

Shabat Study April 30, 2021, by Yada

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those which were inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by ()? A ____ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening, welcome to Yada'Yah Radio. It's good to be with you. We've got both Kirk and JB with us Today. How are you fellas? Last night I wasn't feeling very well; I had food poisoning. To take my mind off it, I kept translating. Sometimes when you don't feel your best, your focus is better than it would be at any other time, and the last passage I translated last night I'm going to read to you, and then read what I wrote this morning even though it's not exactly where we are going to begin today's show. Something extraordinary happened in Israel and I wrote about it as a result of this passage.

Speaking of the benefits of Chag Matsah, God revealed...

“And it shall exist (*wa hayah*) on your behalf (*la 'atah*) as (*la*) an awe-inspiring sign (*'owth* – a symbol designed to communicate an essential truth) for (*'al* – near, before, upon, and concerning) **your hand, your influence and actions (*yad 'atah* – your ability to make a difference).**

And (*wa*) it represents a memorial reminder and commemoration for retrospection, depicting a record worth recalling (*la zikarown* – a maxim, proverb, symbol, and inheritance right) for comprehension between (*bayn* – to aid in understanding in the midst of) **your eyes (*'ayn 'atah* – your perspective and ability to be an observant witness).**

The purpose is so that (*la ma'an* – it is for the intent and reason that) **the Towrah | Teaching and Guidance (*Towrah* – Instructions and Directions) **of Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **exists** (*hayah* – may be) **in your mouth, and thus in your speech** (*ba peh 'atah*).**

Indeed, because (*ky*) the powerful, strong, and resolute (*chazaq* – the mighty, forceful, capable, and unyielding, the courageous, firm, and encouraging, the sustaining, consistent, persistent, and confirming) **hand** (*yad* – ability and influence) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **brought you out, removing and delivering you** (*yatsa' 'atah* – withdrew you and led you away), **from (*min*) the oppressive nature of religion and politics** (*Mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures engaged in coercive cruelty where lives are controlled, confined, and restricted by political persecution).” (*Shemowth* / Names / Exodus 13:9)

This is the day of days. Yahowah has told us twice that *Matsah* | UnYeasted Bread is a *Miqra'* | Invitation to be Called Out and Meet and a *Mow'ed* | Eternal Witness to the Appointed Meeting Times. On two occasions He revealed that it is *Qodesh* | Set Apart – the highest designation possible. Twice He has called UnYeasted Bread *'etssem* | essential. Similarly, He has designated it a *Chag* | Festival Feast. And now, for the second time, He is referring to Matsah as a *zikarown* | something worth remembering. More explicit even than calling Chag Matsah a Shabatown, Yahowah referred to its foremost day as *shabat* | a celebration of the Shabat, using the actionable form of the word. Thrice, He had reaffirmed this association by asking us to celebrate its intent for seven days. And this is one of countless times that God has described the purpose of the *Miqra'* of Matsah, affirming that through it He is “*yatsa' min mitsraym* – removing us from the cauldrons of religious and political oppression.”

The only thing in the whole of the Towrah which rises to this level of demarcation and celebration of Matsah is Yahowah's name. Now that is something worth remembering.

There's always the conclusion that of the seven *Mow'ed* *Miqra'ey*, while Sukah was the most enjoyable and Pesach the clearest in terms of its purpose, Matsah was the most important. But it wasn't until I went back to this material and now have retranslated 80 pages of commentary that I realized that far and away the Chag Matsah is the single most important day on Yahowah's calendar. Nothing even approaches its importance.

The *Miqra'* of Matsah played a pivotal role in the lives of the Chosen People, with Yahowah liberating them from the land of Mitsraym. By doing so, UnYeasted Bread has become an awe-inspiring sign for us and is symbolic of God's willingness to purge the *mitsraym* from our lives.

In this illustration, our hands, eyes, and mouths are metaphors, with God wanting what He did for us on this day to influence our actions, our perspective, and our dialog with others. Chag Matsah is worth remembering and proclaiming. It is one of the Towrah's greatest gifts.

When pondering how to spend this day, consider Yahowah's advice. Let Yahowah's Towrah guide your hands, sharing what we have experienced with others. Let this perspective on this day lead to understanding. And as you observe the Towrah, let God's words flow from your mouth.

This time last week I was bobbing up and down in a beautiful bay called ___ and in an idyllic Caribbean Island called St. John. I was on Qara' with ten friends. As I did that, I knew I had cellular activity and could call in but I couldn't host the show or access the computer on the boat's office, so I asked Kirk to be in charge of the show. Kirk, you did this very thing. You brought together two extraordinary individuals, Molly and Mike. Mike does the fact checking for all the books. Molly is the elite among the editors. You asked them how they observe the Towrah, what observing the Towrah means to them and how do they apply God's admonition to their lives? Clearly what God is saying here in that last statement with the words of the Towrah being in our mouths this day influencing our actions and our perspective. That's what God is saying. Let the Towrah influence who are you are; what you say, what you do.

The enactment and the fulfillment of the *Miqra'* of *Matsah* remain “awe-inspiring” depicting events within the fabric of history. The Invitation to be Called Out and Meet of UnYeasted Bread

is symbolic of God perfecting us, cleansing us of the diabolical influence of religion and politics, all of which is so eloquently described and predicted in the Towrah.

This statement serves as a great example of religion run amuck. Orthodox Jews wear phylacteries, or tefillin, on the back of their hands (actually strapped from finger to bicep as if a black serpent running up their arms) and on their foreheads – each with Towrah snippets contained in them – not understanding that the reference to one’s eyes and hand was similar to the mouth. I’m surprised they don’t put one there too.

Rabbis go so far as to claim that *Shemowth* / Exodus 13:9 (which is what I just read, also Shemowth 13:16 and Dabarym 6:8 and 11:18) demonstrates the need for their Oral Law, and books such as the Babylonian *Talmud*, because the *Towrah* does not explain how to build their silly boxes, how they should be worn, or even what verses should be contained in them. Desperate is too kind a word.

At this point I was barely functional with the food poisoning and didn’t sleep last night, so I returned to the keyboard. I had read an article on my cell phone (sometimes when I can’t sleep through the night that’s one thing cell phones are good for). My go-to source is the Jerusalem Post; for obvious reasons I’m interested in what’s happening there.

I read that in Northern Israel there was a tragic waste of lives. Last night 45 Orthodox Jews in their hideous mourning clothes and black hats were trampled to death by the first 100,000 Haredi during their Lag B’Omer religious festival on Mount Meron – many of them who died were children who had ingested the religious poison of their fathers. This, the worst civilian disaster in Israel’s modern history, occurred as the Hasidics were commemorating the end of a plague which killed 24,000 of Rabbi Akiba’s disciples, Rabbi Shimon ba Yochai chief among them. He was the author of the *Zohar* and the father of Kabbalah (Jewish mysticism) and was said to have died on this day, the “33rd day of the Counting of the Omer” in the 2nd century. Orthodox Judaism’s reverence for this despicable man inexcusably shortened the lives of his faithful – of those who value his words, and those of his mentor, Akiba, over Yahowah’s testimony.

God gave His People every advantage and opportunity to know him, to serve with Him, and to be part of His Family. He revealed His word through them and saved them. And yet, this is how they have squandered and rejected His generosity.

I have devoted the last twenty years of my life to awakening Yisra’elites and Yahuwdym, calling them back to Yahowah, to Moseh, Dowd, and Yahowsha’. And at times like this it is so frustrating to see them act so foolishly and counterproductively. I have always known that there is no opportunity to save anyone among the 6% of Jews who are Haredi (Ultra-Orthodox). Hope is slim for the 19% who are Modern Orthodox and Conservative. Religion remains mankind’s most deadly vice.

Recognizing this reality, I translate and write for the 40% who are only Jewish by ethnicity and the 30%, who as Reformists, only celebrate their people’s traditions. They will more willingly consider renouncing the residue of *mitsraym* within them.

Yahowah wants His People to recognize the essential role the *Miqra'* of *Matsah* plays in removing His Children from religion and politics. He is telling us that it serves as an awe-inspiring sign of what He has done, and will continue to do, for us on this day. The Invitation to be Called Out and Meet of UnYeasted Bread is a memorial worth commemorating.

It may be too soon to have written that; too soon to have said it but indeed it is something that needs to be said; sacrificing one's life to commemorate the death of a man so revolting when there isn't one in a million of the 15 million ethnic Jews on the planet who would lift a finger to advance knowledge of Yahowah, His Towrah, and His name.

Now I would like to chastise another religion. I translated this about a week ago and sent it to you, Kirk. I'm sorry to hear you're having vision issues and haven't had a chance to contemplate it. I think I might have even sent it to you, JB. It's a new translation of Daniel that I did for the second of two chapters on Pesach that I recently have rewritten.

I want to put something in perspective for Mike, who is Yahowah's fact checker. He checks what I attempt to share of what Yahowah has revealed to us, Molly who is *creme de la crème* among editors, JK does a marvelous job of editing, and the queen of the new series, Jackie. We have essentially just in the rewrites produced, what is about the size of the old encyclopedia series of books. For those who had the old World Book Encyclopedias or the Britannica Encyclopedias, the series of reference books covered two and one-half feet just in the spine. That's how much the team has retranslated, rewritten, and edited thus far in this process.

We are now about three-quarters of the way through the first of two volumes on the Mow'ed *Miqra'ey*. At the conclusion of the Pesach Chapter talking about the timing of its fulfillment, I turned back to Daniel 9. It was one of the most jaw-dropping experiences I've had in a long while. I want to read it and share with you what it means.

“Now (*wa*) know (*yada'* – be aware by coming to possess the information required to recognize (qal imperfect jussive)) and gain the insights to understand (*wa sakal* – be prudent after learning (hifil imperfect jussive))

Before we go further, can you guys think of many times where Yahowah adds a *sakal* to a *yada'*? Sometimes you see Him adding a *byn* – “to understand” *yada'* – “to know”, but this is “know, be aware, come to possess the information and then gain the insights to understand.” This is Gabriel speaking to Daniel.

He's right now trying to tell us, “You'd better pay attention. What I'm going to say next you're not going to get if you just plow through it. Pay attention to what's coming. Make the connections to understand.”

“Now (*wa*) know (*yada'* – be aware by coming to possess the information required to recognize (qal imperfect jussive)) and gain the insights to understand (*wa sakal* – be prudent after learning (hifil imperfect jussive))

that from (*min*) **the going forth of the word** (*mowtsa' dabar* – the stage being set to begin the process in accord with the message) **to return and restore** (*shuwb*), **rebuilding** (*la banah*), **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation) **until** (*'ad* – the testimony) **the conspicuous counterpart who is publicly perceived and announced** (*nagyd* – the venerated status of a messenger who appears to correspond to another who is actually beyond him; from *nagad* – the one popularly declared and proclaimed to resemble the one holding the high office)

Everyone of your religious bibles says prince. *Nagad* doesn't mean prince. Moreover, Yahowsha' wasn't a prince.

until (*'ad* – the testimony) of *nagyd* **the conspicuous counterpart**

Well known. Out there for everyone to see.

the conspicuous counterpart who is publicly perceived and announced (*nagyd* – the venerated status of a messenger who appears to correspond to another who is actually beyond him; from *nagad* – the one popularly declared and proclaimed to resemble the one holding the high office) **as a Mashyach** (*Mashyach* – anointed, transliterated as Messiah; from *mashach* – smeared with anointing oil), **there shall be seven weeks** (*shabuwa' sheba'*) **and sixty-two weeks** (*wa shabuwa' shishym wa shenaym*).

This doesn't say "The coming of the Christ." This doesn't say, "The coming of the Messiah." It says,

until (*'ad* – the testimony) **the conspicuous counterpart who is publicly perceived and announced** (*nagyd* – the venerated status of a messenger who appears to correspond to another who is actually beyond him; from *nagad* – the one popularly declared and proclaimed to resemble the one holding the high office) **as a Mashyach** (*Mashyach* – anointed, transliterated as Messiah; from *mashach* – smeared with anointing oil)

Until there is an individual who is venerated with the status of a messenger who appears to correspond to another who is actually beyond him. The Christian Christ stole every title (He didn't. Those who announced him and publicly perceived their views of him took every title away from Dowd and gave them to him). That is what this is saying. It gets worse. It says,

publicly perceived and announced (*nagyd* – the venerated status of a messenger who appears to correspond to another who is actually beyond him; from *nagad* – the one popularly declared and proclaimed to resemble the one holding the high office) **as Mashyach** (*Mashyach* – anointed, transliterated as Messiah; from *mashach* – smeared with anointing oil), **there shall be seven weeks** (*shabuwa' sheba'*) **and sixty-two weeks** (*wa shabuwa' shishym wa shenaym*).

She will return (*shuwb* – it will come back and be restored) **and the cultural center of the city** (*wa rachob* – the public square, city hub, and plaza; from *rachab* – to grow larger) **shall be built** (*wa banah*) **along with a trench** (*wa charuwts* – a ditch or moat; *charuwts* – a strict decision) **in a troubled time of dire straits** (*wa ba tsowq ha 'ets* – during a period of anguishing oppression, restrictions, and distressing hardship; from *tsuwq* – to constrain and oppress). (Daniel 9:25)

First of all, Jerusalem wasn't rebuilt, the Temple was rebuilt long before Yahowsha'. Further, there was never a cultural center of Yaruwshalaim. It didn't have a public square, a city hub or a plaza. And there was no trench or moat.

in a troubled time of dire straits (*wa ba tsowq ha 'ets* – during a period of anguishing oppression, restrictions, and distressing hardship; from *tsuwq* – to constrain and oppress). (Daniel 9:25)

The Romans got to be horrific particularly following Akiba's false messiah. But that occurred in 133, one hundred years later. The words don't apply so I guess what they do as Christians is just skip over it. But it gets worse. It was after a time of dire straits. The 133 attack of the Romans where they assaulted the land and destroyed the city and hauled Jews into Europe during the Diaspora as slaves, it was during this time that Yahowsha' was falsely proclaimed the Messiah.

And after (*wa 'achar* – then following) **the sixty-two weeks** (*ha shabuwa' shishym wa shanaym*), **a person with special authority approved by God** (*mashyach* – an anointed one) **shall be cut off and eliminated** (*karath* – will be cut down and severed, even banished and then eradicated, ceasing to exist),

That's not the story of the Christian Christ is it. It is the story of the Passover Lamb.

but not for himself (*wa 'ayn la huw'* – and he is not).

This is really where it grabs your gut.

Then (*wa*) **the people** (*'am* – the nation (masculine singular)) **of the conspicuous counterpart, who is publicly perceived and announced to correspond to another who is actually beyond him** (*nagyd* – the venerated status of one who is popularly declared and proclaimed to resemble the one holding the high office), **who are to come** (*ha bow'* – who will arrive) **will sully and devastate** (*shachath* – will corrupt such that it becomes useless, ravaging and ruining (hifil imperfect third person masculine singular)) **the city** (*wa ha 'iy*) **and the sanctuary** (*wa ha qodesh* – the special building dedicated and set apart to serving God). **And** (*wa*) **its end** (*qets huw'* – this completion of a duration of time) **will come under an overpowering force** (*ha sheteph* – an overwhelming torrent or flood which is overbearing).

What God just said is the real prophecy here is that a bunch of people are going to falsely proclaim someone to be the Messiah and that he is the counterpart of someone far more important than Dowd. Then those very same, conspicuous people, the same people who publicly announced the arrival of this one who corresponds to another (*nagyd*), they are the ones who are to come to sully and devastate, corrupt, such that it becomes useless ravaging and ruining the city. Who did that? The Romans who became Roman Catholics.

and the sanctuary (*wa ha qodesh* – the special building dedicated and set apart to serving God). **And** (*wa*) **its end** (*qets huw'* – this completion of a duration of time) **will come under an overpowering force** (*ha sheteph* – an overwhelming torrent or flood which is overbearing).

You don't want to be the people that proclaimed him the Messiah.

Then as the witness to the end (*wa 'ad qets* – as far as the completion of this duration of time), **it is certain** (*charats* – will be determined and decreed, and it will come suddenly and will result in mutilation) **there will be devastating and desolating** (*shamem* – destructive and ruinous, appalling and horrifying) **war** (*milchamah* – a state of constant and continuous fighting).” (*Dany'el* / Daniel 9:25-26)

I don't think that's what most people expect. Christianity only has a singular basis for calling their Jesus the “Christ.” He never referred to himself as the “Christ” or as the “Messiah”, never once. He's never called the Christ or Messiah by Yahowah. There are no prophecies about him being the Messiah and Christ unless it's that one, and that one is a fraud. The very people who pull off that fraud are the ones who destroyed the city, sullying it and destroyed the Temple. How about that, Christians?

Those things said, let's plow ahead with where we intended to begin this evening. The reality is that the religious are despicable. God has given us such wonderful gifts, the greatest being *Matsah*, and they spit into His face.

Do you know when you go to a Jewish website and read a list of their holidays that Matsah is not among them? They have seven holidays and will mention Passover, Purim, Rosh Hashana, but not Matsah is not one of them. And, of course, if you go to a Christian website and say what are their holidays, they don't mention any one of those that are important to Yahowah and the one that is essential ...

JB: __Passover. They have Easter Sunday which is a corruption of Purim.

YADA: And there's not even a mention of the single most important day each year.

Let's turn back to Moseh. We were telling his story as we pick up the tale of the confirmation that God was going to accompany Moseh on the ultimate mission to liberate His children.

The term we've all used for what happened as the Yisra'elites left a country and headed to another, there are a couple of things that are a little bit troubling. I call it, and I'm wrong, the Exodus. That's a Greek word. It's not the exodus; it's the *yatsa'*.

Yahowah uses *yatsa'* so many times I can't keep track. I wouldn't be surprised if it were 50 times in relation to this. It means “to remove, to withdraw, to take out.” What is He taking out? He is taking out ... the Mitsraym. The name Egypt is based on a Greek word that has to do with not knowing the name of the waterway that runs through the middle of the country. It doesn't mean “Nile.” The Egyptians didn't call the river the Nile. They just called the river the River because they just had one of them. The Greeks, wanting Greek names over everything decided to call it a Greek word for waterway. Even the people who live in that country today call themselves Mitsry. So, we've got two misnomers going around: Exodus which is *yatsa'* which means “to withdraw, to remove.” Mitsraym; there's a term Yah uses so many times but it's important to know that there are two ways to convey Mitsraym. Capital M is the name of this despicable place, this religious and political despot. Then there's *mitsraym* that describes the oppression and persecution that occurred as a result of religion and politics. The root basis of the name is *tsuwr*. *Matsuwr* means “to ponder everything associated with *tsuwr*. *Tsuwr* is the word

that Yahowah uses when He's talking about the time of Ya'aqob's Troubles. It's describing all the things that are hostile to His people: religion, politics, conspiracies, economic schemes, military oppression, persecution, creating crucibles not unlike a concentration camp. It is a condition that permeates the history of man.

We talked about this on program before, and I share this on a regular basis with people I meet along life's way. Individually people can be good or bad. Circumstances often depict if they are good or bad. Collectively we are always bad. The history of man/civilization is the history of man at his worst. Every human civilization has been Mitsraym. They have done it through the caste system. I took the time not long ago to look at every major civilization in the world. I searched for caste systems among them. Not only did they all have one they were all the same. There was only one person in these civilizations that had free will – the king. There were several rungs where the majority of the people lived where they had no freedom. The Feudal system that the Roman Catholic imposed in Europe was such that if you were born into that Feudal system at the lower rung either as a slave or a serf _____. And that's how they oppressed people and usurped their free will and took away even their ability to know. God despises it. So, when God *yatsa'* – “removes and withdraws” us from Mitsraym He's removing us from religion and politics and withdrawing its stench and stain from our souls. That is the entire concept of Matsah – UnYeasted bread.

So, we find that Moseh relaxed a bit when God fully confirmed the fact that He was going with him and that this mission would be Yahowah, Aaron, and Moseh. That was evidently good enough for the reluctant liberator, and it should be for us. Therefore, there was only one thing left that had to be resolved. The Egyptians, like the Canaanites, Hittites, Phoenicians, Minoans, Greeks, Babylonians, and Assyrians, had a plethora of gods – all of which had names – and all of which had been credited for all manner of miraculous human endeavors. Moseh knew the first question that he would be asked.

“And (wa) Moseh (Mosheh – One who Draws Out; from *mashah* – withdraw) said (‘amar) to God (ha ‘elohym – the Almighty), ‘Now look, if (hineh) I go (‘anoky bow’ – come) to the Children (‘el ben – to the sons) of Yisra’el (Yisra’el – individuals who strive and struggle with the Almighty and those who persist, engage, and endure with God), and I say (wa ‘amar) to them (la hem), ‘The God (‘elohym) of your fathers (‘ab ‘atah) sent me out (shalach ‘any – reached out through me) to you (‘el ‘atem), and they ask (wa ‘amar – they question) me (la ‘any), ‘What (mah) is His personal and proper name (shem huw’),’ what (mah) shall I say (‘amar – should I consistently and actually answer (qal imperfect)) to them (‘el hem)?’” (Shemowth / Names / Exodus 3:13)

Boy, I sure do like Yahowah's name for the book. *Shemowth / Names* is a book where He introduces us to His name. *Shemowth / Names / Exodus*. Isn't that the question that we should all be asking? What is His personal and proper name? What shall I say to them? And yet religious Jews not only don't say it they despise it; ... it's not allowed to be said, and in the largest by far Christian sect, Roman Catholicism, 1.2 billion people denounce Yahowah's name.

It is the most important mission a man or woman can undertake, reaching out to the Children of Yisra'el at God's behest. It is the most important question a man or woman can ask: what should I tell them is God's personal and proper name?

Guys, you spend a lot of time observing the Towrah. I don't know if either of you have done this, but I'll ask. I'm probably a little overly fixated but I took two weeks and wrote down every single Hebrew word containing a "yod", "hey", and "wa," and noted how each of them is pronounced. Then I looked at words that were indisputable like Yowb/Job, shalown, Towrah, 'elohym, words that are the most commonly known and spoken in the Hebrew language. Everybody knows what shalown and Towrah means and yet the only letter that had any question as to how it was pronounced was the "wa", and there it is in Towrah, shalown, 'elowah, the basis of 'el and 'elohym. Have you ever tried replicating any of that to see if you came to the same conclusion that there is only one possible way to pronounce God's name?

JB: I had someone challenge me how I knew (at the time I was using Yahweh). I came to the same conclusion as you. I spent a couple hours every evening and came to the exact conclusion that you did, Yahowah makes more sense. I didn't go through every word like you did but just examining the most common words using it became clear that yes, that's it.

YADA: That's it. It's so irrefutable and easily determined. You don't need to take two weeks; you can do it in 15 – 20 minutes. Anything you do after those 15-20 minutes is just reaffirming the first 15 – 20 minutes. The story hasn't changed. Of course, one of the most interesting aspects of it is that we're told in this statement that it's based on the verb *hyah* and that word contains three of the four letters in Yahowah's name. Do you hear anybody out there saying, "Boy, you can't say I AM?" Is there any religious Jew saying, "Can't pronounce Towrah, can't be saying shalown?" No. Do you think it's some great mystery that there's 22 letters in the Hebrew alphabet? Three of those 22 letters, which are all vowels, are in Yahowah's name. And they are part of thousands of words all of which are pronounceable except when you get to this one name? Then suddenly, those same letters are mystifying and unpronounceable?

JB: Everything you need to know about how to pronounce them is given in this sentence.

KIRK: There's a high percentile when the "hey" at the end is always pronounced with an "ah."

YADA: The "hey" at the end of a word is about 99.8% it's feminine. When the "hey" is in the middle of a word it's about 94-95%. A few times, about 5 – 6% "eh" and 94-95% "ah." At the end it's 99% + it's "ah." There are some places where the more modern lexicons will tell you that the "wa" is pronounced as a "u" as in Yahuwdah, Yahuwdym, and while I don't change that because I don't have a lexicon basis for doing so I'm willing to bet that just as Dowd's name D-w-d is Dowd and not Dude that Yahuwdah, Yahuwdym is based on a combination of Dowd's name and Yahowah's. Dowd means "Yahowah's beloved." It's probably Yahuwd as opposed to Yowd. One of the things we ought to know is that since Yahowah chose a man with a thick tongue and a stutterer, he probably spoke better than I do, but nonetheless he was not the most articulate guy even in His own family. To present His name He most certainly isn't concerned if we mispronounce it or mispronounce any Hebrew word.

KIRK: But please say it and use it.

YADA: Many say seek the will of God for their lives and yet here it is in this statement for the accepting. Many declare that they want to know God and yet here is an engraved invitation.

While God would give Moseh a direct answer, He did not do so directly. Such is His approach to most everything. His preference is to teach us so that we go beyond knowing to understanding.

I've studied for a lot of tests, and even in my adult life as I became an airline transport pilot, the test for the certificate is an exceedingly long test. On that test there are five or six formulas that are really long to calculate. We all have flight computers that do it all automatically for us, but the FAA wants you as a pilot to do it manually. To get your Captain's license for 500 tons you must be able to do celestial navigation (as if somebody has a handy sextant sitting around on their boat). There are 400 questions and there are going to be two or three of them that you calculate which takes 15 – 20 minutes to get the answer. By the time you plug in that many numbers the likelihood of getting it right is one choice in five which is about 20%. I found out that the FAA likes to recycle their questions, and two of these ten appear on every test. So, I just memorized the answers. Did I understand the answers? Of course not, I was given the answer.

I say that because if God just gave us the answers to everything directly, we'd be in the same boat – we would know the answer but not understand it. Understanding is vastly more important than knowing. Okay, here comes the FAA; they are going to take away my pilot's license.

And therein lies the explanation of why God advised 'Adam to avoid the Tree of the Knowledge of Good and Bad. We humans have come to know many things, but understanding remains elusive. And without the proper perspective, without making the appropriate connections, without a discriminating filter, too much information can be distracting and disorienting, even misleading. Such is the undercurrent of religion, politics, patriotism, militarism, and conspiracy.

JB, I remember when you started translating. You were going to avoid the approach that I took. I can't help it. I translated something and my mind was flooded with insights, and I wanted to share them because I wanted everyone to appreciate what God said in context and go from knowing it to understanding it just as I have. And to this day I read a statement that God makes, and I share the insights that I get from it. But you said you were just going to do the translations. I just laughed to myself and wondered how long will this last. How long did you make it, JB?

JB: It just slowly crept in. I started noticing the footnotes getting to be more and more with each passage to the point I'd end up with a page and a half of footnotes after the actual translation.

YADA: So why not put them into the actual thoughts, introduce it. That's how we learn, it's how we go from knowing the answer to understanding what God said. That's what happened with the Tree of the Knowledge of Good and Bad. They had all the answers but no discipline when it came to processing it so that they would understand right from wrong.

God wants us to know His name. But far more than this, He wants us to understand His name.

There was a bigger difference between Amen Ra, Amun, Aten, Horus, Geb, Isis, Osiris, Sobek, *et al*, and Yahowah than His name. Yahowah is for real. He created man and man created these rivals.

By revealing the basis of His name, Yahowah answered the most important question: Yes! God exists! He also explained the basis of His name and its meaning.

“So (wa) God (‘elohym) said (‘amar – answered, explaining) to (‘el) Moseh (Mosheh – One who Draws Out; from mashah – withdraw),

It's so important to know that. The entire story of *Mitsraym* and the *yatsa*’ is told so that we understand that God wants to remove the oppressive, religious nature and the horrid stigma of politics –*hamas*.

“So (wa) God (‘elohym) said (‘amar – answered, explaining) to (‘el) Moseh (Mosheh – One who Draws Out; from mashah – withdraw), ‘I Am (hayah – I Was, I Exist, and I Always will Be (qal imperfect first person singular)) showing the way to the benefits of the relationship because (‘asher – to lead along the correct path to get the most out of life, who) I Am (hayah – I Was, I Exist, and I Always will Be (qal imperfect first person singular)).” (Shemowth / Names / Exodus 3:14 in part)

God said, **“I Am (hayah – I Was, I Exist, and I Always will Be (qal imperfect first person singular)) the way to the benefits of the relationship because (‘asher – to lead along the correct path to get the most out of life, who) I Am.”**

Now, you can render it, “So God said to Moses, ‘I Am Who I Am.’” But what justification do you have to reduce ‘asher which is a verb, noun, and preposition, to Who? ‘Asher is a proper noun, even the name of one of the Twelve Tribes. ‘Asher is the name of the prettiest white dog you ever saw. ‘Asher wants you to know that White Dogs Matter. In all seriousness, ‘asher is why we are here; if it weren’t for ‘asher we wouldn’t be here. ‘Asher is the word I just tripped over when I was trying to understand a prophecy that I think until several months ago that I finally understood it. It’s got ‘asher right in the middle of it. I’m sure both of you guys have done this, but if you look up the definitions of ‘asher you will find its most prevalent definition is that it has God showing us the way to the benefits of the relationship, and it has God leading us along a very restrictive, narrow, and yet remarkably correct path to get the most enjoyment out of life. It speaks of “leading, showing, directing, of relationship benefits of life.” It’s a marvelous word. I find that if it’s written out conveying those thoughts, 95% of the time all those thoughts pertain to what God is saying. And in this case, the statement is so much richer.

“So (wa) God (‘elohym) said (‘amar – answered, explaining) to (‘el) Moseh (Mosheh – One who Draws Out; from mashah – withdraw), ‘I Am (hayah – I Was, I Exist, and I Always will Be (qal imperfect first person singular)) showing the way to the benefits of the relationship because (‘asher – to lead along the correct path to get the most out of life, who) I Am (hayah – I Was, I Exist, and I Always will Be (qal imperfect first person singular)).” (Shemowth / Names / Exodus 3:14 in part)

YaHoWaH is based upon the vowels which comprise *HaYaH*. Meaning “to exist,” it provides all but one of the four letters in His name, even replicating the presentation of the two repeated Heys. The order is different, with the opening Hey moved to the conclusion of His name – which essentially makes Yahowah’s name feminine.

That doesn’t mean God is a woman even though He has maternal and paternal characteristics. But His name is feminine. Any Hebrew name or word that ends with a “hey” is feminine. An interesting thing about that is that Yahowah wants us to know Him through His Towrah (feminine), through His Rauch Chodesh (feminine), through His Beryth Covenant (feminine), Yahuwdah, His Beloved People (feminine). We ought to pay attention to that detail.

KIRK: What is the manifestation that guides us through all of this and who even blew the water away to let them through? The Ruwach Qodesh / the Set-Apart Spirit.

YADA: The maternal nature of God which is really God’s presence which comes through His Towrah teaching / His word, but principally the Ruwach Qodesh / the Set-Apart Spirit (feminine).

Then there is the addition of the “wa” in their midst. It is the most commonly used letter in the Towrah and also the first word in God’s answer. *Wa* means “and, then, so, in addition to, to increase, to include, and to associate the next in a series of related things.” In fact the wa is used so regularly in Hebrew that the majority of the time you don’t even need to translate it because in Hebrew there were no punctuation marks to tell you that a sentence was over and a new one was beginning. God did it in a much more interesting way. This is the next sentence, wa. If you are going to ask or state a question, rather than putting a question mark at the end because your inflection determines whether the words you are speaking are a question or not because you’re right at the beginning. Ma or mi is an interrogatory and a question; read it as such. Wa tells you you are starting a new sentence, and, in all likelihood, it is best understood in the context of the previous sentence bringing related things together. It’s how we enhance comprehension and how we “move from knowing to understanding.” And (*wa*) that is a lot to *wa* | add to a *Yowd* | open Hand reaching down and out to us along with the two Heys | Observant People standing up, reaching up, and looking up to God.

During the *yatsa’* – “the great removal and withdrawal, the bringing out of His people” throughout all of that process one of the things that God says routinely about *chag matsah* is that He did so with the *chazaq* - “a strong, firm, dependable, steadfast, and resolute hand.” Repeatedly He says, “I want you to remember this day because I *yatsa’ed* you. I removed you from *mitsraym* – from the crucibles of religious and political oppression with a strong, powerful, influential, resolute, firm, and dependable hand.” It’s the same hand that is reaching down and out to us, the first letter of His name. His name is defined by the events that took place as His people were being freed and the Towrah was being revealed.

Even if you didn’t look at the ancient pictographs, the names of the letters like the beyth (the letter b) drawn as a picture of a home; beyth means “home.” Yad, which has been corrupted from yod, is His hand and was drawn in the form of a hand. Ayn, eye, the letter drawn in the

form of an eye in the original language. The words for the letters are exactly what the pictographs say.

KIRK: The three prominent things along those same lines. Yod, Yisra'el, you go from ___ to 'ayl and that's the ram. You've got hayah and Yahuwdah, and everywhere you turn it's His hand that keeps us together.

YADA: His hand happens to be in the middle of *hayah*. *Hayah* can be translated "has been, was, am, will be, and become, to exist, to occur, to happen, and to transpire, to take place, come about, and abide." *Hayah* appears 3540 times in the Hebrew text, almost always in the qal which is literal, actual stem, denoting a genuine relationship which should be interpreted literally.

The other word is '*asher*. '*Asher* is one of the most revealing words in the Hebrew lexicon. It can be translated as simply as "who, which, with, where, when, or so that," but it is best understood when rendered more completely as it was used in God's declarative statement. My preference is to translate '*asher* as "to show the steps along the way which lead to the benefits and blessings of the relationship," and as "to guide us along the correct, albeit narrow and restrictive, path to get the most enjoyment out of living an upright life."

I am certain that you guys in doing your translations have opened lexicons and looked at '*asher*. What did you find?

JB: What you said, "this, that, which" but when you get into the depth of it there's a lot more to it.

YADA: Yes, because it's a verb, noun, and a preposition. It's verbal form is the most dominate form of the word. Most everything we're talking about here is conveyed in the verbal form that defines the word. There's even a false god and a country named after '*asher*. '*Asher* as in Assyria and Asherah as in the pagan goddess Queen of Heaven and Mother of God. They love to usurp these important concepts.

KIRK: If you look at aleph, shin and resh, they are telling you what the nature of the relationship is if you use '*asher* ___ relationship. So, it defines it. With whom is He having a relationship? One who observes. If you know the definition of the resh and we're not talking about someone who doesn't. What are they observing? The second letter is the s which is the nourishing word ... if you use it in this context and he's observing that. Aleph in this context is the lamb 'ayl, Yahowah. ___ They are all going in the right direction, and all are associated by that as well. It may be a simple word, but it conveys everything. If you translate and never look at anything but the pictographs you'll say, "Yeah, he got it right."

YADA: No matter where you are, it always develops a relationship making a comparison and making a connection, a "relevant and relative reference," resulting in a better understanding of Yahowah's message. '*Asher* can serve as a particle, conjunction, noun, name, and verb. '*Asher* is "a blessing."

Yahowah's answer conveys all of the following: "I Exist." "I was, I am, and I always will be." "I am God." "I am responsible for your very existence." "I am the source of your continued existence." "I am exactly who I say I am (and not what men say of me)."

“And then (*wa* – also, in addition) **He said** (*‘amar* – He responded and answered, sharing and communicating), **‘Tell this to** (*koh ‘amar la* – this is what you should express in words to (qal imperfect – literally and consistently)) **the Children of Yisra’el** (*Beny Yisra’el* – the Descendants who want to Engage and Endure with God), **“I Am** (*‘ehayah* – first person singular of *hayah*: I Was, I Exist, and I Always will Be) **has sent me** (*shalach ‘any* – has at this moment in time reached out with me, dispatching me) **to you** (*‘el ‘atem*).”” (*Shemowth / Names / Exodus 3:14*)

There is no higher authority or greater calling. The source of our existence, the only God who exists, was going to journey from Mount Choreb in Arabia to the Nile Delta and back again with an eighty-year-old stuttering shepherd to rescue His wayward and oppressed children from the most disgusting religious, political, and military place on earth. It would be ... one tall order. Could God have gone alone? No. Could have God prevailed over the Egyptians without the 80-year-old stuttering shepherd? No. He can't be who He is not. He doesn't work alone. He needed to go with Moseh because that's who He is. ... It's just like when Yahowah returns all the stuff that's going to happen where the world is prepared for us to return to the Garden of 'Eden, God's not doing it alone. He's doing it with Moseh. I think we must be careful in saying could God have done this without going in there with an 80-year-old broken down stuttering shepherd. The answer is no.

JB: Only if He could find someone else to do it with. There weren't very many people strong enough to go up for that job.

YADA: No. And even today you've got 100,000 Haredis that are willing to go the tomb of some nitwit that died almost 1,800 years ago who wrote a book who has led them as far astray as anything that has ever been conceived, and you don't have a single one that will lift a finger to write a kind word about Yahowah. Even if you're God, it's hard to find someone who is willing to go with you. God is really unpopular. ... I don't think He could because frankly when Moseh threw his temper tantrum and said he wasn't going to do this because of his stuttering, among other excuses, God said, "Who the heck do you think made the mouth? If I made the mouth, don't you think I can make yours work?" God got angry and frustrated. Why would God get frustrated over an 80-year-old stuttering shepherd telling him "No. I can't do it?" Because He didn't have any other choices. None. That's just the reality of it. Fellas, we wouldn't be doing this if God had better choices. He doesn't want to work alone.

So, Moseh got this opportunity, and I want to tell you Moseh is my guy. I think Moseh is one of the coolest dudes in the history of humanity, and I'm really impressed with him; it's obvious why God wanted to do this with him. He's a flat-out extraordinary individual. He's one of the two people that will stand up and do the right thing when doing the right thing is not in his best interest. He had character.

It has been said so many times that we can be certain Yahowah wants everyone to know that He was on a mission to liberate His people – the Children of Yisra’el – from institutionalized religious and political persecution. God was not saving Orthodox Jews, faithful Christians, or deadbeat Muslims through their religion, but would instead mock religion while shattering its controlling consequences. Rather than blessing nations, He would destroy them.

God was not issuing commands, delineating a set of laws, or asking anyone to obey Him. He was instead freeing Yisra’el from bondage. And that is a stunning blow to Orthodox Jews, Christians, and Muslims. They have all sought to oppress Jews, either with their debilitating laws, ruthless persecution, or genocidal rage. When such institutions stand in direct opposition to Yahowah, we can be assured that God despises them and will destroy them. But once again not alone; He’s returning with the most courageous defender ___ the world has ever known, Dowd. He’s the one whose titles Messiah, King and Son of God that the people who destroyed the city and its Temple deserve it for their crowning of their Jesus as the Christ.

It is with profound animosity that I bring you this next statement. My frustration is not with God, but with His creation. It matters not if you read the KJV, NKJV, IV, NIV, ASB, NASB, ESV, or JPS the error is universal among them. Yahowah answered Moseh’s question directly, providing the prophet and liberator with His personal and proper name, not once, but twice. He even said that “Yahowah will be My name forever, My memorial for all generations.”

And yet almost every scholar and theologian responsible for crafting a translation eliminated God’s name and replaced it with Satan’s ambition and title: “LORD.” The single and solitary name capable of saving us from mankind’s religious and political schemes was removed by the people responsible for those very schemes.

You can see I’m still not feeling better. I’m sorry. I’m so frustrated with how corrupt and dishonest the religious are. And I’m going to tell you that my frustration is a billionth of God’s.

“**And furthermore** (*wa ‘owd* – again and again, repeating Himself beyond what would be expected and to bear witness), **God** (*‘elohym* – the Almighty) **declared** (*‘amar* – stated and testified, announced and proclaimed, communicated and conveyed (qal imperfect – actually and literally stated with unfolding implications over time)) **to** (*‘el*) **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – withdraw),

‘You should say (*‘amar*) **this** (*koh*) **to** (*‘el*) **the Children of Yisra’el** (*Beny Yisra’el* – the Descendants who want to Engage and Endure with God), **‘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* – the Almighty), **God** (*‘elohym*) **of your fathers** (*‘ab ‘atem*), **the God of ‘Abraham** (*‘elohym ‘Abraham*), **the God of Yitschaq** (*‘elohym Yitschaq*), **and God of Ya’aqob** (*wa ‘elohym Ya’aqob*), **has sent me** (*shalach ‘any*) **to you** (*‘el ‘atem*).”

This (*zeh*) **is My personal and proper name** (*shem ‘any*) **forever** (*la ‘owlam* – for all time and throughout eternity). **This** (*wa zeh*) **is the way I want to be remembered** (*zeker ‘any* – is My symbol, memorial, commemoration, maxim, and inheritance right, My sign, signature, the way I want to be recalled, mentioned, and known, and My way of being respected and honored)

throughout (la) every generation and dwelling place (dowr dowr – all time).” (*Shemowth / Names / Exodus 3:15*)

If there was just one verse that they could get right what a difference it would make.

JB: How many Christian websites and Christians will defend that God’s name being unpronounceable by pointing to the verse immediately before this. They say “He said I AM Who I AM. Tell them I Am sent me.” See, he doesn’t have a name.” And you say, “Did you read the next line? Literally, the next line completely obliterates your entire argument.”

YADA: How can Jesus come in his father’s name if ... God’s name is I AM?

JB: Just read the next verse.

YADA: Yes, read the next verse. I ... tell people who claim there is a New Testament, a new Covenant because it said this is a new covenant it’s different than the existing one in Yirma’yah / Jeremiah 31. Well, read the next line! Read the line in front of it, that the renewal and reaffirmation of the Covenant is with Yisra’el and Yahuwdah, not with a church. The next line says, **“The difference is going to be that I’m going to write My name and inscribe My towrah inside of them.”** That pretty much ends the notion of a Christian New Testament, doesn’t it? Just read the next line. How can you have a Jesus and Jesus be God and then you call God “Lord” when in fact He says, **“You should tell the Children of Yisra’el that Yahowah, God of your fathers, God of ‘Abraham, Yitschaq, and God of Ya’aqob, has sent me to you. This is my personal and proper name. This is the way I want to be remembered throughout every generation and dwelling place throughout all time.”** Just read the words! The y is in Yisra’el, isn’t it? Why is it so difficult?

KIRK: Do you remember when you said years ago, “If the Rabbis in (Yathrop)? knew His name and used it and ___ if they read from the Towrah instead of the Talmud there would be no Islam?

YADA: Yes. I was having a conversation with last night with Leah and I said, “If these idiot rabbis had simply tossed away the Talmud and had paid attention to Yahowah and His Towrah Christianity would never have existed. They would have said, “This is Yahowsha’. His name is Yahowah Saves. He is the Passover Lamb.” He’s not the Messiah; the Messiah is Dowd, idiot. Read the book. He’s not the Son of God; the Son of God is Dowd. Read the book! He’s the Passover Lamb. The Passover Lamb doesn’t get resurrected; he dies in ___the family. He doesn’t scamp around the fire and do a dance. If they had only paid attention to these words, there wouldn’t be a god named Jesus because everyone would know Yahowah’s name.

What about all those people, a hundred thousand of them, trampling 45 to death, wearing their black mourning coats and black hats in honor of a dead man who wrote despicable things? Read the words!

“And furthermore (wa ‘owd – again and again, repeating Himself beyond what would be expected and to bear witness), God (‘elohym – the Almighty) declared (‘amar – stated and testified, announced and proclaimed, communicated and conveyed (qal imperfect – actually and

literally stated with unfolding implications over time)) **to** (*'el*) **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – withdraw),

'You should say (*'amar*) **this** (*koh*) **to** (*'el*) **the Children of Yisra'el** (*Beny Yisra'el* – the Descendants who want to Engage and Endure with God), **“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* – the Almighty), **God** (*'elohym*) **of your fathers** (*'ab 'atem*), **the God of 'Abraham** (*'elohym 'Abraham*), **the God of Yitschaq** (*'elohym Yitschaq*), **and God of Ya'aqob** (*wa 'elohym Ya'aqob*), **has sent me** (*shalach 'any*) **to you** (*'el 'atem*).”

This (*zeh*) **is My personal and proper name** (*shem 'any*) **forever** (*la 'owlam* – for all time and throughout eternity).

This isn't one of my names; it isn't whatever you want to call me. I have one name and it's the only way I want to be known. *Dowr dowr* repeated twice. Is anybody telling you that it's *dwr*, that you want to change the *w* to a *v*? They know it's *dowr*; it's always translated *dowr*. *D-o-w-r, dowr*.

This (*wa zeh*) **is the way I want to be remembered** (*zeker 'any* – is My symbol, memorial, commemoration, maxim, and inheritance right, My sign, signature, the way I want to be recalled, mentioned, and known, and My way of being respected and honored) **throughout** (*la*) **every generation and dwelling place** (*dowr dowr* – all time).” (*Shemowth* / Names / Exodus 3:15)

If you don't know Yahowah's name you don't Him; if you don't know Him, He doesn't know you. There's only one thing worse, I think, than smearing and discrediting God by calling Him a name other than Yahowah and that is using the name Yahowah in the midst of promoting your politics, your religion, or your conspiracy.

God has one agenda and that is to liberate His children from the political and religious schemes of man so that he can bring them to His home. That is the story of the *Towrah*; that is the story of *Matsah* and of the *Beryth*, the *Miqra'* and *Mow'ed*. It is the story of what is being told right here. Tell them that it is Yahowah the God of 'Abraham, the God *Yitschaq*, the God of *Ya'aqob*.

Why did He use those names?

'Abraham represents one thing and one thing alone – the Covenant. I am Yahowah. I am the God of the Covenant.

Yitschaq represents one thing and one thing alone – that the promise of that Covenant was a gift to a happy child to bring great joy to the parents.

Ya'aqob means one thing and one thing alone – God renamed him *Yisra'el*. I am the God of *Yisra'el*. I am the God of the Covenant. I am the God responsible for joyous life within a family construct of raising children.

It's so powerful. It's so simple. It's so elegant and beautiful. I say to people all the time that the actual God who is presented in the *Towrah* is brilliant, accessible, loveable, and likeable. He's genuine and fun to be around.

Yahowah is God's name. Yahowah has been and always will be God's one and only name. It does not matter who you are, what language you speak, or where you live. He does not accept, answer, respond to any other name. Those who say He does not care what you call Him would be dead wrong. He does care what you call Him. If you know God, you refer to Him as Yahowah. If you do not, you use a host of other words.

If you are not using Yahowah's name, God is not listening to you, does not know you, and He has no interest in you. Your worship, praise, and prayers are a waste of time and energy.

Yahowah is the One who established the Covenant, doing so with 'Abraham, Yitschaq, and Ya'aqob. Yahowah is our liberator and savior.

Yahowah is the name Moseh used to deliver the Children of Yisra'el. God has no other name. The Covenant has no other sponsor. There is no other Savior.

The "LORD" is the title and name of another spirit. The LORD is not God. The LORD cannot save. There is no inheritance right associated with man's religious deities.

Despite the utter ignorance involved in the evangelical rite of holding up an English translation of the Bible and proclaiming that it is the inerrant word of God, the Creator, Father, Savior, and Author did not say: "the LORD God is My name forever, My memorial, and the way I want to be remembered in all places and generations."

While I am irrelevant, if I told you that my name was "Yada," and that "Yada" was how I always wanted to be known, and you ignored my request and called me "Master," instead, I would know several things. First, you do not know me. Second, you do not love me. And third, you are intent on irritating me. Yahowah is God's name. The same lessons apply.

JB: Add to that, you do not respect me.







YADA: That's right. If you do not know my name, you do not respect me. If you are going to call me LORD – "one who controls," one who owns the name that I gave to ha Satan the adversary, you don't respect me at all. It's despicable. One of the most disgusting things one could possibly do is to call the Father of the Covenant the LORD, particularly when He gave you His name. He didn't just write His name once. He wrote it 7,000 times. It's hard to miss. It is truly amazing.

As we contemplate what took place in Yisra'el, the single greatest civilization disaster in the nation's history since 1948, they've had far more disasters in war where Muslims attacked them, but this was the largest civilian disaster. And every one of those religious morons in their black coats that went in and trampled their ilk, not one of them has ever said Yahowah's name. Not one of them respects Yahowah's name. Every one of them worships, values and reveres rabbis above God. That's why God said, "For the better part of 2,000 years I looked for someone, anyone that I could work with," and he found no one. He made a commitment that His prophets would all be Yahuwdym and Yisra'elites. There were none. That's why by the time we reach Mal'aky | Malachi it's over. There wouldn't be another. Radio silence. It wasn't until we began to take Yahowah's word seriously, His name, Covenant, Towrah, and prophets all seriously

translating them as accurately as possible and then writing down what God was telling us that this message resonated again. It's been a long time.

My wife and children bear my name because they are part of my family. Our Heavenly Father's name is Yahowah. For the same reason, His children are *Yahuwdym* | Related to and Beloved of Yah.

For those who may have fallen victim to the religious lie that "G-d's name is too sacred to be spoken," and/or "no one really knows how to pronounce it," He has some news for you. God just told Moseh to say it. How do you explain that? Does He ever say, "Don't you say it for fear of mispronouncing it?" Does He ever say, "Those four letters in My name ___ that you can't pronounce any words that those letters are in?"

The four Hebrew letters  which comprise Yahowah's name are not unique. They are ubiquitous throughout the Towrah, and yet no one claims that the entire Hebrew language is unpronounceable. The fact is, there are vowels and consonants in Ancient Hebrew – the language of revelation. Aleph  and Ayin  are vowels, as are the Yowd , Hey , and Wah .

We know from countless other Hebrew words that a Yowd is pronounced similar to the letter "Y" in the English word "yes." A Hey is pronounced "ah," as in *hayah* – the very basis of Yahowah's name. And we know from "ToWRaH – *towrah*" that the Wah conveys the "o" sound in Hebrew. Therefore, God's name is YaHoWaH. He has provided us with the proper vocalization. We are without excuse. (For a more comprehensive presentation of the letters which comprise Yahowah's name, please read the *Shemowth* | Name Volume of *An Introduction to God*.)

Fellas, that's probably a good place to ...

KIRK: A good place to stop.

YADA: ...stop for this evening. We'll pick up here next week as Yahowah says, "Choose to go of your own free will – walk and gather at this time the elders of the Children of Yisra'el and say to them 'Yahowah' OH Can't pronounce it! 'the God of your father, the God of 'Abraham, Yitschaq and Ya'aqob became visible to me saying 'I have examined and taken into account on your behalf what is being done to you in *Mitsraym* – "the crucibles of political and religious oppression, and I gave My word that I would lift you up and withdraw you from such persecution and oppression – 'ony from the realm of the crucibles to the land flowing with milk and honey."

We'll pick that up next week; there's a lot to learn. As I've been working to try and make my way through the first half of the *Matsah* Chapter I've learned so much that I'm convinced we are all going to enjoy coming to know how important this day is to Yahowah, to our lives, and how often Yahowah repeated His purpose such that it should be demystifying. We should clearly understand what Pesach and Matsah represents and how they both lead to Bikuwrym and to Shabuw'ah, and that how those who have capitalized on the first four Mow'ed Miqra'ey are in a position to Taruw'ah so that ultimately over these next 12 years Yahowah can reconcile His relationship with the 70% of Yisra'elites and Yahuwdym who aren't completely bamboozled

with religion. And then collectively we can all camp out with Him for 1,000 years as the earth is transformed back to the Garden of 'Eden.

That is His story, and this is a wonderful episode of it.

Happy Shabat to one and all. It's my pleasure to be with you. Thank you for doing such a wonderful job last week. It's great to have you back JB. May Yah bless you all. Good night.

Page 453 God wants us to appreciate and even acknowledge how His work on this day fits into the fabric of the Towrah's Guidance so that our every thought, deed, and word is shaped by it. For it was on this day that Yahowah led us away from the crucibles which separate us from Him, thereby preparing us to live with Him in the Promised Land.

All of that is lost when we demean His service and desecrate His Word by wearing it inside of silly black boxes, when we play religious dress up, and when we venerate the irrelevant and misleading musing of the likes of Rabbi Shimon ba Yochai who have led so many astray. While perhaps less tragic, it is no better for those who corrupt the message of Matsah through religious ceremonies such as the Eucharist and Communion.

There is a better choice, one recommended and endorsed by no less than God, Himself...

