebration (*sasown*) of my heart (*leb*).

I incline and extend (*natah*) my heart, my love, and my personal volition (*leb*) to act upon, to actively engage in, to celebrate, and to profit from (*la 'asah*) Your engraved and clearly communicated prescriptions of what I should do since I want to be cut into the relationship (*choq*) unto time immemorial (*la 'owlam*) as a result of the benefits incurred, and because of the trustworthiness of the reward offered for doing so throughout time (*'eqeb*)." (*Mizmowr* 119:105-112)



Religions infer that by believing them, you will find God. Politicians promise that by placing your faith in them, you will find prosperity. But Yahowah says that you have to choose between His teachings and man's teachings. Both is never an option. To accept one, you have to reject the other. To love one, you have to hate the other. To be for one, you have to oppose the other.

But don't take my word on this; consider Dowd's...**“Those with divided loyalties** (*ce'eph* – those who are half-hearted, hypocritical, ambivalent, and apathetic) **I hate and I am opposed to them** (*sane'* – I abhor, detest, loathe, and dislike, and I am hostile to them). **The Towrah** (*Towrah* – the Source of teaching and instruction and the Place from which guidance and direction flow) **I love and have developed a close relationship with it** (*'ahab* – I am personally familiar with and have developed an abiding affection for, I like it and find it desirable).” (*Mizmowr* / Song / Psalm 119:113)

Ce'eph is from *ca'yph* which speaks of “a branch which is lopped or cut off from the vine, separated from it and the land in which it is rooted.” Since the vine is symbolic of being grafted into Yahowah's family, into Yisra'el and Yahuwadm, and of being rooted in His Promised Land, it depicts being nourished by the Covenant. So to be cut off from this is akin to spiritual death. Christianity, for example, is *ce'eph*.

Therefore, *ce'eph*, speaking of “divided loyalties, hypocritical behaviors, and half-hearted, ambivalent, and apathetic responses,” is the perfect word in this context. It conveys a plethora of insights into the problem of trying to trust both God and man. And specifically, it speaks to why Yahowah wants us to walk away from human influences, from religion and politics. He does not want us to have “*ce'eph* – divided loyalties.” He has made it clear that we will not and cannot exist in His presence when we associate ourselves with such things.

If I may, let me frame this issue for you using some vivid examples. Imagine for a moment that God allowed a Christian into heaven. Such a soul would be a fish out of water. He or she wouldn't recognize anyone or anything there. And everything he or she had come to know would not exist in God's home. There will be no celebration of Christmas or Easter in Heaven. There will be no Sunday Worship services. No one in heaven will respond to the title Lord or to the name Jesus Christ. There will be no believers. There will be no church. There will be no Trinity. There will be no crosses. Grace will be unrecognizable. Paul will be nowhere to be found. There won't be any readings from a New Testament. No one will be on his or her knees. There will be no ghosts, saints, or anyone else they associated with their former life. It would be a realm of total strangers, speaking a strange language, while celebrating things he or she had come to despise. For them, heaven would be hell.

In fact, since Christians and indeed also Muslims, Jews, and Secular Humanists love the things God hates and are so vehemently hostile to the things God affirms, why would they want to spend time with Him? Wouldn't heaven actually serve as a punishment for them?

But there is more to *ce'eph* than just divided loyalties and being severed from the vine which is Yisra'el. You see, religious clerics are hypocrites. They know that their religion is in irreconcilable conflict with God's Word. They know that the origins of most of the things delineated on the above list are pagan, even Babylonian. The Pope knows that God did not choose him, that he is fallible, and that he does not speak for God. Virtually every pastor and priest on Earth knows that God's name is Yahowah, not Lord, and that the Ma'aseyah's name could not be "Jesus Christ." They know that the Shabat was not repealed. They know that there is no justification for Christmas or Easter in Scripture. They realize that Paul's letters are contrary to Yahowah's Torah and to Yahowsha's testimony. But, they also know that if they were to reveal any of these things to the faithful, attendance at their church would plummet and its coffers would be bare.

Lastly, believers don't have to be hypocrites with divided loyalties to be lopped off the vine that is Yisra'el and thus be severed from an association with God. Being "*ce'eph* – half-hearted, ambivalent, and apathetic" is sufficient. If you are like most people living today, and don't care that your religion is inharmonious with the Torah, then Yahowah's Testimony will be squandered on you. If you are apathetic to the fact that all religions are irrational, then what is the chance you will respond to God's instruction to walk away from yours and reject it? The Covenant, as a relationship, requires action on a person's behalf. But the apathetic don't act.

Moving from *ce'eph* to *'ahab*, and its association with the Torah, we discover those who are "personally familiar with" the Torah, "develop an abiding affection for" the Torah. Those who find the Torah "desirable," come to "love" its Author.

We have been over this ground before, but it's worth repeating. Those of us whose loyalties are not divided, those of us who are motivated to observe God's testimony and engage in the covenant relationship with Him in accordance with His terms and conditions, love the Torah, because it is the Torah which provides this introduction and access. And the instant we come to understand what Yah is offering, we come to oppose all religious lies because they preclude billions of souls from knowing God. Out of love for the victims of religion, we come to hate religion.

Yahowah alone is God. The Covenant alone enables us to have a relationship with Him. And the Towrah is the lone place He and this relationship are described. As a result, if you seek God's involvement in your life, His protection and salvation, His Word is the only reliable place to turn.

"You are (*'atah*) my protective covering, my shelter (*cether* – the means to conceal my sin) and (*wa*) my defense and thus salvation (*magen* – my shield and defensive weapon, my protective ornamentation which surrounds and covers

me, defending me). **Upon (la) Your words** (*dabarym* – (plural in 11QPS)) **I have placed my expectation, confidently anticipating a favorable response** (*yachal* – I wait, having placed my trust, expecting a beneficial resolution (piel perfect)).” (*Mizmowr* / Song / Psalm 119:114)

While I have translated *cether* accurately as “my protective covering and my shelter,” based upon its root, *cathar*, I am guilty of not rendering its full meaning. The word also speaks of “concealing something so as to remove it from sight.” And that is precisely what Yah’s protective covering does for us. Now it obviously doesn’t remove us from His sight, but instead it removes all traces of our iniquity. His Garment of Light floods the dark recesses of our soul so that we appear perfect in God’s eyes.

These concepts are further advanced by *magen*, which speaks of “a defensive implement which saves us,” and of “a protective ornamentation which surrounds and covers us.” And yet, it is in the simplicity and boldness of stating that “my *cether* and my *magen* are You” that their actual nature is revealed. The Set-Apart Spirit’s Garment of Light is a manifestation of Yahowah’s Light. And it is this aspect of God’s nature that when applied to us makes us appear perfect, and thus saves us, creating the “*yachal* – confident expectation for a favorable resolution.” And the psalmist knows this because he has studied Yahowah’s Word.

Religious institutions have so corrupted our world that walking to God along the path He has provided is not easy. We are going against the crowd, against the flow.

“Please turn aside and remove this degenerate corruption (*suwr* – be gone and be abolished, turn away and disassociate this untrained and yet unpruned branch (qal imperative)) **from me** (*min*), **this promotion of what is wrong, harmful, and troubling** (*ra’a* – this advancement of that which is injurious, distressing, immoral, and evil (hiphil participle)), **because** (*wa*) **I want to consistently and literally observe, and I choose to be continually and actually saved by** (*natsar* – I choose to habitually focus upon the genuine protection offered by (qal imperfect cohortative)) **the terms and conditions of the relationship agreement** (*mitswah* – the authoritative directives and written instructions regarding the covenant contract) **of my God** (*‘elohym*).” (*Mizmowr* / Song / Psalm 119:115)

Throughout this discussion, *suwr* has typically been translated “turn aside and away” or “depart from and remove.” But there is a secondary connotation which seems to augment our understanding in this context. *Suwr* also means “to corrupt and to degenerate,” even “to become useless, especially in the sense of an unpruned and untrained vine.” Rabbinical Judaism, Christianity, and Islam are all worthless and untrained offshoots of the Torah—and each will be pruned in time.

Also, please note that both *suwr* and *ra'a* were scribed as verbs, which means that “the wicked” cannot be the object of “*suwr* – turn away.” Instead, Dowd is the object of both verbs, and he wants God to help him remove the stench of degenerate corruption and the promotion of that which is injurious from him so that he can more effectively study the terms and conditions of the covenant.

And we continue to see *natsar* from both sides, from observation to salvation, and so by now have come to realize that these connotations are simply different sides of the same coin. *Natsar* is the currency of redemption. Observation facilitates salvation.

These things known, David’s concern here is similar to my own. I was raised to be a patriot, to be a conservative Republican, to be an advocate of the military and capitalism, and to go to church on Sundays. The legacy of those stains remain.

In fact, this *Introduction to God* is the result of me trying to “*suwr* – remove and disassociate” myself, and my writings, from “*ra'a* – the harmful and troubling” aspects of my political and religious past. You see, as I began writing the first edition of *Yada Yahweh*, I gradually began to recognize how different Christianity was from God’s Word, albeit at the time, I still assumed that God’s Word included the New Testament, even Paul’s letters. So the original version of *Yada Yahweh* (now *Yada Yah*) included quotes from a tome I referred to as the “Renewed Covenant.” But over time, I came to realize that the problem wasn’t errant interpretations of Paul’s letters, or a desire to see “Christ” as having conceived a new religion, the problem was the upside down and backwards perspective provided by the false notion that there is a new testament.

In reality, there isn’t even a renewed covenant. There will be; but it hasn’t happened yet. And when it does transpire that the Covenant is reaffirmed, Yahowah will achieve His goal of reconciling His relationship with Yisra’el and Yahuwadm by writing His Towrah inside of us. That way we will not be able to misinterpret it or wander away from it.

Then after dedicating nearly a year to studying Paul’s letters to determine if the problem was Christian interpretation or Paul’s personal animosity to the Torah, I finally, reluctantly, came to recognize that Paul was inspired by Satan, and that he had met with the Adversary while on the road to Damascus. More important still, I came to understand the clever scheme Paul had deployed to undermine the Torah, so as to move from Abraham to Christ without going through the Torah. And it was then that I discovered that Paul’s words and Yahowsha’s testimony were completely incompatible. Rather than speak for Him, Paul contradicted everything the Ma’aseyah said and did.

So now that I knew that Paul was anti-Torah, and that there was no such thing as a New Testament, I was motivated to learn what other false and corrupting notions I still needed to walk away from. And gradually, the list became large, necessitating a massive rewrite of Yada Yahweh—beginning with the name itself. Therefore, this treatise on Yahowah’s Word, Name, Torah, Covenant, Meetings, Instructions, and Prophets began life as an edit of the first chapter of the first volume of what is now *Yada Yah*.

And what I have found is that what Dowd is attesting to in this verse is absolutely true. False testimony obscures the lens we use to observe Yahowah’s Word. It is only after its distorting effects are corrected that we can see clearly. Once I stepped free of Christianity, of Pauline Doctrine, of a New Testament, of the Gospel of Grace, of the notion of salvation through faith, and from the belief in a dying and resurrected god, that I was able to observe the Towrah as it was intended. Everything fell into place. All of the pieces fit. The picture was no longer blurred.

I finally came to understand that the Torah exists to present the terms and conditions of the Covenant, because establishing and nurturing this family-oriented relationship is our Heavenly Father’s priority. I also recognized for the first time that Yahowah’s plan of salvation only exists to make the benefits of the Covenant eternal. Further, every step along this path away from human corruption to God’s home is specific. From Passover to Shelters each meeting addresses a particular aspect of our “*suwr* – walk away from” “*ra’a* – the promotion of that which is injurious, wrong, and deeply troubling.”

You’ll note that each and every thing Dowd has asked Yahowah to do is consistent with His Word. It is why he is so confident in God’s response. “**I want You to sustain and support me** (*camak* – while I rest I want You to uphold me, continually doing what is required to perpetuate my existence (qal imperative)) **in accord with** (*ka* – in a manner consistent with) **Your promise** (*imrah* – Your Word, instruction, and message). **And** (*wa*) **I want You to restore and renew me, keeping me alive, nurturing me so that I will grow and enjoy these benefits** (*chayah* – providing me with continuous and sustained life, healthy and beneficial nourishment, reviving and restoring my soul (qal imperfect cohortative)). **So** (*wa*) **I do not want You to ever become ashamed of me or disapprove of me** (*bowsh* – do not let Yourself be distressed or disappointed by me (hiphil imperfect jussive)) **because of** (*min*) **my breaching or breaking my ratification of the covenant** (*perets gal* – rolling away and breaking waves (from 11QPS)).” (*Mizmowr* / Song / Psalm 119:116)

The first thing we notice in the verse is that every verb is volitional. Dowd wants Yah to sustain and support him, and he realizes that it is appropriate, even necessary, for him to rest while God accomplishes the work which is required to

perpetuate his existence. Also in harmony with this goal, Dowd is acknowledging that he wants, even expects, Yah to renew and nurture him so that he will live and grow. He is thereby accepting God's offer. And lastly, Dowd is acknowledging that these fortuitous benefits will materialize not because of his actions, but in spite of them.

The second thing which speaks to us is that "*ka* – in accord with" is the fulcrum of yet another verse. Dowd has diligently observed the Towrah's words so he knows what they reveal. He has thoughtfully considered the Towrah's promises so he understands what Yah is offering. These statements then, rather than being seen as an individual pleading with God, should be viewed as Dowd's acceptance—his acknowledgment that he has read, understood, and agreed to Yah's terms and conditions.

For a simplistic perspective on this, picture yourself walking into the office of a real estate developer. Then after examining all of their brochures, evaluating all of their options, and considering the price of each, signing a contract whereby you agree to their terms and conditions and they promise to build you the home of your dreams.

We have to dig a little deeper to find the third insight. The Masoretes were evidently uncomfortable with the "*perets gal* – breaching or breaking my ratification of the covenant" conclusion to the verse, so they changed it to "*seber* – my hope." The difference, of course, is very significant. Dowd knows that he has had a tendency to make waves, and that he has been prone to breach agreements and break a vow or two. Therefore, he is asking Yah to overlook, to pass over, to ignore, his wayward deeds.

And that is indeed the promise of the Torah. It is the reason we are invited to observe *Pesach* and *Matsah*. Therefore, since Dowd understands their purpose, He is again acknowledging he is in accord with the terms and conditions Yahowah has delineated to redeem him. He understands that, as a result of his acceptance, he will continue to live in the presence of God. So Dowd is not asking Yah to save him based upon the condition of his heart, the merit of his deeds, his hopeful attitude, or the depth of his faith, but actually in spite of these things.

As we transition to the next verse, we are again faced with the challenge of translating a conversation out of a language which was specifically created and perfectly designed to communicate God's Word into a language which is considerably less adequate. Since the issues here are significant, let's reevaluate them.

First, Hebrew verbs are infinite in time without being stuck in time. That which is in Hebrew, also was and will be. And while these conditions exist most every time a verb is used, if these translations reflected the past, present, and

future aspects of each verb, the sentences would become so complex, they would exhaust your patience and become surprisingly difficult to comprehend.

Second, the plethora of Hebrew stems is also challenging to reflect without adding so many words to the text that the focus of the discussion is lost. And yet, should we ignore them, we shortchange the message to the point that it becomes a pale reflection of the original intent.

Beginning with the most popular form, we know that the qal stem encourages a literal interpretation. It tells us that the message is real, that the action has or will actually occur, and that the sentiment being expressed is genuine. And because it is by far the most common stem, it reveals how to properly interpret the preponderance of Scripture.

While that is simple enough, the influence of the piel, niph'al, and hiph'il stems is considerably more challenging to communicate in English. Each establishes a relationship between the verb and either its subject, its object, or both. With the hiph'il stem, the subject causes the object of the verb to participate in the action. The hoph'al then becomes a passive version of the hiph'il.

By using the piel stem, the object of the verb endures the effect of the act. It thereby puts the object into play, but not necessarily as a result of the subject. The niph'al, as the reflexive counterpart of the qal, is then the inverse of the piel. It establishes a genuine relationship between the subject and the verb. The hafel then is the causative form of the niph'al, while the peal exposes this process which is being laid out before us. But that is just the beginning. There are more than thirty stems, all adding a unique nuance to the relationships between subjects, objects, and verbs.

Third, we must consider the conjugations. Fortunately, the perfect and imperfect are relatively straightforward. With the perfect, the action is to be considered total, whole, and complete, and yet without a reference to time. With the imperfect, the action is usually consistent, often habitual, and always continuous. The imperfect addresses things which are ongoing throughout time so as to deliver unfolding results.

And yet fourth, within this mix we have to consider participles. As verbal adjectives, they can either modify a noun or substantiate a noun. Similarly, some verbs are fashioned as infinitive constructs, whereby the word serves as both a verb and as a noun. Also on occasion we stumble upon the consecutive form, which blends the ongoing influences of the imperfect with freewill.

Challenging translators all the more are the imperative, cohortative, jussive, and paragogic moods. So while the imperative can express a command, and is equally comfortable communicating an intent (purpose) or exhortation (request),

it is always volitional. Therefore, the imperative presents the action as being the choice or desire of the verb's subject. The cohortative screams volition, and presents a first-person speaker's agreement, desire, or wish.

Adding to these mood indications we have the jussive, which is typically a third party expression of volition—and thus is an expression of freewill. Also, the paragogic heh and nun suffixes typically mirror the cohortative.

Collectively then, by adding or omitting a letter, Hebrew verbs can convey a wealth of insights which require the addition of many words, including extra pronouns, conjunctions, and prepositions, along with multiple tenses, to replicate in English. So, while I am perhaps a more open and honest guide than the average translator, I am admittedly an unqualified and inadequate one. You see, to properly, or at least completely, understand the message being conveyed by Yahowah, you not only have to read Hebrew, you actually have to think in Hebrew. In any other language the message conveyed is but a shadow of the original.

Now, I initiated this review of Hebrew stems, forms, conjunctions, and moods at this time for a reason. There really is no way to adequately and accurately convey aspects of volition without adding words and pronouns which don't exist in the text. For example, scribed in the imperative mood, the next verb we confront, *ca'ad*, can be rendered in a number of different ways. So even before we contemplate its expansive definition, we have to consider how it was intended. And therein is the challenge of Hebrew moods.

Therefore, using the imperative mood did Dowd intend to convey an exhortation so as to say: "Please restore me?" Or did he express a yearning: "I want to be restored," which in this context could read: "I want You to restore me?" Did he intend to say: "My desire is to be restored," and "I am requesting restoration?" Or could Dowd, recognizing that Yah has promised to renew him, and thus is obligated to perform, be saying: "I have chosen to be restored," "I have accepted Your offer to restore me," or more assertively: "I command You to restore me," which is to say: "I demand restoration." Dowd's volition could also be expressed as: "My intent is to be restored," and "I plan to be restored." It could be seen as an affirmation of choice under the auspices of freewill so as to say: "I am affirming and announcing that I am going to be restored, that I accept Your restoration."

Under the influence of the qal stem and imperative mood, these choices are all possible, even acceptable. But that is only half of the battle. Some sixteen English words are required to adequately convey the meaning of *ca'ad*. So, with all of these issues considered, here is one of many possible renderings of the next lyric in this song...

“Please restore, heal, strengthen, establish, and sustain me (*ca’ad* – I want You to literally renew me, genuinely mend and refresh me, actually nourish and fortify me, support and uphold me, keeping me safe and secure while prolonging my existence (qal imperative)) **because** (*wa*) **I want You to save me** (*yasha’* – I have chosen and accepted You as my Savior aware of the unfolding consequences (written in the niphthal stem were the subject, Dowd, receives the benefit of the verb’s action, which is salvation, within the literal interpretation of the qal, in the imperfect conjugation which speaks of the continuing and ongoing benefits of being saved, and also in the cohortative, telling us that this was Dowd’s choice)). **I have chosen to genuinely lift up** (*nasa’* – it is my heart’s desire to literally and habitually carry with me, bear, and exalt (qal imperfect cohortative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship), **doing so continually and consistently** (*tamyd* – without faltering, throughout time, and without interruption).” (*Mizmowr* / Song / Psalm 119:117)

This is the sinner’s prayer, although with an addendum never shared during a Christian revival. God restores and saves those who ask Him to do so in accordance with His “*choq* – written prescriptions of what we should do in this life to be associated with the Covenant.”

You won’t find this addendum however in your KJV, NASB, NIV, or NLT, because as a blend of the Latin Vulgate and Masoretic Text, they act as if David wrote *sha’ah*, which means “I am able to accept my reward” as opposed to “*nasa’* – I have chosen to lift up” Yah’s *choq*. So rather than saying “give me my reward,” Dowd is saying that God is bound to restore and save Him because He has promised to do this very thing on behalf of all of those who accept the conditions of His Covenant. Moreover, Dowd is going beyond mere acceptance, he is bringing the Towrah with him, lifting it up in recognition of what it portends. He is saying, “I’ve read and signed the contract. I accept Your terms. So open the door and let me in.” With Dowd, as it will be for us, admission is predicated upon God’s promises, not his or our faith or behavior.

This is not the message Christians want to hear, especially since Paul has explicitly told them to disregard the Torah. And yet it is nonetheless true. There is only one path to God, and it goes through the heart of the Torah. Anyone who does not avail themselves of its provisions and promises, who strays from them, is rejected by God.

This, of course, goes hand in hand with apathy. The faithful are beguiled because they are not concerned that their religious beliefs are in conflict with Yah’s testimony. You can tell them that Christmas and Easter are pagan, and they will still sing their carols and eat their ham. God’s testimony doesn’t faze them.

“You reject (*salah* – You literally and totally repudiate the notion of having a relationship with (qal perfect)) everyone (*kol* – all) who allows themselves to become misled and thereby strays (*shagah* – who are deceived and thus wander away (qal participle)) from (*min*) Your clearly communicated prescriptions of what we should do in life to live (*choq* – Your inscribed thoughts and engraved recommendations which allocate a share of what is Yours by cutting us into the relationship), for indeed (*ky*), deception (*sheqer* – misleading statements and promises which disappoint) becomes their treacherous delusion (*tarmyt* – becomes the myth which beguiles, betrays, and accuses them).” (*Mizmowr* / Song / Psalm 119:118) And so now you know why Yahowah is so intolerant of religion and why Dowd has repeatedly told us that he hates it and is overtly opposed to it.

For the religious, this is the *quid pro quo* of the Torah: reject Yah’s provisions and He will reject you. It is as simple, as clear cut, as uncompromising and unequivocal, as that.

There is no wiggle room here. Yahowah is on record as saying that anyone and everyone who allows themselves to be misled, and thereby strays from His written recommendations regarding His Covenant relationship, will be disassociated from the relationship and thus be rejected. For them, religious deception will become the delusion which beguiles, betrays, and accuses them.

As we began our study of Yahowah’s perspective on the Torah, some two-hundred pages ago, I shared a passage from the Towrah which may well have been the inspiration for this unequivocal announcement. It read: **“Indeed, when you have children, and your children have children, and you endure a long time in the world, and you corrupt it by creating for yourselves idolatrous images, objects of worship and adoration, or in His eyes you do, engage in, or celebrate, that which is against the standard and displeasing according to Yahowah, your God, provoking Him to anger, I [speaking of Moseh and thus the Towrah] will be called to be a witness to testify against you that day in association with the spiritual realm of the heavens, and in accord with the material realm of the earth. And indeed, you will die and be completely destroyed, quickly ceasing to exist.”** (*Dabarym* / Deuteronomy 4:25-26)

There are five requirements which must be met to participate in the Covenant relationship with Yahowah and thus live. They are: 1) Walk away and disassociate from all forms of religious, political, national, familial, and societal traditions because they are deceptive. 2) Closely observe, continuously explore, carefully consider, and then share, the terms and benefits of Yahowah’s Family-Oriented Covenant Relationship no matter where or when you live. 3) Walk to God along the path He has provided and become perfect as a result of its provisions. 4) Come to trust and rely upon Yahowah to remove the consequence and penalty of your sin so that you are viewed as being righteous and innocent,

which presupposes coming to know, understand, and accept precisely what He is offering and promising. And 5) If you are male, as a sign that you have accepted the terms and conditions of the Covenant, you must be circumcised, and as parents, you must see to it that your sons are circumcised.

Completely unaware of many of these requirements, or hopelessly deceived about them, Jews, Christians, Muslims, Mormons, and Secular Humanists stray from all of them in one way or another. The consequence for this mistake in judgment is rejection by God.

The path to Yahowah and thus to life, reflected in the third requirement of the Covenant, is comprised of seven steps—all of which collectively serve as an invitation to meet with Yah. These *Mow'ed Miqra'ey* include: 1) *Pesach* / Passover where the consequence of sin, which is death, is resolved. 2) *Matsah* / Unleavened Bread where the penalty of sin, which is separation from God, is resolved in our favor. 3) *Bikuryim* / FirstFruits where those who avail themselves of the promised benefits of the first two meetings are born anew spiritually into our Heavenly Father's family. 4) *Shabuw'ah* / Seven Sabbaths which serves as an open invitation to everyone, regardless of gender, age, wealth, or race to hear Yahowah's message as articulated by those empowered by His Set-Apart Spirit. 5) *Taruw'ah* / Trumpets serves as a time to warn the unwary that there is just one path to God, and that straying away from it will lead to the dissipation of those souls. And that is because 6) *Kippurym* / Reconciliations marks the day where we are invited to approach, meet with, encounter, and be reconciled unto God by embracing our Spiritual Mother. The souls of those who ignore this summons will cease to exist, while the souls who avail themselves of this path will come to celebrate 7) *Sukah* / Shelters, which describes the end result, whereby we are allowed to campout with our Heavenly Father forever.

Completely unaware of many of these meetings, hopelessly deceived about them, or even hostile to these steps along the path to God, Jews, Christians, Muslims, Mormons, and Secular Humanists stray from all of them in one way or another. The consequence for this error, regardless if it is by omission or commission, is rejection by God.

In this passage, Yahowah has answered the question I am most often asked by those who, after initially recognizing that they have been betrayed by their religion, wonder how lenient God will be with regard to accepting Christians. The answer is: He will not be.

There are seven absolutely essential thoughts I'd like to share with you before we move on to the next verse. First, the alternative to being rejected by God, which is to be restored and saved by Him, was presented in the prior verse.

So, don't be angry at God for doing what He has promised. We all choose our own fate. So if we choose poorly, it is our fault, not His.

Second, being deceived, misled, and beguiled, is not an excuse. The “but I did not know any better,” and the “but it's not my fault that they lied to me” retorts will not fly. Deception is a delusion which both beguiles and betrays. Ignorance is not bliss; it is damning.

Third, to be rejected by God is not a penalty or a punishment. It simply means that at the termination of one's mortal life, the souls of such individuals will cease to exist. They will know neither *Shamaym* nor *She'owl* because they neither knew God nor were they opposed to Him.

Fourth, there is no hint of compromise here. That is a human virtue, not a Godly one. If a person strays from Yahowah's provisions as they are articulated in the Towrah, they will be rejected by God. This includes everyone who is religious and anyone who is either an agnostic or atheist. It is equally indicting of ignorance and arrogance. God is not going to grade on a curve. He is not going to weigh our sins and compare them to our good deeds. You are either on His path or you are not. You are either accepted or rejected. There is no middle ground. There is no purgatory.

Fifth, do not assume that this unequivocal language requires us to be perfect on our own accord or to do everything the Torah specifies. The provisions of the path we are invited to walk to Yahowah resolve our imperfections—but only if we avail ourselves of them.

Sixth, Yahowah is addressing the victims of religion here, not the perpetrators of these beguiling and betraying myths. There is a penalty for those who promote deceptions which lead others away from God. They will go to *She'owl*.

Seventh, do not expect Yahowah to change His mind, to compromise, to recant this testimony, or to change this plan out for a new one, because if He were to do so, He would become untrustworthy and thus unreliable. If that were to occur, no one would be saved. So do not ask Him to make an exception for you or those you love. He said “*kol* – everyone” who strays is rejected and He meant what He said.

So this bears repeating: **“You reject (*salah*) everyone (*kol*) who allows themselves become misled and thereby strays (*shagah*) from (*min*) Your clearly communicated prescriptions (*choq*), for indeed (*ky*) deception (*sheqer*) is their treacherous delusion—a myth which accuses them (*tarmyt*).”**

This next statement describes the fate of those who will be rejected, while at the same time reinforcing the crucible metaphor consistently used by Yahowah in

reference to His willingness to lead His children away from “*Mitsraym* – the Crucible of Egypt.” As you recall, those who accepted Yahowah’s offer and walked with God, were led away from the worst form of human corruption—from the corrosive amalgamation of all things religious, political, economic, and militaristic. So in this next verse we find that those who reject God’s invitation are considered dross...

“All (*kol*) of those who are guilty of violating the standard (*rasha*’ – the ungodly and unrighteous, those who remain liable for their sins and thus will be condemned) in the material realm (*‘erets* – on the earth), like dross which is impure and worthless (*cyg* – like foreign and valueless impurities), You will cause them to completely disappear, putting an end to them, so that as a result of Your action they will cease to exist (*shabat* – You have promised to totally stop them, causing them to cease and desist, removing them from Your presence and then completely exterminating them (written in the hiphil perfect, telling us that God will completely impose His will on the wicked and that they will suffer the totality of the consequence)). For this reason (*la* – accordingly) I genuinely love and have developed a deep and abiding affection for every aspect of Your eternal Witness (*‘ahab kol ‘edah* – I enjoy a close and personal relationship with the entirety of Your enduring testimony, and I am both attracted to and desire everything associated with Your restoring witness (qal perfect)).” (*Mizmowr* / Song / Psalm 119:119)

To begin, while the *rasha*’ are often “wicked,” they are not necessarily so. All the word means is that they “are guilty of violating the standard, which is the Torah, and that they are still liable for their sins, and thus will be condemned as being ungodly.” Further, to be condemned is to be damned, and thus forsaken and separated, but not punished.

You will also notice that there will be no compromise here; there will be no exceptions. “*Kol* – all” means “all,” and that’s all all means.

There is a secondary meaning of *cyg* which is especially insightful and relevant in this context. It speaks of those who “step back, moving away” from God. This connotation is derived from the word’s root, *cuwg*, which means “to turn one’s back on” God, “to move away from” God, regardless if the person “has been driven away” or has elected “to backslide” on their own volition. And this means that those who are rejected as “*cyg* – dross” first “*cuwg* – turned their backs on God and moved away from Him.”

If not Dowd, then certainly Yahowah, intended to gain our undivided attention with the *double-entendre* associated with *shabat*. On the credit side of the ledger, those who observe Yah’s *Shabat*/Sabbath as it was intended, come to recognize that God has a plan which results in Him doing all of the work required

to save us so that we can live with Him. But then on the debit side of this accounting, those who do not observe Yahowah's Shabat will be *shabat* by Yah.

Written in the hiphil perfect, *shabat* tells us that God will put an end to the *rasha'*, causing them to completely disappear and thus cease to exist. And that is the fate of all souls rejected by God under the classification of dross. At the end of their mortal existence, these impure and worthless souls will be mercifully exterminated, disappearing forever.

As we have discussed previously, those who turn to God, who rely on God, who accept the terms and conditions of God's Covenant, will be adopted by God and they will be invited to live forever in heaven with God. Those who oppose God, who lead others away from God, will be separated from God, spending their eternity in the Abyss. But the vast preponderance of the earth's people will experience neither reward nor penalty. Those who turn their backs on God and move away from Him will "*shabat* – cease to exist."

This verse's concluding comment may rub some people the wrong way. The tendency may be to see Dowd celebrating the realization that the *rasha'* will be *shabat*. But in context that isn't what he is saying. Ultimately Dowd is celebrating the realization that the Towrah is ultimately fair, giving everyone the fate they themselves have chosen. Dowd loves the fact that those who accept the Torah are accepted by God in accord with the Torah's promises and provisions. Those who reject the Torah are rejected by God also based upon those same promises and provisions. Further, rather than being punished, which would make the Torah unfair and God unlovable, those who are rejected simply cease to exist. Therefore, the "for this reason" transition is referencing the whole cloth of this stanza, from verse 113 to 119. I encourage you to read them together to see if you don't concur. (Or you can just read the next verse and Dowd will tell you the same thing.)

And yet, if ever a verse necessitated an accurate rendering of words with double meanings, it is this next one. *Pachad*, like *yare'*, can be interpreted "respect and revere" or "tremble in fear and be afraid"—depending upon the context. But in light of everything this man named "*Dowd* – Love" has written about Yah and the means He will deploy to resolve disputes, translating either in a hostile fashion is utterly senseless. (But so is the nature of the beguiling religious myths which have betrayed the faithful by sponsoring the publication of such misleading bibles.)

"My flesh (*basar* – my human nature) **gets goose bumps** (*camar* – literally bristling in total excitement (qal perfect)) **out of** (*min* – because of) **an awesome respect for You** (*pachad* – holding You in such high esteem as a result of my intense admiration for You). **And because of** (*wa min*) **Your means to achieve**

justice and resolve disputes (*mishpat* – Your basis for exercising judgment and Your plan and prescription for making fair, moral, rational, and sound decisions), **I am genuinely respectful and completely awed** (*yare'* – I respect and revere You (qal perfect)).” (*Mizmowr* / Song / Psalm 119:120)

I know the feeling. It happens to me—and for the same reason.

These lyrics then, all of which were associated with the letter \aleph Sin, which is now known as a Samech today, tell a compelling story. In Ancient Hebrew it was drawn in the form of a thorn: \aleph . It conveyed the ideas of piercing illusions, of cutting, and thus dividing and separating souls unto God or away from Him. But it also spoke of shielding because these thorns were found on bushes which became protective hedges. So here we find the psalmist trying to raise a shield and build a wall, separating himself from man and unto God.

“Those with divided loyalties who are hypocritical (*ce'eph*) **I hate and I am opposed to them** (*sane'*). **The Towrah – its Source of Teaching and Instruction and the Place from which Guidance and Direction flow** (*Towrah*) **– I love and have developed a close relationship** (*'ahab*).

You are (*'atah*) **My protective covering, my shelter** (*cether*) **and** (*wa*) **my defense and thus salvation** (*magen*). **Upon** (*la*) **Your words** (*dabarym*) **I have placed my expectation, confidently anticipating a favorable response** (*yachal*).

Please turn aside and remove this degenerate corruption (*suwr*) **from me** (*min*), **this promotion of what is wrong, harmful, and troubling** (*ra'a*), **because** (*wa*) **I want to consistently and literally observe, and I choose to be continually and actually saved by** (*natsar*) **the terms and conditions of the relationship agreement** (*mitswah*) **of my God** (*'elohym*).

I want You to sustain and support me, so while I rest I want You to uphold me, continually doing what is required to perpetuate my existence (*camak*) **in accord with** (*ka*) **Your promise in Your Word** (*'imrah*). **And** (*wa*) **I want You to restore and renew me, keeping me alive, nurturing me so that I will grow and enjoy these benefits** (*chayah*). **So** (*wa*) **I do not want You to ever become ashamed of me or disapprove of me** (*bowsh*) **because of** (*min*) **my breaching or breaking my ratification of the covenant** (*perets gal*).

Please restore, heal, strengthen, establish, and sustain me. I want You to literally renew me, genuinely mend and refresh me, actually nourish and fortify me, support and uphold me, keeping me safe and secure while prolonging my existence (*ca'ad*), **because** (*wa*) **I want You to save me. I have chosen and accepted You as my Savior aware of the unfolding consequences** (*yasha'*). **I have chosen to genuinely lift up** (*nasa'*) **Your clearly communicated prescriptions of what I should do in life to live, Your written,**

engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship and giving me a portion of what is Yours (*choq*), doing so continually and consistently (*tamyd*).

You reject (*salah*) everyone (*kol*) who allows themselves to become misled and thereby strays (*shagah*) from (*min*) Your clearly communicated prescriptions of what we should do in life to live (*choq*), for indeed (*ky*) deception (*sheqer*) is their treacherous delusion—a myth which accuses them (*tarmyt*).

All (*kol*) of those who are guilty of violating the standard (*rasha'*) in the material realm (*'erets*), like dross which is impure and worthless and is turned away (*cyg*), You will cause them to completely disappear, putting an end to them, so that as a result of Your action, they will cease to exist (*shabat*). For this reason (*la*) I genuinely love and have developed a deep and abiding affection for every aspect of Your eternal Witness (*'ahab kol 'edah*).

My flesh (*basar*) gets goose bumps, literally bristling in total excitement (*camar*), out of (*min*) an intense admiration for You (*pachad*). And because of (*wa min*) Your means to achieve justice and resolve disputes, Your plan for making fair, moral, rational, and sound decisions (*mishpat*), I am genuinely respectful and completely awed (*yare'*).” (*Mizmowr* 119:113-120)



David was one in a million, not unlike Yah’s family members today. Everything he said rubbed most people the wrong way. His message, which was actually Yah’s message, was unpopular. It was particularly irritating to the political and religious establishment because, it not only undermined their credibility, it revealed that they were hypocrites and frauds who should not be trusted. If it were not for Yah and His Word, this would be a very lonely and vulnerable world.

And speaking of vulnerable, seven of the next eight verses were lost during the attempted preservation of the scroll now known as 11QPS. Orchestrated by the Roman Catholic Church and by Muslims, these anti-Semitic religious scholars were more interested in their own self-aggrandizement than they were in revealing the truth. So for a while we will be sailing blind.

And that is funny in a way because the following chorus was revealed under the watchful eye of the letter ע Ayin which means “eye, sight, and perspective” in Hebrew, in addition to “observation and understanding.”

Throughout this *Introduction to God*, you may have noticed that *‘asah*, the Hebrew verb “do,” has been consistently rendered as “acted upon” or “engaged in” when deployed in reference to God’s *mishpat* and *choq* – the means to salvation and relationship. Doing so has represented the most reasonable and rational response to the benefits Yahowah is offering. So now in this next verse we find those choices vindicated and affirmed.

“I have genuinely acted on behalf of (*‘asah* – I have actively and actually engaged in, responded to, endeavored to work with, assumed the responsibilities of, celebrated and profited from (qal perfect)) **the means to achieve justice and resolve disputes** (*mishpat* – the basis for exercising judgment and the plan and prescription for making fair, moral, rational, and sound decisions) **and** (*wa*) **have been vindicated** (*tsadaq* – have been made right, becoming upright, and righteous as a result of being saved [note: the verb *tsadaq* and the noun *tsedeq* are written identically in the text]). **You will never remain idle and will never leave me** (*bal nuwach* – You will not rest and allow me to suffer, nor will You disassociate from me, abandoning me (hiphil imperfect)) **to tyrants who would mistreat, extort, or try to oppress me** (*la ‘ashaq* – to those who would try to torment and crush me).” (*Mizmowr* / Song / Psalm 119:121)

‘Asah, along with *shama’* and *shamar*, comprise the operative aspects of how Yahowah wants us to respond to His Towrah and its Covenant. To participate in a relationship with our Heavenly Father we have to engage, and we do so by acting upon the Covenant’s terms and conditions. However, before this can occur, we first have to come to know and understand Yahowah’s instructions in this regard, which necessitates “*shamar* – observing” the Towrah. Similarly, we must “*shama’* – listen” to what God has to say before we can trust or rely upon His plan of salvation.

With regard to the preceding passage, we have a choice. We can take these comments from Dowd at face value, and thereby witness him tell God that He is going to do everything He has promised—making these rhetorical requests. And there is nothing wrong with that because it serves to affirm that the psalmist knows what the Torah promises, knows how these promises apply to him, and knows that God is completely dependable, and thus will engage and do everything which is required to save him. But, perhaps there is more to it than that. Yah could be speaking through Dowd to encourage us to ask God to do as He has promised, and thereby save us.

My reason for suspecting the latter is that, as smart as Dowd obviously is, the specificity of this next request requires prophetic foreknowledge, which could only come from God. The Psalm is predicting that Yahowah will personally pay the price to ransom us from our sins, thereby demonstrating His mercy. And that means that God was speaking through Dowd to us.

But before we consider what follows, I want you to know that to properly reflect the volitional expression communicated by the imperative mood of *'arab* at the beginning of this verse, we must incorporate pronouns not otherwise specified in the text. There is no counterpart in English for many Hebrew expressions, especially those which convey aspects of a relationship or express choice.

“I accept Your pledge to personally pay the price to meet the eternal needs of Your servant (*'arab 'ebed* – please agree to assure the security of Your associate by individually engaging to make an exchange which genuinely guarantees the ongoing safety of Your coworker (qal imperative)) on behalf of and according to (*la*) all that is good, moral, and generous (*towb* – favorable and beneficial, agreeable and healing).

Do not allow arrogant and haughty, insolent and presumptuous, self-willed, self-absorbed, and self-motivated (*'al zed* – do not let the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful and thus brashly impudent) tyrants to continually torment me, fulfilling their desire to make me suffer (*'ashaq* – oppressors to impose their will and take advantage of me, to defraud or mistreat me, to extort or oppress me (qal imperfect jussive)).” (*Mizmowr / Song / Psalm 119:122*)

God engaged to save mankind by becoming the Passover Lamb. Then on Unleavened Bread He redeemed mankind, personally paying the price to ransom us from captivity. Those who understand the promised benefits associated with these gifts are no longer vulnerable to tyrants or their egotistical schemes.

Continuing to foreshadow Yahowah’s arrival as Yahowsha’, as the Promised Word of Righteousness and Vindication, Dowd was inspired to write: **“My eyes (*'ayn* – my focused perspective and personal perceptions) have decided and they yearn (*kalah* – are determined, and they are bent upon and long (qal perfect)) for (*la*) Your salvation (*yashuw'ah* – You, the Savior, to deliver me) and for (*wa la*) the Promised Word (*'imrah* – the Word who was promised) of Righteousness and Vindication (*tsedeq*).”** (*Mizmowr / Song / Psalm 119:123*)

This passage is reminiscent of one written three-hundred years later. You may recall that in the Name Section of this *Introduction to God* we read: **“Now pay attention, behold, look now and see, the day is coming,” prophetically declares Yahowah, ‘when I will take a stand, establish, and raise up through**

Dowd / Love / David, an upright and righteous (*tsadyq* – an innocent, guiltless, and completely moral vindicating, and acquitting) **branch, and He shall reign as king. And He will prudently prosper by teaching that which is proper, and He shall act and actively engage in the means which will be used to achieve justice and resolve disputes and that which is required according to the standard** (*tsadaqah* – that which is upright, righteous, just, proper, moral, vindicating, and acquitting) **in the Land. In His day, Yahuwdah will be saved and Yisra’el will live and dwell in confidence, expressing their trust and reliance. And thus, this is His name which He shall be called: ‘Yahowah Is Our Righteousness and Our Vindication** (*Yahowah Tsadaq*).” (*Yirmayahuw / Jeremiah 23:5-6*)

Therefore, we would be blind to the bigger picture being painted here if we limited our perspective on this Psalm to this songwriter. Obviously inspired, the psalmist is predicting the arrival and purpose of the Ma’aseyah Yahowsha’. And that means that Dowd’s lyrics are applicable to everyone.

This next line was written in the *qal* imperative, which tells us that Dowd wants Yah to engage and to deal with him in a manner consistent with God’s nature, not his nature. So then adding the pronouns required to convey the imperative in English, we read: **“I want You to act and engage on behalf of, dealing with** (*‘asah ‘im* – it is my desire for You to endeavor to work with, to benefit and to profit from, even to celebrate with) **Your associate** (*‘ebed* – Your coworker and servant) **in accordance with** (*ka* – in a manner consistent with) **Your mercy and steadfast love** (*chesed* – Your unrelenting affection, Your goodness, kindness, and generosity) **because** (*wa*) **I have chosen to learn, I have elected to be influenced by, and have properly responded to** (*lamad* – I have learned and have chosen to accept (*piel* imperative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your inscribed thoughts and written recommendations which allocate a share of what is Yours by cutting me into the relationship).” (*Mizmowr / Song / Psalm 119:124*)

This is the response God is seeking. It is the prayer of the Covenant and of salvation: “I want You to engage on my behalf and deal with me in accordance with Your mercy and steadfast love, because I have chosen to learn and then respond appropriately to Your prescriptions for living.” And while this is the proper response to the Towrah’s instructions, it is predicated upon coming to know and understand Yahowah’s Towrah.

In this light, please recognize that this Psalm, like the Ma’aseyah, is meaningless and meritless apart from the Towrah. These words, like those of Yahowsha’, encourage us to examine the Towrah for answers, but they, themselves, do not provide the answers. The Psalm, like the Ma’aseyah, exposes the Towrah, explains the Towrah, and affirms the Towrah, but they do not replace

the Towrah. To know Yahowah, you must come to Him through the Towrah. To engage in a relationship with Yahowah, you must act upon the terms and conditions of the *Beryth* which are presented exclusively in the Towrah. And to be saved by God, you must first come to know, then understand, then respect, trust, accept, embrace, and rely upon Yahowah's directions regarding your attendance during the *Mow'ed Miqra'ey*.

While it is possible to know and understand every essential Towah teaching regarding this relationship and our salvation apart from this Psalm and the Ma'aseyah, it is much easier with them. Their words focus our attention on the *towrah*, the *lamad*, the *beryth*, the *'edah*, the *'imrah*, the *dabar*, the *mitswah*, the *choq*, the *piquwdym*, and the *mishpat* – God's guidance, His teaching, His covenant, His testimony, His promise, His word, His terms, His prescriptions, His instructions, and His resolution. There is a reason these terms form the lyrics of this song as well as the basis of Yahowsha's life.

There is no better initial step in response to all God has said than this... **“I am ('any) Your servant ('ebed – Your associate and coworker). Please teach me to think clearly and rationally (byn – I want You to help me be receptive to learning, to be discerning and perceptive so that I comprehend what I'm being taught (hiphil imperative)) because I really want to know and understand (wa yada' – I want to become familiar with, consistently respect, continually acknowledge, genuinely accept, and choose (qal imperfect cohortative)) Your restoring testimony and enduring witness ('edah).”** (*Mizmowr / Song / Psalm 119:125*)

But as always, for truth, love, life, and salvation to exist, there must be lies, hate, death, and damnation. So long as it is possible to act upon and engage in Yahowah's Covenant and means to resolve disputes, it must also be possible to reject these offers, oppose them, or simply ignore them. **“It is time ('eth) to act (la 'asah – to engage (scribed in the infinitive construct, which as a verbal noun, makes those who engage, men of action)) on behalf of (la – concerning, according to, and for) Yahowah (אֱלֹהֵינוּ).** **They broke and totally violated (parar – they completely disassociated themselves from, they sought to nullify the terms of, they have attempted to frustrate and annul the purpose of, and they have tried to revoke the teaching of (hiphil perfect)) Your Towrah (Towrah – Your Source of Teaching and Instruction and the Place from which Direction and Guidance Flow).”** (*Mizmowr / Song / Psalm 119:126*)

Since we know that two thirds or more of these passages have been altered by the Masoretes, and since we don't have a copy of this passage in the Qumran collection, there is no way to know for sure if the *la* prefixed to Yahowah's name was intended by David. So while I have included it, because I suspect that it was

intended, the sentence without it reads: **“It is time to act, Yahowah.”** As such, David would be telling God that it is time for Him to engage. However, since Dowd has consistently presented himself as Yahowah’s “*’ebed* – servant, associate, and coworker,” I see the passage as a call to duty which was intended for us.

By using the hiphil perfect in association with “*parar* – to violate,” we discover that those this verse is calling us to oppose, intended their breach of the Torah and their total disassociation from it, to completely nullify the Torah, making it void and ineffectual. And to a large degree, and solely because this call to arms has not been heeded, Paul, Akiba, and Muhammad have succeeded.

I say that because the Torah has been disassociated from the religions of Judaism in favor of the Talmud, Christianity in favor of the New Testament, and Islam in favor of the Qur’an. All three religions have sought to nullify the terms and conditions of the Torah, to revoke the teaching of the Torah, and to annul its purpose—which is to encourage us to engage in the Covenant and walk to God along the path He provided. Therefore, for every religious person who has ever lived, the value of the Torah has been nullified, making it ineffectual. Rather than teach, embrace, and empower them as members of God’s family, it only serves to condemn them.

That is why Yahowah and His associate want us to confront those who “*parar Towrah* – break and violate the Towrah, disassociate themselves from the Towrah, seek to nullify the terms and conditions of the Towrah, or who attempt to frustrate and annul the promises of the Towrah.” We ought to speak out against the likes of Akiba, Paul, and Muhammad as well as against the religions they founded.

Recognizing that Yahowah and His Torah are fair, moral, just, merciful, and loving, and that God responds in kind, Dowd makes his position known and unequivocal.

“Therefore (*ken*) God (*’al*), I genuinely and totally love (*’ahab* – I have developed a close, personal, affectionate, and abiding relationship with (qal perfect)) the terms and conditions of Your relationship agreement (*mitswah* – Your authoritative instructions and written directions regarding Your covenant contract) more than (*min*) gold nuggets (*zahab*) and more than (*min*) gold coins (*paz*).” (*Mizmowr* / Song / Psalm 119:127)

This was intended as a slap in the face. Those who are the most opposed to the Torah are usually the most vested in religion—religions which they use to accumulate wealth.

And now affirming his acceptance of Yah's provisions, and his animosity to the Adversary's schemes, David professes: **"Therefore (*ken* – and likewise) God (*'al*), I completely concur with all (*yashar kol kol* – I consider to be totally correct, compelling, right, moral, pleasing and agreeable (piel perfect which brings all of God's precepts into play in Dowd's life)) of Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You). Every (*kol*) deceptive and misleading way (*sheqer 'orah* – mistaken belief and false communication which becomes a popular way of life), I completely abhor and I am genuinely and openly hostile to them (*sane'* – I hate and oppose them, I dislike and shun them, I loathe and fight them as a foe – as the Adversary (qal perfect))."** (*Mizmowr* / Song / Psalm 119:128)

An *'orah* is a "popular and well traveled thoroughfare" which serves as both "a way to conduct one's life" and as something which "determines one's ultimate fate in life at the end of their life." Since it speaks of someone who "wanders from one place to another," it hints at moving from life to death.

In opposing these deceptive and misleading ways, these mistaken religious beliefs, and these worthless promises, Yahowah and His associate Dowd are unequivocal and committed. So the moral of this story is that if you love the truth, you will hate the lie. If you appreciate the source of life, you will loathe the source of death. If you concur with Yah's instructions, you will oppose those which are misleading.

Reinforcing the fact that it is appropriate to hate everything which is opposed to Yahowah and thus hostile to man, *sane'* also means "adversary" as does *ha Satan*. He is the force behind every deceptive religious belief.

This chorus has come to a close. But while it sang to us, its lyrics were revealed under the letter ע Ayin, which was drawn to depict an eye. Even today, *'ayn* means "eye, sight, and perspective," in addition to "observation and understanding" in Hebrew. Therefore, the following insights were designed to enhance our perspective on the Torah.

"I have genuinely acted on behalf of (*'asah*) the means to achieve justice and resolve disputes (*mishpat*) and (*wa*) have been vindicated (*tsadaq*). You will never remain idle and will never leave me (*bal nuwach*) to tyrants who would mistreat, extort, or try to oppress me (*la 'ashaq*).

Make a pledge to personally pay the price to meet the eternal needs of Your servant (*'arab 'ebed*) on behalf of and according to (*la*) all that is good, moral, and generous, favorable and beneficial, agreeable and healing (*towb*). Do not allow arrogant and haughty, insolent and presumptuous, self-willed,

self-absorbed, and self-motivated (*'al zed*) tyrants to continually torment me, fulfilling their desire to make me suffer (*'ashaq*).

My eyes, my focused perspective and personal perceptions (*'ayn*), have decided and they yearn (*kalah*) for Your salvation, for You, the Savior, to deliver me (*la yashuw'ah*), and for (*wa la*) the Promised Word (*'imrah*) of Righteousness and Vindication (*tsedeq*).

I want You to act and engage on behalf of, dealing with (*'asah 'im*) Your associate (*'ebed*) in accordance with (*ka*) Your mercy and steadfast love (*chesed*) because (*wa*) I have chosen to learn, I have elected to be influenced by, and have properly responded to (*lamad*) Your clearly communicated prescriptions of what I should do in life to live (*choq*).

I am (*'any*) Your servant, Your associate and coworker (*'ebed*). Please teach me to think clearly and rationally. I want You to help me be receptive to learning, discerning, and perceptive so that I comprehend what I'm being taught (*byn*) because I really want to know and understand (*wa yada'*) Your restoring testimony and enduring witness (*'edah*).

It is time (*'eth*) to act (*la 'asah*) on behalf of and according to (*la*) Yahowah (*Yahowah*). They broke and totally violated, they completely disassociated themselves from, they sought to nullify the terms of, they have attempted to frustrate and annul the purpose of, and they have tried to revoke the teaching of (*parar*) Your Towrah – Your Source of Teaching and Instruction and the Place from which Direction and Guidance Flow (*Towrah*).

Therefore (*ken*) God (*'al*), I genuinely and totally love (*'ahab*) the terms and conditions of Your relationship agreement (*mitswah*) more than (*min*) gold nuggets (*zahab*) and more than (*min*) gold coins (*paz*).”

Therefore (*ken*) God (*'al*), I completely concur with all (*yashar kol kol*) of Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*piquwdym*). Every (*kol*) deceptive and misleading way, mistaken belief and false communication which becomes a popular way of life (*sheqer 'orah*), I completely abhor and I am genuinely and openly hostile to them, fighting this adversary (*sane'*).” (*Mizmowr* / Psalm 119:121-128)



I completely agree with Dowd's next statement: **“Your restoring testimony and Your enduring witness (*'eduwth*) are extraordinary and astounding (*pale'* – wonderful and marvelous, amazing and miraculous), so therefore (*ken*) my soul (*nepesh*) observes them and is saved by them (*natsar* – is focused upon them and is preserved by them (qal perfect)).”** (*Mizmowr* / Song / Psalm 119:129)

“The unfurled and unfolding revelation (*pethach* – the open doorway and the disclosure) of Your Word (*dabar*) is a continually illuminating (*'owr* – is a continuous source of light, a brilliant (hiphil imperfect)) resource which makes a rational evaluation of the evidence leading to understanding (*byn* – empowering, equipping, and enlightening the careful observer, making being discerning and perceptive (hiphil participle)) simple for the open-minded (*pethy* – easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they learn).” (*Mizmowr* / Song / Psalm 119:130)

In all of the words written about Yah's Word, few if any are as powerful, as important, as enlightening, as life changing as these two verses. We are listening to the smartest, best informed, and wisest man who ever lived wax poetic on the most important story ever told. This is the work of inspiration.

The model presented throughout the Torah, as well as in the Prophets and Psalms, is: observe – know – think – understand – respect – respond – trust – and rely. Sadly, however, religious believers replace all eight steps with faith. I share this with you because faith acts like a door, closing the minds, and shutting the eyes of believers, blinding them. Nothing which is opposed to their religion will ever faze them. Even God's Word is rejected and bounces off of them as if they were a brick wall.

And yet these words inspire me. They give me goose bumps.

“Your restoring testimony and Your enduring witness (*'eduwth*) are extraordinary and astounding, wonderful and marvelous, amazing and miraculous (*pale'*), so therefore (*ken*) my soul (*nepesh*) observes them and is saved by them, is focused upon them, complies with them, and is preserved by them (*natsar*).

The unfurled and unfolding revelation (*pethach*) of Your Word (*dabar*) is a continually illuminating (*'owr*) resource which makes a rational evaluation of the evidence leading to understanding (*byn*) simple for the open-minded – indeed easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they learn (*pethy*).”

Also relevant, *byn* was scribed using the hiphil stem and as a participle. Therefore, Yah's Word is not just the impetus behind Dowd's understanding; it has transformed Dowd, making him wise.

There is, however, a disparity between the Dead Sea Scrolls presentation of this verse and that which appears in the Masoretic Text which I did not reflect in my translation. In 11QPS, *pethach* was scribed as a verb rather than a noun. Also, the pronouns were shifted to accommodate this perspective. Therefore, if the Qumran text is the preferred reading, Dowd was asking Yahowah to “*pethach* – to open, to unfurl, and to reveal and expose” His Word, thereby enlightening his thinking and simplifying the process of understanding. If this is the correct interpretation of these lyrics, then David is appealing to God to inspire him. And in doing so, especially in this context, he is affirming that God’s inspiration comes to those who study His Word.

The reason that I did not reflect the DSS in this passage, preferring the MT, is that it more closely matches, and indeed complements, what Dowd scribed in Psalm 19: “**Yahowah’s Towrah is complete and entirely perfect, returning, restoring, and transforming the soul. Yahowah’s enduring testimony and restoring witness is trustworthy and reliable, making understanding and obtaining wisdom simple for the open-minded (*pethy*).**” (*Mizmowr* 19:7) The Qumran scrolls are many magnitudes more reliable than the Babylonian-based Masoretic text, but these scrolls were also scribed by imperfect humans who were corrupted by a horrible religion. So, while the Dead Sea Scrolls are greatly superior to the MT, they are not perfect.

Waxing poetic again, our beloved songwriter sings: “**I have opened my mouth (*pa’ar peh*) and have panted in pursuit (*wa sha’aph* – and I have thirsted in eager anticipation (qal imperfect waw consecutive paragogic)) because (*ken* – indeed (from 11QPS)) **I genuinely long for and desire (*ya’ab* – I want and have chosen to accept (qal perfect) (from 11QPS)) the terms and conditions of Your relationship agreement (*mitswah* – Your authoritative directions and written instructions regarding Your covenant codicils).**” (*Mizmowr* / Song / Psalm 119:131)**

With every word, David is positioning himself as the antidote for Pauline Christianity. Rather than running away from the Towrah, he is panting in pursuit of it. Rather than seeking to influence men with his love letters, David is addressing God. So, since we have to reject one approach in favor of the other, in the choice between these opposites, I’m going to run with David.

In a rare departure from the prevailing trend, the following verse, in addition to two of the next four, was not changed by the rabbis. And while that is refreshing news, it remains a challenge to adequately translate. With *panah ‘el*, and especially with *‘el* being scribed in the first person, the most direct rendering is “turn to me.” But in a strict sense, that isn’t the proper perspective. We are called to turn to God, not to ask Him to turn to us—albeit if Dowd had written it that way, he meant his words to reflect his desire to remain under Yah’s watchful

care. But, since *panah* can be translated “prepare and make me ready,” since *paneh* means “to face and enter the presence,” and because *‘el* can convey “God,” “to,” or “to God,” here is a blend of two potential renderings.

“Please turn to me and prepare me to actually face God (*paneh / panah* *‘el* – I want You to take notice of me and make me ready to actually enter the presence of God (qal imperative)) and please be genuinely merciful to me (*wa chanan* – I desire Your kindness, generosity, and compassion (qal imperative)) in accordance with (*ka* – consistent with) the means used to achieve justice and resolve disputes (*mishpat* – the basis for exercising judgment) on behalf of (*la*) a person who truly loves (*‘oheb* – a friend who associates affectionately with and who highly regards and values personally engaging in a covenant relationship with (qal imperative)) Your name (*shem* – Your personal and proper name).” (*Mizmowr / Song / Psalm 119:132*)

The first thing which we notice in this verse is that all three verbs were scribed in the qal imperative. They all reflect genuine feelings, actual choices, and authentic desires.

The second thing which should not be missed is that David uses and loves Yahowah’s name. Second only to his love of the Torah, it is among the most important things which differentiate him from Christians and Jews today. And considering the fact that Yahowah distinguishes this man above all men, it is something to think about.

This next line seems to affirm that my preference for *paneh ‘el* may have been appropriate. **“Please prepare and position (*kuwn* – I want You to form and fashion, to make ready and establish, transforming (hiphil imperative)) the conduct of my life (*pa’am* – my footsteps and walk through life) toward (*‘el* – so that I move in the direction of God and to (from 11QPS)) Your Word (*‘imrah* – Your Promise and message), because I do not ever want any form of idolatry or iniquity to lord over me (*wa ‘al shalat ba kol ‘awen* – so that anything and everything which is corrupt and damaging to our relationship will never overpower me or get the upper hand and control me, corrupting me (hiphil imperfect jussive)).”** (*Mizmowr / Song / Psalm 119:133*)

Yahowah and Yahowsha’ have made it sufficiently obvious that the thing that Passover and Unleavened Bread are redeeming us from is all forms of human oppression—religious, political, patriotic, military, economic, societal, racial, gender domination, institutionalized corruption and coercion. Recognizing this, Dowd has written it.

“Please redeem and release me (*padah* – I want You to ransom me, freeing and saving me from the control and bondage, delivering me (qal imperative)) from (*min*) human (*‘adam* – man’s and mankind’s) oppression, extortion, and

exploitation (*'osheq* – subjugation and tyranny, coercion and control, immorality and unjust gain, fraud and violence, deceit and mistreatment) **because** (*wa*) **I want to continually focus upon and literally observe** (*shamar* – I choose to closely examine and thoughtfully scrutinize, diligently explore and continually consider, carefully investigate and judiciously evaluate (qal imperfect cohortative)) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You).” (*Mizmowr* / Song / Psalm 119:134)

Throughout human history, the most oppressive, coercive, extortive, and exploitive, indeed violent and deadly institutions on earth have all been religious. And second unto Paganism, Catholicism, Judaism, Islam, and Socialist Secular Humanism has been political oppression from the likes of Babylon, Assyria, Egypt, Rome, the Holy Roman Empire, Nazism, and Communism. Individuals by themselves cannot oppress or subjugate. So, this is an indictment of institutionalized religion and national politics—which all too often are one in the same. And it is from these human religious and political regimes that Dowd is seeking redemption and freedom so that he can observe Yah’s instructions.

Therefore, if you are willing to think this statement through and make the most informed and rational connections, it provides a concise explanation of what Babylon and Egypt represent, and it explains why Yahowah wants us to walk away from these influences before we walk to and with Him. It is from human religious and political oppression that we are being saved.

The inference here is that those who are under the control of religion cannot properly observe Yah’s instructions. Those coerced by religion are incapable of responding appropriately to Yah. And that is the greatest irony in the universe.

Since Yahowah will not allow us to exist in His presence if we associate with religious deities, to experience God’s light, we have to approach Him on His terms. And when we do, our eyes and minds experience His wonderful light.

“Your presence (*paneḥ* – appearing before and facing You) **causes a brilliant light to shine** (*'owr* – brightens the countenance and provides enlightenment (hiphil imperative)) **upon** (*ba* – near and alongside) **Your associate** (*'ebed* – Your servant and coworker) **and teaches me** (*wa lamad* – instructs me, providing information so that I respond appropriately and choose to accept (piel imperative)) **accordingly** (*'eth* – through accompaniment and association) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship).” (*Mizmowr* / Song / Psalm 119:135)

Yahowah teaches those who seek His presence and who observe His Word. His light enables us to see His prescriptions and understand His thoughts.

And yet the overwhelming preponderance of the world's population, as a direct result of human religious oppression, does not avail themselves of this light or opportunity. And that is indeed sad.

“An outpouring (*peleg*) of tears (*maym*) descends from (*yarad*) my eyes (*'ayn*) because (*ken* – for the express reason that (from 11QPS)) **they do not observe (*lo' shamar* – they do not consider) Your Towrah (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *jarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction).” (*Mizmowr* / Song / Psalm 119:136)**

It is a lot to give up, and yet every religious and political institution on Earth discounts the Torah and refuses to observe it or consider it. This more than anything else is the bane of human coercion.

These lyrics were presented under the letter \ominus Peh, which in Ancient Hebrew was formed in the shape of a mouth. Even today, *peh* means “mouth” in Hebrew. The symbolism associated with this letter revolves around three things: speech, language and communication, consumption and nourishment, and the “*nepesh* – soul” which represents the breath of life.

So from this perspective, here is the chorus scribed in the Word of God, which emerged from the mouth of Dowd/David, nourishing us for the benefit of our souls...

“Your restoring testimony and Your enduring witness (*'eduwth*) are extraordinary and astounding, wonderful and marvelous, amazing and miraculous (*pale'*), so therefore (*ken*) my soul (*nepesh*) observes them and is saved by them, is focused upon them and is preserved by them (*natsar*).

The unfurled and unfolding revelation (*pethach*) of Your Word (*dabar*) is a continually illuminating (*'owr*) resource which makes a rational evaluation of the evidence leading to understanding (*byn*) simple for the open-minded – indeed easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they learn (*pethy*).

I have opened my mouth (*pa'ar peh*) and have panted in pursuit, thirsting in eager anticipation (*wa sha'aph*), because (*ken*) I genuinely long for, desire, and accept (*ya'ab*) the terms and conditions of Your covenant agreement (*mitswah*).

Please turn to me and prepare me to actually face God, making me ready to actually enter the presence of God (*paneh / panah 'el*). Please be genuinely merciful to me because I desire Your kindness, generosity, and compassion (*wa chanan*) in accordance with (*ka*) the means used to achieve justice and resolve disputes (*mishpat*) on behalf of (*la*) a person who truly loves and highly values (*'oheb*) Your name (*shem*).

Please prepare and position (*kuwn*) the conduct of my life (*pa'am*) toward (*'el*) Your Word (*'imrah*), because I do not ever want any form of idolatry or iniquity to lord over me, and so that so that anything and everything which is corrupt and damaging to our relationship will never overpower me or get the upper hand and control me, corrupting me (*wa 'al shalat ba kol 'awen*).

Please redeem and release me, freeing and saving me (*padah*) from (*min*) human (*'adam*) oppression, extortion, and exploitation, coercion and control (*'osheq*), because (*wa*) I want to continually focus upon and literally observe (*shamar*) Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You (*piquwdym*).

Your presence (*paneh*) causes a brilliant light to shine (*'owr*) upon (*ba*) Your associate (*'ebed*) and teaches me (*wa lamad*) through accompaniment and association (*'eth*) Your clearly communicated prescriptions of what I should do in life to live (*choq*).

An outpouring (*peleg*) of tears (*maym*) descends from (*yarad*) my eyes (*'ayn*) because (*ken*) they do not observe or consider (*lo' shamar*) Your Towrah (*Towrah*).” (*Mizmowr / Psalm 119:129-136*)

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Three of the next six verses were altered by rabbis, one of which was changed beyond recognition, either in Babylon during the first century or in Spain by the Masoretes in the eleventh century. But that is the good news because, as we make our way through verses 143 to 149, we will again be working without the aid of the Dead Sea Scrolls.

As we turn to this next chorus of this Song to the Torah, we find David articulating a position which is once again the antithesis of that proposed by Paul.

And since Yahowah, Yahowsha', Moseh, and Dowd are all singing the same song, one does not have to be a musician to realize that it is Sha'uwl who is off key.

“Yahowah (יְהוָה), You ('atah) are the Upright One, righteous, consistent, and vindicating (tsadyq – straight forward and level headed, and thus neither circuitous, crooked, nor capricious, You are unwavering, correct, and dependable). And (wa) Your means to achieve justice and resolve disputes (mishpat – Your basis for exercising judgment and Your plan and prescription for making fair, moral, rational, and sound decisions) is therefore upright and straight forward (yashar).” (Mizmowr / Song / Psalm 119:137)

Yahowsha' is the Upright One, the One who stood up for us on Passover, Unleavened Bread, and FirstFruits so that we could stand upright in heaven with Him. And since Yahowah is the Upright One, this statement affirms that Yahowsha' is the corporeal manifestation of Yah.

As a result of *yashar*, one cannot get to God on their knees nor by crawling on all fours. There can be no religious detours along the way to God negating the Talmud, New Testament, Qur'an, and Church Canon, in addition to Judaism, Christianity, Islam, and Roman Catholicism.

The most relevant lesson is that since Yahowah is “*tsadyq – righteous*,” so when He “*tsadyq – vindicates*” us, we become ever more like our Heavenly Father. And since Yah's “*mishpat – means to resolve disputes and achieve a just outcome*” is exclusively presented in the Towrah, the Towrah is the source of “*tsadyq – righteousness and vindication*.” This then undermines the very foundation of Pauline Doctrine and thus the basis of Christianity.

Before we move on to the next passage, I'd like to use this verse to underscore the appropriateness of occasionally treating certain apparent adjectives and nouns as if they were verbs. According to the diacritical markings associated with these words, there was no verb in either of these two sentences. But, *tsadyq* is based upon *tsadaq* which is a verb meaning “to be righteous, to be vindicated, to be proven innocent, and to become upright.” And the verb and noun forms of *yashar* are written identically in the text.

Affirming that the Torah is complete, that it is fair, that it provides vindication, and that it will endure unchanged forever, we read: **“You have completely laid out (tsawah – You have provided and articulated (piel perfect)) Your just, fair, unwavering, vindicating, restoring, and enduring testimony (tsedeq 'edah – Your righteous, honest, consistent, straight forward, upright, totally correct, dependable, renewing, and eternal witness) and (wa) exceeding reliable, totally trustworthy, and always dependable nature (ma'od 'emuwnah**

– utterly abundant fidelity, fully responsible, completely firm, eternally unchanging position).” (*Mizmowr / Song / Psalm 119:138*)

This is the argument all Christians, Muslims, Mormons, and religious Jews miss. The reason Yahowah is dependable, the reason that His testimony is trustworthy, the reason we can rely on Him and it, is because it is consistent, unwavering, and unchanging. The instant a new and different plan is revealed which negates and replaces the original plan, the source of those plans is no longer credible. If you cannot trust the initial plan, you have no reason whatsoever to rely on the revision. Said another way: if the Old Testament isn’t valid anymore, and if a New Testament has been established in its place, one would be foolish and irrational to trust either.

With David, anyone who neglected the Torah was his foe. He would have hated Paul and every Christian, Jewish, and Muslim religious leader. “**My anger** (*qin’ah* – my rage) **is beyond frustrating** (*tsamath* – and is becoming discouraging and wearisome) **because** (*ky*) **they have totally ignored and improperly responded to** (*shakah* – they have literally and completely overlooked and lost sight of) **Your Word** (*dabar*), **making them my adversaries and someone to be opposed** (*tsar* – causing them to be the source of trouble, anguish, and distress for me).” (*Mizmowr / Song / Psalm 119:139*) And lest we miss the significance of this love hate relationship. God loved, more than any other man, a man who hated those who overlooked His Torah.

The reason of course is that Yah’s Word alone is capable of purging our flaws. So when it is neglected, there is no salvation. “**Your Word** (*‘imrah* – Your promise) **is exceedingly refining, purifying, and perfecting, perfectly purging and removing flaws and impurities** (*tsaraph ma’od* – is fashioned to be totally flawless, tested, and refined) **and Your servant** (*‘ebed* – associate and coworker (11QPS)) **genuinely loves it** (*‘ahab* – has developed a close, personal, and affectionate relationship with it (qal perfect)).” (*Mizmowr / Song / Psalm 119:140*)

While I am no longer young, I can relate to the rest of this. Perhaps you can as well. “**I am** (*‘anky*) **young and physically unimpressive** (*tsa’yr* – younger and smaller than most) **and I am poorly regarded** (*bazah* – I am considered to be a nobody, worthless and unqualified, an object of disdain who is held in contempt). **And yet I have not overlooked nor neglected** (*lo’ shakah* – I have never lost sight of the significance of nor failed to respond appropriately to (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to examine for guidance so that we respond appropriately to You** (*piquwdym* – directions which guide our choices, actions, and moral decisions which teach us how to respond appropriately, rationally, and morally to You).” (*Mizmowr / Song / Psalm 119:141*)

The formula for pleasing God is not difficult. This man, who the world overlooked, who failed to impress his contemporaries, got God's attention, and then earned His love. He did so by closely observing the Torah, carefully evaluating its teaching, responding appropriately to its directions, and then sharing his enthusiasm for it with others.

These next two sentences when translated in their entirety from the scrolls found above Qumran are as prophetically powerful as any we have read. And thankfully, the thousand-year-old witness exists, because the Masoretic is senseless.

Affirming the enduring and unchanging nature of Yah's plan of salvation, Dowd wrote: "**That which is righteous and vindicating** (*tsadaqah* – that which is truthful, just, fair, right, justifying, and acquitting, causing the guilty to be declared innocent) **is always and eternally** (*la 'owlam* – is forever) **righteous and vindicating** (*tsedeq* – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent). **So** (*wa*) **Your Towrah** (*Towrah* – Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow) **is trustworthy, reliable, and enduring** (*'emeth* – unwavering, unchanging, dependable, and everlasting)." (*Mizmowr* / Song / Psalm 119:142)

Another deathblow has been wielded against Christianity and another nail has been driven into Paul's coffin. This remains the single most lethal argument against the New Testament, the Gospel of Grace, and salvation through faith. That which vindicates us and makes us righteous will never change so the Torah is trustworthy, reliable, and enduring. If you learn nothing more from this book than that, it will have been worth the investment of your time.

This was how the religious found David spending his time. "**Narrow-minded and hard-headed adversaries** (*tsar* – the anguishing opposition of small-minded and rock-headed foes) **and those who inflict suffering** (*wamatsowq* – affliction and distress) **find me** (*matsa'* – discover and encounter me) **enjoying** (*sha'sha'y* – finding happiness and pleasure in) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract)." (*Mizmowr* / Song / Psalm 119:143) And I'm sure it drove them crazy.

But Dowd loved every word because he knew: "**The righteous and vindicating nature** (*tsedeq* – the truthful, just, fair, and acquitting character) **of Your restoring and enduring testimony** (*'eduwth* – Your reviving and everlasting witness) **is eternal and forever** (*la 'owlam* – is unlimited and unconstrained, and thus infinite in time), **providing me with essential knowledge, the thought process required to understand, and the good judgment I require** (*byn* – teaching me the necessary information, aiding in my

comprehension, facilitating disciplined and rational consideration based upon being discerning, and causing me to use discretion) **because** (*wa*) **I want to be restored to life and live** (*chayah* – I choose life, to be revived, to be nurtured, to grow, and to endure (qal imperfect cohortative)).” (*Mizmowr* / Song / Psalm 119:144)

Every word of this is true, relevant, and essential. Yahowah’s restoring and enduring testimony is righteous and vindicating. It was true, is true, and will always be true. His everlasting witness is unchanging and unwavering, and therefore always trustworthy, reliable, and dependable. It is not only true; it is fair, even just. It is not only fair and just, it is vindicating and acquitting, and thus serves as our source of reconciliation and salvation.

But, and this is the biggest but in the universe: it only benefits those who come to know what it reveals, who think about what it says, who use good judgment to understand its promises, and who respond to what it is offering. If you want to live forever, and become part of Yahowah’s family, you have to observe the Towrah—thoroughly explore it, closely examine it, carefully consider it, diligently scrutinize it, thoughtfully evaluate it, and then respond rationally to it. There is no other way to God or to life eternal.

Let us therefore consider this passage in its full glory before we move on to our summary of this chorus. Let its inspiration resonate with your mind, heart, and soul.

“The righteous and vindicating nature, and the truthful, just, fair, and acquitting character, of Your restoring and enduring testimony and everlasting witness is eternal and forever, providing me with essential knowledge, the thought process required to understand, and the good judgment I require, teaching me the necessary information, aiding in my comprehension, facilitating disciplined and rational consideration, and causing me to use discretion, because I want to be restored to life and live, I choose life, to be revived, to be nurtured, to grow, and to endure.”

These lyrics were presented under the auspices of a ω Tsade, which supports the *ts* sound in the Hebrew language. So we should not be surprised that the otherwise sparingly used letter was deployed fourteen times in the eight verses. It was originally depicted by drawing a picture of a person lying down on their side: ω . Symbolically, it spoke of waiting, resting, and relying. Its most acclaimed lexicon entry is *tsadaq*, a word which peppers this text, delivering righteousness and vindication—both of which come from Yah while we rest so long as we rely upon Him.

“Yahowah (*Yahowah*), You (*‘atah*) are the Upright One, righteous, consistent, unwavering, and vindicating (*tsadyq*). And (*wa*) Your means to

resolve disputes and achieve justice (*mishpat*) is therefore upright and straight forward (*yashar*).

You have completely laid out (*tsawah*) Your just, fair, unwavering, vindicating, restoring, and enduring testimony (*tsedeq 'edah*) and (*wa*) exceeding reliable, totally trustworthy, and always dependable nature (*ma'od 'emuwnah*).

My anger (*qin'ah*) is beyond frustrating (*tsamath*) because (*ky*) they have totally ignored and completely overlooked (*shakah*) Your Word (*dabar*), making them my adversaries and someone to be opposed (*tsar*).

Your Word and Promise (*'imrah*) is exceedingly refining, purifying, and perfecting, perfectly purging and removing flaws and impurities (*tsaraph ma'od*) and Your servant (*'ebed*) genuinely loves it (*'ahab*).

I am (*'anky*) young and physically unimpressive (*tsa'yr*) and I am poorly regarded, considered to be a nobody, seen worthless and unqualified, and as an object of disdain who is held in contempt (*bazah*). And yet I have not overlooked nor neglected (*lo' shakah*) Your precepts, those instructions which You have entrusted to us, encouraging us to examine for guidance so that we respond appropriately to You (*piquwdym*).

That which is righteous and vindicating, that which is truthful, just, fair, right, justifying, and acquitting, causing the guilty to be declared innocent (*tsadaqah*), is always and eternally (*la 'owlam*) righteous and vindicating, truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent (*tsedeq*). So (*wa*) Your Towrah (*Towrah*) is trustworthy, reliable, and enduring – unwavering, unchanging, dependable, and everlasting (*'emeth*).

Narrow-minded and hard-headed adversaries (*tsar*) and those who inflict suffering (*wa matsowq*) find me (*matsa'*) enjoying (*sha'sha'y*) the terms and conditions of Your relationship agreement (*mitswah*).

“The righteous and vindicating nature (*tsedeq*) of Your restoring and enduring testimony (*'eduwth*) is eternal and forever (*la 'owlam*), providing me with essential knowledge, the thought process required to understand, and the good judgment I require (*byn*) because (*wa*) I want to be restored to life and live (*chayah*).” (*Mizmowr* / Psalm 119:137-144)

Quite honestly, I'm torn. Part of me wants to linger here a while longer and let all of this soak in. And yet I also want to know what Dowd is going to reveal next. So since we can, and should, read every word of this Psalm again, let's journey into yet uncharted territory and see what more there is to discover around the next bend.

And in so doing, we are immediately rewarded. Before our wandering eyes we find one of Scripture's most revealing words: *qara'* – which speaks of us being called, invited, and summoned into God's presence, where we meet with Him and are welcomed by Him as His guest. It is an announcement, even a proclamation, something which can be read and recited, which calls out to those who wish to encounter Yah.

“With all of my heart (*ba kol leb* – with all my energy, personal commitment, and with a real sense of purpose) **I have called out** (*qara'* – I have literally read and I have totally recited, I have actually summoned and I have invited, I have genuinely met and I have encountered, and I have been completely called-out and I have been really welcomed (qal perfect)). **Yahowah** (יהוה) **chose to answer my call and respond to me** (*'anah* – elected to reply and answer my questions with His witness, speaking truthfully, vocally communicating, while expressing His desire to live together and sing this song with me (written with the qal stem which designates a literal interpretation of this reality and in the imperative mood which expresses volition, and thus desire and choice)). **So I have chosen to consistently, carefully, habitually, and literally observe so as to be genuinely saved by** (*natsar* – I have actually valued, kept especially close to, maintained a careful watch over, and have continually complied with, and therefore I have been protected and preserved by choosing to consistently focus upon (qal imperfect cohortative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your engraved thoughts and written recommendations which allocate a share of what is Yours by cutting me into the relationship).” (*Mizmowr* / Song / Psalm 119:145)

We have encountered many passages during our voyage through Yah's Word which have benefited from amplification, but few as significantly as this one. It is by understanding the three verbs, *qara'*, *'anah*, and *natsar* that these lyrics sing to our hearts, drawing us toward God.

David used *qara'* to say that he called out to God because he wanted to meet Him. He read and recited God's Word because he wanted to be welcomed by Him. He summoned God because he wanted answers to his questions. He invited God into his life because he wanted to be called-out of man's polluted world and encounter God in His realm.

And Yahowah *'anah*, which is to say that God responded to someone calling out His name. He answered the seeker's questions. He used His witness to truthfully communicate with Dowd, because He too wanted to live with him and sing his song.

So then as a result of *natsar*, by choosing to consistently, carefully, habitually, and literally observe Yahowah's prescriptions for living, Dowd was saved. He valued Yah's written recommendations and carefully examined what they portend, always keeping his eyes focused on God's thoughts, and that is what caused him to be protected and preserved by Yah.

And while all of this is clear, there is a corollary which should not be missed. Dowd did not call out in ignorance. He knew where to look to find God. He did not expect God to do all of the work and spiritually imbue the answers. He was actively engaged observing His Testimony. And he knew and used God's name, saying "Yahowah," not "Lord," not "Jesus," not "Allah," not even using the ubiquitous title "*'elohym*."

This is the fourth time in a little over forty verses that Dowd has juxtaposed the elements which comprise Yahowah's Towrah with *netser*. These four verses include a reference to the *Piquwdym*, *Mitswah*, *'Eduwth*, and now the *Choq*.

"I have actually and completely observed (*natsar* – I have genuinely valued, kept close to, maintained a careful watch over, and have complied with, and thus have been literally protected and preserved by being totally focused upon (qal perfect)) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we would respond appropriately to You (*piquwdym*)." (*Mizmowr* / Psalm 119:100)

"Please turn aside and remove this degenerate corruption from me, this promotion of what is wrong, harmful, and troubling, because I want to consistently and literally observe, and I choose to be continually and actually saved by (*natsar* – I choose to habitually focus upon the genuine protection offered by (qal imperfect cohortative)) the terms and conditions of the relationship agreement (*mitswah*) of my God." (*Mizmowr* / Psalm 119:115)

"Your restoring testimony and Your enduring witness (*'eduwth*) are extraordinary and astounding, so therefore my soul observes them and is saved by them (*natsar* – is focused upon them, complies with them, and is preserved by them (qal perfect))." (*Mizmowr* / Psalm 119:129)

"With all of my heart I have called out. Yahowah chose to answer my call and respond to me. So I have chosen to consistently, carefully, habitually, and literally observe so as to be genuinely saved by (*natsar* – I have actually

valued, kept especially close to, maintained a careful watch over, and have continually complied with, and therefore I have been protected and preserved by choosing to consistently focus upon (qal imperfect cohortative) **Your clearly communicated prescriptions of what I should do in life to live (*choq*).**” (*Mizmowr* / Song / Psalm 119:145)

And while these present the four most recent appearances of *natsar*, there are four more. So in the order we first encountered them, we find a reverence to the *Beryth*, *Towrah*, *‘edah*, and then again the *Towrah*.

“All the mannerisms and acts of Yahowah are merciful and beyond reproach, and they are trustworthy and reliable for those who are preserved by (*natsar* – for those who are saved, protected, and maintained by observing and keeping) His Family-Oriented Covenant Relationship (*beryth*) and His Testimony (‘*edah*).” (*Mizmowr* / Psalm 25:10)

“By way of focusing upon and observing His clearly communicated prescriptions of what we should do and His Torah, His Source of Teaching and Instruction, the Place from which His Direction and Guidance Flow (*Towrah*), they are saved and kept safe and secure (*natsar* – they are protected and preserved, they are watched over and spared, all as a result of the relationship), radiating Yah’s light).” (*Mizmowr* / Psalm 105:45)

“Roll away from upon me such contempt and insults and such disrespect. For indeed Your trustworthy Testimony (‘*edah*) I have observed and complied with and it has saved me (*natsar* – I have kept and it has protected and preserved me).” (*Mizmowr* / Psalm 119:22)

“Please enable me to be perceptive and discerning so that I understand and then I will continuously observe and be genuinely saved by (*natsar* – I will actually comply with, properly keep, and forever be protected and preserved by) Your Towrah (*Towrah*) and so that I will actually and consistently observe and genuinely care about her with all my heart.” (*Mizmowr* / Psalm 119:34)

That was a lot to chew on—a rather nourishing meal, indeed. So even though we might not yet be ready to move on, the next verse is related to the last one. Not only does it again begin with *qara*’, this time in addition to being prefixed in the first person, it is also suffixed in the second person. But more than that, recognizing that the primary connotation of *natsar* is observation, with these words, Dowd leaves no doubt that Yah is also his Savior.

“I have called out to You (*qara*’ – I have literally read and I have totally recited Your Word, I have actually summoned You by name, and I have personally invited You into my life, I have genuinely met You and I have been

privileged to encounter You, and I have been completely called-out of the world so that I could be welcomed by You (qal perfect)) **because I have chosen to be saved** (*yasha'* – I want to be transformed, to be rescued, delivered, and spared (hiphil imperative)) **and I want to continually and literally observe** (*wa shamar* – I have chosen to closely examine, thoroughly explore, diligently scrutinize, genuinely consider, carefully and consistently evaluate, and then properly respond to (qal imperfect cohortative)) **Your enduring and renewing Testimony** (*'edah* – Your everlasting witness).” (*Mizmowr / Song / Psalm 119:146*)

The same points are being made, although this time there is no doubt. We do not have to interpret these words to know that Dowd was saved by calling upon Yahowah, or that his salvation was a direct result of choosing to observe God’s enduring testimony.

But this we do have to ask: since this message is so clearly presented, how did Paul manage to convince Christians that the Torah could not save them? Now as you ponder that question, may I submit to you that I think he testified exclusively to Gentiles expressly because they were and remain ignorant of Yahowah’s Word, Name, Towrah, Covenant, Instructions, Invitations, and Prophets. He fooled them into believing that he spoke for God because they didn’t know what God had actually revealed. The same condition and result exists to this day.

Effective writing must intertwine soft symbolism with hard-hitting crescendos, otherwise we’d either be lulled to sleep or become desensitized and numb. So it’s time for David to wax poetic again. After all, we need to catch our breath.

“I approach (*qadam* – I come to meet and draw near (piel perfect)) **in the morning and evening** (*wa ha neshep* – at dawn and again at twilight) **and** (*wa*) **I ask for help** (*sawa'* – I implore and request assistance) **to** (*la*) **place my confidence, hope, and expectation for a favorable future resolution** (*yahal* – linger, waiting and expecting something good to transpire based (piel perfect)) **upon** (*la*) **Your Word** (*dabar*).” (*Mizmowr / Song / Psalm 119:147*)

“My eyes (*'ayn* – my ability to perceive and observe) **approach and draw near** (*qadam*) **and keep watch during the night** (*'ashamuwrah* – they are consistently observant; from *shamar*) **to meditate upon, to thoughtfully consider, and to become wise by thinking about the information** (*la syach* – to seriously contemplate the meaning found (qal infinitive construct)) **in Your Instruction** (*ba 'imrah* – in Your word and promise).” (*Mizmowr / Song / Psalm 119:148*)

There is no hiding from the fact that Dowd took time to study Yahowah's Word. While he was the smartest, best informed, and most articulate man who ever lived, he was not the source of his inspiration.

And so now properly educated, properly prepared, and appropriately enlightened, Dowd responds to the offer he knows His God has made. **“Please listen to the sound of my voice** (*shama' qowl* – I really want You to hear what I have to say (qal imperative paragogic)), **because according to** (*ka*) **Your enduring mercy** (*chesed* – Your loyal and steadfast love, Your generosity, and favor), **Yahowah** (יְהוָה), **and in accordance with** (*ka*) **Your just means to resolve disputes** (*mishpat* – Your basis for exercising judgment and Your plan), **I want You to renew and restore my life** (*chayah* – please transform my life, nurture and raise me, causing me to grow and flourish forever (piel imperative)).” (*Mizmowr* / Song / Psalm 119:149)

Dowd is accepting Yahowah's offer of restoration and eternal life which is proclaimed and promised within the pages of the Torah. Other than coming to understand what God is offering, walking away from religion, engaging in the Covenant, and walking to God along the path He has provided, this is all we are asked to do to be saved.

Reminding us of the fact that those who cling to religion and draw neigh unto the plans and schemes of men, separate themselves from God by avoiding any connection with the Torah, our psalmist proclaims: **“Those who plot and plan adulterous and idolatrous schemes and who pursue and follow that which is evil** (*radaph zimah* – those who devise mischievous purposes and pursue licentiousness and harlotry) **approach and draw near for battle and they appear for judgment** (*qarab* – they join together, they wage war and create strife, attacking the psychological faculties of the inner person, corrupting even the womb), **but they are far away and thus are completely severed and separated from** (*min rashaq* – they have positioned themselves a great distance away from, severing any connection with, and completely avoiding, even removing access to (qal perfect)) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *tuwb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction).” (*Mizmowr* / Song / Psalm 119:150)

The reason behind the expanded definition of *qarab* in this context is that I discovered a fourth and fifth connotation seemed to fit this proclamation. To *qarab* is also “to join together,” and “to appear before a judge in a legal case.” In addition, the same three Hebrew letters vocalized a different way, as *qerab*, speak of those who “wage war and create conflict and strife as a result of their hostility and attacks.” Further, *qereb* designates the place this battle is waged, as well as the result, by addressing “the psychological faculties of the inner person” and “the womb,” speaking of parents corrupting their children, whereby only their “corpse” remains.

While amplification is again essential to understanding Dowd’s statement, I don’t want you to miss the forest for the trees. So in a few, fewer words, here is that same message: **“Those who plot and plan adulterous and idolatrous schemes and who pursue and follow that which is evil approach and draw near for battle and they appear for judgment, but they are far away and thus are completely severed and separated from, severing any connection with, and completely avoiding, even removing access to Your Towrah.”**

Slimmed down a bit, we are able to see religion in the “adulterous and idolatrous schemes which men pursue.” Religion has, after all, provided the motivation for most of man’s wars. And indeed, all those who follow a religious faith will appear before God in judgment. By separating themselves from His Torah, by avoiding the Torah, by severing any connection to the Torah, they disavowed any hope of forming a relationship with Yahowah.

But the opposite of this is what those who observe the Torah can expect. So now using the elongated version of the same operative word we discover: **“Yahowah (יהוה), You (’atah) are approachable and desirous of close, personal, and intimate relationships (*qarowb* – You are near and in close proximity for the purpose of kinship and familial association). And (*wa*) all of (*kol*) the terms and conditions of Your relationship agreement (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract) are trustworthy and reliable, dependable and true, enduring and everlasting (*’emeth* – honest, certain, continual, sure, supportive, confirming upholding, nourishing, firm, verifiable, and eternal).” (*Mizmowr* / Song / Psalm 119:151)**

This is the overriding message of the Towrah in summary form.

Our Heavenly Father is approachable. God wants us to draw close to Him. He wants nothing more than to engage in a close, personal, and intimate relationship with us, which is why He refers to us as His family.

We accomplish this, the single most desirable outcome in life, by recognizing that the terms and conditions of Yah’s Covenant agreement are: trustworthy and

reliable, dependable and true, enduring and everlasting, honest and certain, continual and sure, supportive and confirming upholding and nourishing, firm and verifiable, and eternal and unwavering.

Fortunately, the original intent of this next passage was retained in the Dead Sea Scrolls, so it is being translated from 11QPS. **“Long ago (*qedem* – speaking of an unlimited duration of time by using the reference of the eastern, and thus rising sun) I came to literally know and completely understand (*yada*’ – I was made totally aware and shown, I found out and acquired the information needed to discover, became familiar with, accepted and acknowledged (qal perfect)) from (*min*) Your enduring testimony and restoring witness (*’edah*) that indeed (*ky*) You laid the foundation to establish me (*yasad* – You constructed a means to associate Yourself with me (qal perfect)) forever (*la ’owlam* – eternally and for all time).”** (*Mizmowr* / Song / Psalm 119:152)

Nothing God does is per chance. He has a plan and will not waver from it. We therefore have the opportunity to accept it and thereby benefit from it or reject and ignore it. We do not have the right to change it.

The letter ~~q~~ Qoph was graphically represented by drawing a picture of the sun on the horizon. The word most directly associated with this letter, *qowah*, speaks of eagerly anticipating a favorable result, of expecting the best and being confident of being gathered together by God. And indeed, in good time, those who place their hope in Him will find themselves before the Light. And with this in mind, we should not be surprised that Qoph’s signature term, *qara*’, was featured prominently in this chorus.

“With all of my heart, energy, personal commitment, and sense of purpose (*ba kol leb*) I have called out, I have literally read and I have totally recited, I have actually summoned and I have invited, I have genuinely met and I have encountered, and I have been completely called-out and I have been really welcomed (*qara*’). Yahowah (*Yahowah*) chose to answer my call and respond to me; electing to reply and answer my questions with His witness, speaking truthfully, vocally communicating, while expressing His desire to live together and sing this song with me (*’anah*). So I have chosen to consistently, carefully, habitually, and literally observe so as to be genuinely saved by (*natsar*) Your clearly communicated prescriptions of what I should do in life to live (*choq*).

I have called out to You, I have literally read and I have totally recited Your Word, I have actually summoned You by name, and I have personally invited You into my life, I have genuinely met You and I have been privileged to encounter You, and I have been completely called-out of the world so that I could be welcomed by You (*qara*’) because I have chosen to be saved

(yasha') and I want to continually and literally observe, and have chosen to closely examine, thoroughly explore, diligently scrutinize, genuinely consider, carefully and consistently evaluate, and then properly respond to (*wa shamar*) Your enduring and renewing Testimony (*'edah*).

I approach, come to meet, and draw near (*qadam*) in the morning and evening (*wa ha neshep*) and (*wa*) I ask for help, requesting assistance (*sawa')* to (*la*) place my confidence, hope, and expectation for a favorable future resolution (*yahal*) upon (*la*) Your Word (*dabar*).

My eyes (*'ayn*) approach and draw near (*qadam*) and keep watch during the night, being consistently observant so as (*'ashamuwrah*) to meditate upon, to thoughtfully consider, and to become wise by thinking about the information (*la syach*) in Your Instruction and Word (*ba 'imrah*).

Please listen to the sound of my voice, I really want You to hear what I have to say (*shama' qowl*), because according to (*ka*) Your enduring mercy, Your loyal and steadfast love, and Your generosity and favor (*chesed*), Yahowah (*Yahowah*), and in accordance with (*ka*) Your just means to resolve disputes (*mishpat*), I want You to renew and restore my life, transform me, nurture me, and raise me, causing me to grow and flourish forever (*chayah*).

Those who plot and plan adulterous and idolatrous schemes and who pursue and follow that which is evil (*radaph zimah*) approach and draw near for battle and they appear for judgment (*qarab*), but they are far away and thus are completely severed and separated from, severing any connection with, and completely avoiding, even removing access to (*min rachaq*) Your Towrah (*Towrah*).

Yahowah (*Yahowah*), You (*'atah*) are approachable and desirous of close, personal, and intimate relationships (*qarowb*). And (*wa*) all of (*kol*) the terms and conditions of Your relationship agreement (*mitswah*) are trustworthy and reliable, dependable and true, enduring and everlasting (*'emeth*).

Long ago (*qedem*) I came to literally know and completely understand (*yada')* from (*min*) Your enduring testimony and restoring witness (*'edah*) that indeed (*ky*) You laid the foundation to establish me and associate Yourself with me (*yasad*) forever (*la 'owlam*).” (*Mizmowr* / Psalm 119:145-152)



As we approach this next verse, our initial task is to properly translate *'ony*. Key to resolving this challenge is to recognize that *'ony* is a derivative of *'anah*,

which most certainly points us in the right direction. So rather than asking God to see his affliction, Dowd is asking Yah to take note of his response and his willingness to engage.

“I want You to see (*ra’ah* – I want You to notice (qal imperative)) my response and diligence, my willingness to answer the call and actively engage (*’ony* – my effort; from *’anah* – my response to the invitation, my vocal witness, and my song). So (*wa*) please prepare me so that I’m ready to be saved and withdrawn (*chalats* – please equip and empower me so that I am prepared to be drawn out of this world, removed from it, and delivered, and in the mean time, so that I’m equipped for battle (piel imperative)), because indeed (*ky*), I have not ignored or overlooked, I have not lost sight of, nor responded inappropriately to (*lo’ shakah* – I have not been unmindful of, forgotten, failed to remember, or ever ceased to care about (qal perfect from 11QPS)) Your Towrah (*Towrah* – Your Source of Teaching and Instruction, and the Place from which Your Direction and Guidance Flow).” (*Mizmowr* / Song / Psalm 119:153)

Once you understand Yah’s Towrah, and realize what God is offering, all that is required of us is to respond to His call and actively engage in the relationship.

It is then Yah’s responsibility to prepare us for our journey from the imperfect and mortal material realm to the perfect and immortal spiritual realm. So that is what Dowd is requesting by using *chalats*. He wants to be properly equipped to be saved and withdrawn. Also interesting is that some lexicons list being “equipped for battle” among *chalats* principle connotations. And that is interesting because there is a lot of work to do before we are removed from this world.

But the way we are exonerated is detailed in the Towrah. By accepting its terms and conditions and by following its guidance, a case is made on our behalf which leads to vindication. You see, the legal statutes aren’t waived or ignored, but are instead cited on our behalf. It is perhaps the least understood aspect of the Torah’s provisions. Rather than condemn us, it exonerates us.

And one of many reasons this truth eludes us is because far too few people are skilled in rhetoric. And in that light, *rybah* means to present a plea, a rational argument in someone’s defense. There is nothing wrong with an argument, or even a debate, so long as the truth is revealed and the verdict is just.

“Please present an argument to defend me, arguing the legal case on my behalf (*ryb rybah* – I want You to resolve any legal dispute against me by pleading my case (qal imperative paragodic)) and (*wa*) I genuinely seek Your redemption (*ga’al* – I want You to save and free me by actually paying a ransom (qal imperative)) because I have chosen to be restored and to live (*chayah* – I want to be revived and transformed, to be nurtured and to grow, to endure and to

persevere forever (piel imperative)) **according to (la) Your Word, Your Instruction, and Your Promise** (*'imrah* – message).” (*Mizmowr* / Song / Psalm 119:154)

Speaking of rhetoric, we are now seven hundred pages into our review of Yahowah’s Word and yet with every new sentence Dowd is introducing us to words we have not experienced before. Recognizing the power of words, the influence of words, the transforming nature of words, Dowd has wielded words as if they were the most important implements in the world—and indeed they are.

Rather than making a case against us, as Paul would have Christians believe, the Towrah makes the case for our salvation and for life. Dowd is telling Yah that he has read the Torah and that he wants its terms, conditions, and promises applied to him—expertly presented by God, Himself. It is amazing that billions of people have been beguiled into believing that the Torah convicts us when in fact it redeems and reconciles us, saving and freeing us.

This misunderstanding, of course, is a result of not knowing what Yah revealed regarding His seven Invitations to Meet with Him. Ignorant of what they portend, there isn’t a Christian on the planet who understands what they represent—our more specifically, how they facilitate our redemption and salvation. And one cannot trust or rely upon that which they do not understand. So by dismissing the value of the Torah, Paul made it nearly impossible for a believer to find God or to be saved.

Rather than asking God to save him and restore his life based upon 1) his faith, 2) his religious beliefs, 3) a new testament, 4) the Gospel of Grace, 5) the content of his heart, 6) the relative merits of his good deeds, or 7) upon some sun god mythology predicated upon a dying god who is resurrected, David ask God to do these things in accordance with His Word, His Instruction, and His Promise—all of which are delineated in the Torah.

This is the bane of Christianity: **“Those who remain liable for violating the standard** (*rasha'* – those who retain their guilt, who are wicked and will be condemned) **are a great distance** (*rachowq* – are alienated and thus separated, remote and far away) **from (min) Yashuw’ah / salvation** (*yashuw’ah* – a Savior who can deliver them), **because (ky) they do not seek or consult** (*darash* – they do not learn from, inquire about, look to, engage in a relationship with, petition or ponder (qal perfect)) **Your engraved and clearly communicated prescriptions of what we should do if we want to live and be cut into the relationship** (*choq* – Your written recommendations regarding Your willingness to share all that is Yours).” (*Mizmowr* / Song / Psalm 119:155)

So the Torah is a double-edged sword. It presents both the grounds for conviction and for vindication. How we respond to it determines our fate.

And while that is clear, albeit poorly understood, there is a much more troubling undertone in this passage which is advanced by *darash*. The reason that believers in Judaism, Christianity, and Islam remain so far away from salvation is because they haven't bothered to seek Yahowah's guidance on the matter. They haven't consulted with God, instead preferring to listen to the likes of Maimonides, Paul, and Muhammad. Yah's teaching isn't of interest to believers, so they have neither pondered nor petitioned the Torah. Therefore, the book which would liberate them will convict them.

Also, we would be unwise to ignore the vocal similarity between Yahowsha' and *yashuw'ah* – salvation. And yet that is precisely what has gotten faithful Jews, Christians, and Muslims into trouble in the first place. Their delusional caricatures, errantly named Yeshu, Jesus, and Essa, are especially remote in nature from Yahowsha', bearing no resemblance to Him. And frankly, without understanding Yahowsha's association with Yahowah, His connection to the Torah, and His participation in Passover and Unleavened Bread, there is no hope of salvation.

While Dowd has now associated Yahowah's mercy, and thus life and redemption, with God's testimony some two dozen times, it is amazing how easily the faithful have dismissed this connection, and how willing they have been to base their salvation on a competitive strategy.

“Great (*rab* – especially abundant and significant) is Your mercy and compassion (*rachamym* – Your willingness to provide unearned and undeserved favor), Yahowah (יהוה), so I want You to be merciful to me (*chesed* – because I want You to treat me favorably (piel imperative from 11QPS because the MT changed *chesed* to *chayah*)) according to (*ka*) Your means to resolve disputes and achieve justice (*mishpat* – Your basis for exercising judgment and Your plan for making fair, moral, rational, and sound decisions).” (*Mizmowr* / Song / Psalm 119:156)

Yahowah's mercy is delivered in accordance with His “*mishpat* – means to resolve disputes,” which means that it is granted to those who observe *Pesach*, *Matsah*, *Bikurym*, *Shabuw'ah*, *Taruw'ah*, *Kippurym*, and *Sukah*. These represent the seven steps to redemption and to living with Yah. Those who ignore them, reject them, demean them, or even waver from them, find neither God nor redemption.

Dowd recognizes that there is but one way to escape human oppression, one way to disassociate oneself from the Adversary's religious schemes, and that is by embracing Yahowah's testimony. So he writes...

“Those who pursue and persecute me (*radaph* – those who extend considerable effort to oppose and harass me) are abundant, powerful (*rab*), and

adversarial (*tsar* – hostile enemies), **so from** (*min*) **Your enduring testimony and restoring witness** (*'eduwth* – message and stipulations), **I do not so much as lean away or turn aside** (*lo' natah* – I do not thrust aside).” (*Mizmowr* / Song / Psalm 119:157)

Dowd is also aware that Yahowah is uncompromising and unwavering, so he isn't willing to so much as lean away from God's enduring witness. Dowd isn't interested in testing how far he can step away from the Torah and still be saved—and neither should we.

Our psalmist knows that religion is not only beguiling, but worse, it is treacherous. That is why he hates it and opposes it. So now, using the nuances of Hebrew stems to their fullest, Dowd testifies: **“I have actually seen** (*ra'ah* – I have literally witnessed (qal perfect)) **their treachery and trickery** (*beqed* – their unreliable, deceptive, and dishonest betrayals), **and I have let myself become angry because of them, coming to be disgusted by them and loathing those** (*quwt* – allowing myself to be grieved by their actions which has caused me to despise those (hitpolel imperfect waw consecutive paragogic)) **who** (*'asher*) **do not literally and completely observe** (*lo' shamar* – do not totally explore, examine, investigate, or actually consider (qal perfect)) **Your Word, Instruction, and Promise** (*'emrah* – sworn testimony and guidance).” (*Mizmowr* / Song / Psalm 119:158)

The hitpolel stem is rare in Hebrew, so when it is used we have to pay unusually close attention, especially when it is wielded by a master linguist like Dowd. With the hitpolel, the subject of the verb, *quwt*, which has been designated as those engaged in treachery and trickery, acts upon itself, causing those who deceive to become disgusting and despised. They engender the response.

David allowed himself to become angry at the dishonest portrayals of God, of life, of relationships, and of salvation, which had been used to trick and deceive believers. He was disgusted by them and came to loathe their advocates. And indeed, such animosity is the only appropriate moral and rational response to treachery and trickery, to dishonesty and betrayal. To withdraw and not care, to sit back and tolerate religious myths, knowing the consequence, is disrespectful, harmful, and uncivilized. And yet rather than confronting religion today, we are encouraged to respect it in the celebration of multiculturalism. The modern morality of Political Correctness thus inspires the antithesis of what God would do. He hates religion, as do those who know and love Him. And that is what makes Him merciful.

It is interesting, indeed telling, that there is no Hebrew word for “religion.” And yet, Yahowah has unequivocally expressed His animosity toward the institution. Without the word in a language designed by God to reveal His Word,

we can reasonably deduce that Yah has no interest in, or use for, religion—choosing instead to focus on relationships, restoration, and life. And yet at the same time, there is no missing the fact that second only to recognizing the benefits associated with observing the Torah, exposing and condemning every aspect of religion has dominated this Psalm.

The religious expect God to judge them based upon the relative merits of their deeds, their generosity, the depth of their faith, the content of their heart, their loving attitude, their dedication to their family, their devotion to their church, the amount of their tithes and offerings, the degree to which they have feared their god, or some capricious notion that their god loves everyone. And many believers add to this list the decrees they have found in wholly conflicting gospels, testaments, and recitals. But that is not how anyone will be judged.

“I want You to notice (*ra’ah* – Please look, witness, and see) how completely I love and how genuinely I desire (*ky’ahab* – how familiar with and devoted I have become to (qal perfect)) Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You), Yahowah (יְיָיִהוָה).”

That is not the end of the verse, but it marks the end of our ability to rely on the Masoretic Text. So then from the Dead Sea Scrolls, we read:

“Demonstrate Your love and be merciful (*chesed* – treat me favorably and compassionately) in accordance with (*ka*) Your Word, Instruction, and Promise (*imrah* – Your message and guidance).” (*Mizmowr* / Song / Psalm 119:159)

There is only one way to receive Yah’s mercy and enjoy His love, which means that there is only one way to achieve clemency and vindication. And that is by loving Yah’s instructions, and becoming so familiar with them, they become your loyal friend. For it is in accordance with Yahowah’s Word, His Instruction, and His Promise that God demonstrates His love and His mercy.

Affirming this once again, Dowd’s chorus concludes beginning with the letter under which it was composed: **“From the beginning, the source and the sum (*ro’sh*) of Your words (*dabarym* – Your message and communication (plural in the DSS)) is truthful and reliable (*emeth* – trustworthy and dependable, enduring and verifiable), and (*wa*) every (*kol*) righteous and vindicating (*tsedeq* – just, honest, fair, and acquitting) means to resolve disputes and achieve justice (*mishpat* – basis for exercising judgment) are eternal and lasts forever (*owlam* – endures throughout all time).” (*Mizmowr* / Song / Psalm 119:160)**

From the first word of the Towrah, “*ba-re’syth* – in the beginning” to its last, “*Yisra’el* – individuals who engage and endure with God,” the sum of its words is true. They are not only reliable and dependable, they are righteous and vindicating. But especially important, Yah’s Word endures forever, which means that the Talmud, New Testament, and Qur’an cannot be from Yah. And of course that means that the religions of Judaism, Christianity, and Islam are neither truthful nor reliable, neither righteous nor vindicating.

With only three letters left in the Hebrew alphabet, we are nearing the end of the Psalm. And while this is so, it is nonetheless true that *rosh* means first and speaks of beginnings. Drawn to resemble a human head, the Ancient Hebrew ר Resh, now called a ר Rosh, also denotes chief, top, head, highest, finest, and best, in addition to source and sum.

“I want You to see and notice (*ra’ah*) my response and diligence, my willingness to answer the call and actively engage (*’ony*). So (*wa*) please prepare me so that I’m ready to be saved and withdrawn (*chalats*), because indeed (*ky*), I have not ignored or overlooked, I have not lost sight of, nor responded inappropriately to (*lo’ shakah*) Your Towrah (*Towrah*).

Please present an argument to defend me, arguing the legal case on my behalf (*ryb rybah*) as (*wa*) I genuinely seek Your redemption (*ga’al*) because I have chosen to be restored and to live (*chayah*) according to (*la*) Your Word, Your Instruction, and Your Promise (*’imrah*).

Those who remain liable for violating the standard (*rasha’*) are a great distance (*rachowq*) from (*min*) Yashuw’ah / salvation (*yashuw’ah*), because (*ky*) they do not seek or consult, they do not learn from, inquire about, look to, engage in a relationship with, petition or ponder (*darash*) Your engraved and clearly communicated prescriptions of what we should do if we want to live and be cut into the relationship (*choq*).

Great (*rab*) is Your mercy and Your willingness to provide unearned and undeserved favor (*rachamym*), Yahowah (*Yahowah*), so I want You to be merciful to me and treat me favorably (*chesed*) according to (*ka*) Your means to resolve disputes and achieve justice (*mishpat*).

Those who pursue and persecute me, extending considerable effort to oppose me (*radaph*), are abundant, powerful (*rab*), and adversarial (*tsar*), so from (*min*) Your enduring testimony and restoring witness (*’eduwth*), I do not so much as lean away or turn aside (*lo’ natah*).

I have actually seen and have literally witnessed (*ra’ah*) their treachery and trickery, their unreliable, deceptive, and dishonest betrayals (*beqed*), and I have let myself become angry because of them, coming to be disgusted by

them and loathing those (*quwt*) who (*'asher*) do not literally and completely observe, who do not totally explore, examine, investigate, or actually consider (*lo' shamar*) Your Word, Instruction, and Promise (*'emrah*).

I want You to notice (*ra'ah*) how completely I love and how genuinely I desire (*ky 'ahab*) Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You (*piquwdym*), Yahowah (*Yahowah*). Demonstrate Your love and be merciful (*chesed*) in accordance with (*ka*) Your Word, Instruction, and Promise (*'imrah*).

From the beginning, the source and the sum (*ro'sh*) of Your words (*dabarym*) are truthful and reliable, trustworthy and dependable, enduring and verifiable (*'emeth*), and (*wa*) every (*kol*) righteous and vindicating (*tsedeq*) means to resolve disputes and achieve justice, the very means used to exercise judgment (*mishpat*), is eternal and lasts forever, enduring throughout all time (*'owlam*).” (*Mizmowr* / Psalm 119:153-160)



There is something being suggested in the next passage which I've long recognized is true. Those who hold high office, no matter if their podium is religious, political, or military, know that they are lying. I have engaged many international religious leaders, presidents, senators, generals, and billionaires in conversation, and I have found this to be universally true—at least of those who pretend to speak in the name of God.

“Those holding high office (*sar* – political rulers, religious leaders, and military officers) pursue me (*radaph* – hound and harass me) in vain, without cause and for nothing (*chinam* – undeservedly without a valid reason). For from (*wa min*) Your words (*dabarym*) their hearts tremble in fear (*leb pachad* – their emotional response is of impending anguish and doom).” (*Mizmowr* / Song / Psalm 119:161)

Every religious cleric I've come to know, knows that their religion is in conflict with God's testimony. Every political leader I've talked with knows that their promises are hallow. And every military officer I know realizes that the military does not actually serve the cause of freedom. So while twisting the truth to serve their cause is universal among them, keep in mind, even if we were to include the captains of industry and the stars of society in this mix, the only individuals who internally tremble in fear when confronted by Yahowah's Word, are religious leaders—because they know that they are contradicting it. The others are not nearly as bothered by Yah's testimony. So, since the referenced foe is

thereby limited to those who know that they are contradicting and convoluting God's Word in the service of their cause, we are compelled to view religion as the object of David's scorn.

If you want God to value you, here is a helpful hint from the man God loved more than any other...**"I am more pleased with** ('anky 'al suws – I am fonder of (11QPS)) **Your Word** ('emrah – Your instruction and promise) **than** (ka) **discovering** (masa' – finding and uncovering) **a great** (rab) **treasure** (shalal – profit and spoil)." (Mizmowr / Song / Psalm 119:162)

Properly valuing Yah's Word necessitates discounting anything which thwarts its purpose. **"I genuinely hate, shun, and am totally hostile** (sane' – I completely shun, detest, and oppose (qal perfect)), **electing to consistently despise and continually denigrate and disparage** (ta'ab – choosing to loathe and degrade, while holding in contempt the repulsive nature of (piel imperfect cohortative)) **deception** (sheqer – misleading statements, lies, vanity, and all that is fraudulent and unreliable), **but** (wa) **I love** ('ahab – I have fondly embraced and formed a close relationship with (qal perfect)) **Your Towrah** (Towrah – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: tow – Your signed, written, and enduring, towrah – way of treating me, tuwr – giving me the means to explore, to seek, to find, and to choose, yarah – the source of instruction, teaching, guidance, and direction that flows from You, which tuwb – provides answers to facilitate my restoration and return, even my response and reply to that which is towb – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, tahowr and tohorah – purifying and cleansing me, thereby towr – providing me with the opportunity to change my attitude, thinking, and direction)." (Mizmowr / Song / Psalm 119:163)

This is the dividing line between truth and lies, relationship and religion, life and death, and between salvation and damnation. To love one, you must hate the other. To accept one, you must reject the other. To embrace one, you must shun the other.

Since the point has been made and affirmed a score of times, let it be known that Yahowah doesn't just want us to walk away from religion before we engage in His Covenant and walk to Him, He wants us to be so repulsed by our past that we become opposed to it. God doesn't just damn religion; He despises it. Religion is more than a useless, ignorant, and irrational institution; it is the enemy—Yah's Adversary.

It would be unlike someone as brilliant as our psalmist to forego an opportunity to reinforce Yahowah's formula, one so essential that it is the equation upon which the universe was created, and the model upon which our

salvation is based. **“Seven is the promise (*sheba’ / shaba’*) during the day (*ba ha yowm* – in, with, and on the day) I will come to radiate Your light (*halal* – I will be completely transformed shining brightly with Your Light (piel perfect)) according to (*‘al*) Your righteous and vindicating (*tsedeq* – fair, just, and acquitting) means used to achieve justice and resolve disputes (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made).”** (*Mizmowr / Song / Psalm 119:164*)

This passage is most always translated “Seven times in the day I will praise You.” But there are seven issues with such a rendering. First, *sheba’*, meaning “seven” and *shaba’* meaning “to promise,” are written identically in the revealed text, so to pick one meaning over the other when both apply, shortchanges the merits of this message.

Second, there is no basis whatsoever for adding “times,” and without it the sentence falls apart using the standard approach. It is always preferable to work with the existing words than it is to arbitrarily add a word.

Third, “praise” is the secondary, not the primary, connotation of *halal*. Its principle inference is “to experience a bright, clear light becoming visible from a source, shining and radiating from it.”

Fourth, Yahowah is light. When we are empowered by His promise we will be ever more like Him and thus we will radiate His light. And this entire Psalm has been about the transforming nature of God’s Promise.

Fifth, the piel stem associated with *halal* requires the object of the verb, which is Yah, to actively respond to the subject, Dowd. And while there is no instance in Scripture of Yah responding to praise, He is on record as promising to empower His children, something which occurs in the most obvious and natural way when He transforms us to be more like Him, radiating His Light.

Sixth, Dowd has used every available word in the Hebrew lexicon to tell us how highly he regards, and indeed loves, Yahowah’s testimony, and every aspect of His covenant relationship and plan of salvation. This entire Psalm was written as a love song to the Towrah as the second half of this verse reaffirms. So, even though Yah is the author of the Torah, it would be completely out of context to shift the focus.

And seventh, when the sentence is translated **“Seven is the promise (*sheba’ / shaba’*) during the day (*ba ha yowm*) I will come to radiate Your light (*halal*),”** God’s promise and timeline are revealed in the same verse. On the seventh day, we will be Yahowah’s children. And it matters not if you calculate this equation weekly concluding with the Shabat, annually, and conclude with Sukah, or historically, with a day reflecting one thousand years of human

migration from the Garden. On the seventh day, we are transformed and become like God. That is His promise.

As I mentioned a moment ago, as a noun, *sheba*’ means “seven,” but as a verb, it means “to make a promise.” Yah’s promise is of relationship, adoption, empowerment, enrichment, eternal life, and redemption, followed by the opportunity to live with Him in His home.

Also significant, exchange the Ayin at the end of *sheba*’ for a Taw, and the promise of seven is manifest in the *shabat* – Sabbath Day. It thereby provides the model for our salvation, something we’ll address more fully in the Instruction section of this *Introduction to God*.

Dowd has been reminding us with His incessant use of *’imrah*, which means both “word” and “promise” that Yah’s Word is His “promise.” And every significant aspect of that promise flows out of the equation of six, which represents man who was conceived on the sixth day, with God, who is one, yields the perfect result—which is to live together forever. I dare say that very little of what Yah has to say to us can be understood without developing an appreciation for this essential formula and promise.

David’s loving overture to the Torah continues with: “**Great** (*rab* – magnificent and considerable) **is the reconciliation** (*shalowm* – is the salvation and security, the peace and prosperity, the friendship and companionship, the blessing and satisfaction, the completeness and soundness, the health and welfare, the contentment and tranquility; from *shalam* – the redemption and restoration, the ransom and restitution) **for the lovers** (*la ’ahab* – for those who desire and are fond (qal participle construct)) **of Your Towrah** (*Towrah* – Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow). **And to them, it is never a cause to stumble** (*wa ’ayin la mikshowl* – and it never serves as a stumbling block which trips them up).” (*Mizmowr* / Song / Psalm 119:165)

There are obviously four key words in this revelation: *shalowm*, *’ahab*, *Towrah*, and *mikshowl*, the last of which was negated. So since *shalowm* is being presented as a really “*rab* – great” thing, let’s consider each word one at a time.

To begin, *shalowm* is probably the single most frequently spoken and best-known Hebrew word. While it is thought to mean “peace,” that is actually a derivative of the word’s primary meaning, which is “reconciliation.” You are at peace when all disputes and threats are reconciled. And more to the point, *Yowm Kippurym*, the Day of Reconciliations, is focused upon reconciling our covenant relationship with Yahowah so that we can live with Him.

But there is so much more. And if there were ever a word in which every nuance was relevant, especially in this context, it is *shalowm*. So the great benefits derived from loving the Torah include: “redemption” by God and the “restoration of the relationship” with God, because God has “offered a ransom for our restitution—our return” to Him. This is the process of “salvation” depicted in the Torah. We are “blessed” because God has “satisfied” our debts. This of course makes it possible for us to be “friends” and enjoy one another’s “companionship.” Also in a real sense, once our “welfare” is in Yah’s hands, we are “at peace,” “tranquil and content,” both “prosperous and healthy.” Quite frankly, there may be nothing better than *rab shalowm*.

David has regaled us with a chorus of verses demonstrating his “*‘ahab* – love” for everything associated with the Towrah. And while he has presented his affection for Yah’s Word from a host of perspectives, this time he is addressing you and me. This time *‘ahab* wasn’t singular but instead plural.

As we have come to know, when a person *‘ahab*’s the Towrah, they are “in love” with it. In fact, I don’t know if it is possible to love God without loving His Towrah first, because we can’t so much as come to know Yahowah apart from His Towrah. Moreover, it is impossible to form any kind of relationship with God apart from accepting the terms and conditions of the Covenant which are exclusively presented in the Towrah. So loving the Towrah sufficiently to focus upon what it teaches us, and caring sufficiently about its guidance to follow it, determines whether or not we will experience *shalowm*.

Also, since there are many kinds of love, it is instructive to know that *‘ahab* is defined as “showing great affection for a close personal relationship.” It speaks of “being attracted to something and someone, desiring it and them, preferring it and them over all other options.” So when the object of our love is the Towrah and its Author, these are all very relevant considerations.

Further, the *qal* stem was used in conjunction with *‘ahab*. This tells us that our love must be genuine, but also that there is a relational bond which is developed between us and the Towrah as a result of our love. *‘Ahab* was also scribed in the participle form, which says that by loving the Towrah we become lovable. And lastly, it was written using the construct, thereby associating the Towrah with love.

Moving on to the title *Towrah*, itself, the first thing we notice is that the word was suffixed in the second person masculine singular – “Your.” And since this entire song has been sung to Yahowah, that means that it is Yahowah’s Towrah. Now the reason that is relevant is that the Torah cannot therefore be discounted or ignored by claiming that it is the “Jewish Torah.” And trust me on this when I tell

you that this is one of two excuses Christians use to dismiss it—the other being Paul’s insistence on doing so.

It has been a while since we examined the linguistic ingredients upon which Towrah is comprised, so please consider this a refresher. Using the Strong’s reference numbers as a handy guide, here is the definition of Towrah based upon the words which comprise the title: “*Towrah* (8451) – from *tow* (8420) – signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr / tohorah* (2892-3) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction.” Of special interest in this regard is the interplay between “*towb* – causing us to be loved,” and the participle form ascribed to ‘*ahab* relative to us “becoming lovable.”

Now if I may, I’d like to express a warning. If you use only one lexicon to study the words found in Yah’s Word, especially if you rely on Strong’s, you are going to be misled some twenty percent of the time. Most lexicons were written by the same publishing houses from which the most popular bibles come and therefore they were composed to justify their translations. They are very often wrong. So it is only by referencing three or four Hebrew-English dictionaries, by examining every word comprised of the same letters, and by considering each word’s root, that any degree of accuracy is achieved in your study. There is a lot at stake here, so take your time and do your homework before you jump to conclusions.

Moving on to the last word in this passage, it was “*mikshowl* – to stumble,” which was negated by ‘*ayin*, meaning “not or never.” But in that it has been a while since we actually read the verse, before we address the implications of *mikshowl* in relation to the Torah, here is Dowd’s statement once again: “**Great (rab) is the reconciliation, the salvation, the peace, the companionship, the blessing, the redemption, the restoration, the ransom, and the restitution (shalowm) for the lovers (la ‘ahab) of Your Towrah, Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow (Towrah). And to them it is never a cause to stumble which trips them up (wa ‘ayin la mikshowl).**”

So the message here is that if you love the Torah, it will never cause you to stumble. Therefore, we can now blame the fact that Christians constantly trip over the Torah on the realization that they don’t appreciate it, much less love it.

I'd like to give you an example of how easily people are tripped up by the Towrah. The Christian New Testament speaks of the Torah using the Greek word *nomos*, which means "law," not "instruction, teaching, guidance, or direction." So that causes Christians to think that since it is "law," it has to be "obeyed." And playing along, the King James Version misrepresented the Hebrew word *shama'*, which means "listen," as "obey" eighty-one times, mostly in reference to Yahowah's voice and testimony. But there is no Hebrew word for "obey." None. There isn't even a Hebrew word for "submit."

Similarly, the Hebrew word, *shamar*, which means "to observe" in the sense of "closely examining" and "carefully considering" was changed to "keep" two-hundred-eighty-three times in the King James Version when associated with the Torah. So to Christians misguided by their New Testament and by their Old Testament translations, the Torah became "a set of laws to be obeyed" as opposed to instructions and guidance to be examined and considered. The difference is so monumental it's hard to put it into words. These perspectives come from opposing sides of the earth.

Chafing at these supposed laws is what made it possible for the notion of salvation through faith in the gospel of grace to be so readily received. Faith was easy and laws were hard. Grace was free and liberating and laws were a burden which had to be obeyed. And quite frankly, laws aren't "lovable."

Now, please listen carefully, this does not mean that you should disregard God's instructions. It only means that He didn't tell you or me that we had to obey them. Through the auspices of freewill, God has given all of us permission to overlook His Torah. But like children ignoring their father's advice, it's ultimately going to get us into trouble. For example, as a man you don't have to be circumcised, and as a parent you don't have to circumcise your sons, but if you choose not to do so, you cannot participate in the Covenant or benefit from Passover. You are not punished for failing to obey a law, but you aren't rewarded for failing to capitalize upon His instructions either.

In a more mundane way, we can appreciate how guidance and consequence differ from law and punishment in the parental direction not to touch a hot stove. It's not a law but instead good advice. And should a child disregard it and burn themselves, that consequence is not a punishment.

Throughout this ode to the Torah, Dowd has used most every word in the Hebrew lexicon to tell us that he has prioritized the Torah, focused upon the Torah, carefully examined and explored the Torah, thoughtfully considered and evaluated the Torah, that he knows and understands the Torah, that he agrees with the Torah, that he accepts the Torah, that he has acted upon the terms and conditions of the Covenant as they are presented in the Torah, that he loves the

Torah, and that he realizes that as a result of the promises presented in the Torah that he will be saved and enjoy eternal life. But he has never referred to the Torah as a “set of laws,” nor said that he “obeys” the Torah, even that he “keeps” the Torah in the sense of being “obedient” to it. Never once.

The fact is Dowd didn’t obey the Torah. His life is a living testament to this fact. And that is the essence of this story.

We all know that later in his life, David did many inappropriate things—most all of which were not in keeping with the Torah. And while these things were counterproductive, they did not affect his salvation or his ultimate relationship with Yah. And that is because the Covenant and salvation are both based upon what Yahowah has promised and what He has done, not upon what we say and do. Therefore, the reason that we are regaled by this man’s misguided deeds is to reinforce the single most important lesson contained in the Torah.

What we say and do is irrelevant. What Yahowah says, has done, and will do is relevant. That has been and continues to be the message of this Psalm.

If David could be saved, if he could enjoy such an amazing relationship with Yahowah while occasionally tripping over his tongue and own two feet, then so can we. The only question then becomes, how do we put ourselves in the same position? And the answer to that has been boldly proclaimed in the ongoing chorus of this song: observe the Towrah, think about the Towrah, come to understand the Towrah, accept the terms and conditions of the Covenant as presented in the Towrah, walk to Yah along the path He provided in the Towrah, and as a result of coming to love the Towrah, come to know and love its Author.

So by errantly representing the title “Towrah” throughout the Greek New Testament, and then by mistranslating Yahowah’s words, especially *Towrah*, *shamar*, and *shama’* in the Covenant Scriptures, stumbling blocks were placed before the Towrah which caused billions of believers to hate that which they should have loved. And the consequence has been devastating, as the Torah alone brings *shalowm*.

I realize that this is a profoundly controversial conclusion, but the evidence for it is ubiquitous and irrefutable. God persistently asks us to observe and listen to His Torah Instructions, but He never orders us to obey these directions. And while that is a factual statement, it can easily be taken out of context and twisted to imply that we should disregard Yah’s guidance.

And yet the only point I am making here is the same one Dowd and Yah are making. Both encouraged us to observe and listen, to think and understand, to respond and engage, to trust and rely. If you do these things relative to the Torah’s instructions regarding relationship and salvation, your obedience to what

is perceived as a “set of laws” will be irrelevant—just as it was with David. Focus your attention on understanding and it will engender an appropriate response.

One last thought. Yahowah gave us three gifts: mortal life, freewill, and a conscience. He then revealed His Towrah Instructions so that during our mortal lives we would use our conscience to consider His Guidance and then based upon what we learn; freely choose to associate with Him in the Covenant and walk to Him along the Path He provided. But if instruction and guidance is replaced with law, then choice is rendered moot because laws have to be obeyed.

Even after devoting almost four pages to the previous verse, the next one is every bit as essential to our understanding of the Towrah—its contents, purpose, and benefits. **“I confidently and totally expect** (*sabar* – I look forward to and anticipate the certain benefit of, waiting (piel perfect)) **to be saved** (*la yashuw’ah* – to be freed, rescued, delivered, and be kept safe through Yahowsha’), **Yahowah** (יהוה), **for** (*wa*) **I act upon** (*’asah* – I actively engage in, literally endeavor to work with, assume the responsibility of, actually celebrate, and totally profit from (qal perfect)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract).” (*Mizmowr* / Song / Psalm 119:166)

The reason that Dowd is so utterly confident, the reason that he knows for certain that he will absolutely be saved is because he has observed Yah’s Towrah, considered Yah’s promises, come to understand Yah’s Covenant, has accepted Yah’s terms and conditions, and then has chosen to rely upon the means Yah has established to achieve justice and vindicate him. So, since Yah is trustworthy, since Yah’s provisions are everlasting, Dowd can dispense with faith. He is so certain that God will honor His promises that he confidently and totally expects to be saved. He knows that he is going to be saved.

In this light, it is interesting to note that *sabar* also means “to examine and to inspect.” It speaks of “using the perception of sight to be observant, to learn something as a result of this effort, which then thereby facilitates making an informed decision.” This therefore explains the source of David’s assurance. He “*sabar* – examined and inspected” Yahowah’s Towrah and came to embrace its provisions and promises. He acted upon and accepted the offer. It is as simple as that.

Reinforcing this, Dowd has once again linked his salvation to properly responding to the terms and conditions of the Covenant. He has thereby driven another nail into Paul’s coffin. To be saved, one must act. It does not come by way of faith.

Once again, this love song directs our attention to the object of the Psalm’s affection... **“Your enduring testimony and restoring witness** (*’edah*) **cares for**

and watches over (*shamar* – she remains focused upon, guards, and protects) **my soul** (*nepesh*) **because** (*wa*) **I have genuinely loved them very much** (*ma'od 'ahab* – I have significantly, consistently, continually, and literally shown my affection and desire for them (qal imperfect waw consecutive)).” (*Mizmowr / Song / Psalm 119:167*)

So now presenting the related and more prevalent attributes of *shamar*, this refrain concludes with: **“I literally observe, completely explore, thoughtfully consider, actually scrutinize, closely examine** (*shamar* – I am totally focused upon, diligently investigate and evaluate, watching over, caring for, and secure in) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You) **and** (*wa*) **Your enduring testimony and restoring witness** (*'edah*). **Indeed** (*ky*) **all of my ways** (*kol derek* – my entire path through life) **correspond to You** (*neged* – match Yours, they are straightforward and are designed to enable me to come before You).” (*Mizmowr / Song / Psalm 119:168*)

When we come to know and understand God’s Way, our way will correspond with His. And that’s a very good thing because it means that we will receive the full benefit of everything He is offering: a personal relationship, adoption into His family, empowerment and enrichment, salvation and eternal life.

These lyrics were sung under the heading of the letter 𐤑 Shin. Originally drawn to resemble teeth, the graphic depiction spoke of the importance of language and nourishment. So, let’s consider how these words nourish us.

“Those holding high office, political rulers, religious leaders, and military officers (*sar*), **pursue me** (*radaph*) **in vain, without cause and for nothing** (*chinam*). **For from** (*wa min*) **Your words** (*dabarym*), **their hearts tremble in fear of impending anguish and doom** (*leb pachad*).

I am more pleased with (*'anky 'al suws*) **Your Word** (*'emrah*) **than** (*ka*) **discovering** (*masa'*) **a great** (*rab*) **treasure** (*shalal*).

I genuinely hate, shun, and am totally hostile (*sane'*), **electing to consistently despise and continually denigrate and disparage** (*ta'ab*) **deception** (*sheqer*), **but** (*wa*) **I love** (*'ahab*) **Your Towrah** (*Towrah*).

Seven is the promise (*sheba' / shaba'*) **during the day** (*ba ha yowm*) **I will come to radiate Your light** (*halal*) **according to** (*'al*) **Your righteous and vindicating** (*tsedeq*) **means used to achieve justice and resolve disputes** (*mishpat*).

Great (*rab*) is the reconciliation and salvation, the security and peace, the prosperity and friendship, the companionship and the blessings, the satisfaction and the contentment, the redemption and restoration, and the ransom and restitution (*shalown*) for the lovers (*la 'ahab*) of Your Towrah, Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow (*Towrah*). And to them it is never a cause to stumble which trips them up (*wa 'ayin la mikshowl*).

I confidently and totally expect (*sabar*) to be saved (*la yashuw'ah*), Yahowah (*Yahowah*), for (*wa*) I act upon and actively engage in (*'asah*) the terms and conditions of Your relationship agreement (*mitswah*).

Your enduring testimony and restoring witness (*'edah*) cares for and watches over, guards and protects (*shamar*) my soul (*nepesh*) because (*wa*) I have loved them very much (*ma'od 'ahab*).

I literally observe, completely explore, thoughtfully consider, actually scrutinize, closely examine (*shamar*) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*piquwdym*) and (*wa*) Your enduring testimony and restoring witness (*'edah*). Indeed (*ky*) all of my ways (*kol derek*) correspond to You (*neged*).” (*Mizmowr* / Psalm 119:161-168)

†

It was almost one-hundred and fifty pages ago that we began our review of this, the longest and most important Psalm. For me, it has been a wonderful voyage of discovery, and I'm glad that you have joined me during this exploration of the Torah.

While I'm not qualified to carry Dowd's sandals, I feel a special kinship with him nonetheless. We think similarly and share many flaws and passions in common. So while I cannot wait to meet him in person, I feel like I already know him.

And one of the things I've come to appreciate is why Yahowah loved this man more than any other. Among His creation, it is my contention that Dowd is the closest thing Yah has to a son. He is the man most like God in terms of His thinking and passion. I believe this Psalm serves as proof. Second only to the Torah, itself, it is the most brilliantly written, the most inspiring, and enlightening poem ever written. And it is beyond all else, a celebration of the Towrah and everything it represents.

So are you ready for the crescendo? I know I am.

“**Let’s actually choose to approach and come near** (*qarab* – let’s move into close proximity, drawing near, consistently presenting ourselves (qal imperfect jussive)), **singing and rejoicing with me** (*rinah* – expressing our joy musically, proclaiming our enthusiasm and gladness), **before Your presence** (*la paneh* – unto the face of), **Yahowah** (יהוה), **in the manner** (*ka* – consistent with and according to the way) **Your Word** (*dabar*) **provides understanding when we choose to thoughtfully evaluate it** (*byn* – makes it possible to apprehend when we elect to engage our minds, are discerning, discriminating, and perceptive, exercising good judgment after paying very close attention (hiphil imperative)).” (*Mizmowr* / Song / Psalm 119:169)

With the hiphil stem the subject, which is Yah’s Word, causes the object which is us, to participate in the action, which with *byn* is understanding. And that is to say that understanding is a participatory endeavor. It isn’t something you are given but instead achieve.

Affirming this reality, *byn* was also scribed in the imperative—the mood of volition. We have to want to comprehend. We have to choose to focus upon the evidence and elect to exercise good judgment concerning it.

Hundreds of Christians have written me discounting the amplified translations and intense word focus in *Yada Yah* by saying: “The holy spirit gives me the spiritual insights I need to know God.” So they opt out of observation. And even when I ask them how it is possible that their “holy spirit” could give them information that contradicts God’s testimony, they deflect the challenge by saying that they don’t have the time or inclination to learn Hebrew. Yet, until you do your own investigation, until you examine a document closely, you will never know if it can be trusted. Without due diligence, you accept opinions and intuitions on faith.

We are being invited to sing the lyrics of this song to the Torah, and to draw near unto the very presence of God. But to actually approach Yah and to sing along, we not only have to walk along the same path with Dowd, we have to understand what the words mean. And that requires focused observation and careful consideration of God’s Word—the Torah.

Speaking of understanding Yah’s Word, David requests: “**Let her consistently come** (*bow’* – I want her (speaking of his understanding of Yahowah’s Word) to arrive and genuinely pursue my inclusion (qal imperfect jussive)) **with a petition for mercy on my behalf** (*tachinah* – bearing a request and plea for clemency and favor for me) **before Your presence** (*la paneh*) **in accordance with** (*ka*) **Your Promise** (*emrah* – Your Word) **because I want**

You to save me (*natsal* – I seek to be transformed by Your favor and deliverance (hiphil imperative)).” (*Mizmowr* / Song / Psalm 119:170)

Tachinah is derived from *chanan* which means “mercy.” It speaks of “an unearned and undeserved favor.” Yahowchanan, Yahowsha’s most beloved Disciple, carried *chanan* in his name. But this merciful message was lost when those who preferred Greek to Hebrew arbitrarily changed the man’s name. No one named “John” lived in the first century.

Since our psalmist continues to beat the same drum, although in slightly different places, we would miss a beat if we didn’t take note of the fact that Dowd’s understanding of Yahowah’s Word is serving as the basis of his petition to God for mercy. Dowd is not pleading with God to save him based upon his faith, his deeds, or his love, but instead in accordance with Yah’s Promise to provide unearned favor to those who do not deserve it. If Dowd has drummed this simple message into your head then you know how to proceed.

As for me, I’m going to sing along and follow him. **“My lips (*saphah*) will pour out (*naba’* – will profusely bubble forth) songs of adoration and thanksgiving (*tahilah* – singing uplifting lyrics and providing accurate testimony conveying an enlightening message) to You (*‘al* – unto You (from 11QPS)) because (*ky*) You consistently teach me (*lamad* – You have continually instructed, guided, and directed me, training me to understand (piel imperfect)) Your clearly communicated prescriptions of what we should do in life to live (*choq* – Your inscribed thoughts and engraved recommendations regarding life in the covenant relationship).”** (*Mizmowr* / Song / Psalm 119:171)

Yes indeed, David has done this very thing. He has profusely poured out the lyrics of a song which profess his appreciation and thanksgiving for Yahowah’s instruction and guidance. But since the psalm has been consistent, let’s carefully note that even though the scrolls unearthed above Qumran bear witness to the fact that this song was being sung to Yahowah, this uplifting and enlightening message has consistently focused upon God’s willingness to teach us using His Towrah.

It has been a long time since we have sung the praises of *choq*. But as we know, *choq* is from *chaqaq* and thus speaks of God’s “written recommendations, engraved thoughts, and inscribed prescriptions which allocate a portion of what is His by cutting us into the Covenant agreement so that we might participate in the relationship.”

To sing the words of a song, you have to invest the time to learn them, or you’re likely to get tongue tied. **“My tongue (*lasown* – used as a metaphor for language and speech) elects to continually sing (*‘anah* – it chooses to answer the invitation, actually respond to the summons, consistently testify as a witness,**

speaking truthfully while genuinely conveying accurate information regarding (qal imperfect jussive)) **Your Word** (*'imrah* – Your message and promise, Your instruction and teaching) **because** (*ky*) **all of** (*kol* – every one of) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract) **are righteous and vindicating** (*tsedeq* – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent).” (*Mizmowr / Song / Psalm 119:172*) While it is simply gilding the lily at this point, even the Hebrew word for tongue, *lasown*, reveals how to pronounce the third letter in YaHoWaH’s name.

Of course to understand the lyrics to a song, you have to invest the time to learn what they mean. And if you recall, we have invested a lot of time on *'anah*. Its positive connotations include: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, and 10) to live together in a marriage. It all seems to fit this tune.

And in this case, *'anah* was scribed using the qal stem, telling us that Dowd actually responded to Yahowah’s invitation and that the words he sung should be interpreted literally. Written in the imperfect, we know that singing became a habit for Dowd, something he did consistently and continually. And in the jussive form, this was a song Dowd elected to sing regarding an invitation he chose to accept. And if that don’t make you want to clap your hands and shout *halaluw-Yah*, then we are reading *'anah* from a different hymnal.

Lest we forget, the reason that Dowd chose to sing this song is “*ky* – because” “*kol* – all of” the “*mitswah* – terms and conditions of Yah’s Covenant agreement” are “*tsedeq* – righteous and vindicating, truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent.” That is reason enough to make anyone in their right mind want to sing.

Reaching up to Yahowah in the right way... “**Let it actually and always be** (*hayah* – I want it to genuinely and eternally be (qal imperfect jussive)) **Your hand** (*yad* – used as a metaphor for Yah’s power and ability) **which helps me** (*la'azar* – which literally provides this assistance and support (qal infinitive construct)) **because** (*ky*) **I have chosen** (*bachar* – I have selected and I prefer, I have considered and tested all of the options and have selected, deciding upon (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You).” (*Mizmowr / Song / Psalm 119:173*)

Once again, the Hebrew tenses are speaking to us. First, *hayah* was scribed using the qal imperfect jussive, and in the third person singular, requiring us to augment “be” with “let it actually and always be,” thereby expressing volition, reality, and consistency. Second, ‘*azar* came to us by way of the qal infinitive construct, not only telling us that the help is genuine and the hand real, but also that as a verbal noun God’s hand and His help are one in the same—inseparable.

Also please note that this is the third time in three verses that Dowd has deployed “*ky* – because” to say that his actions are a response to Yahowah’s instructions. He is not expressing his beliefs, faith, or opinions, but is instead “*bachar* – choosing to respond” to that which he has come to know.

So now we find after a long chorus of volitional expressions emanating from the breadth of Hebrew tenses, upon reaching the conclusion of this song, Dowd has “*bachar* – decided.” He has “*bachar* – considered the other options and tested conflicting choices and he has selected” Yahowah’s “*piquwdym* – the precepts and instructions God entrusted to us to encourage us, after carefully examining His directions, to respond appropriately to Him.

Reinforcing this, Dowd selected another volitional term: “**I desire** (*ta’ab* – I want (qal perfect)) **Your salvation** (*yashuw’ah* – Your deliverance, rescue, and offer of freedom), **Yahowah** (יהוה). **Your Towrah** (*Towrah* – Your teaching, instruction, guidance, and direction) **makes me happy and brings me pleasure** (*sha’sha’y* – is my delight because it is the thing I enjoy most).” (*Mizmowr* / Song / Psalm 119:174)

To properly convey the qal stem and perfect conjugation associated with *ta’ap*, it would have to be rendered: “I completely desire and absolutely want.” Dowd was trying to be as unequivocal as words allow. After all, he was speaking to the most unambiguous individual in the universe. Yahowah has made it impossible for an informed and rational person to misinterpret His message and intentions.

There is a powerful insight provided by the Dead Sea Scroll known as 11QPS that is not reflected in the Masoretic Text or in English. The following noun, name, and title are juxtaposed, which is to say that they are not separated by a conjunction, independent pronoun, or punctuation: *Yashuw’ah Yahowah Towrah*. They flow one from the other. They are one in the same. Without one, you cannot know or receive the other.

The essence of an individual, the part God actually cares about, is their consciousness or soul. Therefore... “**My soul** (*nepesh*) **is literally and continually restored and kept alive by choice** (*chayah* – choosing to actually and always be renewed and nourished, protected and consistently sustained (qal imperfect jussive)), **and it elects to incessantly reflect Your light** (*halal* –

wanting to be transformed so as to unremittingly experience Your brilliant light (piel imperfect jussive)) **because** (*wa*) **Your means to resolve disputes and achieve justice** (*mishpat* – Your basis for exercising judgment and Your plan for making fair decisions) **genuinely and continually assist me** (*‘azar* – actually and always choose to help me and support me (qal imperfect jussive)).” (*Mizmowr / Song / Psalm 119:175*)

After telling us what he has decided upon and what he wants, our psalmist enlightens us with three verbs, all of which convey a literal interpretation, continuous action, and volition. Dowd therefore wants and has chosen for his soul to be actually and always renewed and nourished, protected, and kept alive so that it can incessantly reflect and unremittingly experience Yah’s brilliant light. And this is all because Dowd has chosen to allow the means God has selected to resolve disputes and achieve justice to genuinely assist him—now and forever.

And that brings us to the last verse or the last refrain of this amazing song. In it David reminds us that he would have remained a lost sheep had he not sought God in the proper place. **“I had wandered about** (*ta’ah* – I had been misled and had gone astray (qal perfect)) **like a lost sheep** (*ka ‘abad seh* – in the manner of a lamb awaiting slaughter, its life wasted and nearly squandered, soon to be destroyed and ceasing to exist). **So I want You to seek, to be responsible for, and to do what is required on behalf of** (*baqash* – please look out for, be accountable to, desire the company of, and seek to secure the fate of (piel imperative)) **Your servant** (*‘ebed* – associate and coworker), **for indeed** (*ky* – because) **I have not overlooked, lost sight of the significance of, or failed to respond properly to** (*lo’ shakach* – I have not ignored, been unmindful of, ceased to care about, nor have I forgotten) **Your enduring testimony and restoring witness** (*‘eduwth* – Your everlasting and renewing message).” (*Mizmowr / Song / Psalm 119:176*)

True to form, the rabbis changed the last word, erasing “*‘eduwth* – Your enduring testimony and restoring witness,” replacing it with *mitswah*, which they habitually render “commandment.”

Since the last time we saw *‘eduwth* was nearly twenty verses ago, it is from *‘ed*, which means “witness and testimony” and speaks of “evidence.” *‘Ed* is of course, indistinguishable from *‘ad*, which means “eternal and everlasting.” And both words are a derivative of *‘uwd*, “that which embraces and surrounds us to restore us by bearing witness to that which is continually affirming and true.”

On a planet polluted from tip to stern by religion, we have all wandered about like lost sheep, one breath away from squandering our mortal existence. This admission acknowledges that while Dowd is now Yah’s favorite son, he was once just like every other lost soul on earth.

There is therefore only one thing which separates the glory which is now Dowd's and an ignominious mortal fate awaiting most of humankind, and that is Yahowah's "'*eduwth* – enduring testimony and restoring witness." Dowd chose not to overlook it and not to lose sight of its significance. He responded appropriately to it, because unlike those corrupted by religious alternatives, he never ignored it or ceased to care about it. Yah's enduring testimony was not forgotten by Dowd, so Dowd was not forgotten by Yah.

It really is that simple.

Dowd knew that Yahowah would look after and be responsible for his soul, because that is what He had promised to do in His Word. Moreover, Dowd realized that Yahowah, Himself, would do everything that was required for him to be saved and live forever in God's family. Welcome home Dowd.

The concluding eight verses of this magnificent Psalm were brought to us by the letter † *Taw*. Drawn originally as an upright pole and beam, it is fittingly symbolic of a doorway to a family home. But it also serves as Yahowah's sign, His mark, and as His signature. Yet even more than this, Yahowah's final word, His *Towrah*, begins with the letter *Taw*. And so does *tahilah* – song.

“Let's actually choose to approach and come near (*qarab*), singing and rejoicing with me (*rinah*), before Your presence (*la paneh*), Yahowah (*Yahowah*), in the manner, consistent with, and according to the way (*ka*) Your Word (*dabar*) provides understanding when we choose to thoughtfully evaluate it (*byn*).

Let her consistently come (*bow'*) with a petition for mercy on my behalf (*tachinah*) before Your presence (*la paneh*) in accordance with (*ka*) Your Promise and Word (*'emrah*) because I want You to save me (*natsal*).

My lips (*saphah*) will profusely pour out (*naba'*) songs of adoration and thanksgiving – singing uplifting lyrics and providing accurate testimony conveying an enlightening message (*tahilah*) to You (*'al*) because (*ky*) You consistently teach me (*lamad*) Your clearly communicated prescriptions of what we should do in life to live (*choq*).

My tongue (*lasown*) elects to continually sing, choosing to answer the invitation, actually respond to the summons, consistently testify as a witness, speaking truthfully while genuinely conveying accurate information regarding (*'anah*) Your Word (*'imrah*) because (*ky*) all of (*kol*) the terms and conditions of Your relationship agreement (*mitswah*) are righteous and vindicating – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent (*tsedeq*).

Let it actually and always be (*hayah*) Your hand (*yad*) which helps me (*la'azar*) because (*ky*) I have chosen (*bachar*) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*piquwdym*).

I completely desire and absolutely want (*ta'ab*) Your salvation (*yashuw'ah*), **Yahowah (*Yahowah*). Your **Towrah** (*Towrah*) makes me happy and brings me pleasure. It is my delight because it is the thing I enjoy most (*sha'sha'y*).**

My soul (*nepesh*) is literally and continually restored and kept alive by choice (*chayah*), and it elects to incessantly reflect and unremittingly experience Your brilliant light (*halal*) because (*wa*) Your means to resolve disputes and achieve justice (*mishpat*) genuinely and continually assist me (*'azar*).

I had wandered about, and I had been misled and had gone astray (*ta'ah*) like a lost sheep, in the manner of a lamb awaiting slaughter, its life wasted and nearly squandered, soon to be destroyed and ceasing to exist (*ka'abad seh*). So I want You to seek, to be responsible for, and to do what is required on behalf of (*baqash*) Your servant (*'ebed*), for indeed because (*ky*) I have not overlooked, lost sight of the significance of, or failed to respond properly to (*lo' shakach*) Your enduring testimony and restoring witness (*'eduwth*)." (*Mizmowr* / Psalm 119:169-176)

⌘

I did not want to consistently interrupt the lyrics of this magnificent ode to the Towrah with comparisons to Christian *babel*, but now that Dowd's song has been sung, let's compare a dozen verses under the auspices of the Ancient Hebrew Ghah, which was depicted by way of a twisted rope: ⌘. While the letter has been mostly lost to time, evidence for it is retained in Gomorrah and Gaza.

When the meanings of the words which were originally spelled using this letter are considered, we find that many of them are related to darkness, storms, blindness, wickedness, and that which is crafty and twisted. As such the ⌘ Ghah serves as the prefect platform to introduce the religious corruptions of this Psalm.

As has been our custom, I'll present what God actually said, revealing the words He chose. Then we'll compare that to the allegedly authorized *King James Version*, the supposedly literal *New American Standard Bible*, the especially

popular, albeit paraphrased, *New International Version*, and the ever-creative, and always entertaining, *New Living Translation*.

While every comparison is enlightening, let's begin where Dowd began. In the 1st verse, Yahowah's prophet wrote: **"Enjoyable and happy** ('*ashry* – properly guided and blessed, straight and favorable) **is the Way** (*derek*) **to becoming innocent, perfect, and entirely blameless** (*tamym* – to becoming totally righteous, sound, perfectly healthy, whole, and complete, unimpaired and right, in absolute accord with the truth) **by walking** (*halak* – following) **in** (*ba*) **the Towrah** (*Towrah* – the teaching and instruction, the guidance and direction) **of Yahowah** (יהוה).” And yet, unwittingly encouraging their readers to follow *ha Satan* instead, the four most popular and influential English bible translations conveyed an very different message. The allegedly authorized KJV published: “Blessed are the undefiled in the way, who walk in the law of the LORD.” The supposedly literal NASB offered: “How blessed are those whose way is blameless, Who walk in the law of the LORD.” The popular paraphrase known as the NIV suggested: “Blessed are they whose ways are blameless, who walk according to the law of the LORD.” While the novel, and oft creative NLT offered this opinion: “Happy are people of integrity, who follow the law of the LORD.” Most importantly, by errantly translating these words, they not only missed the fact that this passage explains the Covenant request which asks Abram to “walk to Me and become perfect (*tamym*), the also missed the connection between Yah's seven “*chag* – festival feasts” and the means God uses to make us blameless.

Turning now to the 51st verse of Psalm 119: **"The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed*), **such authorities, ambassadors, and teachers talk big, and they interpret everything, but they show no respect for** (*lyts*) **the extraordinary** (*ma'od*) **eternal Witness** ('*ed*). **From** (*min*) **Your Towrah** (*Towrah*), **I will not lean or turn away nor will I thrust it aside** (*lo' natah*).” But alas, Christians failed to communicate most of this when they published: KJV: “The proud have had me greatly in derision : yet have I not declined from thy law.” NASB: “The arrogant utterly deride me, Yet I do not turn aside from Your law.” NIV: “The arrogant mock me without restraint, but I do not turn from your law.” NLT: “The proud hold me in utter contempt, but I do not turn away from your law.” When the “scholars” responsible for these publications came to “*twrh*” in the text, they had two ethical choices: transliterate the title as “Towrah” or translate the Hebrew word into English as “teaching, instruction, direction, or guidance.” There is no justification for changing “*twrh*” to “law.” But by doing so, they beguiled millions into believing that the “Old Testament” conveys

outdated laws which should no longer be obeyed, rather than teaching to be understood and guidance to be followed.

Turning next to verse 60, we find: **“I am coming quickly (*chuwsh*) and (*wa*) without hesitation, reservation, or question (*lo' mahah*) to observe the terms and conditions of Your relationship agreement, knowing that I will be watched over and kept secure by Your covenant (*la shamar mitswah*).”** And yet we find Christians promoting: KJV: **“I made haste, and delayed not to keep thy commandments.”** NASB: **“I hastened and did not delay to keep Your commandments.”** NIV: **“I will hasten and not delay to obey your commands.”** NLT: **“I will hurry, without lingering, to obey your commands.”** While you could argue that it is permissible to inadequately render *mitswah* as “commandments,” there is no excuse for changing “*shamar* – observe” to “keep,” much less “obey.” But, the moment someone fails to see the “terms and conditions of the Covenant” in *mitswah*, the second error becomes almost irresistible.

Turning the message in verse 63 upside down, Christians somehow managed to transform this: **“I am (*'any*) a partner and companion, both friend and family, living in close association (*chaber*) with all (*la kol*) who as a result of the relationship are blessed by walking along the path (*'asher*) genuinely revering and actually respecting You (*yare'*), and of those who are transformed by carefully observing, closely examining, thoughtfully considering, and genuinely caring about and heeding (*wa la shamar*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention, and to examine for guidance so that we respond appropriately to You (*piquwdym*),”** into this: KJV: **“I am a companion of all them that fear thee, and of them that keep thy precepts.”** NASB: **“I am a companion of all those who fear You, And of those who keep Your precepts.”** NIV: **“I am a friend to all who fear you, to all who follow your precepts.”** NLT: **“Anyone who fears you is my friend – anyone who obeys your commandments.”** This entire Psalm exists to express the author’s love for Yahowah’s Towrah. He cannot wait to enter Yah’s presence. So how is it possible that this love is to be expressed as “fear?”

Once again jumping three verses ahead, we find Christians up to the same tricks. They magically turned God’s testimony in verse 66: **“The positive benefits of, and the satisfaction associated with (*tuwb*), judgment, which is the process of informed, rational, decision making (*ta'am*), and then also (*wa*) understanding based upon knowledge (*da'ath*), teach me so that I might benefit by choosing to respond appropriately (*lamad*). So indeed and emphatically (*ky*), in (*ba*) the terms and conditions of Your binding covenant agreement (*mitswah*) I completely trust and totally rely, as they dependably establish me, because they are verifiable and enduring, influencing and**

transforming me (*'aman*),” into this: KJV: “Teach me good judgment and knowledge: for I have believed thy commandments.” NASB: “Teach me good discernment and knowledge, for I believe in Your commandments.” NIV: “Teach me knowledge and good judgment, for I believe in your commands.” NLT: “I believe in your commands; now teach me good judgment and knowledge.” When a person comes to know, there is no longer any reason for belief. Knowledge and understanding lead instead to “trust and reliance.” And that is why *'aman* conveys those very things.

It is hard to imagine how Christians could have corrupted this testimony any further, even if that had been their intent. In the 71st verse of the 119th Psalm, Dowd said on behalf of Yahowah: “**It is good and beneficial for me** (*towb la*) **that indeed** (*ky*) **You provided Your testimony** (*'anah*) **for the purpose of** (*ma'an*) **teaching me how to properly respond to** (*lamad*) **Your engraved and clearly communicated prescriptions of what I should do to be cut into this relationship** (*choq*).” And yet the religious elected to promote: KJV (the allegedly authorized): “It is good for me that I have been afflicted ; that I might learn thy statutes.” NASB (the supposedly literal): “It is good for me that I was afflicted, that I may learn Your statutes.” NIV (the popular paraphrase): “It was good for me to be afflicted so that I might learn your decrees.” NLT (the eternally creative): “The suffering you sent was good for me, for it taught me to pay attention to your principles.” Throughout the millennia clerics and kings have flourished by convincing those they were impoverishing that suffering was godly. So even though this Psalm has consistently expressed the great joy associated with Yah’s teaching, the religious establishment couldn’t help themselves, and collectively every English Bible ignored the primary connotations of *'anah* to advance the notion that God wants to “afflict” us so that we “suffer.”

Turning the page to the 91st verse, we are reminded that those who read English bible translations have very little hope of knowing what Yahowah actually inspired His prophets to write. Christian publishers ignored this: “**Therefore** (*la*) **Your means to achieve justice and resolve disputes** (*mishpat*) **literally stand and they are totally sustained** (*'amad*) **this day** (*ha yowm*). **Indeed they are for** (*ky*) **everyone and everything, for all** (*ha kol*) **of those who engage, work, and serve with You** (*'ebed*),” and wrote this: KJV: “They continue this day according to thine ordinances: for all are thy servants.” NASB: “They stand this day according to Your ordinances, for all things are Your servants.” NIV: “Your laws endure to this day, for all things serve you.” NLT: “Your laws remain true today, for everything serves your plans.” Reading these, and comparing them to their own renderings in the first verse of the Psalm, it is apparent that they want you to believe that *mishpat* and *towrah* are the same word, and that both mean “law.” And yet, throughout this Psalm *towrah* has been

linked to “*lamed* – teaching” which leads to “*byn* – understanding,” and *mishpat* has been consistently presented in harmony with “*tsedeq* – vindication.”

In the 118th passage of Psalm 119, Dowd was inspired to say something relevant, even accurate. “**You reject** (*salah* – You literally and totally repudiate the notion of having a relationship with) **everyone** (*kol* – anyone) **who allows themselves to become misled and thereby strays** (*shagah* – who is deceived and thus wanders away) **from** (*min*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations which cut us into the relationship), **for indeed** (*ky*), **deception** (*sheqer* – a misleading statement and a promise which disappoints) **becomes their treacherous delusion** (*tarmyt* – the myth which beguiles, betrays, and accuses them).” These relevant insights, with the slight of a religious hand, were then transformed into babel, neither true, nor useful, albeit verbose and redundant. KJV: “Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.” NASB: “You have rejected all those who wander from Your statutes, For their deceitfulness is useless.” NIV: “You reject all who stray from your decrees, for their deceitfulness is in vain.” NLT: “But you have rejected all who stray from your principles. They are only fooling themselves.” Too bad the religious scholars who penned these translations on behalf of religious institutions didn’t see their work and faith reflected in these words.

In the 120th verse, Dowd expressed his reaction to Yahowah in terms we can all appreciate. “**My flesh** (*basar* – my human nature) **gets goose bumps** (*camar* – literally bristling in total excitement) **out of** (*min* – because of) **an awesome respect for You** (*pachad* – holding You in such high esteem as a result of my intense admiration for You). **And because of** (*wa min*) **Your means to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment) **I am genuinely respectful and completely awed** (*yare’* – I respect and revere You).” But, appreciating this, will get you into trouble, as it is the antithesis of what Yah wants: KJV: “My flesh trembleth for fear of thee; and I am afraid of thy judgments.” NASB: “My flesh trembles for fear of You, And I am afraid of Your judgments.” NIV: “My flesh trembles in fear of you; I stand in awe of your laws.” NLT: “I tremble in fear of you; I fear your judgments.” This is yet another case of parroting, of monkey see, monkey do. No one was thinking. As you all know, and I’ve just mentioned, Dowd has paired “*tsedeq* – vindication” with “*mishpat* – the means to resolve disputes” a dozen times, so there is no chance whatsoever that the Psalmist would have been “trembling for fear” over being called “righteous and innocent.”

This, which was scribed in the 151st verse, is profound: “**Yahowah** (*Yahowah*), **You** (*’atah*) **are approachable and desirous of close, personal, and intimate relationships** (*qarowb* – You are near and in close proximity for the

purpose of kinship and familial association). **And** (*wa*) **all of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract) **are trustworthy and reliable, dependable and true, enduring and everlasting** (*’emeth* – honest, certain, continual, sure, supportive, confirming upholding, nourishing, firm, verifiable, and eternal).” And while “the LORD,” known in Scripture as “*ha Satan*,” is near, his commandments are the antithesis of Yah’s, and thus untrue. So why did these Christian publishers replace God’s name with the Adversary’s title, and write: KJV: “**Thou art near, O LORD; and all thy commandments are truth.**” NASB: “**You are near, O LORD, And all Your commandments are truth.**” NIV: “**Yet you are near, O LORD, and all your commands are true.**” NLT: “**But you are near, O LORD, and all your commands are true.**” Considering how consistently wrong these are, is it any wonder Yahowah condemns all religious institutions? Here, every translation missed the fact that the “*mitswah* – terms and conditions of the covenant” make Yahowah “*qarowb* – approachable.” And also that these *mitswah* are eternally trustworthy and true, in effect undermining their “New Testament.”

Turning to the 166th verse of the 119th Psalm, let’s compare what Yahowah inspired Dowd to write, with what Christians wrote. In Hebrew, the lyrics read: “**I confidently and totally expect** (*sabar*) **to be saved** (*la yashuw’ah*) **Yahowah** (*Yahowah*) **for** (*wa*) **I have acted upon and have actively engaged in** (*’asah*) **the terms and conditions of Your relationship agreement** (*mitswah*).” But that is not what we find in these English bibles: KJV: “**LORD, I have hoped for thy salvation, and done thy commandments.**” NASB: “**I hope for Your salvation, O LORD, and do Your commandments.**” NIV: “**I wait for your salvation, O LORD, and I follow your commands.**” NLT: “**I long for your salvation, LORD, so I have obeyed your commands.**” Only one problem, there is no Hebrew word for “obey,” and that isn’t what *’asah* means. Okay, two problems, YHWH does not spell “the LORD.”

I promised a dozen examples and don’t want to disappoint. So here is one more, this time from verse 170. The Psalm actually reads: “**Let her consistently come** (*bow’* – I want her (speaking of his understanding of Yahowah’s Word) to arrive and genuinely pursue my inclusion (qal imperfect jussive)) **with a petition for mercy on my behalf** (*tachinah* – bearing a request and plea for clemency and favor for me) **before Your presence** (*la paneh*) **in accordance with** (*ka*) **Your Promise** (*’emrah* – Your Word) **because I want You to save me** (*natsal* – I seek to be transformed by Your favor, having observed Your means of deliverance (hiphil imperative)).” And yet, almost universally, the ambassadors of Babel proclaimed: KJV: “**Let my supplication come before thee: deliver me according to thy word.**” NASB: “**Let my supplication come before You; Deliver me according**

to Your word.” NIV: “May my supplication come before you; deliver me according to your promise.” NLT: “Listen to my prayer; rescue me as you promised.” Maybe this is why Christians have come to mistakenly believe that God listens to their prayers, when instead, He wants us to listen to Him.