

Shabat Study April 23, 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

KIRK hosts the show.

Good evening and Shabat Shalom. I'm Kirk and I'm sitting in for CW tonight. With me is a special group of people: Holly, Mike, and Dee. I call them special because they do so many things behind the scenes to help the program and books to be what they are, and we will talk to them in a few minutes so they can share some of the things they do as well as some personal thoughts about the Towrah, shamarring and studying it.

We may have JB, but I'm not expecting him. He's the IT man for his school system and he called and said he had some serious problems at school, and today that presents a big problem because so much is done online. I'm pretty sure Craig will not be calling in tonight, so we'll attempt to share Yahowah's message to the best of our abilities. We'll be looking at Yada' Yah Volume IV, Chapter 4. We're going to do a little early preview and skip around a little bit because there are some really important passages in it there that are fun to study, all of which is related to the title Pesach / Passover, and like all of Yahowah's words it tells the same information from many points of view in order to resonate with us and to help us see the whole picture a little more clearly. That's what a good teacher does.

All of us here tonight have spent a great deal of time studying the Towrah. One of the five terms and conditions to join Yahowah's family is to closely examine and carefully consider His testimony so that one may learn to trust and rely on Him. Therefore, I want to start off with two questions for our panel.

The first is I want to ask you to enlighten us as to how you approach your personal study of Yahowah's word; how you shamar Towrah.

Secondly, will you share what you do individually and/or collectively with this project and all the books that Craig has been updating and putting out.

Molly let's start with you. Also, feel free to share anything pertaining to websites you may have or anything you would like to share.

MOLLY: Good Evening Kirk. How are you doing?

KIRK: I'm nervous. I get to everything so I can just chime in when I want.

MOLLY: I'll start with the last question. I've been piggybacking on JB's Yahowahberyth.com site. That's where you can find the Yahowah for Kids. I do a lot of PowerPoint slides for children because the writing is so dense and there's so much information, I feel that we need ways to break it down for smaller kids. My kids are now teenagers, and they still enjoy, especially during the

Feasts, going through the slides looking at Yah's testimony breaking down into the components. So, that's my plug for JB's site. It's a great resource for adults but also for children.

I'm on the proofreading squad and as a teacher I'm pretty good at nouns, verbs, and spelling. I'm not much of a translator; that's more of a separate ___ form. Craig is a prolific writer; every week he has between 50 to 100 pages per chapter and Mike can certainly attest to this. He writes a lot, so it's an honor to go through with about six or seven other people looking at his insights and help get them ready for publication. That's one of the ways that I feel if I can help out a little bit, that's what I do.

One of the ways I study Towrah is by being a proofreader but also by bringing Craig's insights home to my family. Sometimes on Shabat we take a section that we are proofreading that week and my family and I sit around and question what is meant here. One of the things we really like doing is looking at the King James version and comparing it with Craig's translation and seeing the glaring disparities.

KIRK: Well, that sounds terrific. Mike let's ask you to do the same thing if you would. Tell about what your personal approach is and some of the things you're working on with Craig.

I don't think all of you get enough credit because we don't talk about you very much. There are a whole bunch of friends working on things. He knows. He's always talking about all of you but it's nice to put a voice to a name. So, share with us some of what you are doing and involved with, Mike.

MIKE: Molly made things a lot easier by putting things on Google Documents. A long time ago I would find things, and either write it down or type it out, then I'd send to Jackie. It's a lot easier with Google Docs. Lately I've been reading it first and then doing my fact checking which I volunteered to do a year or two ago. The only thing good about COVID was that I was working at home and that saved me an hour or two a day commute time to work and back. I've been on the YadaYah Forum since October of 2007. JB and I came in about the same time, so I didn't know him back then. JB only lives about 35 miles away, so I've been at his house a few times for Pesach dinner.

I think the first book I read was *Prophet of Doom* because in 2007 I went to Malaysia on business, and it was a predominantly Muslim country. A co-worker told me about *Prophet of Doom*, so I read it. Then I read the first version of *Yada' Yah* after that, and then I joined the Forum in October of 2007. I've been doing my own research off and on emailing Craig for the past 13 years with things. I did a study ten years ago on the dietary laws in Chapter 11 of Leviticus and sent that to him. At the end of 2019 I did a spreadsheet on the timeline of all the chronologies and genealogies from the Towrah from 'Adam and Chawah on up to Solomon and the Temple but I didn't go past that.

KIRK: Did you find anything significant that you ran across on your timeline that you weren't expecting?

MIKE: I'll tell you how I did it. I put it all on a spreadsheet. I started out with the hypothesis that Craig always said was the pivotal year 2000 Yah when 'Abraham and Yitschaq went up Mt.

Mowryah for the Pesach rehearsal. I went back from that assuming that that was correct. Using the chronologies and genealogies from the JPS Tanach but not the Septuagint because it is way off. Everybody always wondered how long were 'Adam and Chawah in the Garden. From my timeline it looks to me like at least 'Adam was in the Garden for 80 years. Craig has been saying 70 but I think it's 80 which brings the other thing that might have happened; maybe Chawah was only in the Garden 40 years. Maybe it was just Yah and 'Adam for 40 years and then Chawah came 40 years and then they were together 40 years, then came the Serpent, then they got kicked out.

I have 1.5 acres of land where I raise beef and chickens, and grow pomegranates. The pomegranates were on the Tabernacle, and I always wondered why. Several years ago we had a windstorm that blew off a bunch of pomegranate blossoms.

Looking at them I discovered the normal pomegranate blossom has six points which six is the number of Man. If you think about it, there are three destinations for souls: She'owl, ceasing to exist, or Shamaym. The majority of petals were six-pointed but there were some five and some seven-pointed petals. I wish I would have counted the ratio, but I didn't. It's a bell curve where the majority was six but there were some fives and sevens. That tells me that that's on the Tabernacle because five is man minus God which would be She'owl; seven is obviously man plus God which would be Shamaym. That's why I think the pomegranate was on the Tabernacle. That was an aside.

Back to the timeline. From my timeline Isaac/Yitschaq would have been 34 years old when the rehearsal took place. If Yahowsha' was 33 or 33½ when Pesach happened, that's kind of a coincidence. If Yitschaq was 34 and Yahowsha' was 33 or 33½, if he was born on Tabernacles, I guess you could say that he was 33½, so I thought that was a coincidence.

From the timeline in the Towrah, the Flood didn't actually happen in year 1000 which is what Craig has been saying. The significant thing about 1000 Yah, according to the timeline on the spreadsheet, was that Noah would have been 24 years old. I'm assuming that's when he started a relationship with Yah. Twenty-four is significant because $3 \times 8 = 24$ with eight being the symbol of eternity. There are three destinations for eternity, so that seemed significant to me.

Then going up to the time of David/Dowd, the 3000 Yah on the timeline Dowd would have been eight years old and that would have been the time when he was anointed by Samuel. Those are the most significant things off the timeline that I came up with.

KIRK: Mike, if someone wants to look at that, is it posted somewhere so they can review it?

MIKE: No. I can send it to JB and can convert it to a PDF file so people can view it because a lot of people don't have Microsoft Office.

KIRK: Well I'm sure there are some folks will want to look at it, absolutely. Me included.

MIKE: I can send it to you, no problem. Since I'm a fact checker, and if we have time, can I correct something from a few episodes ago?

KIRK: Sure.

MIKE: On the BTR show on April 2, 2021, Craig made a mistake. He was talking about Enoch. He was talking about Qayn, and he cited Genesis 4:17 which is “And Qayn knew his wife and she conceived and bore Enoch and he built the city and called the name of the city after the name of his son Enoch. Craig made it sound like that Enoch was one that was taken by Yah ... There are two Enochs. That Enoch was the son of Qayn, and the other Enoch was in the line of Seth and was the great grandfather of Noah. I’m going to read this:

Enoch is *Chanka* Strong’s H2585 – “dedicated” from the verbal root H2596 *Chanak*. So, maybe the moral to this story is if you want to be taken by God, then be dedicated to the right thing. Since *Chanka* means “dedicated,” you would be walking with God and not what Qayn’s son did who would have cities named after him like Alexandria, Constantinople, Washington DC, etc.

Gen 5:23: And all the days of Enoch were three hundred sixty and five years.

Gen 5:24: And Enoch walked with God; ad he was not; for God took him.

That’s all I have on that.

KIRK: Okay, that’s good. Dee, when you study do you translate much or is it mostly researching?

DEE: No. I’m not much of a translator; I do like words, and I think that’s crucial. I will never have the experience Craig has after 20 years, but I like to start with the building blocks which are the alefbet, the letters, building up the root that creates the word themselves, then the word family, and seeing how the words are used in other contexts. It really broadens your horizon on what those words actually mean.

One of the ways I’m able to figure out how Craig is correct is you won’t often find the way that he translates because the words aren’t usually amplified correctly to the extent that Craig does. We have a plethora of resources at our disposal that makes it easy to take any word and dissect it backwards or forward and put it all back together; it’s kind of like dissecting it and it’s what I do. I’m not a translator but I’ve been doing this for almost a decade (not nearly as long as everybody else) and I really enjoy it. Yahowah talks about the skeletal foundational Feasts. When I think of a skeleton I think of the Menorah in this case. And the letters on the Menorah, and the base of that, the 22 common blossoms represent the 22 letters and how it all comes together. You start with the skeleton and go up and learn the systems of the body and nervous system and it just kind of builds the knowledge on itself.

We were talking about how every year as we practice the feasts with our family my kids started with a very base knowledge like the door and putting blood on the door, that kind of thing. And now after nine years or so of doing it, we’re kind of past the basics and are into deeper things that give us a better understanding of it now than they ever did, which is why Yahowah’s method is so brilliant because it sinks it into our long-term memory with the annual repetition. But it’s not to the point to where it’s exhausting; we do it once a year. I think it’s a brilliant way that Yahowah has designed for man and for our relationship. I love how it’s not just this dry studying of words endlessly. The Towrah really captures the taste, touch, smell, sight, hearing; every sense that we have is engaged in this process. I like that because as you implement this knowledge that you gain

into your everyday life it shapes you instead of us shaping it which is a beautiful perk of being part of the Covenant Family because you have to think, act, and be like Yah in a small way.

KIRK: Yes, that's exactly the point, to be more like Him.

DEE: I think about when Yah writes His Towrah on our hearts and what it means to embody it and know Yah. How can you ever know one person? No one is going to know it all. Craig is still learning after doing this for 25 years. I tend to approach my studying and the way I shamar Towrah as a relational event; it's a date where I'm spending time trying to get to know Yahowah's mind, soul, heart, what he wants ... his family, how He wants to be with me, what do I bring to that table with Him. That's really how I approach shamarring Towrah.

In fact the chapter you are reading from tonight Craig outlines a pattern for us to follow. I hope you don't mind me reading it. It starts on page 11 at the bottom:

1. Listen and observe to know – I think that can't be overstated, listening, because the religious talk at Yah. They come to the table with their own ideas that they seek to support whereas what we're trying to do is to engage and be open minded and allow Yahowah's way of looking at things – the higher elevated way of seeing should impact us not the other way around.
2. By being discerning forming the appropriate connection to understand.
3. Exercise good judgment and make an informed and rational decision.
4. Engage acting accordingly.

By sharing this advice with the Children of Yisra'el, and by asking Moseh to inscribe it in the Towrah so that we could read and recite it, God has made it possible for us to 1) *shama'* | listen and *shamar* | observe His instructional guidance. This was 2) *bayn* – for the purpose of providing insights leading to understanding. To *bayn* is “to encourage discernment and comprehension by making appropriate connections within a stated interval of time.”

This brings us to 3) *wa ka kol mishpat* – according to everything He is offering with it, we are afforded the opportunity to resolve disputes by making the right decision. Through *mishpat* “disagreements can be appropriately and justly solved when we make an informed and rational decision by inquiring about the means to decide, judge, and vindicate.” I like this because Dowd did exactly the same and he's an example we should follow. He asked Yah for understanding, mental equity, to keep him humble and make the proper connections and to respond accordingly. So, that's why I liked the idea that Yahowah gives us something we can participate in every year in the annual Feasts. And the Shabat, a time to connect and implement them into our lives.

I have a brother-in-law who thinks I'm obsessed with earning my salvation through works. He's into the Pauline concept of salvation, etc. He thinks because I engage in the Feasts, I'm attempting to earn my salvation. He doesn't see the point although he can't argue that it's not wrong. This isn't about earning; it's about a relationship and when I spend time with Yah, I feel refreshed, renewed but not in some religious sense. It's just enjoyable.

KIRK: If you can listen to our knowledge from the Creator of the universe why wouldn't you want to? I'm going to read a little from Chapter 4 of Volume IV. I just going to read what the translations are. I'm going to set the tone just a little on this one because I'm going to start with the discussion which is going to be about the conversation that Yah has to explain the purpose of the Lowy-priests. The problem is that they are not here now. There's no good reason for us to be here. They should have been doing this but that's not the way it worked out and consequently this is why it has turned out like this in the last days. This is in Bamidbar. But I'm going to set the connotation a little bit before I begin to read.

Yahowah sets the Children of Yisra'el free and Moseh gives them the written Towrah, which is not the oral law; there is no oral law. It's all written on stone or on paper where we can see it or read it. I think it's probably in pictographs, to be honest with you for a lot of reasons. If we have time, I'll share my approach and why I'm rather fascinated with pictographs. But we call this written. It is a written language put down for us to examine again and again.

This is about Him recruiting His teaching staff, in my terms, and making provision for the Lowy. He's going to give them the first fruit from every tribe and livestock which explains to me how they are going to eat. They weren't independent. If they don't have the ability to be independent for their own livelihood and they are not allowed to accept money for doing priestly things, then of course, they are subject to bribes. So, Yah fulfilled that for them as well by providing for that. And they have a feed stock, if you want, and these people could continue to grow that and build a family business and still have a farm as well. And then the plan is rebuilt, and I'm going to read that.

“You should separate (*badal*) the Lowy (*'eth ha Lowy* – those who join and unite, typically transliterated Levites) from (*min*) among (*tawek* – from the middle or center of) the Children (*ben* – sons) of Yisra'el (*Yisra'el* – those who engage and endure with God).

The Lowy (*Lowy* – those who unite) shall exist (*hayah*) for (*la* – to approach in accord with and on behalf of) Me (*'any*).” (*Bamidbar / In the Wilderness / Numbers 8:14*)

Thereafter (*wa 'achar* – afterward), it will be appropriate for (*ken*) the Lowy (*ha Lowy* – those who join together and unite) to come (*bow'* – will arrive and enter) to work (*'abad* – to serve) within (*'eth*) the Tent (*'ohel* – the brilliant Home; from *'ahal* – to shine clearly and brightly) of the Eternal Testimony for the Appointed Meetings (*Mow'ed* – Scheduled Appointments; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains).

So, right away he's telling us what high priority their purpose is.

And you will be purified and restored with them (*taher 'eth hem* – you shall be cleansed and renewed along with them).

And also (*wa*) you should raise and elevate (*nowph* – you ought to move to and fro) a wave offering (*tanuwphah*) with them (*'eth hem*).” (*Bamidbar / In the Wilderness / Numbers 8:15*)

“For indeed (*ky*), they are provided, put in place, and freely offered (*nathan nathan hem* – they are dedicated and devoted, produced and given) to approach Me (*la ‘any* – to approach Me) from (*min*) among (*tawek* – the midst of) the Children (*ben*) of Yisra’el (*Yisra’el* – individuals who engage and endure with God) pertaining and corresponding to (*tachath* – in a logical succession for and in place of) the firstborn (*phitrah*) of every womb (*kol rechem*).

So, we have great direct contact on our behalf.

Every firstborn son (*kol bakowr*) from (*min*) the Children of Yisra’el (*beny Yisra’el* – children who engage and endure with God), I have chosen, received, and accepted (*laqach ‘eth la* – I have offered My hand and selected) for them to be with Me (*‘eth hem la ‘any*).” (*Bamidbar* / In the Wilderness / Numbers 8:16)

“As Mine (*ky la ‘any*), are all of firstborn (*bakowr*) from (*min*) the Children of Yisra’el (*beny Yisra’el* – children who engage and endure with God), including both man and livestock (*ba ha ‘adam wa ba ha bahemah*), as was in the day (*ba yowm*) I struck (*nakah ‘any* – I afflicted) all of the firstborn (*kol bakowr*) in the land (*ba ‘erets*) of Mitsraym | the Crucibles of Political and Religious Oppression (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic 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). I dedicated (*qadash* – I consecrated and set apart) them for Myself (*‘eth hem ‘any*). (8:17)

I have chosen, received, and accepted (*laqach ‘eth la* – I have offered My hand and selected) the Lowy (*‘eth ha Lowy* – those who unite and join) in place of (*tahat* – instead of) all (*kol*) the firstborn (*bakowr*) among the Children of Yisra’el (*ba beny Yisra’el* – within the children who engage and endure with God).” (*Bamidbar* / In the Wilderness / Numbers 8:18)

“And I have given (*nathan* – chosen to bestow and entrust) the Lowy (*‘eth ha Lowy* – those who unite) as a gift (*nathan*) through ‘Aharown (*la ‘Aharown* – enlightened freewill) and through his sons (*wa la beny*) from among (*min tawek*) the Children of Yisra’el (*beny Yisra’el* – descendants who engage and endure with God) to do (*la ‘abad* – to engage in and accomplish the tasks related to) the ministerial duties (*‘abodah* – the work and service) related to (*‘eth* – and on behalf of) the Children (*beny*) of Yisra’el (*Yisra’el* – those who struggle, persist, endure, and persevere with God) within (*ba*) the Tent (*‘ohel* – the radiant home and brilliant family) of the Eternal Witness to the Appointed Meetings (*Mow’ed* – Scheduled Appointments; a compound of *mow’* and *‘ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) to reconcile and provide a pardon (*wa la kaphar* – to make reparation and amends, to forgive and exonerate from guilt, to indemnify and to ransom, even to provide a release) for (*‘al* – on behalf of and on account of) the Children (*ben*) of Yisra’el (*Yisra’el* – those who engage and endure with God)...” (*Bamidbar* / In the Wilderness / Numbers 8:19)

DEE: Can I interrupt you? I really love the connection with Bikuwrym because when you read it initially, I don’t think I read Bikuwrym first. You’re right when it talks about making a wave offering with the Lowy, it’s talking about the Towrah. When you read the instructions to celebrate

Bikuwrym it gives the provision of doing with the Lowy or the head of your household does it and everyone else does it as well. So, there are provisions to do it with and without the Lowy in the Bikuwrym instructions. I thought that was interesting.

KIRK: It is. Mike, you and Molly if you want to add something, that's fine too. Let me add this last little bit because I want to read the results of working with Yahowah.

“...and (wa) there will not exist

This is the result; this is the promise.

“...and (wa) there will not exist (lo' hayah) among (ba – with regard to and concerning) the Children (ben) of Yisra'el (Yisra'el – individuals who struggle and persist, engage and endure, persevere with and be empowered by God) the plague (negaph – to be smitten, to stumble, and to be infected with a fatal and destructive disease) when (ba) the Children of Yisra'el (beny Yisra'el – the offspring who engage and endure with God) are present and approach (nagash – come close and draw near, and are brought together) unto that which is set apart ('el ha qodesh – unto the sanctuary which is pure, cleansed, dedicated, and separated).” (Bamidbar / In the Wilderness / Numbers 8:19)

As long as they will pursue this through the Priest or during the Mow'ed Miqra'ey then there will be no plague. The plague, of course, is a double meaning. Obviously, sickness can hurt us. You can't be free from these; I'm going to die; everybody is going to die. Our bodies wear out so I'm not talking about He's ___ this forever. We don't want to be in this body forever. He's also talking about the more subtle for those of us who really know it. Once you learn all the times that Yahowah has called Paul Sha'uwl, the Plague of Death, it's really the religion of Babylon which is ___. So, that's the result of the promise.

Here's my question to you three. When I was taking notes as I was reading this, I was thinking to myself, what is the most important thing we are supposed to teach? What would the most significant thing they were asked to teach based upon what you have just read? The Feasts. I think you can also include the *mitswah* – the terms and conditions.

You have seven steps along the pathway back to Yahowah because remember everybody walked away from Yahowah. When they came out of the Garden, where were we? Everything is about reconciling this relationship. The whole universe that He spoke into existence with the Big Bang, Yahowah wanted to create a family. They walked away because they had free will. They made bad choices and we're all suffering from that in that regard, but we're walking back to Him through the seven steps and five terms and conditions. So the *mitswah* as you mentioned earlier is indeed part of that.

We're skipping through this book, but it's great fun. The Mow'ed Miqra'. My wife and I knew about them through the church, believe it or not. We knew a lot about this stuff. We knew the Shabat starts on Friday night and ends on Saturday night. When you ask a question in a religious place, a Christian in particular, will say to you, “That plan of salvation is only for Yisra'el and Yahuwdaym, the Jews. Okay, if that is true, then the Covenant relationship, the Towrah teaching, the Exodus, even the next Exodus (the one from the United States that is coming), and the lone

path for whom? Who are they not for? By their own definition it's the Christians including Roman Catholics, Orthodox, and Protesters (they are called protesters because they protested the Roman Catholic Church), Muslims, the religious conspirators, social secular humanistic, Buddhists, Mormons, Hindus, Animists, ____, career military leaders, political leaders, and chief economic schemers. This is the battleground. We must be awfully dumb because He has to tell us over and over.

If they are telling the truth, the next one I'm going to read is Bamidbar / Numbers 9:14. That is in this passage as well, and this will answer that question.

“If (*wa ky* – indeed when) **a guest or newcomer** (*ger* – someone from a different racial, cultural, or geographic community and temporary inhabitant) **who has gathered together to live** (*guwr* – a guest dwelling) **among you** (*'eth 'atem*) **wants to attend and engage in** (*'asah* – wants to profit from and do (qal perfect)) **Pesach** (*ha Pesach* – Passover) **to approach** (*la* – of and concerning) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalom* – reconciliation as *'elowah* – Almighty God) **in the manner of** (*ka* – consistent with) **the inscribed prescriptions for living** (*chuqah* – the instructions to cut us into the relationship were engraved in writing explaining what we should do to receive an allotment) **regarding the Passover** (*ha Pesach* – sparing and providing immunity while protecting and making invulnerable in a straightforward fashion while removing all confrontational obstacles and providing abundantly more than is necessary), **and consistent with** (*wa ka* – according to) **His means to exercise good judgment regarding the way to resolve disputes** (*mishpat huw'* – His instructions, directions, and stipulations pertain to making an informed and rational decision regarding vindication), **in this manner he should actually and consistently engage** (*ken 'asah* – likewise, therefore, he should act, continuing to genuinely do so (qal imperfect)).

One (*'echad* – a since and solitary) **set of inscribed instructions to cut you into the relationship** (*chuqah* – prescription for living and engraved explanation of what you should do to receive a share) **will exist** (*hayah*) **for you all** (*la 'atem*) – **for the guest, newcomer, visitor, and foreigner** (*la ha ger* – for those from different racial, cultural, or geographic communities) **and for the native-born person** (*wa la 'ezrah* – citizen) **of the land** (*ha 'erets*).” (*Bamidbar / In the Wilderness / Numbers 9:14*)

There's only one path; there has never been more than that, and that explains why the path is so narrow.

DEE: So much for 30,000 plus denominations.

KIRK: Or 2.3 to 2.5 billion Christians, etc.

MOLLY: At the same time, though, He's really inclusive. This says no matter where you're from you still can be included, you just have to find your way here. I find hope in that because I'm in that number; I'm not a Yahuw'dym at all, but this is an open invitation.

KIRK: Yes, but it's going to come through them. They are the oracle people, they are the ones who kept and stored the Dead Sea Scrolls, and they're the ones we are reading about. As bad as

they've been, the truth is still lying there and He's still coming back for them and one day we'll start over; reset. What's so comforting is that it's always been so.

'Abraham and Sarah had walked away, otherwise Yahowah would have never approached them. They are Babylonians. There are no Hebrews, no Jews, no Yisra'elites. That came ___ great grandchildren before we even ___ so it's not as if 'Iber which is the word we got the Hebrew from was to cross over -"pass over"; or "to walk from darkness into light."

DEE: The Towrah is a living document that matures and is added to and growing with as things progress and it's cool to see that through the story of 'Abraham and his children and the cutting of the Covenant how the Towrah is a living thing that evolves with the people.

KIRK: His word never goes away. It's a living document, I guess is fair to say. Let me ask you because Craig said this one time and I disagreed for a couple of reasons. One time he was having a bad day, I think, and he lamented that he made it by telling what the terms and conditions are so anyone could theoretically participate in this and be reconciled to Yahowah and not really want to be part of the family but just wanted to save their butt. I thought about that alot. This has been my experience; maybe you can share yours. We'll talk about the five terms and conditions, the seven steps, and the Mow'ed Miqra'ey in just a little bit.

I've talked to hundreds of people, but it's been very few that got it right away, ran with it, and wanted to read this. My benchmark is they actually read it then they want to know about this and this, and they can't get enough. That's the way Terri and I were. We read to each other all year long when she printed out Yada' Yah.

Then there are other people. This is an experience I've had in the last year or so. I get this thing where I know because I spend so much time and answer every question, I thought, satisfactorily; they seemed to think so, of what they were asking after I laid out some things for them and left them some books to read. There are two questions I've gotten over time. They felt that I probably was right, but they didn't want to invest any time in it, but they wanted to know this, and I thought it very odd. A couple of times I've had people tell me that they were really thrilled to know that there are three destinations for the soul because that meant they were not going to hell, or their father wasn't going to hell, or something of that nature.

The other is when I talk with some about prophecy and why we know we're in the time of Ya'aqob's Troubles. You can quibble over a year or two, but listen, you are the generation that saw Yisra'el return. There's a whole bunch of stuff you can't avoid, Damascus crumbling, and on and on. You can watch the world fall apart. America is really being called out in *Our Time* or *Coming Home*, I forget which.

The other one they seem to respond to is how long have I got? Well, you either have a few years or eternity depending on what your response is. Let's just say it's somewhere between half past Mike and half past CW. We're probably looking at 2033 or thereabouts. We are in serious decline on the current 6,000 years of man controlling the earth. What do you think? What has your experience been?

DEE: I've had both ways. Unfortunately, we've had a couple of people engage in the Feasts with us and then went back to Christmas and church. I noticed something in them that is similar to what you said. They really latched onto these concepts of freedom and everything people say they love about God but they don't really know how to function without a master and a lot of times I noticed they would almost crumble not knowing what to do. I had one fellow tell me that he was going to read it all and would then know more than me pretty soon; he was that dedicated. And then he realized it wasn't quite an instant download and then you were over. It's an ongoing process of that relationship that builds on itself and it's a living thing that you're engaging in, and he gave up. He told me that it was ____ and it's really sad that people choose that route, but they're allowed. As you said, other people are interested but they don't have the stamina so ...

KIRK: If you don't free will then you have to be able to choose and choose well or make no choice and just linger. They've done no harm. My father led quite an exceptional life as an athlete and businessman, world traveler etc., and he told me two years before he died, "If there's nothing out there. It doesn't bother me; I've had a terrific life." And I understand. I ...

DEE: My brother told me it's fine ceasing to exist and I said, "How can you say that? How are you okay with this?" But some people get tired. They are tired of religious life and not being able to tell the difference between religion's god and the God of the Towrah, the real God. You know they say ...

KIRK: Molly ...

DEE: if you can beat 'em, join 'em. Religion works that way.

KIRK: I've always wanted to know. Even if I couldn't benefit from it I still would want to know. I like to know stuff. We're going to move the exciting part of this volume, Chapter 4 to the story of Hezekiah / *Yachizqyah*, a very hard name to pronounce. Sometimes they put yad in front of it, and sometimes they don't. This is in (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:1), page 40.

MIKE: My success rate is the same as Yasha'yah or Isaiah, zero.

I thought for a long time nobody was listening at all. Terri and I have been fortunate enough to have run across one or two, but we have found a lot of people in this area that have listened to the show and have read the books. It was amazing to hear their stories. In fact that is what this show has become. We're reading a little bit of Towrah and talking. But it's nice to know how they felt if when they would come over and we would all talk would be the same as a lot of the audience, I think, that meets on Friday gives an opportunity to hear what your experience is because all of us can't be close to people other than an occasional Pesach or the Festival Feasts that we do. It's nice to hear how everybody else is walking the Path and the things we encountered. So ...

DEE: I'm going to tell you guys, I manage a lot of the social media sites like Shamar Towrah and the Yada'Yah site on Facebook and other places, and Steven Serna on You Tube does a lot of networking for the show and things like that, and there are people that you have not met that you are impacting that we may see here and there, but some people just never come out. A guy named Clayton recently, I had never heard of him, but he's been around for awhile on Facebook. It's

really nice to see somebody who is married, and he and his wife are Covenant. There are people out there that, Mike, you think you might have a zero count, but I doubt that.

KIRK: It's a narrow path and it's nice to know that there are other people walking the Path. I'm sorry it's so few but the people He chooses are exceptional people. Having you all here is exciting for me.

Let's talk about Hezekiah because this is good stuff, I think. I've got three different pronunciations from three different things and probably none are right because half of them are pointed and whatever. Moseh didn't believe in points; he drew little characters. I'll tell you what I discovered about his name from ancient pictographs.

“Yachizqyah | Hezekiah (*Yachizqyah* – Associated with Yah, Together with Yah, and Yah's Child (also transliterated *Chazaqyah* and *Chiziqyah*)) **sent out** (*shalach* – dispatched) **written** (*katab* – inscribed using an alphabet) **letters** (*'igarah*) **to** (*'al* – toward and before, concerning) **all of** (*kol*) **Yisra'el** (*Yisra'el* – those who strive, struggle, persist, endure, and persevere with God) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah) **and also** (*gam*) **he wrote** (*kathab*) **a written letter** (*'igereth* – correspondence) **to 'Ephraym** (*'Ephraym* – second son of Yowseph, reckoned among the sons of Ya'aqob by being given preference over Manaseh / Manashah, and used to describe the Northern Kingdom during the divided period; meaning: stretcher or litter used to carry those who are sick and injured, transliterated, Ephraim) **and Manaseh** (*Manaseh* – son of Yowseph who was adopted by Ya'aqob, the forgotten one (also transliterated *Manashah*)) **to come to the house and home** (*la bow' la beyth* – approach and enter the household and family) **of Yahowah** (𐤏𐤍𐤐𐤅𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **in** (*ba*) **Yaruwshalaim** (*Yaruwshalaim* – the source of teaching and guidance on reconciliation) **to attend to, act upon, celebrate, and engage in** (*'asah* – to participate in, affirm, benefit and profit from) **the Pesach | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **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), **the God** (*'elohym*) **of those individuals who engage and endure with the Almighty** (*Yisra'el*).” (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 30:1*)

It is obvious that he got it. It wasn't like a sudden event; they were surrounded. They were in a terrible situation with the Assyrians surrounding them.

“Indeed, if (*ky ba*) **you return to** (*shuwb 'atem 'al* – you turn around, change, and are repaired and restored by) **Yahowah** (𐤏𐤍𐤐𐤅𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence),

This is the greatest news of all. This is his letter.

“Indeed, if (*ky ba*) **you return to** (*shuwb 'atem 'al* – you turn around, change, and are repaired and restored by) **Yahowah** (𐤏𐤍𐤐𐤅𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* –

teaching regarding His *hayah* – existence), **your children** (*ben 'atem*) **and your relatives** (*'ah 'atem* – brethren and fellow countrymen) **will find compassion** (*la rachamym* – mercy and favor).

That is in contrast to Paul, obviously.

In the face (*la paneh* – with the appearance and presence) **of these captors** (*shabah hem* – those who take prisoners and enslave them), **you will return and be restored** (*wa la shuwb*) **to this land** (*la ha 'erets ha zo 'th*).

And that is because (*ky* – for the reason that) **Yahowah** (𐤎𐤏𐤗𐤍𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atem* – Mighty One), **is merciful** (*chanuwn* – kind) **and prone to favoritism and forgiveness** (*wa rachuwmm* – compassion and love).

He will not turn away and remove (*wa lo' suwr* – reject and depart, forsake and separate) **His presence** (*paneh*) **from you** (*min 'atem*) **if** (*'im* – whenever, wherever, however) **you return** (*shuwb* – you turn around, change your attitude, thinking, perspective, and direction) **to Him** (*'el huw'*).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:9)

Those words mean nothing if He didn't live up to the promise. What's interesting about the Hezekiah story that some may not know is that they were facing total and utter destruction and nobody would help them. The Egyptians, he tried paying them off, he tried to get the Egyptians to come up and help them, the Babylonians were going to help but they got wiped out by the same army. The Assyrians had 185,000; they surrounded them, and they turned to Yahowah and celebrated Passover; we'll talk about that too when I read the other part. Yahowah recognized that they had come home to Him, and He wiped out the Assyrian army verbatim. Now, when Assyrian king and his little bodyguards and whatever he had left of his army and went back to Assyria, he actually wrote it all down on what they call a (scale)? on a stone and it's available. It's around and he repeats the same story in this section about what they did; they wiped out his army. Now why is that important? It mimics what he did for the Yisra'elites in Mitsraym, and it also foretells what he would do for the people that were coming home from the United States. Most from Europe had already returned, or a lot of them certainly have. But the 6 million that are here in America have not because it's very comfortable here and I think they've grown up believing that they will be safe here. They haven't had to endure Germany in 1936 – 1939, but it's coming. And that's what this show is more about. As much as I'd like to see all the friends that we've had over the years, some really nice people, they are not interested in this. Any of us can join, but above all things our mission which you all participate in so beautifully and helpfully with Craig is to bring the children back to Yah. So this is a letter just like that letter that the king wrote, come home, turn to Yahowah, celebrate the Mow'ed Miqra'ey, accept the terms and conditions of the Mitswah, and be loved and protected by Yahowah. Any comments? Don't let me talk too much because I'll just keep on talking.

MIKE: I need to fact check you. They did some accurate (annals)? There are three seals; they are kind of like cylinders, more like a hexagonal cylinder so it doesn't actually ... it doesn't actually say that the army was wiped out, because he wouldn't admit that, but he does say, “As for Hezekiah, shut him up like a caged bird in his royal city of Jerusalem.” He never says ...

KIRK: He was still there.

MIKE: Yes, he was still there but it doesn't actually say that the army was wiped out in the scale. The scholars will tell you that, "Oh, he had Jerusalem surrounded and he had all his war machines and soldiers and then the Babylonians started to revolt so he had to retreat to take care of that problem."

What I think happened was that his army was wiped out and he went back to Nineveh with his tail between his legs ... Babylonians found out that his army got wiped out, so it was then time to revolt because he just lost 185,000 soldiers, so now is the time to revolt. ...

KIRK: But Hezekiah was there, and we have a long history afterwards and most of them won. But the same thing happened in Egypt when that army was wiped out according to the historical records of the Amalekites. They said they fought and in the Towrah Yahowah talks about the Amalekites that came out of Egypt and started calling out the names of Yisra'elites who were slaves calling them by name to come back to Egypt. We're in charge now. You are our property.

The records left behind are mostly identical to the ten plagues. There are a couple things the Egyptians did not write down. One of the priests there that I did a little show on from Velikovsky's book on *Ages in Chaos* but the research there is the same. The Amalekites saw that the army was gone and then they felt very brave. The Amalekite reign in Egypt was about 450 years. That army was obviously wiped out by the Set-Apart Spirit; the Ruwach Qodesh blew them away when they crossed the waters, and Moseh went on. Unfortunately, when they did not go back into the land of Yisra'el they had to suffer another 40 years to learn the lesson.

I've often thought, but have no proof, that in studying the Amalekites who ruled everything from Assyria all the way down to Egypt accepted Yisra'el. They gave them a 40-year start for the Amalekites to go from Egypt up there and take over that land, otherwise they wouldn't have had it. If they would have gone in the first time there'd be no Amalekites fighting. The Amalekites aren't wiped out until Dowd finishes them off. What a tragedy.

The more important point was that yes, the seal doesn't say as much as we wish it would, but he was there and that's recorded. It's irrefutable that they Amalekites took over and were there for (several or 700)? hundred years and the Egyptians never ruled again until after David, and actually they became strong during the time of Solomon when the Queen Pharoah - Hatshepsut. She came up and was known as the Queen of Sheba because she came from the land of Sheba. She came on a barge through the same place as Moseh crossed over.

You're not going to get a real good report, but there's more than enough evidence that you can trust that these things happened as the way Yahowah said and there's so much stuff popping up on what archeologists are proving that they were there, etc. You can trust Yahowah is the real answer to the whole thing. He gives you more than enough reasons to do so, and if you trust Him, you'll find that He's good to His word.

MIKE: I have another little trivia thing. They found Hezekiah's tunnel in the 1800s which is mentioned in 2 Chronicles 32:4.

KIRK: Is that where they found all the pagan statues?

MIKE: No, that was within the last year or two that they found Hezekiah's storeroom with all the idols. This is the tunnel that brought the water from the Gihon Spring to the Siloam Pool. The passage reads:

“There was gathered much people together who stopped all the fountains and brooks that ran through the midst of the land saying, ““Why should the kings of Assyria come and find much water?”” So, they built this tunnel to divert the water to inside the city walls so they would have water, but the Assyrians wouldn't have as much access to it.

DEE: Right. During the siege.

MIKE: Right. Right before the siege.

KIRK: Jerusalem wasn't the greatest big city in the area that some of these guys conquered. They were good at conquering places; they wiped out northern Israel. So, that wasn't the most formidable foe that they did, and they didn't have an army worth a darn otherwise they wouldn't have been turning to Egypt or to anybody who would help them. I get it that you can make them suffer but if they siege and it's not for Yahowah they would win. Yahowah just wants to tell you that if you don't want anything to do with Yahowah, He isn't going to protect you; I don't care who you are.

Why not listen to a foreigner? The thing about these Lowy that we just talked about earlier when we started; they were supposed to be in charge of the Tent of the Witness. They were supposed to conduct the Mow'ed Miqra'ey and teach you about the Towrah. The Towrah is a teaching instrument. The verbal root to the noun *towrah* is *yawah* – “to teach.” I always look at it as a teaching instrument. The Lowy were the teachers. I always try to remember *towrah* is good instruction, teaching, guidance, and direction. That's what they do. They are not there to do it; they abandoned their call, abandoned Yahowah, and that's what has led us up to this point.

So, barring them not being there to teach us about the Towrah, we have a different scenario, temporarily.

“Therefore (*wa gam*), regarding someone else, an observant and discerning foreigner, from a different ethnicity and geographic location who will come to understand (*ha nakry* – the Nakry, someone from a different place and culture, speaking a different language, who, having paid attention, will comprehend; from *nakar* – someone who, by being attentive and astute, will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), who, to show the way to the benefits of the relationship (*'asher* – who, to reveal the correct and restrictive path to walk to get the most out of life), is not of your people (*lo' min 'am 'atah*), this Yisra'el (*Yisra'el huw'*).

He will come (*wa bow'* – he will arrive and enter the scene) from a distant country in a distant time (*min 'erets rachowq* – out of a land far from Yisra'el and following a long interval of time) for the express purpose of being a reliable witness and providing truthful answers regarding (*lama'an* – for the sake of responding and replying, providing testimony as a witness, with the

intent of revealing that which is reliable and verifiable regarding) **Your** (*'atah* – 'y'our would be *Yahuwdah* – Yahowah's Beloved while 'Y'our would be Yahowah's) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, astonishingly great) **name** (*shem* – personal and proper designation), **the influence of Your hand** (*wa yad 'atah* – Your ability to accomplish the mission, especially Your *Yowd*, the first letter in Your name which, as an open hand reaching down and out, defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand (a reference to *Dowd* as Yah's Right Hand)), **along with the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern correctly with a firm hand who clearly knows how to lead in the proper direction (speaking of his father, *Dowd*)), **and** (*wa*) **the protective and productive ram who shepherds the flock** (*zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter, is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (addressing *Dowd*)) **whom You have reached out and will extend** (*'atah ha natah*).

When he arrives on the scene and chooses to pursue this (*wa bow'* – when he (speaking of the *nakry*) comes, bringing and bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter back into the relationship and be included within the family),

This is our mission, in my opinion.

then he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision (*wa palal* – he (the *nakry*) will intervene in the relationship by providing an accurate assessment of the evidence, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*'el ha beyth ha zeh* – pertaining to God's home and family (bringing Yisra'el back to the Temple in Yaruwshalaim)). (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

When you hear this out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – when you listen to what comes out of the spiritual realm by way of the sky (prophetic of radio waves and especially satellite-based broadband internet connections now archived in the cloud under *Yada Yahowah*))






Like we are talking now.

within the location where you live (*min makown yashab 'atah* – within the place you are located and dwell), **then** (*wa*) **engage and act accordingly, doing everything** (*'asah ka kol* – under the

auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, following the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*'asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – the Nakry, this man from a different place and culture, speaking a different language, who is uniquely discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God), **for the express purpose of being a witness who provides answers such that** (*lama'an* – for the sake of responding, providing testimony for the purpose of revelation so that) **every person on the Earth** (*kol 'am ha 'erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada'* – will be shown by Yada' so that they might appreciate and comprehend) **Your name** (*'eth shem 'atah* – that which is associated with Your proper designation), **coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, will approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who once Struggled and Wrestled but now Engage and Endure with God).

And also so that (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*'al ha beyth ha zeh* – Your home), **which, to reveal the correct path to give life meaning that** (*'asher* – to show the way to benefit from the relationship), **I have built for the family** (*banah* – Shalomoh has constructed for the son and the son's sons) **who are designated and called** (*qara'* – who are summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem 'atah* – by Your proper designation (*Yahuwdah* – Beloved of Yah)).” (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

Once again, (reiterating what we said)? before, but it's also what Hezekiah did. He wrote this letter to all these people saying to them, “Come home!” I have fun because it's something I can actually do a little bit. I took Hezekiah's name. The normal meaning of Hezekiah is “to be firm, strong, to grasp, courage to repair.” It comes from the word (*chazaq*)? which is a verb – “to grow___, a process, acting with power.” The second part of his name is yah. What a great name. To go from and be with Yah, and so he's associated with Yah.

I looked up the three letters of the first word – chet –  a fence which is protected , zan –  the plow carves a path to a point on the horizon, and quph –  the line with the sun going down where the light gathers on the horizon or raises up. Chet is the number 8; the plow/zan is number 7; the quph is 100. The rest of his name comes from the yad -  with 2 hands and the hey -  with one pair of hands looking up which in my opinion could represent the terms and conditions of the Covenant. So, everything about his name is good and well chosen. He was a special character. We learn a lot from it and from him by just studying what he had to say. You just can't go wrong with this stuff. You can pick out about anything you want and it's pretty thrilling.

Okay. Because I'm poor at leading this we still have a few minutes and we're going to go to 6 o'clock, and I think this is really sweet. We are continuing on about 2 Chronicles 30:26. You can look it up if you like.

“And there was (*wa hayah*) great (*gadawl*) joy (*simchah* – contentment and happiness) in *Yaruwshalaim* | Jerusalem (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation).

Indeed, by comparison (*ky*) from the time (*min yowmym* – from the days) of *Shalomoh* | Solomon (*Shalomoh* – Reconciliation; from *shalowm* – complete tranquility, welfare, and peace, total prosperity, safety, and contentment),

He's talking about what was going on in Hezekiah's day. They have just celebrated Pesach and Matsah for a week. They loved it so much they did it again.

“And there was (*wa hayah*) great (*gadawl*) joy (*simchah* – contentment and happiness) in *Yaruwshalaim* | Jerusalem (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation).

Indeed, by comparison (*ky*) from the time (*min yowmym* – from the days) of *Shalomoh* | Solomon (*Shalomoh* – Reconciliation; from *shalowm* – complete tranquility, welfare, and peace, total prosperity, safety, and contentment), the son (*ben*) of Dowd | David (*Dowd* – the Beloved), *Melek Yisra'el* | King of Israel (*Melek Yisra'el* – Sovereign and Counselor of those who Engage and Endure with God), there had been nothing like this (*lo' ka zo'th*) in *Yaruwshalaim* | Jerusalem (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:26)

“Therefore (*wa gam*), regarding someone else,

Let me stop right there. He is pointing out that them coming back is the greatest event so far in the Towrah; a happy event. I just think that is so cool.

Chit chat

KIRK: The main reason I started translating was because Teri had asked me. She had gone from Catholicism to Protestantism and we had gone to a preacher who has a PhD at Stanford University, and he was __ unbelievable stuff. We had Towrahs from the 14th century, etc. When I became involved with him, I was mostly talking about Genesis and the Towrah. That's why we knew him, even prayed with him. _____ I learned a lot there, so I knew what the questions would be.

Teri was listening to the same show that Jacki was, and she said, “You're wrong. Read this.” And that's what led us into that, and it's been wonderful since because I knew enough to know this guy is right. Forty to fifty percent of this I already know is right and if the other half is right then yes, I have to change what I'm doing. This isn't right. But then she asked me as we got further along was well prove it. The one about Craig that is so different than the others, is that he's not pretentious; he still finding and discovering things and has to rewrite all this stuff and some of the things we discovered about Dowd and Yahowsha has caused these giant rewrites. ____ leaving any stone unturned.



So, she said to prove that. I am not a linguist. I passed German class; that's about it. As quick as I could get out the language class, I got out and never spoke it again. And Spanish was not good. The difference is I'm not learning this to speak it. I'm reading it because I really want to examine those words and know that's exactly what they mean beyond the shadow of a doubt, or as much as I can.

I follow the same sequence as most of you have done and certainly the ones he tells us to do. He told us how to do it. I'm fortunate to be able to sit here at his desk and watch him do it and see what he's using. I can't afford all the equipment that he has, but a lot of this stuff is online. I need good Interlinearities so I can see what the words are. I have the *Dead Sea Scroll Bible* so I can see what's actually in the Dead Sea scrolls, I have quite a few of hard cover things that for the things I don't have online, and I put quite a big spread out when I'm doing it so that I can look at everything. I have forced myself to learn grammar, I have a cheat sheet right here because the cohortative and jussive are confusing if you don't look at them every day. I don't have the time to do what he's doing and I'm not a writer anyway. But I'm not trying to write; I'm just trying to look up every word to prove that's what he says. Sometimes I find some crumbs and say, "Oh by the way Craig, look at this." Sometimes they are valuable and sometimes not, but he's always appreciative.

I've also learned while we know there are verbal roots of the noun; like the *yara* is to *towrah*. That explains it. You need to have some kind of lexicon or program that you can look up the first time a word is used because when Yah uses a word the first time, it's quite significant and it's probably the most important meaning when He introduces a word like that. So, that helps you.

What a lot of people don't know, and this is from *Gesenius' Hebrew Grammar Book* and a few others, that there are a lot of two-letter roots, there's three-letter roots and four-letter words, but most are two-letter words. There are only about 8,000 real words ___ the things they've been adding in the 20th century to Hebrew. But these two-letter roots pretty well tell you right away what the main understanding of that is. For instance, Hezekiah is just the two. The root is the chet and the zan – "vision light, to perceive beyond the normal experience" which he did. He thought, okay get the Towrah out and from that point on they were going in the right direction. So, that's what the root of Hezekiah's name was.

I ran across this and have been kicking it around for the last few months, and I want to hear what you think. I'm fascinated with the pictographs and being an artist is probably why. But Hebrew is different. I could go on and on how it is such a magnificent language based beyond just the normal. Obviously, we're familiar with the English, the (Romance), Spanish, etc. However, the thing I found really fascinating lately was that when I was studying cartoons I studied the history of pictographs, and here's what I concluded. Pictographs are symbols of the concept first.

Let's finish up with Yahowah's name. You've got a hand  hanging down from above reaching out with an open palm (not to slap or grasp you) to lift you up like you would a child. That's a very easy symbol to understand. You've got a hey  a person standing up not bowing down or bent over, but with hands up in the air looking up towards Yahowah. The wah Y which is drawn as a tent peg but is really like the letter y you have this little person holding their hands up between

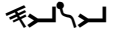
mama and papa. The first one in the way the letters are positioned that becomes a male hey. The hey at the end, which is the same symbol, is positioned at the end of a word like Towrah, like Yahowah becomes a feminine word. That's the female standing up. So you have a family of male, female, and a child in between because wah means "to increase", that's to increase the family. You can read all that as a concept and never make a sound. You can read the Towrah and never make a sound.



We in English go a, b, c, d, etc. to make sounds. Then we take those sounds and to form a concept. You can read the entire Towrah in pictographs and never make a sound. What's significant about that is that it's a form of communication that you can't screw up.

Now think about this. If I can change the symbols, I can change the concepts. Isn't that convenient if you want to twist God's word? They can't keep these symbols because when they say something you could look up and say, "Wait a minute. One-fourth of Yahowah's name, He's obviously not an egotist, He's reaching down to help them up and they are reaching up to Him to be lifted up and to walk and increase the family. Three-fourths of the word is about us and not about Him. What can you draw from that? What a lie! That's pretty unique. This is a fabulous language just to play with, just to look at and see what you can discern.

DEE: It's interesting because Yahowah told Yasha'yah to write in the letters of man, the little paleo guys so there's obviously a lot to this form of language. Of course, the Babylon rewrite of the aleph-bet hides a lot of the meaning. You can't really recognize the concepts without going back to the original paleo.

KIRK: There's one reason that I try to give them a break in Babylon. They are slaves. They are no longer writing on paper, papyrus or anything; they have to work on clay tablets. It's very hard to make curves on a clay tablet. I don't know if you have tried to write in clay, but you can, just out of practicality you can a knife or little wooden stick that has a sharp edge on it and you can make sharp-edges and hard-edged triangles, rectangles, etc. out of letters. But the point is you never should have done it anyway. Of course, if they had never done it to begin with and had done what the Lowy was just asked to do and why He set them apart for His own purposes then they would not have been in Babylon. It's frustrating. You want to say, "What were you thinking? What was I thinking?"

MIKE: I have a pictograph for you. On Mt. Sinai Moseh gets the Towrah from Yahowah and the two stone tablets. Sinai is spelled samech yad nun yad . This is what I get out of it. You can examine it later. Sinai is a sign with Yahowah's hand reaching down to His children, probably giving the sign to His children, with the yad at end meaning "my." Maybe it means "My sign that I am giving to My children."

KIRK: Sounds really good to me. Just like the words, the letters have multiple meanings and it's all in the context of what it is on how you write it. Some word can be negative or positive based on the context because you can have good words in ___ samech , you can have a shin , and you can have good words and bad words depending on the location and the context of the words around them.

The only reason I do it is it is fun, and to prove from every angle to look at this thing called Towrah, and the letters and the words, grammar, context and the verbal and two-letter roots. The few times I've asked, "Where did you get that from, Craig?" He got it from I didn't have enough lexicons. The *Theological Wordbook of the Old Testament* is a better resource than the ones I had.

Chit chat

KIRK: It's 6 pm and I filled in as best I could. I think it was enjoyable and enlightening for me to be with you, and I appreciate what you are doing, I know the rest of everybody does. It's nice they can have a face to a name and get to know you a little bit. Thank you so much for helping me out. This is too much responsibility for me. Thank you all for being here. Shabat Shalom. Goodnight.