

Shabat Study October 30, 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

YADA: Well Kirk, can you hear me?

KIRK: Yes, sir. Okay.

YADA: Well, I was disconnected. I've got my phone at the ready. If I have to connect again, but just as we were about to go live Blog Talk Radio said goodbye to me. Well, hello, everyone Happy Shabat. It is an amazing experience trying to do Blog Talk Radio with their inept technology, but we'll do the best we can and if I am cut off, please send me a message from the chat room and I will do my best to reconnect by cell phone. It's been an interesting week in France. And even before the France thing erupted, at the end of a long day this week, I watched a movie called The Promise.

If you have Netflix, I would encourage you to watch it. Don't watch it if you have a queasy stomach, however. It is a story about the Armenians that is set in 1917ish Turkey. It's a beautifully acted, beautifully written, beautifully filmed, and a beautifully costumed piece about the Armenian genocide told from the perspective of five or six people who endured it, and in watching it you get to see just how perverted, demonic, and how lifeless the religion of Islam is. For the Turks to have treated the Armenians like this; calling them a cancer in their midst, robbing and butchering men, women, and children, they were in many ways worse than were the Nazis in World War Two. The Promise is a must see.

Four French citizens were killed. A teacher was killed while conducting a class on political freedoms and the right to free speech. He wanted to show the Charlie Hebdo's cartoons that depicted Muhammad accurately as a terrorist. And, of course, the Muslims went berserk, entered those offices and beheaded and butchered people. Somehow in the Islamic mindset telling the truth about their religion is such a heinous crime that their god wants them to go and kill people. Free speech is obviously something that Islam cannot tolerate. Their religion is so perverted that free speech is deadly to it. So, they kill to protect their religion. And now barely two weeks later a Moslime goes into a church and beheads an elderly woman. What kind of animal goes into a church, beheads an elderly woman, and kills two others? And Macron says, "We're just not going to stand for this. This is despicable." He doesn't even call it Islamic terrorism, but he says, "Free speech is important and you're acting in a belligerent and inappropriate way and we're just not going to stand for it." So, Muslims rather than thinking boy, we really screwed up there in France and we're not going to be welcome in any place in Europe, our behavior is inexplicable and disgusting. No, no, no. They're rioting around the world in Pakistan, Malaysia, India, and of course in the Fakestinian territories screaming out as to how inappropriate France has become, boycotting France for saying that free speech trumps terrorism. Look at the pictures out of the Fakestinian territories. First of all, Fakestinian women have got to be the ugliest women in the

history of humankind. It is astounding that they could have population growth with women ____, but I guess they're all wearing pants so maybe nobody knows. And they're screaming and holding up banners not condemning terrorists who killed four people in cold blood for no reason, but instead condemning Macron with crayons. They're holding riots around the world where they're burning and stabbing Macron effigies, and even had the Malaysian prime minister say that it's appropriate to kill millions of French people for what they've done. It's the most uncivilized, immoral, deadliest, and most disgusting religion in the history of humankind. It's a tough contest when you're going up against Roman Catholicism, which is about as despicable as anything man has ever conceived, and yet Islam trump's it. There's never been a religion as disgusting, deadly, and as destructive as Islam, and it is acting up right now in an unbelievable manner.

We're going to return to Yasha'yah where we left off a week ago. We were in Yasha'yah Four, and I'm going to read Yasha'yah One, Two and Three just so that we're back in sync with where we were, never wanting to jump into something in the middle of it.

The reason that we turn to Yasha'yah 51 is because it is the very thing that makes 'Eden relevant. Now, 'Eden should be relevant. 'Adams creation, 'Adams nature, 'Adams relationship with Yahowah, the conception of Chawah, the relationship between 'Adam and Chawah, the reason for Chawah, how Ha Satan came into the Garden and corrupted Yahowah's testimony, and the consequence of that is essential reading if you want to understand God's purpose and nature all by itself. Yasha'yah makes it *exceedingly* important to us because in year 6000 Yah, by October 7 in 2033, the earth is going to be transformed into the Garden of Eden. And those that survived the time of Ya'aqob's Troubles or have been harvested before that time are going to live on earth in a perfect paradise; no religion, no politics, no militaries, no Departments of Justice, no protests, no riots, no Mooslimes, no Christians, no Hindus, no caste system. Paradise indeed. And so, beyond all the presentation of; this is who man is, this is man's relationship to God, this is man's relationship to one another, this is man's relationship to the universe and to life within it, we have because of Yasha'yah 51 the realization that we're headed back to 'Eden, that the "Garden of Great Joy" is God's idea of perfection.

Therefore if you follow the Miqra'ey by; entering the doorway to life on Pesach, stepping over the threshold of perfection on Matsah, being born into God's family on Bikuwrym / Firstborn Children, become enlightened and empowered on Shabu'wah / The Promise of Seven, and the Shabbat, with us performing the role of Taruw'ah shouting out this message that Yah has conveyed to us so that His people, Yahuwdym and Yisra'elites, come home and renew their relationship with Yahowah, we can then all camp out together on Sukah. And we'll camp out together for a thousand years. Sukah, camping out, is a return to the Garden of 'Eden. So, God begins this prophecy verifying that with

“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).

I would think that would get most people's attention. I can't imagine being one that says that's really crappy advice. Why would I want to listen to God? He's not telling me. He's suggesting that it might be in my best interest. He says, only choose to listen to Me if you're genuinely interested in pursuing vindication by being correct. If that's appealing to you, God's told you that you may want to listen to Him.

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** (יהוה – 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 Towrah 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)

Stream interrupted.

YADA COMES BACK: Oh boy, here we go again. Who knows for how long? No reason to get upset. There's nothing we can do about it.

So, if you're seeking to learn about Yah, then be observant. You can find Yah most adroitly by closely examining and carefully considering His Towrah and Prophets, but He is also knowable in so many other ways for those of us who are open-minded. And He's saying here that He's referencing the fact that He's a rock from which we were hewn. This is to say and, it's kind of an interesting insight, that Yahowah said that He made man out of the elements of the earth, and then He blew into him part of His nature, which is our *nepesh* / soul and our *neshamah* / conscience. But here God is saying that God is the rock from which we were hewn. So, it's to suggest that the physical world God proclaimed into being is also part of His nature and that part of God's very nature is represented not only by the words that He spoke to facilitate creation, but by what He created; and that we ourselves as life are the residue of what God conceived. Now that may be a stretch and maybe the metaphor is simply that God is this rock in the sense of, He's dependable, He's is unchanging, and He provides a sure foundation. What He says is etched in stone and therefore is not subject to erosion or erasure.

Then He says that we're also **excavated from a cistern from which we were removed.**

Now there's two ways of looking at that as we said last week. One is that we were removed from the pit, which is She'owl / Hell which is where we would be headed if it were not for God's plan and His provision. But also, we're born of water and cleansed by water. Water is the source of life and living water. So, it is water that gave birth not only to the universe, the physical world, but also to life itself.

“Choose to be observant

So, He is conveying this again

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)).

This too is exceedingly important. What Yahowah is telling us through this prophet is quite simply that the core to being part of Yahowah’s family, central to being part of Yahowah’s family, central to understanding who God is, what He's offering and expecting in return, is to look to Abraham and Sarah.

If you look at them, you'll understand Yahowah’s name because ‘Abraham and Sarah are the two people standing in the midst of His name. You’ll understand the Covenant and you will understand the conditions to which ‘Abraham accepted to be part of the Covenant. You'll understand the benefits that Yahowah is offering to those who engage in it. There is no better place to understand Yahowah than through the Covenant. So, God is being very clear.

KIRK: Did He prevent her from having a child to protect the symbolism?

YADA: I think there's a high likelihood. I've never thought of it before but certainly it makes sense that there would be a high likelihood that Sarah would have been barren for the express purpose of the miraculous child that is the product of the Covenant. So, we have a first family of the Covenant and it's not one of the five to ten children that ‘Abraham and Sarah had had previously, but a child that is specifically and miraculously born into this Covenant. So, it’s the example of what the inheritance represents. Yeah, I think it’s highly likely. Then He says:

..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)).that Abraham and Sarah who have labored for a long time expecting you

I don't think most of us ponder the idea that 'Abraham and Sarah labored for us or that they are expecting us. But clearly 'Abraham was told that you're going to be the father of a great many people and through you the world's going to be blessed. So, he knew that there would be people that he should expect to join in this Covenant over time. And he did work. Clearly, he struggled to understand and strove to understand it representing Israel both to strive and struggle. And he constantly listened to and met with Yahowah and then to confirm the Towrah he took that three-day walk to Mowryah, took his son, Isaac, to the summit of Mowryah and did exactly as Yah had requested. So, he has labored. Now continuing to labor, it's kind of an interesting thought. When Yahowah presents 'Adam in 'Eden, there are four references to 'Adam and work. In fact, even before 'Adam has been born Yahowah says there was no one to work the land and then Adam was conceived to observe and to work. 'Adams consequence for eating from the Tree of the Knowledge of Good and Bad was that he would work. Even Chawah's consequence was that she would work. As a matter fact, it's the same word, which is just so interesting. It's "toil by the sweat of your brow" for 'Adam, and it's "have pain in childbirth" for Chawah. It's the same word. That's (not)? to say, well they translated that 'Adam's going to have pain in childbirth. No, it's a word that means that for Chawah, raising children is going to be a lot of work. And for 'Adam, feeding your family is going to be a lot of work. Work is something that God values and views favorably. So, the fact that they have labored for a long time suggests that we all will have jobs in eternity. Eternity is not going to be boring because we will all have purpose and that it is to 'Abraham's great delight that he is able to continue to contribute to our spiritual birth, and that he is expecting us based upon what he has done.

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)).

The key here is *qara'*. Yahowah invited 'Abraham to meet with Him. 'Abraham didn't go out searching for God. As a matter of fact, he was running away from gods; the gods of Ur, Babylon and (Suma)? He wasn't searching for God. God met with *him* and God invited *him* into the Covenant. And it's true for the majority of us. If God does not introduce Himself to us and does

not invite us to become part of His family, it's very unlikely we will come to know Him. So, there was just one individual the whole world over that God felt comfortable meeting. And it's just amazing that no one bothers to think as to why 'Abram was the one guy in all of the world that Yahowah invited to meet with Him.

What was unique about 'Abraham? He had just left the cradle of human civilization. It was in Ur that the first laws were established, that the first religions thrived, that politics was rife. They invented most of modern mathematics; the 60 base counting system, which is how we measure time. It's how we form directions of the 360-degree compass and how we demark locations on earth, all on the 60 base counting system. It was the most advanced civilization in the world. And yet he walked away from it. He was heading up-river. He was all the way at Heron when God _____. I mean that's going away from civilization. And so, the reason that God chose this one man is because this one man met the prerequisite for being part of the Covenant. He was walking away from Babel. He was walking away from his country and from human society.

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)).

This is such a profound thought and is the antithesis of all religions. In Islam, for example, you prostrate yourself and moon God multiple times a day. In rabbinic Judaism you're bobbing your head up and down with constant repetitive prayers. The cathedrals in Christianity have kneeling benches and everyone kneels or bows as they enter. It's just so absurd that a god would create a being to bow down to it. What would be the purpose of that? It's like us creating a low life form and being entertained when that low life form bows down, diminishes itself, and then tells us how great and wonderful we are. It's just so demeaning what that says about the religious god.

Look at Abraham your father and Sarah your mother.

'Abraham means “merciful father.” And Sarah is the middle of *Yisra'el* – *ysh* (individuals) who *sarah* (engage and endure with and are empowered by) 'el (God). Loving fathers get down on their knees to lift their children up to benefit and to invoke favor on them. Yahowah is saying if you understand that, then you'll understand *my* role in the Covenant and you'll understand why I conceived you.

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)

The benefits of the Covenant are: We are made immortal, we are perfected, we are adopted into God’s family, we are enriched, we are empowered. God makes us far greater than we would ever otherwise be. We're not talking about greatness in the sense of a wealthy individual or a powerful individual. We're talking about greatness in the sense of going from three-and-a-half dimensions to seven, of not going from seventy years to a hundred years but going to eternal life. We're talking about greatness of not just being better but being perfect. This is what God is offering. The prophecy continuous:

“**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).

The reason I returned to *Yasha’yah* 51 is because God is saying there are a few things that are essential for us to know. He is not capricious. He did not switch teams. He is not a free agent. He didn't sign with the team offering Him the most money. He chose *Yisra’el*. They're the descendants of ‘Abraham and Sarah, to *Yitschq* and *Ya’aqob* who was renamed *Yisra’el*. He is going to comfort and console *Yisra’el*. *Tsyown* is synonymous with *Yisra’el*. It is synonymous with *Yahuwdah*, which means Jew. He is going to comfort and console *Tsyown*.

There was a series of articles that came out earlier this week. I don't know if you guys follow them, but it was about the Zionist Congress. Did you read anything about that? The Zionist Congress is the model for modern Israel. The Zionist Congress is the reason that Israel became a democracy. The government of Israel was formulated by the Zionist Congress. Israel is probably the only state in the world that has such a unique international organization where Jews from all over the world are given the opportunity to be voted into the Congress. It exists for the purpose of supporting the nation of Israel and Jewish ethnicity worldwide. So, it's an international organization of Jews elected to support Jewish causes. A little over a third of its members, almost thirty-eight percent I think, are appointed based upon elections in Israel. So, the *Cous* would have whatever percentage they have, the *Shas* whatever percentage they have. Then about thirty percent come from America where they're voted in. Forty-two percent of the world's Jewish population lives in Israel and

forty-one percent live in America, with the remaining seventeen to nineteen percent living around the world. So, it's about twenty percent that are voted in around the world. The thing that's been interesting about it is that it was one organization where it didn't matter if you were Orthodox, Reformed, if you were Halac Shas, Fundamentalist, ultra-Orthodox or just totally Secular, all Jews work side-by-side for the betterment of the Jewish people. Well, that's no longer acceptable to the conservatives. Rabbis are demanding absolute control over Jews. And now to be a Jew and not be rabbinic is to be demeaned and to be ostracized by the rabbinics, by those practicing Orthodox Judaism. There was this new party called The Holy Land party in America that came in third in terms of votes. You put that next to Likud and the seats already held by the Shas, the fundamentalist Jews in Israel, and they had a slight majority of about fifty-one percent. Rather than allocate positions equally for Secular, Reformed, and Orthodox Jews, they took all the positions for themselves and didn't allow a Reformed or Secular Jew to have any position of authority and destroyed the entire purpose of the Congress. In fact, they wanted to eliminate the Congress because the rabbinical types want total control. Netanyahu, even though he is elected only because of the support he gets from the ultra-Orthodox religious parties in Israel, was the one that said no, we're just not going to do that. We're not going to destroy the Zionist Congress.

The reason I tell the story is this mention of Tsyown and God's promise to comfort Tsyown. When you read the debate between the Fundamentalist, the Orthodox, and the Reform, the Orthodox claim that they have a divine right because of the Towrah. And, of course, the Towrah is stunningly anti-religious. The Towrah says that the Jews have been rendered deaf and dumb, blind, incapable of understanding the prophets, and that those conditions are going to exist until about now. If you read the first ten or so chapters of Isaiah, the entire thing is God lambasting Judaism. So, to say that they are Towrah observant and they have authorization from the Towrah is just astonishing. The rabbi's want to maintain complete control over marriage, over divorce, and over all ceremonies and status in Israel because it's very profitable for them. And this is just a sign of our times. There's a reason why Yahowah says that it will be one in ten Jews that will survive to the Day of Reconciliations. The majority of Jews, God wants nothing to do with. There will not be a dress up black-hat-curly-queued Jew in 'Eden. Not one. There won't be anybody playing religious dress up in 'Eden. God's focus is still on Zion and on Zionists. Not on Judaism, most certainly not on the Vatican, not on Washington or London. But on Zion which is the heart of Yisra'el.

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).

Wow. God's saying that after 1948 in inheriting this land again that was so depopulated and destroyed and by building it back so that it's an oasis and the freest, most prosperous place within the whole of the Middle East, that it's going to be destroyed and completely wiped out now. Muslims are going to have their way with it.

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).

Kirk, you told me that you had taken some time to look at *midbar*. *Midbar* simply is a compound of two Hebrew words. *My* means “to question, to ponder” and *dbar* which is “the word.” **..her lifeless places where the word is questioned.**

There are many marvelous terms like *miqra’*, *mow’ed*, *mishpat*, they are all based on the Hebrew interrogative asking us to question aspects of good decision making, to ponder the nature of the word, and to question what it means to be invited, to ponder the implications of the meanings.

You know what's interesting, Kirk, and I think we also have JB with us, is that you could do as I have done which is to search rabbinical lore. Rabbis write about everything. I mean if you wanted to know how many leaves it took to make the outfit that Chawah wore, they still call her Eve, in ‘Eden, there are probably 5,000 articles that rabbis have written over the ages on the nature of that _____. But I can't find any place where they have come to the realization that *midbar* means “to ponder the words,” or *miqra’ey* is to question the invitations, the meetings. It's so obvious. Why can't they figure it out?

KIRK: Well, I think another side to it, and after recognizing that through the different texts as well, I looked up *midbar*. And it's always written as “the wilderness, the track or a region uncultivated and uninhabited by human beings” and this is more like a metaphor for *dabar* in the sense of the way man views His words. To them it's a wasted space. They never look.

YADA: Right. Rather than seeing Yahowah's word as the author of life, as the owner's manual on how to get the most out of life, as a set of instructions on how to live life to the fullest, or ultimately The Well of Eternal Life, they don't bother to _____ it, to examine it, or ponder it. They just look at it as a life...

Connection lost.

Connection reestablished. So, then 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).

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).

If God is going to make these places where the word is pondered like 'Eden then He is going to transform the world. At the very least, He's going to transform Yisra'el into the conditions experienced in 'Eden, and I think it's the entire world that God is going to transform into 'Eden. But this is unequivocal. He is going to cause the world to be like 'Eden - *sym ka 'Eden (sym ka* – He will set up and bring about similar to) 'Eden. The whole story of the Garden of 'Eden is told to us so that we can consider it, evaluate it, and decide is that the kind of life that we would want to live eternally. Does that appeal to us?

What were you going to say, Kirk?

KIRK: I was going to say I would assume that it would be kind of like the old canopy theory of water vapor around the earth creating a hot house effect causing plants to blossom. Why not put that around the whole earth, then the whole earth blooms?

YADA: It could be a canopy. It could also be Yahowah is returning and therefore there will be a lot of light, and Dowd is coming back as the son of God. So, these are the possibilities that additional light will bathe the earth such that we are surrounded by warmth. It's amazing to see so many secularist liberals bemoaning the concept of global warming as if global warming was this terrible thing. Well no, exactly the opposite. Man thrives during warming periods. Humankind is depopulated and is subject to tyranny and oppression during cooling periods. We're still coming out of the last ice age, and the best thing that could possibly happen to us is to enter a warming period. For the earth to return to the conditions experienced in 'Eden we will be in a warming period. I now live on an island in the middle of the Caribbean Sea and it is constantly warm. It's not hot. A really, *really* hot day here will be in the low 90s. A really, *really* cold day here will be in the low 80s. The temperature is pretty warm on average and I think that is very comfortable. We have relatively low humidity and there's always a nice breeze. It's a warm place. We went out for dinner tonight before the show. We walked inside and they had the air conditioner on and oh my goodness was that room uncomfortably cold. Now that room was probably 76° to 77°, which for most of you listening to the show would say, oh my god, that's warm. You've got to get it down to 72° before we're comfortable or 70° or 69° or whatever it is that you like. And yet here when I walked out, probably this evening it'll get down to a low of probably 82° to 84°. We walked outside in the nice breeze and it was 82° or 83°. And it's just so pleasant. The warmth feels good. I'm a fan of weather where dressing up is putting on a pair of loafers with your shorts as opposed to flip-flops, so there you go. I did dress up for dinner tonight. I wore a pair of loafers. I probably haven't done that in two months. Oh, yeah. We went to a fancy restaurant tonight. This place redefines casual.

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).

So just in case you thought maybe He was just playing a little metaphor here, just a little symbolism, well, He begins it with “**Indeed**” and follows it up with “**Gan**” telling us, No. These lands that the Arabs have 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) are going to become like **the Gan | Protected Garden of Yahowah**.

I like camping out. Sukah suits me. The idea of camping out with God in His universe I find very appealing. When Yahowah paraded all the animals by ‘Adam to witness how he would interact with them, I could be right there. I’d have a ball up to the point where He introduced the mosquito and I’d say are you nuts? Laughter. What in the world were You thinking?

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).

As we spoke a week ago Dowd is going to be the key Lyricist at the concerts, all of which are free. We’ll be sitting around a campfire enjoying great food, great company, great music with scenery beyond compare and overwhelming happiness. That does mean that there will be no mosquitoes or fire ants.

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.]

No death. Isn’t that amazing! We’re going to be celebrating life. So, Kirk, what else did you find? I think I cut you off as you were expounding upon *midbar*.

KIRK: I was just saying that I don’t know whether you’ve heard this or not, how the wilderness is defined. This is a negative thing. Wilderness is defined as “a track, a region uncultivated and uninhabited by human beings,” so it became a metaphor for the way man used the words. And then there’s also ___ which are the same letters as the epidemic affecting man and beast, which would be the negative connotation of that. So many words have negative and positive meanings depending on context. So, it’s more than just a word, it’s the place and the way it’s used.

YADA: Yes, and there’s no question the way it’s written. The Hebrew word for “spoke” as a verb and “word” as a noun is *dabar*. When we pronounce it as *dbr*, understand that it’s just three letters, d-b-r. And *midbar* is four letters m-d-b-r. The m in Hebrew is an interrogatory when it’s placed before a word at the beginning of a sentence in particular, and means this is the start of a question where we’re talking about the who, what, where, why, when, and how of whatever follows. So, it’s to ponder

The who: Yahowah, ‘Abraham, Sarah, and Dowd

The what: The Covenant

The why: To form a family

The how: Through the seven Mow’ed Miqra’ey of the word of God.

KIRK: Look at how He wrote it too. The reason He wrote it is you’ve got, of course, the mem is the ___ (thing)?, the Set-Apart Spirit if you like too, but it also is the dalet which is the doorway of Passover / Pesach, Matsah. The next one is the family home for the observant one the roch / resh, whichever you prefer.

YADA: Right. And I also want to quell a myth. In the world of Islam, the Fifth Surah, which was the last Surah revealed by the disgusting Muhammad, ends by saying that should a Muslim question their religion they will stop being a Muslim. The same Surah says if a Muslim recants their religion and stops being a Muslim they must be killed. So, to question is to die in Islam. In Christianity someone who questions the faith is a heretic. For a very long period of time they were tortured and killed, ostracized from society. Someone who questions authority is considered dangerous in society. To question is a pejorative from the perspective of politics and religion, and it's particularly anathema in the military where you don't have the opportunity and freedom ever to question an order. So, what I wanted to set straight is that from God's perspective, to question is a very good thing. We don't find answers unless we question. You have to question before you learn. I spend most of my day translating and writing commentary on those translations, and every word is a question to be answered. Every sentence is a question to be unraveled. Every statement once it's translated and amplified is a question to provide insights when properly understood. You want to question the nuances of every word. Question the tenses, the conjugations, question the stems, the relationships and the volitional moods, question how they influence what's being said. To question means that you have an open mind, that you're interested in the answer, and that you're pursuing the answers. So to question the word; to ponder the who, the what, the where, the why, the when, and the how of it is an exceedingly favorable thing, which is why God is saying that the *midbar* are going to find relief. They're going to be restored. It's going to be turned into ‘Eden, a place of great joy. I would even assume that even in the schools where you work, JB, when somebody questions the authority of the teacher or questions political correctness, or when someone goes against the authority and questions their status and authority, they end up in a whole world of hurt. We take the opposite approach that God does.

KIRK: Didn’t He just tell us to look at ‘Abraham? He questioned Him all the time.

YADA: Yeah when Abraham said “Hey, God, I don't get it. I don't have a kid. What is the value of an inheritance?” That's a question. When he said, “Listen, I don't have a child, but you know this young lad from Damascus, he worked for me. Why not him?” That's a question. And what did Yahowah do? He answered his questions. He didn’t give him the answer he wanted but He nonetheless gave him the truth. He answered his questions. Abraham would not have been in the Covenant had he not ask those questions. To question is a very good thing.

“Choose to pay attention and then respond (*qashab* – of your own volition you should listen attentively and then engage based upon what you hear (hifil imperative – choose to let Me help you respond)) **to Me** (*‘el ‘any*), **My people** (*‘am ‘any* – My family).

Oh boy, that is the problem of Jews. So many are fixated on being religious. They're paying attention to the rabbis. They're paying attention to one another, They won't even write God, much less Yahowah. I was translating a passage today, and finished a chapter of what is now the second volume of *Yada Yahowah*. The last passage that I translated was that there came a time where the people became especially vicious, fatally wounding, and that they did so in the name of Yahowah. Yahowah found that treating His name with such disdain was despicable. It's one of the reasons that He made it so that most Jews until quite recently would not be able to understand the prophets. The last thing God wants is to have His name become common, profaned, and used in religion and in politics as it was prior to the flood. He says that not only was man vicious, but man was commonly using His name and using His name to incite violence. That's something God could not tolerate.

“Choose to pay attention and then respond (*qashab* – of your own volition you should listen attentively and then engage based upon what you hear (hifil imperative – choose to let Me help you respond)) **to Me** (*‘el ‘any*), **My people** (*‘am ‘any* – My family).

It's interesting that God only wants His name known To His people, to His family, to those that are earnestly seeking to know Him as He really is. He doesn't want the rest of the world to know His name. That's the last thing that He wants. He doesn't want His Covenant, His people, His Towrah, His name, or His invitations to become common and therefore popular. He wants all those things only known to His children. He doesn't want them abused. That's such a unique perspective considering the nature of religion where they want you to be an evangelist, we've got to get the word out. Well, that's not God's intent. He wants those who want to know Him to have a place where they can turn to get to know Him. He's not interested in us having the most popular radio show or us having books that sell a million. That's not what He's interested in. He doesn't want to become common. Go ahead, Kirk.

KIRK: I was going to say that would once again, it tells me that the fact that there's even a show like this and is spread all over the world with His name would indicate that absolutely we're right up against Ya'aqob's Troubles because now is the only time that it would be effective. Otherwise, it'd be anti-Yahowah because it'd be twisted. Now it's too late.

YADA: Correct. And so, we should never struggle to become more popular. We should never struggle to have a greater distribution. We should recognize that God doesn't want His people, His Covenant, His name, or His Towrah to become common.

KIRK: Well, you still get emails to tell you that people are listening.

YADA: Thousands of people worldwide. But thousands amongst billions is one in a million, and one in a million ain't common. That's as uncommon as uncommon can be. And for most of the past twenty-five hundred years until about a score of years ago it was zero. That's really uncommon.

Also (*wa* – in addition), **hear what I have to say** (*'azan 'el 'any* – it is your choice, but I'd encourage you to be perceptive and responsive to Me (hifil imperative)) **people of other nations who have gathered unto Me** (*la'om 'any* – other ethnicities who consider themselves My people by coming together with Me) **because indeed** (*ky* – you can rely upon this), **a towrah | teaching** (*towrah* – guidance, instruction, and direction) **will come forth** (*yatsa'* – will come out, be brought forth, and extended (qal imperfect)) **from Me** (*min 'eth 'any* – out of, in association with, in conjunction with, and concerning Me).

This is also profound. First, while I'm thinking of it. I received in today's mail my first three copies of *Bare'syth: In the Beginning* which is Volume One of *Yada Yahowah* as it has been rewritten. I can tell you that not only did Jackie do a beautiful job, the Book itself is really beautiful. And it is *so* powerful. The multiple prologues now on prophecy, on keeping it real in terms of audience appraisal, in terms of composition and methodology, and getting it right is very, very, strong. There is now no way to read it, particularly as a Jew, and not be hugely influenced by what you're going to see. It is indeed extraordinary. It's available right now at Amazon for \$12 or \$13, which covers the costs of printing. I received my copies today and I think Jackie is quite pleased with the updates that have been made in these last few days. We encourage you to purchase it and share it with those that you hold dear. Now we return to the statement:

Also (*wa* – in addition), **hear what I have to say** (*'azan 'el 'any* – it is your choice, but I'd encourage you to be perceptive and responsive to Me (hifil imperative)) **people of other nations who have gathered unto Me** (*la'om 'any* – other ethnicities who consider themselves My people by coming together with Me) **because indeed** (*ky* – you can rely upon this), **a towrah | teaching** (*towrah* – guidance, instruction, and direction) **will come forth** (*yatsa'* – will come out, be brought forth, and extended (qal imperfect)) **from Me** (*min 'eth 'any* – out of, in association with, in conjunction with, and concerning Me).

So, God is reaching out to people outside of Yisra'el as well. (*la'om* - other ethnicities)

because indeed (*ky* – you can rely upon this), **a towrah | teaching** (*towrah* – guidance, instruction, and direction) **will come forth** (*yatsa'* – will come out, be brought forth, and extended (qal imperfect)) **from Me** (*min 'eth 'any* – out of, in association with, in conjunction with, and concerning Me).

When was the last time that Yahowah issued a towrah teaching?

JB: Last prophet Malachi?

YADA: That is an exceedingly astute answer, JB. It really is an exceedingly astute answer because what that says is that you recognize that the towrah teachings permeate the prophets, that the Towrah is not limited to those first five books, and that there is Towrah throughout Yahowah's teaching. In fact, the Towrah is prophetic and the prophets are filled with Towrah. They are synonymous. It's one continuous communication. But you're correct. The last would be Mal'aky and that would be around 2,450 years ago.

JB: It's been a while.

YADA: It's been a while. So, there's a new

a towrah | teaching (*towrah* – guidance, instruction, and direction) **will come forth** (*yatsa'* – will come out, be brought forth, and extended (qal imperfect)) **from Me** (*min 'eth 'any* – out of, in association with, in conjunction with, and concerning Me).

There is no reason for Yahowah to reiterate what He's already said, is there? We have all we need to know and a lot more to understand; where we're going, how we got there, when the next major events are going to occur. We know what Yahowah is expecting of us if we want to be part of the Covenant. We know what we're receiving from Him in return. We know Yahowah's name. We

—

Connection lost

YADA: Boy, you know the internet is definitely controlled by those who would view themselves as superior to God as the enlightened, as the liberal, as those who see all things pertaining to God to be beneath them and you should just wonder if sometimes that it's made difficult on purpose. Sometimes I've also wondered, and I've said this a lot of times, that God does not intend to make the life of a Covenant member easy. He never says I'm going to make your life like you're floating on a cloud eating bonbons all day. No, that's not what He's about. He values work. He wants us to put out the effort and find out that no matter how much time you invest you'll receive it all back a million fold, a billion fold, infinite in return, that our work is rewarded and it's not designed to be effortless. And so, when we have aches and pains, and we have four or five drops in one show despite the fact that my connections are as good as you can get yet we have all of these issues, it is indeed frustrating. But to some degree it's how we respond. If Dowd's life was perfect, then what merit would there be to study it? Look at the life of Yowb. Would that story have any merit if he hadn't had to endure those challenges? So, sometimes I think okay, so it is difficult. Well, yes, and it needs to be that way; it's part of the filter. God has a filtering mechanism because He doesn't want Paradise or the Covenant to become profane or commonplace, and our willingness to invest the time to do the work to get to know Him is rewarded. I would think that if you were to question Covenant members at the moment it'd be hard to find somebody that is more genuinely satisfied, fulfilled, and happy with what's going on than Jackie because she is constantly working to make these books available to us and to present them in as beautiful and appealing way as possible. It's a lot of work but the rewards are the best in the universe. So long story short, we're not going to fret over the fact that sharing this message is difficult.

Okay. So, for God to say that a towrah teaching will come forth from Me, He is not going to violate his own edict of don't add to it, don't take away from it. Okay? So, it's not going to be like He's going to say okay here is the existing Towrah, and now I'm going to add a sixth book. That's not what He's saying at all. He's saying that

..a towrah teaching will come forth from Me.

We always have this tendency to write "Towrah" with a capital "T" as if it's the title of a book. Well, that's really not the way the word is used. It's not "ha towrah"- the towrah," it's *a* towrah. As *a* towrah it is what the word means, a teaching, instruction, guidance, directions. So what God

is going to offer is, and He says it really clearly in the parallel presentation in Yirma'yah, which is that He is going to renew His relationship with Yisra'el and with Yahuwdah and in so doing He is going to write His towrah / teaching, guidance inside of his Covenant children. That's what He's saying here. There's going to come forth teaching and boy are we going to need it! Can you imagine going from being a physical being with all of our limitations, like we can't get off this rock that we call the earth and go any further than the moon? That's a pretty lifeless place. There's a whole universe out there to explore and there's a micro universe. We're really in the middle of creation because as fast as the universe is expanding outward, 93 billion light years across, the universe is equally small receding inward from where we stand. Going from molecules to atoms to their sub-component parts of protons, electrons, and neutrons and then when ____ them, quarks and leptons and even the quarks and leptons come in many colors and varieties. The only reason we don't know what is more fundamental than a quark and a lepton is because we just don't have the instrumentation to perceive it. We're going to go into the inner workings of things and be able to explore inside as well outside. Imagine doing that and not having some really good teaching on how you make this transformation from a material being to a spiritual energy-based being. Or you get to be an energy-based being and your off traveling to a galaxy far far away and you want to get back for Passover. You want to get back for one of these campouts and sing alongs. To sing, by the way, you must have a physical body. To eat, you must have a physical body, and to camp out with God on Earth you must have a physical body. You've got to be able to re-engineer Einstein's $E = mc^2$ to get back to matter. So, I suspect we're going to need some instructions. Now, I'm a guy. I'm not good with reading manuals and instructions but we're really going to need them.

They have a planet made out of crystallized carbon. Wouldn't it be fun to see a planet that looks like a diamond? Wouldn't it be spectacular to go out to see some other solar system where there's life everywhere? Oh, what a marvelous opportunity to go exploring and to share. I even think we'll be able to experiment, to test ideas and the like. Doing that's going to require some instructions. So, God is saying don't worry about it. I got you covered. I'm going to provide a towrah teaching. I think I mentioned a week ago that one of the people who I've have gotten to know here on the island said, "Wouldn't it be wonderful if God were to give us a revelation for our day?" I (thought)? Okay. Oh, my goodness, wouldn't I love to be faster, smarter, have more time and be able to write, I can see Jackie cringing as I say this, another hundred books about everything that God had to say about today. You could write a hundred books on just what God has to say about today. So, He's not shy with His words about today. What He doesn't tell us a lot about is eternity/tomorrow. He tells us where we're going in the next seven years, ten years, even what the next one thousand years will be like to some extent but beyond that He doesn't say a lot. He says we're going to be enriched. We're going to be empowered. We're going to be enlightened. We're going to be perfected. We're going to be immortal. We're going to be spiritual beings. That says a lot that He's seven-dimensional, and that we're going to be seven-dimensional beings. We're still going to sing songs and going to enjoy camping out together all the way through eternity, but He doesn't tell us a lot. There are two reasons for it. One is can you imagine trying to explain to us what life is like in four dimensions much less five, six, and seven? Can you imagine God trying to explain here's the inner workings of the quark? What is God going to say about how to actually read the DNA and manipulate it to conceive life on another planet or how to travel distances of 90

billion light years? We're going to need some instructions, especially us guys that don't like instruction. I'm going to relish instructions. And that's what God said. I'm going to give you instructions. I'm not going to add to the Towrah. I'm simply going to provide you with the directions that you're going to need. He's confirming what He said in Yirma'yah 31.

And (wa) I will instantly, energetically, and emphatically establish (*raga'* – I will promptly and without hesitation cause, and provide renewal and favor with (hifil imperfect)) **My means to exercise good judgment and resolve disputes** (*mishpat* 'any – My approach to justice and rational decision making; a compound of *ma* – to ponder the implications of *shaphat* – making sound decisions and justly settling disagreements), **approaching as light** (*la 'owr* – becoming a light) **for the family** (*'am* – for the people).” (*Yasha'yah* / Yah Frees and Saves / Isaiah 51:4)

Well, if you want God to speak out about today and what's going to happen in the next thirteen years, that's it. God is going to instantly, energetically, and emphatically establish a means to exercise good judgment and resolve disputes approaching as light for the family.

What is the purpose of teaching? To learn and become enabled to exercise good judgment. You cannot exercise good judgment if you don't know the facts. You have to consider the facts. you have to be well informed. You have to view things from the proper perspective, and you need to understand the connections to make good decisions. God's going to give us the instruction, the teaching, and the guidance that we need and then enable us to exercise good judgement.

Mishpat, another one of those combination words. *My* is an interrogatory to question the who, the what, the where, the why, the when, and the how of *shaphat*. What is *shaphat*? “Making good decisions, exercising good judgment.” Why is it so complicated for people? I mean if you looked up *mishpat* in your lexicon, and you only have one of them, what you're going to read is that it's a commandment, right?

KIRK: Okay, judgment here.

YADA: *Mishpat* is “to exercise good judgment, especially on the means to resolve the dispute.” It is a combination of to ponder the who, what, where, why, when, and how of *shaphat* – “making good decisions, of being discriminating, of being discerning, of comprehending”. And that's why we need Towrah guidance and teaching. And then He says

..approaching as light (*la 'owr* – becoming a light) **for the family** (*'am* – for the people).” (*Yasha'yah* / Yah Frees and Saves / Isaiah 51:4)

Global warming, that'll be just fine. Enlightenment, more than enough. All the benefits of life, of light where all time exists. Where it is indestructible and immortal, perfect, brilliant. Doing it for whom? Everyone? Nope. God will always remain uncommon. For the family. For the one in a million. Isn't that beautiful? That's just four statements in *Yasha'yah* 51.

And we only went there for one reason; to confirm one of the most insightful concepts available to us today. And again, this is something that Jewish intellectuals, Jewish rabbis, Jewish theologians have written more and said more about than just about any group of people in the history of humankind. And yet I've never read where a single one makes this very simple, direct

conclusion that we're returning to 'Eden. That this is a 6,000-year journey from 'Eden and the returning back to it. And that God is explaining that He wants to live in a one-on-one relationship with man. That He wants us to enjoy life together, and that He is creating an environment that is completely devoid of religion, politics, and militarism. He is also telling us something that is also quite profound.

Do you know that in 'Eden there are three different times where Yahowah says, "Where are you? Where are you? What did you do? Why did you do that?" Would an omnipresent being ever ask, "Where are you?" Would an omniscient being ever ask, "What did you do?" Never. What that says is that God's idea of a quality relationship is I'm not going to smother you. We all need time apart. I'm an extrovert but I want to tell you I need down time too. I have a great relationship with Yah not because of me, but because of Him. He's just tremendously enjoyable, enlightening, stimulating, and fun to be around. But you know I'm not around Yahowah 24/7. I have distractions with other things that I do. Life goes on. Look at 'Adam. 'Adam and Yahowah were not together all the time. If Yahowah had been together with 'Adam all the time, He would have smothered 'Adam and that would have been overwhelming. It would have been too much. And so, the neat part of this whole thing is you have direct access to Yahowah. You can sit right there on the lap of the Creator of the universe, soak in all of that knowledge and then go away on your own to explore and learn. You can have fun testing what you've learned, and then come back to share it, then do it all over. Even as is enthralled as 'Adam was with Chawah they weren't together all the time. How else would Ha Satan have been able to corner Chawah apart from 'Adam? And so, it's the nature of a good relationship. And Yahowah clearly is not omnipresent which would make Him so common that He would be in the rock, in the flowers and in the air. He's not omniscient because if He knew everything, what would be the purpose of developing a relationship? What would be the purpose of life? Why would we even be here if He knew everything? Who would ever have a family if you knew how it was going to turn out before it happened? And so, God is none of those things because He understands the nature of a positive and mutually beneficial relationship.

Returning to Bare'syth now that we have proven that we're returning to 'Eden, Yahowah says

"Yahowah (יְהוָה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), who is God Almighty (*'elohym* – serving as a Ram shepherding His sheep), enabled life to sprout up and grow (*tsamach* – initiated and caused life to increase in variety and stature while promoting growth) from (*min* – out of) the ground (*ha 'adamah* – the soil or earth, the feminine of *'adam*, the Hebrew word for man and red).

All kinds of (*kol* – many) trees (*'ets*) where delightful, desirable, and pleasing (*chamad* – were beautiful and attractive) in their visual appearance (*la mar'eh* – to the eye) and beneficial and good (*wa towb* – healthy and nutritious, acceptable and appropriate, pleasant and enjoyable) to eat as food (*la ma'akal* – to be consumed; a compound of *ma* – to ponder the implications of *'akal* – what we consume and are nourished by)." (*Bare'syth* / In the Beginning / Genesis 2:9 in part)

We're about to go from the broadcast portion of the show to the recorded portion, and the way things have gone tonight probably will be cut off. So, if we are, I apologize. But I do want to leave with this thought. There is this notion that, and we're going to explore more and more as we

learn about the relationship of Yahowah with 'Adam, and then Adam with Chawah, and with the three together, *God did not forbid 'Adam from eating from the Tree of the knowledge of Good and Evil*. He wasn't giving him an order. It wasn't a commandment. All He said is I've created this marvelous garden. There's a vast array of things to do, to see, to enjoy, and to eat.

“Yahowah (יהוה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), who is God Almighty (‘*elohym* – serving as a Ram shepherding His sheep), enabled life to sprout up and grow (*tsamach* – initiated and caused life to increase in variety and stature while promoting growth) from (*min* – out of) the ground (*ha 'adamah* – the soil or earth, the feminine of ‘*adam*, the Hebrew word for man and red).

All kinds of (*kol* – many) trees (‘*ets*) where delightful, desirable, and pleasing (*chamad* – were beautiful and attractive) in their visual appearance (*la mar'eh* – to the eye) and beneficial and good (*wa towb* – healthy and nutritious, acceptable and appropriate, pleasant and enjoyable) to eat as food (*la ma'akal* – to be consumed; a compound of *ma* – to ponder the implications of ‘*akal* – what we consume and are nourished by).” (*Bare'syth / In the Beginning / Genesis 2:9* in part)

All He said is that there's this one over here. Just one. And this one over here if you make a habit of eating from *it* there's going to be a consequence, and the consequences is that you're going to die. That is *so different* than the forbidden fruit. God being a temptress and saying, ha, ha right there underneath your nose, you can eat from this tree, but you can't eat from this one. No. They had the whole world to explore and to enjoy. The universe was created for them. And there's just one tree and He said, you make a habit of eating from that and eventually you're going to die. You're going to be corrupted by this struggle between good and bad. The key word here is that the Author of Life *tsamach* - **enabled life to sprout and grow**, causing it to increase in variety and stature. Life is something that Yahowah loves. He appreciates it. He Treasures it. He nurtures it. It is why when He was speaking about the nature of man right after ___ was conceived that God said, oh it's got to be really nasty out there. And people were profaning His name and shouting it out to justify ruthless killings.

KIRK: Where does this concept come from that you think that God who created life hates life?

YADA: I think at the root of it all is the conception of new life. Right? And the conception of new life is no matter if you are a human, or you're a dog, or you're a lion out there in the forest it's through a sexual act. Well isn't the greatest blessing in life conceiving new life? It doesn't get any better than that, right? And that's through a sexual act. So, you want me to believe that God somehow disdains, and thinks is dirty and perverted the very thing that conceives life? It's just so enormously troubling that religions view God as this Cosmic killjoy who wants to be feared, who wants people bowing down and worshipping, and who wants people dour. No, that's a lie.

JB: That's what people who run the religions want.

YADA: Yeah, that's what people who run the religions want because they're miserable human beings, and they want everybody to be not only as miserable as they are but to fear them. In ancient cultures if something went bad it was because the gods were somehow displeased and the way to please them was to sacrifice a human. You want to celebrate life, let's go kill something. How

do you become a good Muslim? You go kill someone. Somebody tells the truth about your religion? Can't have that, let's go kill somebody.

KIRK: I haven't listened to any of the politicians, but I did listen to a speech the other day and Biden said, "The first thing I'm going to do is wipe out that order that prevents Muslims from coming here."

YADA: Oh, I know. I want America to be just like France. Yeah. Let's do that. You know the Islamic countries are all hellholes. Women have no rights. There is no value in anyone's life. There's no justice. There's no inventiveness. There's no freedom. There's no opportunity for enlightenment. And even those who are rich are parasites. And there's nothing in those places that's worth anything. They're the very reason behind the terrorist attacks of 9/11 and 90% of the terrorist acts world-wide. And so, first thing I want to do when I become president, is I'm going to make certain that more of them can come here? Yeah, it's working out really well for France, isn't it?

From a political point of view God wants us to disassociate from politics. And so, I am not going to, and I would encourage you to do the same, support a political party. Don't go out and vote for a Republican or a Democratic candidate if you're an American. I understand there are people listening to this show from around the world, and I would say the same thing for you. Opt out of politics. Now that does not mean that you opt out of understanding the world. It just means that you yourself do not align yourself with a political candidate. Now, you can still discuss politics. One of the things that I have been urging more recently is that there is a class warfare that is going to envelop in the world; it's going to pivot on conservative versus liberal values with most people now being liberal. Liberal means that they want more government involvement. They want the government to protect them. They want the government to enrich them. They want their governments to provide entitlements for them. They want the government to educate them. They want the government to tell them what to do and more importantly to tell others what to do. They want the government (to take from)? people who they view as less deserving and give it to them. That's the liberal use of government. A conservative wants less government. I'm not going to pretend here that in America the Republican party is conservative. At one time they may have been. They no longer are. And unfortunately, those that would be more conservative as Republicans are deeply whacked out with Christianity. So yeah, you've got to stay far a-field of political parties. In this upcoming battle of ideas that's going to become a class war, it's very much like the Black Lives Matter protest today. It's exceedingly liberal versus very very conservative. That the neo-cons that are out battling against the Antifa factions and Black Lives Matter riots can protest are the model for what's going to come, I would still say it behooves us to be conservative rather than liberal. And I mean that in the sense of the very definition, which is to have less government intrusion, less government involvement. Now again, you have to be careful because unfortunately there has been this projection that a conservative wants a strong national defense and no, that's not the case. A true conservative would want no military, and would want the absolute minimal amount of government involvement. And that's what Yahowah would advocate. Yahowah did establish some governance. His governance was His Towrah. He had a team of people called *shaphat* / judges to resolve disputes on interpreting the Towrah. He had a group of

people called the *Lowy* who served as priests for the purpose of helping the people understand and benefit from His seven annual invitations. He had the Yowbel years where we did a reset recognizing that all people are not born equal. People don't grow to be equal. Equality is not what God is looking for. Equality would be to make everything profane and common. God seeks the uncommon. So, we are not all equally gifted. We just aren't. We're not all equally dedicated. And we ought not be. If we were all the same life would be *boring*. It isn't fair that the great grandchild of a very successful man or woman starts off life ridiculously rich when they've done nothing to earn it. God has the Yowbel where all slaves, today it would be workers who have been brought into a company, are free to write their own contract at that point. Everybody is free. All debts are forgiven because loans are a means of controlling people. Land, which is the ultimate possession to give people control, all of it is returned. It's a reset to your integrity. I just love it because what it says is that a man or a woman who is willing to put in the effort, willing to work and to take the risks associated with pursuing new ideas, who is willing to be inventive and pursue those dreams, raise the capital, create the factories, develop the team to accomplish those goals, cannot only enjoy the fruits of their labor, but also their families and children benefit from it, which is what we as parents want to achieve. We want our children to have a better life even than we had. And it would be so unfair to deprive that individual of being able to create a wonderful life for their children. But by the time you get to their grandchildren, you have to have a reset. At 50 years you have had enough time for your children to benefit and your grandchildren to benefit while they're still children, but then they're on their own. It's just such a marvelous plan. So, God does have some governance. It's just a very conservative application of governments in an exceedingly free enterprise environment.

JB: And with the Yowbel, you wouldn't have things like the student debt crisis where they're wanting to take more money than they can ever pay back.

YADA: You're right because you wouldn't carry on debt for long periods of time ___ in 2008. You wouldn't have a 1929 collapse of the economy which is going to happen again. You wouldn't have fiat currencies. And you wouldn't have food stamps or a welfare system because in God's model and no one would starve because you left the corners of your fields for those who were hungry to go and harvest the food and prepare it. You had a repository within every community of wood for fire, cooking, and shelter. And wool for clothing, but you still had to make it. You didn't deprive the individual of their character or rob them of their set of values by giving them something for nothing. And it was very clear that if you were a shaphat, particularly a priest, a Lowey, helping the people to understand and benefit from the seven annual invitations to meet with God, there's no money that changes hands. There's no religious hierarchy that was rich. They couldn't even own land. So, I just think that it is appropriate if we talk politics to say the smaller the government the better. There are no earthly governments that will ever be guided by the Towrah. Because the Covenant family *is* guided by the Towrah, we advocate exceedingly small, non-militaristic governments based on free enterprise. We advocate every possible freedom imaginable and we strive for individual accountability while encouraging evidence, reason, and enlightenment. We encourage the truth. We discourage political correctness and multiculturalism, and we most certainly discourage government intrusion into people's lives where they can deprive the entire country of their livelihood and liberties. So, by the time we have this next program, we

will be past the election. We will either have a new president, or a continuation of the old. While I would encourage all of us not to vote I would say that the things that God cares about are Yisra'el and personal freedom. There is once again the lesser of two evils; one that we cannot support, we can't donate to, we can't vote for. But in this particular case, there definitely appears to be a lesser of the two evils; someone who is more of an advocate for free enterprise, someone who is more of an advocate for the state of Yisra'el, even though he himself is a horrible human being such that we can't individually support him. Well, let's leave it here. I'm going to share Bare'syth 2:9 and will return to it next week.

“The Tree (*wa 'ets* – upright timber) **of Lives** (*ha chayym* – of renewals and restorations, of revivals which lead to prosperity, to nurturing and nourishment, and to the promise of lives which are preserved and flourish, living and existing over lifetimes; from *chayah* – to having one's life restored and sustained by Yah) **was in the center** (*ba tawek* – in middle and midst) **of the sheltered garden** (*gan* – protective, covered, and defended enclosure designed to promote and sustain life)...” (*Bare'syth* / In the Beginning / Genesis 2:9 in part)

We will ponder all the implications of what that means. Why is it lives? Why was it in the center of the Garden? Why did Yahowah want to preclude 'Adam and Chawah from eating of it immediately after they had consumed the fruit from the Tree of the knowledge of Good and Evil? What happens if you're corrupted by bad, by evil and you are eternal? It's only one place to go, She'owl, so we'll speak about that. So, I look forward to being with you. It will be an interesting week to see how the country responds to either a Trump re-election, which I think will spur considerable violence, or a Trump defeat which could well usher in a time of anarchy. It's going to be bad either way. We know that we are in a time where the world is devolving and over the next seven years it's going to gradually get worse. Then in year seven through ten from now it's going to fall off the cliff as we enter the time of Ya'aqob's Troubles. So, thank you very much. Happy Shabbat to one and all. Sorry for the issues with Blog Talk Radio, but at least we were able to reconnect.

JB: Not as bad as other times. At least we were able to finish.

YADA: Yeah, we were able to finish, so it's pretty good. Good night.