

Shabat Study March 19, 2021, 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 an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening and welcome to Yada' Yah Radio. I want to have a quick moment on COVID-19. I've been outspoken saying I thought that the consequence of deprivation of livelihoods and liberty was going to be much greater than the disease itself and I stand behind that. I think that is true. I do think wearing masks is Towrah advised. The Towrah specifically tells us to wear masks under these circumstances. And isolating people that have the virus is also something Yahowah prescribes in addition to copious amounts of washing your hands to ensure they are clean. All Towrah advice, and all good advice will make a tremendous difference.

We live in a time full of negatives and positives. For example, I've picked the best time in the world to be translating and studying the Towrah because we have so many wonderful tools including access to the Dead Sea Scrolls to compare with the Masoretic text. We have marvelous Hebrew-English dictionaries for studying the etymological roots of words from the perspective that science and history have provided. And we can communicate it using the internet. It's a wonderful time.

As it relates to COVID, there is a plus which is that science has come up with a different way to make a vaccine. It's called the Messenger RNA vaccine. I was at first skeptical of the vaccines and said that I didn't want my DNA messed with and expressed my concern with this approach. On the following show I admitted my concerns were probably unjustified and that there is no modification to your DNA, it's a messenger from your RNA telling your body to produce the antibodies for the virus. It turns out there have been probably close to 100 million people vaccinated around the world. The vaccines are outperforming all the trials with exceedingly few consequences and exceedingly good results. So, I want to encourage everyone to ignore all the conspiracy anti-vaccine nonsense.

The most recent is that a fellow who is presented as the former head of research at Pfizer is now anti-vaccine. That is extremely misleading. There was a man eleven years ago that was head of a small unit of research on allergies for Pfizer. Pfizer fired him and his entire unit because they didn't have confidence in the efficacy of what he was doing. The man subsequently went out on his own, raised a bunch of money, took the research that he had been paid by Pfizer to conduct, which is criminal, and got companies like Amgen to invest several hundred million dollars in the research. When Amgen and others took it to the first phase for the trials, the efficacy was nil, and this fellow's business was just wiped away. Amgen took a 450-million-dollar write-down. This guy was obviously disgruntled having been let go by Pfizer a over a decade ago and that his research of eczema had nothing to do with COVID or viruses of any kind. Bitter, he went from vaccines are the hope of the world to claiming pregnant women will have miscarriages, and there is just no evidence of it.

One of the big problems with vaccines is that they are exceedingly easy for conspiracies to tout the negative. For example, five people have died from developing blood clots after receiving one of the vaccines. If you check a random sample of 25 million people who have received this vaccine and realize that five have died from resulting blood clots, that's about the number of people you would expect to die from blood clots out of 25 million people. This is the problem with it. You are always going to have people die that have taken a vaccine because people die, and if you give tens of millions of vaccines you will have a reasonable number of people die having nothing whatsoever to do with the vaccine. So, please don't pay any attention to the conspiracies, do the right thing, and be safe.

Before we get back to where we were in the story of the exodus from the Garden, I want to share what I translated and wrote this morning because I think it is very poignant for God's people. I doubt that what I'm going to share with you has even been considered by anyone in the last 3,000 years and yet it is exceedingly poignant for Yisra'el and God's people.

“Now it came to pass after many days when Moseh / the One Who Draws Out had become great, had been reared and become exalted within his community. Then he went out to his brethren and he observed the burden of their forced labor. Then he witnessed a Mitsri (*mitsri* is the singular of *Mitsraym*; an oppressive religious or political person, in this case an Egyptian) striking and beating (*nacha*??, inflicting and destroying, wounding to the point of death by way of repeated blows) (Hebrem)?, one of his brothers.”

My commentary on *Shemowth*/Names 2:11 is that if there is a time to kill there are circumstances in which the most merciful thing to do is to take the life of another. The Egyptian task master was an implement of a diabolical and deadly political and religious regime. Without cause, he was beating an innocent man to death. There is little doubt that he had done the same thing yesterday and would do it again tomorrow if given the chance. This solitary event serves as a microcosm for the conquest of the Promised Land. Those who had become naturally cruel, abusive, even deadly would have to be removed from God's people. That said, unless we are in the exact same situation witnessing a brutal individual in the throes of beating a helpless and innocent family member to death we ought not respond in kind. Violence breeds more of the same. Words wielded wisely are almost always more effective than fists, bullets, or bombs.

“In this case in his righteous indignation albeit cautiously Moseh turned this way and that and seeing no one, he struck and killed the mitsri. Then he concealed, buried, hiding him from the light him in the sand within that which is insignificant, common, and ordinary.”

Let's be clear. Moseh was right only because there was no other option. Words would not have mattered and cruel beatings would have continued. The Egyptians were absolutely and unequivocally wrong. And even then, Moseh suffered the consequence of standing up against a misguided culture.

“So, when he went out the next day, he beheld two Hebrews who were quarrelling and fighting, inflicting and destroying one another wounding each other to the point of death by way of repeated blows. And he said to the man in the wrong, “Why are you choosing to make physical contact to strike and afflict your fellow countryman?” He answered, “Who set you

in charge? Who made you judge over us? Will you kill me just as it is said that you killed the mitsri?” As a result, Moseh was concerned and he said to himself indeed, this statement is known, and it is accepted.”

We can move on believing the myth that all is well that ends well, or alternatively, we can deal with the realization that this Hebrew’s response to someone who was trying to protect and save him, even encourage him to think about what he was doing to harm his brother had become a character flaw throughout the generations.

Substitute Yahowah for Moseh and Yisra’el for the man who after afflicting his kin rebuked the one trying to help him, and we can appreciate what God has endured from His people. Yahowah has personally engaged to protect Yisra’el, to free His people and to save them from those who would harm them.

“Then after demonstrating his concern and compassion after standing up for them they dismissed him.”

He has asked those inflicting the deadliest, religions and cultural blows upon their own brethren to think about what they’re doing throughout the Towrah and Prophets. And yet they are not listening. Instead they have rejected Yahowah, His name, His authority, His word, His concern, His mercy, and His offer to save them. They have put themselves in charge with rabbis acting as judges as the ones who decide the fate of Jews.

So, under these circumstances, especially among the religious, the question lingers: Will Yahowah walk away and allow them to die at their own hand and through the blows of others? Do you yada’? Yahowah answered this question. Moseh walked away. He allowed His people to reject His compassion, concern, and His willingness to protect them, even His attempt to get them to assess their situation and respond differently. He would leave them to suffer under the mitsri oppressors for another 40 years, the designated time of testing. It was only then and only after all of Yisra’el pleaded with God to save them that at Yahowah’s pleading Moseh would return to save them. Yahowah provided them with answers, and He led them to the Promised Land.

But that’s not the end of the story. Yahowah will make one final attempt to reconcile His relationship with His people doing so on Yowm Kippurym in year 6000 Yah at sunset in Jerusalem on October 2, 2033. In advance of His return He is still encouraging His people to think, providing them with all the answers so that they would yada’ Yahowah. As a listener your natural inclination may be to move on. But listen to what comes next:

“Without pausing long enough to let what Yahowah revealed resonate in your heart, mind, and soul.”

But please it has been 3,500 years since God shared this with us hoping that we would ultimately come to terms with who He is, what He is offering, and what we have done to sweep it all aside. He has waited long enough, and He deserves better.

That is how I spent my morning.

KIRK: I had never thought about Moseh being like God in that he warns them and then walks away and then comes back to face them later.

YADA: Or would you have thought that it's the response of his fellow Yisra'elites that represents the very response that Yisra'el has given over these 3,000 years? Who are you guys to tell us what to do? You're going to be judge over us?

It's a most telling story. It is the story of all stories that Jews need to hear.

KIRK: We've been paralleling Mitsraym and the Moseh story turning and taking them out and where there's the calm before the storm where they're sitting there and thinking today isn't going to be any different, just like everybody else today thinks tomorrow will be like today. The world is collapsing. Then we throw in some wars and horrible things, asteroids, etc., storms.

YADA: The world has collapsed already. The value of the currency, the economy, individual freedom, an unwillingness to discuss and accept the truth, the prevalence of conspiratorial, political, and religious lies. The world has collapsed. It's over and a lot of people know it now. There is a lot of realization now that there will never be a return to what existed a year ago. A year ago things were bad. Today they are infinitely worse. It's never going to get any better.

“Now (wa) the man, ‘Adam (ha ‘adam), became aware of (yada’ ‘eth – came to know and respect, becoming familiar with and understanding), Chawah (Chawah – to declare and make known, to explain and interpret; from chawah – to inform, then from context: chay – life one who gives and renews life), his woman (‘ishah huw’). She became pregnant and conceived (harah – gave birth), giving birth to (yalad ‘eth) Qayn (Qayn – to Create and bring forth, as well as to acquire and possess, commonly known as Cain). Qyn – Qayn is how the letters are phonetically pronounced, but it is spelled Qyn.

And she said (wa ‘amar), ‘I have created and brought forth (qanah – I have conceived and acquired, and I possess) a man (‘ysh) to be against (‘eth – to accompany or oppose, in relation to or in accord with) Yahowah (יְהוָה) – the pronunciation of YaHoWaH as guided by His towrah – teaching regarding His hayah – existence). (Bare’syith 4:1)

Then in addition (wa yasaph), she gave birth (la yalad) to his brother (‘eth ‘ach huw’), H-b-l (Hebel – A Waste of Breath, vapor which is fleeting and unfulfilling, commonly known as Able; from habal – to be a waste and in vain).” (Bare’syith / In the Beginning / Genesis 4:2)

Hbl – written as Hebel. I don't know how we got Able out of that.

KIRK: You don't find it easily but it's there.

YADA: Good grief we have some resentment issues.

KIRK: You said that a long time ago when we first started working on this she's not quite with the team. I started digging into it and said, “My god, this woman hates Yahowah.” It's obvious she can't stand him.

YADA: Yes. When she decided to be like God it wasn't because she liked Him, she wanted to be above Him. She wanted the same thing Satan wanted. The religious did as poor a job

transliterating Chawah, Qayn, and Hebel. Qayn is Qyn not Cain. And Hebel, Hbl. And, of course, Chawah they changed to Eve. It's amazing how off they can be, and that is disappointing because I think the insights, while disappointing, are worth considering.

It is telling that Chawah was given naming rights when that had been 'Adam's job. Remember when Yahowah started engaging with 'Adam and one of the very first things He said was that He gave 'Adam naming rights. So, here's the person who had naming rights when he was with God and suddenly now it's Chawah who is responsible for the names. I don't know if 'Adam chose platypus or aardvark, but I can tell you that platypus and aardvark are a whole better than Waste of Breath and Against God.

I watched a short documentary on what Australia is doing to protect the platypus. A baby platypus is a cute little thing. I think I owe God an apology. A baby platypus is absolutely adorable in their way of interacting, etc. I was wrong. The platypus is a remarkably wonderful design.

Yahowah had given 'Adam naming rights and now he had lost them to his wife, Chawah. Since it was 'Adam, not Yahowah, who fathered Qayn, we cannot translate *'eth* as "with," "accompanied by," or "associated with" Yahowah. And that leaves us contemplating opposing options. Did she say that this child was "to be against" or "to be in accord with" Yahowah? Since we are told that Qayn was not in agreement with Yahowah, it becomes obvious that Chawah was harboring a grudge. While it is an extreme interpretation of animosity Qayn's name implies, it is possible that it was Chawah who may have encouraged Qayn, whom she claimed to "posses" to oppose Yahowah's instructions by killing his brother. What else are we to make of her saying, "I have acquired and possess the means to oppose Yahowah?"

Further, she named the son whose relationship with Yahowah held promise, Hebel – A Waste of Breath. It is little wonder she had no compunction against misstating Yahowah's instructions.

It hurts me to bring this news. It is not what I sought or expected. It's just that we made a commitment to go where the words lead. We know that Chawah had been Plan C. Plan A was for Yahowah to spend ever more time with 'Adam. Plan B was to introduce 'Adam to the *bahemah*, all the animals that existed inside and outside the Garden to find a companion for him. Plan C had been Chawah. She was clearly tricked by the serpent, she had deceived 'Adam, she failed to accept responsibility, and now being bound to this man emotionally and physically she was holding a grudge. Then after having been cast out of the Garden, 'Adam may still have been blaming her for his mistake in judgment too. Adding to her frustration, she experienced the travail of childbirth. It had been too much for her to handle.

Can you imagine these two? They're frolicking in the Garden, they have a personal relationship with the creator of the universe, the environment is perfect, probably almost as nice as it is here in the U.S. Virgin Islands. And suddenly, they're out in the wild having to work, it was painful, and life became difficult. Imagine the stress on their relationship with life becoming so difficult. Chawah did not handle it well.

If I may offer another perspective, Chawah out of the Garden may represent wayward Yisra'el. She was confused and lashing out at God.

Keep in mind, neither ‘Adam nor Chawah were conceived to be bad. They were both good. But that all changed when they sought to experience bad. This is likely the result. It is why Yahowah warned them that they would come to embody that which they chose to consume. Corrupting Yahowah’s instructions and then disregarding them had led them to this place.

“**Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **continually existed as** (*hayah* – was with ongoing implications (qal imperfect)) **a shepherd** (*ra’ah* – he cared for, fed, protected, and led a flock) **of sheep** (*tso’n* – migrating mammals). **And** (*wa*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **existed for a time** (*hayah* – was for a finite period (qal perfect)) **to work** (*abad* – to labor, expending the energy to serve (perfect)) **the ground** (*adamah* – the earth).” (*Bare’syth* / In the Beginning / Genesis 4:2)

Hebel was engaged in Yahowah’s favorite vocation. He was shepherding sheep. Moreover, in the imperfect conjugation, caring for, feeding, protecting, and leading his flock was something he did consistently with unfolding implications over time. He was symbolic of the likes of Moseh and Dowd – Yahowah’s shepherds.

By contrast, Qayn, who outlived his brother, was not as diligent nor as consistent in his work, tilling the land. *Abad* was truncated with the perfect conjugation.

Did you check up on the boys’ names?

KIRK: I did. All the things you say are true. Hebel of course is from *habal* – “breath, vapor, emptiness, vane, illusion, worthless.” These are terrible things to call your son. It was interesting what I also found when I looked up possessed. When she says, “I possessed Qayn.” *Qanah* is the verb used to “get, acquire, possess, ___, buy.” In ancient times, of course, you measure your wealth by possessions, so that’s a ___ to her. She’s got him as opposed to Yahowah. At least, that’s how I would read it. So, that’s significant. Then I looked at the noun that it reinforces, *qinah* -jealousy, envy, rivalry, anger, and a protective, suspicious nature. And the only difference in that is you must separate the word and add an alef between nun and the woman standing. Unless you dig around a little bit, those things that you’re saying don’t immediately pop up in your basic lexicons. However, if you dig through and go to the next layer and do what we all do in following suit is use the verbal root, the noun, etc., the letters associating. A lot of times you’ll find different numbers for the same word and you have to look at all those meanings to do it. This woman hates Him. She hated Yahowah, she possessed her boy, she owned him, at least her oldest son and probably Hebel wasn’t too excited about mom and she probably encouraged him to knock him off. I can’t prove that, but I don’t think she shed any tears.

YADA: No. Certainly, Hebel had a good relationship with Yahowah. I’m fairly certain based upon what we’re reading here that Chawah resented that.

KIRK: She’s lost two guys now to Yahowah, her husband and her second son.

YADA: Yes, and it a sad situation.

KIRK: Here's my commentary on Qayn. He had no fatherly supervision, he didn't follow Yahowah's advice, he obviously hates his brother. We're not told anything important in regards what he did with his mother. Clearly...

YADA: He had mommy issues, that's for sure.

KIRK: That's what I wrote next. "One could conclude that most boys bond with their mothers." Chawah did not seem to, and we know she didn't revere Yahowah.

YADA: This is a personal observation because we learn a lot of times from our own experience. My ex had a borderline personality disorder. Primarily it's women who have this disorder, and it is not treatable. It's remarkably similar to narcissism and it creates this sensation of victimization where they constantly feel they are being victimized, they have delusions that they actually believe are true, and there's almost no correlation between reality and what goes in their mind and in what they claim and say. Then they project the most derogatory possible notions on everyone around them. So, when I'm reading these words about Chawah, I'm seeing this horrible psychosis that my ex suffers from. It's not curable or something that you feel sympathy for and say boy, we need help. Borderline Personality Disorder certainly seems to be what Chawah was suffering from. As it relates to Qayn, the firstborn son is usually imprinted by the mother, if the mother has that kind of psychosis. Qayn may have been imprinted by his mother's psychosis. My eldest son ultimately succumbed to it. It is not terribly uncommon for this to occur. I'm seeing in this with Chawah, both mother and son suffering from Borderline Personality Disorder.

"It came to exist (*wa hayah*) over a duration of time (*min qets yowm* – in the end, marking the completion of a period of days) **that** (*wa*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **came and brought** (*bow'* – returned bearing) **from** (*min* – out of) **the fruit** (*pery* – produce and harvest) **of the soil** (*ha 'adamah*) **a portion** (*minchah* – an offering which is apportioned and bestowed, a gift, sacrifice, or present) **to approach** (*la*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as '*elowah* – Almighty God). (*Bare'syth* 4:3)

And (*wa*) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **also** (*gam* – in addition) **came and brought** (*bow'* – returned bearing) **from his** (*min huw'* – out of his) **firstborn** (*bakor* – first born, most privileged and prominent, the basis of *Bikuwrym* – Firstborn Children) **of his flock** (*tso'n huw*), **in addition to those who were the fittest and finest** (*wa min cheleb henah* – 227this bounty and prosperity, their choicest out of this abundance).

So (*wa*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **was attentive to and accepted** (*sha'ah 'el* – was interested in and favorably regarded, viewing as the proper response (qal imperfect)) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **and his offering** (*minchah huw'* – portion which he has apportioned and bestowed, his gift, sacrifice, or present). (*Bare'syth* 4:4)

But (*wa*) **toward** (*'el* – concerning) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain), **and with regard to** (*wa 'el*) **his offering** (*minchah huw'* – his portion which he had apportioned and bestowed, his gift, sacrifice, or present), **He regarded it unfavorably** (*lo' sha'ah* – He did not pay attention to it nor accept it).

Then (*wa*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **kindled animosity and became overtly enraged** (*charah me'od* – very angry and extremely zealous, furious and incensed). **His face** (*paneh huw'* – his presence and appearance) **was downcast** (*naphal* – fallen and dropped as if experiencing an act of prostration, an abortion, or miscarriage).” (*Bare'syth / In the Beginning / Genesis 4:5*)

It's quite a picture. God chose Dowd even when his father said, “These are all my best sons. I don't know why you want to get that other kid down there. He's certainly not the one that is going to impress you.” God made it very clear that what impresses Him is about people is vastly different than what impresses man. Here we have a man whose name was “Waste of Breath” and yet he impressed God. And we have another man whose name is “I Possess, I Control, I Contend” and he did not impress God. So, man's view of what is important among men and God's view of man are vastly different. Of course, there's some symbolism here that Yahowah has a preference for shepherds and that He views Himself as the shepherd of His flock and He views Dowd and Moseh as the ultimate shepherds who are leading and nurturing His flock, and the Passover Lamb who serves the means to open the Doorway to Life. So, there was an enormous amount of symbolism there. The First Fruits speaks of the Third of the Seven Mow'ed Miqra'ey. To prioritize what we celebrate with Yah is important. Yahowah loves His Feasts where He's inviting us to attend, and all that symbolism was happening by Hebel. With Qayn he was hit and miss on his work, he really didn't care much for it. The perfect conjugation vs. the imperfect. He thought whatever is handy. Let me grab some of this from the side of the field. The two men had an entirely different perspective on Yahowah and an entirely different relationship with Him. It is so much more than one was a farmer and the other was a charlatan. Any thoughts on this, Kirk, before we move on?

KIRK: No. I never knew there was this much in that story. I do want to share what I've discovered when we get down to the fall.

YADA: I was a little reluctant because all of what follows as Moseh is going through Arabia and becoming a shepherd, interacting with the seven daughters, and the priests name and what the entire conversation and the words that were chosen. There is a profound lesson in every one of those scenes and it's hard not to want to share it. That's really the nature of God.

We do not know if Qayn brought apples or turnips, lemons or mushrooms. He may have been offering Brussel sprouts for all we know – the worst or best of his harvest, something delectable or rotten. He may even have been mocking Yahowah, trying to mimic the fruit of the Tree of Knowledge of Lives.

However, with Hebel, we know that he offered the firstborn and best of his flock, his fittest and finest. So Yahowah's reaction may have been as much about attitude as it was about substance.

This is an essential insight. We are a couple weeks from being able to celebrate Passover. In most years you can celebrate it one day vs. the next and there is very little overall difference as to are we better on one day or another. For example, I think we're going to celebrate it on the beginning of the natural Shabat next Friday the 26th as the sun goes down. We could, however, begin it on the 27th. The message there is it's not about the substance of timing and what you do, it's far more about your attitude. Are you really celebrating the Doorway to Life? Are you celebrating Yahowah's ___? Are you spending time celebrating the relationship? It's about our attitude far more than the substance of what's on our plate or the substance of what day we do this. The same thing is true with what happened here.

Speaking of substance, I was really hoping to finish *Questioning Paul*, start in Volume I and have edited the Passover, Matsah, and Bikuwrym story before this year. Part of that's true. I did finish the fourth volume of *Questioning Paul*, which is now in its final edit stage. The other three volumes are available through Amazon, with no royalties, as you know. I'm within a day probably of finishing the first chapter of Volume Four which leads to Passover because I'm telling the story of Moseh and how he became Yahowah's implement to lead the Chosen People out of Mitsraym which is what leads us to Passover. You don't start with Passover. If you're going to tell the story of Passover, you have to begin well before Passover, and the story begins with Moseh. Unfortunately, I will have one chapter available but it's a precursor to Pesach ___.

KIRK: I'm glad you mentioned the days because the reason I'm doing celebrating on Saturday is that in order to participate in the show and still be able to take some stuff to Teri, it would be difficult on Friday night so ...

YADA: Even for me, Friday night is now 7:30 instead of 8:30 because of Daylight Savings Time. We don't do Daylight Savings Time, but the show is set for Central time where they do Daylight Savings Time. Now at 7:30 it would be exceedingly difficult for us to do Pesach at the right time as the sun is setting and then transition immediately to the show, so you may also do it on the Shabat just because it's more relaxed and a bigger celebration. Either way it's on a Shabat.

KIRK: I know it's symbolic, but after we eat the lamb, I like to keep the fire going and burn it up. But I can't be in two places to watch the fire. I know it's symbolic. I could be stuck in prison and still celebrate Passover. I enjoy those things symbolically.

YADA: We have to decide this year if we are going to encourage some of our friends to celebrate with us that have learned recently, they are Jewish and didn't know it. We may do that as well. But again, we have that flexibility because God was not specific on the timing because He did not say, "This much of the moon has to be visible at this time before or after the sun sets for you to determine whether or not that is the beginning of the month of Abib." Nor did He say that Abib could be calibrated as the first light on the moon closest to the vernal equinox. If you think about the first grain crop and it has to be Abib, which means that the grain is present in the kernel but still green and growing, which is very symbolic and meaningful, flexible if you will, green and growing, pliable that it would be Abib. So, it's the newest light on the moon closest to the time a barley crop would be green and growing in the kernel, and that just happens to be right around the vernal equinox. As we look at it this year, the high likelihood is that it can be either Friday or

Saturday night. Because there is that flexibility I think if we were to do it straight up, I'd make the decision for Friday night.

I also realize, just as in this story of Qayn and Hebel, it's the attitude that makes the difference and if by doing this program effectively next week, we postpone our Pesach meal to Saturday just like you. We can spend a much longer time celebrating it. It's my favorite night of the year.

KIRK: Yahowah doesn't like to be rushed either.

YADA: No. He doesn't want to be shortchanged. He likes to party. If He was willing to be patient for 3,500 years I'm convinced, and maybe I'm wrong but that's the way it came across to me this morning as I was writing the insights that were derived from that story of how these Hebrews responded to Moseh and what he had done for them that when you realize that Moseh represents Yahowah, and the Hebrews represent the Yisra'elites for thousands of years. God could not have been in much of a hurry if He put that story and not expecting someone to share its meaning with His people for over 3,500 years. I think they are correct. He's not in a hurry. So, it is about attitude.

Not only do sheep equate to the lamb of God, the Pesach 'Ayl, sheep are endearing and their relationship with the shepherd is enduring. Sheep are not only a source of protein their wool is used to make clothing, and their hides, shelter.

One of the interesting things about Leah, she's the sweetest, kindest person in the world and the whole idea of me killing a spider or a mouse that has come into the house, she can't handle that. She has raised sheep and realizes that you raise sheep to eat them and as a shepherd understood that. The shepherd has a whole different attitude.

Sometimes prophecy is subtle, little more than a foreshadowing of things to come. Here Yahowah is revealing His preference for a perfect, firstborn lamb to be the acceptable means to resolve the issues which separate us from Him. The unblemished sacrificial lamb represents Yahowsha' and His willingness to resolve the consequence of our rebellion, opening the Doorway to Life on Passover. So more simply stated: Yahowah wants us to understand the purpose and benefit of Pesach. The door has been closed to the Garden, but it was opened now to His home through Pesach. This is a particular concern to rabbinic and orthodox Jews who attend Pesach without an appropriate portion of lamb.

Given enough time, we will all disappoint Yahowah in some way. But when this occurs, simply learn from the mistake and grow past it. Throwing a tizzy fit is a poor life choice. Qayn had become what his mother envisioned.

As a result of his animus and resentment, we are told that Qayn's appearance was "*naphal* – downcast, as if experiencing an act of prostration, an abortion, or miscarriage." His presence had become overtly hostile and unappealing.

KIRK: That's a pretty good estimation. Do you want to hear some more? *Naphal* is the verb and is all those things, crestfallen, to rebel as an apostate, that's just the verb for the word Nephilim. You have to remember where we first heard the word was where JB did his rebuttal to the giants

in the book of Enoch where they were called Nephilim. Nephilim doesn't mean giant. It means bully, tyrant, especially violent, one who ruins things, things that perish, to kill for fun, cause calamities. Looking at *naphal* as the verb and *Nephilim* as the noun, I went to the root which is (pey lem)? That word means "to fall, ___, perform, dark, to bow down in submission, to speak to an authority." That comes back to another word, when you're tracking it on your search engines through lexicons I go from there and it says to look it up *palal*. And I've always told people this is "bowing down," this is not prayer. So, *palal* comes from the same association and means "to cast down, to fall down, to die, to smite, to parish" and yet they always translate it as prayer. So, if you like connecting the dots that is a word that is fun.

YADA: It's a religious, violent, downcast, it's all the things that God would not want. Its people are bowing down as opposed to standing up.

“Yahowah (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said to** (*‘amar ‘el* – responded and asked) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain), **‘For what reason** (*la mah* – why approach and draw near) **have you kindled such animosity and become enraged** (*charah la ‘atah* – are you so angry and zealous, furious and incensed)? **And why** (*wa la mah* – for what 229reason) **is your presence** (*paneh ‘atah* – your face and appearance) **downcast** (*naphal* – fallen such that you are out of control over this situation as if experiencing an act of prostration, an abortion, or miscarriage)?” (*Bare’syth* 4:6)

God asked some really probing questions. So, if you're going to church and you're bowing down how would you explain that when God says, "What's wrong with you? Why are you bowing down?" If you're angry with God because somebody you love died, and you say, "Why did you take them?" Being angry at God is a bad idea. God is asking Qayn, "Why are you so angry? Just because I preferred his way over yours?" News flash, If God prefers lamb over Brussel sprouts, come to the party with a lamb. This isn't that hard. All Qayn would have had to say was okay, next year I'll come with a lamb. That's it. It's not hard.

God is making it really clear what He does not like. He does not like when we kindle animosity against Him. Every religion kindles animosity against Yahowah. You know the person that hated God more than anybody that probably has ever lived? Paul, the man who wrote and inspired two-thirds of the Christian New Testament. When you call God's testimony pornography, when you cast God as a ... as opposed to casting God in a role as Moseh trying to free His people, to advise, libertate, and protect His people. No, rather than casting God in the role of Moseh as the liberator, Paul cast God in the role of the Egyptian task master. So, you've got a pretty good hatred going on for God at that point.

KIRK: It always reminds me of Dowd's 89th Psalm that starts out with, "Have mercy." With Paul there's no mercy there. Just a task master.

YADA: The entire 89th Psalm made it into Volume Four of *Questioning Paul*.

The best advice is to figure out what pleases God and embrace it. You don't need to that. God is really fair about this. You do not need to please God, to learn about Him, or do diddly-squat. So,

you have a bunch of choices, one of which is that you can completely ignore Him. Welcome to the world of Social Secularism. You can choose to worship a false god. Welcome to the world of Christianity, Islam, and Hinduism. You can choose to be among those who lead people away from God. Welcome to the world of academia, ... pastors and priests. You can choose to contradict God as did Paul, Akiba, and Maimonides. You can choose to believe in conspiracies and ultimately turn against God's people. You've got all sorts of opportunities or if you pay attention to what God said, come to understand and accept what He's offering, figure out what He wants in return and act upon it. You've got all those choices and can do whichever one you want. I can tell you it only turns out well for those who consider what God wants and responds accordingly. It is His home, His universe, life is His invention, and if you want yours extended such that you live with Him in His home then pay attention to what He likes, what He's offering, and asking in return. It isn't difficult. If you don't care, then go away and bother somebody else. The converse is also useful: figure out what God does not like and avoid it. God does not like people who hold animosity towards Him, people who are downcast, aggressive and violent, or bowing down.

It is often asked, "How did 'Able' know to bring a lamb?" The answer is that he didn't. He was a shepherd, so he brought what he loved. And that is the underlying message for ___. We cannot genuinely love fruit, but sheep are genuinely endearing. Shepherds develop a mutually beneficial relationship with their flock.

So it's not a matter of what Hebel may have known, but instead it is Yahowah's response which matters. He preferred Hebel's approach – thereby encouraging us to respond in kind. Don't share the worst that you have, but the best. It was a *towrah* | teaching moment which is lost on most. ... Show what you love ... because you want to be there, you enjoy Yahowah's company. Bring your best personality.

This brings us to an interesting point. The *Towrah* and prophets present the lives of mostly ordinary people whose stories are told warts and all. As such, there are countless bad examples. We can learn from them but should never emulate their behavior.

I'm studying Moseh now. He showed character. He had backbone. I understand that Moseh when God said, "I want you to go back and liberate My people." Moseh said, "No, you've got the wrong guy. I'm not going back there." And I'm going to share a thought with you in a moment on this. I was wrong about Moseh. Moseh risked everything to intervene and protect one of his brothers from a man with a weapon who was beating him to death. That showed fortitude, character, compassion, and the kind of resolve that Yahowah adores. Then when Moseh was in Arabia he saw these women come to the well and he saw these shepherds violently and aggressively kick them out and told them their sheep couldn't drink and that they couldn't be there. Moseh saw this and stood up and intervened on behalf of these women and their flock. He showed character, fortitude and backbone. It even says he took a stand. Yahowah likes that when we are willing to take a stand and be accountable. Dowd was the epitome of this. It is a trait that Yahowah clearly respects. So, there's another *towrah* | teaching moment.

There are a number of bad examples of people we are not to emulate. Qayn did not have a good answer for Yahowah. His silence on Yah's question spoke volumes. If God asks me a question,

and it can be a question just like this where He's asking Qayn a question. As far as I'm concerned, He didn't incorporate that question in His Towrah to facilitate an answer from Qayn. He gave this information to Moseh a very long time after Qayn was long gone. So, that question is there for you and me. It's our responsibility if we care about Yahowah to answer it.

Qayn did not have a good answer for God. I hope we do, and I hope ours is more thoughtful.

Sensing an opportunity to teach, God addressed Qayn's depressing and condescending attitude with some surprising advice.

I've shared many times on the program that there is only one disability that is crippling. You can overcome being blind, deaf, being crippled, OCD, almost all psychological, physical and mental limitations and challenges, but you can't overcome a bad attitude. It's debilitating.

My attitude is usually upbeat and positive. I mostly see the world as filled with opportunities. Each day is a wonderful opportunity to make a difference. I am exceedingly positive and have essentially no fear. I love Yahowah and what we're doing here. But I remember a long time ago when I went through about a month very depressed, with good reason. I remember how hopeless, empty and hollow I felt until I was able to get out of myself, move on, do something worthwhile, and contribute. Once you become gainfully and productively involved all that goes away. A bad attitude is an extremely debilitating thing. I don't like the Pollyanna happy ...

KIRK: It's not something you fake.

YADA: No. It must be real. Don't blow smoke. In this relationship with Yahowah we have such great confidence, rewards, liberty and enlightenment that there are many reasons to have a positive, upbeat, and confident attitude.

So, God decided He was going to deal with this depressing and condescending attitude. He did not issue a commandment, nor seek to be obeyed. He did not solicit faith nor even tell Qayn what to do. Instead, Yahowah offered one of life's greatest lessons. He said in essence A good attitude is among our most endearing and enabling attributes while an unappealing disposition is our most alienating and crippling. For those who are lonely and can't find a mate, maybe it's your attitude.

“If (*'im* – to the contrary and based upon the proposition) **you act appropriately and are pleasant to be around** (*yatab* – if you are consistently cheerful and happy doing what is expected and right, you are pleasing, and joyful, reasonable to deal with (hifil imperfect)), **you'll find forgiveness and acceptance** (*sa'eth* – your situation will improve dramatically because you will be lifted up, supported, and sustained, you will ascend, rising in status and honor, be exonerated, experiencing an increase in dignity, brilliance, esteem, and illustriousness). If only you will have a positive attitude, you will find forgiveness and acceptance.

And if (*wa 'im*) **you act inappropriately and are miserable to be around** (*lo' yatab* – aren't pleasant, pleasing, or joyful, if you continue to be wrong and hard to deal with (hifil imperfect)), **then the sin of being wrong and going astray** (*chata'* – the offense of being guilty by missing the way, being ignorant and incorrect) **is crouching** (*rabats* – lying in wait) **in the doorway** (*la*

ha petach – within the portal and entrance as well as the opening to understanding, the unfolding of knowledge, the disclosure of revelation, the doorway to Life, to Yahowah's home).

The doorway is the Doorway to Life, the entrance to Yahowah's home, Pesach. So, one brought the Pesach Lamb. The other was so full of himself and so miserable to be around then the offense was crouching right in front of him.

KIRK: I think he knew this, and he insulted Yahowah.

YADA: He couldn't get out of his own way. During that month in my life that I was depressed, I couldn't get out of my own way. That's what He's saying here. If you're depressed, you can't get out of your own way, you can't get out of your own head. How are you going to have a positive, meaningful, uplifting, mutually enjoyable relationship if you can't get out of your own head?

We had a friend come over today who is a delight to be around. She's a survivor of an exceedingly difficult situation, and a wonderful mother. Occasionally she battles what she endured as a child as a result of religion which really screwed her up. When she suffers from this, my advice is always the same, get out of your own head. You have this marvelous, beautiful, sensitive, artistic daughter you've done such a wonderful job of raising. You have such a positive job making such a difference. You have such a clear mind and wonderful opportunities. Just go off and do something positive. Make a contribution, and get out of your own head. If you stay there, it will just drag you right back down to where you were not where you've come. And that's the truth for everyone.

I wake up every morning and I can't wait to come into my study, open my books, and begin to translate and write because I anticipate that we're going to find something like this morning. When I shared it this morning I don't know if it resonated to the same degree for Leah as it did for me, but I was in tears when I read it the second time. I could hardly read it I got so choked up. To have that level of communication with Yahowah, a moment like that, is what I anticipate. Dowd said he got up early in the morning and couldn't wait to begin so that he was prepared and ready to go. That's good advice for all of us. So, if you act appropriately and are pleasant to be around, you'll find forgiveness and acceptance. If you act inappropriately and are miserable to be around, then the sin of being wrong and of going astray is crouching in the doorway which is to say that you won't be able to get out of your own way. You're going to trip over yourself. You can't find the Doorway to Life because you're blocking the way.

KIRK: I think from Yahowah's perspective, He doesn't want you to come in and do that for eternity.

YADA: No, but He has compassion enough to say if you get out of your own way then this opportunity is there for you. But you must get out of your own way first.

I love it when God clarifies something. Sometimes we are just reading something, and it's so obvious what God is saying and then He says what we've been saying and then I feel why did I go to all that trouble to add this commentary when He said it already. But that's okay and means that

our perspective, understand and thought processes are consistent with Yahowah. When it is consistent with Yahowah then we're doing it as well as we can.

You are too into yourself (*wa 'atah 'el*). **These intense desires and impulses, the overwhelming urge for dominance and yearning for salvation** (*teshuwqah huw'* – it is the uncontrollable emotions, strong feelings and cravings, the need to win, and passion for conquest) **are things you must learn to better explain and govern** (*wa 'atah mashal ba huw'* – you should seek to understand and learn how to control).” (*Bare'syth / In the Beginning / Genesis 4:7*)

You are just too into yourself. That's the religious thing for Christians. You want to be saved ... It's overwhelming the desire for salvation. It's so enormously selfish. Let's just be honest about it. Seeking to be saved is selfish. Seeking to engage in a relationship is mutually satisfying and beneficial. Learn what Yahowah is offering in terms of a relationship and engage in it. Make a contribution to it, and salvation will be a byproduct of that. You don't have to ask for it or seek it. But if you are seeking it, you are going about it wrong because you're being ridiculous, selfish and way too into yourself. That doesn't work in a relationship. Now there is a *towrah* | teaching moment. Stop trying to be saved. Instead try to engage in the relationship in a meaningful way such that you are contributing. ... that was it. I was contributing and I felt satisfied, uplifted, nourished, whole and appreciated. It was wonderful. When this is shared with God's people to help them understand where they have been all these years and why the world is as it is, it's a marvelous, nurturing, reassuring, and uplifting thing.

KIRK: You said that about salvation. This Christian thing about salvation leads their parade. If I come into your house and I'm part of your adopted family, I'm not worried about being saved, I'm already part of the family. What am I looking for? I've already got it.

YADA: Even a child in a family, if a child is in harm's way, and they say, "Daddy or Mommy save me," they are not asking for eternal salvation, they are asking for deliverance from harm's way. "Get me out of this mess. Liberate me from this problem. Save me from harm." That's what they mean by this term. That's what the Hebrew word *yasha'* means. We have a really crappy attitude and are way too into ourselves when we're seeking salvation. When the Christian evangelist says, "Are you saved?" Or the Catholic priest says the last rites or the confession so you can be "saved," it's stunningly selfish. You are offering nothing to Yahowah, and you're not making any attempt to know who He is. You're asking God to save you before you even bother to listen to what He has to say ... what it would mean. It's not that just seeking to be saved is wrong, it's exceedingly selfish. That's what God is saying here. Get out of yourself, you're way too into yourself. Your intense desires and impulses and your overwhelming urge for dominance and yearning for salvation are things you must learn to better govern. You are out of control.

Yahowah's advice to Qayn was mostly attitudinal, but also relational. Life is a learning experience and thus He wanted Qayn to know what a person should do to be wise, and that was to control their impulses. Empathy, because he was being narcissistic, would also be advised. A narcissist has an empathy disorder. I think Qayn was a narcissist. There may be a bit of Jewish history playing out here beneath these words.

Historically, conquest has been esteemed over the ability to communicate effectively. We know the names of pharaoh's, kings, generals, not as a result of their words, but because their armies prevailed. Can you quote a speech from Alexander the so-called Great? You know the battles he won. How about Julius Caesar? We know Julius Caesar because he prevailed in Gaul and was triumphant over other rivals. We know what they did, we don't know what they said. We don't know what Adrian said, we know what he did. That's typically the thing. In today's culture, the skill needed to win, prevailing over others, is valued over self-control. Political candidates who fail are quickly forgotten as are athletes without trophies. All too often, might makes right and brutes prevail. It's very seldom that somebody becomes known for enlightening work, for being willing to speak the truth.

Yahowah was encouraging Qayn to think before emoting and to speak out before acting out. There is an enduring, liberating, and uplifting legacy of a well-spoken word that is individually and collectively transformative while an angry fist hurts everyone. With infinitely more power than exists in the entire universe, words have always been Yahowah's preferred implements. If they are good enough for God, don't you think they are good enough for us? Didn't He use words to talk the universe into existence and ... to set up a relationship with us, to teach and guide us, to make promises? ... If words are good enough for Yahowah, chances are they are also good enough for us. If we want to join Yahowah wield words wisely.

There is an aspect of *teshuwqah* that I found interesting in the previous statement. I wrote a lot about *tashuwqah 'el*, and I'll share it again. "These intense desires and impulses, the overwhelming urge for dominance and yearning for salvation, this uncontrollable emotional response, these strong feelings and cravings, the need to win and the passion for conquest." *Teshuwqah* – the things you need to get under control to be able to explain and to govern.

There is an aspect of *teshuwqah* that I found sufficiently intriguing to incorporate into the translation. It is apparent that Qayn had brought his ill-advised offering in hopes of finding salvation. And that was something Yahowah sought to rebuke. In so doing, He was undermining the *raison d'être* of religion. You won't find salvation in donations, church participation, or anything of that nature.

Christianity and Islam prevail because they offer the false hope of salvation to those who are afraid of death, and fearful of what the afterlife may entail. I can see if you're a Muslim, why you would be afraid of such things because Allah spends all his time torturing people. And yet a god who would save those who do not listen to him, who do not know him, who do not appreciate what he is offering or asking in return, who believe in all manner of deceptions regarding him, would be irrelevant and foolish. It's true. A god who would save those who do not know him, who have no idea what he's offering, who have chosen to believe wild-ass deceptions regarding him, a god who would do so would be irrelevant and foolish. Worse, a god who would carefully articulate and then meticulously effect the means to spend eternity with him, who would then save those who completely disregard his approach in preference of one which is religious, would be dishonest and untrustworthy. Do you want to spend eternity with a god like that? A god like that would be very capable of making eternity eternal torture.

We ought not seek salvation. Strive to know Yahowah. Then if you like and respect Him, devote the time to understand what He's asking of us and offering in return. If you do, you will discover that Yahowah is offering to perfect us, to make us immortal and adopt us into His family, and then enrich and empower us. It's a funny thing. Salvation is not listed among these benefits. It is only a byproduct of them. And even then, it's a function from being liberated from harm's way, from being freed from human political and religious constraints. And that's why the only Hebrew word that can be translated "save, salvation, savior is yasha'. And yet that's not what the word means. It means "to liberate, to free, to deliver from harm's way. It's ... saving you from a danger and is a very concrete term. The term is first used in the context of Yahowah working with Moseh and liberating the children of Yisra'el from the crucibles of human religious and political oppression in such a way that it can only be translated "to deliver." It was the seven women that he met at the well. He delivered them from the harmful influence of the rival shepherds. He didn't save them in the sense of an eternal reward. There was no religious conversion, there was no promise of eternal life in Heaven. He wasn't saving them. "I removed you from harm's way, I delivered and liberated you from these hurtful, oppressive, and violent men." That, I think, resonates throughout the whole story of what went wrong with Qayn. He was seeking to be saved doing something his way halfheartedly as if all you have to do is believe as if you had the right to your opinion and he came with a crappy attitude, and God said, "No. I'm not buying it. You're way too into yourself. You came here to be saved. You're acting religious, you're downcast. This does not appeal to Me."

God is trying to drive home an essential message. If we are too into ourselves and are seeking to be saved then we are not contributing to the relationship, and under that circumstance there is no reason whatsoever for God to grant us eternal life in His home in Heaven. Such a person would be miserable to be around. That's the nature of the story.

I want to switch gears, and we'll obviously speak about Pesach and maybe a little bit about Matsah and Bikuwrym next week. I won't be there in terms of rewriting that chapter. I apologize. It's got a lot old and dated material in it. I think we've got fifteen books now completed so we're a little more than half-way there.

I will say the process now is much slower. So, as we move into what will be two volumes of the *Invitations / Miqra*, one is called *Miqra*, the other *Mow'ed*, I've probably slowed down to a maximum of about fifteen pages a day because I've not done those translations for ten to twelve years. So, it's not just a matter of removing the stuff that was wrong, we've learned differently. It's about retranslating each of the passages and when you do that, you end up ignoring most of the commentary that you previously wrote, and the writing is based on what you see in the newer translations. It is a lot more uplifting, enjoyable, and more beneficial for the family but it's a slow process. I promise we'll be through with it by next Passover, but we'll not be through with it by this Passover. There's a pretty good chance that by Shabu'wah we'll be current with Shabu'wah. We'll be long before Kippuryim and by Sukah we'll have Volumes Four and Five of *Yada' Yahowah* completed. So, we are making progress, it's fun, and we have a great team committed to it. The books look great and are so much easier to read, so much more credible, and so much more accurate. They were worth the effort. I'm looking forward to doing it, I'm keeping up with

it all the time, putting it into the new format knowing it's got to be something to do soon is the 119th Psalm. So, we'll be creating a new translation and go through that as well.

There's a lot to do. We'll return to Pesach next week maybe through the preamble of the story as it's told through Moseh during the time that he was really being prepared to be the great liberator. The story within the story as we go along.

So, may Yah bless. I look forward to being with you at Pesach this time next week. Best to you Kirk, and your entire family.