

Coming Home
My God, My God, Why?

7

A Thoughtful Reply

Wanting What God Wants...

We have discovered that God never asks us to pray, preferring that we listen. He is especially averse to the prayers of those unwilling to consider what He has to share in His Towrah. And yet, there is every reason to suspect that Dowd spoke to Yah. Many of his Songs were written in response to what he had learned from His Father.

When responding to God in this way, Dowd was respectful and his approach was reasonable. There was always a pattern to his “*taphilah* – thoughtful requests,” one we’d be wise to consider. He addressed Yahowah by the name God asked us to use, now, then, and forevermore. And that is because he had read and accepted the provision Yahowah gave Moseh in *Shemowth* / Names.

Dowd was particularly careful to express his requests under the auspices of freewill, conveying his desire in the cohortative while acknowledging Yah’s will as an imperative. He wanted what Yah wanted.

And third, Dowd sought what was “*tsedeq* – right.” Nothing was more important. For Dowd, and indeed for all humanity, being correct is the difference between life and death.

As we embark on our rendering of Dowd’s 17th *Mizmowr* | Song, please be aware that I’ve supplied the pronouns “You” and “I” to properly reflect the intent of

the imperative and cohortative moods because there is no English equivalent to them without doing so. And it would have been disrespectful and misleading to disregard the way these volitional moods shape this instructive dialogue.

“A thoughtful request (*taphilah* – an oral petition for intervention after considerable meditation) **of Dowd** (*la Dowd* – regarding the Beloved).

You want to hear this because I’ve chosen to genuinely listen (*shama*’ – it is Your will and my desire to listen (qal imperative cohortative)), **Yahowah** (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence through Moseh), **to what is right** (*tsedeq* – correct, accurate and honest, just and fair, and in accord with the standard).

You want to respond to what I’ve chosen to hear so please accept (*qashab* – it is Your will and my desire to pay attention to the information we share and acknowledge as true, and then reply appropriately to what we have heard from one another, being alert, observant, and attentive, ready for action (qal imperative cohortative)) **my audible expression in this joyful song** (*rinah* ‘any – my uplifting lyrics and pleasing melody with a message and a request conveyed in the words, in which I provide a legitimate reason for being happy).

Choose of Your own volition to weigh and evaluate what I would like You to consider (‘*azan* – it is Your will to contemplate and test, and then respond to what You hear from me because I’ve chosen to listen perceptively, to pay attention, seeking to understand the message, which makes me want to respond in a considerate and rational manner (hifil imperative cohortative)) **in my thoughtful petition** (*taphilah* ‘any – my oral request for intervention after considerable

contemplation).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:1)

As long as our approach is correct, as long as we embrace the proper order of things, listening to God before we ask Him to listen to us, life is wonderful. What’s more, we will get what we request because it is what Yah wants to give.

For those following along with an interlinear, you may have noticed that I removed the phrase, “*ba lo’ saphah mirmah* – with lips free of deceit,” from the opening verse and have chosen to connect it with the next. It was my conclusion that the speech “devoid of deception, which never misleads,” is Yahowah’s as He pronounces the means to enter His presence through the *Mishpat* | Means to Justly Resolve Disputes. Therefore...

“With lips free of deceit (*ba lo’ saphah mirmah* – with speech devoid of deception and dishonesty and in language that isn’t misleading, fraudulent, or deceptive), regarding the approach to Your presence (*min la paneh ‘atah* – through Your approach and appearance), continue to bring forth (*yatsa’* – descend and produce, serving by consistently extending (qal imperfect)) the means to properly consider and justly resolve my case (*mishpat ‘any* – the plan to thoughtfully decide what is appropriate and right regarding me; a compound of *my* – to ponder and question and *shaphat* – the process of deciding by exercising good judgment to resolve disputes fairly and judiciously, vindicating or convicting based upon a rational evaluation of the evidence).

Your eyes (*‘ayn ‘atah* – Your sight and perspective, what You envision and see) **have chosen to foresee and envision** (*chazah* – want to reveal prophetic insights for the observant (qal imperfect jussive – a genuine expression of volition in third person with ongoing implications)) **that which is straightforward and**

correct (*mysharym* – that which is right, consistent with the standard, and on the level, fair and equitable; from *yashar* – to be right, straightforward, and on the level).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:2)

Something which is straightforward and correct, completely on the level, is that Yahowah’s People are returning to the Land and Dowd will be joining them as their king. What’s straightforward and correct, completely on the level, is that Dowd is the Messiah and son of God. What’s straightforward and correct, completely on the level, is that God is going to honor every one of the promises He made to Dowd and to Yisra’el. And that is because Yahowah is straightforward and correct, completely on the level.

Dowd isn’t claiming to be a perfect person, nor is he stating that he’s done everything right, only that his judgment, motives, and character, when challenged, have proven worthy. He not only set the example we ought to emulate, through it all, Yahowah continued to refine him, perfecting him. And while that makes Dowd the exemplar of the Covenant, it is what he claims next that makes him one in a hundred billion.

“You have examined (*bachan* – at a moment in time, You assessed (qal perfect)) **my judgment, my character, and my motivations** (*leb ‘any* – my thinking and my approach to decision making, my attitude and inclinations, my disposition and determination).

You have taken stock, compiling and counting the pros and cons (*paqad* – You numbered and inventoried, evaluating the good and bad, recording the assets and liabilities) **during times of darkness** (*laylah* – at night and away from the light, when things are gloomy and obscure), **refining me by removing my imperfections, thereby perfecting me** (*tsaraph ‘any* – purifying and

purging me of impurities, creating a valuable and desired result like a goldsmith with a crucible).

You have found nothing (*bal matsa* – You have not discovered anything habitual or ongoing (qal imperfect)) **that I have planned to accomplish after evaluating the evidence nor concluded after sufficient deliberation** (*zamam* – that I have decided upon or determined to say, that I have considered after an informed discussion and thereafter intended to convey (qal perfect)), **absolutely nothing** (*bal*), **that will pass through my mouth that will take away from what was intended** (*‘abar peh* ‘any – that will cross over into my speech to negate Passover, frustrate that which has occurred, or trespass beyond its purpose (qal imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:3)

It is, after all, the test of a prophet – not one misstatement, ever, at least when serving in that role. But even here we must be as careful reading these words as Dowd was in choosing them. We have all opened our mouths and spilled our guts when keeping quiet would have been a less objectionable option. We have all said things, especially in haste, which after a more thorough investigation proved inaccurate. Sometimes our emotions get the best of us. And all of this happened to Dowd, making him real.

And so it is only the things Dowd has said, and thus written for us to read, regarding what he planned to accomplish or concluded after thoughtfully evaluating all the evidence, that remains without imperfection. As a man who cherished Yahowah’s *Towrah* | Teaching as much as he did through rational thinking, Dowd’s insights are brilliant, and are perfect when thoughtfully presented within His *Mizmowr* | Songs. Beyond all else, Dowd has never taken away from what Yah intended, especially as it relates to the extension of life we derive by attending Passover.

Likewise, our declarations can be similarly free of imperfections when we accurately convey what he wrote for our benefit, especially after sufficient deliberation. Further, it's what we say that matters most, not what we do. Dowd's life was as flawed as any, and yet his words were perfect.

Dowd avoided being religious by choosing the Word of Yahowah over the works of men. And he did so thoughtfully, and thus came to recognize that they were the antithesis of one another, with men being covetous and violent and God being generous and kind.

“Concerning (*la* – regarding) the works (*pa’ulah* – the laborious efforts, actions, and deeds) of mankind (*‘adam* – of the descendants of ‘Adam) through the Word (*ba dabar* – with the witness) of Your lips (*saphah ‘atah* – Your speech), I have closely examined and carefully considered (*shamar* – I have observed) the ways (*‘orah* – the conduct and path, even the destiny) of the covetous and violent (*paryts* – of those who take the possessions and lives of others, who impose their will violently and savagely, robbing many in a destructive manner to satiate their ravenous appetite, showing harshness and cruelty in their ferocious and ruthless quest for power and wealth).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:4)

To be discerning, we need a filter. And the best is God's testimony. It is by comparing what Yahowah has said and done to the things announced and advocated by men that we find the ultimate contrast.

By writing these words Dowd proved that he not only understood the options, but also the choice he was making. Man is a violent being, the only animal that routinely kills for sport or takes what belongs to others for greed. God's will is manifest in the support of life while man's is shown by killing.

Man's way is so prevalent, the only way to avoid stumbling into places we do not belong is to show restraint, and to prioritize Yahowah's way over all else. When we do so, we give up nothing worthwhile and gain everything beneficial and enduring in return. Sure, Dowd had his missteps along life's way, but never when it really mattered. His steps were seldom random because he never wavered.

“My steps (*‘ashur* ‘any – my path and stance, even my stand and manner of walking) **I have restrained and controlled to uphold** (*tamak* – I have managed and monitored to endorse) **Your directions and way of life** (*ba ma’gal* ‘atah – Your teaching and guidance, Your entrenched and revolving path (returning to where we began)).

My footsteps (*pa’am* ‘any – my strides and the conduct) **have not wavered nor have they been random** (*bal mowt* – have not slipped, staggered, nor been shaken, nor have they led to an unfavorable circumstance).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:5)

Having considered the opening chapters of Shamuw’el, we know that Yahowah initiated first contact, finding Dowd, and reaching out to him. So Dowd's next declaration can either be seen as his response, which was to call upon Yah and welcome Him into his life, or to say that, from time to time, Dowd found pleasure reading and reciting Yahowah's Word, thereby engaging in a conversation with his Father.

“I have called upon You and welcomed You, and I have read and recited to You (*‘any qara* ‘atah – I invited You to meet with me from time to time, having called out to You and summoned You (qal perfect)), **and so indeed** (*ky* – making an important distinction which is resolutely true), **You always answer me** (*‘anah* ‘any – You consistently and continually respond to me,

providing me with the information I need in Your ongoing replies (qal imperfect jussive)).”

It’s subtle, but telling, that Dowd’s *qara*’ was limited by the perfect while Yahowah’s *‘anah* was unbridled in the imperfect, revealing that, while Dowd called out to Yah on occasion, and even read to Him from time to time, God’s answers were never-ending. This may be why Dowd’s invitations and Yahowah’s replies were connected with *ky*, which was included to reveal the contrast between what we can do for God and what He does for us.

Reinforcing this insight, Yahowah’s reply was scribed in the jussive mood which, as a third-person expression of volition in the midst of a first- and second-person conversation, reveals that there was a desire for them to relate to one another in this way. And that leads us to the preceding noun, *ma’gal* – Yahowah’s teaching and guidance which directs our steps through life.

By using the jussive in connection with *ma’gal*, we discover that the purpose underlying Yahowah’s Towrah is to connect with us such that, when we give a little, God gives more. Specifically, there is no end to the answers Yahowah provides to those who read His Towrah, just as there are no limits on the benefits received by those of us who invite Him into our lives.

This means that God wants to do more for us than we could possibly do for Him. He is so delighted by the little things we think, say, and do, that His rewards are unlimited and unending. While I understand that this may be hard for us to process, rather than seeking Yahowah’s will for our lives, we ought to be inviting Him to express His will in our lives. God is desirous of us reaching out so that He can empower, enrich, liberate, and enlighten us to the 7th degree.

Instead of hearing us praise Him, He'd much rather find a reason to praise us. And that's a Father worth knowing, worth trusting, worth loving. It is also a Father who wants to hear from His children, especially when they have something important to share.

“Almighty God (‘*el* – O great Shepherd among the sheep), **choose to incline Your ear toward me** (*natah ‘ozen la ‘any* – of Your own freewill, stretch out Your ear in my direction (hifil imperative)). **You want to listen to** (*shama’* – it is Your will and desire to hear (qal imperative)) **what I have to say and teach** (*‘imrah ‘any* – the instructions I’m communicating as well as the promises I’m fulfilling as part of my ordinary ‘*amar* – way of speaking, answering, thinking, promising, and intending).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:6)

Even here there is a bold observation and a subtle distinction. Dowd revealed that it is Yah’s will to listen to us, especially when we advance His teaching and become the living embodiment of His promises. This son realized that what he was saying and doing would be pleasing to his Father, even though Dowd was clearly aware that his ‘*imrah* (from ‘*amar*) were but a reflection of Yahowah’s *dabar*. To put this into perspective, consider a parent’s reaction to a child’s first words.

Yahowah’s approach is exceedingly uncommon, completely different than the plans laid out on behalf of any of the gods conceived by men. In fact, the most formidable obstacle in the way of those who would readily respond to Yahowah’s approach to life, if they were aware of it, is all of the contrarian clutter tossed in their way by mankind’s most popular religions. It is hard for many to see past the debris of false gods that litters the path to God, concealing much of it from view while making what remains visible, appear unsavory and unappealing. And yet when their trash is cleared away, the truth shines brilliantly apart from man’s rubble.

“Savior and Deliverer (*mowshya*’ – Rescuer and Liberator – a compound of *ma* – to ponder and *yasha*’ – liberation and salvation) **of those who trust and rely on this provision** (*chasah* – for those seeking a trusted place of shelter and safety) **by being right** (*ba yamyn* ‘*atah* – with a righteous orientation on Your right side and with Your right hand; from *yaman* – having chosen to be right), **You have decided to be unrivaled and beyond compare** (*palah* – it’s Your will to be incomparable and uncommon, uniquely distinguished and completely different, altogether superior and set apart (hifil imperative – engaging us such that we become more like You is by design, revealing what You want)) **in Your steadfast devotion and enduring love** (*chesed* ‘*atah* – Your unfailing kindness, affection, and favoritism, Your desire to provide beneficial treatment), **such that it has no association with** (*min* – is separated and distinct from) **the establishment** (*quwm* – the powerful who stand up in opposition, rising to positions of authority and influence, seeking to be honored, respected, and exalted).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:7)

This is the first time we have seen *quwm* used in a derogatory sense. It is usually spoken of those who stand up for what is right and are established with Yah as a result. But here it is addressing those who rise up to positions of power, who take an opposing stand and become the establishment – and thus religious and political authorities.

When we become observant, closely examining and carefully considering Yahowah’s Towrah, God reciprocates and watches over us in a protective parental manner, keeping His eyes focused upon us as His children. And when we are right with God, He does right by us.

“Closely examine and carefully consider me, focusing on me (*shamar* ‘*any* – observe me, watching

over me (qal imperative)) **consistent with the nature of an owl's eye** (*ka 'iyshown bath 'ayn* – akin to the pupil, center, and focus of a female owl's vision), **choosing to protect me** (*sathar 'any* – concealing me from harm's way (hifil imperfect)) **in the shadow of Your wings** (*ba tsel kanaph 'atah* – in Your protective shade and lesser dimensional representation of Your appendage and garment which enables soaring flight),...” (*Mizmowr / Lyrics to be Sung / Psalm 17:8*)

When Yahowsha' told His Disciples during the Olivet Discourse that He wanted to protect Yaruwshalaim under His wings, He was quoting Dowd. It is, after all, a beautiful picture.

But this is not. Christians, at Paul's urging, have been relentless in their unethical pursuit to rob Dowd of his Father's promises so that they could claim them for themselves and for the god they fabricated. Therefore, Dowd is requesting Yah's protection...

“...from (*min*) the presence (*paneḥ* – the appearance) of the unethical and wrong religiously (*rasha'* – of the corrupting and perverting presence of the revolting who oppose the proper standard and are criminal in word and deed, evil and wicked, errant and condemnable, the antithesis of being right) who want to denigrate and rob me (*shadad 'any* – who seek to devastate and ruin me, plundering me of what is rightfully mine, stealing from me [4QPs reads '*metash'el* – who interrogate me]).

Those who show animosity and rancor towards me (*'oyeb* – displaying acrimony and antagonism to me, rivals adversarial to what I represent and in opposition to what is mine) **seek to sever my soul from its source** (*ba naqaph nepesh 'al 'any* – want to cut me off from where my consciousness belongs, such that what I represent is stricken away and decays, becoming less than I actually

am, degrading and destroying what I am intended to be such that the cycle of my life is concluded).” (*Mizmowr / Lyrics to be Sung / Psalm 17:9*)

As we have been made aware, according to *Sha’uwl* | Paul, the *Mashyach* | Messiah, Dowd, is rotting in his grave. He was cited saying this very thing in the midst of his tirade in Acts 13. He wasn’t just wrong in this regard, by denigrating Dowd, he robbed Christians of the connection between God and His son – and thus of the Covenant.

And yet, there is little if anything we can do for those foolish enough to be bamboozled by the Father of Lies. Their faith precludes them from processing Yahowah’s words, accepting Dowd’s, or even tolerating yours or mine.

“They are closed off and callous (*cheleb hem sagar* – their hearts are hardened and unreceptive, their minds are closed, and their thinking has atrophied and become flabby, such that the means to reach them is obstructed and shut (qal perfect)).

With their mouths (*peh hem*) **they speak** (*dabar* – they communicate) **of presumed illustriousness, blowing billowing columns of smoke** (*ba ge’uwth* – of majestic and glorious outcomes, of having a high status and rank, but it’s undue and unwarranted, both agitating and arrogant, conceited praise which surges forth from the sea and erodes the haughty).” (*Mizmowr / Lyrics to be Sung / Psalm 17:10*)

Indeed, Christians speak illustriously of themselves, claiming they are God’s chosen and the beneficiaries of His promises. They claim they are going to heaven, while all others are hell-bent. Billowing out unending plumes of smoke, the arrogant presume that they are saved. They even believe their dying god is returning for them.

Their plight is the worst of all worlds. Their ears and eyes are shut, and minds are closed, while their mouths are open, belligerently professing the opposite of what's actually true. If God spoke directly to them, they would not hear Him. If He appeared before them, they would not recognize Him. If someone read Yah's testimony to them, they'd either ignore it or reject it. And all the while they will vociferously profess their irrational and misguided faith *ad nauseam* as if it is the volume rather than the merit of the words which matter.

The slanderous slights and vicious strikes Christians have directed at God's People as a result of their anti-Semitic New Testament have been so extensive, so widespread, and they have been perpetrated for so many centuries, I don't know how to properly convey the magnitude of the problem.

If I were to write another twenty books on the direct connection between this appalling abuse and the Christian religion, with Replacement Theology and with the New Testament, I don't think anyone could endure reading about it. Anti-Semitism is the metastasized cancer of Christianity. It is the reason that its founder, the inspiration behind its Scriptures, *Sha'uwl* | Paul, is called the Plague of Death.

There has been no shortage of books on this subject. For those eager to understand why God hates religion generally, and associates Roman Catholicism with Babylon, specifically, consider reading: *The Worst Thing About My Church – A Compelling History of Catholic Anti-Semitism* by Charles Morris; *Constantine's Sword – The Church and the Jews* by James Carroll; *Christian Antisemitism – A History of Hate* by William Nicholls; *A History of Catholic Antisemitism – the Dark Side of the Church* by Robert Michael; *Unholy War: The Popes Against the Jews – The Vatican's Role in the Rise of Modern Anti-Semitism* by David Kertzer; *Hitler's Pope –*

The Secret History of Pius XII, by John Cornwell; or my favorite...*The Anguish of the Jews* by Edward Flannery (who was actually a Catholic priest).

Warning Yahuwdym about those Sha'uwI would corrupt long before any of the aforementioned were written, Yahowah inspired Dowd to write to us on this day...

“Now at this time (‘atah – simultaneously), they track us down and try to restrict us (‘ashur ‘anahnuw’ – they pursue us as if stalking their prey). They have surrounded us and turned against us (sabab ‘any – they are circling all around us, turning on us from every direction).

They have set their eyes upon us, imposing themselves while making demands as they look on (‘ayn hem shyth – forcefully imposing themselves from their perspective, enacting restrictions and requirements while establishing conditions as they gaze upon and consider what they can do to us), conspiring to cast us out of the region and Land (natah ba ha ‘erets – scheming and plotting to spread out and extend themselves into the Land [different order in 11QPs]).”
(*Mizmowr* / Lyrics to be Sung / Psalm 17:11)

Christians are guilty of having done this for as long as they have existed. Some, however, have been worse than others. There was one particular Christian, a Presbyterian, who, while running his business as his own fundamentalist religion (in Pauline fashion requiring employees to quote from his sayings and sing to his greatness), took tracking down Jews to an entirely new level.

It is one of the darkest secrets of the Holocaust: without Thomas Watson and IBM's participation and support, it would never have reached the scale the mountains of human ash now reveal. IBM's punch card

system for compiling and reporting census data made the systematic collection of Jews feasible.

Tens-of-millions of IBM punch cards and thousands of their tabulating machines, all backed up, serviced, and supported by the New York headquarters enabled the Nazis to coordinate every aspect of mankind's most hideous killing machine, managing every aspect of the Holocaust from train schedules to incineration, from the collection of Jewish people and their property to their final disposition. It is why they were all tattooed with numbers. Also telling, prior to 1945, and under Watson's direction, every IBM employee was a Protestant Christian. Jews were not welcome within the company which facilitated their annihilation. (Read: Edwin Black's *IBM and the Holocaust*)

As we approach Dowd's next statement, especially recognizing that Sha'uwl was a Benjamite wolf, the reference to a lion, even as a vicious beast ready to pounce on its prey, may appear at first blush to be an opportunity Dowd may have missed in his quest to expose and condemn his adversary. And yet, such is not the case. Dowd did not say that this monster was a lion, but that he came in the appearance and likeness of a lion – symbolic of *Yahuwdym* | Jews.

As one of their own, Paul would prey upon Jews and devour them. Driving this point home, Paul's lone prophetic statement, one he managed to get wrong, was about a violent snatching away, or "rapture" in Latin. This is similar to Yahowsha' referring to Paul as a wolf in sheep's clothing – prompting us to consider what these ideas represent.

“He, in the appearance and likeness of a lion (*dimyown huw' ka 'aryeh* – He, in the manner of and resembling a destructive beast hunting his prey), **yearns** (*kasaph* – has an overwhelming desire, longing and

eager) **to tear apart and pluck away** (*la taraph* – to render useless by mangling, causing a violent and abhorrent death as a predatory beast) **and as a means of purging** (*wa ka kaphyr* – as a newborn lion in upstart villages; from *kaphar* – to cover over, to purge, and to propitiate in an attempt to reconcile and to accept a bribe as the price to end the lives of those living in impoverished communities), **establishing a life of ambush** (*yashab ba mistar* – by settling upon and dwelling in places used to hide the aggressors and conceal their victims, removing them from sight such that the perpetrators are not held accountable).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:12)

Christianity’s false prophet would tear the people he abandoned away from their God, but that was not enough. The conspiracy he initiated served as the impetus behind his Church’s lifelong subjugation and abuse of Yahuwdaym, leading to the abhorrent deaths of millions of Jews. All of Christian Europe became a place of ambush – and remains so.

Love isn’t the answer – nor is politically-correct multiculturalism. There is nothing desirable, tolerant, compassionate, or correct about what Christians have done to Jews over the millennia. Tolerating this heinous behavior, appeasing the Christian conspirators, will serve to exacerbate the problem.

The extent of the suffering initiated by Paul and perpetrated in the name of Christianity, individually and collectively, has been unconscionable. To be moral, and to prevent additional suffering, it is long past time that someone rightfully and courageously exposed and condemned the true nature of this predatory beast. And there is none better to do so than this Father and His son.

“It is Your will and mine to take a stand (*quwm* – You and I have chosen to rise up (*qal* imperative

cohortative)), **Yahowah** (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence), **to confront his appearance** (*qadam paneh huw’* – to face him in a hostile and antagonistic manner), **making him bow down in submission** (*kara’ huw’* – making him vulnerable, miserable, and prostrate (hifil imperative)).

It’s Your will and mine to rescue (*palat* – to provide deliverance and survivability, securing (piel imperative cohortative) [from 11QPs]) **my identity** (*nepesh* ‘any – what I truly represent, who I am, my consciousness and character, and the essence of my life, my very soul) **from the evil one** (*min rasha’* – from the wicked, corrupt, and perverted one who is wrong, from the religious and revolting one) **and from such a plague** (*wa min nega’* – from this disease [from 4QPs]) **by Your ability to cut through them** (*chereb* ‘atah – by Your propensity to cut down and do away with using Your desolating implement and sword).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:13)

The pseudo-rabbinical Benjamite born as Sha’uwl, who adopted the Roman name, Paulos, as a tribute to Apollo, will be confronted in a hostile and antagonistic manner as he bows down in submission before Yahowah and Dowd. I relish the thought of Dowd rebuking the Evil One, condemning the Father of Lies for everything this hideous adversary of his people has done to shortchange and impoverish their lives. For many years now I’ve wanted to testify against Paul, but now I think listening to Dowd will be vastly more entertaining.

That said, this next statement seems to indicate something heretofore seldom seen in Dowd’s songs. The Mashyach appears to be celebrating our inclusion into Yahowah’s Family during this occasion of restoration and return. He is genuinely happy that there will be others apart from his people who will share in the bounty and

receive an inheritance. And at this juncture, we have every reason to suspect that his ode to these few individuals is a result of what the prophet has seen them accomplish on behalf of Yahuwdym and Yisra'elites.

“Because a few people (*min math* – out of the adult human population, an especially few men) **by Your hand** (*yad ‘atah* – are led by Your influence), **Yahowah** (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalom* – reconciliation as our *‘elowah* - God), **out of the adult human population** (*min math* – because of a few individuals) **of this world during their lifespan** (*min cheled* – on this planet while they are alive) **will share a portion of the allotment as a reward** (*cheleq* – whose beneficial fate and share are determined by their choices, are assigned and come to possess part of the same territory) **during this occasion of restoration and renewal** (*ba ha chay* – by sustaining and revitalizing them, nourishing and blessing their lives, adding to their prosperity and welfare).

With all that You value (*wa tsaphyn ‘atah* – with Your hidden treasure), **You satiate their desires and fulfill their needs** (*male’ beten hem* – You furnish and complete their innermost being). **They are overwhelmingly content and abundantly satisfied** (*saba’* – all their needs are met) **children** (*ben* – sons).

Spiritually, they live, and they leave (*wa nuwach* – as their spiritual energy promotes restoration in this alliance, they dwell by offering) **what remains of this abundance** (*yeter hem* – that which is outstanding on behalf of the remnant) **for their offspring** (*la ‘owlel hem* – their children as they mature up through their adolescence).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:14)

Math, which speaks of “a few individuals out of the human population” is the least used of the many Hebrew terms for “man.” Beginning with the most common, we find ‘*ysh* | individual, ‘*adam* | humankind, and ‘*enowsh* | mortal man, followed by *geber* | valiant defender, but also *nepesh* | soul and *basar* | animal nature. By selecting *math*, we know that those who respond to Yahowah will be few in number, and thus the antithesis of popular, numerous, or common.

Our second insight regarding the beneficiaries of Yah’s hand is that these individuals are out of the “*cheled* – world” and not “*‘erets* – Land,” indicating that these fortunate souls are *Gowym*. Their reward will come as a result of their decision to participate in the Covenant. This is the means Yahowah has provided to abundantly satisfy the needs of His children, to restore and renew His family, and to offer those He adopts an inheritance.

Additionally revealing, these fortunate few will be empowered and enriched during this Time of Restoration and Renewal, and thus will play their part in calling Yahuwdym and Yisra’elites home as we approach the Time of Ya’aqob’s Troubles.

Keeping in mind that this was the result of Yah’s hand, and that Dowd was articulating how these people would come to receive their reward, it is interesting to note that in Mizmowr 89:13, it was said of him: **“Alongside You, the Protective Shepherd with tremendous power and awesome ability will serve as Your strong hand raised up high at Your right side.”**

It also bears mentioning that the *math* give as they were given. Brought into Yah’s Family as the Children of the Covenant, the first thing they do is share the benefits with their offspring – those who will come to be adopted into God’s Family as a result of what they have come to know and convey.

And what is true of them, is true of Dowd...

“By being right (*ba tsedeg* – through being correct, in accord with the standard, discerning and accurate, vindicated and acquitted), **I** (*any*) **will look upon** (*chazah* – will behold and as a prophet reveal, gazing upon (qal imperfect)) **Your presence and face** (*paneħ ‘atah* – Your appearance).

When I awake (*qyts* – with my awakening, and after being roused and taking action following an especially hot summer, living again after dying), **I will be completely fulfilled, overwhelmingly satisfied, and abundantly content** (*shaba’* – all of my needs will be met and exceeded, inspiring confidence and conviction (qal imperfect cohortative)) **with Your visual appearance and likeness** (*tamuwnah ‘atah* – Your image and representation, and with Your unique and special, uncommon association and relationship).” (*Mizmowr* / Lyrics to be Sung / Psalm 17:15)

When we are right with God, we share Dowd’s confidence and enthusiasm. We, like Yah’s beloved son, are assured of entering Yah’s presence, gazing into the very face of our Creator.

This is yet another reference to Dowd’s reawakening, to the Second Coming of the Messiah and return of the Son of God. On this day, Dowd will be reenergized and empowered to be sure, but more telling still, he will be as will we: completely fulfilled, overwhelmingly satisfied, and abundantly content.

While that is known, what I cannot say for certain is whether Dowd is overwhelmingly satisfied with Yahowah’s visual appearance or if he is now completely fulfilled by being in Yahowah’s likeness. They are related concepts, with one the result of the other. And both are assured for the Covenant’s Children. And yet, being like God is different than liking God.

No matter how we interpret the conclusion of the 17th Mizmowr, it is as profound as it is inspiring, as telling as it is rewarding.

מִלְּאֵי מִלְּאֵי

In concert with the Second Coming of *Dowd* | David, let's continue our prophetic review with a tour through the *Yirma'yah* | Jeremiah. You may be surprised by what he has to say considering how few seem to acknowledge it.

“Woe (*howy* – alas, this warning) to the shepherds and pastors (*ra'ah* – the ministers who lead the flock, claiming authority to rule) who mislead, showing a complete disregard for those who are lost (*'abad* – who will cause the wasteful destruction, expulsion, and annihilation) and (*wa*) who scatter (*puwts* – who attack, leading to the dispersing of) the sheep (*'eth tso'n* – the flock) of My pasture (*mari'yth 'any* – My pastureland and grazing place),’ prophetically declares (*na'um* – reveals and discloses in advance of it happening) **Yahowah (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *'elowah* - God).”** (*Yirma'yah* / Yah Lifts Me Up / Jeremiah 23:1)

The only thing worse than misdirecting God’s flock such that they go astray is doing so while claiming to be leading them home. Such is the nature of religious clerics, and it is why this condemnation begins with *howy*!

Initially, I read this as a warning against rabbis because they were the most prone to mislead Yah’s sheep, especially on His pasture. But upon further consideration, it could apply to Christian pastors and priests, Islamic imams, and the societal and political elite among Secular Humanists as well. A decided majority of each are vocal

in their proliferation of outright lies – especially when directed at Israel, Jews, and Zionists. They are fixated on removing God’s People from the land He gave them so that it can be awarded to the Fakestinian terrorists. This mandate will, in harmony with this prophecy, become the most anti-Semitic and divisive issue of our time.

As a curiosity, the meaning of Yirma’yah’s name isn’t readily discernable. The most closely related word to the prefix to “Yah” in his name is “*yare*’ – to respect and revere.” But it is also possible that the “Y,” from ‘*any*, denotes “me,” and that the actionable root is “*ruwm* – to rise up and to be lifted up.” There is even the possibility that Yirma’yah is based upon “*arah* – to teach, guide, and instruct.” The options are, therefore: 1) Respect and Revere Yah, 2) Yah Lifts Me Up and Raises Me, or 3) Yah Teaches and Guides.

While all three are possible, there will be an absolute and unequivocal consequence for promoting religious notions. This realization is confirmed with the transitional phrase “*la ken* – therefore, in return” linking misleading religious behavior with Yahowah’s condemnation.

“Therefore (*la ken* – in return and as a consequence), **this is what** (*koh* – here and now) **Yahowah** (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our ‘*elowah* - God), **the God of Yisra’el** (‘*elohym Yisra’el* – the God of those who engage and endure with the Almighty), **says** (‘*amar* – declares) **concerning those shepherds and pastors** (‘*al ha ra’ah* – the ministers over the flock) **who supervise, lead, and feed** (*ha ra’ah* – who seek to guide and control, shepherding and tending to) **My people** (‘*eth ‘am ‘any* – My family), **‘You have dispersed and scattered** (*puwts* – you are responsible for the Diaspora, having spread abroad and separated) **My flock** (‘*eth tso’n ‘any* – My

sheep) **and you have drawn them away, causing them to be hunted down and exiled** (*wa nadach hem* – you have driven them away, banishing them and causing them to be outcasts, enticing and seducing them, while luring them away such that they are controlled and thrust aside (hifil imperfect)).

You have not properly accounted for or attended to them (*wa lo' paqad 'eth hem* – you have failed to take stock of them, neither attending to nor valuing them appropriately, failing to deal correctly with them or account for them). **So behold, henceforth** (*hineh* – so pay attention, now) **I will reckon with you** (*'any paqad 'al 'atah* – I will take stock, accounting for what you have appointed and brought upon yourselves) **on account of your errant and improper** (*'eth roa'* – because of your regretful, disappointing, and harmful, immoral, irrational, and willfully wrong) **endeavors** (*ma'alal* – practices and actions), **prophetically reveals** (*na'um* – declares and discloses in advance of it happening) **Yahowah** (*Yahowah* – God's name pronounced using His *towrah* – instruction on His *hayah* – existence).” (*Yirma'yah* / Respect Yah / Jeremiah 23:2)

God is holding leaders accountable for crimes of commission and omission. It's not just their errant and improper endeavors, but their failure to attend to the needs of His people in this accusation. And that is to say people need guidance – which shouldn't be a surprise considering Yahowah's Towrah-sanctioned deployment of *Shaphat* | Judges.

It also means that those who seek leadership positions will be sanctioned for doing the wrong thing in addition to failing to serve the right way. So if you don't know what's right, you should neither seek a public office nor vote for those who do. It also means that we ought not sit on the sidelines hoping that someone else will engage to either expose and condemn all that is materially wrong

with our society or remain silent when someone appears to be open to listening to Yahowah's message.

Yahowah acts, always doing what is best for His people, as should we...

“And I will gather (*wa ‘any qabats* – I will collect, assemble, and obtain (piel imperfect – those who remain will be enabled by Yah with ongoing implications)) **the remnant** (*‘eth sha’ych* – the remainder) **of My flock** (*tso’n ‘any* – of My sheep) **out of** (*min* – away from) **all** (*kol* – each and every one) **of the regions** (*‘erets* – realms and places, lands and countries) **where** (*‘asher* – where for the benefit of the relationship) **I have expelled them** (*nadach ‘eth hem* – I have banished them, exiling and scattering them (hifil perfect – indicating that they participated in the consequence at that moment in time)) **by name and reputation** (*sham / shem* – there by renown).

In association with My return, I will bring them back (*wa shuwv ‘eth hem* – when they change their direction, turning around in their approach, I'll restore them (hifil perfect – denoting a limited one-time participatory event)) **to their pasture** (*‘al naweh henah* – to their homeland and abode, their habitation and fold, their beautiful dwelling place where they will abide).

Then (*wa*) **they will be productive** (*parah* – they will be fruitful, producing offspring, experiencing an abundant life (qal perfect – literally at this time)) **and thrive** (*wa rabah* – becoming numerous and great, multiplied and increasing in every way (qal perfect)).” (*Yirma’yah / Yah Teaches and Guides / Jeremiah 23:3*)

The fulfillment of this prophecy is well underway and yet far from complete. Many of those who survived the Holocaust and returned to Yisra’el came from Europe and Russia, which are both located north of the Promised Land. That is important because of what Yahowah reveals

in Yirma'yah 23:8. Not only do Jews remain in both places, there are as many Jews in America, northwest of Israel, as there are presently in God's fold. Further, relatively few Jews among the lost tribes of the Northern Kingdom have come home.

Therefore, we should expect that a remnant of Yah's people will return from every place in which they have been dispersed. Fortunately, thanks to DNA testing, many of the "lost tribes" have been found, and they are right where Yahowah told us they would be. Some are just now realizing their Jewish ethnicity, which comes as quite a shock to those whose distant ancestors converted to Islam or Christianity to avoid being tortured and killed.

That isn't to say that Yahowah is returning for a Gentile Church, or for Muslims, but instead for His People once they walk away from the influence of these religions. Moreover, God isn't coming back to an empty home – but instead one filled with His beloved.

While it has always been obvious, we have further affirmation that God's flock will enjoy the kind of life for which they were intended. It will be productive, and they will thrive. And that suggests that eternal life with Yahowah will be active and worthwhile, with us doing things which matter rather than wasting our time lounging around and eating bonbons. It also means that we can look forward to being "*rabah* – multiplied and increased in every meaningful way" to facilitate these possibilities.

The realization derived from this next statement, that Yahuwdah and Yisra'el will be guided by *ra'ah* | shepherds rather than *shaphat* | judges, is telling in that it casts eternity in a sweeter and more supportive light. This is as it should be, because during this time we will be intimately familiar with Yahowah's *towrah* | guidance, since a copy will be interwoven into the fabric of our lives. In such a world, no one will be intimidated,

discouraged, or confused. There will be no terrorists and the sheep will no longer be preyed upon.

“And I will raise up shepherds for them (*wa quwm ‘al ra’ah ‘al hem* – I will fulfill My promise to establish upright leaders) **who will guide, nourish, and protect them** (*wa ra’ah hem* – caring for them while providing for their needs, enabling them to flourish without concern (qal perfect)). **They will never be frightened or intimidated again** (*wa lo’ yare’ ‘owd* – they will not live in fear nor ever be awed or terrorized again (qal imperfect)), **nor shall they be discouraged or confused** (*wa lo’ chathath* – nor will they be terrorized or dismayed, scattered or fail, nor be broken apart and divided (nifal imperfect)).

They will not be improperly accounted for or unattended (*wa lo’ paqad* – there will be no failure to take stock of them, nor improperly value them, no failure to deal correctly with them), **prophetically declares** (*na’um* – reveals and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s proper designation transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *‘elowah* – God).” (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 23:4)

In having chosen Dowd to lead His people, Yahowah revealed His preference for shepherds. The best of these campout with their flock. They live with them, walk with them, and care for them, guiding, nourishing, and protecting their sheep.

As you contemplate what follows, ask yourself, how ignorant and irrational does a Christian have to be to believe in the “Second Coming of Jesus?” How is it that Christian clerics were able to ignore, even reject, what was so obviously promised by God to *Dowd* | David? Why claim to speak for God and then convolute His

message, creating the myth that these prophecies pertained to their Christ? It is as if they expected the faithful to believe that their god was so stupid he could not remember the names of the actors in his play.

Or may I ask this of Jews: when Christians began promoting the false notion that the *Pesach* 'Ayl was the future King of Israel and the Messiah, why didn't any of you refute them by quoting God on this matter?

And yet that was then and this is now. We cannot undo the damage which has been done, but we can break the cycle of near universal ignorance by accepting reality and acting upon it. It is *Dowd* | David who is returning with Yahowah, and God will establish him as the rightful Branch of the Tree of Lives and as the King of Yisra'el. And it is through the teaching of *Dowd* | David that God's People will come to understand what Yahowah is offering and expects in return. *Dowd* | David is quite simply the most insightful and articulate person who has ever lived. Listen to what Yahowah has to say about His beloved son...

“Pay attention (*hineh* – behold, look up now), **the time is approaching** (*yowmym bow'* – the days are coming (qal participle absolute)), **Yahowah** (*Yahowah* – God's name pronounced using His *towrah* – instruction on His *hayah* – existence regarding our *shalowm* – reconciliation with 'elowah – God) **discloses in advance of it happening** (*na'um* – reveals and prophetically declares), **when** (*wa*) **I will take a stand, raise up, and establish** (*quwm* – I will fulfill My promise to raise and confirm, to set up and exalt, honoring (hifil perfect)) **Dowd** (*la Dowd* – the approach of the Beloved, on behalf of David) **as the rightful Branch** (*tsemach tsadyq* – the correct means to live and grow, the valid means to grow upright and become vindicated).

So then (wa) think about and consider his reign as king (*malak melek* – carefully ponder the implications that he will be coronated to lead and provide advice as a counselor), **because he will have a tremendous capacity for teaching and will provide understanding and insights** (*wa sakal* – he will be prudent and discerning, having the capacity to comprehend, succeeding through his intellect and ability to reason, as well as demonstrating his acumen as an instructor (hifil perfect)).

He will act upon and engage in (*wa 'asah* – he will profit from, expending considerable energy to bring about and promote (qal perfect)) **the means to make sound decisions and justly resolve disputes** (*mishpat* – judgment, being judgmental while making informed and reasoned decisions, while also providing sentencing; from *my* – to ponder and *shaphat* – to decide) **in addition to (wa) being right** (*tsadaqah* – being correct, upright, and vindicated) **in the Land** (*ba ha 'erets* – within the material realm).” (*Yirma 'yah* / Respect Yah / Jeremiah 23:5)

When we ponder the implications of Yahowah reestablishing the Kingdom of Dowd, with the *Mashyach* | Messiah serving as the *Ra'ah* | Shepherd of shepherds, we realize that his *Mizmowr* | Psalms are the love songs composed by a Father and His beloved son to call the rest of the family home. The more intently we listen to their lyrics, the more insights we'll glean about their extraordinary relationship, and the better we will understand the Covenant Dowd embodies.

And yet there is more. According to God, His son, *Dowd* | David, is also going to serve as judge and jury, especially as it pertains to the *Mishpat* – the means Yahowah provided to justly resolve the poor decisions which have separated us. His verdicts will be just because when it comes to our relationship with God, he is always *tsadaqah* | right. Therefore, since Yahowah has given us

the criterion upon which the Rightful Branch of the Tree of Lives will judge the world, we can avoid climbing out on the wrong limb.

Please excuse my bewilderment, but how is it that Christians have missed the fact that this prophecy reveals that *Dowd* | David is both liberating and saving *Yahuwdah* | Judah while reestablishing *Yisra'el* | Israel? It does not say that “Jesus will be saving a Gentile Church.” The willful ignorance or cognitive dissonance on the part of the faithful to perpetuate this Christian myth is unfathomable.

“In his days (*ba yowmym huw’* – during his time) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah) **will be liberated and saved** (*yasha’* – will be delivered, freed from harm’s way, and rescued, experiencing salvation (nifal imperfect)) **and** (*wa*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **will live and remain** (*shakan* – will dwell and abide (qal imperfect)) **by confidently trusting** (*betach* – securely and safely by relying).

And (*wa*) **this is his designation and reputation** (*zeh shem huw’* – this can be regarded as his name and renown) **by which to show the way to the benefits of the relationship** (*’asher* – to lead along the proper path to get the most out of life) **he will be called** (*qara’* – he will be invited and summoned, designated and welcomed, his name read and recited), **‘Yahowah Makes Us Right** (*Yahowah tsedeq ‘anahnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:6)

When this is considered within the context of what follows in *Yirma’yah* / Jeremiah 31, we find many remarkable truths affirmed before our very eyes. Yahowah is returning to restore His Covenant

relationship with Yahuwdah and Yisra'el, liberating and saving His Family, and not doing so for a Gentile Church or Christians. We become right with Yahowah when we are grafted into the Rightful Branch, which is *Dowd* | David, not *Yahowsha* | 'Jesus.' There is only one *Beryth* | Covenant, and it is being reaffirmed, thereby debunking the myth of a "New Covenant." Likewise, the basis of its restoration is the Towrah, which precludes the possibility of a "New Testament." It means that *Sha'uwl's* | Paul's arguments are felonious, invalidating the basis of the Christian religion.

The combined texts addressing the same event also demonstrate that Judaism is equally invalid. Its founding father, Rabbi Akiba, denied *Dowd* | David his due, erroneously establishing a false Messiah in his place. There is no room for a Talmud or for anyone else intervening to speak for Yahowah or to save His people. *Dowd* | David remains God's chosen implement to show the way to the benefits of the relationship and to reveal that it is Yahowah Who Makes Us Right.

Without appreciating the underlying implications of what they have long pronounced, Jews have given lip service to HaShem's role in leading them out of Egypt. But that will change as they leave the rabbinical fold and jettison the myth that the Towrah was comprised of a set of Laws to be obeyed rather than guidance on the means Yahowah has provided to liberate His children. This will change when Yahuwdym realize that there is an actual purpose and benefit of the Miqra'ey, one which applies to them personally, when they respond to Pesach, Matsah, Bikuwrym, and Shabuw'ah, and now to Taruw'ah, Kippuryim, and Sukah.

As a result, I think Yahowah is asking His people to question the nature and purpose of those events, especially the Miqra'ey associated with their departure from Mitsraym. They have been celebrating these events

literally, when His intent was for them to symbolically appreciate their resulting benefits, especially now that the next exodus is upon them.

In this regard, a Covenant member provided the following insight. *Mitsraym* is a compound word comprised of “*my* – to question” and “*tsarym* – adversarial and troubling situations, being besieged and in dire straits.” Its basis, *tsar*, is used to describe the Time of Ya’aqob’s Troubles, where the conditions imposed on Jews will be similar. Those who ponder the means Yahowah deployed to remove them from the troubling situation in Mitsraym, and then apply those insights to *Ya’aqob’s Tsar*, will know how to respond to what Yahowah is asking of His people at this juncture in time. In short, the answer is to sever all political and religious allegiances, walk out of Babylon, and embrace the instructive terms of the Covenant.

“As a consequence (*la ken* – therefore as a result), **behold** (*hineh* – pay attention), **a time is coming** (*yowmym bow’* – days are approaching), **prophetically declares** (*na’um* – reveals and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *‘elowah* – God), **when they shall no longer say** (*wa lo’ ‘amar ‘owd* – beyond this point will not declare),

‘Yahowah lives (*Yahowah chay* – Yahowah is absolutely alive favorably blessing and nourishing the living), **who, to lead us along the correct path** (*‘asher* – who to reveal the way to the benefits of the relationship), **lifted the family of** (*‘alah ‘eth ‘am* – taking the people of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **out of the realm** (*min ‘erets* – away from the land) **of the Crucibles of Domination in Egypt** (*Mitsraym* – the subjugation associated with religious

coercion and political tyranny, military oppression and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations),’ (23:7) **and will convey instead** (*ky* ‘*im* – because they’d rather associate Him with),

‘Yahowah restores lives (*Yahowah chay* – Yahowah is absolutely alive favorably blessing and nourishing the living), **who, for the benefit of the relationship** (‘*asher* – who to reveal the path to get the most out of life by leading us along the correct path), **will lead and subsequently return** (*wa bow*’ – arrived, coming back to show the way to get the most out of life) **thereby withdrawing** (‘*alah* – by lifting up and carrying away) **the offspring of** (*zera*’ – the seed and descendants as well as what was sown by) **the Family of Yisra’el** (*Beyth Yisra’el* – the House of those who Engage and Endure with God) **out of** (*min* – from) **the north** (*tsaphown* – the places located north of Yisra’el) **and away from** (*wa min* – out of) **all of the countries** (*kol ha* ‘*erets* – each of the places and regions) **where** (‘*asher* – where for the benefit of the relationship) **He had expelled them** (*nadach* ‘*eth hem* – He had banished them, exiling and scattering them (hifil perfect – indicating that they participated in the consequence at that moment in time)) **by name and reputation** (*sham* – there).’

Then (*wa*) **they shall live and remain** (*yashab* – they will settle down and dwell, abiding) **on** (‘*al* – upon) **their soil** (‘*adamah hem* – their ground).” (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 23:8)

Yahowah lives. He is returning to withdraw the descendants of the House of Yisra’el from the Gentiles who have abused them. God’s People will never again be told that they must surrender their land. Yisra’el was and remains Yahowah’s gift to the descendants of ‘Abraham, Yitschaq, and Ya’aqob. This is, therefore, the ultimate homecoming – a time for great celebration...at least for

those who matter: Yahuwdym and Yisra'el, for Dowd and Yahowah, and for those who have embraced their Covenant.

ⲙⲗⲭⲙⲗⲭ