

Shabat Study November 13, 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 three periods ... indicate interruption in the dialogue of one party by another. Thank you for your understanding. MK

Well good evening. Welcome to Yada Yah Radio. Happy Shabbat to one and all. We have both JB and Kirk here. We have an unusual occurrence. We have me wanting to just to jump back into Bare'syth 2:9 and Kirk has told me that he wants to go over some COVID news. So, Kirk, the floor is yours.

KIRK: Okay. Well, you jump it whenever you think. Three disturbing things happened that I looked up in the last couple days with COVID. Something doesn't make sense here. First let me throw in a caveat. The New York Bar Association is pushing hard for no exemption mandatory vaccinations for COVID. We don't know if they work, we don't know who's making them, there's no test on them. Yet they're trying desperately to make it mandatory.

YADA: Can you imagine how that's going to affect the forty percent of people in this country who embrace conspiracies? High in the conspiracies are vaccines and the highest in that conspiracy is that the government has concocted the COVID-19 scare specifically because they want to vaccinate us, and that vaccine will be a control mechanism for humankind. Now mind you there is zero percent chance that any of that is true. But nonetheless you have forty percent of Americans who believe that's true and if the government were to say we are going to mandate the vaccine, that's the dumbest thing they could possibly do. That's just like saying the government's going to mandate people not being able to work and mandate that they must stay home. Oh, they did that didn't they? Yeah, so they're capable of being stupid. Listen. I advocate that the likelihood of a vaccine working is not the ninety percent that is being touted; a fraction of that. First of all, you must get north of seventy percent of the people to take it, otherwise it's still going to spread. Second, the vaccine must create the necessary antibodies which means the virus can't mutate very much or the vaccine won't be effective. Third, you must give everyone two shots of this vaccine and the logistics of that for 8 billion people around the world is essentially impossible. You can't even distribute it around the world. And then you have the problem of we have no clue as to whether the antibodies will have any longevity. And so, you've got all of that going against this and you also have a virus that is a little bit HIV, a little bit Ebola, a little bit standard corona. I think you're less likely to have an effective vaccine for this than we do for the flu and the flu is a hit-and-miss thing every year. Sometimes it works, sometimes it doesn't work. So, I'm just not optimistic. I don't think that the salvation is in an imminent vaccine. Long-term probably but certainly not the short-term.

Hey, you do live in the land of COVID and I understand that you now have a million cases in the People's Republic of California.

KIRK: Well, let me address world-wide and then you can \_\_\_. They told us that we would have about 20 million people die from this. Cases are about 1.5 worldwide to about 2.5 million, and

even if they doubled it would still be inconsequential. I found out cardiovascular disease kills 15 million a year. And if you look at all causes of mortality in the country, we have about 60 million on a regular basis. So that makes everything else about a hundred twenty-five times larger than the COVID, but they shut the whole world down for COVID. So, if you have an annual death around the world for people, let's see, I looked at the Populace Group because now I'm approaching 70. According to that even if 4.5 million of those of us who are at seventy or close to it or past it were to die it would still be less than one percent. So, you would have to have the odds be even higher than one percent. I mean we're talking minuscule. To even get to one percent you'd have to kill at least 4.5 million and it's just not happening. The point that bothers me so much is they shut down the whole country and so many jobs and so many people in the world and just for this. What are people to do? And you can't get out, you can't go anywhere. It's just horrible.

YADA: Yeah. My view has always been the same as it was the first week that we learned about COVID and people talking about shutdowns is that the damage we're going to do to the economy in the United States and worldwide would harm and kill far more people than the disease. And then the number of people that would die and be severely affected by the lockdowns would be in the range of five to ten times greater than the disease because suicides and alcohol abuse would go up as well as domestic abuse and child abuse and man just does not function well deprived of a social outlet. So, we are seeing huge increases in suicide, in drug abuse, alcoholism, domestic abuse and the like and we are seeing in fact that the death toll from those things is greater than the COVID death toll, and it didn't need to be the case. We also know that the people worldwide are going to die because of the shutdown of economies and the fact that liberals not only hate business they've got no concept of business, and that too is going to end up killing far more people.

My friend at dinner the other night was talking about Obama's economic plan for China and how Trump claimed credit for it. I said, "Are you absolutely out of your mind? Obama never even asked if somebody wants fries with that hamburger. He never worked for a fast-food restaurant much less in a business. He was an absolute nincompoop economically and you want to give him credit?" "Well," my friend replied, "He you know, he surrounded China." "No, he didn't. He sent our war ships out against China, which was unbelievably stupid, but he did nothing to endear himself or America to pressure Japan, South Korea, the Philippines. Russia particularly hated him for opposing China." I responded. "Well," He said, "You can't talk about free enterprise in China. Look at their control over the Internet." "Have you any concept of the difference between governments and economies or the economics of China or free enterprise?" I asked. "Look at the enterprise zones. The government is communist. The more liberal a country is the more abusive it is of its people. That's why they constrain access to information in China, but there's a vast difference between the government which is very liberal and the economics in the enterprise zones, which is free enterprise." This is a this is a bright man, and he had no concept whatsoever. He could not even discuss the subject. So, it's true that the consequence of the lockdowns, the consequence of the deprivation of livelihoods, and the response to COVID is more catastrophic than the disease itself. And neither of those things were appropriate responses to the disease. And even with the World Health Organization admitting that the lockdowns were counterproductive because of the increase in all manner of negative implications, you still have countries like the

United States that are locking people down and depriving them of their livelihood. Look at what California has done recently.

KIRK: They're doing it this week. Again, they're shutting everything back down. It's like where do these people go?

YADA: Right. And the most recent deaths and the mortality numbers are just essentially non-existent. We're back to flu numbers in terms of mortality. I'm sorry, people die. Are there people dying of COVID? Yes. There are people dying of heart disease, of diabetes of pulmonary disease, of drug overdose, people dying in accidents. People die. If people didn't die, we would have a population of a hundred billion people and they would all be starving to death.

KIRK: Let me give you another scary number. The annual death toll in the world is 59.5 million per year. We have 7.8 billion people. That's a growing, growing number.

YADA: Yes, the population is growing faster than people are dying. More people are being born than are dying each year. Man cannot prolong life indefinitely. We all die and unfortunately in today's world where we hyper focus on very narrow things and take them out of context, we have this fear born over COVID, and to a large degree I think that Biden beat Trump because people don't understand the nature of this virus and how foolish our response was to it. It turned out to be exactly as we forecasted when we began talking about it back in March when we came to these conclusions, and nothing has changed.

KIRK: Now, let me share one other thing with you and JB also. Even though you're not a Californian, you live out in the mid-western part of the United States, Texas, in that other country. They came out with a report on what are we going to do about the fires because they're all projecting that we're going to have worse and worse over the next few years and here's what they came up with. He said, "We'll go through all the forests and we'll cut down all the dead trees." Well, somebody said, "How much would that cost?" And they gave their numbers in so many billions. Then they said, "Okay, we can't do that, that's ridiculous. So, what we'll have to do is take all the houses that they have closed and butt them up against the wilderness. We'll have to make them out of fire-retardant materials, and then clear all the land around them." Who's going to pay for that? Are you going to make it mandatory for them to do it? They can't do it retroactively. And then on top of that, we're talking 99-percentile of all the fires other than a small number that are started with lightning strikes. Most of them agree they are man-made not because they're Pyromaniacs, but they're man-made because man is butted up against the wilderness and it's carelessness. And then we have the Delta companies like PG&E that are just devastating because when those power lines fall, they spark. And then there are just too many people in California now living out in the wilderness. Nobody's going to come to your rescue out there. Remember a couple years ago when you were asking about fires here? When we were getting some smell and then I told you the next time that Terry got some in N95 masks and we wore them because it was so bad. That only took about two weeks to put out the fire and we were okay. The fire was far away. This year I probably spent a month or so where I couldn't breathe. That's scary. I mean that's scary and they are saying there's nothing they can do about it.

YADA: Yeah, it shows me just how inept big governmental agencies are because every time you watch a video of a fire you watch a fireman driving, or walking, holding a shovel, or pouring water on a building that is already destroyed. You almost never see a fireman doing anything that would contain the fire. It's almost never, and I've looked for it. I study this thing and I can't find very many images of firemen doing that. You see them flying the planes, but you don't see them put the fire retardant where it needs to be which is not on the flame but on the area in the direction that the flames are headed. We just don't know how to respond. I remember the year I sold my Montecito home. That year there was this horrible set of fires that came up from the south. And the one thing the state of California did not want was the fire to race through Montecito, which is in the top two or three zip codes of the United States in terms of affluence. Our property tax in our home in Montecito was like \$75,000 a year and we had a bungalow compared to most of our neighbors. California which was bankrupt could not afford to have Montecito burn. So, they set backfires right up to the houses, or on the edge, and they set fires back up against the hills. What happened the first time it rained? They had mud flows which destroyed much of Montecito and killed a bunch of people in the process, and no one wanted to blame the backfires for causing it. The larger the organization the more that it tends towards chaos, malfeasance, and inappropriateness.

I've been translating the opening chapters of *Bare'syth*, and I'm now into *Bare'syth 7* and one of the things that I noted is that the fall of man did not occur in the Garden. The fall of man occurred outside of the Garden and God is exceedingly explicit on the behavior that He detests that is occurring outside the Garden. What you find is that when it was just 'Adam it was good. When it was 'Adam and Chawah, they were mostly good. When it was the first family and suddenly now there's four of them, one of the four is not so good. When they started integrating and forming communities, according to God they became evil, bad, rotten, and miserable all the time every day. He said it was just pervasive. So, you stop, and you think, okay here is God very early on 5,000 years ago, and He's saying that mankind as he formed the first cities and communities of civilizations was rotten all of the time, every day. And if you were to say to someone can you please name a benevolent civilization; one that treated its own people with respect, had a fair judicial system instead of a caste system, had equal opportunity for everyone, doesn't force people into the military, and has politics with quality human beings in leadership positions? Can you name the civilization that is not trying to expand into its neighbors' territory to tax and enslave them? Now, I'm going to give you the next ten year, and I want you to come back with a single civilization.

KIRK: Well, David came close to the mark but quite frankly we are mankind, and we can't do it.

YADA: When somebody wants to say I think man is basically good, I always say are you just not paying attention? Individual people, the three of us, for example, we can be good or bad. There's things that we do that are really good. But there are also things we do that are not so good. So individually, I think you can make an argument that man is good, but collectively according to God and according to history we're all bad and we're bad all the time. So collective man, societal man cultural man, political man, religious man is really horrible. And I don't think of anything has changed. Our response to COVID is a wonderful example of how bad collective man has

become and the protests that have been waged by Black Lives Matter is a great example of how hypocrisy pervades people when they act collectively.

So, here we were in *Bare'syth 2:9*

**“Yahowah** (𐤆𐤏𐤅𐤃𐤁 – 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)

That's the first half of *Bare'syth 2:9*. What we learn is that in *Bare'syth One*, *Two* and into *Three* almost every time that *Yahowah's* name is used it is always *Yahowah Who Is God Almighty*. After we get past there, we very seldom see *Yahowah* and ‘*Elohym* juxtaposed. Even *God* dumbs it down for us enough to say okay, *Yahowah* is *God*. So, when we mention His name, *Yahowah*, we equate it with the title, *God*. He is about life. He created life to sprout up and grow - *tsamach*. *Tsamach* is a marvelous word for “branch,” but it means “life increases in its variety, in stature, promoting growth” and even talks about ‘*adamah*. *Yah* created ‘*adam* masculine from the ‘*adamah* feminine. And so, we emerged from the ground and were physical beings. Now one of the things that people get so hung up with is eating the forbidden fruit, *God* telling us, no you can't eat it and man rebelling against *God* but that's not the scenario that *God* paints. *God's* saying all kinds of trees, every kind of tree that you can possibly imagine. It's not like this one tree is really shiny, really delicious, really pretty, and all the other trees are crappy, worm rotten, ugly, unhealthy, sour, and displeasing. No, He said, I've got every kind of tree you can imagine that is delightful, desirable and \_\_\_ not only in their visual appearance and beneficially good, but they're also nutritious, acceptable, and appropriate as food. So, you've got countless, thousands, millions, billions of good choices. It's not a situation where *God* is saying, tell you what I'm going to put this really crappy tree over here, I'm going to put this really snazzy tree over here and tell you that you can't eat the one that looks pretty. That isn't the case at all. In this case man would have to go way out of his way and would have to deliberately want to frustrate *God's* instructions to eat from either of these trees. And He says:

**“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)

Okay, so there is this Tree of Lives. It's the tree that helps to counter the effect of the Tree of the Knowledge of Good and Evil. It is called the Tree of Lives, plural, for a reason, and that is they were obviously living their lives so there must be an additional life. And so, there is. There is our physical mortal existence and there is an eternal energy-based spiritual existence. That's why this is the Tree of Lives. It expands one from another. And then this reads, this is the conclusion of *Bare'syth 2:9*:

**“...along with** (*wa* – in addition to) **the Tree** (*'ets*) **of the Knowledge** (*ha da'at* – of the acquisition of information with a focus on the application of discernment and judgment for the purpose of perceiving and comprehending) **of Good** (*towb* – of that which is beneficial and proper, favorable and desirable, agreeable and pleasing, moral and appropriate, useful and valuable).

Well up to that point it's a pretty cool tree, right? Who's going to \_\_\_ the acquisition of information that can be used to exercise good judgment that helps you perceive and comprehend that which is good, beneficial, proper, valuable, agreeable? Well, the fact of the matter is they were living directly communicating with Yahowah in an environment where everything you looked at was beautiful. It was obviously climate controlled. Yahowah had created Chawah and 'Adam, so they were perfectly suited for one another; they complemented one another. There was a synergy between the two of them; they were obviously attracted to one another. There were all forms of life in the Garden that 'Adam and Chawah could engage with and enjoy. So, they not only had great food they had perfect weather, the company was great, and everything was as good as good gets.

But this tree had something else. And the only thing that they would gain by this tree is what follows because they already had what preceded it. They already had the knowledge of good. They were going to gain *ra' / evil*. *Ra'* is an interesting term. You know how it's written, Kirk?

KIRK: Obviously, it's the head - rosh and it's pointing towards the I. It's not related to Yahowah so it's man's point of view, his perspective. It's going his way.

YADA: It's man's perspective on man, right? The *ra'* - the head is looking at the I. There's two words that are pronounced the same in English that are vastly different in Hebrew, *ra'* and *ra'* and the difference here is whether it's in and alef or a name and so is it man's perspective on man, the head looking to listening to man's point of view the I (ayn), or is it man focusing on, listening to, observing Yahowah represented by the aleph. So, the words are similar. The only difference is what is your focus, when you're looking at, who are you listening to? So, the Hebrew word for evil, harmful, corrupt, malignant, being disagreeable, being depraved, displeasing and troubling is written man focusing on man's perspective.

KIRK: But if you're shamarring you're also incorporating that word is respond. So, it's more than just studying it, looking at it. You're responding to it, so bad news.

Yada: Right. So, this tree of the Knowledge of Good and Bad was providing them with the acquisition of information related to that which was harmful, corrupt, inappropriate, malignant, disagreeable. *Da'at* is a derivative of *yada'*, meaning “to know in a relational sense, to be acquainted with, to consider, to perceive, discriminate, distinguish, recognize, and acknowledge.”

When it comes to God, in most cases, the more one *da'at* | knows, the more likely one is to *yada'* Yahowah.

It is interesting too that as you study the Towrah and the Prophets there is as much in the Towrah and Prophets that is disagreeable as there is pleasing. God's very careful to do what we try to do as parents, which is a parent will say to a child that they ought not to put their hand on the stove because they will get burned. And so that is a warning of a negative consequence. You ought not go out and stay out late at night in a troublesome area because you might get mugged. You ought not order a shrimp cocktail from a roadside diner because you might get really sick. You ought not play with a loaded gun because you might get killed. You ought not lie down on the middle of the street as you might get run over. We tell our children the things that they should be careful about that have a negative consequence. God does a lot of that. He tells us you should not do this because here's the consequence. We also say you ought to be knowledgeable. You should take the time to think things through and make quality decisions. You should demonstrate character. If you see somebody else that's hurting or needs help you should care enough (be Human enough) to help them. There are times where a calculated risk is worth taking. If everyone simply allows evil to prevail and no one stands up, you end up with a Holocaust. There are things worth risking your life, risking your fortune, your health, or your reputation to stop. And so, we will also talk to our children about the value of logic and reason, of information, of character, of family, and of integrity. So, the full scope of knowledge is presented throughout the Towrah. It's very real book. And today now that we are on the other side of this decision to be exposed to good and evil, we really need a full exposure. We need to know why God wants us to walk away from the inducements and enchantments that are so freedom ... of man.

It's the COVID response that demonstrates why God is so anti human political and religious schemes because the COVID response is: We're going to curtail you from earning a livelihood which makes you not only more dependent but robs you of your sense of value and character, and we're going to deprive you of your freedom which is God's single greatest objective is to make certain that we're free. And then we're going to going to mock and silence, in fact in the liberal media now and on Facebook and other places where information is shared, we're going to block access to any information that's counter to our objective. We're going to restrict access to information which means now you can't even make an informed decision. So, it's our response to COVID that demonstrates why God is so opposed to human political and religious schemes. He wants us to be free. He wants us to be well-informed and He wants us to understand the value of work.

And the most valuable form of work is working with Him. Taking the time to study His word, taking the time to share His word, taking the time to reason with people who are interested in knowing Him, that's work we all should be celebrating. So, I would say that knowledge without the proper perspective and associations devoid of a conscience and judgement all can lead to arrogance and self-reliance. Look at academia. Alone, unconnected to the Source of Light, knowledge has caused men to believe that they are all that matters, that they have all the answers.

Some even come to think that they are responsible for life and death. You listen to politicians like your governor, like Fauci, like so many others in the world. They come across as if they're responsible for life and death. A few throughout time have considered themselves to be gods. And there are those who act like gods even today and in this light Satan has *da'at* | knowledge of God's existence and yet does not *yada'* / know Him in a familial way.

*Da'at* | knowledge, and our neshamah | conscience (the ability to be discerning, discriminating, judgmental, and moral) are collaborative. One without the other has limited value. It's interesting that since God knew that we were going to avail ourselves of the knowledge of good and evil He equipped us to be able to process and deal with it long before it happened. Now why do you think He did that? Why did he give 'Adam a neshamah before 'Adam could use it in a discerning way with the information of good and bad?

KIRK: Some of it came as a package just like when you're born.

YADA: Why did He specifically give 'Adam a neshamah before He technically would have to have one relative to the Tree of the Knowledge of Good and Bad?

KIRK: Well, at least he'd be a listener. I mean the only word.

YADA: Yep. They could have an intelligent conversation. They can have a good argument. It's like when Yahowah revealed all of the animals to 'Adam just to see how we would interact with them He obviously exposed Homo sapiens outside of the Garden without a neshamah to 'Adam, which would be both men and women, and they just did not interest 'Adam. They were on a completely different level, so God said I'm going to give man this neshamah | conscience. The disparity between our ability to think would not be so great that we would be uninteresting to Him. We have a neshamah because it's the only way we can be interesting to God. Also, He gave us a neshamah so that once we made this decision that we were going to access both good and bad information, we would be prepared to process it in an intelligent way. It's two-fold. So, a neshamah and access to good information are prerequisites of meaningful choice. If you do not have good information, if you're accessed information is truncated (as it was during the roughly seventeen hundred years of the rule of the Roman Catholic Church), do you think people had access to good information about God or anything else? No. So, how could anybody make an intelligent decision? Even if you were in the upper echelon of the Roman Catholic hierarchy and you had access to the Towrah and Prophets, it's now written in Latin which is a crappy translation of a rotten Greek translation. Let's say that you were one of those people who cut through the indoctrination and said, I'm going to study this and wherever the words lead that's where I'm going to go. Well, first of all do you think that you would be in the Roman Catholic hierarchy and have access to this information if you were an independent thinker? How many independent thinkers do you think there were in the Roman Catholic hierarchy? Zero is the answer. Let's just pretend there was one and the likelihood that they're going to throw away that luxurious lifestyle and be tortured to death to try to impress on the others that what they were doing was wrong when they had a zero percent chance of success. Even if you have a functional neshamah | conscience, if you don't have access to good information, it's of no value. So, the combination is a prerequisite for choice, for justice. You cannot be an effective juror or judge in any case unless you have quality



information and can process it rationally. If you don't have both it's impossible to be just. It is impossible to be moral and your logic is of no value if you're tying it to rotten information. All the information in the world is of no value to you if you don't know how to process it logically. So, to make an informed choice, to render a wise decision, to issue a moral judgment, to deliver a just verdict, to reach a reasoned conclusion one must first know the facts and then you must be able to process that information in a reasonable and rational way and that occurs when we exercise our conscience | our neshamah to be discriminating and judgmental. It is through making connections and understanding the relationships between things that we are able to arrive at reasoned conclusions regarding the evidence, and this then gets us into the predicament of humankind.

In most societies throughout time there was an exceedingly prevalent effort to restrict information. If you were part of the masses, you were told what to believe and you were given no access to any information that was counter to the religious and political establishment. A grunt in the military throughout time is never trained to think. They are never trained to understand all the implications of battles and maneuvers and this sort of thing. Only the officers receive this training. If you're amongst the grunts, you're not trained to think nor are you given information to think on. It's drilled in you to be strong, to exercise, to know the ranking system, to know how and who to salute, how to operate your weapon, how to respond to an order, and how to maneuver to achieve a reasonable result. Instead of being told why an enemy is an enemy you're told that the enemy doesn't have a life worth living and that you must protect your own at all costs. All these things must work hand in hand. And what we have done in society is either we restricted access to information, which is typical, or we have made the consequence of thinking and rendering a just, moral conclusion so egregious that very few people are willing to do it.

I recall a time I was on an airplane and I was talking about homosexuality. I said I've got no issue about homosexuality. Many of my best friends are homosexual. I do not care what somebody does in their private life. My only issue with homosexuality is when it is promoted as normal, and clearly it is not normal. It's one to two percent of the population and that is the very definition of abnormal. And when it is promoted as good, I have a bigger problem with it because it does shorten people's life span, and it's not good for society as a whole. That doesn't mean that society is harmed by some percentage of the people being homosexual. It's not, but if everyone celebrated homosexuality, we'd have no society. The fact of the matter is if you have negative consequences and it's not normal so the politicizing it as a positive and as normal bothers me because it shows our inability to think. I remember the two people that overheard this conversation, and they had an absolute conniption fit. How dare you, you're offending me. I'm going to complain to the people who run the airline so that they preclude you from flying.

KIRK: How had you been offensive?

YADA: Because I said that being homosexual was abnormal. It's overwhelmingly factual and that rather than being a good, it has negative consequences.

KIRK: Yeah, and a family unit with a male and female would always be better for the child than not. You can't really argue that.

YADA: If you look at the history of recent Rome many leaders were homosexual, and many were involved in incest and in bestiality. But if you also correlate the propensity to engage in those things with their overall behavior and edicts and the way they treated other people you would see that there was a direct correlation between very evil and bad leadership and these behaviors. So, there is a historical precedent on good. I find it interesting because we're here talking about homosexuality that God actually says nothing about homosexuality. The only two statements that are translated homosexuals have nothing to do with homosexuality. The closest thing that we can equate them to would be rape where you're taking advantage of another person not only without their consent, but in a manner that demonstrates one's superiority over someone who doesn't have the physical ability to hold them off. And so, God does not want you to overpower someone to force them to have sex with you. It's the most egregious forms of rape that He's speaking out against. It's not a situation where Yahowah is telling us don't do that. He's far more interested in rape and forced, not mutually compliant sexuality. He's against bestiality, incest, and pedophilia. So, I've got no issue with it from a personal point of view. I have no issue with it from Yahowah's Towrah point of view. My issue with it is the same issues I have with all religious edicts and political leaders is that God's not fond of them and almost all of them are either hypocritical, irrational, or counterproductive. And in this case the politically correct promotion of homosexuality as normal and good is a perfect example. It would be fine if we were to say a lot of people are homosexuals. The number of homosexuals number between one and two percent of the population, and they should not be harassed because of it. I'm all for that. I absolutely agree that they shouldn't lose jobs because of it because it's not appropriate to harass anybody for a choice of that kind. But that's not what they intend to do. For the most part we try to preclude the exercise of good judgment.

You should see what happens when I talk to a Liberal about the hypocrisy of Black Lives Matter. I say that any organization that points the finger and says that the death of black people is because of bad behavior of white people is nonsense. They respond with institutional racism. Then I say that's absolute nonsense because in the United States ninety-three percent of the time that a black person is killed it's by another black person. So, there is a problem, but the problem is not the one that you claim it to be. And so, if you really care about black lives you ought to be looking internally into the African American Community. Well, the statement of absolute fact is irrefutable. And yet you should see the way that a Liberal responds to that. How dare you how dare you say that. We're truncating speech that's based on evidence and reason.

Now, what I'm about to share it resonates with very few people. I'm hoping that one day there'll be more. I'd like you to ponder something that at least I think is profound. You will notice never on this program do I say we can solve our national debt if we did this, we could defend ourselves against the onslaught of Islam if we did this, we did this we could resolve America's destruction of its economy if we did "y". I don't say that because I know there is no chance that we can save the country. So, the reason for this discussion is just to have an understanding as to why it's a waste of time to talk about making America great again. And that is because the average American has lost the ability to exercise good judgment. Because most people are too greedy, too consciousless, too religious, too political they have deliberately corrupted both sides of the *da'at* | knowledge and *neshamah* | conscience equation.

In totalitarian societies like those found in the fascist, socialist, and Islamic nations, I think there's like 55 Islamic nations (every Islamic nation is fascist), probably another 30 socialist nations, and then there's a handful of communist nations. In those countries access to information is constrained. That's the reason why access to information on the internet, for example, is so constrained in China. You would think that those people who promote liberalism in America and think it is enlightened and that it is intellectual would put two and two together and say well in communist countries, which is the oppression of liberalism, there are absolute constraints on access to information. Huh. They don't think that through but nonetheless in the fascist, socialist, or communist country, in a religiously controlled country access to information is absolutely constrained and controlled and much of what is available is inaccurate. Without access to good data \_\_\_\_ useless and thus wise choices are impossible. In the so-called free and democratic countries information is so abundant we nearly drown in it, which is the opposite of that. In America we have access to so much information that it is overwhelming, especially since most people lack the ability to process it. If you don't have a filter too much information is counterproductive. If you can't swim the swimming pool will kill you. The masses are therefore controlled by robbing people of their ability to choose wisely especially between man and God, between good and evil, right and wrong. For this reason, a need is created, this moral code known as political correctness. Based upon the irrational notion of being intolerant of intolerance it makes being judgmental and thus discerning and discriminating a sin. No matter how prevalent or accurate the facts are, without the ability to process them judgmentally wise conclusions and thus good choices are impossible. As a result, men and women have abrogated their free will as most everyone on the planet has been either rendered unable to process information properly or they're deprived of accurate information.

In the west where information is prevalent political correctness has become the moral code of universities, of media, politics, and now of society in general. It is the soul of America's national religion social secular humanism, the doctrine of man, if you will. It is where man is the supreme being, and make no mistake, it is a control mechanism, one designed to condition the masses so they're easier to manipulate, indoctrinate and fleece. I'll give you an example. If I were to provide them information which proves conclusively that the religions of man like Judaism, Christianity, and Islam are wrong, it makes no difference to those who are unable to process that evidence rationally. I can provide overwhelming proof that Yahowah exists and that He revealed His Covenant to man in the Towrah and Prophets, but it seldom resonates with those who've been poisoned by human schemes. I can reveal the fate that awaits humankind over the next thirteen years is devastating without motivating people to change because their consciences are no longer engaged. You can talk to a liberal about comparing East and West Berlin, East and West Germany, the Iron Curtain part of Europe, Eastern Europe with Western Europe, North and South Korea. You can show them that here are examples of the exact same people, ethnicities, the exact same culture, exact same climate and location, exact same opportunity, just with either a liberal application of government (communism), or a less abundant application of government in terms of pre economics and republic free elections, and a hundred percent of the time the freer people are and the more individual responsibility they have the vastly better the society is in terms of every aspect in life. And you can see this is universal. It has been this way throughout time. As a matter of fact, you can't name another example. The ultimate example is as I say East and West

Berlin, East and West Germany, North and South Korea. Look at the difference between life in Taiwan and life in China. So why is it that you can present that to the liberal and they just stammer on. They have no capacity to deal with that reality; their consciences are no longer engaged. As a result, all of man's political and religious schemes suppress and fleece the masses by controlling access to information or by criminalizing thoughtfulness. For example, during the millennial long political and religious domination of the Roman Catholic Church, the union of church and state kept the population ignorant and enslaved. The same can be said of Communism during the last century. And throughout most of these periods anyone challenging the edicts of a Catholic or Orthodox Christian cleric, a communist or fascist dictator, or an Islamic caliph was tortured and killed. Discernment was not allowed because reason is the enemy of all political and religious schemes. Today in the west the universal application of political correctness assures that anyone in the public arena who is judgmental will be condemned, humiliated, and silenced.

Newt Gingrich was such a great example. When he was running for president and had the lead in the primary, he gave a speech on the mythology of the Palestinian people. He said "You know to talk about a Palestinian people and a Nation of Palestine just proves that you don't know your history because there has never been a Palestinian people. There's never been a place called Palestine. There's never been a nation of Palestine and it's all a myth to create the illusion that Israel is somehow occupying land that belongs to somebody else and that these people or an ethnicity that have been deprived of their nationhood, and none of that is true. And here's the history of it." What he said was correct. It was impossible to rationally or evidentially refute and he was mocked to the point that within a week's time his candidacy was over.

In an Islamic country if you were to expose Muhammad as a pedophile and as a rapist, Allah as a terrorist, and the Quran as an exceedingly ignorant and inaccurate book you will be killed. In a court, you can say wait a minute, what I'm saying is Allah admits that he's a terrorist. Muhammad admits that he's a pedophile, he admits that he is a rapist, that he's a mass murderer and that he created Islam for the purpose of robbing others as opposed to spreading his religion. So why are you harassing me when all I'm doing is telling you is what Muhammad himself claimed? You think that evidence, reason, and the truth will serve as an alibi? No, not one chance in a billion.

I've traveled in over a hundred and fifty countries and I've studied history and I can tell you that man's legacy is abysmal. For nearly six thousand years across the face of this planet a malignant concoction of politics and religion has served to enslave the masses for the benefit of cleric and (king)? And even that was not enough for the unending line of ruthless and egocentric leaders; they've always coveted more. So, with revolting regularity cleric and king would send their subjects off to war to confiscate even more power, tribute, and territory for themselves.

On a global scale man's history both ancient and modern as troubling with only occasional outside of family and friends moments of good, brightening, and otherwise hideous tapestry. Given the choice between good and evil world leaders have almost universally chosen evil. The same could be said with truth and lies. Throughout time the overwhelming preponderance of people have had their freedoms decimated just as is happening now through the COVID response through a mix of oppression and fear. Choosing to live outside the religious and political strengths of these men and their schemes enjoying such a severe consequence, most people abrogate whatever freedom

they may otherwise have enjoyed. Look what happens to somebody who rebels against the edicts of these governors and world leaders to deprive them of ... So, that's where we find ourselves and I can tell you quite certainly it is not where God wanted us to be.

Now there are a couple of other additional insights into the Tree of the Knowledge of Good and Bad especially regarding knowing things which are evil, harmful, morally inappropriate, malignant, disagreeable, things which are of no value, morally depraved, displeasing, and corrupt. Man brought these things on himself. It is therefore inappropriate to blame God for pain and suffering, for crippling diseases, for disabilities and death. Rather than saying a loving God wouldn't allow suffering to occur we should realize that love requires a choice; the very choice that we humans made to become acquainted with adversity. Human pain and suffering are a consequence of choice 'Adam and Chawah made in the Garden and of the subsequent choices, we humans have rendered after them. God said if you eat of that tree, you're gonna die. Death was the consequence. We-all-die. For those who fail to appreciate the purpose of free will or acknowledge its value or consequence and who continue to lament over a God who would allow any atrocity or misfortune to occur on our planet, please consider what you're asking of Him. If Yahowah were to intervene and stop anything bad from occurring the result would be to remove consequence from choice. Doing so would completely undermine the benefit of free will which in turn would make love impossible and our very existence pointless. Why should you talk about Yahowah's name, His Towrah? Why talk about the Covenant if there is no consequence to choosing to ignore it or to rebel against it? Why talk about life if there is no death? Why talk about bad if there is no good? There would be no reason for the universe to have been created because Yahowah would no longer be able to grow through the loving relationships we're able to form with Him. The idea of God allowing people to choose to be bad rather than follow His instructions, is easy to understand. However, when it comes to a child suffering or dying prematurely it's difficult for us to appreciate how even the most trivial decisions we make can change our futures and those of others. So, I would ask you should God intervene and stop a company from dumping pollutants into the ground, the air, and water, to keep a child from getting cancer or should man intervene and stop it? If so, what about all-terrain trivial events which might cause someone to drive a little faster or a little slower on a trip, consume an additional drink or get distracted by a text when the result leads to an accident. The smallest thing might not only affect the rest of their existence it might also impact the lives of otherwise innocent bystanders. And even the initial victims of an accident, they don't stand alone. What about the extended family members, close friends, co-workers, and neighbors of an adult's accident? What if somebody killed would have become a teacher, a doctor, an inventor, a philanthropist? What if they would have become a rapist, a pedophile, or a murderer? Does God preclude people from living who are going to become bad? Does He only allow people to live who would be good? What's the purpose of having a doctor if there was no disease? Why have a philanthropist if there is no poverty? And this works the other way as well. There may have been an Austrian with an affinity for painting (kind of like Kirk). He liked the landscapes though. I think Kirk likes to draw people.

KIRK: Paintball people, yes.

YADA: He's a little different than the Austrian with the funny mustache who for some reason was turned down when he applied for admission at the Vienna Academy of Art. The person who was hiring instead rejected an eighteen-year-old boy's application. In his opinion the lads work lacked an appreciation of the human form. How much different would the world have been if Adolf Hitler had spent his life drawing cityscapes rather than destroying them?

Every decision has a ripple effect. Who knows what the confluence of events brings when a situation turns horrible and an innocent person is harmed? Even if it were possible at what point should God stop meddling in the minutiae of an endless stream of variables to prevent a seemingly senseless tragedy to occur? What repercussions would His intervention have on so many others who are not directly involved? One of the things that I learned is I was retranslating the creation account is that God specifically allowed for chaos. Without chaos, there's no purpose to the universe, there's no purpose to life. You must have unforeseen events. Even for God, unforeseeable things must have the opportunity to occur. Otherwise, what's the purpose of you knowing everything that's going to happen in the way that it happens and there's no chance that it will happen any other way? Oh my god, would it be boring. Every story would be the same and they would all live happily ever after. Why would you write a story when they would all be the same? Why cultivate a relationship when every relationship is going to be identical? How would you learn empathy if there was no pain? How would you learn to appreciate life if there was no death? How could love mean anything to you if there was no hate? What would be the value of having children if nothing you did had any influence over their lives?

I like to play golf. I have thought in eternity I'm going to have the sweetest right to left golf draw. I'm going to hit the ball 300 yards, plus every shot is going to land in the middle of the fairway and I'm going to have the crispiest, sweetest irons that land softly on the green and roll up right next to the pin so that I have a tap-in birdie and maybe an eagle here and there. And why not a hole in one? And to go out and play these magnificent courses with my favorite friends like Kirk and just scrape it down the fairway and shoot an 18. What fun it would be? What fun would really be? Why bother? If there's no contest, why bother? Every decision has a ripple effect.

If Yahowah ever decided to prevent certain bad things from happening at what point would He stop? If He engages to thwart a terminal illness for newborns at what age does He stop intervening? What if God cures all diseases, ignoring the obvious enormous ramifications, then should He stop at all fatal accidents, and if He stops all fatal accidents should He then stop all random acts of brutality? It's a slippery slope that can easily result in an existence where there are no bad consequences for any actions making choice irrelevant for all action.

There are a couple of extra thoughts I'd like to consider. First, Yahowah has intervened on occasion to preclude the exercise of free will when He recognized that the cost of not doing so would be catastrophic. The flood was necessary. Had God not intervened and flooded that region where people were being so malignant, so vicious, so oppressive humankind would not have survived. The choice with the situation in Egypt to free the Hebrew slaves is another example where if God had not intervened there would have been no Yisra'el and Yahuw'dym to act as prophets to convey the Towrah, Prophets and Psalms to us. The consequence would have been enormous. What if God had not intervened at the time of Hezekiah and allowed the Assyrians to

wipe out Yahuwdah and Yaruwshalaim along with the rest of Yisra'el and they went the way of the dodo along with the Philistines? What would we have? So, God has intervened and He's going to intervene again. He is going to stop a lot of jihadist from destroying Yisra'el. He's going to wipe out political and religious man. He's going to return the polluted earth to the conditions that were experienced in 'Eden.

KIRK: Had he not we wouldn't have this Books, and then where would we all be?

YADA: Where would we be? We'd have no way of knowing God. The absolute proof that God allows and must allow man to act badly is what occurred to terminate the perfect conditions that Yahowah enjoyed with Adam and Chawah in the Garden. He allowed Satan in. Satan was allowed to misquote Yahowah. Chawah took it one further and was even worse in her statements regarding ... Yeah, her translation was not very accurate. And of course, 'Adam did the same thing Chawah did. Chawah blamed Satan, 'Adam blamed Chawah, and none of them took responsibility. We jumped right forward to the New World Order and the approach of Communism where no one is to blame. So, God allowed them to choose badly. And He allowed the consequence of that bad choice to occur. So, since God obviously allowed this, why are believers so reluctant to accept the obvious reality that He has allowed the same crime to continue unabated for a millennium and therefore they can't trust what they call to be their scriptures?

There are tens of thousands of old manuscripts which tell a different story than this idea of "I can't believe God would allow anyone to corrupt His word." As a result of free will God has either allowed His word to be manipulated and twisted as He did in the Garden or He was powerless to stop it making such a God feeble in comparison to man because man was obviously able to be corrupted.

The facts are clear. Clerics conspired to corrupt Yahowah's testimony to serve their religious agenda and the victims have seldom cared enough to correct or thwart them. Both sides of this perverse equation have made a choice and must live with the consequences. And there is the problem that those who would specifically request that... Yes, come on God. How come you can't make me more popular? How come you can't help me get the job. How come you can't save my marriage? How come you can't solve my financial problems? It's not God's business. He has no interest in those things and 99.9% of the people that are asking Him for those things don't know Him anyway, and He doesn't know them. Those of us who have been fortunate to get to know Him make very few requests of Him because God gives us most everything we need without us asking for it. Most of the things that we need are derived from studying His testimony and He is more than happy to help us understand and derive insights from it. You guys have anything else to add before we move on to 'Adam – Man, Chapter Two of Volume Two of Yada Yahowah? It's a Covenant-based volume.

KIRK: Well, I'd like to say something. So many people who are listening to this. The show is condensed because we don't have that much time and we cover the points and stuff, and then you have to put up with my interruptions, but there's so much material is great. I mean, I look at the verses you do first and play with them and see what I can see and extract from them, but then I go back and read the commentary and some of it is so wonderful. I'm not just shining on it's just

really good. You are very good at what you do and you're missing a treat if you're not reading along with us because this is so insightful. Every now and then one that pops out. For example, the other day when you said He paraded all the animals before 'Adam. That means Homo sapiens were obviously out there, but they were not interesting to 'Adam because they didn't have a neshamah. Conversely, they were very interested in Qayn because he had one. They observed him like a dog would like whoa how to figure out how to \_\_\_\_\_ like I want to be like you like the Jungle Book song. I want to be like that guy. So, they're just little insights that I never even thought about. Shame on me that he would portray the Homo sapiens. I knew they were there; they've been around for a hundred eighty thousand years, or something of that order. Of course, He had to portray them and say what do you think?

YADA: That's the most interesting animal out there other than the aardvark and the platypus, but other than that, ... and one of the things missed because English translations is that all we think that God did is had 'Adam name the animals but that's not the case...relative to the experience is qara'. He invited 'Adam to ...to welcome, to engage with these animals. And so, it's a marvelous term, qara' is the verb that is depicted in all of this and then coming up with names for them because all of Yahowah's names are descriptive, to come up with names for them after he encountered them and welcome them into his presence and got to know them, then that name was meaningful. The experience was let's enjoy life together. I created this marvelous universe for you, but the most interesting part of the universe is life. I wrote this code called DNA so we can manipulate it and create all these variations of it. Just look how magnificent it is.

Talking about insight, the fun part of rewriting, I'm now about 400 pages into Volume Two of Yada Yah, is to go back and translate all the passages you translated before and then you begin to study them, and remarkable insights just pour out that take you to such interesting places. And it all reinforces Yahowah's nature and what He is offering us and asking in return. It's really a voyage through words, space, and time. It's a marvelous thing to do and I think that the access to insights that help us understand are so prevalent, they're so meaningful. It's not a question of how do we come up with them but instead how is it possible for man to have gone these past two thousand years and nobody came up with any of them?

KIRK: That is remarkable. We've been free for a long time. We've had public libraries for a long time. You can look up all kind of things in the Library of Congress. A lot of people go to Cambridge and Oxford and they can find these things, but they don't care.

YADA: Yeah. Today I was writing about the fact that God twice tells us in the account preceding the flood that Noah engaged and acted in a way that was consistent with everything that Yahowah (instructed)? And twice He says that Noah acted and responded in a way engaging such that he did everything Yahowah directed and asked of him. And I said so, if you look at the word for instruct and direct it conveys exactly the same message as does Towrah. Towrah based on *yara* means "the source from which instruction and direction flow." So, we now have access to the same instructions, and even more than Noah had, and so we too are invited aboard the ark. But because they've all been written down for us, we don't have to build the ark. So, we're invited like Noah and his family was, but we don't have to build it. I said it's like reading these books. You can benefit from the Hebrew translations and the insights that help bolster understanding, but you



don't have to learn Hebrew. It's all there for you. So, just like we're welcomed aboard the ark and we don't have to build it we are given the language that most of the world speaks, English, in such a way that the insights are provided for us to capitalize on without us all having to invest the time to learn Hebrew and create these translations. I tell you that doing it is a lot of fun. I would encourage people doing it, but most people don't have that level of time where you can invest that much time or the motivation to do so and so just as God is offering us the ability to go on the ark without building it, He is offering us the opportunity to know Him and be part of the Covenant without dissecting every Hebrew word.

KIRK: Well, they're like any other author I've ever found. You've got everything in there and parenthetical where you can go in and look at it and say oh that's where it came from that and it's easy look up at that point if you're not sure. And if you disagree with why it was translated that way ...

YADA: That's what drove me yesterday to dissect this difference between *ra'* and *ra'* - "to see, to observe, ...things various things" and to be *ra'* - "evil, malignant" is who's your focus on? Is it God or are you looking at things a man? So, no matter how deeply you look, the more you can learn.

So, as we start this next chapter, and we can begin this part because I think it's interesting that God gave us these details, there's not an enormous amount of teaching on those. We're at the part where we're not broadcasting but still recording, we'll go through the location of 'Eden. He begins to say that

**"A glistening river** (*wa nahar* – a brilliant stream; from *nahar* – to radiate light and shine brightly) **flowed through and departed** (*yatsa'* – came through and was extended, serving and then proceeding ) **from** (*min* – regarding and out of) **'Eden** (*'Eden* – the delightful place of great joy, ultimate pleasure, favorable circumstances, and extreme satisfaction)

So, if it departed 'Eden, if it was extended from 'Eden, if it's men out of 'Eden, are we talking about the headwaters or the mouth on these rivers? This is where they're beginning not where they're ending. So, all these people that want to put 'Eden down there at the mouth of the Tigris and the Euphrates under what was once Ur, I'm sorry. You need to know the difference between the head and the tail. Okay? ... That was the one thing that was always interesting is that people are looking for the Ark on the top of Mount Ararat. Mind you Mount Ararat is a volcanic mountain that hasn't erupted since the time of the Ark and therefore the mountain peak is quite different than it was back then, and much higher. If you build a little model in a kiddie pool, then put in little floaty boat and some rubber duckies and then drain the water out, you will see that the hydrodynamics of water will pull it away from the highest things. So, water doesn't draw itself to the highest point. The flow of water will flow off the highest point and push things away. So, if you were looking for an ark in the Mountains of Ararat, the last thing you would do is look on the summit of Ararat. That's the one place where you can be assured it would not be. So, that was the interesting thing about finding the actual ark is actually creating a 3D diorama of the Mountains of Ararat and then filling a basin full of water and putting in a model of the Ark there and letting the water out, saying where does it go and then looking there. That's how it was originally found

that and someone who could read this would know that the Ark must be somewhere close to Lake Van in present-day Turkey between there and Ararat because that's where these rivers all coalesce.

**a glistening River flowed through and departed from 'Eden** which means “the delightful place of great joy, ultimate pleasure, favorable circumstances, and extreme satisfaction.”

'Eden was a resort. It was like you see one of those over the water resorts in Indonesia, (Valley)? and Bora Bora. The eighty-five-degree water is crystal clear. There's always a lovely breeze blowing through the palm trees, and everything is beautiful and green. Well, 'Eden was like that.

To refresh it says **the sheltered garden** (*'eth ha gan* – that which was associated with the enclosed and defended place suitable for life).

**And from (min) there** (*sham* – that place and relative position) **it separated** (*parad* – parted and divided) **and became** (*wa hayah* – coming to exist as) **four** (*la 'arba* – fourfold, from *raba* meaning square or four-sided) **headwater sources** (*ro'sh* – beginning and highest points). (*Bare'syth* / In the Beginning / Genesis 2:10)

So, from a single source, we're going to have the headwaters | *ro'sh*. *Ro'sh* means “head.” So, this would be the headwater sources of four rivers.

**The name** (*shem* – proper designation) **of the first** (*'echad* – of one) **is the Pyshown** (*Pyshown* – Pishon, to spring out and spread out; from *puwsh*, meaning to spring up, act proudly, and scatter).

**It winds its way** (*huw' ha sabab* – it meanders, constantly changing course, going around, and encompassing) **throughout all of** (*'eth kol*) **the region** (*'erets* – land or realm) **of Chawylah** (*ha Chawylah* – Havilah, twisting and circuitous; from *chuwl*, to twist and encircle, bringing fear, pain, and anguish) **where relationally there is** (*sham 'asher*) **gold** (*ha zahab* – precious metals, rare earths, considerable wealth, money, and splendor).” (*Bare'syth* / In the Beginning / Genesis 2:11)

So, God's going to give you a lot of information. He wanted you to know where this was all occurring. There's a reason for that. And the reason He wants you to know where all of this was occurring is not so much that you know the location of 'Eden, although you can tell it from this, but God says that it was East of 'Eden where man became so belligerent early on. Well, when you describe all of this, what you're going to find is that East of 'Eden was the area around the Black Sea down into Babylon. One of the things that we learned recently in the last twenty years is that the first human civilizations of any magnitude were along the shores of the Black Sea and they were all eliminated in a flood some 5,000 years ago when the height of the Black Sea rose by five hundred feet and the Black Sea instantaneously turned from fresh water to salt water and all of those civilizations are preserved five hundred feet below this intensely cold water. He is saying it's the area east of the Black Sea. He is letting us know where man became so belligerent and where He needed to clean house and have a fresh start. So that is the area and then from that area down through Mesopotamia is the Cradle of human society where the first civilizations were born. God begins in Daniel to tell us that Babylon is the mother of harlots and Babylon morphed into Persia, Media Persia morphed into Greece, Greece morphed into Imperial Rome, Imperial Rome morphed into the Roman Catholic Church and then tread upon the whole world. So, He's giving you the history of Civilization by telling you where to look. So,

**It winds its way** (*huw' ha sabab* – it meanders, constantly changing course, going around, and encompassing) **throughout all of** (*'eth kol*) **the region** (*'erets* – land or realm) **of Chawylah** (*ha Chawylah* – Havilah, twisting and circuitous; from *chuwl*, to twist and encircle, bringing fear, pain, and anguish) **where relationally there is** (*sham 'asher*) **gold** (*ha zahab* – precious metals, rare earths, considerable wealth, money, and splendor).” (*Bare'syth / In the Beginning / Genesis 2:11*)

In *Bare'syth / Genesis 25:18*, speaking of Chawylah, Yahowah tells us that Ishmael, the father of today's Arab Muslims, “settled from Chawylah to Shuwr, which is east of Egypt as one goes toward Assyria, in defiance of all of his relatives.” Assyria was located between the Tigris and Euphrates in what is today northern Iran and Iraq. If you were to travel from Egypt to Assyria, you would pass through eastern Turkey near its borders with Syria, northern Arabia, Iraq, and Iran. So, we know where we are. But, more on that later.

**“And the gold** (*wa la zahab* – the precious metals, rare earths, considerable wealth, money, and splendor) **of that region** (*'erets ha hy'* – that realm or land), **the bdellium resin** (*badolach* – distinctive and exclusive translucent, odoriferous, amber gum from an Arabian tree; from *badal*, to divide, separate, and exclude) **and precious stones** (*wa 'eben ha shoham* – reddish onyx, lapis lazuli, malachite, and beryl gems) **there** (*sham*) **are valuable, pleasing, and beautiful** (*towb* – are good, beneficial, and useful).” (*Bare'syth / In the Beginning / Genesis 2:12*)

While the reference to “gold, rare earths, precious metals, great wealth, and splendor,” as well as “gem stones,” could be a reference to mines which exist in this particular region, I think Yahowah was referring to the opulence of Nineveh, the capital of the first Babylon and later the principal city of the Assyrian Empire. Man's first known religious and political schemes were conceived and perpetrated there. It was the birthplace of the sun-god religion practiced today as Catholicism. It remains a religion of “considerable wealth, money, and splendor” which “separates” the masses from God.

**“The name** (*wa shem* – the proper designation) **of the second** (*ha sheny* – of another; from *shannah* – to change) **river** (*nahar* – sparkling stream) **is the Gychown** (*Gychown* – to surge, Gihon; from *gych* – to burst forth with a massive amount of water).

**It** (*huw'*) **winds its way through** (*ha sabab* – is the one which meanders throughout) **the whole** (*'eth kol*) **land** (*'erets* – region) **of Kuwsh** (*Kuwsh* - Cush).” (*Bare'syth / In the Beginning / Genesis 2:13*)

Boy, I'll tell you what, Kuwsh is a sticky wicket. I'll share what I've learned but I'm not going to tread into the realm of emphatic. I'm just going to share some thoughts with you, and you can put Kuwsh wherever you're most comfortable putting Kuwsh.

Kuwsh, more commonly rendered Cush, although it's Kuwsh in Hebrew, was the son of Ham, which is Cham in Hebrew, in addition to Mitsraym, Put, and Canaan. So, you can see where he might fit in the scheme of things. Biblical scholars want Cush to represent Ethiopia because its root means “black,” but I'd be careful with that. But what is today Ethiopia was often part of Egypt at the time, and Egypt is called Mitsraym in the Towrah, not Kuwsh. And while there is plenty of evidence to connect Kuwsh with ancient Egypt, at least in terms of trade, that nation's genesis was still a thousand years hence, meaning that Yahowah was not describing an emerging culture in northern Africa. Further, the Nile flows north from central Africa, not south from eastern Turkey.

But, as it relates to our last sentence, I am destroying the myth that Kuwsh is next to Egypt and is Ethiopia because the headwaters of these rivers flowed out of the 'Eden area. There's only one river in Egypt and it happens to be the Nile and it flows in the opposite direction and never gets even close to where the other rivers intersect. So, it can't be located there.

But here is a clue: Nimrod, the patriarch of religion and the king of Nineveh, which was in Assyria (then called Babylon), was a descendant of Kuwsh, and was known to have been a black man. So, we might surmise that Kuwsh, at least at this time, represents what is today northern Iran and Iraq. It is a region America has recently (and foolishly) unified under Shia Islam. It is the area which will one day soon serve as the headquarters of the all-Islamic Magog Federation – something the Towrah's genealogies will also confirm.

As evidence of this theory, the Iranians call the twelve-thousand-foot range which towers above the modern city of Tabriz, "Kusheh Dagh" or "Mountains of Kuwsh." Located in the upper, northwestern finger of Iran, near Lake Urmia, the Kush range is fewer than two-hundred miles from the headwaters of the Tigris and Euphrates – the next two rivers on this list. Also telling is the association of "*kuwsh* – black" with the name of the world's largest inland sea: The Black Sea – which, not so coincidentally, is adjacent to the headwaters of the next two rivers.

**"The name** (*wa shem* – the proper designation) **of the third** (*ha shalyshy*) **river** (*nahar* – brilliant waterway) **is the Tigris** (*Chideqel* – rapid, Tigris; from *chedeq* – to prick and sting with a thorn and *chadar* – to rapidly surround, to close in and besiege bringing impending doom, to forego and reject). It certainly describes the nations that ...

**It travels** (*huw' ha halak* – it journeys) **east** (*qidmah* – in the direction of the sunrise and is from antiquity, even before the time) **of 'Ashuwr** (*'Ashuwr* – Assyria, named after the goddess Ashur, who became Astarte, Ishtar, and Easter over time).

**And** (*wa*) **the fourth** (*ha raby'iy*) **river** (*ha nahar* – shimmering waterway) **is the Euphrates** (*huw' Parath* – to break forth and be fruitful, Euphrates, meaning "Fruitful," the largest river of Asia Minor and Mesopotamia; from *parah* – fruitful)." (*Bare'syth* / In the Beginning / Genesis 2:14)

*Chideqel* is the Akkadian (ancient Assyrian and Babylonian language) pronunciation of what has since been renamed "Tigris," in Greek. So, the "Tigris" River, as it's called now is because following Alexander's conquests it was given a Greek name, but that wasn't its original name. It was Parath, just like Yahowah describes it or Fruitful River, as the Hebrew word means "fruitful." We know Akkadian and Hebrew are sister languages. It didn't bear the name "Tigris" until really the third century BCE.

Both tributaries of the Tigris begin their 1,300-mile trek to the Persian Gulf in the mountains west and southwest of Lake Van in Eastern Turkey (200 miles due south of the easternmost shore of the Black Sea). The east branch begins its journey to the sea 20 miles south of Lake Van, and the western source emerges 100 miles due west of Turkey's largest lake.

Moving on to the Euphrates, its twin tributaries emerge 100 miles northwest and 50 miles due north of Lake Van; the later not far from the mountains of Ararat. From here, the waterway travels a great 1,700-mile arc west, east, south, and then southeast to the Persian Gulf.

Walled in by volcanic mountains, Lake Van, like its neighbor Lake Urmia (150 miles southeast of Lake Van), has no natural outlet and is thus saline (as are the Black and Caspian Seas). Lake Van is among the largest and deepest lakes in the Middle East. Satellite photos depict it as a royal blue

oasis surrounded by inhospitable rugged and desolate terrain. Perfect for Yahowah walling off (if you will), the Garden of Eden.

Turning our attention to the *Gychown* | Gihon, I have every confidence that it is the Aras (shown on some maps as the Araxes). This river's tributaries emerge northeast of Lake Van. During the century-long Islamic invasion which followed Muhammad's death in 632 CE, the river's name was changed from the "Gaihun," making the original moniker quite similar to that found in Genesis. Today, the Aras, formally Gaihun, flows eastward from Turkey into the Caspian Sea.

Ignoring the fact that God said that the headwaters of these four rivers, two of which are the Tigris and Euphrates, flowed from the same place and same source, renowned religious scholars continue to postulate claims that the Pishon is the Ganges, Indus, or Nile. Context, context, context! Others place 'Eden at the delta of the Tigris and Euphrates as if they don't understand the difference between the beginning and the end of a river.

I share this with you for two reasons. First, do not trust religious scholars. They are nincompoops. These are the same people that start at the end of the book and then disregard the beginning of the book although they \_\_\_ the end of the book was based on the beginning of the book ...and that they discredit and discount because they say that the beginning of the book no longer matters because it was useless and counterproductive. So, they needed a God that they could make into an image which they immediately nailed to a stick and touted as a dead God on a stick because who wouldn't want to worship a dead God on a stick.

Second, the Garden in 'Eden and the location of the flood are essentially coterminous – the latter just east of the former. The mountains of Ararat are located two-hundred miles east by northeast of the headwaters of the Tigris and are within a stone's throw of the Euphrates' headwaters. This area is in eastern Turkey, between the Black and Caspian Seas, near the border of Iran and Armenia.

Identifying the Pishon is more challenging. But having identified the river which flows to the east as the Gihon / Gaihun / Aras, to the southwest as the Parath / Euphrates, and to the southeast as the *Chideqel* / Tigris, symmetry would suggest that we would be wise to look for one which flows north or northwest of Lake Van. In this regard, I think the most likely candidate for the Pishon is the Red River, known today as the Kizilirmak. This river is a good fit since Yahowah told us that it would be known for its red stones. Also, the original name of Turkey's longest river was the Phasianus, confirming that it is a worthy candidate for the Pishon moniker. Most all etymological tools connect ancient names to their modern equivalents by comparing the consonant root before vocalization and conjugation. Phasianus and Pishon share the same p-s-n root.

The Red River's source is less than 100 miles west by northwest of Lake Van. Unlike the other three rivers, it flows west and then north before draining into the Black Sea. Neolithic civilizations along the Kizilimak River date back to 4000 BCE, with Assyrian, Phrygian, and Hittite colonies emerging around 1900 BCE. The control of this volcanic region passed to the Tubals, Persians, then Greeks under Alexander, before falling to the Romans, Byzantines, and Seljuks (Mongolian Muslims who invaded the Christian capital, forming the Ottoman Empire). It was on the Red River's shores that the Turks annihilated over a million Armenian Christians in a genocidal rage in the aftermath of World War One – turning the waters red. I think I may have mentioned it, but I want to mention again. I guess it was now two weeks ago that I watched a movie that was brilliantly written, brilliantly filmed, the dialogue and cinematography was spectacular, the costumes spectacular, just beautifully acted. It was called *The Promise*. It's the worst movie I

think I've ever seen. It's the story of what the Muslim Turks did to The Armenian Christians. The genocide they perpetrated and the way they lied about it and reading this I must put in a plug for the Armenians and the way they were harassed by the Muslims.

David Rohl is a controversial but insightful and talented antiquity scholar. He's a very controversial figure. I think David Rohl does some good work and his redating of the Egyptian timeline showing the Hebrew presence in Egypt is brilliant in that regard. But he's definitely an interesting and controversial fellow. David Rohl speculated that the Pishon is the Uizhun. Its tributaries descend from the volcanic ridges east of Lake Urmia, 200 miles southeast of Lake Van, eventually emptying out into the Caspian Sea. While there is no initial "p" sound, the remainder of the name is similar. And the Uizhun is known as the Kezel Uzun or Long Gold River, and as such, it fits the Towrah's depiction of this waterway meandering through the land of gold.

I suppose it is possible that a volcanic eruption in the area truncated the original source, moving it further southeastward. (While Rohl and I disagree regarding the Pishon, his work on establishing a valid Egyptian chronology which synchronizes with the Towrah in *A Test of Time* I think is an essential read for those who love archeology.)

Putting it all together, both tributaries of the Euphrates and Tigris, the headwaters of the Gihon / Aras and Kizilirmak / Red River / Phasianus / Pishon emerge within one hundred miles of each other, all with Lake Van at the epicenter. And as I mentioned earlier, this blue oasis can be found two hundred miles south of the easternmost shore of the Black Sea and due west of the Caspian. That is important because what appears to be mankind's oldest civilization is buried beneath the shores of the Black Sea. And archeologists are beginning to discover that mankind first mixed religion and politics in this environ. We will consider what is known about their culture in subsequent chapters as it relates to the flood. I've been translating and it's heartbreaking to read the words that Yahowah used to describe the religious and political and militant cultures that came to exist east of 'Eden. He explained why he had no choice but to clean house.

Before we move on, be aware that Yahowah referred to each of the specific places in which the rivers flowed as *kol 'erets*, or "whole land, area, or region." And yet, when He uses the exact same phrase with reference to the flood, somehow the biblical scholars translated "the whole earth." It is little wonder people are confused. There's a Hebrew word for world isn't there JB? It's *tebel*. So, if Yahowah wanted to say that the whole world was flooded, He would have used *tebel*. And what's interesting is the primary definition of *'erets* is "ground." It's earth in the sense of in English we have the same word for earth and the planet. If you reach down and grab a handful of earth that's also the name for the planet. But *'erets* is earth and the sense of soil and it means "land or region or area or territory." And the Hebrew word for the planet is *tebel*. So, I just don't understand why they would do something that horrific when God is specifically identifying and very descriptive of the geography and the culture that He sought to cleanse. And I think one thing truly interesting too are the terms that Yahowah uses to describe what He intended to do. They're all cleansing terms: Wiping, cleansing, sweeping. He was trying to cleanse away the impurities so that man could live safely without the pollution and there are so many mistranslations too as we'll find with it saying, "and God wanted to wipe out all the animals there." No, He doesn't. He went to great lengths to save the animals. And so, it is just a lot of misinformation regarding the flood.

So, as we continue to work to eradicate some of the confusion at least for those willing to closely examine all the Towrah's insights, this is an interesting passage, and we'll end tonight's program

on it. In it Yahowah reveals something that helps us tie the Shabbat and Sukah together, while explaining the purpose of both. This reads and this is *Bare'syth / In the Beginning / Genesis 2:15*:

**“Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym*), **relationally** (*'eth*) **grasped hold of** (*laqach* – selected, received, and accepted) **the man named ‘Adam** (*ha 'Adam* – the human being) **and He settled him restfully** (*wa nuwach huw'* – He place him, setting him down after settling all unresolved issues so as to foster an association and alliance; a derivation of *ruwach* – spirit) **in** (*ba*) **the Garden** (*gan* – protected, defended, enclosed, and covered place of care and concern for life) **of ‘Eden** (*'Eden* – great joy, delight, and pleasure, of total satisfaction, in the favorable state of great gladness) **to minister to her** (*lo 'abad hy'* – to work it, to labor in her, serve her, and to cultivate it) **and** (*wa*) **to closely observe her** (*lo shamar hy'* – to pay attention to it, closely examining and carefully considering her, keeping focused on her).” (*Bare'syth / In the Beginning / Genesis 2:15*)

Have you ever thought that ‘Adam’s purpose was to work in the garden and to observe what was occurring there? Two things are immensely profound here. The first is that Adam came from someplace else and he was placed in the garden. So, God’s not saying that ‘Adam was the first man. He just plucked ‘Adam from someplace else and He brought him into the garden. So, that’s the antithesis of what the religious say that ‘Adam was the first man. That is not what God’s saying. ‘Adam was someplace else. He was plucked out of that someplace else and put into the garden.

The second thing is that the purpose of doing that was for ‘Adam to “‘*abad* – “to work, to minister, to serve, to labor, to cultivate,” and to *shamar* – “to be observant” ... So, God wanted someone He could work with, who He could engage with, do stuff with who wasn't going to be on welfare and entitlements and think that they were owed everything. He wanted someone who was willing to work because He values work. Work builds character and creates a sense of purpose. Work creates things that have value. And the single most important thing that we can do as people is to be observant: *shamar* – “to closely examine and carefully consider.” I thought that was the second profound insight. And there’s a third. Garden – *gan*. The Hebrew word speaks of “an enclosure that is protected that is conducive to life.” That’s the purpose of the place. God wants to protect and preserve life. He wants to create an environment where life flourishes, but not any kind of life. This place was a five-star resort. ‘Eden had it all: great joy, it was delightful, it was pleasurable, total satisfaction, a favorable state of great gladness. God created a utopian environment but without any of man’s viewpoints. “Happiness, satisfaction, pleasure, great luxury” are the meanings of ‘Eden. Man would not just be satisfied, he’d be happy. He wouldn’t just be happy; the joy would be enormous. There would be tremendous pleasures. And there is joy and pleasure in work. Observing a wonderful waterfall, laughing at the aardvark and the platypus, the sense of enjoyment, of pleasure, of being observant and working are the things that set us apart. So here you have a statement. It has so many profound insights that if you just take the time to say wow. Man already existed. This man, *ha 'adam* – “the man,” was taken from one place and placed in the garden. He was settled restfully there. The garden was a protected environment that was conducive to life and that it was named ‘Eden, which means “great joy, tremendous delight, pleasure satisfaction.” And then that his purpose was to minister to her, to work in this garden to serve with Him, to work together to cultivate life and to be very observant, paying attention to closely examining and carefully considering because isn’t that what eternity is going to be as we go off and explore together? He wants those who are going to be observant who are going to closely examine and carefully consider what’s going to be seen or what’s the purpose of sharing

it?

It's like I'm living in about as close as you could be, particularly if you got rid of the government, the religious and the cultural establishments here, but just in terms of the normal run-of-the-mill people and the environment, this is pretty close to being a garden of great joy. When the sun rises it's so much more enjoyable, satisfying to share the beauty of the sunrise. The same is true with the sunset. The same is true with the end of the day when the long light hits the top of the trees and they just glisten with a special glow or when the waves kick up and you have the sand that creates that stunning blue color of the ocean when it's at its absolute prettiest. Or you see the clouds that are dancing over the sea; the waves crashing over the reef. You walk on the beautiful white sands and put your toe in the water and it's 85 degrees. It's up to 90 in the middle of the summer where it's a really cold day if it gets down to 75 at night and it's really hot here if it gets up into the low 90s. I'm quite certain those were the conditions that were experienced 'Eden. They didn't need any clothes. Here I put on a pair of shorts and a t-shirt and if I'm really dressing up, I'll put on a pair of flats. But a belt? What would you need one of those things for? Long pants? I've got some of the closet, but I don't know why. A long sleeve shirt? Are you kidding, a sweater? What would that be for? Hard shoes? Oh my god, and socks. I haven't thought about socks in so long I can't remember.

KIRK: You're such a show-off. It's 40-some degrees and raining.

YADA: I was complaining because it got a little chilly here the other day. The high for the day was around 82 degrees, and it was like being in a freezer. I was bemoaning the drop in temperature and Jackie says it's snowing here.

We have a budding artist that Leah is close friends with. She's a really bright woman that suffered so much under religious parents who were part of a cult but like so many people who were treated badly in a religious environment she's used that to hone her character and has grown out of it and is just this amazing person. She has a 12-year-old daughter that is a budding artist. So, I can't wait for you to meet this charming lady. If there ever was a perfect kid, I think she is it. She is, whether it's sculpture, painting, or drawing, tremendous at. She could use a good art teacher. I'm not sure the compensation is good around here, but the environment and the people are truly amazing.

So anyway, we'll return to this statement this time next week. Sorry to go get all personal with you on our friends and our wardrobe, but when I read that this is the what God created and the intent of it all to be observant and to work together in a place that brings smiles it's hard not to say, I'm experiencing some of that and I think that that's Yahowah's intent as well if you choose to work with Him, you choose to observe what He has offered us, you choose to live with Him in 'Eden He's going to reward that. That's what He wants. He wants us happy. He wants our lives to flourish. He wants us to be observant. He wants us to be productive in what we do, so there's really nothing that has changed in all this time. It is still Yahowah's desire.

So, with that said fellas, Happy Shabat. I hope you survive. I understand that they're trying to lock things down again in Texas, but the somebody in the court system in Texas was smart enough the other day to say nope, you can't do that. So, we have at least one judge in Texas who gets it. That part is encouraging.

So, I wish you all the best and we look forward to being together again when we can get out of the world of man and into the word of God and enjoy everything that He has to offer. Happy Shabat. May Yah bless you all.