

Yada's Shabat Study Commentary 24 July 2  
Transcribed by Mary Christina Yahowah/MaryKris  
Mizmowr 23 1-5

51:00 A Mizmowr of Dowd: **Yahowah is my shepherd.** We read that last week. When you look at the title of God, God is a title, it's not a name. Yahowah is a name, not a title. The title of God is two letters, the aleph which is a ram's head, and lamed, which is a shepherd's staff. So the title that Yahowah chose for Himself is of a male lamb living with the flock. He is presenting Himself as a shepherd that is one with the flock. That's the title of God. So we shouldn't be surprised that Dowd (David) would call Yahowah his shepherd. Yahowah picked Dowd because he was a shepherd.

52:07 Yahowah uses the shepherd metaphor a great deal, and it's because the shepherd lives with the sheep. That the sheep and the shepherd have a symbiotic relationship. The shepherd and the sheep are mutually beneficial in a symbiotic relationship with one another.

Then he says "I shall not be deprived." We talked about that. What he's saying is that I'm not going to be negated. And that's the essence of Christianity is negating Dowd. Everything that Yahowah promised Dowd: that he was the Messiah, that he was the Son of God, that he was the chosen one, that he was the essence of the Second Coming, that he was the King of Kings, that he was the Branch. Everything that Yahowah promised Dowd was given by Christians to their Jesus because without the promises that God made to Dowd, Jesus has no credibility. You can't make Jesus anything more than the Passover Lamb if you don't rob Dowd of the things that God promised him. So, the statement is saying, "Yahowah is **my** shepherd, and as a result of Yahowah being **my** shepherd I'm not going to be deprived. I'm not going to be negated. I'm not going to recede. I'm not going to be decreased. I'm not going to be reduced in status because Yahowah is my shepherd. And my shepherd promised these things to me." Therefore Christianity, the world's most popular religion, can't rob me of them and give them to their mythical character. It's a stunning statement! It's a refutation of Replacement Theology. And most Christians don't even know the concepts of Replacement Theology. They have no concept of what their religion is based on. Without Replacement Theology there is no Christianity because God **never once** spoke of a church, He **never once** speaks of Gentiles having a political or religious entity other than to condemn it. And so He's constantly talking about His people are Yisra'el and Yahuwdah, and that He is returning for Yisra'el and Yahuwdah, and that He's renewing His Covenant with Yisra'el and Yahuwdah. So there's absolutely no room for a Gentile organization much less a church unless you ignore **everything** that God said and simply state **everything** that God **did** say (which we're all going to ignore) was on behalf of Yisra'el and Yahuwdah and His Towrah, and His one and only Covenant all goes to us. And now there's this second covenant, and we Christians are the beneficiaries, and everything He promised to Yisra'el and Yahuwdah is now for us

Kirk: He puts the Towrah in our hearts, not the New Testament.

Yada: When He returns for Yisra'el and Yahuwdah, He's writing His Towrah in our hearts. Which means, guess what? He ain't replacing it!

55:27 **“He extends me in flourishing and growing pastures.”** Dowd has been extended, stretched out, reached out for our benefit. Dowd enables those who study what he had to say and paid attention to his life and lyrics to flourish. We thrive in befitting homelands, in gorgeous settlements, in beautiful encampments, which is what the word *nawah* means for pastures.

56:01 **“He leads me beside restful waters.”** The concept here is that water is the universal source of life. That's why when scientists look for life in other places, they're always looking for liquid water. Life emerged from liquid water. And water is an amazing thing. We don't wash ourselves with hydrochloric acid, or oil, or diesel fuel. We don't wash ourselves with mud or dust. We wash ourselves with water because water is the universal solvent. And so He leads me beside these restful waters because water is the source of life. It is the source of cleansing and perfection. The word for restful, *manuwchah*, is a place of repose and reflection, of rejuvenation and satisfaction.

57:13 **“He restores my soul.”** (*shuwb* – changes, restores, renews, returns. The beauty of Dowd, and it has always been for this reason that Dowd has been called the Son of God, that all this attention has brought upon Dowd, that Dowd is called the living embodiment of the Covenant is because everything that Yahowah promised Dowd to some degree applies to us. We're not going to be king of Yisra'el, don't want to be, but we become royalty when we are adopted into Yahowah's family. We aren't going to be the product of the Second Coming as Dowd will be, but yet those of us who are harvested in the Taruw'ah harvest will be there. Dowd's soul was restored. Our souls will be restored. Dowd was empowered with light, and was made courageous and became immortal. And all those things also apply to us. Dowd was the Son of God, we become adopted children in the Covenant Family through Pesach, Matsah, and Bikuwrym, and then empowered and enriched on Shabuwa'. So, “He restores my soul.” Everyone of us can read that in first person. So instead of reading “He restores my soul” as we're reading this as Dowd is saying to Yahowah as his shepherd, restores, changes, renews and returns his soul, we can all read this as first person. He restores **my** soul too, and **your** soul.

59:09 Now it's interesting, and I really haven't kept up as much currently with JK who has begun sending me some interesting things on soul based upon some of the discussions we had two or three weeks ago on Yahowah's soul being part of Yahowsha so that he could serve as the Pesach Lamb and have a meaningful fulfillment of Matsah leading to Bikurwym. And so that soul is very much like a probe. Artificial Intelligence inside of a probe. If it wasn't for the origin of the word for modern listeners, modern ears, you'd call it an avatar. That Yahowah's soul inside of Yahowsha made Yahowsha an avatar. An avatar is a person projecting themselves into another realm. The definition of the term is fine; however the problem with using avatar is that you have to be careful because avatar is an Indian/Hindu god who projects him or herself into another realm is where the term came from. But its definition among young people is they have no idea of that connotation. They just know it's a projection of a personality, our own personality in some situations, into a different realm.

1:00:49 One of the things JK was talking about was how Yahowah breathed a neshama, the breath of life if you will, into Adam so that Adam became a living soul as a result of what

Yahowah did. And so to some degree then since that came from Yahowah, it was breathed into him, and breath is also Hebrew for breath is also *nepesh*, that soul is Yahowah's soul. And so we all have a little bit of Yahowah in us. Think of that for a moment. The first man created in Yahowah's image, where the soul that was placed into that man came from Yahowah, so he had a bit of Yahowah's soul in him. That being the case, when we use *shuwb* in saying "He restores, He changes, He renews, and returns my soul," then we become reintegrated into Yahowah. Our souls do when they are restored and returned. So it's very possible here that we have a little bit of Yahowah in us. Soul as to reconnect. That would make reconciliation and restoration and renewal and return and the invite and the invitation to come back home. and the Covenant Family all become integrated into the whole that is Yahowah. Life becomes an extension of Yahowah just as energy that created this universe was an extension of Yahowah. He spoke it into existence. And matter is simply organized energy. And that life could also be, in terms of animal life, the soul, the consciousness also from Yahowah. So it makes us much more integrated into the concept of God calling us home. So He restores and He returns my soul.

1:03:28 It says "**He guides me in the proper and correct way of life for His namesake.**" This is powerful because *yara*, which is the basis of the title Towrah. According to God, he literally defines Towrah as based upon the verb *yara'*. *Yara'* means source from which guidance, instruction, direction and teaching flow. And so when the shepherd's shepherd speaks of his shepherd, and he says that "He guides me. He directs my path such that I can live, creating an opportunities in a mutually reliant state predicated upon trust." That when the shepherd's shepherd says "He guides me," it's very much like saying he Towrahs me. He guides me, He Towrahs me. "...in the proper and correct way of life," which is *ba ma' gal tsadaq*. Yahowah has laid out for us a path to walk. That path is emblazoned into the conditions and benefits of the Covenant. We walk away from religion and politics, from societal customs. You know I was railing against the societal customs in the African American communities that is causing so much mayhem and destruction and death in those communities, so that **because** black lives matter it's important to address those societal deficiencies, they're not ethnic deficiencies, but they are societal deficiencies. And Yahowah says "I want you to walk away from these societies. I want you walk away from your country, I want you to walk away from the influence of Babylon," which is based on babble which means to confuse by intermixing. "I want you to walk away from your father's home," which would be the family of man. That's the proper and correct path.

And the he says, "I want you to trust and rely on me. I want you to walk to me and become perfect. The only way to walk to God and become perfect is through the door of Pesach over the threshold of Unyeasted Bread so that ours souls become immortal and perfected so that then we can become adopted on Bikuwrym into Yahowah's family. "He guides me in the proper and correct path." That path is through the *miqra'ey*, invitations to be called and to meet, beginning with Pesach, Matsah, and Bikuwrym, Shabuwa', and concluding with Taruw'ah, Kippuryim, and Sukah. And the path is also reflected in the terms and conditions of the Covenant. That path is guided through the Towrah, which means to guide.

1:06:42 And then he says he's doing this for His namesake. Now why would Dowd say that

Yahowah guiding him in the proper path, the proper way of life, for His (God's) namesake? If Yahowah is guiding us in the proper path for His namesake, what is he trying to do? He's offering His name to His children which makes us His family. "He is guiding me in the proper path for His namesake because we become Yada Yahowah. Craig Yahowah, Kirk Yahowah, James Yahowah, that's who we become. He's offering us His name so that regardless of what our father may have been, our last name is the same as the greatest name in the universe, Yahowah. I'll tell you what, if I could change my name to Yahowah, I'm being offered the opportunity to change my name, that my name is Ben Yahowah, I'm all over that. Sign me up.

1:09:01 **"Even though I walk through the valley of darkness and shadows, I will not be afraid of evil, for indeed, You are with me."** This was part of what reviewed again last week, but this is such a magnificent declaration that is so poorly understood that I'm happy to reinforce it in every possible way. And what Dowd is saying is that it's one thing to walk away from your country, from the family of man, from your father's house, from societal influences, from religion and politics. It's one thing to say "I've walked away from them." We're still in this world, and this world is really screwed up. This is a world of politicians responding stupidly to COVID19 and changing the world fundamentally, destroying economies, destroying liberties, destroying character, creating opportunities for anarchy in the midst of the blowup of the idiocy of Black Lives Matter, and trying to convert the world to communism and condemn free enterprise, condemn the representative governments and impose the kind of governments that have been the worst in human history. It's almost impossible to find a more inhuman, deadly and destructive government than the Soviets in Russia, then the Chinese Communist Party, North Korea's Communist government. They're worst than the Islamic governments, and that's what they want. So we are still walking in a very corrupt world. And so Dowd is saying "Even though I walk through the valley of darkness and shadows of foreboding gloom and danger. Even with the potential of death and of lesser dimensional adaptations of the truth." That's what we're walking in. The truth is exceedingly unpopular. When you tell people the truth they become very angry. But Dowd didn't withdraw from doing his job. And we shouldn't either. We can withdraw from being allied with our government, supporting our government, or exposing one party or another, and still engage in exposing and condemning. But where it makes sense to compliment it we should do that as well. That doesn't mean we're aligning ourselves with it, we're just being fair and honest. That's what Dowd did. We ought to expose why it was stupid of us to invade Afghanistan and Iraq and how that lead to what we're witnessing Syria, and how it was stupid depose the dictator in Libya, Moammar Kadafi, and how that was counterproductive. We ought to recognize that the world around us is filled with darkness and shadows, and be a light within it. Dowd was not afraid of engaging. He had the courage to confront evil, that which is displeasing and wrong because he knew Yahowah was with him. Now I thought that was the deal that I thought I was cutting with God. I said, "Yes, I'll do it as long as we do it together, but the moment we're not together, I'm not going to expose the darkness and the evil that is Islam. I'm not gonna do it alone." And God said, "You can count on me. I'll be right there with you." Of course He agreed to it. That's what He wanted to do. You know, if you ask God for what He's already committed to do and wants to do, you can be a really shrewd negotiator because you're gonna get exactly what He wants. I highly recommend asking God for what He's already promised to do and wants to do, because He'll make you feel really good when you find out He agrees, and you can pat yourself on the back

and say, "I really pulled one off there!" LOL. That's what Dowd is saying. It's important for me to be a light in these dark places, and that we should show character, conviction and courage. It's why I'm so frustrated with people when they just won't take a stand and don't even seem to care that the world is falling apart around them. I don't care anymore. So what. Dowd was never "so what" and didn't care.

1:14:09 This is where we left off last week of Mizmowr 23:4 **"Your scepter and Your people and Your staff, they comfort and console me."** These are two interesting words. *Shebet*, which is Your implement, Your nation, and Your staff, which is *mish'enach*, Your personalized and sturdy stick, an applicable stem of the ideal length and girth to guide the flock and support the walk. **"...they comfort and console me."** They can change the minds of those who are open to relenting and therefore they encourage me.

The first thing we think about scepter is that scepter is the symbol of authority in ancient Yisra'el and Yahuwdah to govern. So by saying "Your scepter comforts me", Dowd is saying that the right to lead comforts me. I'm here to tell you, I don't get it. I've led my share of organizations and I **never** want to do it again. I didn't find any comfort or consolation in doing that. I am delighted that Dowd is coming back and that he's going to be the King of Kings. That's his job. I wouldn't even want to be the doorman in the administration trying to herd these cats. Not me. So I don't think that he really means that God is giving him the responsibility to shepherd the people was a comfort because I've done it enough, not on that scale, but it's not a comfort. It's an irritant. But *Shebet* means a lot of other things. It can mean Your implement, Your nation, and Your people. So Yahowah's people, the Covenant family, I'm all over that. I find comfort, I find consolation, I find encouragement in the Family. And I find the implements that Yahowah uses to be very comfortable.

By the way, I wrote something as I was editing one of the earlier chapters of Yada Yah where Yah said "Let there be light and there was light." What that means is that Yahowah spoke the universe into existence. That's something we've always known and recognized. But if Yahowah spoke the universe into existence, the cause of causation is words. His words. And if Yahowah's words caused the universe to exist, that makes Yahowah's words far more powerful than the universe they created. And therefore, the word of God that we study within the Towrah and prophets is more powerful than the entire universe. So we ought to really prize and value the word of God.

1:18:04 Anyway, so this says, **"Your scepter and Your people and Your implement and nation, as well as your staff."** He was the shepherd's shepherd. Therefore, he was very familiar with the staff. It's that stem that has a bent over element of it, and the lamed staff is upside down in a way that a religious buffoon would hold it. They would hold it because they wanted to show their source of power. A shepherd would place it upside down because the crook was designed to be able to guide a sheep or to be able to lift them out of harm's way. And that was the heavier part of it too. If you had to hold back a wolf or something was trying to attack, or if there was a snake, if you held the unhooked end, you're going to have more success beating a snake out of the way or whacking a predator with it the way it was deployed in the lamed. So Yahowah's implements, His people, His staff, all of those things are a comfort,

and they console because the shepherd knows what to do with them.

1:19:40 Did you study these words, Kirk?

Kirk: Shebet starts out with the shin, the nourishing word symbol. It's the first letter. Then it goes to the bet which is the family home and their leading into the T which is the upright pole on Tsyown, then the th and the tet. They are both interchangeable as far as meaning. You have an enclosure of course, and you put valuables in a basket to keep them and protect them.

CW: The upright pole with the crossbeam upon which is the doorway to life, or it's the signature of and being collected as part of a harvest with the signature on it. Nourishing words and family home, signature with words on it and the upright pole that becomes both the doorway to life, which is Pesach, and the edon, the upright pole that holds up the Tent of the Witness. That's how you get, by the way from that word Your people, Your nation, Your implement. They come through those letters. And if you want to get scepter from a right to rule well you rule based upon Yahowah's words, regarding the family particularly, as it was revealed in concert with the Tent of the Witness and Pesach as the doorway to life.

Kirk: He never ruled by any words of his own. These are inspired by Yahowah. He's teaching us out of the Towrah. It's a different connotation when you think about the ruling of a king somewhere.

1:21:49 **“You have prepared a a table before me in the presence of my adversaries.”** I must have read this a thousand times, and every time I would say, “Why would you want a table in front of your adversaries?” I want a table in a peaceful place. I want it to overlook the beach or overlooking a beautiful view, or under a nice umbrella. The last place I'd want a table is in front of my adversaries. So what would you be doing with a table in front of your adversaries?

Kirk: Well, one thing you'd put on it would be a display, and it's also a place where you eat. It has four legs on it according to the definition of the word table. The number four has meaning of trial and testing, etc. Also, tables were where they put the showbread. But I think in this case it's because he is showing off before those people. Because I thought this whole thing from 23:5 and 6. I went through the whole thing and got another take on it. He's really foretelling his time in the future when he returns. It's also about him in physical conflict, and can be verbal conflicts.

Yada: If you sit at a table before your enemies, chances are that you are sitting behind the table. Tables are only used to place things on top of. There's no indication it would be prudent to place your food on it, or that this would be a good time for a snack in front of one's enemies. So why the table? If he's sitting behind a table, he's likely a judge. If he's sitting behind a table, he's reading the condemnation of his adversaries. He's reading the evidence against them. He's judging them. If he's sitting behind a table, he's got a scroll of the Towrah open and he's explaining to his adversaries that this is the reason you're being condemned. I think that's what he's saying. Because the table is in the presence of our enemies. The tables isn't back in

the pasture, the table is not beside the still waters like when we're having a picnic. No this table is before and in the presence of his enemies, his *tsarar*.

1:25:05 Now, *tsarar* is the word that probably led you to this conclusion. The time of Yacob's troubles, the time of the final 3.5 years of the Tribulation, and to some degree all seven years. And also to some degree what we're witnessing right now because Black Lives Matter is insanely anti-Semitic, that *tsarar* is the time of Yacob's and Yisrael's *tsarar*.

And so when we see that word it speaks of narrowing, something which is happening when Yisra'el is forced to give up Gaza, Jerusalem, and the West Bank. It's going to compel them to give up. It means to narrow and to confine, to oppose, trouble, be hostile toward, which is what the world is increasingly doing. And so Dowd is returning in the time of Yacob's *tsarar*. And this table that is being prepared is being prepared before the *tsarar*, the time of Yacob's troubles.

1:26:21 Kirk: Let me add a little more weight to that, if I can. *Tsarar* is also to bind. So he's attacking religion. It also means to make narrow Yisra'el, which is to narrow at the waist and make it impossible to defend. Besiege is also *tsarar*; which Jerusalem is going to be besieged by millions of Muslims. It also means to distress and to harass and show hostility towards.

Then I looked at the letters. *Tsarar* is made up of the *tsade* and two *roches*, which mean to press in, to confine, to stretch into a tight place. It also means troubles, we think of Yacob's troubles and pangs because we hear a lot about birth pangs. To press in and on.

Then I went to the two-letter root which is just minus one *roch*, which means to press, to shine. You say what about "shine"? Well, shine is He's shining light on that because he's going to shine as bright as the sun. I'm going into the future. The second approach and the second time he's here, more so than he was doing then, to crush, to strike, to tear also it's the enemy. So you're presiding in or on someone, something, or place that has been narrowed. So he's presiding over that at that table. To me it all made total sense. I started out this is a future event also being predicted of what he's going to do when he returns, and showing us that picture is what you're presenting, I think.

1:28:18 Yada: What's interesting in this word is that you have three different men: First you have man following man, so of the two *roches* the last one is looking at the one preceding it. So you have man looking to man, man following man, which is religious man, political man, military man, so that is speaking volumes of this particular time and trouble. And then you have the picture of man laying down. A picture of man in the throes of death, of becoming complacent, man no longer willing to stand up and work. So men leading men to the point that men become apathetic and just give up.

Kirk: That's why it's quite a negative word.

Yada: The only way that a *roch* works, for example, is when *roch* is directed to a letter in Yahowah's name or something beneficial. But when a *roch* is looking to another man and that

man is looking to lay down and give up and be apathetic, you've got a problem. There are a few tsade words that have a positive connotation like Tsyon, the signs posted along the way. But almost every time I have translated for the last twenty years, most every time I have translated and the first letter is a tsade I say, "This is not going to be good." Tsade words where man is just giving up is apathetic, is laying down are not good. There are two or three of them that can be positive, but on the whole you need to cringe around them because this is a clue that this is not going to be good because it is just the opposite of what Yahowah was looking for. Yahowah wants us to be observant. The roch can speak of observant man looking out with our eyes, listening with our ears, thinking with our minds, but when the roch is looking at another roch, you're observing your fellow man. You're thinking about your fellow man, you're listening to your fellow man, which after awhile you just lay down and give up because there's no substance, no benefit.

1:31:09 **"You have anointed my head with oil."** (dashen – covered, rubbing upon and preparing) dashen is the word we realized was anointed as we were translating the 22<sup>nd</sup> Mizmowr. *Dashen* – covering, rubbing, preparing. And this particular statement every English bible knows that dashen means to anoint my head with oil. What this is saying is that while Yahowah instructed Shamuel to anoint Dowd when he was eight years old, and Shamuel placed the anointing oil on Dowd making Dowd the Masayach/Messiah, he was anointed two more times. So three times in all Dowd was anointed. What Dowd is saying, and he was inspired when he said this is, "Ok. So it was Shamuel, but you were doing so on the instruction of Yahowah." So Yah's preference is to always work through people, so Yah used Shamuel as an implement such that it was Yahowah who made the choice to anoint Dowd. His feet weren't anointed, his hands weren't anointed, the arm that threw the stone was not anointed. It was his head. Why? Because your head is your eyes to see (another rosh again), and your head is roch. So the letter rosh, the "R", which is the first letter in this is self-defining. Rosh is head. In fact rosh here is two letters. It's three letters with the last letter being shin, which is *words*. The part of him being anointed is his ability to be observant, contemplative, and then based upon what he hears and what he sees in the Word of God to be able to speak. That's what's being anointed.

1:33:03 And oil? Symbol of the Spirit. What happened when the first time that Dowd is anointed by God? The first thing we hear by Shamuel is that the Spirit of Yah came upon him in a very great and powerful way and never left him. Now what's interesting about that is therefore the Spirit of God made him more courageous than he would have ever been, The Spirit of God caused him to see more insights into the Word of God than he would have otherwise, made him more articulate than he would have been otherwise, helped him to transition from knowing to understanding in a more superior way than would have occurred otherwise, caused him to live a long life, protected him, caused him to appear perfect in God's eyes even though he was flawed. The Spirit of Yahowah coming upon him created all those positive things: Enriched him, empowered him, protected him, encouraged him, emboldened him, enlightened him, all of those things. And yet the Spirit of Yahowah that comes upon each of us when we're born into the Covenant family, it only makes perfect in God's eyes. We're still capable of our flaws. It doesn't make us perfect in this realm. God doesn't want us to be perfect in this realm. He wants it to be work for us because work is a good thing.



1:35:45 Kirk: Let me toss another one at you. The two letter root word dalet and shin. That means to thresh. Now there's Dowd on the threshing floor to separate the hull from the grain and there's a back and forth movement and pressure I'm assuming.

Yada: The dalet which is the doorway, the shin which is the nourishing words, and the nun which is the sperm, so the doorway through the nourishing words which causes us to be children of God which is the word for anointed, dashen. And with the anointing of our head we are observant, we listen to what God has to say, and we process it. And then of course as you said, with oil, *shemen*, which is again nourishing words, the life-giving and cleansing properties of water, *mem*, leading to us becoming the children of God *nun*. It's a marvelous language.

1:37:21 **“My cup overflows with abundance.”** Dowd was not talking about a cup. He's not holding a cup, there's no holy grail here. The word here binds me not in a constrictive sense, but makes my attributes and personality and my attitude, and all the stuff that makes me who I am, that brings all of this together, **that** cup overflows with help of Yah. Saturated and satisfied. I think that's one of the most underrated concepts in Towrah. Satisfied. Because no matter what man does, man is never satisfied. If you're a lover there's never enough love, if you're greedy there's never enough money, if you want power, you're never satiated with power. What it is is that man is never satisfied. And yet with Yahowah and the Covenant, we're satisfied and we want nothing more. The only thing we would view as an additive is learning is good, more learning is better. Family is good, more family is better. And while there's a personal benefit we're learning in understanding, for the most part we learn and understand to encourage and help others. So it's a built-in satisfaction. That's why we speak so little of salvation and we realize that *yasha* the Hebrew word that is translated salvation is far more about freedom and deliverance. What we gain in the Covenant relationship is freedom, liberty, deliverance from harmful influences, and as a result we're really not all that interested in salvation. It's a byproduct of all the benefits of the Covenant relationship and it just genuine satisfaction to know that we're going to a better place, that our last name is Yahowah's. It's very relaxing, it's very satisfying. It's why Dowd could walk through the depressions in human systems and confront them and never have any concerns.

1:41:22 One of the things that God is very keen upon is not to try painting a picture of the spiritual realm that would cause one to say, “I've got to get a piece of that. Look at all those riches.” He's not Allah with boy you come there and you get comfy sofas and 72 virgins. No, it's not decadent. He's not trying to bring in the lustful or the greedy. It's His home. It's a satisfying and comfortable place. It's a place where we will have an abundance of life and opportunity. But God's not bragging about it. He's not saying “Man, I've got really big mansions here for you. Wait until you see the comfy beds and luxurious fabrics and all the goodies.” That's not what He's saying. It's my home and you can rest assured it'll be satisfying. There's sufficient abundance there, and it'll be good. You'll like it. Trust me on this. But I think that's how it should be. You either like Yahowah or you don't. You either trust Yahowah or you don't. You want to spend eternity with Him or you don't. You either like the Towrah or you don't. You think the Covenant makes sense or you don't. You're Towrah observant or you're not. You're miqraey attendant or not. Do you like who God is and what He's offering and

accept what He's requesting of us in return? If you do, great, welcome to the Family. If you don't you're free to go. God's not going to bribe you, and he's not going to threaten you. He's not going to say, "Hey if you don't accept my deal I'm gonna see that you're tortured forever." If He did that, who in their right mind would turn it down, even if they had no clue as to who God is. So it's important in this case to recognize that Yahowah is simply inviting us to be part of His family. If that's of interest and you like His personality and His approach, if you think work is cool and that learning is cool and exploring is cool, and you like that stuff, then it's gonna be very satisfying. If it isn't it would be irritating, and you'd be very irritating to the rest of us. So satisfaction is a really good term, a comforting term. It's a Yahowah term.