

Shabat Study October 23, 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

Good evening and welcome to Yada Yah Radio. It's my pleasure to be here with you this evening. We've got both Kirk and J. B. How are you fellows?

We're going to start back on Bere'syth 2:7. We've been in the process of rewriting much of *Yada Yah*. I think everybody knows we finished not too long ago rewriting all of *Observations*. We managed to turn two volumes of *Observations* into five volumes. Some people kid and say please excuse the long letter. I didn't have enough time to write a short one. Chuckle. _____ I haven't learned that trick yet and *Observations* is now five volumes and of course, *Coming Home* is two volumes now. And we just finished the edit of Volume One of *Yada Yah* which means Volume One only goes through half of what was *Yada Yah* Volume One. But we did finish one half of Volume One and created a new Volume One, which will be ready in about a week at Amazon. Jackie is doing a marvelous job of getting these books very quickly positioned so that they are ready to go. The Amazon template is not as exacting as you would like, so each time they approve the process, we end up having to adjust things to get them properly balanced. So, we're in an adjustment mode for the next week and then it should be ready to go. It was nice to get that out. And right now, we're about halfway finished with what will be Volume Two of *Yada Yah*. It is really interesting the things I'm finding that I just never saw before between 'Adam and Chawah and trying to ascertain their reasons for their various behaviors and mistakes. I was telling Kirk before the show began how strange the names are that Chawah gave her two boys. We'll talk about what those names imply. It's a real eye opener. It's wonderful to have a neshamah, to have Yahowah's testimony, and to be able to share it.

I was having lunch today with a friend of mine here on the Island. He said, "Wouldn't it be spectacular if God were to provide us with instructions for our modern world. Everything that you've been talking about during lunch happened anywhere between three and six thousand years ago." I just laughed and said, "First of all, there's nothing in human nature that has changed. We are exactly the way we were five thousand years ago, so all His instructions are still pertinent. But most of His prophecies deal with today. So, when you're reading what He said, He's talking about countries like the United States. He's talking about the war in Syria, about the plan to narrow Israel at the waist and to implement a two-state solution. He's still talking about the people who still call themselves Palestinians. So, it is as fresh as tomorrows newspapers."

That's the beauty of all this. We're not going into the account of 'Adam's creation in the Garden because we want to understand what happened six thousand years ago. We're going into the Garden to analyze God's words because we want to know more about who *we* are, what *we* can do to develop a closer, more productive, and more enjoyable relationship with Yahowah so we can learn from what God said about the creation of 'Adam and his relationship with Him in the Garden,

as well as bringing Chawah into the picture and how all of that played out. We not only learn a tremendous amount that helps us better understand who God is, what He wants and what He is looking for in return, we also developed a tremendous insight into our own human nature.

Just prior to this program I was translating God's first conversation with Cain. Q-a-y-n is Cain. Qayn's name means "He was created to be possessed," "He was created to be controlled." I'm not going to spill the beans now and tell you to be controlled for what reason. We'll get there as we move through the story of 'Eden. What I thought was fascinating were the instructions that God gave him. Qayn was having an absolute conniption fit over Yahowah paying more attention to (Hebel)? which we call Abel. It is (Hebel)? which means "waste of breath" in Hebrew. It's not a very flattering name. Created to Be Possessed and Waste of Breath were the two boys' names. (Hebel)? was the exact opposite of that. He was a shepherd, which is the profession that God cherishes more than any other. He brought the finest and first fruits of his flock to Yahowah. Yahowah was impressed and paid a lot attention to what he did and ignored what Created to Be Possessed brought Him. So, Qayn threw a tizzy fit. He got angry, belligerent, jealous, and he exhibited the worst of human behavior. And so, Yahowah made a comment to him which is just fascinating. He said, "Why are you acting this way?" And, of course, Qayn's response was, "Why not?" So, God said, "You know if you had a better attitude, if you were pleasant to be around, if you were just a little more agreeable, then everything would be better for you. You'd be elevated in stature, you'd find more joy in your life, and you'd be lifted up in spirit. What you need is a better attitude." I had never thought that that's what God said because it's always been translated in the English translations that if you are good and do good, then you'll be saved. It doesn't say that. It says, "Your whole countenance, everything about you will be lifted up and raised if you just had a better attitude. If you were more pleasant to be around." I just got such a kick out of that because I've always said there's only one debilitating handicap, and that is a bad attitude. You can prevail with one arm, two arms, or zero arms. You can prevail with sight or being blind. You can prevail being able to speak or not, being deaf or not. I've been around mentally handicapped young men and women, and I can tell you they get a lot of joy out of life. There's only one real, tremendous handicap. It's not poverty, ethnicity, or a physical impairment. It's a bad attitude. And that's just what God said. It was so delightful to hear Him counter Qayn's tizzy fit with, "You know this negative attitude is just not gonna work." It strikes me that that really is part of Yahowah's filter. He wants to spend eternity with people that are fun to be around. So, He's really looking for relationships that are enjoyable.

Anyway, let's jump back into where we were, because this is way ahead of where we were. But part of doing this translation and commentary every day is that you stumble across things and say, wow, I can't wait to share that. Sometimes I have all the patience of a gnat, and there you go. If you don't like it, then dock my pay. Chuckle.

"Then (wa) Yahowah (אֱלֹהִים), 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)

This is the first part of 2:7. We'll get to the second part on your word study in a moment, Kirk.

There are a couple things here that are worth noting. One is that *yasar* means "to form," "to forge," "to fashion," "to prepare," "to devise," and "to shape." So, 'Adam's physical body was something God created. He thought about it, fashioned it, and then He created it. We're going to see in the next statement that 'Adam is triune in nature. He has a physical body. He has a soul which is his consciousness, his ability to be a living being where he can observe his environment and respond to it. That's something that all animals have. He also has a *neshamah*, a seat of judgment, and an ability to think. So, he is a triune being. And Yahowah is not going to use '*apar* or *yasar* to infuse 'Adam with these other two attributes, just the physical body. So, the physical body was formed. The other two Yahowah breathed into 'Adam. It's such an important concept that I never really paid any attention to until I received an email from J. K. who is one of the most effective editors. J. K. said, "Do you ever think about that if God breathed this *nepesh* and *neshamah* into us that they are from God and are a part of God inside of humanity, where our physical bodies are from the material realm which is something that is very distant?" I thought that was fascinating and that we should contemplate what that means, that we have a bit of God inside of us. And to some degree that means that when we take a life, we are destroying an aspect of God. So, we should really think about why we ought not take a life, and why God said, "You should not make a habit of killing." It's exceedingly interesting from that point of view.

So, first is that 'Adam was created. His physical body was created out of the material substance '*apar*. '*Apar* is as close as Hebrew has to atom or molecule. It's the finest and smallest of all-natural particles in earthen elements. So, God is telling us that I created this universe and there was this transition from light energy to matter, and that you are comprised of matter. We are comprised of star dust. That means that God is not saying that man was this being that He created, my wife loves to use the term willy-nilly, out of nothing but His imagination, something really spectacular. He says no, you were created out of the finest, smallest particulate of the material world, molecules and atoms just like you're going to find on the earth itself.

The second aspect of that is the ground or the soil, the earth is '*adamah*. Do you know the difference between 'Adam and '*adamah*? One is masculine and one is feminine. 'Adam and '*adamah* are the same words. Putting the *ah* at the end of 'adam makes it feminine. 'Adam and '*adamah* are the same. So, when Yahowah says I created the man, 'adam out of the '*adamah* we probably want to make the connection that there is a masculine and feminine nature to the world that God created, and that man came from woman, a female, something feminine out of the ground.

That's a lot to deduce from just the first half of Bare'syth / Genesis 2:7. One last thought before we move on. There are very few places in the Towrah, Prophets and Psalms where Yahowah says, "I am Yahowah Almighty." He either uses His name, Yahowah, I think the last time I counted it was 7,000 times in the Towrah, Prophets and Psalms. And He uses His title, 'El or 'Elohym, probably an equal number of times, or darned near. But throughout the earliest mention of Yahowah's name it is always Yahowah 'Elohym. I think that's interesting because we haven't had the encounter in Bare'syth with Moseh yet where God says tell the children of Yisra'el that My name is Yahowah, I Am Who I Am. Yahowah is the name that I choose to be called for all time,

My one and only name. We haven't received that introduction yet, so Yahowah is saying, "There's something different from the fact that My name is unique, but I just happen to be God."

"Then (*wa*) **Yahowah** (אֱלֹהִים), **Almighty** ('*elohym*), **formed** (*yasar* – forged and fashioned, planned and prepared, devised and shaped)

Any time you have the opportunity to translate as I do, most English Bible translations ignore '*eth*' unless it has to be translated. I choose to translate it unless it has to be silent. It's just a different approach. I find every letter of every word interesting. Depending on its context it can mean "with" or "against." It can mean "in association or in accord with" or "in opposition to." It's the second most common Hebrew preposition. So, He created for the purpose of

for association and accompaniment ('*eth* – accordingly) **'Adam** (*ha 'adam* – the man and this individual person)

Here again we have an interesting insight in that about 90% of the references to 'Adam in the Garden story he is called *ha 'adam*, that is "the man" as a title. So, it's The Man named 'Adam. It's kind of like Yahowah Is God. Yahowah 'Elohim could be Yahowah Almighty or Yahowah Is God. So, *ha 'adam* is either The Man, or 'Adam, or The Man 'Adam.

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)

Since this is the first time that Yahowah's name is mentioned to us in the Towrah, I thought I'd take just a moment to say this. Yahowah's name – אֱלֹהִים – is comprised of a Yowd, Hey, Wah, Hey. The א -Yowd is depicted by way of an outstretched arm and hand. It conveys "the willingness, authority, and ability to reach out and do whatever work is required to accomplish a task."

Now before we go on to the next letter I want to talk about work. Work is something that has been obliterated from religion because they prefer faith, particularly in Christianity where they prefer grace. I think it's five tops in the account of 'Eden that Yahowah says that He created 'Adam. So, our Maker knows something about our nature where work is highly valued. The first letter in Yahowah's name speaks of work, and He's telling us that if we want to be like Him, we ought to work. It is so debilitating to one's sense of values and character to have everything just given to you and not work for it. Coming to this point to have translated so many volumes of texts of Yahowah's word and then sharing insights and commentaries to help understand it and learn from it, that's work. I'll get up between five and five thirty in the morning and sit in this chair, and I can't wait to go back at it to see what we can learn, what we can add to, what we can improve. But it's work.

Work has such tremendous value, so many rewards. Interestingly the first letter in Yahowah's name is a work-related letter. It speaks of the number one parental responsibility which is to reach down and out with an open hand to our children to do the work necessary to give them the greatest opportunity of life. To teach them what they need to know so that they will not only choose to follow a relationship with God, but they will also use their conscience and their sense of values

appropriately to exercise good judgment. We expose them to the world so that they can think properly. And then, of course, protecting them, building them a home, feeding them, nurturing them, clothing them, all those kinds of things involve work. So, the mission is identified in the tent peg of the ancient Hebrew Y Wah because it speaks of “securing and enlarging a protective enclosure.”

Have you ever gone on a camping trip, guys, and took a tent peg with you? How effective is the tent peg if you toss it onto the ground? It wouldn't even make a good paperweight would it? No. For a tent peg to be useful you must attach it to the tent then pound it into the ground. It's work. You must know what you're doing with it, you must remember to bring it, you must know how to use it and then how to deploy it. So, the tent peg is work. In the ancient home the tent peg secured and enlarged the home. Without the tent peg, even if you have the world's largest tent or the tallest center pole to hold it up, without the tent peg you have nothing. The tent will hang straight down on the pole and the tent will be gone when the wind blows. So, the tent peg adds to the size, livability, and security of a home.

Initially this sheltered living place and home that was represented by that tent peg was the protected Garden of 'Eden. Gan means “to enclose and to protect, creating an environment that is suitable to life.” So, the tent peg originally represented 'Eden. And in the end, it represents *Sukah* which is Tabernacles, which is Shelters, it's camping out with God. So, that tent peg anchors the word of Yah in the beginning and the end. When Yahowah says, “I Am the Beginning and I Am the End” He is saying this very thing that we began in 'Eden, we conclude in *Sukah*. And in both He created a secure and enlarged home for His children. So, it depicts the time that we are afforded the opportunity to camp out with God.

Now on either side of the tent peg, we find the two ♀ Heys in Yahowah's name. It is through them that we discover the beneficiaries of Yahowah's work: men and women who look to their Heavenly Father and Spiritual Mother for guidance and assistance. The ancient Hebrew Hey is the most complex letter, showing a man or woman, depending where it's positioned within a word or a name, with both arms raised, pointing to the heavens. It's interesting there are five terms and conditions of the Covenant, there are five benefits of the Covenant, there are five hands in Yahowah's name.

I once thought there may be the possibility that the two people in Yahowah's name were 'Adam and Chawah. But now I'm thinking for the most part that those people are 'Abraham and Sarah. And I do think it's most likely that the male and female in Yahowah's name represent 'Abraham and Sarah. There is the possibility that it's also the First Family, 'Adam and Chawah, but it's a little hard to choose them because while we all have our failings and God can overlook our failings, the story of 'Adam and Chawah is not the story of two individuals who exactly had their act together. There's this problem where Chawah misquotes Yahowah, adds to what Yahowah's testimony is, entertains the misquotation of Satan, and then is enticed with the idea of “oh, if I eat that I'm going to be a rival to God.” And 'Adam not only ate it without saying we ought not be doing this. The instruction was given to us in the perfect which means you're still okay if you just stop. And I'll be okay if I don't get started. We have a really good thing going here. Let's not blow it. But he didn't. He not only ate, but then when Yahowah said, “Hey 'Adam what are you

doing here? Why are you hiding from me? Did you do something that I told you wasn't going to work out very well for you?" And he said, "The woman that you gave me, she gave it to me." It must be your fault. You gave me that woman. She's defective. You take her back. LOL. No, he didn't say that. But he didn't take responsibility and that's not a good thing. If we're going to resolve our relationship issues, we need to take responsibility. It's an important first step in the whole process. If you want a relationship with Yahowah you must choose to walk away from religion, politics, conspiracies, and all that sort of thing before you can even begin the process. You must take responsibility for your own choices.

Kirk, it's next that we're going to discover some words that you did some research on. *Naphach* which is "blew or breath into" 'Adam's *ba 'aph* nostrils. A *chayym*, "a life-giving, restoring, and sustaining, a reviving, even renewing, and prolonging" *neshamah*, "conscience which facilitates our ability to think rationally and exercise good judgement providing us with the unique *human* ability to discern between right and wrong, truth and deception." Therefore, the *neshamah* is something unique, something associated with *chayym* / lives, which is plural throughout the creation account.



So, this is the second half of Bare'syth / Genesis 2:7.


"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)

A soul represents one of three components of 'Adam's nature. Man is a material being with a conscience and consciousness.

So, Kirk, you did some analysis here. I received a sheet from you today on the second half of *Bare'syth* 2:7 and you started with *naphach*. What did you learn?

KIRK: Recently I started to do just *neshamah* and I wanted to see about the breath, and I was curious what kind of breath is this, and if there was any clue as to how significant it was. You look through the lexicons and, of course, they have "to breathe or to blow, to exhale, to give out breath." Then I looked at the root and it's a Peh  and a Chet  also means "to attach or to join." It's an odd thing to think about with breath.

And then when you break down the whole word with its three letters you have a Nun , which is very interesting. If you analyze the Nun, you've got the number fifty. Fifty is a very significant number to us because that's a Yowbel year. It is when everyone is forgiven. It's freedom, reconciliation, heirs, involves all those things. It is also a sperm, the way we reproduce, symbolic of the heirs, the sons and daughters. So, it's an ongoing thing and all of this is starting out with *naphach*, His breath.

The Peh פ is eighty, divisible by eight. It's a mouth to speak, it's a breath in life; it means "to communicate," thus a relationship. You only have a relationship with people you can communicate with in some way. It doesn't have to be vocal, it can be hand signals, but you have to have that. So, it's not an ordinary grunting, Neanderthal that He was creating here. He wants to have someone who can think and respond. And, of course, it means "language" as well. So, that was one of the first gifts He gave us besides language, life, choice, all that sort of thing.

Then we have Chet ח which is also the number eight. So, once again it's eternal. It's also a fence, so it's an eternal protection, it separates us from outside influences, from things that can harm us, and keeps us safe like the walls of a family home. So that led me to now He's breathed into 'Adam, infused His breath, and the result is a neshamah.

And I was looking at neshamah after I wrote down the things you normally would expect to find there. The neshamah is "the breath of man or God, the essence of life, a breath, a blast, a spirit, inspiration, and a soul." The thing that differentiates a human being though without a neshamah is that it has the ability to discern the difference between right and wrong and thus has conscious and rational thinking.

But then as I was looking at it, right in the middle of it is *shama*. And I thought, that's interesting. So, I looked at shama and at first, I was going to dismiss this because shama, "to hear," is with an "a" and this is with an "ah." However, if you think about "a" and "ah" they are both endings to observe and the Hey ה is also an observant person. So that presented a (block)? to me as far as looking at the word "to listen" is in there.

YADA: It's pretty hard to miss the *shama* and the *shamar* relationship. Neshamah is essentially the Nun, not only symbolically sowing the seeds of future growth but also a sperm in that it represents new life, a child being born. So, it's a child being born who is observant, a child being born who listens. And listening and being observant are the essence of what neshamah means because it doesn't do you any good to exercise good judgment unless you have listened, observed and have access to good information. So, neshamah is a human computer in a sense except unlike an artificial life form or computer it has no conscience, no ability to make judgments, and can only do calculations. A human neshamah is the seat of judgment, of morality, of right and wrong. So, what you must have to exercise it is access to quality information. And the two things God asks us to do with His testimony is to listen and observe. So, it's a blend of those two.

KIRK: Yeah. So, that's basically what I did. I took the Nun נ, and when you put a Nun נ in front of a word, on my little grammar chart it says it emphasizes or intensifies the action of the verb, so you're talking some serious stuff here.

You take shama שָׁמַע, the word itself with the Shin ש, Mem מ and Ayin ע and it means "to hear, to perceive or to apprehend by the ear; to listen attentively." So, I broke that down a little bit more because you have some other words spelled the same way, so I threw them in the mix. You have shama שָׂמַע which is spelled exactly the same way and means "to report or account or statement of events." So, that's a response to others, perhaps when you learn something. And another word which is spelled exactly the same way means, "a careful hearing of someone or something responding appropriately as well as responding in obedience or action." Now that can't

__ because we don't have a word for "obey" in Hebrew. So, if you really think this through that is the English lexicon, so it supports "Lord and Master", etc. The difference between response and obeying is the same as it is with a carrot and a stick. A response is made from free will / choice. Yahowah asks a question; He asks you to respond appropriately. Ha Satan, being the Lord, demands it. Then it went on to say that the ability to open one's mind is that hearing is vital. Shama is vital to understand. If you're not going to hear things and understand and analyze them as we do, and everyone who participates in this does, how could you make a judgment call on it? You must seriously listen and take that information as you said a moment ago, and then output after you've had all that input. There is a two-letter root which I always seem to add now because I'm finding that there is a serious connection there. The two-letter root in Hebrew for shama is the shin ש and mem מ - "to breathe, breath" and can even be "desolate." But the definition of that two-letter word is "the wind or the breath of someone or something." It means that something is its character. So, He breathes something into his character that you will not find in the ordinary upright man or mankind that lived on the earth at that time.

Then I did something I always do ____ naphach, and on the nashamah. The Nun נ is the number fifty as noted from the beginning, "freedom, reconciliation and heirs." And Peh פ and Chet ח. The Peh is "to "communicate," and we covered that. The nashamah is also pretty good. It has the Nun נ which is "the continuance of generations, the heirs and those who choose Yahowah." And they choose freedom and to be set free because it is the number fifty. The Shin ש is teeth, 'nourishment, pressure,' and there will be pressure coming up to make a decision. The gift of language and it's the number three hundred. Every time I see the number three hundred, I always flash back on the story of Gideon where it says, "by the three hundred will I set free." The Mem מ is the waves of water, "life" emanates from the sea, if you like, "cleansing, mighty, power," it can be "blood, even "chaos," and "the sea," like the sea of Gentiles. In this case it is all positive. It's the number forty as reconciliation periods. He went through the forty years in the desert to start again. And then the Hey ה is a person looking up at an awesome sight to reveal upright and engaged, not kneeling by the way. Walking the path. With breath one experiences life to the fullest. It's the number five. And, of course, every time you see the number five, the most obvious thing that I even alluded to a minute ago is the Covenant. There are five terms and conditions of the Covenant. That's a lot for a conscience. But it's very telling.

YADA: It's not only just a foundational word, it's given to us very early on in the story because without exercising it none of the rest of the story is going to make sense.

KIRK: As you were saying, it's a part of God. He's putting your character into you. You can change your character and you can *not* respond, and you can respond poorly by responding to something else, as Chawah chose to do. But He put that in them with His breath.

YADA: It is a tool that helped us become born anew if you will. The Nun to the words of God, the Shin to be cleansed and to experience new life, which is the waters of Mem on behalf of those who stand up, look up and who are observant walking with Yah is the nature of this word.

Now the word itself is defined for us in the Book of Yowb/Job. The Book of Yowb is such an interesting story because it is the story of a man who had a great relationship with Yah. We're told this story, and sometimes people will say, "Why would God allow Ha Satan to torment this

guy?” He was having this wonderful life and had everything taken away from him because God wanted to see how he was going to react. I was asked that question a couple days ago, “So that we wouldn’t have to have happen to us?” I will tell you that if you take enough away from somebody, they are all going to turn. There is a point where we all lose it. So, Yahowah was saying don’t be so full of yourself that you’re cocky and say I can do anything. Look at Dowd. He had the best relationship in the history of humankind with Yahowah. But it got so bad at one point that he went over to the crazy Philistines and said I can’t handle it anymore. There’s only so much that we can take, and we ought not be too full of ourselves, and we should recognize that that’s a possibility. You can’t have it better than ‘Adam had. The dude did some really stupid stuff, and he said some stupid stuff. Sarah had it pretty good too. She laughed right in God’s face. ‘Abraham had a really good life. Yah tried to offer the Covenant and he says what the heck do I want with an inheritance? What good is an inheritance going to do me? I’m an old dude and don’t even have any kids. So, we ought not be too full of ourselves is sort of the message there.

Here’s how neshamah is explained in the Book of Yowb/Job.

“Truthfully and verifiably (*‘aken* – indeed, emphasizing the 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 / Yahs Lamb / Job 32:8*)

Did you catch that? **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)

So, if you’re going to learn, you need to have the Spirit working with you. But the next part of it. **the neshamah | conscience** (*neshamah*) **of the Almighty** (*Shaday* – from *saday* – the most expansive),

In other words, J. K. was right. The neshamah is on loan from God. It’s part of God in us. And since it is part of God in us, we really should exercise it. We should value it, prize it, and take advantage of it. There’s a reason that social secular humanists, liberalism if you will, in humankind, is so insistent on political correctness where you do not exercise good judgment, where you’re told to accept that which isn’t true because it’s politically correct, that you’re told not to be judgmental or discriminating, and where you’re told not to be discerning but to go along and to accept mutually exclusive concepts as all being true. It’s what man wants to drum out of man, this gift of God, the neshamah.

“Truthfully and verifiably (*‘aken* – indeed, emphasizing the 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 / Yahs Lamb / Job 32:8*)

This ability to make connections between things (*byn huw'* – to be perceptive discriminating and discerning) is a result of the Spirit helping us to understand the words that God conveyed so that we exercise our God-given nashamah such that we grow to embrace and enjoy the single most valuable thing in the universe. The single most valuable thing in the universe is not eternal life, salvation, or even the word of God. It is understanding. If you understand the word of God, if you understand life, if you understand the choices that are before us, if you understand what God is offering and what he expects in return, if you understand Yahowah’s name, if you understand the relationship He has for the Chosen People, if you understand the purpose of the Towrah, if you understand the purpose of the Covenant, if you understand the conditions of the Covenant, if you understand the benefits of the Covenant, if you understand the purpose and benefits of the Seven Invitations to meet with God, if you understand the nature of the Spirit, if you understand the God-given gift of a conscience/the nashamah, then there’s nothing that can prevail against you. The single most valuable thing in the universe is understanding. If you understand. And that is what God gives us through the Spirit and nashamah. So, if you want to know what a nashamah is, it’s that part of God’s nature within man that we can exercise so that we can make the proper connections. And there’s nothing we can’t achieve when we understand. So, on that basis it’s amazing that there isn’t a single English Bible translation that renders nashamah as conscience. Not one. It’s the breath of life. Nashamah doesn’t mean breath. Naphach, you already analyzed the word, it means breath. Nepesh can also mean breath. But nashamah doesn’t mean breath. Nepesh doesn’t mean life. It’s conscience, it means soul. God chose these words, and the least we can do is translate them accurately. It is incumbent upon us to render.

“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*)

It’s powerful if we just simply take the time to understand. Based upon this we can confidently conclude that a nashamah has been placed within mortal man to work in concert with the Set-Apart Spirit. When in sync, our conscience therefore makes it possible for the Spirit of God to impart instructions such that we can learn through Her teaching (and comprehend)? As a result of Her input and by using Yahowah’s nashamah, we can make informed connections in a discerning and discriminating manner and then make that transition from knowing to understanding.

In Yasha’yah Eleven it speaks of the choter which is the insignificant stem, the (*nach*)?, which is

this sign that Yahowah is going to look up to call His people home. God goes out of His way to explain this is the reason that this individual is going to be effective as they describe this nach. It's My Spirit and the spirit of understanding that is enabling this process. And that is what God is saying here. So, while God's nashamah does not make us wise, certainly not as wise as God, it makes it possible for us to know God. And while His nashamah does not make us immortal, it provides the ability to understand and rely upon the source of eternal existence. It is that aspect of our designed nature that unites us with the source of life. I think it's interesting in this regard that nashamah is based on (nasham)? meaning "the process of childbirth." Our nepesh / soul makes us conscious like all other animals. Yahowah's nashamah, however, makes us like God providing us with the ability to distinguish between right or wrong. It is this human element that seeks to yada Yahowah. That said, what I want to do is continue with this presentation. It says:

“Yahowah (יהוה) – a transliteration of YaHoWaH as instructed in His *towrah* – teaching regarding His *hayah* – existence), Almighty (‘*elohym* – who is God), **planted and established**

So, this is the next thing that God says. You've got to understand that we humans have a triune nature. We have a physical body, we have a soul which is our consciousness, and we have a nepesh / conscience. So, He said that's the stuff of humanity. One I created from the elements of the earth, the other two I shared with you. I gave from Me to you.

“Yahowah (יהוה) – 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) **pursuant to a time long ago** (*min qedem* – oriented toward the sunrise in the ancient past).**

So again, Yahowah identified Himself as God and He

planted and established a home to celebrate life (*nata'* – firmly embedded the seeds for growth as a dwelling place).

God is consistent. If He created this garden. If He planted and established it and embedded these seeds of growth, you can be assured that He's going to do it again. Just because we have uprooted most everything good, God's going to do it again.

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).

When you go camping with God, you're not going to stay in a Motel 6. You're not going to be in a dive. God does stuff with class. If you're going to camp out with God, you're going to have a really cool tent in a beautiful spot with a magnificent view, guaranteed. Waterfalls, flora, Fauna, perfect weather conditions. And your tent? You ain't gonna be sleeping on rocky ground and wake up with a headache. As a matter of fact, I am pretty darned sure there are not going to be

any mosquitos. It's gonna be cool. God travels first class. He created a beautiful garden that was perfect for life and He called it first class. He called it luxurious, delightful, and ultimately pleasurable. (Look at)? all these religious people that are denying themselves pleasures. They will beat and whip themselves, turn themselves into suicide bombs, they will deny themselves the enjoyments of sensuality and affection. God says, nah, nah, nah, you've got that all wrong. My idea of a good time is that it's going to be pleasurable. It's going to be joyous and happy. It's going to be luxurious. And this was

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), **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*)

Well guess what. That means that man was conceived *outside* the Garden! That would mean that humankind was one of the animals that God created, and He made this one individual unique by breathing into him the nashamah. Then He created this beautiful environment for him and said, hey come on inside. I'm going to place you inside a perfect environment so we can enjoy being together. So, there's a lot to learn there. God was not inside the Garden creating 'Adam. 'Adam was created outside the Garden. Men and women existed outside the Garden. That means when God marshalled in all the animals for 'Adam to have the opportunity to interact with and to meet and ultimately to name, guess what. A couple of those animals were men and women. God was showing him all these animals and He said there's something here. And He didn't say the whole thing was there to simply name. He wanted to see how 'Adam would respond to them. And so, (He's by himself)? I'll bring out another dude. He doesn't have a nashamah but maybe that would keep 'Adam entertained during the time that we're not together. And I'll even bring out a pretty pretty, a woman without a nashamah. A sapiosexual is someone who's attraction to the opposite sex is based upon their mental acuity rather than their physical attributes. Perhaps 'Adam was a sapiosexual and when men and women were created without a nashamah he was not impressed, although when Chawah was made from him and therefore *had* a nashamah, the speech he gives on her is Wow! This is the ultimate gift.

So, here is “**Yahowah** (𐤀𐤏𐤅𐤐 – 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) **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), **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*)

Sorry, I just woke up my dog. For those of you who don't know, my dog's name is Asher. She's down here at my feet listening to the show wondering why I'm calling her name.

KIRK: Let me ask you a quick question. Did he cave in to her with the fruit, because maybe he was intimidated by her anyway?

YADA: The story on the fruit and the nature of it is one we're going to get to in the next two chapters. It is so interesting as to what God said. I will say one thing really interesting about it is that we're going to analyze every possible motivation that Chawah had. We will also analyze 'Adam's motivations, and even Satan's motivations and tactics. And I will guarantee you that we will learn a lot. One of the things I want to be really careful about here is that there is this inference that God said do not eat of this tree, or that God gave them a commandment; do not eat of this tree. Don't you *dare* eat from that tree. Or that it was called the "forbidden fruit." God didn't say don't eat from the tree. He just said you have this garden with all this wonderful stuff in it and you can do whatever you want. But there is a tree here that should you eat from it, then you are going to come to represent what it entails and you're going to die. So, all He said is that you can eat anything you want. However, if you eat of this tree there's a consequence, and not a very good one. So, He didn't tell them you can't eat from it, and didn't give them a commandment. He just said that tree over here will come with a consequence. He even wrote it in the imperfect which gave 'Adam and Chawah a lot of latitude _____. One and done was not going to be enough.

Okay, this might sound crazy. We're right in the middle of the Creation story, but I want to go into Yasha'yah. And I might be crazy. It could be certifiable. Of course, this kind of crazy is the kind Yahowah likes, so it's all cool. The reason I want to go into Yasha'yah is that there is a chapter in Yasha'yah where God explains the single most relevant aspect of 'Eden. And the single most relevant aspect of 'Eden is, *pay really close attention to it because that's where we're going.*

So many people think that's what man was, and then you have the fall and we're dealing with the fall of man. So little of the story of 'Adam and Chawah in 'Eden is there for us to have this historical perspective of the fall of man. It isn't there for that reason. It's there because God wanted to explain why He created man, what makes man unique, what was important in a relationship between men and women, and what God enjoys and therefore what He is offering and seeking in return because this is where we're headed.

What the prophet Yasha'yah explains is that we're headed right back to 'Eden. This whole journey we are on is from 'Eden to 'Eden. We're coming full circle. The reason Sukah, camping out, is the seventh and last of the feasts each year is because it *is* the destination. We're headed right back to where we were. If you like what happened in 'Eden, you're going to like eternity. If you don't, you won't. So, God is revealing to us what He is offering, what He enjoys, and what we are going to be doing by telling us this story. So, that's why we're going to Yasha'yah. Besides that, I like Yasha'yah. I love Yasha'yah.

At first, I really disliked Yasha'yah because his vocabulary is so different than everybody else's. You work on this art of translating these Hebrew words to elicit the greatest amount of meaning to deduce insights that you can share. You become a student so that you can teach. You apply this skill, and you develop and hone it. And you come to Yasha'yah, and it's all for naught. This dude's vocabulary is from a much more sophisticated palate that he has. One of the beauties of

Yah's prophets is that Yah speaks through these men so He's not using them as a dictating machine. He's enabling them to convey in their own words what they are hearing Yahowah say. So, it gets flavored through these unique individuals. And this guy I liked because if you're going to devote yourself to attempting to share what Yahowah is conveying through the prophets, you realize you are not going to be popular. You're not going to have a following. If having a following and making lots of money and being popular are your thing, don't do this because it isn't going to happen. There was none better at this than Yasha'yah. He was the best. And yet do you know how many people Yasha'yah had in his entire life that actually benefited from what he conveyed? Zero. Not one. So, you develop this sense of comfort and say all right, he was the best there ever was and he was directly inspired by Yah. And what we're doing is analyzing what Yahowah said through them and trying to convey it to the best of our ability. Why should we expect that we're going to get better results than Yasha'yah? Well fortunately, we are going to get better results than Yasha'yah did, and he tells us the reason why. Yahowah was required to make His people such that they were blind and deaf to the prophets. If He hadn't done that, rabbinic Judaism would have created a religion that would have been so effective in being bad it would have been impossible for us to figure this out and to differentiate Yahowah's words from the religious. What if rabbinic Jews actually used Yahowah's name? Do you know how much harder it would be to disprove what they had to say? What if rabbinic Judaism was actually based on the Towrah as opposed to the Talmud? It would be so much more difficult to differentiate the truth from the lies. Yahowah dumbed them down so they couldn't do that, and we're now in a position where Yahowah is calling His people home. He's opening their eyes and ears so they can listen to the words that He inspired through Yasha'yah and Dowd. So, all we are is a conduit for their message. It's the time now that it's resonating.

“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 (𐤃𐤏𐤅𐤐𐤅𐤍 – 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)

If you’re not like me and you don’t have a love affair with *Yasha’yah* / Isaiah, which I do, you’d still have to say well that’s a pretty good opening line.

“Choose to listen to Me / Yahowah (*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).

If you want to be *tsedeq* / right, then listen to Yahowah. So, if you want to be right, he’s saying don’t pick up your favorite book from Stephen Hawking. Don’t pick up a book from Darwin or Karl Marx. Listen to Yahowah.

“Choose to listen to Me / Yahowah *Shama’ ‘el ‘any* - **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** (𐤆𐤇𐤅𐤇𐤃𐤁 – 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)),

God is saying I literally wrote upon, engraved this message to you on that rock.

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’s the purpose of a cistern and what does it hold? The cistern holds drinking water, the source of life, and purification.

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*)

Now you can also say cistern because He’s saying have some respect for this pit from which you were removed. We were removed from She’owl What’s the pit? She’owl. We have been removed from She’owl, based upon the respect and the teaching we have discerned from Yahowah. (*Yasha’yah / Yah Liberates and Saves / Isaiah 51:1*). Then He says:

“Choose to be observant so that you can properly interpret and understand by looking (*nabat* – opt to pay attention, to consider and to show your appreciation (hifil imperative – the seeker, by making this choice, causes what ‘Abraham represents to act upon them, thereby including us in the Covenant)) **to** (*el*) **‘Abraham** (*‘Abraham* – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant)), **your father** (*‘ab ‘atem*), **and to** (*wa ‘el*) **Sarah** (*Sarah* –to engage and endure so as to be empowered and liberated (thereby explaining our Spiritual Mother’s role in *Yisra’el* – *ysh* (individuals) who *sarah* (engage and endure with and are empowered by) *‘el* (God)) **who has labored for a long time, expecting you** (*chyl* – she gave you birth, agonizing over you, hoping to bring you all to this place, knowing that she would experience the travail associated with labor and the joy associated with the birth of a new life (polel imperfect – we suffer the effect of a long, laborious birth with the ongoing benefits thereafter of being a child in God’s family)).

For indeed (*ky* – this is important so pay attention), **he was just one** (*‘echad* – as a unique and solitary individual (associating him with Yah who is “*‘echad* – one”)) **when I invited him to meet with Me** (*qara’ huw’* – when I called out to him, proclaimed his name, and made him known by making pronouncements regarding him, when I summoned him and met with him and caused all that can be read and recited to occur as he was welcomed by and encountered Me (qal perfect – a literal interpretation of a genuine relationship in a moment in time serving as a completed act)) **so that** (*wa*) **I could kneel down to lift him up and bless him** (*barak huw’* – I could invoke favor upon him, sharing kind words with him as I got down to lift him up (piel imperfect – ‘Abraham was positively influenced by this fortuitous encounter and that the benefits were ongoing throughout time)).

Then (*wa*) **I tremendously enriched and empowered him, making him far greater than he had been** (*rabah huw’* – I enabled him to be much more than he previously was, causing him to flourish and thrive, elevating and increasing him in every way, causing him to have many descendants while facilitating their continued existence (hifil imperfect – Yah was responsible for ‘Abraham becoming greater such that he could become more like God with the empowerment and enrichment ongoing throughout time)).” (*Yasha’yah / Yah Liberates and Saves / Isaiah 51:2*)

That happened in 1968 BCE. This is 700 BCE. Yahowah is speaking in first person through Yasha'yah and is saying, if you want to understand and be right about Me, if you genuinely want to find Me, to understand Me, and develop this relationship with Me then let Me tell you how to do it.

“Choose to be observant so that you can properly interpret and understand by looking (*nabat* – opt to pay attention, to consider and to show your appreciation (hifil imperative – the seeker, by making this choice, causes what ‘Abraham represents to act upon them, thereby including us in the Covenant)) **to** (‘*el*) **‘Abraham** (‘*Abraham* – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant)), **your father** (‘*ab* ‘*atem*), **and to** (*wa* ‘*el*) **Sarah** (*Sarah* –to engage and endure so as to be empowered and liberated (thereby explaining our Spiritual Mother’s role in *Yisra’el* – *ysh* (individuals) who *sarah* (engage and endure with and are empowered by) ‘*el* (God))

Why would we look to ‘Abraham and Sarah? What did they do?

KIRK: Terms and conditions of the Covenant.

YADA: Absolutely. Every term and condition of the Covenant and all benefits of the Covenant are revealed through those two individuals. If you want to understand how to establish a relationship with God, you *must* turn to the Covenant. If you don’t understand the Covenant relationship that Yahowah established with ‘Abraham and Sarah, you cannot understand God, you cannot understand His purpose, you’ll never know Him, and you’ll never spend eternity with Him.

KIRK: You can’t agree to something you don’t know.

YADA: Correct. So, God is directing our attention to where our attention should be directed. It’s the Covenant. I’m about ready to start presenting the terms and conditions of the Covenant for Volume Two of *Yada Yahowah*. Right there I’m admitting that this is not the first time you are going to see these. I’m going to present the terms and conditions of the Covenant not only in Volume Two of *Yada Yahowah* but also in *An Introduction to God*. It’s the same exact terms and conditions, the same exact source material we’re deriving it from, the same exact translations, and the same conclusions. But it’s the typical chapter of *An Introduction to God*. And guess what. It’s going to be presented all over again in its entirety in *Observations for our Times*. We’re going to present it over and over again. What does Yahowah say? If you are genuinely searching for Him, then you ought to be observant so you can properly interpret and understand by

looking (*nabat* – opt to pay attention, to consider and to show your appreciation (hifil imperative – the seeker, by making this choice, causes what ‘Abraham represents to act upon them, thereby including us in the Covenant)) **to** (‘*el*) **‘Abraham** (‘*Abraham* – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant)), **your father** (‘*ab* ‘*atem*), **and to** (*wa* ‘*el*) **Sarah** (*Sarah* –to engage and endure so as to be empowered and liberated (thereby explaining our Spiritual Mother’s role in *Yisra’el* – *ysh* (individuals) who *sarah* (engage and endure with and are empowered by) ‘*el* (God)) , **who has labored for a long time, expecting you** (*chyl* – she gave you birth, agonizing over you, hoping to bring you all to this place, knowing that she would experience the travail associated with labor and the joy associated with the birth of a new life (polel imperfect – we suffer the effect of a long, laborious birth with the ongoing benefits thereafter of being a child in God’s family)).

Yeah. ‘Abraham figured it out; by inheritance what God’s doing through me is this Covenant and all of you who are embracing the same terms and conditions that I do, I’m expecting it.

For indeed (*ky* – this is important so pay attention), **he was just one** (*‘echad* – as a unique and solitary individual (associating him with Yah who is “*‘echad* – one”)) **when I invited him to meet with Me** (*qara’ huw’* – when I called out to him, proclaimed his name, and made him known by making pronouncements regarding him, when I summoned him and met with him and caused all that can be read and recited to occur as he was welcomed by and encountered Me (qal perfect – a literal interpretation of a genuine relationship in a moment in time serving as a completed act))

Do you think he’s just one now? Of course not. There are so many Covenant members now.

when I invited him to meet with Me (*qara’ huw’* – when I called out to him, proclaimed his name, and made him known by making pronouncements regarding him, when I summoned him and met with him and caused all that can be read and recited to occur as he was welcomed by and encountered Me (qal perfect – a literal interpretation of a genuine relationship in a moment in time serving as a completed act))

And even that is telling because most people aren’t aware that the vast majority of people, if not 100% of them, that form a relationship with Yahowah were invited to do so.

I had lunch today with a gentleman who refers to himself as anti-religious but he’s quite political. And there’s no chance that he is going to be able to process what I’m saying if he doesn’t give up his affinity for politics. If he doesn’t give it up nothing is going to happen. God’s not interested in him until he walks away from those things. God introduces Himself to those who He wants to develop a relationship with. And there’s lots of ways He can do that. He can introduce Himself directly by saying something like Hello, my name is Yahowah. I want you to do something for me. He did that with ‘Abraham and Moseh. He told Shamow’el to go pursue Yshay’s sons until He said that’s the one I want. So, God does the choosing. We can choose to ignore Him, oppose Him, or we can choose to respond. If we choose to respond, God is saying if you really want to understand you’d better focus on ‘Abraham and Sarah, and that relationship.

For indeed (*ky* – this is important so pay attention), **he was just one** (*‘echad* – as a unique and solitary individual (associating him with Yah who is “*‘echad* – one”)) **when I invited him to meet with Me** (*qara’ huw’* – when I called out to him, proclaimed his name, and made him known by making pronouncements regarding him, when I summoned him and met with him and caused all that can be read and recited to occur as he was welcomed by and encountered Me (qal perfect – a literal interpretation of a genuine relationship in a moment in time serving as a completed act)) **so that** (*wa*) **I could kneel down to lift him up and bless him** (*barak huw’* – I could invoke favor upon him, sharing kind words with him as I got down to lift him up (piel imperfect – ‘Abraham was positively influenced by this fortuitous encounter and that the benefits were ongoing throughout time)).

That is what Yahowah does to Covenant members. Just like a father would get down on a knee to lift up a child, Yahowah is saying with the Covenant members that He gets down on His knee to lift us up.

Then (*wa*) **I tremendously enriched and empowered him, making him far greater than he had been** (*rabah huw’* – I enabled him to be much more than he previously was, causing him to flourish and thrive, elevating and increasing him in every way, causing him to have many descendants while facilitating their continued existence (hifil imperfect – Yah was responsible for

‘Abraham becoming greater such that he could become more like God with the empowerment and enrichment ongoing throughout time)).” (*Yasha’yah* / Yah Liberates and Saves / Isaiah 51:2)

That’s the benefit of the Covenant. We’re enriched and empowered. Even if *Yasha’yah* didn’t cover our return to ‘Eden it would be worth translating it just for the first two statements. That is so exceedingly important that here is this statement that Yahowah is speaking in first person and He says, okay if you want to understand, be observant. And if you *really* want to get it turn your attention to, focus on, and seek to understand and appreciate the nature of ‘Abraham and Sarah, what they represent and what I did for them.

“**Indeed** (*ky* – this is completely reliable) **Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **will comfort and console** (*nacham* – will demonstrate compassion by expressing empathy for (piel perfect – at this moment in time will sooth and support)) **Tsyown** (*Tsyown* – transliterated Zion and representing the Signs Posted Along the Way).

He will be demonstrating compassion for (*nacham* – He will feel empathy and express sympathy, providing comfort and support for (piel perfect)) **all of (kol) her destroyed and depopulated places** (*chorbah hy’* – her deserted ruins).

And even (wa) her lifeless places where the word is questioned (*midbar hy’* – her desolate wilderness areas where the word is pondered; a compound of *my* – to question and ponder the implications of *dabar* – the word), **He will cause to be like** (*sym ka* – He will set up and bring about similar to) **‘Eden | Great Pleasure and Joy** (*‘Eden* – a favorable circumstance which is tremendously delightful, ultimately pleasurable, and extremely satisfying, even beautifully clothed and finely attired; from *‘adan* – luxurious and delightful).

And also (wa) her land Arabs have deforested and depopulated (*‘arabah hy’* – her areas darkened by noxious swarms of foreigners who join in as a result of brokering a deal with the desert-dwelling Arabians) **will be as (ka) the Gan | Protected Garden** (*gan* – a shielded and surrounded enclosure with a protective fence designed to promote and protect life; from *ganan* – defended shelter suitable for sustaining life) **of Yahowah** (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

Well that’s why we turn to this. So, after God says you want to know me? Do you want to find the truth? Be observant and listen. If you really want to understand, focus on understanding the relationship that I formed with ‘Abraham and Sarah and how I enriched and empowered them, and how I blessed their lives.

Then He turns to us right now and He says:

“**Indeed** (*ky* – this is completely reliable) **Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **will comfort and console** (*nacham* – will demonstrate compassion by expressing empathy for (piel perfect – at this moment in time will sooth and support)) **Tsyown** (*Tsyown* – transliterated Zion and representing the Signs Posted Along the Way).

That’s the heart of Mowryah, of Yaruwshalaim, of Yahuwdah, of Yisra’el. Just as Yahowah did all these wonderful things for ‘Abraham and Sarah, He says I understand this is a tough time and I’m going to comfort Tsyown.

He will be demonstrating compassion for (*nacham* – He will feel empathy and express

sympathy, providing comfort and support for (piel perfect)) **all of (kol) her destroyed and depopulated places** (*chorbah hy'* – her deserted ruins).

And even (wa) her lifeless places where the word is questioned (*midbar hy'* – her desolate wilderness areas where the word is pondered; a compound of *my* – to question and ponder the implications of *dabar* – the word), **He will cause to be like** (*sym ka* – He will set up and bring about similar to) **'Eden | Great Pleasure and Joy** ('*Eden* – a favorable circumstance which is tremendously delightful, ultimately pleasurable, and extremely satisfying, even beautifully clothed and finely attired; from '*adan* – luxurious and delightful).

So, you want to know what God's going to do when He returns? He's going to take all the stuff that man corrupted, polluted and destroyed, He's going to take all the terrorism and the armies and their weapons, the religious gunk, the political toxins, and He's going to replace it all. He's going to turn the world back into 'Eden. How do we know? Because that's what He just said. And He's doing it on behalf of Tsyown. He's saying I understand that I made a promise to 'Abraham, and I'm going to honor that promise. As bad as it looks now for Tsyown, understand I am going to show compassion. I'm going to console Tsyown. And all her destroyed and depopulated places, I'm going to turn them into the conditions that were experienced in 'Eden / Great Pleasure and Joy.

And also (wa) her land Arabs have deforested and depopulated ('*arabah hy'* – her areas darkened by noxious swarms of foreigners who join in as a result of brokering a deal with the desert-dwelling Arabians)

Boy, there's been a fair amount of that, hasn't there. People dealing with those desert dwelling Arabs and all they have destroyed. He says I'm going to make it like

the Gan | Protected Garden (*gan* – a shielded and surrounded enclosure with a protective fence designed to promote and protect life; from *ganan* – defended shelter suitable for sustaining life) **of Yahowah** (𐤆𐤏𐤃𐤇𐤐 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

So, we can be assured that this is spoken to of what Arabs in particular are doing to depopulate Israel. And that God is going to turn all that they corrupt into 'Eden. It does strongly infer that 'Eden at this point is not going to be coterminous with the Eastern Turkey and (Lake Van)? and at this point 'Eden will be coterminous with the Ridge Line of Mowryah which is in the heart of Yaruwshalaim.

Overwhelming happiness (*sasown* – exultation, great gladness, rejoicing, jubilation) **and (wa) joy** (*simchah* – pleasure and delight, cheerfulness and contentment) **will be found and experienced in her** (*matsa' ba hy'* – will be attained and discovered in her [from 1QIsa] (nifal imperfect)) – **songs of thanksgiving** (*towdah* – expressions of appreciation) **and (wa) the sound** (*qowl* – the audible verbal expression) **of singing with the accompaniment of musical instruments** (*zimrah* – songs with lyrics and melody).

Sorrow (*yagown* – grief and anguish) **and (wa) mourning for the dead** ('*ebel*) **shall disappear** (*nuwc* – flee away).” (*Yasha'yah* / Yah Frees and Saves / Isaiah 51:3) [Note: this concluding sentence is found in the Great Isaiah Scroll but not in the Masoretic Text.]

What a wonderful transition. By going back to 'Eden we will experience overwhelming happiness, exultation, gladness, jubilation. God loves to party. It's going to be joy in our _____. It's just like when we were talking at the beginning of the show about Qayn. Yah says why are you acting this

way? If you would just have an agreeable and positive attitude. So, stop being so miserable. He's taking us back to genuine happiness and if you want to be a curmudgeon, goodbye. This is going to be a happy, uplifting party.

By the way, last week we got cut off instantly after we did the hour and one-half part. It may happen again. And if we do, we'll be with you next week, and if not, we will continue. I think my direct connect line just blanked out so we in fact may be over now. The chat room is hearing us, so we haven't been cut off with a "goodbye", so we'll continue this passage and then continue it next week.

Sorrow (*yagown* – grief and anguish) **and** (*wa*) **mourning for the dead** (*'ebel*) **shall disappear** (*nuwc* – flee away).” (*Yasha'yah* / Yah Frees and Saves / Isaiah 51:3) [Note: this concluding sentence is found in the Great Isaiah Scroll but not in the Masoretic Text.]

There's coming a time when there will be no death or dying, no armies marching and killing. That's what man has become exceedingly good at. No more. Can you imagine how wonderful it's going to be to be there and listen to the great lyricist of God, the Singer of Yisra'el, Dowd, play and sing? When I was a younger man, I got to attend a Frank Sinatra concert. He was pretty old at the time but nonetheless it was magical to be there in the audience. I know most of you would say who the heck is Frank Sinatra, because they would be familiar with other bands. I've gone to other concerts and some I really enjoyed. I happen to like lyrics of many of the of Neil Diamond songs, and I've been to a couple of his concerts. I've gone to concerts of John Denver, for example, where I really liked the music and the lyrics that he wrote. America does the same thing. Going to a concert is a wonderful experience, but there's an entirely different situation going to a conference. You're not in this crowded, yelling auditorium with speakers that are blaring your ears out with a band that's way down there, and probably too drugged out to know what they are doing. You're going to be sitting next to God somewhere with this magnificent view of the universe and listening to His Son sing to Him and to all of us. Talk about a concert! And we all have a first-row seat. I think it will be the ultimate thing to experience. God says that's what we're going to experience. God says I'm bring Dowd back. He's going to bring Dowd back as the King of Kings. He's bringing him back as a shepherd to His people. He's bringing Dowd back as the return of the Messiah. But here is the suggestion that He's going to bring Dowd back to sing and entertain us. Marvelous. Who's going to be worrying about the dead when we're listening to Dowd sing such a magnificent song?

This is probably a good place for us to pause. We're going to return to *Yasha'yah* 51:4 when we begin next week. That is unless Kirk decides to analyze every word in *Yasha'yah* 51:3. Laughter. It's always important for us to recognize that God wrote this so that *every* letter and *every* part of every letter would resonate with us. The closer we look, the more we are going to understand. So, it's a huge part of what we do to try to understand what God gave to us.

So, thank you guys. It's a pleasure to be with you. What a thrill it is to be able to do this and be part of something this wonderful where we not only come to know God but we get to work with Him on what is His most important mission, which is to call His people home so that He can choose to camp out with them. We can all be part of the Covenant family as were 'Abraham and Sarah so many years ago.

Good night, and may Yah bless you all.

