

Shabat Study October 16, 2020, by Yada

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

Happy Shabat to one and all. It's good to be with you now that we're finished with the holidays for the remainder of this year. Can't wait to do Passover next year. We've got both J. B. and Kirk with us this evening. I learned from Jacki that we just couldn't find a picture of Passover that wasn't religious, so I substituted the Passover Feast that Leah prepared. We ate on the boat this last Passover, and oh my goodness it was so much better than any of these others, and yet we weren't staging it actually to be the cover of a book. So, we're going celebrate another Passover before that volume of the rewrite of *Yada Yahowah* is done just so we can have a good cover picture. So, I figured if Hezekiah could celebrate it...

J.B.: Passover ____, I don't think Yahowah would mind.

YADA: No. They celebrated two Passovers back in Hezekiah's day, so we're going to have a ____ for Passover. It was interesting, Kirk, before the show you were reading some of the highlights of a new Christian radio program, and they are going to have a show devoted to the question is Israel mentioned in prophecy.

KIRK: That will be part of it.

YADA: Laughs. That just makes me want to throw up. Israel is the embodiment of the end-days prophecy. If it wasn't for Israel and reestablishing His relationship with Yisra'el and Yahuwadm, which is part of Israel, Yahowah wouldn't have anything to discuss in terms of _____. There would be no end-time prophecy. It's not is Israel discussed. An interesting question could be, is there any latter-day prophecy without Israel. And the answer is probably no. And then they have another show on the return of Jesus Christ. Can you share with me the example in the Towrah of the Passover Lamb's second coming?

KIRK: Chuckles. No.

YADA Why does Yahowah say that Dowd is going to return and be the King of Kings if it's somehow Yahowsha'? I am doing an edit of *Yada Yah* and am now into the second volume doing some typo checks on volume one which we'll get published shortly. It's been a long time out for Jews. We are translating Yasha'yah 29, which we shared on this program. It's been really a long time out for Jews. It's been 2,400 years since the last prophet. And Mike said, "Well, it's a fairly bold statement. You're saying that Yahowchanan, for example, was not a prophet because (during)? your show that you were talking about, the central focus is on Revelation." I actually wrote a paragraph and I said that I have deliberately excluded Yahowsha' and Yahowchanan as prophets. The reason I've done so is that we don't have a single prophecy in the language of Hebrew. We don't have a single prophecy that is without Greek religious corruptions. We don't have a single prophecy that includes Yahowah's name. We don't have a single prophecy that was

reliably maintained over this period of time. Therefore with all of those caveats, with the errors that are inclusive of Greek terminology, the lack of Hebrew nomenclature, the void of mention of Yahowah's name, and the lack of credibility of the transmission, it just doesn't qualify for the test that Yahowah provided for inspiration. And so, you'd have to say no.

KIRK: Well, didn't Yahowah say that His Towrah was complete and lacking in nothing?

YADA: Yes, but His Towrah teaching is inclusive of the prophets and His Towrah is prophetic, so they are all a unified whole. There are forty Hebrew prophets, so God clearly gave us enough. And as we ruled out on Yasha'yah 29, one of the things we found out is that in the last days there is a witness, but no prophets. God speaks of the witness, and it's a much lower pay grade. The witness has to rely on the prophets. Fortunately, Yahowah has revealed so much through His prophets, particularly about the time that we're in now, that you don't need another prophet. What you need is a witness, someone who can reliably convey what the prophets shared with us so many years ago. But boy, it really has been a long time. And you read these Christian websites and you wonder how it is...

interrupted stream.

What we're going to do tonight is start back into 'Eden where I think we'll eventually return to the creation account because it is so interesting. I want to begin with what we can learn from 'Eden, so that's where we're going to begin tonight; the story of mankind and our relationship with Yahowah. We meet 'Adam and then Chawah. We will delve into the relationship with Yahowah, coming to appreciate the joys and the frustrations of this special time and place. And it was replete with both. We will, of course, examine their choice to rebel against Yahowah's instructions, and explore the consequence of corrupting God's testimonies.

One of the things we're going to find, and I can't wait until we get to *ishah*. I sent you *ishah*, Kirk. It is amazing how much information we were given and how little is ___ stream interruption and to be non___, I put in both Eve and Chawah in the search engine of *Insights of Rabbinic Judaism*. What I found is that 90% of the Hebrew rabbis used Eve's name and not Chawah. One even said she was 'Adam's wife and had not been given the name Eve at this point. And she has a PHD in rabbinic study. And you just wonder, how is it possible that people who *have* to know continue to promote such lies. In fact, she even went as far to say she hadn't been given the name Eve yet in the Bible. You'll find the name Eve in the Bible. It's a pagan religious god's name. It's stunningly sad. In every reference that I checked, everything that the rabbis had to say were all about whether or not Eve tempted ('Adam at)? that point when in fact there is no indication whatsoever from the story. And we only have one eyewitness account. So, anything you say beyond what's in the text, you can interpret the text, you can analyze the text, you can say okay, why was Chawah alone with Ha Satan? You can wonder, why was Ha Satan allowed into the Garden. You can wonder, why did Ha Satan go after Chawah as opposed to 'Adam. But you can't wonder did Chawah entice 'Adam because God doesn't say so. The text doesn't say so. It just says she handed him the fruit and he ate it. I can't until we get there because there are so many thoughts you can ponder and it's nowhere. I'm told that my sound has dropped three times now for about ten seconds or so. I guess if it's continual I'll have to call in on my cell phone, so let me know if it's a continual problem.

Beyond these things, we will ponder the reason for choice and the role of freewill, especially as it relates to loving relationships, which is the most important and valuable commodity in the universe. Love is the one thing that cannot be compelled, even by an omnipotent deity. It cannot be forced, bought, stolen, held for ransom, or even manufactured, but it can be earned. It cannot be sold or bartered, but it can be given away. So, here's the most valuable thing in the universe and you can't buy it. You can't take it, steal it, or demand it. It has to be chosen.

KIRK: Even if you're Yahowah.

YADA: Even if you're Yahowah. The capacity to love requires the freedom *not* to love. If the object of Yahowah's affection cannot reject Him, then there would be no merit in our acceptance. As mankind's history unfolds, the implications of this will become increasingly clear.

It is about having choices, some good, most bad. On the sweet side of the table is the desired relationship and on the sour end, religion. It is the sinister consequence of freewill, the residue of men concealing, corrupting, and counterfeiting Yahowah's intent.

We were having a conversation with friends yesterday, I believe. Everybody, when they get into a conversation about man and God, always want to express their opinion that they are good. That's what they believe. They are basically good. And our response is always the same. Individually men and women have the capacity to be good or bad, right or wrong. To collectivize it, you have an entirely different answer because collectively in relationships, in civilizations, in nations, and in institutions, man is almost always bad. The history of civilization is the history of bloodshed, of conquests, of greed, of oppression, and of subjugation. The most glorious empires were the most ruthless. Rome, for example, the Carthaginians. Look at the new world. The Aztecs, the Mayans, and the Incas were all involved in human sacrifices. Collective man has gang mentality. Collective man is almost always bad. And so, when you speak of humankind and being good and bad, the first thing you have to say is individually or collectively. Most people are trying to make that collective assessment, and the answer is that we're mostly bad. And if you look at 'Adam and Yahowah on a one-on-one relationship, it was all good. Yahowah created Chawah and now you've got a dynamic of three. It was mostly good, but not always. And when they got outside the Garden where there were political, military, economic, and probably religious alliances it was so bad that God lamented that He even created humankind and looked for a fresh start. So even in the creation account we easily find _____. That's why God wants us to walk away from human entanglements, from our country, from religion, from human culture, from our father's house.

The pardon is therefore a referendum on the merits of (this)? relationship. It serves as a treatise on laughter and tears that are inherent in being married and raising children. We were conceived to reflect Yahowah's intent. Men and women fall in love and chose whom to marry. They conceive children and raise them in a protective home offering them all that is theirs to give. Our Heavenly Father's intent is the same. He calls His family a *Beryth*/Covenant.

To appreciate all that we can learn from 'Eden, I first want to clear away a little bit of rubbish, and that is; why was the name Eve inserted into the Christian Bible, why does everyone think that 'Adam and Eve were in the Garden? It's an interesting question. The name Eve first appeared, of course, in the Latin Vulgate so to a large degree we have the Roman Catholic Church to thank for

this mistake. And to a large degree we have the Babylonian religion to thank for Rome's mistake in that Eve was a Mother Earth goddess. Mother Earth is known as Asherah. She became known as Eve when she was impregnated by the sun's rays on Easter Sunday, becoming the queen of heaven and the mother of god. Now that it is so obvious that the Roman Catholic Church was wrong and that every Bible translation, all of which have Eve as a name are wrong, how do people with any conscious at all hold up their Bible and say this is the inerrant word of God?

KIRK: I don't think many people do other than fundamentalist Christians try to do that. I remember before I met you, I would tell people and my students the whole story of Easter and Christmas and say that this is all pagan, and they would absolutely tell me, "Don't ruin Christmas for me. Why are you doing this?" I said, "Because I thought you'd like to know. You say you want follow God's words. This is what they say. This is all Babylon stuff."

YADA: Most evangelical Christians, most protestant Christians will tell you their Bible is the inerrant word of God. Realistically, there are more errors than there are words in the Christian New Testament. If you look at the oldest manuscripts and compare them to the Nestle-Aland and the *Textus Receptus* there are more conflicts than there are confirmations by a ratio of almost two to one. How can you have 300,000 known variances in a text that is less than 200,000 words long and call it inerrant?

Let's begin with Bare'syth Two it begins:

"As a result (*wa* – then, therefore) **Almighty God** (*'elohym*) **blessed and adored** (*barak* – knelt down and lowered Himself to greet and extol (piel imperfect – with this stem and conjugation, the seventh becomes a time for our ongoing benefit and approval)) **His association with** (*'eth*) **the seventh** (*ha shabyi'y* – solemn promise which fulfills and satisfies those who listen and are observant of the role of seven with their lives abundantly enriched) **day** (*yowm*), **and** (*wa*) **He set it apart** (*qodesh* – He separated it from others to purify by means of it, making it uncommon, unique, and special) **because indeed** (*ky* – surely and truthfully) **during and with it** (*ba 'eth huw'*) **He observed the Sabbath** (*shabat* – He celebrated the promise to enrich and satisfy in accord with seven; from *shaba'* – solemn promise and oath which fulfills and satisfies by resolving debts and settling us in His home (qal perfect – literally and actually, completely and totally, at some point in time)) **on account of** (*min*) **all** (*kol*) **His heavenly endeavors as the Spiritual Messenger** (*mal'akah* – of His Maternal message as conveyed through the prescribed work of the Spirit, His expenditure of energy pertaining to the focus of His feminine attributes and accomplishments (a feminine noun), from *mal'ak* – the mission of the heavenly messenger and spiritual representative of God) **which, to show the benefits of the relationship** (*'asher* – by making a connection regarding the correct path to walk to live a joyous life), **He, Almighty God, had conceived and created** (*bara'* *'elohym* – God had caused to exist, formed and fashioned, introducing into existence (qal perfect)), **prepared and produced** (*la 'asah* – acted upon and engaged in, accomplished and done (qal infinitive – a verbal noun, which can intensify the action))."
(*Bare'syth* / In the Beginning / Genesis 2:3)

__ two-fold. One is there is no reference to him

Yada loses connection, Kirk and J.B pick it up.

KIRK: Well, welcome back, J. B. We missed you.

J.B.: Sorry about that. I muted the mike _____. I was all set to show up last week, but Patty came home with a really bad migraine, so I spent the entire night trying to keep DeLinn from bugging her in the bedroom while Patty sat in a dark room so she could try and get it to go away. I've only had a few of those in my life, and I know how bad they can be.

KIRK: I get the sinus ones that about knock me out. I know people that get them, and it's awful.

J.B.: Patty doesn't get them very often, but when she does, they're bad.

KIRK: So why do they think it's inerrant? I never thought that as a Christian.

J. B.: I know growing up in the South, I didn't grow up in a very religious family, but I grew up around a lot of Southern Baptists and that is very much the prevailing opinion.

KIRK: Really. I know I've heard it, but I'm just surprised because it never really occurred to me that there was a lot of stuff in these old documents that don't jive with one another.

J. B.: I've felt that from the time I was twelve. I guess my family was nominally Christian. They'd say this is the word of God, and I would read and say this stuff makes no sense. It says this here and then here it contradicts it with this. Yeah, I have no use for religion. The idea that it's inerrant, that can't be held up. I can show you errors all over, especially when you're talking about any English Bible. I was translating today and there were several verses where I was looking at words that they completely ignored in their translations, or they take it and make it mean something else that the word just doesn't mean. That's far from inerrant right there.

Yada re-establishes connection and continues:

There were two things I thought to be interesting. One is that the verb actually means Yahowah observed the Shabat, which means He was celebrating and experiencing the Promise of Seven. And on the Shabat, the way He observed it was taking into account all of the spiritual endeavors He had accomplished mainly through the Set-Apart Spirit to manifest His message. Very early in creation we're told that the Spirit played the active role in overseeing creation. And that makes sense because Yahowah is a seven-dimensional being, and He needs to create a six-dimensional universe. He can't enter the six-dimensional universe, so He would have to send implements or a spiritual energy-based aspect of Himself.

J.B.: _____ interacting with the paper.

YADA: Yeah. The second thing is to go from there to God telling us from describing everything about blessing the Seventh Day, enjoying the Seventh Day, reminiscing about what happened in the days preceding it, all of that sort of thing. He went from reminiscing about all of that to this line. He says:

“These are (*'el-leh* – in close proximity to provide perspective, here are) **the written records of the birth and genealogy** (*towledowt* – the inscribed account of the conception of family line along with the story, the proceedings and results) **of the heavens and earth** (*shamaym wa ha 'erets* – of the spiritual and material realms) **when they were created** (*ba bara' hem* – during their genesis

when they came into existence (nihil infinitive – the subject carries out and then receives the benefits associated with creation in a demonstrative and definitive way as a verbal noun) **in the day** (*ba ha yowm* – during the time) **Yahowah** (יְהוָה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **acted and engaged as God to prepare and produce** (*‘asah ‘elohym* – Almighty made, fashioned and formed (qal infinitive)) **the material realm** (*‘erets* – matter and the earth) **and the spiritual realm** (*wa shamaym* – the universe).” (*Bare’syth / In the Beginning / Genesis 2:4*)

So, God is transitioning immediately from celebrating the Seventh Day, the Shabat, to describing the genealogy that would emerge from His work in ‘Eden. ____ more precise. The next line reads:

“Therefore (*wa*), **every serious consideration and subsequent conversation** (*kol syach* – each thought put forth and musing pondered; from *syach* – to speak thoughtfully after seriously studying a situation (note: *syach* can also mean shrub, lament, or complaint)) **of the time before** (*terem* – previous to and up to this point in time) **the environment was suitable for life** (*ha sadeh* – the cultivated regions were suitable for growing plants or supporting animals) **was characterized by the existence of the land** (*hayah ba ha ‘erets* – acknowledged the presence of the ground itself) **because** (*wa*) **before** (*terem* – previous to) **the full array of plants** (*kol ‘eseb* – the expansive variety of vegetation (note: *‘eseb* is from an unused root meaning to glisten)) **had begun to grow** (*tsamach* – increased in species and size), **it is interesting to note** (*ky* – indeed) **Yahowah** (*Yahowah* – God’s personal and proper name transliterated based upon His *towrah* – teaching regarding His *hayah* – existence) **had not caused rain to fall** (*lo’ matar*) **upon the Earth** (*‘al ha ‘erets* – on the land).

Then (*wa*), **‘Adam** (*‘Adam* – the name of the first man created in God’s image with a conscience in addition to consciousness) **did not exist** (*‘ayn* – was not there) **to work** (*‘abad ‘eth* – to expend the energy to cultivate and labor on behalf of) **the soil** (*ha ‘adamah* – the ground; the feminine of *‘adam*).” (*Bare’syth / In the Beginning / Genesis 2:5*)

What you have here is a celebration of the Seventh Day, the Shabat, and an immediate transition to Yahowah engaging in ‘Eden with ‘Adam surveying the circumstances around the Garden. What I think that suggests is that the Seventh Day, the celebration of the Shabat, brings us right back to ‘Eden. That ‘Eden will be the celebration of the Shabat. We’re going to celebrate Shabat in ‘Eden. And then to reemphasize that the Shabat is *not about* not working, keep in mind what Yahowah just said about ‘Adam. ‘Adam had *not yet* worked the soil. So, ‘Eden was replete with work. Paradise includes work. Yahowah is enjoying the Seventh Day here in His presentation, and He’s speaking of ‘Adam working in the Garden. So, it certainly suggests that work is part and parcel of the celebration of the Shabat. Now it’s also interesting in this particular statement:

“Therefore (*wa*), **every serious consideration and subsequent conversation** (*kol syach* – each thought put forth and musing pondered; from *syach* – to speak thoughtfully after seriously studying a situation (note: *syach* can also mean shrub, lament, or complaint))

That was *kol syach*. It means each thought put forth and musing pondered. It’s from *syach* meaning to speak thoughtfully after seriously considering a situation. Now, if you look at every English Bible they would say, “Therefore every plant of the time before.” And you say, huh?

What are they talking about? Why would God say every plant, every bush, all bushes? Yes, there is a tertiary definition of *syach* which means plants, but how much more meaningful is the primary definition. Let's ponder and consider what's going here because once you understand what occurred in 'Eden, then you understand what God's trying to achieve. If you understand 'Eden, you know where we're going because we're returning to 'Eden. If you understand 'Eden, you know what God dislikes because it wasn't prevalent in 'Eden. So, anything we witness in 'Eden, we should feel comfortable that it is going to be part of the future of the Covenant family. Anything we do not see in 'Eden will not be part of that family. Everything we witness in 'Eden is important to God; walking with man, talking with man, examining lifeforms with man, providing man with woman, all of things that God obviously enjoyed. Also, God provided 'Adam with instructions. He taught him. He also gave 'Adam a neshamah. So, there are lots of things going on in 'Eden and we can look at those and say these are things God likes. There will be no religions, no militaries, no taxes, no politics. Those are things we are not going to see in Eternity.

KIRK: We get to work in the Garden though. You get to do stuff. You have to eat.

YADA: If we understand how Yahowah values work. He is not an entitlement-sort of guy. His idea is that we are all beneficiaries of work. In that passage I read a moment ago it said God was pleased with the things He had accomplished and done. Because God celebrates work, He realizes that just as we are created in His image, we too were designed to enjoy, benefit from, and capitalize upon work. If we don't work, we don't create anything of value. If we don't create anything of value, we have nothing to contribute. Work is really an essential aspect of who we are and where we are going. So, it's how we're going to spend our eternity.

KIRK: So, what do you think the role is of people returning like us, in the Millennial Shabat? If they are going to have kids, they'll need a good art teacher. (Chuckle)

YADA: Yada chuckles. The question about the Millennial Shabat is a difficult one to ask because God provides a lot of information. But the information He provides is for His people. So, if you're asking what are Yahuwdym, what are Yisra'elites going to do when they settle in their original land, they are going to have an administrative role under Dowd managing the affairs of eternity. And I think God's going to reestablish the shaphat / judges. The Lowey will be reestablished, and God's going to create a Towrah-observant community. I think that's what Yahuwdym and Yisra'elites are going to do. In terms of those of us who are Gowym, who are adopted into the Covenant but not naturally born into it, it doesn't specifically state what we're going to be doing, although God is really vocal on the role we play as witnesses in the last days on behalf of His people. So, we play a major role. Our work is exceedingly important prior to His return. My personal hope is that our contribution, after His return, is that we can be among those who explore the universe and come back with marvelous tales of what we have seen and done. So, hopefully our endeavors that Yahowah will direct will be outside the Garden and in the universe as a whole, while Yisra'el is inside the Garden tending to the Land. I think that's a possibility. But in this case God is saying keep in mind what the world was like before man. And speaking of our place, it's evident that Yahowah, as I've said, intended for 'Adam to work even in the Garden, and therefore in Paradise. It reveals that God views work as something positive, something which shapes our character, and brings value.

Today with Black Lives Matter the African American Community, and to some extent those who agree with the mythology and the conspiracy of Black Lives Matter, say that they have not been treated fairly. Not enough money, not enough educational help, not enough jobs, not enough work opportunities, not enough this, that and the other has been directed at the African American Community. And the fact of the matter is since the 1960s the Federal Government has by design transferred a disproportionate amount of its spending in that direction. An African American is four times more likely to be on food stamps and welfare, reverse income tax credits and these kinds of programs. Four times more likely. And the Federal Government is more likely to fund inner city schools than they are those in affluent communities. Affirmative action, of course, is for minorities, and of the small business loans, being a minority gets you the lion's share of the deal. But it didn't work. And yet their plan, now that the great society was an utter failure that socialism, taking from those who were productive and giving it to those who were unproductive made a mess of things, their solution is to increase the socialization of the society to take even more and (reward those for not working)? It's rather insane isn't it. So, we messed you up by saying you could have money, food, shelter, and not work. And now that that has created a people who are dependent and not contributing to society and to others, the solution is to do more of it, more of the same. It's really stunning how stupid we have become.

“A mist (*‘ed* – water vapor, dew, and moisture, artesian springs and streams of fresh water) **rose up** (*‘alah* – ascended) **from** (*min* – out of) **the land** (*ha ‘erets* – ground or earth), **watering** (*wa shaqah* – moistening, providing drink to) **the whole** (*‘eth kol*) **surface** (*paneh* – face and presence) **of the ground** (*ha ‘adamah* – the soil).” (*Bare’syth / In the Beginning / Genesis 2:6*)

We can wonder why God made that statement, but I think it's two-fold. One is that there appeared to have been a greenhouse effect on the earth which caused the earth from pole to pole to be moderate in temperature. We see evidence of ferns, tropical flora and Fauna and we never see that today. So, water vapor in the air would create a bit of a greenhouse effect. You can raise tomatoes in the middle of the winter in Alaska if you put them in a greenhouse. I think that is what occurred, and God is saying yeah, I'm on top of it. This is how it worked and the like. The other reason is that living waters are the source of life. And God is saying this is the way I took care of that. My very presence was the source of living waters.

Yahowah's 14-billion-year timeline which is also the six-day timeline, depending on whose perspective, is presented in *Bare'syth / Genesis One*. So now in the second chapter of the Towrah, we are reacquainted with the order of things, and of man being a late arrival on the scene. But this time we are not given any hints as to how many years transcended the time plants first sprouted and 'Adam was conceived. And I think that's because *Bare'syth One* is told from Yah's perspective, from the vantage point of the Creator at creation. Six days from His perspective, fourteen billion years from ours. *Bare'syth Two* was revealed for the benefit of man, and therefore it is presented from our frame of reference. So, from our frame of reference it doesn't matter how much time has transpired until we're on the (scene)?

“Then (*wa*) **Yahowah** (𐤃𐤅𐤅𐤍𐤁𐤏), **Almighty** (*‘elohym*), **formed** (*yasar* – forged and fashioned, planned and prepared, devised and shaped) **for association and accompaniment** (*‘eth* – accordingly) **‘Adam** (*ha ‘adam* – the man and this individual person) **out of** (*min* – from) **the**

material substance (*'apar* – the fine and very small natural particles of earthen elements) **of** (*min*) **the ground** (*ha 'adamah* – the soil or earth).” (*Bare'syth* / In the Beginning / Genesis 2:7 in part)

He is saying that we are a material being. He's a spiritual being in the light. We are a material being. Even interesting here, He uses (*'apar* – the fine and very small natural particles of earthen elements). We are known as a carbon-based life form. Carbon only occurs in dying stars. It's way too heavy an element. It has six protons and electrons. It's way too heavy to have existed in the Big Bang, and it's only created in the centers of dying stars. So, we are literally star dust. That's what we are. We are a carbon-based lifeform with an atomic number of six. Six happens to be the number of man who was created on the sixth day. So, there is a tie-in there.

Yahowah also tells us that with *'eth* that we were fashioned and formed for association for a relationship. Recognizing this, one of the things we also recognize is that 'Adam and 'adamah are used (colloquially)? ___ 'Adam. So, man was created from the soil of the earth, and the earth is feminine. It suggests for the earth to produce life, there is a maternal aspect to it. That is what God is saying. And that we were literally born of the earth. The earth being feminine.

It's also interesting if you look at the three letters that comprise 'Adam's name. The א Aleph, the ד Dalet and the concluding מ Mem. They are all Godly concepts. The Aleph is the first letter in both Father and in God. It's a ram's head א, a leader among the flock and from God's perspective he resembles all the endearing qualities of sheep. Dalet ד is a doorway. So, this ram would have a doorway into the spiritual dimension. The Mem מ is the Mother and feminine aspect of the life we're talking about because Mem is water. Mem is the metaphor for the source of life, water, the source of cleansing. Water is the ultimate solvent. And so, as the source of cleansing and the source of life water, Mem מ, is synonymous with the Set-Apart Spirit. So, you have in there both Mom and Dad in the sense of 'el – Father is based on 'Aleph, Mem is the basis of Mother in Hebrew with the doorway being provided by this doorway to life.

“He blew (*wa naphach* – breathed) **into his nostrils** (*ba 'aph huw'* – into his nose and breathing passageway) **a life-giving, restoring, and sustaining** (*chayym* – lives, the plural of *chay*, a reviving, renewing, and prolonging) **conscience** (*neshamah* – seat of rational thinking and good judgment, of recognizing the difference between right and wrong, discernment and discrimination).

And 'Adam (*wa ha 'adam* – so this man) **came to exist as** (*hayah* – became) **a living** (*chay* – an alive) **soul** (*la nepesh* – with consciousness, the ability to observe and respond).” (*Bare'syth* / In the Beginning / Genesis 2:7)

The first thing that God tells us about man, other than he is a material being, is that God breathed into us a life-giving and restoring *chayym* conscience/*neshamah*. First of all, life was written in the plural. It's *chayym*/lives. A *neshamah* therefore as suggested by this, is the means to go from mortal existence to eternal existence, from a material existence to a spiritual existence. It also suggests that if Yahowah breathed into 'Adam the *neshamah* then the *neshamah* is from Yahowah, and is literally part of Yahowah that was weaved into us. It is one of the ways, and maybe the principal way, that we are like Yahowah in His image. He took this one man and He breathed into

this man a *neshamah*, and ‘Adam came to exist as a living soul, *Chay*/living and *nepesh*/soul. So, He’s reinforcing here, like all animals we have a soul. Our soul is the essence of our mortal existence. Our soul, our consciousness, gives us the ability to observe and respond to our environment. It gives us the ability to observe the Towrah and respond to it. It is then the *neshamah* that provides us with the ability to reason, to exercise good judgement, to understand the difference between right and wrong. So, if we were to say *neshamah* is the term that very few people study, think about, even attempt to define, you have to wonder why because it’s so directly answered. The book that is the ultimate referendum is the Towrah, Prophets and Psalms, right and wrong. The spiritual book that provides the best insights in this tug of war is the book of Yowb/Job. And the *neshamah* is intertwined in that story not just as a singular word that says okay it’s somehow breathed in by Yahowah and it’s part of our lives, it actually introduces *neshamah* in association with the Set-Apart Spirit and describes it as a source of *byn* / understanding. So, it ought not to have been hard for people to figure this out. It says:

“Truthfully and verifiably (*‘aken* – indeed, emphasizing the point, truly and surely)

Ken is to be truthful, to be easily verified, to be confirmed in the light, so *‘aken* is emphasizing this point, truly and surely

the Spirit (*ruwach*), **She** (*hy’*) **in** (*ba* – within) **mortal man** (*‘enowsh* – humankind, ordinary people who are naturally weak and frail, in humankind; from *‘anash* – diseased and sickened) **and** (*wa*) **the *neshamah* | conscience** (*neshamah*) **of the Almighty** (*Shaday* – from *saday* – the most expansive), **teaches them so that they make the proper connections and come to understanding** (*byn huw’* – provides the ability for them to be perceptive by being discriminating and discerning so as to apprehend the guidance that She is providing and the instruction She is imparting, such that they become rational and have the capacity to exercise good judgment by intelligently processing accurate information).” (*Yowb* / Yah’s Lamb / Job 32:8)

Here we have the Spirit and the *neshamah* collectively coming together to teach us so that we might understand, providing the ability to be perceptive, discriminating, discerning such that we can process the instructions She has imparted. They actually work together, and this is what they produce. So, if the *neshamah* comes from The Almighty, remember Yahowah breathed it into us, it works in harmony to make the connection between the Spirit and understanding.

KIRK: Isn’t it tragic, this is probably one of the greatest gifts He’s given us other than the language, you have to have the ability to read and understand it, and the easiest thing is thrown away in this generation. The dumbing-down effect is incredible.

YADA: Well, we as a people have forfeited our *neshamah*. Very few people think. They are not interested in thinking. They’re not interested in being judgmental. In fact, they are told *not* to be judgmental. If you have a conversation today with a liberal, and the definition of a liberal is that they want more government, more government intrusion, more government control, more government influence in everything. They want government to oversee business, and they want government to oversee people’s lives. There’s almost no government that they don’t like. And if you were to talk to a liberal, you would find that evidence and reason are completely useless. They have been so affected by political correctness it is impossible for them to think rationally. Now

unfortunately, a huge percentage of conservatives have become conspiratorial and they are as dumbed down as the irrational liberals.

On the subject of *nashamah* and discernment, we all know that Yahowah does not want us to be political. Now if you were to say Yahowah does not want us to be political and I were to say it is better to be conservative than liberal, is that in conflict with Yahowah's instructions or consistent with them?

KIRK: Well, if you're talking about a political conservative vs. just being conservative and you're opposed to finances or whatever or being responsible, then it's two different things. You have to define what you mean.

YADA: Actually not. What is a political conservative? How would you define a political conservative distinct from a political liberal? What is the thing that makes somebody a political conservative vs. a political liberal? Real simple. Less government or more government. That's the only difference between a liberal and a conservative. Less government, more government. So, if Yahowah says I don't want you to be political, is it consistent or inconsistent to be a conservative?

KIRK: Well little government is just as bad because it ultimately becomes more government. So, I think it (we should walk away totally from it)?

YADA: It is impossible for there not to be some form of governance amongst people. We couldn't function without some basic rules of engagement, and since most people are not ___. The answer is being conservative, meaning you want the least amount of government possible. It is consistent with Yahowah's teachings. And it's also consistent in its teachings implications which is since you want less government intrusion, you want individuals to be more self-sufficient, accountable, you value work, you value enterprise. A conservative therefore is going to value what Yahowah values, work, and is going to dislike what Yahowah dislikes, which is government (included)?

J. B.: (The Conservative movement has been hijacked by the Republican Party)?

YADA: You have to be careful because the moment you take conservative and say well that's the Republican party then you're screwed.

J. B.: No, the Republican party is not conservative.

YADA: Right. That is correct. They are not conservative, and they have their own agenda. Their agenda is not conservatism. But just the concept of conservatism is something we can use our *neshamah* to think about. Liberalism would be the antithesis of what God wants. The pope of the Roman Catholic Church is somewhere between socialism and communism. So, his agenda/inclination is as far from God as you can possibly be.

God did have a form of government. The Towrah is a form of government. And He had a means to resolve disputes, the shaphats / judges. He had a means to coordinate people's involvement in the Miqra'ey with the Lowey. Yahowah had a way of dealing with free enterprise. Since He's an advocate of enterprise and freedom, every fifty years all debts are forgiven, all land is returned, and slaves are freed.

J. B.: The Yowbel. He even set up his own form of welfare. You left the edges of your fields untrimmed and they could come take the food.

YADA: Yes, but it really isn't welfare because welfare is no work for money.

J.B.: But he developed a system to help support the poor, so no one went unfed.

YADA: Correct. Maybe He said in the treasury what I want is some people to bring in the wood, some people to bring in food. I want the farmers to leave the corners of their fields unharvested so those who are hungry can harvest the food, prepare and cook it for themselves. You can go into the treasury if you are poor and get wood for shelter and for a fire. You can even get wool for clothing, but *you* have to make your own clothing. So, we're still not taking work out of the equation. We have a safety net for those people who are down on their luck so they have an opportunity to survive.

J.B.: If you were willing to work you would survive. There's no question about that. If you were unwilling to work, you were dead.

YADA: You were dead. And that's as it should be. Society ought not reward somebody choosing not to work that's capable of working. If you have a person who is mentally handicapped and cannot work, even then you have to be careful because there are so many positive programs for people with mental disabilities. They are paid to show up at a certain time to do a certain job. It's not mean. It's actually a good thing for them to do because it gives them a sense of purpose, people to meet with, and a place to be in life.

J.B.: There are very few who are not on the spectrum of they literally cannot do anything. For most of them you can find something that you can train them to do. And they love doing it. I've worked with enough programs in schools involving these kids and they love that they can be useful in this ____.

YADA: They want to contribute and that is a healthy human approach. Our *neshamah* doesn't work if we don't exercise it. If you don't gather in information and process it using your *neshamah*, it stops working. That's why so few people can think today. Our *nepesh* / soul makes us conscious, like all other animals. Yahowah's *neshamah* makes us like God, providing us with the ability to distinguish between right and wrong. It is this unique human element that seeks to *yada* Yahowah.

J.B.: It's like any muscle, if you don't use it, it atrophies.

YADA: The reason the concept of the *neshamah* / conscience (ability to learn such that we can distinguish between truth and deception, the basis of justice, of principled morality, of ethical behavior, and the ability to reason and choose wisely), is introduced at the beginning of the Garden story firstly, is because it provides the foundation for everything that follows. It enables us to see the path God provided such that with the Spirit's guidance we can capitalize upon the purpose of freewill and make a responsible choice. We can analyze what happened in the Garden and come to understand what God enjoys, what He's offering, what He disdains, and what He is requesting that we do not do. We can understand that we are headed back to those conditions and can therefore tell what it is that God is offering us and what God wants for us.

The *neshamah* also reveals that man exists as a shadow, or a diminished likeness of God. Similarly, it reveals that ‘Adam was unique in this way, different from all other animals created with a *nepesh* | soul or conscious awareness. So, it’s our *neshamah* that makes Yahowah’s message, His words, come alive.

We’ll return to Bere’syth 2:8. Mind you, we’re in the second chapter of the first book of the Towrah, and it’s Yahowah everywhere. Yahowah. What’s interesting here is that this is the only place where it is consistently Yahowah Almighty, Yahowah ‘Elohyim. God is making it clear such that we understand that Yahowah is God’s name. God is a title, Yahowah is a name. It is always Yahowah ‘Elohyim, Yahowah Almighty. He could have just said Yahowah, but He wants us to know the distinction between name and title and that Yahowah is God.

“**Yahowah** (יְהוָה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (‘*elohym* – who is God), **planted and established a home to celebrate life** (*nata*’ – firmly embedded the seeds for growth as a dwelling place) **as a Gan | Protected Garden** (*gan* – a shielded and surrounded enclosure with a protective fence; from *ganan* – defended shelter suitable for sustaining life) **of (ba) ‘Eden | Great Pleasure and Joy** (‘*Eden* – a favorable circumstance which is tremendously delightful, ultimately pleasurable, and extremely satisfying; from ‘*adan* – luxurious and delightful)

Ba is either of ‘Eden, with ‘Eden, or in ‘Eden. ‘*Eden* means Great Pleasure and Joy, a favorable circumstance which is tremendously delightful, ultimately pleasurable, and extremely satisfying. This would also mean that from God’s perspective work is delightful, pleasurable, and satisfying. Not everybody’s work is that way, but for most of us work is satisfying. When you went to work as an art teacher did you enjoy it, Kirk?

KIRK: Very much.

YADA: When you go and into your districts, J. B., and you’re administering over their technology and their networks, and helping to establish these things so they work for the teachers and students, do you get a sense of satisfaction out of it?

J.B.: Most of the time. COVID has not made work very fun lately.

YADA: But even in times when it’s hard, there’s a sense of accomplishment and satisfaction with what’s accomplished.

“**Yahowah** (יְהוָה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (‘*elohym* – who is God), **planted and established a home to celebrate life** (*nata*’ – firmly embedded the seeds for growth as a dwelling place)

There is the inference here that God created this planet and that He allowed, for the most part, the natural course of events such that plant life initially emerged, and then animal life from the seas, and that it spread to the soil/the land, and that various forms of animals grew and proliferated as did plants.

But God is saying as it relates to the Garden, the Gan ‘Eden, that He planted it, and that He planted it to celebrate life. That is to suggest that outside of the Garden you have all the things pluses and

minuses. There would be weeds and thorn bushes, poison ivy and poison oak, and likely mosquitos and _____. All those things outside the Garden. God planted a garden suitable for a life of great joy. So, inside that Garden it's likely that God said okay, here are some of the plants that I really like. I call it a Plumeria, here they call it a (Frangipani)? I think. It's a really pretty flowering tree. He would have picked fruits; grapes, mangos, papayas, avocados, oranges, grapefruits. Let's have some fruit trees: peaches, nectarines, cherries. So, He would have picked things He thought were going to be conducive to life that either they were beautiful, they were a pleasure to be around, or they were nutritious and delicious. Almonds, and pecans, marvelous pistachios. So, God established this Garden as a home to celebrate life as a *gan*, as a protective garden, a shielded place that is a surrounded enclosure; from *ganan* – a defended shelter suitable for sustaining life. The first and last letter in the English word garden is from *gan*. You can see the Hebrew influence of 'Eden.

It's amazing when we translate, everybody calls it the Garden of Eden / Gan 'Eden and yet we think we're empowered somehow to give Chawah an entirely different name. I don't understand man's ego...

J.B.: _____placate the pagans and get them to come into your religion and pay your tithe so you make money. It's a simple _____.

YADA: Yeah, so presumptuous.

as a *Gan* | Protected Garden (*gan* – a shielded and surrounded enclosure with a protective fence; from *ganan* – defended shelter suitable for sustaining life) **of** (*ba*) **'Eden | Great Pleasure and Joy** ('*Eden* – a favorable circumstance which is tremendously delightful, ultimately pleasurable, and extremely satisfying; from '*adan* – luxurious and delightful) **pursuant to a time long ago** (*min qedem* – oriented toward the sunrise in the ancient past). **Then** (*wa*) **He placed** (*sym* – He put and set) **'Adam** (*ha 'adam* – this man) **there** (*sham 'eth* – by name therein),

Throughout this account of 'Eden it is always *ha 'adam* The Man. Now you wouldn't say the 'adam. And so, when we call it 'Adam and Chawah, 'Adam is used as a title The Man. Yes, The Man. And so, it's The Man 'Adam if you would like.

It's also interesting to have a discussion on this: Was Chawah 'Adam's *isha* / woman or his wife? There's not really a great Hebrew word for wife because *ish* is the Hebrew word for man, a male individual and *isha* is the Hebrew word for woman, a female individual. There's only an inference that they were husband and wife.

J.B.: There's no word for husband and there's no word for wife. There's no marriage at all.

YADA: There's not really even a word for marriage. There's no word for wife, husband or marriage in Hebrew. Beryth / the Covenant is sometimes used to describe marriage because it has so many family implications and connotations. When men and women get together, they can be husband and wife, so *ish* and *isha* can convey this. But clearly, he was The Man. So, if it's ha 'adam, then he is The Man. If it's ha isha, then she is The Woman. To go beyond that is imposing one's own interpretation on the text.

Then (*wa*) **He placed** (*sym* – He put and set) **‘Adam** (*ha ‘adam* – this man) **there** (*sham ‘eth* – by name therein), **whom, for the benefit of the relationship and to show the way** (*‘asher* – to reveal the correct path to get the most out of life), **He had fashioned and formed** (*yatsar* – designed, prepared, and fabricated).” (*Bare’syth* / In the Beginning / Genesis 2:8)

Yahowah said in *Bare’syth* One male and female He created them, in His image He created them. So, outside the Garden there were women. So why do you think that Yahowah is saying then He formed ‘Adam, He breathed a neshamah into ‘Adam, and then He placed ‘Adam in the Garden? Why not *ha ‘adam and ha isha* / a woman?

KIRK: Because she wouldn’t have a neshamah.

YADA: Well, He could have breathed a neshamah into a woman too, right?

KIRK: Well, He did that for him. He must have wanted them to be associated through the same DNA.

YADA: That’s possible.

J.B.: He wanted to form a relationship with ‘Adam before introducing Chawah.

YADA: I think so. And I think that while Yahowah has a maternal manifestation in the Set-Apart Spirit, that is not His primary manifestation. Yahowah is primarily father. He is secondarily mother through the Set-Apart Spirit. And I think that Yahowah wanted a relationship with a being that was most closely related to Him. He is more adroitly masculine in His characteristics, mannerisms, and personality. So, I think that was part of it. We’re not dealing here with pagan gods and goddesses where they are cavorting all the time. Yahowah wanted to have a father-son relationship, and ‘Adam would have been more like Him than would Chawah.

It’s interesting that in the account of the Garden there is no record of Yahowah talking to Chawah until such time that He is judging her. And we have to think that through. One of the things we find is that when Yahowah is evaluating ‘Adam and then Chawah, He says to ‘Adam what you failed to do is to communicate rationally. That’s your job. I created you to communicate rationally. And then to Chawah He said you’re going to be an emotional being. You’re going to have very strong desires for the man. It’s apparent that God created men and women to be different such that together they are more complete than they would be individually. Men were actually created to be more rational, to be teachers. And that’s what Yahowah scolded ‘Adam for. I created you to think rationally and to be a teacher. I created Chawah to complete you through her emotions. And if you’re dealing with a loving relationship, you really need both. If you’re trying to have a protective relationship, you need both. If you want to have a family and raise kids, you need both. And it’s not to say that ‘Adam was all rational and not emotional and that Chawah was all emotional and not rational. It’s just like Yahowah is more masculine than feminine. It’s an emphasis thing.

J.B.: It brings up an interesting question I’ve had for a while and turned over in my head most of the time. Really kind of the first thing that went wrong was when Chawah was discussing with the Adversary, she added to God’s word. God said don’t eat from this tree. She added don’t even

touch it. And like you pointed out, Yahowah never directly interacted with her that we saw. So, did she add that or did 'Adam add that when he was explaining Yahowah's rules to her?

YADA: When you look at Yahowah's meeting with the three of them, the three characters in the Garden, it is apparent to me that 'Adam did a very poor job of teaching her.

J.B.: Uhhmm. That was kind of how I took it when I started thinking about it in that regard. I think when 'Adam was explaining it to Chawah he added to God's word.

YADA: I also think there's one more dynamic here and, of course, we're two chapters away from it at this point. But there's a lot more dynamic that's worth considering. Why was Chawah alone? Why is Yahowah depicted always gallivanting around naming the animals and interacting with them with 'Adam? Why does Yahowah, when they've eaten from the Tree of Knowledge of Good and Bad, come to 'Adam first and ask him what in the heck is going on here, pal? What are you doing? It's very possible that Chawah may have resented that. She may have resented that she was an afterthought.

KIRK: She could have been jealous at the time.

YADA: Yes, she could have been jealous at the time because 'Adam was not created for Chawah. Chawah was created for 'Adam. And one of the things that Chawah may have missed is this loving and support role, not for Yahowah, but for 'Adam. And so, when you consider that Yahowah said this is what's going to happen to you, He reestablishes her in the loving support role. It's really interesting to try and think through the dynamic of what happened there. I'm not going to be emphatic and say it has to be this way or that way, but there are some inferences that may not please those who would be the promoters of the politically correct mantra. It appears that God is saying that we are much better together because we're not the same. And He's not suggesting in any way that Chawah is less than 'Adam. She's just different than 'Adam, and that difference makes us better together.

J.B.: Notice that the serpent didn't approach Chawah while she was with 'Adam. He waited until she was alone.

YADA: Yes, she was alone. That is correct. And yet be really careful of the translations because of the way that the wording is stated to find out that she was alone, and that when 'Adam came back she handed him the fruit and he ate. But there is no inference of any kind that she persuaded him.

Now, 'Adam's response is just horrible. God says well what happened, what'd you do, what happened here, pal? Well, the woman that you gave me. (She gave me the fruit and I ate)? That was true. Yahowah gave 'Adam the woman, and the woman gave him the fruit, and he ate. Every bit of that was true. It just misses the entire point. You didn't think it through. I gave you instructions, you didn't communicate them effectively to her. You ignored them yourself, and here's the consequence.

Of course, one thing that is interesting too is that with 'Adam the first thing Yahowah tells 'Adam is because you didn't effectively and rationally teach your woman, this is your problem, pal. You

blew this because that is the man's responsibility in a relationship. We should be the judges, the ones who are the teachers in the relationship. And women should be the nurturers in a loving relationship. According to 'Adam and Chawah, that's clearly God's design. But the first thing Yahowah said to 'Adam was because you've done this you're going to work. Well the first thing Yahowah told us about 'Adam was that he there to work. Not a penalty. Only one difference, he was working with Yahowah and Yahowah was providing everything he needed in terms of sustenance, and now he was going to work independently and be responsible for his own sustenance. The work wouldn't be as much fun. The most fun work of all is to work with Yahowah. So, God has placed 'Adam in the Garden. He created 'Adam, formed 'Adam, gave 'Adam a neshamah, the ability to reason, and placed him in the Garden for the purpose of a relationship.

As we continue to try to understand this marvelous story, I had reason to turn to Yasha'yah, and I just want to share with you some of the insights. Again, the purpose of this is let's capitalize on the fact that we were given a neshamah. So,

Yasha'yah, meaning "Freedom and Salvation are from Yah," but errantly known as Isaiah, spoke of 'Eden. It is so important to recognize what Yasha'yah said about 'Eden. I guess it was ten years ago or more that I came to the conclusion that the whole concept of Pesach through Sukah is that Yahowah is returning us to 'Eden. That we were expelled from 'Eden and would endure six days / six thousand years such that on the seventh day we would return to 'Eden, and that would be our celebration of Shabat. I need not speculate or make that conclusion just by making the connection between these things because in Yasha'yah He says exactly that, that we're returning to 'Eden. So, by examining it we now have the absolute proof that the story of 'Eden is essential to our understanding of who God is, what He wants, what He's offering, what He's expecting in return, and the direction of future events. So, let's begin:

“Choose to listen to Me (*shama' 'el 'any* – of your own freewill, actually pay attention and hear what I have to say (qal imperative – of your own volition decide to actually listen to Me)) **those of you who are genuinely pursuing** (*radaph* – those actually focusing upon and exerting considerable effort to move toward and chase after (qal participle construct – influencing and linking the pursuit with)) **vindication by being correct** (*tsedeq* – becoming innocent by being right, that which is honest and fair, accurate and verifiable).

Those seeking to learn about and know (*baqash* – those searching by using due diligence to acquire information, those desiring and inquiring about, those requesting (piel participle construct – Yahowah responds to those who seek Him by facilitating the process of learning about Him)) **Yahowah** (𐤆𐤇𐤅𐤄𐤇𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **should choose to be observant so as to develop the proper respect and respond appropriately** (*nabat* – should choose to pay attention, to use their perception of sight to become aware and consider the implications of an appropriate and caring response (hifil imperative – the seeker by making this choice causes what the rock enclosure represents to participate, thereby facilitating understanding)) **to the Godly** (*'el*) **rock** (*tsuwr* – the crag at the summit [speaking of Mount Horeb where the Torah was revealed], the rock cliff [speaking of Golgotha where Passover was fulfilled], and the enclosure [speaking of the Garden of Eden where the relationship began];

from *tsuwr* – to enclose and secure) **you were hewn, set apart from, and engraved** (*chatsab* – you were cleaved, set apart, and inscribed [speaking symbolically of the Covenant, Yisra’el, and the Towrah] (pual perfect – telling us that the separation and inscription set us totally apart from the world)), **as well as** (*wa*) **to** (*‘el*) **the excavation** (*maqabah* – chiseling out [speaking of the Instructions on the two tablets of stone]) **of the cistern** (*bowr* – source of water carved out of rock [a metaphor for living waters, the source of life and purification] and the pit [symbolic of being freed from She’owl through Matsah]) **from which you were removed** (*naqar* – you were bored out and dug out [denoting the fact that we would return to the dust from which we were made if not for the work of God]).” (*Yasha’yah* / Yah Liberates and Saves / Isaiah 51:1)

We begin something based upon integrating the story of ‘Eden into prophecy by God saying here’s some good advice. Listen to Me. If you are genuinely pursuing being right, being correct, listen to Me. If you are seeking to learn about Yahowah, then you should be observant. Show the proper respect, respond appropriately. The following things we are told are applicable:

One is to think of God as a rock / a *tsuwr* – it’s a crag at the summit of a mount. The crag is where at the summit of a mount speaks of Mount Horeb where the Torah was revealed.

from which you were hewn, set apart from, and engraved,

God said that we were formed out of the particles of the earth from which we were hewn, set apart, and engraved. He’s reinforcing that.

as well as (*wa*) **to** (*‘el*) **the excavation** (*maqabah* – chiseling out [speaking of the Instructions on the two tablets of stone]) **of the cistern** (*bowr* – source of water carved out of rock [a metaphor for living waters, the source of life and purification] and the pit [symbolic of being freed from She’owl through Matsah]) **from which you were removed** (*naqar* – you were bored out and dug out [denoting the fact that we would return to the dust from which we were made if not for the work of God]).” (*Yasha’yah* / Yah Liberates and Saves / Isaiah 51:1)

What is the purpose of a cistern? Kirk, you live out there in the land where no one has cisterns. You have your water piped in from...

KIRK: We have a giant dam, so we have a lot of water.

YADA: Yeah, I can tell you that here in paradise we all have cisterns. There is no waterworks, at least outside the two major cities here, towns if you will. Everyone’s water comes by way of cisterns. We all have gutters around our roofs to channel water into cement cisterns beneath our homes. And we get enough rain that is more than sufficient most of the time. So, water is free. But cisterns are things most people don’t know much about these days. BTR ends program abruptly.