

Shabat Study April 16, 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

To be strong we also need to use our minds which a lot of people are not doing these days. Hello Kirk. We may also have JB with us this evening. JB, as a computer wizard you're pretty good at math I would suspect. If you were to compare the odds of death from the corona virus in the United States, 555,000 of Americans have died from the coronavirus (almost two per thousand). Johnson & Johnson's vaccine has just been put on pause by the Biden administration because six people out of seven million developed a blood clot. Six out of seven million is one out of about 1.5 million; your odds of dying from the Johnson & Johnson's vaccine are one in 1.2 million and your odds of dying from the corona virus without the vaccine are 1.6 in a thousand. Isn't that at by a magnitude of a thousand to one? Isn't it smarter to take the Johnson & Johnson vaccine? Are we expecting there to be any remedy that is 100% safe? Water will kill you if you drink too much of it. How is it that we as Americans have lost the ability to think in context? Why in the hell would the Biden administration and Fauci put a pause on a vaccine in the midst of all this when the propensity of a serious side effect is one in 1.2 million? I'm astonished. Is there some other insight here that I missed because the math seems straight-forward to me?

Part of the problem, I guess, is that in America's military institutions like West Point the seventy cadets either were told to go back and repeat the prior year or be booted out of the Academy for cheating. Rather than figuring out that one in a thousand is much riskier than one in a million, they prefer to cheat. Here's the government paying for their education, they have this honor code, and they decide to cheat. It's truly astonishing.

We still have an astounding number of people who are paranoid of the vaccines. Today one of the workers here at the house asked if the coronavirus is real. In America it has killed 555,000 people, ten times the deaths in Viet Nam. And they want to know if it's real. Can you imagine world-wide you have 190 countries as diverse as Mali and ____, as diverse as Argentina and Austria all dealing with this? You can look at pictures of people all around the world wearing masks and hospitals being overrun, and you actually think that it's an international governmental plot to kill people? You folks that are fooled by conspiracy, you might as well check out because you are way too stupid to function in society. Almost a quarter of Americans have received two vaccines; almost 40% of Americans have received one of the two doses of the vaccine. So, you're dealing with 350 million Americans of which 40% have received the vaccine (140 million people), and from that 140 million people the deaths that have rightly or wrongly been attributed to the vaccine are under ten. How can you possibly cling to the myth that this vaccine is some kind of a control mechanism or tracking mechanism, or some kind of government plot, or it's going to kill you when 140 million Americans have received the vaccine with no ill effect? One of the things I keep telling folks is that 100% of those people that are promoting the myth that the vaccine is a tracking mechanism or a Bill Gates plot, etc., have such meaningless lives that their own mothers wouldn't want to __

and nobody has any interest in what they're doing. Make a difference in this world. Go and pursue something intelligent. Tell people the truth. Show some backbone and do something worthwhile and maybe there will be some people out there that will be interested in tracking your whereabouts. But if you're so stupid to be one of those pursuing conspiracy, I can assure you no one gives a crap.

JB: You know who you are. You're sitting in your mother's basement.

YADA: There is no one interested in tracking you even if it was remotely possible. One of the things that's so amazing about conspirators is that they promote these mostly photo-shopped videos that are just stupid. There is a video of French police officers throwing down their handcuffs that is being promoted in the conspiracy ranks as the French finally standing up against their government saying they want to arrest anyone who violates COVID protocols. That has nothing to do with COVID. They are throwing down their handcuffs in one small community because the governor of that community said that there would be no immunity for cops if there was a problem with an arrest. So, those police officers in that small community in France threw down their handcuffs and said I'm not going to arrest somebody if you're going to charge me with a crime. That has nothing to do with corona. The nimrods of the conspiracy ilk say, "See, this is proof." Then you have a thousand "likes" and hundreds of millions of people saying this is proof, you were right. All they are doing is pursuing rubbish. It's like swimming in a swamp and saying, "Yep, there's a turd. I told you it was a turd."

Speaking of turds, Daunte Wright. Somewhere along the way if Black lives doesn't matter, doesn't figure this out and somebody just starts to think, they're going to realize they have a serious problem. George Floyd. It's sad that the man is dead, but the world is no worse off with him being gone. He was a man who pistol whipped a pregnant woman during a robbery because he needed more drugs. This is not a good man. He resisted arrest after committing a criminal act. Should he have been killed? No. Chauvin, the cop who didn't even have the backbone to stand up and speak in his own defense is a belligerent jerk who will be convicted, and I'm glad because we have a serious problem with cops overstepping any reasonable discretions and boundaries.

Now we have Daunte Wright and the Minnesotans out rioting, looting, committing acts of arson, etc. because "He was such a good boy, and he was taken from us." No he wasn't. Daunte Wright had an open warrant for his arrest because he had been indicted and was out on bail for assaulting a woman. He and a buddy of his were at a party at 2 a.m. and they were trying to get money for a ride. They asked these two women if they could stay on their couch in the living room and the women said sure. One of the women goes out some place in the middle of the night and comes back with \$850 to pay the rent to another two women. One of the women leaves for work; the other is about to leave the apartment and these two jerks, Daunte Wright being one of them, stands in the doorway and tells the woman to either give him the \$850 or he's going to kill her. She refuses so he starts choking her and beating her up. He steals the money and threatens her again. That's this charming young man, Daunte Wright.

There is something fundamentally wrong in the African American community that is causing way too many young African Americans to commit horrible crimes. On top of that they are not taught

to be responsible once they commit the crime and they blame everyone else for their crimes. So, when they are arrested and held accountable for their crimes, they try to resist arrest. A disproportionate number of Blacks being arrested are shot and killed because they have committed felonies and they are resisting arrest. When you do such a thing like beat up a woman, don't run from the cops. Show up and honor the conditions of your parole. Don't carry a gun, don't resist arrest under those circumstances, and no one will shoot you. It's not hard to figure out.

But with Black Lives Matter having yet another disgusting reprobate saying he was such a sweet kid and they killed him; listen, the woman who killed him is going to be (and should be) convicted of manslaughter. She thought she pulled her Taser. She yelled, "Taser, Taser, Taser." And then fired. Oops. She said, "Holy shit. I shot him." She thought she was firing her Taser. Now you don't get an "Oops. I'm sorry. My mistake" when you kill somebody. If I'm out driving and while tuning my radio the car swerves and it hits and kills someone, I'm guilty of manslaughter. There's no, "Oops. I'm sorry." She was trained and had a job to do; she was licensed to carry a deadly weapon, and she discharged it in a manner that killed someone. It wasn't her intent, and it most certainly wasn't racism. There's no reason for anyone to be rioting, looting, or protesting because she's going to be convicted of manslaughter.

JB: I've handled Tasers and handguns. If you can't tell the difference one from the other, then you're incompetent.

YADA: You're incompetent but the handles and triggers look similar. They are a different color but you're not looking down at them, so is it possible to draw the wrong one? Yes. It happens among the police maybe once or twice a year. If you're going to give police pistols to shoot and kill people, then they need to be accountable when they shoot and kill people in an unjustified manner; and this was an unjustified manner. Yes, he was resisting arrest, but that is not grounds to shoot him in the stomach. Let him drive away if you can't apprehend him. But nonetheless there they are.

Did you hear about the founder of Black Lives Matter and her real estate purchase? I think she purchased five multi-million-dollar homes. She's an announced Communist and yet with all the fundraising and everything else she went off and bought five multi-million-dollar homes. What in the world a Communist is doing with five multi-million-dollar homes, and why a person who says they are committed to a cause is spending money that way is questionable. It proves that the founders of Black Lives Matter are Marxists, and that Black Lives Matter is a conspiracy. There is nothing wrong in exposing and condemning a conspiracy so long as you are doing so with easily verified ... is that 93% of the time that a Black is killed in this country, they are killed by another Black. So, if you want to say that Black lives matter, and they do, you need to be pointing the finger at the African American community, not anyone else. That said, the police are way out of control in this country, and we have a travesty. Part of it is that police who have done terrible things like Tamir Rice, a twelve-year-old playing with a toy gun and a cop showed up and two seconds later shot him to death. And he was not indicted or convicted. It's time that these cops who are belligerent and shoot first and ask questions later are held accountable. I hope Chauvin is convicted and spends the rest of his life behind bars. This woman who committed manslaughter,

she shouldn't; that's probably a two to three-year jail sentence. The life she took, though, he brought it on himself. Nonetheless this is a problem in this country.

The worst thing that I saw over this past year took place in Virginia. A big, fat, bald, police officer holding a pistol as if he just couldn't wait to shoot pulled this man over for improper plates. The man didn't have improper plates; it was a new car and had new car temporary plates. There was no reason to pull him over. The cop goes ballistic. The guy inside the car is a fellow Black U.S. Army Lieutenant in uniform. The cop pulls a gun on the Lieutenant for no reason. If you pull someone over because you think they have improper plates when ___ you do not under any circumstance pull a gun on them. Never, you should not even think about it. If you're so belligerent that you're going to do that you should not be a cop and you should not have a gun. But nonetheless, he's three feet from this man's head and he pulls out a gun, holding it right at this man's head ordering him to get out of the car. The lieutenant is saying, "To get out of the car I must lower my hands (which you have told me to raise) to unfasten my seatbelt. If I do that, you're going to think that I'm doing something that I shouldn't be doing and you're going to shoot me. No, we're not going to do that." And the cop ends up pepper spraying the lieutenant. It is so indicative of the attitude of cops it just makes you want to scream. This was a Black cop doing this to a really articulate, clean cut man in uniform driving a very nice car in Virginia and a meaningless traffic stop. I think we have something seriously wrong in our country.

KIRK: Do you think that's related to so many veterans and their return?

YADA: Yes, I think so. We have an all-volunteer military so those who volunteer ... they like guns ... they want to shoot them, they like killing. You don't join the military if you're a pacifist; or if you are like me you use your words not your fists or bullets. If you're a person that says a word wisely wielded is vastly more effective than a fist, knife, or gun then you're not going into the military. You're not going to buy the propaganda. Those who join the military are naturally predisposed to those things and the military culture causes them to be enormously dishonest. That's the one thing the US War College proved is that the go-to option amongst the military is to lie, so therefore we shouldn't be surprised at the West Point cheating scandal.

You have people who have been indoctrinated to kill and think nothing of it. When they return from their tour of duty they don't fit into regular society or regular jobs; so what do they do? They become cops. They think they can bring that same attitude from the military into policing. But guess what. The US citizenry isn't the enemy. You can't yell at a US citizen to get down on the ground and spread their arms out so that you can handcuff them for doing nothing wrong. Unfortunately, they've been able to get away with that, and I think it's a serious problem.

We've been talking about the belligerent cops and the fact that the nation has an alphabet soup of policing agencies from the CIA to the FBI to the Firearms, Alcohol and Tobacco to Border Patrol; it just goes on and on in so many layers of state, region, city, county, national that we're just so far out of whack. We have judges in cahoots with the cops and the system is not only badly broken, it was so badly broken twenty years ago when we began to expose and condemn it that this is now the push back and the push back is long overdue.

I see somebody here who, is a good friend of mine, writing “Cops are humans with very difficult jobs and are capable of making horrible mistakes.” I think it’s worse than that. I think it’s the attitude that goes with being ex-military and being a cop. There’s way too much of this lying on behalf of a “brother”, never ratting him out, plant evidence if you need to, and because of the badge not take any lip from anybody, escalate problems rather than de-escalate them, and reach for the gun way too soon. It is a very serious problem. We would be so better off if the overwhelming preponderance of cops were not armed and you would have to be in a very elite position to be armed so that if you’re encountering gun fire you retreat, you don’t engage. You might say that would be a problem, but we have a worse one now. With every choice you make, there’s a reaction now. Do something smart like legalize drugs so that there isn’t the motivation to commit most crimes, and then hold cops accountable for going to the gun first so they are less likely to do so.

When they go into a community where there is a belligerent person being aggressive towards them, let the body cams they all have capture the imagery. Retreat, and go back another time. We just can’t be doing what we’re doing. People get all fired up chasing after people in high-speed chases or running after them. They get way too much adrenaline flowing, and they are making very bad decisions. It’s both the attitude and the training, and what goes along with it, when you give people legitimate authority which is illegitimate, in my view, as opposed to earned authority. You earn authority by wielding words wisely, being well informed, being able to convey a message intelligently ...

JB: I heard a quote the other day I thought you would like: “Violence is the last resort of the incompetent.”

YADA: If you’re resorting to violence it’s because you have no other abilities to respond. Typically what that means is that you don’t have an argument. It’s like 100% of these nimrods that are out there with their various conspiracies. They only have two recourses: One is to ad-hominem – attack the person or they attack those who post these shows. A good friend of mine just spent a hellacious week trying to get them just to stand down.

If you have a conspiracy, go someplace else. Don’t share it, we don’t want to know about it. Wake up, take a cold shower. Do something but just go away. Stop promoting your conspiracies on sites that support this program and this message. Don’t do it mentioning Yahowah or the Covenant. So yes, it’s either ad-hominem or they want you to watch some idiot’s video. That’s all they’ve got.

“Then (wa) God, Almighty (‘el) said (‘amar), ‘Approach and draw near (qarab – be present next to) this place (halom – in close proximity).

That’s really all God wants. Approach. Draw near.

Take off (nashal – slip off and remove, loosen and detach) your (‘atah) sandals (na’al – shoes) from upon (min ‘al) your feet (regel ‘atah) because (ky – for the reason that truly) this place (ha maqowm – this home, dwelling, office, and source of direction in life; from ma – to ponder the implications of quwm – rising up and taking a stand, being upright and empowered, to be established and confirmed) which, to show the benefits of the relationship (‘asher – which, to

reveal the correct path to get the most out of life), **you are standing** (*'amad* – present, remaining and enduring) **upon** (*'al*), **it is set-apart and special** (*huw' qodesh* – it is separated from that which is common and ordinary, unlike that which is corrupted by humanity) **ground** (*'adamah* – soil, earth, and land).” (*Shemowth / Names / Exodus 3:5*)

What does God say about Pesach? When you eat Pesach, doesn't He explicitly say, “I want your laces tied on your sandals and I want you girded around the waist standing upright, staff in hand ready to go?” So you think God has something against sandals? There's something about taking off your shoes going into someone's home. This is God's office atop of Mt. Choreb; you're taking off your shoes and getting comfortable. Take off your shoes, sit down, and let's have a chat. You are less likely to be impatient and run away.

“He said (*wa 'amar* – He continued by communicating), **‘I am** (*'any*) **the God** (*'elohym*) **of your father** (*'ab 'atah*), **the God of ‘Abraham** (*'elohym 'Abraham*), **the God of Yitschaq** (*'elohym Yitschaq*), **and God of Ya'aqob** (*wa 'elohym Ya'aqob*).”

That basically means, I'm the God of the Covenant, the God of Laughter, I am the God of Yisra'el. That's rather important because God did not say that He was the God of Roman Catholics or Gentile Christians, or the Talmudic Jews.

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Would any of those three gentlemen been known to us outside the Towrah? No. The Talmud takes Towrah stories and embellishes them, and the Quran takes Towrah stories and bastardizes them.

“But (*wa*) **Moseh** (*Mosheh* – One who Draws Out) **concealed** (*sathar* – hid) **his face** (*pane' huw'* – his presence), **because** (*ky*) **he was awestruck** (*yare'* – he was respectful and a bit too intimidated) **from** (*min* – as a result of) **looking at** (*nabat 'el* – gazing upon, having such high regard for, and caring about) **the Almighty** (*ha 'elohym* – the Mighty One).” (*Shemowth / Names / Exodus 3:6*)

It's hard to judge Moseh on this. I would like to think that we would all bask in this, that we would be smiles from ear to ear, that our eyes would be as open as saucers, that we would just want to go and embrace the Light. But we weren't in that scene, and we don't know what it was like to walk up to your sheep, minding your own business, all of a sudden see the entire top of the mountain ablaze. Then you walk up there, and you hear God talking to you. We don't know how bright the light was ...

JB: Moseh didn't know Him at that time. We know Yahowah and we know He would want us to look on Him and come (visit)? with Him. Moseh is saying, “Okay, what's up with this?”

YADA: He did not know Yah and we do. That's probably why I would say that I would like to think that in that circumstance that we would say, “Hey Dad! Wow, it's good to see you!”

This comment is in the chatroom: “__: About CW spreading lies the Jews are God’s people. That they were really trying to take over the world. SOS crap. He got himself blocked by me.” I don’t know what this person is trying to say.

JB: Fred Snell messaged them the other day, is what they are saying, that you were spreading lies.

YADA: Okay, I got it now. Fred Snell is one of the most lost souls that we have encountered along the way. He has become a raging anti-Semite in a long time and is about the conspiracy that Jews aren’t Jews. I guess DNA doesn’t matter, so all she’s doing is parroting what a conspirator has to say.

I spend a lot of time talking about conspiracy because unfortunately a lot of people, I think the fastest growing religion in the world is the conspiratorial. Today the most prevalent conspiracy is the anti-vax hysteria, and it’s all lies. The longest living conspiracy is the one that Fred Snell is promoting, Blame the Jews. I’ve read what he wrote years ago, and it reeks of vomit. There’s so much of it out there; I think it’s in the range of 40% of American are conspiratorial. We’ve dumbed ourselves down to where we can’t think anymore. That’s the reason we talk about it because Yahowah says, “Don’t go there.” It’s a credibility sinkhole and it’s essentially religious. It does not matter the amount of evidence or reason that you bring against the conspiracy whether it be the chemtrails, the false flags, the flat earth, or vax hysteria; it doesn’t matter. You can ... prove ... their mythology has no basis in fact. They just continue to believe it. I remember this guy who is harassing Steve on his presentation of my shows, because he really got into anti-vax. He was harassing me with emails on how Trump had all of this under control, that the US Military was going to step in, Trump had really won the election and that he would not be unseated, that Biden had this secret about him so that he would never become president. He went on in great detail about what was about to happen. I kept track of all the claims he made and sent them back to him and said, “None of what you said is true. When are you going to stop believing this stuff? Is any amount of proof that this legacy thing that you claim to be true and none of it happened enough to convince you that you’re wrong and that you shouldn’t trust the people who said it?” And of course you just get more of it. So, yes, we speak a lot on conspiracy because we and God are so opposed to it.

So, Moseh concealed his face because he was so awestruck in looking at the Almighty. If the entire rocky height of this barren mountain, Choreb, was ablaze in brilliant light, it would be nigh on impossible to stare directly into the face of God.

If it were a puny, burning bush I don’t think Moseh is putting his head between his knees and saying, “I can’t handle it.” I’m going to say that’s a very strong point in favor of the top of the mountain. Of course, the very fact of what God says very soon about, “You want some proof that I’m going to do what I said I’m going to do, you’re going to come right back here and I’m going to give you the Towrah.” We go full circle right back to the same place. He didn’t come back to a burning bush. I don’t know how people miss the top of the mountain afire vs. a bush.

“**Then** (wa) **Yahowah** (Yahowah – a transliteration of יהוה, our ‘elowah – God as directed in His towrah – teaching regarding His hayah – existence) **said** (‘amar – expressed by conveying), **‘I have witnessed and surely seen** (ra’ah ra’ah – I have observed and perceived, inspected and

understand) **the oppression and persecution** (*'ony* – affliction and suffering, the harassment, poverty, misery, and humiliation) **of My people** (*'am 'any* – people) **who are in** (*'asher ba* – who need to be led along the correct path to the benefits of relationship) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by religious and political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship and persecution during imposition of anguishing distress).

Tsuwr is the term Yahowah uses to describe the time of Ya'aqob's Troubles. The reason I bring all this up is that God said that He saw the *'ony*. When He presents Pesach, He says that Pesach was conceived to resolve the *'ony* – oppression and persecution; affliction and suffering; harassment, poverty, misery, humiliation. That should strike people such that that is not an individual sin. Stealing someone's bubblegum, that's an individual sin. A country inflicting its citizens or a continent under Roman Catholicism subjecting the serfs to slavery is oppression, affliction, poverty, and harassment. The *Mitsraym* (the Egyptians) subjecting hundreds of thousands of Jews to forced labor is slavery; afflicting, harassing, impoverishing, and humiliating them is a result of one of two things, or both: religion and/or politics. And therefore since Pesach, which is collaborative with Matsah, by God's own definition was specifically designed to liberate people from *'ony*, God has made this very clear that what He is liberating us from is religion and politics. Those are the great foes of humankind. And we saw them read in tooth and cloth??? in Mitsraym.

And I have heard (*wa shama'*) **their cry of distress** (*tse 'aqah huw'* – their painful, despairing, and sorrowful wailing, even the summons they are screaming) **because of** (*min*) **the presence** (*paneh*) **of their oppressive taskmasters who are exploiting them** (*nagas hem* – the tyrannical rulers who are manipulating and cruelly abusing them).

Once again, if you have oppressive taskmasters exploiting you, you must have a governmental system that allows and encourages it like the Feudal system throughout Europe, the Caste system in India and pervasive in every civilization around the world. You must have a political system that supports it, and no political system has any degree of longevity unless the religion and politics of the land are one. God is again saying, "I have seen them being abused by religious and political taskmasters." Is it possible that there economic and military taskmasters? Yes. But again, the only way you can have an economic or militaristic taskmaster is to have a government and a religion that ... It's important for us to recognize that Christianity has it all wrong. Christianity thinks the sins that need to be confessed and forgiven are our individual ones. God doesn't give a hoot. It's like the government doesn't want to track a loser; it does not care that you told a lie about Suzie Q. That's not what God is after here. It's pervasive crimes. Crimes against humanity that are perpetrated by religious and political institutions.

Indeed (*ky*), **I recognize and personally know** (*yada' 'eth* – I am aware of, acknowledge, and I am familiar with) **their pain and suffering** (*mak'ob hem* – their sorrow and grief, their emotional and mental anguish and physical pain).” (*Shemowth / Names / Exodus 3:7*)

There is one person in a million who individually will kidnap someone, abuse, harass them, and lock them up. In America at this point there may be 350 to 400 people that are so inclined. Very few and far between. Collectively and institutionally it's very pervasive.

We institutionally have a propensity to abuse people. So, again the pain and suffering that were being inflicted was because the Egyptians, based on their religion, politics, military, overall patriotism, and attitude, went along with the abuse. In Nazi Germany, the reasons that so many people were caught up in it is gang mentality which is exceedingly effective at causing people to lose their ability to be moral. It's what happened in Egypt. The people were victims because they allowed themselves to be victims.

As we study civilizations of nations, we find that almost all civilizations were counterproductive. It's people in civilizations that go out with armies to rob, enslave, and control other people as well as using their military might to control their own people. There is no history of a nation that is devoted to the enrichment of people either at home or abroad.

Of course, based on this we now know why Yahowah chose Moseh. He was the only man on the planet who had witnessed what Yahowah had seen, had and agreed with God's assessment. He was it. He was a lone individual and not part of the gang/cult. There would be a lot that Yahowah would have to teach Moseh for him to prevail, and of course, He did that in revealing the Towrah. There was, however, one subject in which their abhorrence was shared.

I don't think God enjoys having to berate His people over their propensity to be religious and political; their rebellion against Him, their arrogance and stubbornness. I don't think God likes it at all. If He can work with somebody, He doesn't need to go into that because they know and have had experience either with the military, politics, or religion and they just know. Then He can spend all His time talking about the things He enjoys which are the benefits of His Towrah, Covenant and Testimony and how uplifting they are. I think that's, to a large degree, why He chose Moseh. Of course, he had other qualifications that God liked, one of which was Moseh wasn't very articulate. His speeches in Dabarym are brilliant. Reliant, Moseh became an amazing troubadour. My wife tells me all the time that I butcher every foreign language. I probably would butcher English and French. But the fact is that God likes that. He's not looking for that kind of perfection. He's looking for commitment and somebody with a backbone. What happened when Moseh saw one of these taskmasters attacking one of his people? He killed him. He took the risk to protect an innocent person. He was a man of character. We don't have many justifications for killing, but stopping someone from killing another innocent person (if your intent isn't to kill but to protect) is one of the them.

Yahowah was rolling out some of the most telling words in the Hebrew vocabulary to convey His dismay with the consequence of human “oppression and persecution.” There is no oppression and persecution that does not flow from governments, religions, or militaries. When God is speaking

against oppression and persecution, He's speaking against the political and religious establishments.

God is aware of the pain and anguish His people were suffering because He would take it all upon Himself and endure the consequence. He experienced the worst man could inflict during Pesach and Matsah. And then He took the most horrid aspects of religious and political affliction and persecution with Him into She'owl to remove this fungus from our souls on Unyeasted Bread. God is in fact very aware of this.

“So (wa) I have descended (yarad – I have come down and have diminished this aspect of Myself) to deliver them (la natsal hem – to defend and spare them, rescuing and saving them by snatching them away) from (min) the influence (yad – the hand, power, and control) of Mitsraym | the Crucibles of Political and Religious Oppression (Mitsraym – the cauldrons of persecution and cruelty in Egypt where people are confined and restricted by religious and political institutions; plural of matsowr – to be delineated as a foe and besieged during a time of testing and tribulation, from tsuwr – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility), and to lift them out of (wa la ‘alah hem min – to carry them away from) that land (ha ‘erets hy’ – that realm and nation) to (‘el) a good (towb – prosperous and beautiful, pleasing and agreeable, productive and beneficial) Land (‘erets – realm), a spacious land (rachab ‘el ‘erets – roomy and agreeable place) flowing with (zuwb – abundant in) milk (chalab) and honey (wa dabash), to the place (‘el maqowm) of the Canaanite (ha Kana’any – those who will be subdued), the Hittite (wa ha Chity – the shattered and broken), the Perizzite (wa ha Parizy – the overly open), the Amorites (wa ha ‘Emory – the boastful), the Hivite (wa ha Chiwy – the declarative), and the Yabuwsy (wa ha Yebuwsy – the rejected and tread upon).” (Shemowth / Names / Exodus 3:8)

We've talked about this a lot. God's telling us that the religious cling to the myth. They want the god of the Old Testament to be owners, they want Him to have laws which must be obeyed. They want people to feel they must submit to Him and be afraid of Him. And yet, the God who inspired these books and this message said just the opposite: “I have descended to deliver them from having to obey others, from being submissive, from being persecuted. Rather than to put them under these circumstances I did just the opposite. I descended to deliver them, to lift them out of the places of oppression and persecution to a land that is spacious and open, free, roomy and agreeable (is what the word *rachab* means). Milk and honey. Milk is synonymous with being nurtured. Honey is synonymous with both being sweet / pleasant but also with longevity. These are the people that currently lived in that place:

the Canaanite (ha Kana’any – those who will be subdued), the Hittite (wa ha Chity – the shattered and broken), the Perizzite (wa ha Parizy – the overly open), the Amorites (wa ha ‘Emory – the boastful), the Hivite (wa ha Chiwy – the declarative), and the Yabuwsy (wa ha Yebuwsy – the rejected and tread upon).” (Shemowth / Names / Exodus 3:8)

It was to become a rescue mission. Yahowah was motivated and committed to lifting His people out of man's oppressive religious and political influence. Moreover, God was offering to take them to a very good place.

That's what parents do for their children. If your child is in a bad place, you remove that child and put him/her in a better place.

What follows is repeated thrice. A rescue, no matter how grand, is irrelevant until and unless the beneficiary understands his or her plight. If you don't understand that you are in harm's way; if you don't understand the purpose of the rescue or what the alternative is, for example being a slave, then you're likely to fall back into the behavior that you have become accustomed to. So, it's very important that we understand exactly what God is saving His people from. He repeats it three times because He wants us to pay attention and appreciate exactly what it is that He was liberating the Children of Yisra'el from. God's point is that human political and religious schemes are predicated upon placing burdens on their subjects. They are all works-based, making them oppressive and suppressive. Yahowah's solution, which is liberating, uplifting, and free, is the antithesis of man's program.

“And so now at this time (*wa 'atah*), it is My desire that you choose to go, electing to walk as an expression of My will (*halak* – let's go (qal imperative paragogic cohortative – genuinely travel within the relationship of your own volition, while also emphatically expressing My desire)).

It sounds like a lot of grammar gibberish, however Qal establishes a genuine relationship between the speaker (in this case Yahowah) and the subject (in this case His children).

The imperative is second person volition which means in this case it is the person being spoken to. That means the people being spoken to have a choice.

The paragogic is a means of emphasis, of being emphatic particularly as something that has both a logical and emotional ____.

The cohortative is first person volition, which means it is the choice, will, and desire of the speaker.

Our choice here is that we can ignore all of that and just say: **“And so now at this time (*wa 'atah*) walk (*halak* – let's go).**

Or you can consider why this was written in the qal imperative paragogic cohortative and say:

“And so now at this time (*wa 'atah*), it is My desire that you choose to go, electing to walk as an expression of My will (*halak* – let's go (qal imperative paragogic cohortative – genuinely travel within the relationship of your own volition, while also emphatically expressing My desire)).

The reason that's important is that once you come to know Yahowah the next thing on our agenda should be “What does God want?” We should be curious about His offering to see if we like it. But most important is what does He want because you're not going to get to know Him, or to endear yourself to Him, or to enjoy what He's offering unless you know what He wants. God is saying what He wants. When the religious say, “I'm searching for God's will for my life” read the book!! It's Yahowah's will that you choose to walk in a manner that is consistent with His desire. And what was that? It was to walk away from religion and politics. It's God's desire and will for your life to walk away from the influence of religion, politics, (and may I add) patriotism, and conspiracy.

I will send you out (*shalach 'atah* – I am dispatching and extending you, sending you off) **to Pharaoh** (*'el Phar'oah*) – which means “the great house” - **to bring out** (*yatsa'*) **My people**

Pharaoh is written as Pharoah in the Hebrew text written 14 – 15 BCE.

Mike sent me an article and even he was disgusted by it. They found in Israel an example of an alphabet which has elements of both Hebrew and Egyptian dating to about 1400 BCE. I think it's the oldest example of an alphabet found anywhere in the world. These idiots now say this is proof that the Hebrew alphabet came from Egypt and was brought here. Of course, the alphabet wasn't hieroglyphic; it was a real alphabet. Nonetheless, you can't give any credit to God or His people and keep your job in academia, I guess.

I will send you out (*shalach 'atah* – I am dispatching and extending you, sending you off) **to Pharaoh** (*'el Phar'oah*) **to bring out** (*yatsa'*) **My people** (Fred, are you listening?) (*'am 'any* – My family), **the Children of Yisra'el** (*Beny Yisra'el* – sons who engage and endure with God), **from** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted and persecuted).” (*Shemowth / Names / Exodus 3:10*)

One of the guys working for us said today that he thinks he's a Black (Yisra'elite)? Leah said, “Take a spit test and if you don't have J1 genetics then you are not a Jew; it's as simple as that. To take the spit test. I'm looking at you; you are not a Jew.” That's not a crime, I'm not a Jew. One of the things that I keep reading in translating Pesach is that it says that if there is a foreigner who is visiting in your land, and is gathering together with you, wants to celebrate Pesach he's welcome to do so, as long as the way he does it is consistent with all the inscribed and written instructions that I have provided in the means to resolve disputes ___ judgment. So, the prerequisite was ... together with Yisra'el living whether in person or from your perspective and attitude with Yisra'el which means anti-Semites are not welcome. If you are an anti-Semite you cannot benefit from Passover.

“**And so now at this time** (*wa 'atah*), **it is My desire that you choose to go, electing to walk as an expression of My will** (*halak* – let's go (qal imperative paragogic cohortative – genuinely travel within the relationship of your own volition, while also emphatically expressing My desire)).

I will send you out (*shalach 'atah* – I am dispatching and extending you, sending you off) **to Pharaoh** (*'el Phar'oah*) **to bring out** (*yatsa'*) **My people** (*'am 'any* – My family), **the Children of Yisra'el** (*Beny Yisra'el* – sons who engage and endure with God), **from** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted and persecuted).” (*Shemowth / Names / Exodus 3:10*)

Mitsraym speaks of oppression, subjugation, persecution, of religious and military coercion, of cruelty experienced on a broad scale where people are restricted and persecuted. What do you think the likelihood would have been for the Polish people to have created concentration camps like Auschwitz if it had not been under the authority of the occupying Nazis? Impossible. Were

the Poles less zealous about protecting Jews than they should have been? Damn straight. But it was done because it was a national governmental mandate of the occupying forces and the Nazis. That's the kind of oppression that *Mitsraym* is exposing. That's why God constantly says, "I'm sending you to free My people from *Mitsraym* – the Crucibles of religious and political oppression."

In Hebrew, moods speak volumes. This is one of the rare occasions, where we spoke a moment ago, a verb is subject to volition in the first and second person. The cohortative and imperative reveal that while this mission was subject to freewill, meaning Moseh was being given a choice not an order, it was also to convey the desire of God. God is saying, "I really want you to do this; it's your choice but I really want you to do this." I wish we had these moods in English. It would make things so much easier to comprehend the spirit and tone of the _____. A language that has the means to convey volition in first, second, and third person _____.

I can (and I think we all can) empathize with Moseh, because I have often asked the same question regarding my role in sharing what God revealed through His prophets, and through Moseh in particular.

“But (wa) Moseh (Mosheh) said to the Almighty ('el ha 'elohym), ‘Who (my) am I ('anoky) that (ky) I should go (halak – I should walk) to ('el) Pharaoh (Phar'oah) and actually (ky) bring out (yatsa' – deliver) the Children of Yisra'el ('eth Beny Yisra'el) from (min) the Crucible of Egypt (Mitsraym – religious and political oppression)?” (Shemowth / Names / Exodus 3:11)

Indeed. Do you think that Dowd, the shepherd in Bethlehem, or Yirma'yah said, "Who am I?" Moseh and even 'Abraham said, "Who am I that I should be doing this?" I think that's the response that God likes. We've talked about this many times; God doesn't choose the best and the brightest. I'm going to give Moseh some credit; I think he's a cool dude, and I really respect him. And there's no question I respect Dowd. God has a nose for talent, there's no question about it. But the people He chooses like an 80-year-old broken down out of work former government official that was on the lam for having killed someone is not exactly going to the top of the pecking order and saying, "I'm going to get the most celebrated" ... The headhunter is not going to say he thinks Moseh is the guy for the job. He's 80 years old and tending sheep. Have you ever looked at the pictures of around Mt. Choreb in Arabia? If you're tending sheep there, you are down on your luck. If anybody should have been a conspiratorial guy, it should have been Moseh. He was living in a back-water place. I guess he wasn't in his mom's basement.

“But (wa) Moseh (Mosheh) said to the Almighty ('el ha 'elohym), ‘Who (my) am I ('anoky) that (ky) I should go (halak – I should walk) to ('el) Pharaoh (Phar'oah) and actually (ky) bring out (yatsa' – deliver) the Children of Yisra'el ('eth Beny Yisra'el) from (min) the Crucible of Egypt (Mitsraym – religious and political oppression)?” (Shemowth / Names / Exodus 3:11)

At the time it is likely that Egypt was the most powerful country in the world. Babylon wasn't established at that time; the Hittites were somewhat stronger. The Egyptians were the powerhouse.

Based upon his birth and life, Moseh was the most qualified person to perform this mission (if you overlook the fact that he was very old, had a speech impediment, and was an alleged murderer

with a death sentence hanging over his head). Alone, he may have been inconsequential compared to the power and influence of Egypt. By himself, or even with the entire Midyan army, Moseh recognized that he was wholly inadequate. He could have taken the Hittite army, the Midyan army, everybody else in the region and gone at the head of that mighty army, and they would have just been slaughtered going into Egypt. But what was Moseh going to use? God's way instead of bullets and bombs. We're going to use our words, and when words don't work, we're going to use symbols to see if we can get their attention.

By himself, or even with the entire Midyan army, Moseh recognized that he was wholly inadequate. And it is this accurate self-assessment along with his appreciation for the plight of his people that made him an ideal implement. You must have some empathy.

(Archbergers)? is probably not a common Trade Name among Yah's prophets. He's probably not into psychopaths or narcissists. You must have empathy. One of the ways to develop empathy is to have failed. How would you know about a broken family if you didn't experience one? How would you know about heartache if God was enduring on behalf of His people if you hadn't experienced the pain of loss, the sadness and seeing these hellacious conditions? Empathy is an important characteristic particularly if you are going to align your ___ in God. You need to feel what He feels, to think what He thinks, to be passionate about what's important to Him. Sometimes it's complicated.

Yahowah made a promise to 'Abraham, Yitschaq, and to Ya'aqob that he was going to rescue His people not once but multiple times, and He has made a promise that He is going to rescue them again. There will be a remanent of Yisra'elites and Yahuwdym that Dowd is coming for in the end on Yowm Kippurym in 2033, and He's going to rescue them. So, we are going to have a second Exodus. God made this commitment and yet He's exceedingly disappointed in His people. It's a very complicated thing where people in Egypt weren't exactly enduring themselves to God. They did a lot of horrible things; it wasn't a pretty scene. Yet God made a promise and He's going to honor it. Even as we do this show and write, edit, and prepare these books and putting them on-line collectively as a family, we're doing it for some people that are sometimes hard to love. When we say that we are embracing Yahowah's perspective. He loves them, He committed to save them and is committed to saving them again, He wants His people to wake up and listen, but this is a stubborn group that ... very difficult to work with.

It is important for those are listening and reading *Yada Yahowah* to know that there are scholars and theologians better educated to perform this mission. They have PhDs in theological studies or in ancient languages, but God isn't using any of them for one of several reasons: Either they have no interest in doing this, or they thought because of their skills they could be self-reliant, or they chose not to engage because it would have been catastrophic for their careers. Standing up for Yahowah against religious and academic communities is not something an academic is going to want to do.

KIRK: Let me point out something. When you were discussing the grammar, I pulled out my little grammar chart. I'm looking at the same in parallel in the English Bibles where they have missed that, and those are the scholars. They won't go the extra mile to delve into it, they won't

go where the words lead or use what's easily at your disposal. I'm getting it from the books these people write. They don't use it to explain what God said.

YADA: They are fully capable of looking at the stems ... They can look up the conjugations, the moods. There are some really interesting ...

JB: Every dictionary and lexicon, everything we use is compiled by these same religious people. We're using their material and proving their translations wrong.

YADA: Yes but as Kirk said it takes a lot of work because when you're translating a word, the worst thing you can do is go to Strong's and say that's the definition because most of Strong's definitions were created to justify the King James Bible. You have to realize that the text was written without the diacritical markings, so you need to look at every word that was written with the same set of letters. Of those which word written with the same set of letters best fits this ... (context)? Then you need to look at what is the actionable root of this word and how does it shape it? Then you look at related words. If the word has a feminine or masculine ending, then you look up the feminine and then the masculine version/counterpart, and you can get other shadings from that. Then you must look at the context. There's a lot that goes into it. You can't just go to one source. We will typically search 5, 10, sometimes 15 different sources, and I find that when you're dealing with a word that isn't used often there's only one safe way to go. And that is: Look how the word is initially introduced ... and then 4 or 5 other subsequent uses and if the definition that is chosen for it, *halal* for example, is almost universally translated "bow down and worship." If you look at it's use, it's impossible to render it that way. In fact in all of its initial uses in the Towrah it isn't translated that way because it is "dealings between people" and there is no possibility whatsoever, in fact context actually precludes you from those kinds of definitions.

The other thing that we have learned recently is there are a host of words that are compound words. *Miqra'* is a wonderful example. It is a compound of *mi* which is an interrogative that encourages us to think about the who, the what, the why, the where and the how of something, and *qara'* which means to "be invited, to be called out; to read and to recite; to be welcomed and to meet." So, we should ask ourselves all the pertinent questions about being invited and summoned to be welcomed into God's company. There are a lot of words that are a compound of those things. *Misphat* for example. The *mi* – interrogative and *shaphat* – "to make an informed and rational decision about the means to either condemn or to exonerate." So, it's work.

I am rewriting the final of the Pesach chapters. There were a couple of introductory chapters that brought us up to Pesach and now I'm rewriting the second Pesach chapters. I've been working on it now for a little over a week and I'm on page 31 and I say, "god, are you slow." But I'm retranslating and it takes time because you need to be careful to think of the word order, moods, conjugations, the roots, etc. You don't want to get it wrong. Pesach is life and death, literally. And then when you do improve it you come to find out that the commentary needs to be very different than what was written in the past. So, be thoughtful. It's a work of love and you need to be devoted to it.

JB: I use multiple sources and have my translations set up in my Logos, and I currently have 21 open tabs to lexicons, grammar books, etc. That's not counting what I have in physical and other things.

YADA: And you probably also have some interlinears set up that give you a words-eye view of the grammar and order of things. There's a lot that goes into it. It's fun but it's not fast. In fact one of the things that Yahowah says about Moshe that during the argument between Aaron and Miriam when they got too full for their britches and said, "Who's to say that Moseh is the only person that God is speaking to?" They wanted to have more limelight and stand above Moseh. God did not take that well. He had a time out meeting where they went to the Tent of the Witness and God said, "There's something different about Moseh." One very intriguing thing He said about Moseh was, "Most prophets I will speak to in a manner that is perplexing and has riddles. But with Moseh I was very plain and forthright." You might ask why wouldn't God be straightforward and forthright in everything He says? Moseh is the one person He says He never spoke about an enigma, He didn't use parables with him, He was just matter of fact. He was establishing a relationship and was talking about the creation of the universe, our planet, of life, of the ensuing Covenant relationship and its terms and conditions, the liberation of His people, and the journey into the Promised Land. These were very concrete events in history, and God was very blunt. He was just going to lay it out and here it is. But so much of what God said He did not convey it that way. That was one of the unique things about Moseh. He had a prophet. I will speak in riddles and an enigma because if you're not willing to invest the time like JB and Kirk, like you guys are doing, you're not going to know. He doesn't want you to know because it's easy. If somebody asks you what they need to do to get into Heaven and you give them the five Terms and Conditions and none of them resonate, they don't know why God asked for any of them, and all they are trying to do is "get in"... their daily lives. That's not what God is interested in. He's interested in people who are devoted to learning who He is, what He wants, and what He's offering in return. And to do that is a labor of love, but it's an enormous investment of time. The thing that drives me are the insights. The things you realize as you are investigating His word that maybe no one has seen in 1000 – 3000 years and that is exciting. If He didn't write in a manner that had some riddles to be solved and some enigmas to be unwrapped, you would never have that thrill. There is a thrill of discovery that you can't wait to share. If God didn't speak that way, then He would have no filter mechanism of keeping the unwanted out of Heaven and there would be no thrill for us as we search His word. So, that's the fun of it.

We were talking about why people chose not to go, all three of us said, "Yes, we'll do this," so long as Yahowah promises to work with us and shield our families from the wrath this mission engenders from time to time. Why not? You've got the opportunity to work with the Creator of the universe Who is the easiest boss in the world. We have a tendency to drive ourselves because of our passion for it but He's just easy and fun to be with. He's not judgmental, He's very uplifting and supportive, and makes it fun.

KIRK: Why don't people want to be free? That's what we've been talking about the whole time today. They don't want to be free.

YADA: It's scary for them. It's just like the whole COVID shutdown. There's one thing about the anti-vax people that I understand. The government has been disingenuous and should have never locked people down. ...

JB: It's not a conspiracy to say that the government only took advantage of the situation ...

YADA: Yes, to control the economy and people's livelihood and deprive them of their freedom. Those were devastating things the government did, and I can understand why a person wouldn't like the government; I don't like the government. But to go from I don't like my government to I'm not going to take a vaccine, that's going too far. Just because you don't trust your government doesn't mean your government is trying to control or track you with a vaccine.

JB: A conspiracy theorist I got pinned down by at work the other day said "When this is all said and done, for the next virus and those that get the vaccine are vaccinated for the ___ virus because they are willing to go along with control, and those who don't get it will die from the next virus.

YADA: Okay, if that were the case, would you take the vaccine? Think it through, people.

JB: I just sat there nodding and smiling; I wasn't going to bother to try and engage in that.

YADA: No. It's like talking to a religious person.

“So then He responded (*wa ‘amar* – He promised), **‘Indeed** (*ky* – be assured), **I will be** (*‘ehayah* – I was, I am, and I always will be (qal imperfect – actually and literally on an ongoing basis I exist)) **with** (*‘im* – alongside in an associated interactive relationship near) **you** (*‘atah*).”
(*Shemowth* / Names / Exodus 3:12)

That is the coolest thing about God. You get to work with Him; you don't work under Him or for Him or obey Him. You work with Him. That's what God's whole thing is. He wants to work with us. It's a lovely opportunity and it's amazing thing that people think you need to be serving or obeying Him. What does it say here?

“So then He responded (*wa ‘amar* – He promised), **‘Indeed** (*ky* – be assured), **I will be** (*‘ehayah* – I was, I am, and I always will be (qal imperfect – actually and literally on an ongoing basis I exist)) **with** (*‘im* – alongside in an associated interactive relationship near) **you** (*‘atah*).”
(*Shemowth* / Names / Exodus 3:12)

JB: I've never felt God's presence more in my life than when I'm sitting and translating.

YADA: Of course. We all do.

I cannot help but laugh. Even in this most telling of passages, Yahowah has inserted something I find funny, especially in light of my personal inadequacies. While the primary meaning of *‘im* is as I have rendered it, “with, alongside, near, and in an associated interactive relationship,” it also means “in spite of,” which I take to mean God will complete His mission in spite of Moseh's inadequacies...or ours. It is something I have long known, but it is nice to see it in writing, nonetheless.

God's not expecting a lot from us. Yahowah prefers to do things, even the big things, with us and through us, rather than alone. Sure, He could have blasted the Egyptians and then paved a yellow-brick road for His people to follow home. That's not His way. He wants to go explore, take long walks, camp out, have long chats, for Him to teach us to learn, to reveal with words and signs, to find out how reliant we are able to be, and if we want to work with Him. That's God's style. He wasn't about to go into Egypt alone. He chose to go with a broken-down stuttering 80-year-old shepherd. That's His style, and I like it.

“And this (*wa zeh*) is your sign (*la 'atah ha 'owth* – for you is the signal and symbol, the illustration) that indeed (*ky*) I, Myself, have sent you (*'anoky shalach 'atah* – I, Myself have dispatched you, sending you out).

When (*ba*) you come out (*yatsa' 'atah* – you deliver, coming forth) with the people (*'eth ha 'am*) from (*min* – from) the Crucibles of Egyptian Oppression (*Mitsraym*),

That's also a big thing. He's already said a lot. He's just said that people that have no weapons, clout or influence, who have been subjugated for 400 years, are coming out with you. That the Egyptians are going to let them go, and you're going to bring them with you. That's already saying a lot. So,

When (*ba*) you come out (*yatsa' 'atah* – you deliver, coming forth) with the people (*'eth ha 'am*) from (*min* – from) the Crucibles of Egyptian Oppression (*Mitsraym*), you will work with (*'abad 'eth* – you will labor on behalf of (qal imperfect paragogic nun – you will actually and literally with ongoing implications throughout time do the will of)) God (*ha 'elohym*) upon (*'al*) this specific mountain (*ha har ha zeh*).” (*Shemowth / Names / Exodus 3:12*)

Full circle. It's just like we began our relationship with God in the Garden of 'Eden, and in a matter now of a dozen years we're going to return to the Garden of 'Eden. The Seven Steps that we take to God bring us right back Home. In this particular case God reveals Himself to Moseh on Mt. Choreb and He revealed Himself to all humankind in exactly the same place. It's just like Yahowah confirmed the Covenant providing the Pesach Lamb with 'Abraham and Yitschaq on Mt. Mowryah and 40 Yowbel later He Himself was the Passover Lamb on Mt. Mowryah; 40 Yowbel thereafter He's returning with Dowd to establish His home and Dowd's home on that same mountain. It all comes full circle. I'm telling you what happened because it is what will happen.

There are two important aspects of this. The Mountain of God, upon this specific Mountain, is precisely what happened: Moseh, with a considerable assist from God, led his people out of Egypt directly across the Red Sea, into Arabia, and back to Mount Choreb. Having returned to this place, Moseh continued to work with Yahowah. Together they would reveal and share God's *Towrah* | Teaching and Guidance with all humankind. If it weren't for the fact that God retrieved His people and then on this same place revealed the *Towrah*, we would have no way of knowing Him or of engaging in a relationship with Him. We wouldn't understand how Pesach opens the Door to Yahowah's home, and how Matsah perfects us so that we can enter it so we can enjoy *Bikuwrym* where we are adopted into His family so that we can enjoy *Shabuw'ah* being enriched and empowered by God. We would have had no clue as to what any of these represent. We wouldn't understand that there are five enefits and five conditions of the Covenant. We wouldn't know

Yahowah's name. So, this is the most important mission that we've ever undertaken. And here's Yahowah saying,

When (ba) you come out (yatsa' 'atah – you deliver, coming forth) with the people ('eth ha 'am) from (min – from) the Crucibles of Egyptian Oppression (Mitsraym), you will work with ('abad 'eth – you will labor on behalf of (qal imperfect paragogic nun – you will actually and literally with ongoing implications throughout time do the will of)) God (ha 'elohym) upon ('al) this specific mountain (ha har ha zeh).” (Shemowth / Names / Exodus 3:12)

As a result, we have the Towrah.

That's the end of the first chapter of Volume IV of *Yada' Yah*, and it's a good place for us to stop. This volume is called *Miqra'ey*. The first three or four *Miqra'ey* will be in this volume, and the last three or four will be in the next volume entitled *Mow'ed*.

The preamble to *Pesach* is essential because God is constantly saying that *Pesach* and *Matsah* are a collaborative event designed to liberate, rescue, and free us from human religious and political oppression. Unless you really understand how that transpired, what God said, what God did, and how that occurred, you are not in a position to understand Passover much less *Matsah*. As a matter of fact when you get into *Qara'/Leviticus* when God introduces *Pesach*, it's like one sentence: **“On the fourteenth day of the first month there is Passover to approach Yahowah.”** Next subject we move on to *Unyeasted Bread*. Why does He do that? Because He goes into infinite detail about exactly how we go about celebrating *Pesach* during the *Exodus*. So, if you want to read about *Pesach*, read about it in *Shemowth/Names/Exodus*. That's where the story of *Pesach* is detailed.

That's part of what we are doing here; we are going to the roots of it and finding out how God details it and then once He has done so then we cover every other reference that He has to *Pesach* so that we understand it from every possible perspective. The single, most important perspective is how *Pesach* became the Door to Life and how that Door to Life (and God is explicit about it) which He says, “Do not even think of participating in *Pesach* unless you are also committed to *Matsah*.” *Pesach* and *Matsah* are the same event; they begin on the same night. So, the last thing you want to be is immortal and imperfect because there's only one place to go ... that's *She'owl*. There's a place to go but ... And being perfect but mortal doesn't do you any good because our mortal lives are really short. We need both. That is His constant explanation to us as to why it is, what it is that I'm freeing you from, how I'm liberating you from this, and how you are going to celebrate. Even interesting details about *Abib*, for example, what *Abib* means and how we can identify the first month of the year. We're left with all the information that we know to make an informed, rational decision about *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* and that's what we're going to be talking about for the foreseeable future.

It's always good to have you here and always funny to hear what people are saying around the world. These are amazing times. Whoever thought the world would change as radically as it has. That's good thing because a lot of people now are receptive to the notion that we are in the last days and it's time to wake up.

One of the great awakenings here is that we've always known that Israel is not going to be the victim of a nuclear attack; we always knew Iran would nuke Israel given the chance. The Israelis pulled off another major coup by blowing up the power source and the back-up power source to the centrifuges at the Natanz refinery, so for the next nine months nothing works. The centrifuges all blew up. When they had no power, they just spun out of control and the Israelis will probably do it again if the Iranians don't figure it out. The last two times they have smuggled explosives with a remote detonator into the furniture. You gotta love the ingenuity of the Jews.

Israeli politics is perplexing and disgusting to me. One of the things about Benjamin Netanyahu is that he says, "On my watch the Iranians are not going to get a nuclear bomb." He's been pretty brazen about taking out their scientists and disabling their centrifuges, disabling their power, and doing things I don't think America could do. But then, America is doing stuff they can't do like putting tracking devices into viruses. Everybody has to have their thing.

Now this show will be banned because no one knows we're being sarcastic.

It's a pleasure to be with you; we look forward to being with you next week when we will continue to pursue the road to Pesach, Yahowah's Doorway to Life and the entrance to heaven.

May Yah bless you all. Goodnight.