

Shabat Study by Yada, May 19, 2023, Dowd the Lamb Part 6

Mizmowr 22: 25 - 29

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by a ()? A ___ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening and welcome to Yada Yah Radio. I'm here with Kirk and Dee. I want to begin tonight's show by talking about the greatest blunder in the history of modern humanity and the decision that will lead to the end of the world as we know it. To say this takes a lot because in WWI we had to deliberately sail the Lusitania right into the path of a German U Boat and pull all the German ads saying they were using it to carry war materials to justify getting into a war that was fought with deadly chemicals in trench warfare, and that the only justification for us getting involved was JP Morgan would go bankrupt if we didn't engage. One of the great tragedies and miscalculations of all time was the United States deliberately and purposefully having the Lusitania sunk to justify going to war. You could rank that as about as big a mistake as you could have; that was supposed to be the "ultimate war to end all wars."

Then we started engaging with the Japanese in WWII in an asinine manner all but saying, I'm going to paint a target on my Pacific fleet saying, 'Come attack us. I'll ignore my radar, we'll go play golf that morning, and you can have at 'em,' to justify us getting involved in WWII. Once we got involved Nimitz easily made the dumbest call in the history of naval warfare, when having far too few surviving ships from the battle of the Coral Sea, he decided to engage the Japanese head on; the outcome was strictly dumb luck. If you were to play that same scenario out a hundred times America would lose ninety-nine of those one hundred times. It should have been the end of the war, and we would have lost.

Pear Harbor occurred in December of 1941, and we didn't invade Europe until June of 1944. During that time nearly six million Jews were murdered, many young children, another five to six million Gypsies, another innocent people, all while we dilly dallied in the UK so we could charge up the cliffs of the most defended region

of France as opposed to going into Europe through Greece who would have been vastly more supportive than the French in immediately cutting off the Russian oil supply and driving a wedge between the Soviets and the Western European countries. It's one of the great miscalculations of all time.

Then you come to the Korean War where we aided and abetted Mao Zedong over Chiang Kai-shek and then decided we would engage in a war against the Communist Koreans, and we got our clock cleaned by the very Chinese that we had aided and abetted. It's one of the greatest miscalculations of all time.

Then we lied deliberately, knowingly to the American people on the Gulf of Tonkin incident which never occurred. We knew it never occurred, McNamara knew it never occurred. Johnson knew it never occurred and yet he lied to the US Congress to get justification for a de facto conflict (but not a declaration of war) against the North Vietnamese for an act that they didn't commit. We would lose almost 60 thousand men and women making a bad situation worse all the while selling the Soviets technology that they used to bring down American aircraft, another great miscalculation of all time.

And that brings us to the idiocy of 911 where we invaded two countries that had nothing to do with 911. The plot to perpetrate 911 was conceived in the Philippines. The man, Ramzi Yousef, that man who came up with the plot, was already in US custody in a maximum-security prison for his first attempt to bring down the World Trade Center. There was no involvement by a single Afghani in that war and if we want to blame Al Qaeda then the CIA was responsible for Al Qaeda. We are the ones that rented the Taliban from the Pakistanis giving the Pakistanis a green light to finish their nuclear arsenal while arming that military junta all for the right to rent the Taliban which then we armed with American weapons to shoot down the Russian air force. It's one of the great miscalculations of all time because it led to the Taliban and the base that Osama Bin Laden created of jihadists saying, 'Hey, we brought down the Russians the second largest military on earth.' When Saddam Hussein invaded Kuwait and was headed to Saudi Arabia, which would have been better for us because he was secular and they were sponsoring the very kind of terrorism we experienced in America, George Bush the first said, 'Oh no, let us go and whip his ass.' That pissed him off and 911 is the result. So, we invaded Afghanistan when there wasn't a single Afghani that had anything to do with it. ... million people died. Look what happened to that country. We stayed there for 10 years, making a bad situation worse, and look at that country. We destroyed our reputation even in the

way we left it. It was inevitable before we even invaded that that was the only possible conclusion.

Then we invaded Iraq which led to the deaths of another million people, losing over 10,000 American souls, squandering four trillion dollars, all making a bad situation worse because we gave Iraq to Iran and set up the next world war. It's hard to imagine a bigger miscalculation.

I had thought that that would have been the miscalculation that brought on the Time of Ya'aqob's Troubles and brought the world to its knees. It's a major contributor because millions of Muslims have migrated to Europe and changed the political, religious and cultural mindset of Europe so that it is grotesquely anti-Semitic. So, it has had a profound effect and it has caused great disturbance in the Islamic world including putting Iran on the precipice of having nuclear weapons.

Speaking of nuclear weapons, I mentioned Pakistan a moment ago in one of the great miscalculations of all time because America needed to rent the Taliban to prosecute its war first against the Russians and then against the Taliban that we had equipped in the Afghani invasion, I had long come to the conclusion and announced it on this program that there is no way that the Pakistanis had the wherewithal to fund the development of nuclear weapons, zero, and the only country that could afford such a project in the Islamic world was Saudi Arabia. Without any intelligence evidence, just putting the facts together and saying since they have a nuclear arsenal and they could not afford to develop one, there was a quid pro quo between Saudi Arabia and Pakistan whereby the Saudi Arabians were given nuclear bombs for funding some 80 to 90 percent of the development of that program in Pakistan.

The other day I was reading a Seymour Hersh article where he was, as he usually is about 70 percent on the money, talking about how Musharraf played Obama for a fool in the development of his nuclear arsenal. I looked at the CIA and intelligence reports and they confirmed exactly what I told you that between 80 and 90 percent of the Pakistani program was funded by the Saudi Arabians, there was a direct quid pro quo, that the Saudis were given a minimum of six nuclear bombs and as many more as they want: yet another of the great miscalculations of all time. I knew this was the case when Saudi Arabia, after America had spent five billion dollars restoring their navy and air force bases in Saudi Arabia, had to move then to Qatar. But we don't like the truth to be known in America. As a matter of fact, we go after those who revealed the secrets of America as if they were traitors. It's one of the greatest miscalculations of all time.

But all of that pales by the miscalculation of the Ukrainian War, a proxy war against Russia. It is inevitable now that it will lead to a nuclear confrontation. The United States is going to continue to up the ante until we are at direct war with Russia. We recently saw to it that the Ukrainians were given long-range cruise missiles that they can deliver into Moscow. What happens when they do? We have not only given the Ukrainians enormous numbers of F-16s we're training the pilots. Quite recently we gave the Ukrainians the Patriot missile system which they're not operating but American special forces are operating, and we shot down a Russian bomber. How long do you think it will be before Putin says enough with this crap. If America wants to go to war with us and they want to continue to kill Russians how long before he retaliates and starts killing Americans? Not only that, we've squandered our military resources in funding this bloodbath in the Ukraine. We brought it on by insisting that Ukraine not only become part of NATO but that we could arm it to the teeth and then we brought all manner of sanctions on the Russians, played propaganda games against the Russians, and crippled the US economy in the process bankrupting the country. It's hard to imagine a greater miscalculation than that, and it is the one that will bring down America in terms of its international credibility, its reserve currency status, its economy and its military. It all fails because of this, and we bring the world into the Third World War. So, I just want our listeners to know that it is the stupidity of the United States of America that is the cause of all this.

For anyone that thinks he must love Saddam Hussein, he must love Putin, he must be a sympathizer of Saddam Hussein, of the Taliban, Stalin, Adolf Hitler, or Muslims in Saudi Arabia to say such things, I'm trying to tell you there is no one that knows and has been more effective in condemning Islam and Saudi Arabia than myself nor have they had more death threats for having done so, even having the Saudi government put a fatwa out on my life. I don't like Putin, but I will tell you he is less despicable than are the leaders of the Republican and Democratic parties in the United States.

We have done this to ourselves. We should be ashamed and yet we're so wrapped up in the flag and patriotism that we can't see two inches before our nose, and it is repulsive that not only have we done this but that we want to blame everybody except ourselves for the mess that we have created.

Now while I say that is the greatest blunder in modern human history, there is a far greater blunder and it is both by Yahuwdaym | Jews and by the Christian Church therefore Peter and Paul, Mark, Matthew and, of course, Luke. Going back 3,000

years ago Dowd, who the world thinks is named to David (there's no V in the Hebrew alphabet and 100% of the time that his name is written within five, six, seven generations of his life his name is written d-w-d. It's from the Hebrew word "to love and be loved," Dowd. Dowd is the end-all and be all. He is everything that Yahowah could possibly want ascribed to a human being. He is the Chosen One, the Firstborn, the Messiah, the King, the Shepherd, the Passover Lamb, the Most Set Apart. In Mizmowr 89, which we will begin probably next week, Yahowah inspired a psalmist four years after the passing of the first of his three lives to call him 'Elyah which is used throughout the Towrah to speak of Almighty God. He is our savior. He is the most articulate of all prophets, God's most capable and courageous man. So, what happens even though all of this was announced? It is in your face. Here we are reading the 22nd Mizmowr where Dowd in first person describes every aspect of what it was like to suffer personally as the Passover Lamb and then carry the guilt of his people into She'owl to deposit it there to perfect the Covenant's family. All of it there for us to read where God is saying he is My son I am His Father.

He is our savior and so what happened? Several bumbling fools, Peter, Luke, and Mark came up with this lame brain scheme that there was a person named 'Jesus Christ' and that this 'Jesus Christ' fellow was actually the Son of God, the Messiah and the King of Kings, not Dowd | David, and that somehow those dastardly Jews killed him, but Twinkle Toes came back to life and that became their religion. And ignorant Gentiles, both Greeks and Romans, lapped this stuff up as if he was talking about Dionysus 2.0, Odysseus 3.0; nothing but myth, lies and misappropriations all built off the idea of robbing from Dowd everything God said about him and did through him. Nothing more to it than that.

There isn't a single prophecy that speaks of a Jesus or of a Christ, not one. In every prophecy that speaks of the fulfillment of the Mow'ed Miqra'ey and of a returning Messiah or King Dowd is always named in them; and it's obvious. So, this myth that Peter, Paul, and Mark propagated began to take root and grow. That's how stupid people are, how desperate they are to believe lies that life will be better. It was the ultimate conspiracy. 'Your life is miserable now, but it'll be better. Just pay us what we are due, submit to us, carry your cross, suffer and it'll all be better someday.' It's the ultimate conspiracy.

As it grew, a fellow named Akiba, who was a conniving bastard, who lost I think it was 25,000 of his disciples and then blamed them for their own deaths, said oh yeah, we clearly screwed up on year 4000 Yah, the Yowbel with a messiah but I got one

for us. We're going to deny Dowd is the Messiah even though the prophets speak vociferously of him as the Passover Lamb, as the Messiah, of his return. Dowd by the title of Gabry'el | God's Most Capable and Courageous Man actually revealed through Daniel exactly the day that he would come into his city, Jerusalem, as the Messiah and be cut off but not for himself, the exact day in what now is 33 CE, year 4000 Yah, and yet this bumbling idiot named Akiba couldn't have any of that because those Christians were making a mockery of it so he came up with a "Son of a Star" Simon Bar Kokhba, as his messiah. A false messiah brought the wrath of Rome upon Judea, caused the land to be renamed, had thousands of Jews crucified, caused the diaspora, led directly to the Holocaust; and that became the father of Judaism. So, Judaism was actually created for the express purpose of trying to come up with a workaround to control Jews who were being influenced by the mythos of Christianity. Both religions predicated on different ways of interpreting a series of lies all depriving God's son and our Messiah of his due.

So, so we're continuing and will hopefully complete in this program our review of the 22nd Mizmowr. We may not, however, because Kirk sent me 400 pages of artistic scribbles. It is always interesting when the artist looks at the historic art that is part of the letters and nomenclature of these passages.

So, this is there's Mizmowr 22:26

“The unpretentious and straightforward who respond (*‘anaw* – the sincere who act by answering the call; from *‘anah* – to answer, respond, and reply) **shall be continually nourished** (*‘akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied with overwhelming provisions** (*wa saba’* – and they will be content with what is being provided with all of their needs met (qal imperfect)).

Those who seek Him, inquiring about and accounting for Him (*darash huw’* – those who search for Him while learning from Him (qal participle)) **will continually radiate Yahowah’s brilliant and clear light** (*halal Yahowah* – they will become a visible source of Yahowah’s light (piel imperfect third-person masculine plural)).

Your essential persona and good judgment (*lebab ‘atah* – your inner nature and individual essence, your thoughts, feelings, and decisions, your mind and heart, and thus your soul and consciousness) **will live forever based upon this restoring witness** (*chayah la ‘ad* – shall be eternally restored and preserved, revived and nurtured throughout time as a result of this eternal testimony (qal imperfect jussive)).” (*Mizmowr / Song / Psalm 22:26*)

If this restoring witness is responsible for and capable of causing you to be restored and to live forever it has to be focused on something really important. This whole thing has been about Dowd serving as the Pesach 'Ayil and that realization is enough for you to live forever more. When it says:

Those who seek Him, inquiring about and accounting for Him

I wrote this with a capital H giving the nod to Yahowah. However, it could just as easily be read:

“Those who seek him (as in Dowd) inquiring about him will continually raise radiate Yahowah’s brilliant and clear light.

The approach to all of this begins with being unpretentious, straightforward and responsive. And when you are you’ll be

continually nourished (*‘akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied with overwhelming provisions** (*wa saba’* – and they will be content with what is being provided with all of their needs met (qal imperfect)).

There are great words in this: ‘anah, ‘akal, saba’, darash, halal, lebab, chayah la, some stout material to work with my friend. So, what did you come up with?

Please note I do not have access to Kirk’s notes, so I cannot guarantee the accuracy of this part of the transcription. Thank you for your understanding.

KIRK: I’ve been doing this pretty much the same way for almost 16 years now. I look at it through all these different lexicons (you gave a list from the start). I bought most of them in hardcover, but I have about eight or nine on the computer, something I didn't use when I started.

YADA: It’s hard to get the perspective and drama that you can with your pencils, pens, and brushes on a computer so I understand why you would want to stay analog. I'm an analog guy so I'm with you on this.

KIRK: I take notes. Before I called in the show the first time, I would write notes on what you were saying all in a column. I would print out the material with large columns on the side and I would write all the things out to the side, the questions I had and sometimes I'd even illustrate them for whatever reason. I went through college taking notes so I could look at the pictures and figure out what they were talking about, and it’s become a lifetime habit.

But here's what confused me. It's been so difficult for me in the sense of trying to understand human beings. Being one I thought I knew them, but I'm not sure I do. The King James on verse 22:26 and all the later copious state this verse in this way they say, "The meek shall eat and be satisfied. Those who seek Him shall praise the Lord." All of them are this way; I looked up 30 English translations and they all waver very little. If you'd like to look on most of these sites, you'll find that they're followed by a mountain of commentary proclaiming the Eucharist meal and the role played by the "Lord Jesus Christ." I said is there anything in there that it's worth having? No. Then I said surely the Jewish Publication Society / JPS offers something in their Tanakh that's better perhaps. Here's what they wrote, "From thee cometh my praise in the great congregation. I will pay my vows before them that fear Him." (Capital H-i-m). I said I don't know what these people are smoking. How do you get that in anything? The whole point is to take the words from 'if you have them' the Dead Sea Scrolls, or at least the oldest representations we have, and translate them correctly. The Hebrew has shadings of positive and negative and shadings for all different types.

YADA: 'Anah is the first verb there and it does not mean "meek." 'A-n-a-w, this version of it, is one of the probably 20 most common verbs in the Towrah, Prophets and Psalms. If you wanted a word that was easy for you to look up and verify, start with 'anah. Hayah is probably mentioned more often, shuwb is right up there but 'anah is easily in the top 20 most common verbs. It is not difficult to translate.

KIRK: And I encourage you to do this, those listeners who have never done this. It does require some time and effort. You have to think. I've spent a lot of hours at this, you write volumes in days, and I write a sentence.

YADA: It says in your notes that I guess is probably a Strong's number H6535 a-n-a-v so where did they get the V out of the 22 letters in the Hebrew lexicon?

KIRK: There's supposed to be a Wah in there, but they put a v ...

YADA: __ v sound because they will turn the Wah or the Beyt into a V. I will say Rabbi Akiba because that's the way it's written, but they will say no it's Akiva.

KIRK: Anyway, I did my little thing here and I try to do it independently of what you said. I just look up the Hebrew words in italics and then I go to a lexicon and then to an interlineary and when I find them, they're usually in different arrangements, but regardless I find them.

I came up with ‘anah. It is “characteristics of being straightforward and possessing humility.” I also found “one who watches over something and or someone that is very important like the family of Israel in the Towrah; responds, answers, to call.” This is found in the word root *an* (‘Ayin Nun). It also can be a negative thing. It can be “afflicted” but it's also verb for “testify.” So, I'll write all those down.

YADA: That’s where they get the humiliation thing because the verb ‘anah has a dark and light side, and about five to ten percent of the time that ‘anah appears in the text it's its dark side that applies which is to “afflict, to humble, to abase, to degrade,” these kinds of things. So, if the context demands the rare degrading, humiliating rendering of ‘anah, then fine. But if it is speaking of being satisfied it cannot be the degrading rendering of ‘anah. You’re not going to say I was beat to crap, I was abused, I was afflicted and that was enormously satisfying for me. It clearly means “to reply, to respond, to answer, to sing, to be focused on, to report.” So ‘anaw with the Wah, which is the variation of it, has to carry the meaning of the verbal root.

KIRK: The next major word in here is when we say, “**shall be continuously nourished**” you have ‘akal which is a verb meaning “to be nourished, to be fed, to be satisfied, even to the extent of being overwhelmed and excessive.” Now, as I'm writing these things down in choosing which ones to eliminate, I'm thinking about here’s Dowd going through all this. But he's turned the corner because you stated in this that there are five things that pertain to this verse. You said, “It's answer, the promise, the purpose, the means, and the reward,” so you can’t go back, he's already turned the corner. This is the good part of 22.

So, indeed you can't all of a sudden just change it because you don't like it. You have to go where the words lead. ‘Akal is “to nourish, feed, satisfy even to the extent of being overwhelming and excessive. That's what we are looking forward to, all of these things. But I'm thinking of it more in terms of not being fed. We're not talking about hunger and feeding people; we’re talking about feeding our souls. It's the nutrition that you get from the words of Yahowah. You get the truth, you’re set free. My goodness, everything you could ever have dreamed of eternal life and so forth is embellished in all these things, so go there.

YADA: Yeah. The menu here is God’s Word, the Towrah, Prophets and Psalms, not chicken and lamb.

KIRK: Each one of these words has a root, usually it's a two-letter, sometime a three-letter root which is *kl* (Qoph and Lamed) which means “to complete or completing,” if it’s in the imperfect. The literal ongoing which by the way it is in the imperfect.

The rest of it is *wa saba'* and, of course, *saba'* means “with all your needs met so the run on the whole sentence is that.

I also look at something that is great fun for me is the pictographs so from pictographically you've got a *sa* sound, the Sameach, words that wants to lead to Yahowah's home which is the Beyt and to a proper perspective which is the 'Ayin or the picture of the eye. So, we're on solid ground once again. So, that's the way I go. I never had any problem saying well this is exactly what it means. I have great confidence in that I don't have to hope I'm right, I don't have to believe right.

YADA: The nice thing is that it is so descriptive because while 'anah is a noun it's directly based on the verb 'anah and then both the 'akal and *saba'* are verbs, so it's a very actionable statement.

“The unpretentious and straightforward who respond (*'anaw* – the sincere who act by answering the call; from *'anah* – to answer, respond, and reply) **shall be continually nourished** (*'akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied with overwhelming provisions** (*wa saba'* – and they will be content with what is being provided with all of their needs met (qal imperfect)).

It's very straightforward, it's very hard to mess that up. As translations go, that's an easy one.

KIRK: We just read a minute ago,

“Those who seek Him inquire about Him accounting for Him will”

That comes from *darash*, and it means, obviously, “those who inquire, those who search, those who carefully inquire surely inquire in order to learn from him.” In this case from the Towrah, from the witness whether it be the physical witness or whether what he wrote down is the witness, the Word and Yahowah are the same. The word and Dowd are the same. And who, of course, is him. But also, if you read further *darash* also defines “the observant the firstborn children.” I think it's interesting His firstborn who seek out the Word of the Towrah and Yahowah who seek out that which is being witnessed it is witnessed, and we've just witnessed Dowd's sacrifice and now we're understanding what it does. It fulfills the answer, the problems, the purpose, the means, and the reward.

DEE: May I interrupt for a second, Kirk? Craig covered *darash* in *Dabarym ha Yowmym 2* | 2nd Chronicles 30:18-19 and that was one of my favorites. Molly sent it to me, and it seeks to find out about the relationship through the process of

diligently studying the written account continually reading it while consulting with and looking for Yahowah. It's just so beautiful I just had to throw that in there. It's just such a beautiful word ...

YADA: Particularly when it follows

“The unpretentious and straightforward who respond (‘*anaw* – the sincere who act by answering the call; from ‘*anah* – to answer, respond, and reply) **shall be continually nourished** (‘*akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied with overwhelming provisions** (*wa saba*’ – and they will be content with what is being provided with all of their needs met (qal imperfect)).

And then this is the next statement which begins with darash:

Those who seek Him, inquiring about and read the written accounts about Him ... learn from Him (*darash huw*’ – those who search for Him while learning from Him (qal participle)) **will continually radiate Yahowah’s brilliant and clear light** (*halal Yahowah* – they will become a visible source of Yahowah’s light (piel imperfect third-person masculine plural)).

What a wonderful transition between the two statements. What Dowd is saying in essence is that once he had fulfilled the torturous experience of being the Pesach ‘Ayil because of what the Romans did to him (they were beasts) and then endured the hellish conditions of going to She’owl carrying our guilt with him on Matsah and depositing it there and then the celebration of being released and serving as Yahowah’s Firstborn on Bikuwrym | Firstborn Children that returning now to Shamaym | Heaven is this glorious experience. He has done the greatest, the most magnanimous, courageous and most brilliant act in human history and he is the Son of God returning home having done it. Imagine the welcome! It's just exuberant. Everyone is celebrating at this moment and Dowd is telling us, ‘Come join us. I’m extending my hand out as a welcome. You can join us by being straightforward and responsive, being nourished by what we have done. You'll be genuinely satisfied particularly if you darash.’ In in this context, it is stunning that our savior, Dowd, Son of God, the Messiah, would take a moment out from his celebration and say I did this for you; come join us. You’re welcome. This is how. And what is the result of (Astor Rashi)?

KIRK: You wrote you continuously radiate Yahowah’s brilliant and clear light, so to confirm (*halalu*)? which is halal, is a verb and is defined as “to shine Yahowah’s light,” it's in the imperfect ongoing to shine through one's actions and words perhaps

the shining beacon, I wrote myself. And then I looked up beacon. Interestingly, Webster defines the beacon as “a signal, a fire, a lighthouse, a yachting device, a radio transmitter that signals a warning and/or a guide for safe travel.” It comes from the Middle English word (beken)? “a sign, a standard, and upright poll” like the Taw, the signpost along the way. You can confirm this stuff, you get to find out, and you get better at English which is good.

YADA: Almost all Hebrew words have a light and dark side to show the contrast because we have choices, and our choices have positive or negative consequences. Halal is one of those words. The dark side of halal is “to boast, to be absorbed by self, to have an unwarranted value placed on one's own ability or contribution.” It's why haSatan was called Halal ben Shachar | boastful, arrogant, conceited. It's praise of oneself that is the negative connotation of Halal. When Halal is translated as praise, it's from the dark or negative side of the word. This is an exceedingly positive situation so it's just like ‘anah in the first statement. The dark side is used ten percent of the time. “Shining light, brilliant beacon” is used 90 percent of the time. You only go to the dark side when you can't use it in a positive sense, and this is the most positive situation possible. Yahowah is not arrogant. So, if halal is associated with Yahowah it has to be the positive side which is light not the negative side which is praise.

Beyond that, a superior being that would create an inferior being to praise him has a serious personality problem. We call such people “narcissists.” They are usually psychopaths. Anyone who would have an inferior person tell them they're wonderful has a serious personality disorder. So, this whole notion of praising and worshiping God is so derogatory and demeaning to Yahowah that it's amazing that quasi-intelligent people have warped this into their religion because it is disgusting. We ought not praise or worship God. We should get to know Him, learn and benefit from Him, and enjoy His company, doing so in a father-daughter father-son kind of relationship as one of His children.

Now if you're a child and you want to say Hey Dad, Mom, I think you're great. I love you. You've given me so much. I've learned so much from you. You've set such a wonderful example, that kind of comment is fine; it's appreciation for what they've done. Dowd does that all the time. As a matter of fact, Yahowah and Dowd have a mutual appreciation society going, and that's just fine, but praise in the sense of you're the greatest of all dads. Let me get down on my knees and lift you up with accolades. Oh, Dad of dads. No!

Okay. We know for certain that if you want to inquire about Yahowah and Dowd, Father and Son, and account properly for Father and Son, whether it's Dowd or Yahowah, that those who do will eventually end up radiating Yahowah's light. That's a pretty good second statement.

KIRK: The next line was **Your essential persona and good judgment** (*lebab*) – your inner being, your inner mind, your heart, your soul, the essence of you, that's the part that is salvageable. It comes from the verb with the same spelling which is “to be which is to be wise, to make good judgments, to think, to understand, to have courage, and to respond as a witness.” And I think that has been repeated over and over throughout Yada Yah and in all the various books that you've written and that it holds up all the time. That's the goal is to use good judgment. You've always said it's better to understand. Knowing is great, but if you don't understand | byn then you're in trouble. It has no value. You have to grasp it.

YADA: We have to be really careful because there's cultural baggage that is not readily understood unless you use the phrase “take it to heart” which would mean that you would be thinking about it, accept it as true and act upon the truth that you have incorporated into your thought process would be “take it to heart” which is a legacy of the original meaning of leb | heart. Heart in the ancient world was not the seat of emotions. Today it's always thought of as emotions with the exception of the phrase that I've just shared with you. In the ancient world the liver was the seat of emotions and heart was the seat of judgment. So, if you were motivated to do something based upon sound thinking, based upon exercising good judgment then it was something that you had taken to heart and were going to now respond in a thoughtful and judgmental way. So, leb, the root of this, does speak of thinking, of judgment, of your inclinations and motivations based upon what you have considered and accepted as true.

KIRK: Let me finish this wonderful line: **“will live forever based upon this restoring witness.”** *Chayah* (which has hayah in it) is to live. It is life. In the letters you have a Chet, Yod and Hey which is feminine, of course with the Hey at the end. It stands for Yahowah protects life, He helps His children, His defense is protecting. The hand is symbolic of Yahowah and is the first letter in His name. Lifting up a child. The child has become an adult in a sense that it's matured and walking upright, his hands are in an upright position in awe of Yahowah. This is the ultimate thing we'd like to be. *Chayah la 'ad* is the sentence and the 'Ayin and Dalet mean

“perpetuity, externally, continuously.” I wrote down there's a related word (‘edah)? where you add a Hey at the end of it, which means “testimony and witness.”

YADA: You don't even need the feminine ending of it. Just the same two letters vocalized as ‘ed as opposed to (‘ad)? The same exact writing in the text means “witness and testimony,” and if you look up both (‘ad)? and ‘ed written exactly the same way you ultimately get “restoring testimony and eternal witness” or “eternal testimony and restoring witness.” It’s a very powerful concept in Hebrew.

KIRK: I wrote down my little note, it’s the feminine noun brought to you by yah __ qodesh. I always connect these little dots and it's in the jussive which conveys the desire of the speaker. It is Yahowah’s desire that we become engaged and witness. That's what this program is all about.

On the first page is when we started. I shared the ridiculous translations by those religions and they're not the words expressed by the real Savior. The thing that I have so much trouble with is I feel sometimes like I want to scream out to the Yahuwdaym and Yisra’el and any rational person in the world, gowym or otherwise, to throw this religious crap away. It is so easy. You remember when I got the first shot at Chabaquwq when you translated that and started writing *Questioning Paul* and I still had a lot of Christianity baggage. I walked away very quickly but it still it swims all over you.

YADA: Yeah. How could you carry around Chabaquwq in your Bible as a Christian or a Jew and not know that Sha’uwl | Paul was the Plague of Death when it says Sha’uwl, his soul, is the Plague of Death, and then it describes when he's going to appear, what he was going to say, who he was going to be. It explains every nuance of his life and then it calls him out by name and says he's the Plague of Death. You're a religious Jew and when Paul writes this trash about his ‘Jesus Christ’ you're not smart enough to pull this out and say Yahowah warned us about this guy? You can’t read it and say no wonder he changed his name from Sha’uwl to Paul. Look what this says.

I think he chose the name Palos because he loved the ... with Apollo. But it’s for damned sure he didn’t want to be Sha’uwl anymore because there’s no correlation between Sha’uwl and Palos and there's no correlation between having a Hebrew heritage and becoming the Roman Palos. So, he quickly switched sides. He was speaking to Greeks on behalf of Rome.

KIRK: To conclude, the five things that you started out with Yahowah always answers with His Towrah, but in particular Dowd. That that happening at this particular point in time, to me, all this coming together at the same point in time, I know that put a lot of work on you having to re-translate those, but it is so poignant right now because we are about to blow up the world.

YADA: I mentioned this before the show began. I finished sometime last week re-translating and rewriting about the 89th Mizmowr and it is evident when you deal with this Mizmowr that you're dealing with the most profoundly important piece of literature ever written and that it is literally the cornerstone upon which Yahowah's home on Mount Mowryah was built. It was delivered in year 3000 Yah. It is the centerpiece of human history out of the Garden and back to the Garden, literally in the exact center to the year is when this was written. It's the greatest bit of oratory ever declared to man by God. In translating and reading it is a cathartic experience because I don't think there's anyone since 3000 years ago with the exception perhaps of Yirma'yah, Yasha'yah and (Howsha' and Zakaryah had a pretty good idea as well). Those four men excluded, there is no one who has gone as far as we had in recognizing the accolades and achievements of Dowd. We clearly recognize that Dowd is the Son of God, he is the Messiah, the King of Kings, he is the one who is returning, he is the Chosen One, he is God's firstborn, he is God's most beloved, that he was the exemplar not only of Israel but of the very Covenant that God so cherishes, that there was no one that Yahowah loved more than Dowd.

I was accused of having a bromance with Dowd because when I started writing the *Observations* and *Coming Home* it became obvious just how important Dowd was; he was the exemplar. And yet by not recognizing that Dowd was also the fulfillment of the Mow'ed, that he was the Passover Lamb, that his soul took our guilt into She'owl to perfect us on Matsah, that the firstborn became the Firstborn on Bikuwrym, that he is the bright shining example of what Shabuw'ah is all about where you are enriched, empowered, liberated and enlightened and that the message of Taruw'ah is to herald the return of Dowd with Yahowah on Kipurym and it is Dowd that is not only returning with Yahowah on Kipurym, he's going to immediately anoint the Mercy Seat of the Ark of the Covenant consistent with the Towrah instructions to make God's people renewed and restored in the Covenant relationship. And then he will be our leader, our King, our Messiah, Our Shepherd throughout all eternity beginning on Sukah. Dowd is the living embodiment of each of the seven Mow'ed Miqra' and so the reality is that he is our savior. Yahowah delivered Dowd to save us. As extreme as we were in our appreciation, our accolades

and our acknowledgment of Dowd, more so than anyone in 3,000 years, we didn't even share the half of it and that's the reason why we're going back and rewriting each of the 30 books that's built on that shelf to make certain that they correctly project everything that Dowd represents to his people.

There was no “Jesus Christ.” There was no Yahowsha’, there were no disciples, there is no *New Testament* in terms of something that pertains even remotely to God – it’s Dowd. It’s the greatest miscalculation in the history of the Jewish people and the greatest blunder in the history of Gentiles.

DEE: I really did struggle at first because Yahowah says we have no savior, and I was thinking like is it appropriate to accept that Dowd is my savior. It’s a standalone statement and in studying this Mizmowr it helps me to understand fully. I really only today and yesterday in preparing for this podcast that it is okay to acknowledge and it's appropriate and that is what he did. Yahowah saved him and in Him saving him Yahowah is our savior but Dowd was also responsible in saving us.

YADA: Be careful with the word Yasha’. The primary meaning of yasha’ is not to save. The primary meaning and purpose of the Covenant is not to save. The purpose of the Mow’ed Miqra’ey is not to save. It is to liberate and to deliver. Dowd was delivered by Yahowah to save us. There are so many places where it becomes obvious that Dowd figured it out. He recognized that as the declared Son of God that there was something he could do that no one else could do, there was something that if he did it would fundamentally change everything, there's something that he did that would make Yahowah enormously satisfied. Rather than take something away from Yahowah to announce that Dowd is our savior, what you're doing is making His Father proud. The most satisfying moment of Yahowah’s long existence was His son achieving this with Him.

Dowd without Yahowah is nothing. Yahowah without Dowd is still God, but He is lonely. They are Father and Son and did all this together. It is Yahowah’s nature to work through someone and His favorite someone was His son, Dowd. Yahowah is happiest when we recognize and acknowledge what His son has accomplished. A son, sure, wants to acknowledge what his father did. Dowd’s still in She’owl if the Ruwach Qodesh doesn’t rescue him. It is not a slight on Yahowah to say that Dowd is our savior. Yahowah delivered him for that purpose. Dowd came up with this plan, he articulated it to Yahowah and Yahowah not only agreed He wanted to do what Dowd wanted. He recognized that if His son endures the torment of Pesach and the hellish experience of Matsah, it is two days for all eternity. He endures these two

days and he earns the unmitigated respect of all of us who are part of the Covenant family forevermore and the admiration of His Father. It's the most brilliant decision He ever made. Then he told you everything you need to know about it. And as he was explaining why he wanted to do this he constantly writes it in the cohortative and in the imperative. The imperative is the second person volition. The Cohortative is the first-person volition, so something that is written in God's voice second person masculine singular in the imperative means that Yahowah has chosen, Yahowah has decided, Yahowah wants. But when it's impregnated also with the cohortative and written by Dowd of Yahowah it means that Yahowah and I are in full accord. I want and He agreed; I proposed, and He decided. It's all written that way. It's magnificent what they decided to do together. So, as you study it you don't find that we're depriving Yahowah of anything to acknowledge what His son has done. As a matter of fact, there's no more enriching experience for Yahowah than being able to share this with His son.

Recognize that if Yahowah chose an 80-year-old shepherd to reveal His Towrah and liberate His people from Mitsraym and that He was going to walk with him, inspire, guide and support him over 40 years herding disgruntled Jews through the wilderness that you can be assured that God's going to pick the person He thinks is the best qualified to do the job and He's going to work with that person all the way through the process. He doesn't change horses midstream. He picks His guy and He sticks with him. There's seven Mow'ed Miqra'ey. He picked His guy and He sticks with him the whole way through. Yahowah doesn't do any of the big stuff alone, ever. The whole purpose of creation was to work with us, through us to form a family, to engage with people that He enjoys and no one did he enjoy more than Dowd.

I think it's therefore valuable for us to consider the attributes of Dowd that cause him to be such an ideal partner for Yahowah. He's brilliant, he's a rational thinker, he was motivated both cerebrally and emotionally. When the lead is his conscious thinking and his emotions follow, he's always in a good place. When he leads with his emotions and doesn't think it through, he's almost always in a bad place. He was wrong about men much of the time; he was never wrong about God. He was extremely articulate, very courageous, extraordinarily capable, always willing to engage, and a man who knew how to love; he had a big heart.

All right; next statement.

“They will continually remember (*zakar* – they will recall and will be mindful (qal imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think

differently, reestablishing relations, renewed and restored by turning) **to** ('*el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of '*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **everyone to the extremities of the Land and Earth** (*kol 'ephes 'erets* – all finally without ceasing to the far extent of the material realm).

And (*wa*) **they will settle down and camp out, while making this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence while camping out for a prolonged period (*estafel* (reflexive of the *hitpael*) imperfect)) **approaching Your appearance** (*la paneh 'atah* – upon Your presence) – **all people and ethnicities** (*kol mishpachah gowym* – every member of the extended family and race, including non-Yisra'elites).” (*Mizmowr / Song / Psalm 22:27*)

That's a happy note:

“They will continually remember (*zakar* – they will proclaim, be mindful of, recall (*qal* imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think differently, reestablishing relations, renewed and restored by turning) **to** ('*el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of '*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation),

That is certainly encouraging for us because at this point we are the most vocal, the most voluminous presentation of a message to call Yahowah's people home. There is nothing anywhere close to the 30 books that sits on the shelf at yada yah.com in terms of encouraging Yisra'el and Yahuwdym to return home to Yahowah to *shuwb*, to '*el* Yahowah. Shuba to El Yahowah.

everyone to the extremities of the Land and Earth (*kol 'ephes 'erets* – all finally without ceasing to the far extent of the material realm).

This is wonderful news.

And (*wa*) **they will settle down and camp out, while making this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence while camping out for a prolonged period (*estafel* (reflexive of the *hitpael*) imperfect))

Chawah is such a wonderful term. First of all, verb, verb, verb here. Zakar means “to remind, to remember, to recall, to be mindful of.” It's a cerebral term. It also speaks of a young man.

and then they will return (*wa shuwb* – they will turn around and think differently, reestablishing relations, renewed and restored by turning)

Shuwb is one of the most common verbs in Hebrew.

The primary, secondary and tertiary meaning of *shuwb* is “to return.” It means “to re-establish relationships, to be renewed.” *Shuwb* is one of those that is not hard to translate either because it means they're going to return to Yahowah. Yowd Hey Wah Hey, exceedingly easy to pronounce. Just look at the way that Towrah, hayah, shalown are written and you will have everything you need to Yahowah's name correctly. It says,

everyone to the extremities of the Land and Earth (*kol 'ephes 'erets* – all finally without ceasing to the far extent of the material realm).

And (*wa*) **they will settle down and camp out, while making this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence while camping out for a prolonged period (estafel (reflexive of the hitpael) imperfect))

Chawah is the word the religious love to corrupt to worship. What's the first time that *chawah* is used in the Towrah. It's a name. By the way, there is no actual word in Hebrew for wife, husband or for marriage. The word that is twisted to be husband strictly means “individual.” *'Ysh* | masculine individual and *'ishah* | female individual. There is no word for marriage. This whole concept is extraneous to God. God wants us to come together, build a family, raise children and do so modeling the Covenant values, but *Chawah* was not 'Adam's wife; she was his woman, 'Adam was *Chawah*'s man.

Her name is the first use of this word and it's interesting that what got her into trouble was shooting off her mouth. She most certainly didn't bow down and worship, no she was all bent out of shape about 'Adam's affinity for Yahowah and the time they spent together. So, she shot off her mouth to haSatan when he slithered into the Garden that she wanted to be like God. *Chawah*'s name means she's going to make an announcement. On her own initiative she's going to convey exactly what she

thinks. The word is not difficult to translate particularly if you do a little bit of research on it by studying how it's used throughout the Towrah.

And (*wa*) they will settle down and camp out, while making this announcement on their own initiative (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence while camping out for a prolonged period (estafel (reflexive of the hitpael) imperfect))

approaching Your appearance (*la paneh 'atah* – upon Your presence) – all people and ethnicities (*kol mishpachah gowym* – every member of the extended family and race, including non-Yisra'elites).” (*Mizmowr* / Song / Psalm 22:27)

So, even the Gentiles can be part of God's family.

We began the 22nd *Mizmowr 'azab* | separated from Yahowah and near death, and now, we find ourselves camping out with Him forevermore. We have moved through Pesach, Matsah, and Bikuwrym, enabling Shabuw'ah and Taruw'ah to facilitate Kipurym such that we are celebrating Sukah. In this way, *chawah* is a full-service verb, addressing everything from settling down and camping out to making our choice to live with Yahowah known.

It is reassuring that God's campers are gathered prior to His appearance. Our mission is to ensure that Father and Son are pleased with the reception they receive is going to prevail. It is also affirming of our experience that every member of the Covenant Family will be there, including gowym. We're all going to be there to welcome Father and Son home.

Now, for most listening to this program that are part of the Covenant, this means that we are going to come back from having a few years in Shamaym exploring the universe to witness this grand reunion. So, we are going to be there.

Be aware, no one is remembering or acknowledging he-whose-name-is-never-spoken – Yahowsha' | 'Jesus.' 'Jesus' didn't accomplish any of this, and he isn't coming back – the fact is, 'Jesus Christ' is a figment of religious imaginations. He is a lousy counterfeit of Dowd.

The reason that this and every other prophecy regarding the fulfillment of the Miqra'ey does not mention Yahowsha' is that this name is irrelevant apart from what it represents – Yahowah delivers, Yahowah keeps from harm, Yahowah liberates, Yahowah provides freedom.

Curious as to the set of circumstances whereby everyone on earth would be making this announcement before Yahowah, I found the answers provided in the text. Those included in this group are *zakar* | mindful of Yahowah. Each one in this group has *shuwb* | changed their thinking and returned to Yahowah. And they have arrived in advance of God's return to *chawah* | make this announcement on their own initiative, ready to camp out because they know who and what is coming.

Also, *mishpachah*, as a compound of “*my* – to question” and “*shaphah* – to have scraped by when others were blown away by the wind.” At the very end there are going to be some that just scraped by. They were not blown away by the wind. It reveals that these are among the few of many who are now part of the Covenant family. They are *mishpachah* | family and, thus, Covenant.

“Because indeed (*ky* – for the express reason), on behalf of (*la* – during the approach of) **Yahowah (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), the king reigns (*maluwkah* – there is rulership and royalty; from *malak* – to become king and reign by providing advice and counsel), **providing leadership by painting pictures with words** (*wa mashal* – taking charge through effective communication, making informative and revealing comparisons with proverbs and parables, governing through wise discourse (qal participle)) **with (*ba*) people from different races and places** (*gowym* – different ethnicities).” (*Mizmowr* / Song / Psalm 22:28)**

That's exactly as I would have expected until the end. So, this again is the Mizmowr we began in the most anguishing situation imaginable. Dowd is being tortured by the Romans and describes crucifixion and his suffering as the victim of crucifixion and then goes on to describe what it was like for him to go into She'owl and then the joy of being released and unified with the Ruwach Qodesh and taken back to his Father in Heaven where Father and Son are celebrating what occurred. And after all that has occurred and now we're 2,000 years thereafter and Father and Son are returning this time on Kipurym, the Day of Reconciliations, to usher in Sukah, camping out, we are told that because indeed on Yahowah's behalf the King reigns.

Yahowah does not like to work independently. He picks someone that He wants to work with, and He sees it through. Dowd is the one He picked to facilitate the Miqra'ey. Now that's kind of a slightly misleading statement because while Yahowah certainly chose Dowd, I think it was on Dowd's initiative that Dowd went to Yahowah his Father and said, ‘You know, Dad, this is what makes the most sense.

This is good for you, this is good for me, let me serve in this manner.’ And Yahowah, Who I am quite certain recognized that Dowd would come up with this idea, but He wanted it to be his son's idea said, ‘I concur with what you're thinking, Son. This is brilliant and it will work wonderfully for you, for Me, for all the people of Yisra’el, and for the Covenant family.’ So, Yahowah, having seen it through all the way to Dowd coming back to lead the process of Reconciliation and then being the leader of Sukah is the continuation. Yahowah is continuing to work through His preferred individual. That doesn't mean that we will be precluded from spending personal time with Yahowah, it just means that in the day-to-day administration of we've got this enlarged family and this huge universe, and we really do need some guidance, instruction, and family cohesiveness and Dowd is the guy who is going to be providing it.

You don't want to be embarrassed every time you do something dumb, and we'll do some dumb things in eternity even as God places His Towrah instructions inside us (There's a lot out there). You don't want to have Yahowah say, ‘Hey, that wasn't the smartest thing you ever did.’ It's going to be a lot easier to have it filtered through Dowd and it won't be quite as intimidating for us. So, this is the way that Yahowah likes to work. King Dowd is going to reign. So, you have an affirmation that Dowd who wrote this is going to reign.

Now the way he's going to reign is very often depicted with Mashal, the Hebrew word to describe the Proverbs. The Proverbs are Mashal, they are word pictures. Mashal has a primary and secondary connotation that are not necessarily related until you think it through. The primary meaning of Mashal is “to convey a message vividly in a memorable way so that you paint pictures with words.” As an artist you would appreciate that, Kirk. Mashal is to paint pictures with words to communicate in a way that is easily understood and then apply because metaphors and symbols have been used or a story has been told in terms of a parable or of a proverb.”

The second meaning of Mashal is “to lead, to govern, to guide.” Dowd will be guiding and governing with vivid declarations, with words that paint pictures. He is the ultimate wordsmith and that's the way he's going to lead into the future. His primary tool that he's going to deploy as king are words beautifully spoken. Then it says *ba* | with gowym. Gowym means “those who are not Yisra'elites.”

When I first read this I said, “Ah drat.” I had this notion that one advantage of being a gowym that's part of the Covenant is that during the millennial celebration of Sukah and the Shabat we get to hightail it out of there and have no responsibilities;

we get to explore the universe while Yahowah returns to Yahuwdym to administer everything ... That is not what it says. The job of administrating and, probably even judging the crappy people that have come along this way, Dowd is going to be like his dad. Yahowah works through people; we call it 'delegation.' Dowd is going to do the same thing. It appears here that he's going to delegate to gowym, all of whom will be Covenant members so we may not get that early vacation, but who in their right mind is going to turn down working for, alongside and with Dowd?

The opening lines of this Song were focused on Dowd's fulfillment of Pesach. As we near its conclusion, we are celebrating Sukah. What a wonderful transition. But more than this, Yahowah has answered a question that, until this moment, was difficult to understand. Why would anyone living in Yahowah's presence need a king?

The answer is twofold, and initially it is found in both "*malak*" and "*mashal*." Dowd leads through effective communication and governs through wise discourse, ever ready to paint pictures with words by providing wise counsel and good advice. No one has been as gifted in this regard as the author of these lyrics.

I work hard at trying to convey Yahowah's intent with His testimony as clearly, profoundly, accurately, and vividly as possible, and I think I've gone from a serviceable writer to a pretty good writer and a fairly good communicator of these things. Imagine learning from someone like Dowd. Imagine being schooled in rhetoric by this brilliant and articulate man.

Kirk, I think you and I had this in common. During my youth while I was still in school, my hobby was competing in debates, impromptu and extemporaneous speech. Extemporaneous speech was my favorite. I won both State impromptu and extemporaneous speech contests and also debate. I love those things. I love the discipline of debate and I wish that we understood the term today. I wish people understood rational fallacies today and how you lose the debate by taking the approach that the religious use to counter what we have to say. We are in effect infants compared to Dowd and it's one of the reasons he's around because he is the ultimate wordsmith. Yahowah loves making things happen with words and no one wields them better than Dowd.

It's interesting here because guess who is not mentioned here, whom I think is the most exemplary who ever lived, also brilliant and extremely articulate? Moseh. All I can figure is that after herding Jews through the wilderness and they being so disagreeable for decades that Yahowah said, 'Okay. You have done enough. Here's

your gold watch, your magic carpet. I am going to retire you. You really have done more than I asked, and you deserve a vacation today.' Dowd is going to ride that horse right to the bitter end.

Secondarily, since Yahowah's preference is to work together with His sons and daughters, just as He has and will continue to do throughout the Mow'ed Miqra'ey, He found the ideal man to guide us through eternity. And clearly, he deserves and has earned our respect.

And that is why he reigns as King on behalf of Yahowah. Rather than return to the *Shaphat* | Judges, in the Covenant Family, the firstborn and most beloved son will provide proverbs and parables.

We're not going to need judges to make decisions regarding the Towrah because we're all going to have a perfect copy and a perfect understanding of the Towrah written inside us, but it's nice to have a leader.

One last thought before we move on. The conclusion of the last statement says, and this part was alarming to me, that *gowym* | non-Yisra'elites will be providing leadership and counsel along with Dowd. This means there are gentiles that the King will find useful, or at least entertaining. Therefore, Dowd will be assembling a racially diverse team to work with him. Smart managers delegate, and there is none wiser than God's Son.

I once had a business with thousands of employees. One of the greatest joys of that business was I had written this very inspiring business plan. I brought new people in and tried to inspire them so that everybody would independently make decisions based upon the value statement of the company and what we sought to represent. When you got to witness somebody that you had brought into the team and then many people that you'd brought into the team acting on that value statement and being committed to the values that drove that company it was a really satisfying experience. I think this is exactly Yahowah's view through Dowd, His experience through His son, and it's going to be His son's experience working with some of us where we are going to act in a way that he finds pleasing.

I'm going to share this next statement and that'll be it for our program tonight. This is the first part of Mizmowr / Song / Psalm 22:29. If you're reading along in the JPS it has 22:30 because of how they deal with the introduction of the Psalm where they number it as opposed to ... the others don't count. So, it's 22:29 or 22:30 depending on which text you're reading.

Before I read this text, I have just finished translating the first nine Mizmowr for the newly rewritten version of *Coming Home One*. I will have finished it sometime tomorrow and after the edit team and fact checkers finish it will probably be ready for reprint and placed on the shelf in a week's time. I have also translated Mizmowr 20 through 31 as we are going into *Coming Home Three* which I began writing before we started the rewrites.

You'll find that these first 30 Mizmowr are all on the same subject; Dowd volunteering to serve in this way and Father and Son doing this knowingly and willingly and yet having his people reject him and deny it. So, the theme is consistent. It is the exact same theme all the way through. So by being Mizmowr 22, it is part of this ongoing presentation of Father and Son deciding what is best for us, acting on that plan, and then dealing with the fact that most Yisra'elites for thousands of years would deny it and then ultimately in the end that a gowy is going to change their mind and reacquaint them with what Father and Son have done, and they're going to respond favorably. It's going to be a wonderful reunion in the end. So, this reads:

“All of (*kol*) the anointed (*dashen* – the chosen harvest, the accepted and satisfied, the empowered and content, the prosperous and enriched, the vigorous who are now thriving) of the Land and Earth (‘*erets* – of the material realm) who approach His presence (*la paneh huw*’ – at His appearance) shall be nourished (‘*akal* – they will have been fed (qal perfect)) and they will settle down living in shelters while independently making their position known (*wa chayah* – they shall tabernacle [reminiscent of *Sukah* – Shelters where we camp out with God] while they make public pronouncements and explain, using words, what matters most to the living (estafel / hitpael imperfect)).” (*Mizmowr / Song / Psalm 22:29 (JPS 22:30)* in part)

This is yet another affirmation that we should be following Dowd's example. He is showing us the way home. Just as he was anointed three times (Yahowah anointed Dowd the first time with His Spirit), symbolic of his three lives here on Earth, Yahowah will be anointing every member of His Covenant Family. And as a result, we will all be “*dashen* – the word for anointing that appears in the 23rd Mizmowr, among the chosen for the harvest, accepted and satisfied, richly empowered and totally content.”

Over these last few stanzas of this glorious song, Yahowah has stated that His provision satisfies, that those who rely upon His bread will be nourished, and that

they will be healthy and prosperous, lacking nothing. He has also said that those who change their thinking and attitude toward Him will be restored.

The Children of the Covenant are now *chayah* | living in *Sukah* | Shelters, Camping Out with our Heavenly Father during the millennial celebration of the Sabbath. The *Miqra'* of *Sukah* – the Invitation to be Called Out and Meet with God is a time of wondrous *chawah* | pronouncements as we proclaim what it means to us individually to have been afforded this opportunity.

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

The primary meaning of *chawah* is “to tell, to explain, to announce something publicly, to verbally convey an important statement using words, and to inform making a declaration.”

These are all things that Yahowah wants us to do that Dowd is encouraging us to do that Dowd did with great regularity.

The secondary definition for *chawah* speaks of settling down and living in shelters while making our positions known as we celebrate Tabernacles. In this context, a *chawah* is “a settlement, a place people camp out, and an encampment where they tabernacle together.” This idea of “living collectively” and camping out is further reinforced by Chawah – the name God gave to ‘Adam’s wife. It reveals that she spoke her mind while camping out in the Garden. And while her proclamations got herself and ‘Adam expelled from Eden, coming full circle, it is ours which will allow us back in.

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

“Those who are habitually kneeling down, prostrating themselves, having made life miserable (*kara'* – those who are continually bowing down on their knees (qal imperfect third-person masculine plural)), will all descend, going down (*kol yarad* – those bowing down will all be abandoned and lowered, brought down (qal

participle)) **to the dust of the earth** (*'aphar* – to the ground, toward the powdery ash and dirt, to the rubbish and rubble of the material realm), **even** (*wa*) **the soul itself** (*nepesh huw'* – his consciousness).

He will not be allowed to live (*lo'chayah* – He will not be kept alive, restored to life, revived from death, nor spared, saved, or preserved (piel perfect third-person masculine singular)).” (*Mizmowr* / Song / Psalm 22:29)

If you are *kara'* with a “k” habitually kneeling down prostrating yourself then from God’s perspective, you are making life miserable. All those people are going to go down to the dust of the earth | *'aphar* which means they are going to be so insignificant that their soul will cease to exist. They will *lo'chayah* – not be allowed to live, and that must be so. There were no religion, politics, grumblers or liars in ‘Eden.

Yahowah is taking us back, allowing us to return to the conditions experienced in the Garden; it’s just that this Garden is a wee bit bigger than the last one – 94 billion light years across. It’s a big garden we’re being given and there are no walls along this one. It is the *Gan 'Eden* | the Garden of Great Joy. We are being brought back into it and then liberated in it. And when we do so we should expect the same conditions: no religion, politics, conspiracies, grumblers, no irrational people, not even slow thinkers. It’s going to be an exciting and rational exploration.

On conversational note, if you notice when you read what Yahowah was doing with ‘Adam, He was celebrating life. So, there is going to be life on other planets throughout the universe and we’re going to explore the very building blocks of life and the various life forms that exist throughout the universe. That’s Yahowah’s favorite part of creation.

Yahowah was very clear with ‘Adam. ‘We're going to work together. You're just not going to be sitting around all day eating Froot Loops.’ If you have no responsibility, you are not going to be a very interesting partner or son. It’s like the child that wants to spend all day playing video games and wallowing in a bed that they never make. They never contribute anything to the family; they won't clean their own clothes, won't take out the trash, won't clean the dishes, won't do anything. It really gets old. That’s not what Yahowah has in mind. He wants to work together. He likes it when we work together and it’s very clear in the *Gan 'Eden* that Yahowah told ‘Adam that we would be working together. So, as we go back, that’s what we should expect.

I think that work is one of the great values, that it breeds character and gives a person a sense of purpose and achievement. It's a wonderful thing to work. Work is its own reward, and we should be expecting to do that. So, this is Yahowah's summation through His son.

We are very close to the end, and we conclude this next week. I hope that next week we'll be able to begin our review of the 89th Mizmowr. There are 31 statements in Mizmowr 22 and it took us weeks to get through it. The 89th has 52 statements and some of them are goosebump profound, and it will take us a little longer. So, we will begin the 89th Mizmowr. I think it is the Cornerstone of the house and the greatest piece of literature ever written, most profoundly relevant and important to our lives particularly at this moment.

So, I leave you with that hopefully as a little bit of a tease to join us next week and for the months to come. You will not be disappointed in what Yahowah has to say by this marvelous Mizmowr. I'm hoping that shortly the edit team will be able to polish it, create a book and that David will be able to bring *Coming Home One* onto the shelf so that those who like to read along will have the ability to do so.

Some of what we present verbally is extemporaneous and some is impromptu, but some is literally read from the text because a lot of thought went into that text, and I can tell you that it as a learning tool it is better if you're reading along. If you listen and then go read or if you read and then listen it reinforces it and helps us all internalize what we're hearing and accept what we're reading. The written word gives you so much more opportunity because you can fact check it. You can do as Kirk has done to verify the accuracy of these translations by comparing them to the religious translations and renderings and appreciate the difference between the two. The written word gives you so much more and it also allows you to move ahead at your own pace so that you can process it as fast as you can read it or go back and study it, prioritize and check certain things, and find connections that you would never be able to do when it's just an oral declaration. It's the reason why I don't ever listen to videos. I think that it has become a cheap way to communicate. People love them but the fact of the matter is the written word is Yahowah's preference and the written word is the thinking person's mode of communication. It is far more cerebral and more exacting. So, we would encourage you to read along with us and to read independently as well.

That's the end of our program. We thank you for listening. I think Blog Talk Radio in a matter of moments here will cut us off anyway. We only get 30 minutes beyond the natural extended portion of the show.

So, thank you for listening. Thank you, Kirk, for your artistic analysis of Mizmowr 22:26 and for reading ahead and being able to contribute what we have learned as we have continued to make progress in the rewrites and have really expounded upon all we've come to know that Father and Son represent in our lives.

May Yahowah bless. May you to come to a better appreciation of Dowd and come to accept the Son of God as our Messiah, Shepherd and Sacrificial Lamb.

Good night.