

Shabat Study by Yada, March 10, 2023, Q & A with Yada (part 1)

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 ()? A___ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening and welcome to Yada Yah Radio. Happy Shabat to one and all. My wife and Dee decided about three weeks ago that they would make an evening of Questions and Answers with Yada, and we have come upon that evening.

Before we get started, I want to address a news item because I think it is significant. Today Chinese President Xi Jinping brokered a deal to again normalize relations with Iran and Saudi Arabia by reestablishing diplomatic relations, ambassadors, and embassies; that's a stunner, folks. It is contrary to the narrative in Israel, which was the only reason the Abraham Accords went forward was because Saudi Arabia gave its blessing to them. After all, it is the 800-pound gorilla in that world. Netanyahu was bragging that he anticipated normalizing relations with Saudi Arabia to create a wall in the Muslim world, particularly with Iran on the cusp of having a nuclear bomb. It is devastating news for several reasons, two of which we have discussed on this program for a long time.

1) BRIC – Brazil, Russia, India, and China - are brokering a New World Economic Order that will not be based upon US currency being the international reserve currency. We talked about when Saudi Arabia in particular, or any OPEC nation of consequence like Iran, begins trading oil for currencies other than the dollar and that the Russian, Chinese, Indian, and other countries can use their money to buy and sell on the international market. The only reason that the United States has been able to get by with Quantitative Easing, which is creating the illusion of solvency, and has been able to run up a deficit of 30+ trillion dollars (the most recent budget was over seven billion dollars), I remember doing a show when it was one trillion dollars, and now it's over seven trillion dollars.

The reality is that the United States is bankrupt. The only reason we are viable right now is because of the illusion of solvency which will dissipate in a heartbeat the moment petrodollars are no longer the source of international credit. It will have instant and devastating consequences on the United States and the Western economies.

2) For a long time we've been discussing how the United States has effectively ostracized much of the world by attempting to control everyone while pretending

that the world is our sandbox to play in while deciding who we can sanction, who we can send weapons against, and who we allow into our sandbox. The United States has ostracized the world with Russia, China, and the Shias on one side, and Europe, the United States and Suni Muslims, particularly Saudi Arabia, on the other. If the United States loses control of Saudi Arabia, that balance swings massively in favor of China, Russia, Iran, and the other nations that are part of BRIC. It turns the United States from the largest influencer in the world to a nation with a military they will have no use for. We've been talking about this for some time as the world prepares itself for world war.

It's also devastating for Israel. The United States pushed Russia to the point that it had no choice but to invade the Ukraine. We've been working on that since 2008 under the Bush Administration. We double-downed during the Obama Administration and again with the most senior Republicans, John McCain and Lindsey Graham, who went to the Ukraine six years ago and declared war on Russia using the Ukraine as a proxy.

While it is likely that the mess we have created will devolve into a nuclear confrontation, when Iran develops a bomb, you can be assured that mutually-assured destruction will mean nothing to them. They are mad and will deploy a bomb, if they have the ability to use one, and it will start a world war.

Netanyahu told a reporting agency in Italy today that there will be a nuclear war if this continues. My only quibble with him is that he yabbered too long. Israel is now in a tough place to do anything about it because it cannot rely on Saudi Arabia. The other day Azerbaijan also bailed. That's a big deal because Israel needs its bases to refuel. Israel had bought their loyalty by sending arms and allowing their planes to pick up those arms in Israel in their war against Armenia. So, that's where we find ourselves. It's a devastating blow to the United States, which has lost control of the situation. The Biden Administration is so comatose that they praised this deal and said it is a step forward the world. No. It is shaking in the boots time. We are in a terrible spot.

Israel is highly divided. The Left is having conniption fits over judicial reform. Israel's supreme court is viewed the same as the supreme court in the United States; nothing could be further from the truth. The US Supreme Court has all the justices appointed and approved by elected officials. There is no democratic influence over Israel's supreme court judges, and they have become insanely liberal. The US Supreme court has a single mandate and can exclusively rule on a single order. They can rule whether or not a bit of legislation or a court decision was or was not constitutional; does it comply with the US Constitution, or was it counter to it? That's it; nothing else. They can't make a ruling just because they don't like a law

that was written because their politics differ from it. It was on constitutional grounds only when they ruled on Roe v Wade. It's not a federal right, and it has always been evident that Roe v Wade overstepped constitutional bounds. It is not a constitutional issue, so no matter what you think about it, that is not the way to solve it.

Israel's problem is that they have no constitution; most people don't know that. The court decided about a decade ago to begin making rulings on the laws passed in the Knesset, so this unelected group appointed themselves the deciders as to whether the elected group's laws would stand not based on a constitution because there was none. Israel needs a constitution and to eliminate the stupid parliamentary system. They have the parliamentary system for the same reason the Star of David is their national symbol. They were harassed throughout the ages in Europe, particularly during the second world war, by being forced to wear that six-pointed star to differentiate them. So, they took that star upon themselves and said, "That'll be our national symbol." It has nothing to do with Dowd/ David and doesn't even have a long history within Israel. It would counter the things that Yahowah has said through His prophets. They took the symbol of shame and wore it like a badge of honor.

If you look at Israel's parliamentary system, it is the worst government system ever devised. I think I'd rather have a Soviet-style government than that. It is a government that exists by bribes. You have to form coalitions by promising people who don't get enough votes to matter other than to create the alliance. For example, Rom pledged some six billion dollars' worth of support for the Muslim minority in Israel to vote for the last government. The enemy of Israel was awarded prizes for voting for that government! Now you have this right-wing crazy coalition from hell forming with conservatives forming with religious crazies. They've got some absolute wacko people in that government, all of which were given promises to side with this coalition.

It is a horrible form of government. Israel has it because when it became a nation it was carved out of the British mandate. The British, of course who abused them, lied to them, and did everything imaginably harmful to them, including promoting the name Fakistania, had the parliamentary system and, "We're going to wear that as a badge of honor. Those people whose politics were so horrid and disruptive to us, we will wear that as our Badge of Honor." It was just flat-out stupid. They don't have a constitution. They have a parliamentary system. They need judicial reform. To say that judicial reform is undemocratic is to have your head in the mud, which most progressives do; unbelievably stupid.

Now I'm not going to say for a moment that Netanyahu's motivations are benevolent; they aren't. The Supreme Court attacked him for impropriety, so he despises the court system. He used to support it, now he hates it. Then he has members of his

Coalition, particularly Deri, who have been twice convicted and wants them reinstated. He doesn't want the courts to be able to override what he wants to do. So, there you are, and they're splitting Israel in half, which is terrible when the world's falling apart around them.

Dee, you collected these questions so why don't we start?

DEE: The first question is from Russ. He wants to know if Yahowah brought anyone back to life after they had physically died.

YADA: I don't think we know. There are three statements, in Kings, Melekym, if you will. It is now two books; it was one. The difficulty with the book of Kings is that you can only apply the prophetic test if you know what Yahowah says about a prophet. It's an individual statement. He doesn't say to look at a book and determine whether or not things in that book are all consistent, accurate prophetically past, present, and future. No. He talks about an individual who claims to be a prophet who makes statements. Then God gives us the criterion to determine whether or not that is accurate. That situation does not exist within the book of Kings up to a point. There are places in Chronicles and Kings that are histories (that's what they're written for) whereby there are individuals who make prophetic statements (Dowd and Solomon are great examples), so there are recordings. This is also true in the book of Shamow'el, who was both a judge and a prophet.

There are statements where individuals who have proven they have prophetic credentials are speaking, and therefore you can validate those claims. But suppose it's just a narrative. In that case, I think the last narrative on a resurrection (I don't think it's true, it's just a narrative, we don't know who brought us the narrative) is Elisha was buried, there was some fanfare, and a band was playing nearby, a dead body was thrown on top of his, which is a very odd circumstance because they didn't throw bodies in the ground. That was not the Jewish way of burying somebody to throw the body in the ground, and dead people don't typically fall inside someone's grave. Anyway, they say that when this person touched their bones, they jumped back up and were alive. I think that's in the 2nd Melekym Chapter 13. I don't think it's true. There's no rhyme or reason for it; we don't know the name of the individual, the individual doesn't go on to do anything, we don't know why the individual is dead, how long the individual was deceased, why the individual was there, we don't know anything so it comes across as all right there's no book for Elisha so we should burnish his resume. I don't think it's true. I can't prove it's not true, but you sure as heck can't prove to me that it is. It doesn't make any sense.

There are another two. One is by 'Elyah who obviously is a prophet. 'Elyah is staying in a woman's home and her son dies. 'Elyah is attributed a statement that I

don't think he would make. The statement is (paraphrased), "God here I am in this woman's home. Why did you bring this torment on her by killing her son?" That's something 'EliYah is not gonna say. We live and we die, all of us except for 'EliYah; he never died. But that's just the way it is. We have our ailments and 'EliYah is not going to blame Yahowah for this woman's son becoming ill and possibly dying. We don't know if he was even dead. We're dealing with a time where they did not have the equipment that we have that can measure brain waves, heart rhythms, etc. But anyway, 'EliYah says some magic words and hangs in there and lo and behold the person lives. But again, we don't have a moral of the story.

DEE: Do you know the story of the floating axe head with Elisha how it's turned into this metal head floating down the river? I was looking at that one, no context to the story. I went ahead and translated it, and the moral of the story is he fished the ax head out from under the water with a stick. Nothing illustrious.

YADA: Right. When I read stuff like that I say, "It's a historic book, it has inaccuracies in it because no history is perfect, we're all flawed. It had many authors over a long period of time and there are things that are likely true that are worthwhile and that have merit, there are other things that are just interesting because they're histories, and there's other things which I think are untrue and actually work against us. In these three cases there's something going on that day that is different than what we're told and the author didn't understand it. Do I think Yahowah could make that happen? Yes. But if He's going to make that happen it's going to be for a reason, the reason is going to matter, and He's going to tell us the reason.

Just because those are my conclusions, I think I've made it pretty clear that I study the text like others have, and when I read things like this, I try to apply Yahowah's test and if I cannot apply Yahowah's test then I use a reasonableness test. Based upon a reasonable test I'm saying I don't think it's true and if there's any one of those three that is true it would be the one with 'EliYah and the only reason that one might have some merit is that 'EliYah does not have a book of his own. Yahowah is not revealing great swaths of prophetic insights to him. He's dealing with the Israel of its day and serving as Israel's conscience of the day and so to have someone who witnesses him doing something that is positive in their life for bringing an individual back from the pretense of death would enhance his credibility and his credibility was important because he was the conscience at the time. So, I would say yes that could well have been true because of the role that he was playing.

DEE: This is interesting because it's been brought up several times by Covenant family members including long-standing ones. They want to know if a person celebrates Pesach (you've said that continue with Matsah or the rest of the invitations

they could be subject to eternal separation from Yahowah therefore it'd be better not to enter into the door at all) so they want to know if you would elaborate.

YADA: The key thing here is “could be.” Those who celebrate Pesach correctly and do not celebrate Matsah are not automatically destined to an eternity in She’owl but that is the basic scenario; that's why it is so hellacious. This is a scenario that is practiced in both Judaism and Christianity for different reasons but it's the exact same scenario. As a matter of fact, I found where Jews got the scenario that Matsah was nothing but an ingredient and was no longer a Chag, no longer a Miqra’, it was nothing but an ingredient and it was Pesach that was seven days, not Matsah that was seven days because in Yahowah's presentation in the Towrah Chag Matsah is the single most important event of the year for humankind. For Yahowah Yowm Kipurym is the single most important day of all time, but for us each year Matsah is clearly the most important of the Mow’ed Miqra’ey, and it is given every possible accolade. If God's got a term that says this is important, this is special, this is the essence of your life, He applies it to Matsah and Chag Matsah is the umbrella for the first three Mow’ed Miqra’ey whereby Pesach, Matsah, and Bikuwrym are part of Matsah not the other way around.

In the 45th or 46th chapter of Ezekiel, at this point Ezekiel it has really become laborious for me, the Lord of Babel specifically says that Passover is seven days and that Matsah is not a Miqra’ but is simply that you must eat Matsah during the seven days of Passover. Here’s the problem: Passover is symbolic of eternal life. It opens the doorway to life. Even before the first stepping towards God we have to go through the doorway to life. Then we cross the threshold of perfection. Yahowah says, “Walk to Me and become perfected.” We walk through that door of Pesach which transitions our souls from mortal to immortal. It is the Miqra’ whereby the children of Yisra’el who sacrificed that passover lamb and marked the doorways of their homes with the sacrificial blood of that lamb and then had a wonderful meal with their families that evening celebrating their freedom with Yahowah, the firstborn children outside of the those celebrating Pesach died. So, to live we celebrate Pesach, that is its point; it is the doorway to life.

What happens if you go from being mortal to immortal and yet your soul is still stained with the stench and stigma of religion and politics? You sure as heck don't go to heaven. And if your soul’s immortal it goes someplace, but where? It goes to She’owl. That’s the reason why Pesach is part of Matsah, not the other way around because it is on Matsah that our souls are de-yeasted, the fungus of yeast which is that pervasive fungus that permeates our souls when we are either religious or political that is removed says that we have walked away, we have distanced ourselves, we have separated ourselves from religion and politics, and then Yahowah

separates our souls. He paid a ransom where He allowed his soul to go to She'owl on this day, very much like a probe so He could experience it without actually having to be there but feel all the pain and the anguish of it. He did that so that He could pay the price for us so that we could be ransomed from the stigma and stench of religion and politics. So, when you become immortal and you have your soul perfected by Matsah, then you can be adopted on Bikuwrym into Yahowah's family and then on Shabuw'ah He can enrich and empower you in His presence and in the relationship. But if you become immortal (Pesach) but your soul is not cleansed (Matsah) it can't enter heaven, can't be adopted into God's family. There are only two eternal destinations for souls – Shamaym and She'owl. So, if you to celebrate Pesach correctly which is not likely if you're gonna miss Matsah, and you were then to skip Matsah, you'd be off to She'owl.

In the case of religious Jews, they make *hamets*, the yeast, a missing ingredient as part of the seven days of Passover so that they have the life-giving experience of Passover, but they have completely eliminated the ability to be perfected by God. For a Jew who was to celebrate that correctly unfortunately that would be eternal life in She'owl. When the rabbis bought into Ezekiel's plan (we can't give Ezekiel any credit it's the Lord of Babel who's speaking here, that's Satan) of making Passover the seven days and Matsah just an ingredient then the fate of those souls who buy into that is the same as Satan's himself. Satan will suffer in eternity from Yahowah and the only place to do that is in She'owl. It's the ultimate timeout. So, that's the reason you do not ever want to celebrate Pesach without Matsah or without making Pesach part of Matsah so that you get the full experience. You become immortal, your soul is perfected, and you are adopted into Yahowah's Covenant family. It is the reason why of the seven days of Matsah that we began to consume unyeasted bread on the first which is Pesach. You use them as them as a collective whole. I hope that answers the question.

Dee: The next question is from Charnee. She said she loves you by the way and thanks you for your amazing podcast and an amazing website, and I have to agree everything is amazing. The website is just fabulous. She asks where is the story of Satan taught and what is the true story?

YADA: First of all, I think the website, our social media outreach, the positioning of the books on the website are all amazing because it is a team effort. Dee, you are responsible for the social media outreach and do it, of course, with Leah, my wife and Jackie and others. Jackie has now discovered that she is indeed Jewish, which is wonderful news. She is our publisher and the glue that keeps a lot of the family together. David is the unsung hero of all this. He created the website and is

responsible for updating it and making it so useful as a tool for everyone. So, this is a group project that we have all contributed to.

Where is the story of Satan taught and is it a true story? HaSatan is a title that means “The Adversary.” Satan hates his title. He is not named by title or by name in his first encounter where he plays a very important role in Gan ‘Eden / the Garden of Eden. He is referred to as “the serpent” which is a term that Yahowah likes to use regarding him because snakes are toxic. They paralyze a person, they can kill a person, they're serpentine so they move on the ground in a non-straightforward way, they're lurking where you do not see them, they live in holes in the ground in darkness, they are frightening to us. So, there are lots of aspects of a snake that fit the adversary, and that is why he's identified as such in the story of the Garden. His technique there is simply to misappropriate and misconstrue Yahowah's testimony such that Chawah believes him. Some interesting aspects to that first story are: The conversation just begins. We're not told where he comes from, what he looked like, where he was, why he was there, who let him in, and it's apparent that Chawah knows him. We don't hear a “Who are you anyway?” She knows him. He's been there for a while and he has some working knowledge of what God has said, he has some working knowledge of Chawah's insecurities and longings, he's observed her, he's listened to Yahowah and __ something that Yahowah said to play off, something that we later learned he wants the most. He offered Chawah the chance to be like God; that's the very thing that drives The Adversary. He wants to be perceived as God. That was the ploy that he promoted in the Garden. So, that's how you begin to know about his story.

The most prolific presentation of who Satan is, where he will emerge, how he will act, what he is trying to achieve, even his name is told in Yasha'yah / Isaiah 14. We cover it in great detail in our *Observations* Series which begins with a with a proverb / Mashal written by Dowd. We begin to see this play of good and evil and it leads us to wonder exactly how Babylon, which Yahowah uses as the exemplar of all things wrong, plays into this adversarial role and how it works in terms of choices that we get to make. The entire chapter of Yasha'yah 14 is about an individual whose name is Halal ben Shachar. *Halal* speaks of arrogance primarily or to be perceived greater than they really are. *Ben* which is “son,” so this is a luminous source that has an ego problem, Halal ben Shachar.

We're told that he has an influence and will rise from a power base of *Babel* / Babylon. Babel means “to confuse, to corrupt, to intermix, to co-mingle.” Just like the Tree of the Knowledge of Good and Bad, this is exactly that technique. We're going to co-mingle and intermix synonymous with the very name of *Babel* / Babylon to confuse by mixing things together. No lie prevails if it is a hundred percent false.

Lies prevail by mixing truth and lies together such that they seem credible. So, it's out of this environment.

What we find in *Babel* is the first place where we have an institutionalized history of religion which begins in Sumer which becomes part of the first Babylon. Then there's a neo-Babylon that comes later. We have the first documentation of the integration of religion, politics, and governments together and the institutionalizing within the state of religion very much like you see in Israel. Israel had a letter of agreement as opposed to a constitution and that letter of agreement gave sweeping powers and authority to the rabbis because there is this confusion in Judaism that a Jew is defined by their religion, that Judaism and being Jewish are coterminous concepts when they're not. One is an ethnicity and the other is a religion; God loves one and hates the other. So, in Babylon these things coalesced and what we're told in that story, and it's the most comprehensive story of haSatan, is that his ambition is to become greater than God, to be perceived as Yahowah and rising over the Almighty so that humankind would worship him as if he were God, very much like the thought process and this is woven through the same story in Yasha'yah which is that there's this disdain for humankind. We get a lot of insights regarding haSatan, the Adversary, Halal ben Shachar in the book of Ezekiel. Ezekiel is not only Satan's autobiography it is his game plan and what we see is this utter disdain for humankind. I think that's what happened in the Garden. I think it is likely that Halal ben Shachar was one of the Karuwbym / Cherubim on the walls, that's how Chawah knew him, and that he as this eternal, energy-based, infinitely more powerful and dynamic creature, who had existed long before Chawah, could not understand why Yahowah found 'Adam and Chawah so alluring and why He spent all this time with them. It's basically the story that you read in the Book of Job, which I do not think is an inspired book, but it's the same overall theme as Job where Satan is taunting God and saying, "These people are nothing. They pretend to like You only because of the things that You've given them. If you were to pull those things away from them, you would see that they're worthless." That is essentially what haSatan is trying to do with humankind; he's trying to prove to God we are worthless. His ultimate battle is that Yahowah has stated over and over that He's going to return with Dowd on Kipurym / the Day of Reconciliations in year 6000 Yah, which is 2033; Maimonides timeline is hopelessly errant.

HaSatan knows that if Yahuwdym and Yisra'elites don't listen and continue this attitude against Him, where the Haredim won't even mention His name, there's no religious Jew that will even say Yahowah's name, they don't know Him, don't like Him and won't even pronounce His name. They have their own religious festivals, their own religious deeds, their own Torah which is called the *Talmud*. Then you

have a huge percentage that are progressives that are just a hopeless lack of mental cases that couldn't fake their way out of a wet paper bag.

By the way, Satan's has a replacement for the Miqra'ey. It's called All Fool's Day and it is Satan's day strictly for nincompoops. So, congratulations, Progressives. You will have a day to celebrate your relationship with Satan when he becomes manifest in Jerusalem.

HaSatan cannot travel in time. He has significant limitations put on him, because if he could go back in time, he would really screw things up and I don't think anyone is going to be able to interact and change anything in history even if we are able to go back and experience it; it's a paradox. We can't change anything because if we were to change something that caused us not to exist, we couldn't even be there which means you couldn't be there to change it __ if you changed it because you wouldn't be there, so it's a paradox that enables you to perhaps witness but you can't change anything. He is similarly restricted.

But he can read and Yahowah's done a beautiful job of explaining what He's going to do and when He's going to do it so he knows a lot of what's going to come and he realizes Yahowah is going to come on this day and if he can render it such that there's no one to show up, that we don't prevail at all we are just complete failures and even the many Yahuwdym, Yisra'elites, and Gowym all who have chosen to be part of Yahowah's Covenant and looking forward to His return, if they were all just to go the way of the Dodo bird and say, "We don't want to do this anymore" and you'd have no one that reads the 30 volumes we've written on Yada Yah or listens to these tens of thousands of audio programs and not a single person is there then there'd be no reason for Yahowah to return. There would be no Day of Reconciliations because there would be no one there to reconcile with. That is what Satan is going for; he has to have a clean sweep. He is going to win the majority vote. In the parliamentary system he doesn't care if your party is religious or liberal, he's going to win by a landslide the popular vote. God's not playing that game. He's never striven to be popular; He wants to be set apart, different and special, and I can assure everyone listening that we will prevail. There will be enough Israelites and Yahuwdym looking forward to Yahowah's name, embracing His name on Yowm Kipurym for Yahowah to be thrilled. And so, He is returning and He's going be pleased with the results. Satan's entire game is to thwart that.

I'm really glad we took the time to write Ezekiel. If you read it you will learn Satan's view of humankind, of time, and of Yahowah, and him pretending to be God from the devil's own perspective; it's his autobiography and his playbook. That's where we learn the most about him.

DEE: We have another question from a You Tube comment: I know people who read Yada's work and then took a DNA test and found out they were of Jewish descent. What DNA test do you use?

YADA: Of the two most popular DNA testing kits I used 23andMe. Both are both highly reliable. AncestryDNA has a larger database to draw from and provides detailed information about your family tree. If you want to know in a very user-friendly way everything about the history of the ethnicity of your ancestors, where and when they lived, and what percentage you are quickly and efficiently, 23andMe I think is the best choice. Leah used and recommends CGI Genetics Deep Jewish Ancestry which focuses on giving you lots of information on Jewish roots. Either AncestryDNA or 23andMe will be able to tell you if you're Sephardic or Ashkenazic and what percentage Jewish you are. She likes the approach of CGI, so there's a third choice for you.

DEE: I've used all three and some of them are geared more towards the modern population whereas CGI will give you a little more into your deep history.

YADA: Okay, CGI Genetics is for the deep history, otherwise it's AncestryDNA or 23andMe.

DEE: The next question is how do you tell by the moon phase whether or not it really is a new moon when the sliver is not yet visible for Pesach?

YADA: The answer is that we are not given that information. There's a lot of conversation around it but we're not specifically told and the fact that we're not specifically told I think is for a reason. You're free to come up with your own conclusions but the very fact is that there is not a Towrah on how to define a new moon, so here are my thoughts on it.

Today we can forecast back and forecast into the future using astronomical tools that have been developed by science. Those tools were actually available in the time of Dowd where scholars came up with ways to chart the moon phases way back in time and way forward in time, so there was the ability to do an astronomical new moon to know when it was going to occur. The standard format that would have been used for the most part in Yisra'el at the time, and particularly during the exodus as they were going across, would not have had any of those tools. So, during the exodus there are none of those tools; all they had was observational so that's likely how they would have operated.

Observational is not entirely precise but you can get close. So, would you say that we have begun a new month when the first light on the moon's surface appears after sunset because after sunset we're actually into a new day. So, if the first light of the

moon's surface appears after sunset as opposed to before sunset it's really the next day not the previous day. You have to think of that because in the Hebrew textual calendar a new day began when the sun went down, and it ended when the sun went down the next day. It's not like our cockamami system where in the middle of the night at twelve o'clock you end one day and begin the next. The choice was you either start a day at sunrise and that today ends at the next sunrise, or you start the day at sunset, and it ends at sunset. Since it's based on the sun either way and it's 24 hours either way do you have to begin at sundown and end at sundown (the ending makes a lot of sense) or do you have it begin at sunrise and end at sunrise the following day?

Yahowah's approach has been at sundown, and I think there's a lot of reasons for that. One is that the only way to effectively mark time before automation was by the moon phases. The moon phases are a lot easier to see at night than they are during the day, so it was a logical approach to doing things this way. The question then becomes what is the vantage point? I live in a place where I'm essentially at sea level and at sea level you have the most atmosphere to look through and you don't have near the vantage that you might have from a tall hill. But what if you are on a short hill and there is a taller hill in the direction of the moon so that you can't see it until a certain time? What happens if at the time that you're supposed to observe it is hazy or cloudy and you can't see it? Do you presuppose that it's going to be there because of what you saw the previous night? When there is one tenth of one percent of renewed light on the moon's surface you can't distinguish that with your eyes. Do you count that because it technically is a renewing moon, or do you wait until there's at least one percent or more which is a discernible amount?

These are questions that that Yahowah enables us to reason through to come up with a system that we think is right. The furthest you're going to be off is one day and the fact that you could be off a day is a very good thing because the religious are into precise, claiming they're precise and claiming that they know when it is much better to think. Because you can't be absolutely certain every year whether it is one day versus the next because of the time of the renewed light before or after sunset and the amount of it and the obscurity of the sky, and these kinds of things, you could be off by a day and that is a very good thing because you're not going to be dogmatic. As opposed to saying, "It is this time, we mandate it" you can say, "I think it's this date" but you can reason through it and it could be the following day. Thinking is a good thing, but the most important thing is you're going to realize it's what the day represents, that we should be focusing on not so much doing it on the right day.

A great example of this is when Hezekiah was given a copy of the Towrah that had been languishing in the Temple, Yah's house. He read it and said, "Oh boy we're in

deep doo-doo. We've got 185,000 Assyrians coming to pummel us just like they pummeled the Northern Kingdom. We're toast. I'm reading this and everything it says don't do we have done and everything it says do do we have not done. I'm going to take this seriously. We're going to do exactly what it says we're supposed to do." He started cleaning house getting rid of all the religious artifacts throughout Judea and sent people out to destroy them. Then he realized he had to get the *kohen* / the Lowy priests trained so that they would know how to perform on behalf of the people. That took some time and he finally said to God, "I can't get it done in time, but this is important. Can we have a two-week delay and just do it two weeks late?" Yahowah said it was fine. And when they started celebrating it was so rewarding and so much fun for them he asked Yahowah if they could do it some more. Yahowah said fine. It's not about the timing, it's about what it represents. So, I do think you can use the astrological scientific system. We use that system in the calendar we provide on the site to give you the information so you can determine the days. That's our goal. We want to provide information so you can think it through and be part of the thought process.

I've concluded that it's the renewing light on the moon's surface such that that renewing light is clearly visible prior to the sunset for that to be the first day and that it is one percent or more to count and that in terms of determining the first month of the year, it's the new moon that's closest to the vernal equinox because the vernal equinox is the time this change in the weather pattern that is most consistent when the first ears of barley would be emerging on the grain. So, I've used that as my reference because there aren't a lot of barley farmers that are checking to see if their grain is *'abyb* in Israel that are reporting to us nor are the climate situations the same in Israel now as it was then, nor is the artificial watering the same as it was then, nor are seeds even the same, or the farming methods. That's what we've come up as our way of judging these times and it seems to go really well. If you go back in time you can use the exact same methods and determine the days that are important in history in this regard. I know you've done that in your timeline, Dee.

So, that's my answer. I love answers where I say I can't be certain but there's a lot to learn just in trying to understand this process and empowering you to make your own decisions. I think that is vastly more important than saying, "This is the answer."

DEE: Another question is that when we are all harvested do you think you will also be with us?

YADA: Oh, I certainly hope so but I don't know. My first introduction to being around occurred when I was having a chat with Leah while still in Fort Lauderdale and 'Asher, my yellow Lab, was still a puppy. I'm very fond of our 'Asher. And I said, "Yah, is there any way come Taruw'ah that man's best friend can come with

us? Obviously, you like the dogs; You wouldn't have named them *kaleb* / all heart.” The response I got is, “Where do you think you are going?” And it led directly to, “Figure it out, idiot. One of the two Witnesses is named, the other one is not. How come you haven't picked up on it because I made it really obvious. Where do you think you're going?” So, I began to think through that. My hope is that we all enjoy Taruw'ah together. I think it's going to be on Taruw'ah in 2029 and that I get what I originally thought would be a six-month vacation, but with so much at stake I'd love to be able to use that six months to prep for what's going to follow and there's no better environment to prep than that one. But it's such a short period of time and we have all eternity to look forward to. It's game on with haSatan; he's playing for a clean slate. I'm gonna lose the popularity contest overwhelmingly; all I've got to do is have some very smart, open-minded, receptive Yisra'elites and Yahuwdym ready and embracing Yahowah's return and Yahowah is happy, I'm happy, we go on to Eternity. If it's better I stay, then I stay but my hope is that I get to move on.

We should take a moment on the idea of being one of the two witnesses. I've said this so many times we know that one of the two is 'Elyah. He is an interesting case because there isn't a single book of prophecy from him. Yahowah provided 'Elyah with very little prophetic insight. He served as the conscience of His people, and I think he's chosen because he's going to play the same role. There's no reason to be prophetic during those three years. Somebody's got to serve as the conscience of His people, and I think he's going to serve in exactly the same role. Yahowah is not politically correct. He still has a sense of humor; He loves sarcasm and there's never been anyone better at it than 'Elyah. The attitude is sarcasm and it's somebody being excessively judgmental. 'Elyah has never been exposed to Christianity, modern Judaism, Islam, progressives, Communism, to any of these things. While Yahuwdym and Yisra'elites are the prime audience, and he will be the most important player, there needs to be a voice that can address the others in the room and it's very likely that I'm going to be that other voice. It's never an honor. That's one of the things that people get screwed up on. Dowd being the Messiah and King, Yahowah's announced Son, Yahowah's firstborn from an inheritance point of view, Dowd has every accolade known to man and God. Those are honors. Moseh was given the honor of being the great liberator of His people and being the most extraordinary prophet. Being a witness, you're chosen for reasons that work for Yahowah but it's not an honor, it's not a prestigious thing, it's just that Yahowah never works alone. He wants somebody that will do the job the way He wants it done and He will fill in the gaps, if you're willing, and will give you the ability to accomplish the mission. He likes working with people who He doesn't have to explain the things that he hates. Like Moseh was the foremost expert at the time on

the religion, politics and militarism of *Mitsraym* / Egypt. He hated those things and had already chosen to walk away from them. That's the reason God chose him.

I was once a Christian. I now hate religion. I was once political; now I'm anti-political. It helps to do those things. It also helps to have spent the last 22 years (and I'll have at least another six or seven here) preparing. Preparation is an important criterion in all of this. I am very judgmental and I'm exceedingly sarcastic and those just happen to be things that Yahowah fancies. So, we will see what happens in this regard, but I think it's going to be an exceptional experience and I'm looking forward to it.

DEE: I am too. He also asks when we are all harvested, do you think you will be too? If not, how do you think you will get to Israel?

YADA: Oh, that's God's problem. I don't like the feeling of commercial travel but love private aircraft; I'm a pilot. I have preferences on accommodations because I need to unwind. I'm not a concrete jungle kind of a person. He's asking a lot of us during that period, and I think He's going to accommodate our personal preferences. I hope it's a positive experience, but I can assure you that is not my responsibility and I'm not going to worry about it. If He wants me to ride a donkey there and the donkey can swim, we'll figure out a way to make that happen, but let's hope for the airplanes.

DEE: You mentioned on the radio something in Daniel where Dowd describes having a few people working with him in addition to yourself and 'Elyah. Do you know who these other four people might be and what they will be doing?

YADA: I screwed up; I've been known to do it in the past. I was in the midst of coming to grips with Daniel; I had no idea what I was going to find. Obviously, we know Daniel Seven speaks of the evolution of the beasts from Babylon all the way to the Roman Catholic Church and we know the great prophecies that are in Daniel Nine, but most people don't know that they speak almost exclusively of Dowd as opposed to the one that everyone is confused about. There is a reference in there, I couldn't find it today, that seemed to suggest that Dowd was going to be accompanied by some individuals as he came back. He has big responsibilities as the King of the world, and Yah never works alone. He's going to work through this man in that role and clearly Dowd's going to have staff. I thought that might have been a reference to it. When I'm dealing with material that is as convoluted as Daniel and Ezekiel, I typically translate large swaths and then go back and do my commentary as to as opposed to just doing the commentary with each statement because it's one thing to know Yahowah and to be able to translate things that His prophets reveal, and because He's always consistent it's always an enlightening

experience you can say this is what this means and this is why. When dealing with things like Daniel, who was a dunderhead, and Ezekiel, who is essentially speaking for Satan, you need to take a step back occasionally and say, "Alright, this is the ploy that is being used at this point." I think it was one of the things that I had looked at. I was in the midst of translating and spoke of my enthusiasm for material and when I went back into it the following day, I realized there is probably a different interpretation of this. For anybody that wants to read that book it's been published and is available both at Amazon and on the website. It's Volume One of the first of three volumes on *Babel* towards the right side of the bookshelf before the books on *Questioning Paul*. Volume Two which covers the first half of Ezekiel is complete and has been posted. I am still laboring on Volume Three and am down to my last chapter. David has been posting it in advance and I'm going to have to pull it. I was a dunderhead and spoke out of enthusiasm as opposed to speaking knowledgably, and upon further investigation that's not what that passage was speaking about.

There is an interesting aspect of this. Daniel clearly is not a prophet; he was a religious and political nincompoop. The first six chapters of Daniel are indicative of the birth of Judaism and Christianity; and God hates both. It's a nasty story and everything that Daniel says in the rest of the book is wrong; he can't get current history right and if you can't get current history right you clearly are not a prophet, but he is visited by three individuals: two who clearly are prophets and one who is a witness to the prophets and they know what they're talking about. When He's speaking of *Gabry'el*, *Gabry'el* is based on (*geber*)? The *geber* of God is Dowd. It is exceedingly clear that Yahowah uses *geber* more pertaining to Dowd than anyone else, so *Gabry'el* the *geber 'El* of God is Dowd and he's the one that is speaking of himself in the ninth chapter that Christians have misconstrued to think that there will be an arrival of the Christ and the one making the connections between (Epiphanes)? the Sadducee Greek Macedonian ruler that was so horrible to the Jews during the Maccabean period, and serving as the model for the Towrahless One that will follow, I think that is 'Elyah that is has been brought into duty. Neither of them ___two hoots of Daniel. In fact, Dowd as *Gabry'el* says, "I'm here and I want to tell you we think you're an absolute dunderhead. The story needs to be told. We're going to tell the story here in the midst of Babylon so that you know what's going to happen, but we're not doing it because of you. We're doing it in spite of you." And since there were two witnesses at the end and we know one 'Elyah we can figure out who *Myka'el* is by association. I think the interesting part is that you have two prophets and a witness to the prophets that are speaking to him and what they say is valid and proved to be profoundly accurate in the midst of a book that most of what is written is and said by Daniel himself is untrue.

Another interesting thing is that since Daniel and Ezekiel are kind of bookends, they're both about things that were revealed in Babel in the heart of the Beast. Starting around chapters 44-45 of Ezekiel there's the introduction of a *nasy'* which is translated as "the prince." He's an elevated individual. Satan has his variation of Dowd and I think the *nasy'* is the human incarnation of Satan. We read about this individual as Gabry'el, who is Dowd, tells us about him in Chapter Nine of Daniel, we read about him again in Ezekiel, and I think it is this Towrahless One that becomes the incarnation, if you will, of Satan during the final showdown in Israel. I think there's a combination between of those two things that fits together.

DEE: The next question is from the webmaster David, Jim, and Frank all recognize Yahowah says He will protect us but is there anything we ought to do to protect our families and ourselves against economic collapse and the threat of nuclear war or will we be taken out of here before this occurs?

YADA: First of all, I had several occasions to speak behind David's back this week in the sense of how much we are, I am, and even Yahowah is in debt to this extraordinary man that has made what we do so much better. He is such an effective contributor to Yahowah and to the Covenant family and on behalf of Yahowah's mission to reach His people. So, my first inclination is to say to David individually that if there was anybody on Earth that Yahowah was going to make certain has the ability to do what he wants done, it's David, so I just don't see David being at any risk. God is very clear, particularly in Mizmowr / Psalm 91 telling us that those who are engaged doing His work He will protect. So, I sense that will be the case with David. Now, since he asked the question for the program and not just for himself the answer is really straightforward and it's not one that everyone's going to like but I'm going to tell you the way it is. This is a very short period of time. We are in the spring of 2023, just a month from Pesach. Yahowah is returning on Yowm Kipurym, October 2, 2033, a little over ten years from now. There's going to be a harvest of Covenant members between now and then and I think that it will be on Taruw'ah in 2029 which is just six and a half years from now. There's not a lot of time when Eternity follows. So, the answer is trust and rely on Yahowah, accept the terms and conditions of the Covenant, attend the Mow'ed Miqra'ey, celebrate your relationship with Him and your golden. You're going to spend all eternity with Yahowah being empowered, enriched, enlightened, and emancipated by God living in His presence and exploring the universe. Another six to ten years is nothing. So, the bottom-line is don't worry about it and if you're doing something that Yahowah sees as essential He will take care of you so don't worry about that either.

In terms of just the baseline, what do you do to prepare? I think we ought not be stupid. There's no reason for God to give us all this information if He doesn't want us to think it through. He wants us to be thoughtful and to think it through.

What are the kinds of things that we can do? Spend more time than you normally would becoming more prepared because when you're prepared you can make a difference in people's lives that are going to endure for all eternity.

I don't think it makes much sense in today's world to live in a concrete jungle. If I lived in Washington DC, New York City or London I would get out; I would move to a less congested place where you have a much better chance surviving a period of anarchy than you will in the city. You can buy seeds for vegetables and other things in case your supermarket runs lean on those things. You can buy a freezer and have it have more protein than you would normally have. Purchase freeze-dried food as well.

But don't overdo it. I don't want to be a doomsday prepper; I'm just not. But there is nothing wrong with having a responsible supply of food, water and other materials for your home so long as you don't overdo it, because if you overdo it, you become a target.

When I had the farm, I loved to shoot tin cans off logs, but I'm not a killer. I might shoot somebody that was threatening to harm my wife but I'm not going to shoot somebody because they're hungry and want to steal some of my food. So, the gun is only a marginal utility.

I live on a fairly isolated part of an island in the middle of the Caribbean; I chose to leave the big cities. I'm not in or even close to a place where anybody's going to drop a nuclear bomb. It would be a waste of a bomb to send one here and there's not going to be an invasion. If you can get to a place to live that's a little more isolated it probably is advantageous as is having some food, water, etc. stashed away and some tools. My wife and I have every gardening tool imaginable; we're reasonably handy and in that regard. We have our own garden. These are all prudent things to do now. We spend a disproportionate amount of our time studying.

Now, I'm sure that some are looking for investment ideas; I'm here to say that there are none because currencies, which is how we buy and sell things, are completely manipulated and they are an object of faith. The US dollar has no actual worth other than what is perceived and by faith. Gold, which has been a counter, is so manipulated by governments because if it was allowed to float freely it would expose the weakness of the currency so they do not allow that, and they will confiscate it given the opportunity. Certainly, the Bitcoin-kind-of-thing is being exposed all over the place as not being a reliable form of investment. So, there really is nothing that

you can do that will insulate you entirely. Some would say because of the great reset where loans will be forgiven that you're better off having a loan on your house, but what are you going to do with the capital because the capital and the bank is not worth a whole lot of anything. So, there really isn't a good answer to that.

DEE: Two Covenant family members asked about Dowd and Johnathan's relationship, if this "unique" relationship was not in a sexual manner what the "unique" connection might have been.

Yada's connection lost and then reestablished.

YADA: We only have a few minutes left in the broadcast so we will probably have some questions that we will deal with in future shows.

All the terminology related to their relationship suggests that it was a lot more than just "buds," that's just the reality of it. Their initial relationship is spoken of in a very loving manner. It's true that there are men who love other men in a purely platonic way. That does not appear to be the nature of this relationship.

When King Saul addresses Jonathan about it he speaks of the relationship as being so shameful it's like seeing his mother (he uses the term "naked") and relates to it as this great shame; not a bad decision but a shameful act that is as embarrassing as seeing his mother naked.

It goes on to describe their last visit together. In their last visit together, Dowd is hiding. He sees one of Jonathan's friends leave and he immediately comes up from behind a rock. We see him genuflect all around Jonathan and then he lays down on the ground and we're told the two of them began kissing. Kissing is in the imperfect which means it was ongoing. The word for love is not *'ahab* the standard verb for love. It's *'ahabah* which is love from a feminine perspective and it's used twice in that context. Then speaking of Jonathan during his eulogy he says that his love for Jonathan was much more. The terms speak of things that are extraordinarily beyond the love of a woman. They kissed, and at one point Jonathan undresses in front of Dowd to give him his shield, bow and arrow, etc. It says he takes off his robe. The language is so graphic in this regard that there would be no reason to use that kind of language unless it was true.

There are some things to keep in mind here. Yahowah does not speak against homosexuality. The two statements that are attributed to homosexuality actually say that it is inappropriate for a man to take advantage of another man when he's down. It had all to do with the way that people fought wars back then where the victor would sodomize those that they had defeated. It was a horrible disgrace and

something Yahowah did not want to see. He does not like the idea that love between people should be forced upon another person.

Clearly, it's possible Johnathan and Dowd were bisexual because Dowd loved the girls; he had ten concubines and eight wives. He went to extraordinary lengths beyond the pale doing some really bad things to have a relationship with Bathsheba. So, he clearly loved women. All that is also true.

I'm intrigued by this because the religious, particularly in Judaism, Islam, and Christianity, make this huge deal about homosexuality, but yet you don't see homosexuality written in any one of the Ten Statements that Yahowah etched in stone. God's statements against the act don't speak of homosexuality; they speak of taking advantage of somebody when they're down. The person that Yahowah loved the most, who He said was right and the ultimate exemplar, was an emotional and flawed individual; in fact, it says that Dowd wept over Jonathan and far more than one would have expected over him. It's passionate weeping.

Dowd made many mistakes in his life, and I'm not even saying this is a mistake. Still, he did make a lot of mistakes. To have the person that Yahowah loved the most love both a man and lots of women so that he's not in a Christian or Jewish monogamous marriage speaks volumes about how the religious are wrong about being so caught up in their view of promiscuity and sexuality. God created sexuality; it is wonderful to make love with someone you genuinely love; I think it is the greatest invention of all time. So, Yahowah knew what He was doing. He's not embarrassed by it. Dowd's many wives and his concubines were not a concern to Yahowah, and this relationship is never apologized for. There's never any shame in it. Sha'uwl shames it, but Sha'uwl is a bad guy. So, I view it as likely and perfect in the sense that the one man that Yahowah said, "He's a man after My own heart, he's the man that I view as right," for him to have a full palette of love if you will, and for that to that to be so contrary to these wacko religions I think is poetry in that regard. So, I think it's likely true, and I think it teaches us a wonderful lesson that the world does not want to hear.

I guess this is fair to say, since this is "Questions with Yada" that I am a hypocrite. I have no issue and never had any problem with homosexuals. I have celebrated relationships with both homosexual men and women, and it does not bother me at all. I understand why women would be bisexual; I get it. Women are beautiful. Why wouldn't a woman love a woman just like a man loves a woman? But the idea of two men making love together gives me the creeps. I've just said that I've got no problem, and, in fact, I enjoy their friendships. I think that some of the more creative individuals are fun to be around, but the act of two men doing it does give me the creeps. So, I'm a hypocrite in this regard, but I'm an open-minded hypocrite in the

sense that I will tell you exactly my perspective on it and what I think is God's perspective on it. It suits someone like me to tell you this is how I think it is. You read the language, and I think we'd be kidding ourselves to suggest that that language was written that way for any other reason than to tell this story. The moral of the story is that love is love. Jonathan and Dowd were exemplary people; they had each other's backs. They were willing to take a stand at great personal risk to do the right thing for their people and one another. I think God is saying that if your attitude and character are right, love is beautiful. So, we should be more open-minded. That's my view. Most people will disagree with me, but those are my thoughts.

Dee, you were pretty quiet during most of that. That's probably not the answer that you expected.

DEE: Actually, it's the answer I gave myself. I've had this conversation with several people, and I do think that it's possible and I don't have a problem with it. I wouldn't want to see my own mother naked so I can empathize with the "yikes" of that for some people. I wouldn't have anything in common with Saul, but the wording is pretty clear and I'm with you in that I think women, artistically speaking, are softer. That feminine aspect is beautiful to me. I'm not a lesbian but I don't have a problem with that, and I think it makes for a more interesting eternity if we have not all these rules so we can be free. I would like to have my freedom and for those that are interested in that there's plenty of places in the universe to go that I don't have to watch.

YADA: I'm glad somebody asked this question because I think it directs our attention to what Yahowah views as important and away from what religions believe is important. Homosexuality is such a big deal in Judaism, Christianity, and Islam. In Christianity, Paul was a homosexual, Muhammad was bisexual and hated women.

Rabbis are sexual perverts; all are hypocrites. Yahowah is not the ultimate cosmic killjoy that is saying, "I'm gonna make something that is really explosive, sensational, and wonderful." And then tell you, "If you do it outside of these very tight constraints, it's going to take away all the fun," then it's bad. He's not that way. With all of Dowd's relationships, the only issue He ever had was, "You did your man bad by sending him into a battle where you thought he was going to get killed because you wanted his wife. That was a horrible thing to do, and you ought not to have done it." It wasn't, "What's wrong with you?" One wife was good, two wives not so good, eight wives - nasty, on top of having ten concubines.

Ya'aqob, the Father of Israel, had four women. Did Yahowah ever say, "No, no, we're not going to count some of those people because of one wife?" No. God's view is so different because the most important part of the story isn't just that God's not

preoccupied with trying to say sex is a bad thing. After all, it isn't a bad thing; it's a beautiful thing, and we ought to enjoy this aspect of life, just don't do it in a perverted way. Perversion is doing a family member, somebody with no freedom, doing it with a child or an animal. These are perversions, don't do that. But in a loving environment, it's a positive thing.

Most importantly, it is what these two individuals represent. They were good men, men of character that stood up for each other when standing up for each other was exceedingly costly. They stood up for their people. They stood up for one another, and they stood up for Yahowah. They were thoughtful, kind, intellectual men of character, which is why they were attracted to one another. We should also view those traits as being attractive.

DEE: A friend and Covenant family member asked me why is adultery wrong if we're allowed to have multiple partners and in what context is it wrong? She mentioned Reuben uncovering his father's skirt so to speak with his father's concubine. I explained this is an incestual act. It's the intent in his heart to hurt his family that I thought was the problem.

YADA: Right. To degrade his father and his brother's mother; it was an act of incest. God is really against incest because of what it does to the victim of it. It's like pedophilia is a horrible thing to perpetrate because of what it does to someone. It's like rape where the person has no choice, you're forcing yourself on them or you're using your position in the sense of pedophilia or incest to take advantage of someone. God does not like that at all.

DEE: In the case of Reuben I think he did force himself. She wasn't aware and then her relationship with Ya'aqob was over after that.

YADA: I was trying to translate a Hebrew word that suggests that the terminology that the Lord of Babel used to describe his new digs, the Lord's Lair, was as a concentration camp. He even uses the root of Auschwitz in his presentation. He's creating a prison; people are killed. There is a crematorium. I wanted to prove that the term he chose means "prison, to confine someone." The word is introduced in a story that pertains to Dowd. Dowd made a horrible decision first to leave Jerusalem when Absalom was leading the rebellion. He should have stayed in Jerusalem and relied on Yahowah to resolve this problem, but he didn't; he fled.

The second problem is that he didn't take everyone with him. He had his ten lovers; we don't know that word in today's vernacular. They say concubine, but that word didn't exist at the time. But he had ten women with whom he had sexual relations living in his home, which doesn't sound good to me. I'm happily married to one woman; I cannot see how having two would be better, and 18 does not sound like a

good idea. I don't have a problem with Dowd having 18, but it would not be my choice. I don't have the emotional and mental energy for it. You keep stimulating intellectually, causing people to feel like they have value. But he chose to leave these ten women in his home with Absalom, knowing that he would waltz into Jerusalem because he had abandoned it. So, Absalom, an absolute scallywag and a horrible human being, publicly defiled those ten women, raping them in a tent in the middle of town. Dowd returned, and he couldn't bear it, so he confined the ten women and cared for them. He said, "I'm going to put you in a nice house, but you're under house arrest. He cared for them, ensuring they had provisions; they were in a decent environment, but he never visited them again. I don't think that was the right call, either. If you're going to do what he did, it comes with responsibility; he did not honor that responsibility. I think he did honor his responsibility to Jonathan. I don't think he honored it with his wives or his other lovers.

He's a complicated individual and I think we ought to be very appreciative of the realization that there's very few people in God's story that are presented as men of outstanding character and intellect all the time. Moseh is the premier example. There are none of us that can measure up to that man. He's too good, too smart, too articulate, too great a character; he's way beyond us. We can't measure up. Dowd with all his soaring intellect, his charm and his courage we can measure up because he was highly flawed too. The same is true with 'Abraham and Ya'aqob. These are men that were flawed so we can't use them as exemplars to try to model our lives off the things that were the best of them because they're flawed and real people as opposed to this paradigm of perfection. I think there's a real advantage of that. Isn't it better to be in the company of a God that knows who you are and willing to accept you as you are and make something wonderful through your life as He did with Dowd even though Dowd made some bad decisions? So, God's not expecting us to be perfect. I'm sure not, but yet Yah can use us in a mighty way even though we are less than perfect so long as we have other characteristics that He finds useful, and Dowd had those to an extreme degree.

Well, Dee, I've had a good experience here. I know we haven't gotten through all of these and I'm happy to entertain the rest of them next week. I don't know how many more you have but we'll entertain the rest of them next week and if somebody has a follow-up or new question send them to Dee. You can post them on any one of the three social media sites, and she will read them during the show and go over them.

Whether the question is sensational or not, if it's an opportunity for us to learn together and to talk about Yahowah and the way we approach Him and the way that we reason, then I think it's a great experience opportunity. So, I'm going to share my thought process more than just the conclusion. I think an answer without the thoughts

that comprise it is not worth doing but it is worth doing sharing how you come to a conclusion so someone can come to that same conclusion with you. It's like sitting in as part of a lively discussion as opposed to being dictated to. I don't like the role of dictating; I do like the role of teaching and engaging in the process to stimulate others to think. That's why the answers were long.

So, we'll continue this next week. I hope our good friend Kirk is okay and that we'll hear from him shortly and that he'll be able to join us this time next week.

Thank you, Dee, for hosting this and for providing these questions. Hopefully there's enough to do another show.

DEE: Thanks to Leah.

YADA: Yes. Thanks so much. Good night and May Yah bless.