

Shabat Study by Yada, November 10, 2023

## God Damn Religion Chapter 5 Would you Believe?

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those 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. I appreciate your understanding.  
MK

0:00 Good evening and Happy Shabat to one and all. I learned just a few minutes ago that it wasn't the sarcasm that caused an uproar last week, but because we were blocked by two religious Jews (which is just fine by me) because we were broadcasting on the Shabat. You would think as a Jew having nothing else to do on the Shabat that we would be conveniencing you. You would think that someone, since you speak Hebrew, would recognize that Shabat is a verb and is actionable. I can tell you that Yahowah wasn't tired and decided He was going to take a nap on the Seventh Day. Instead, He celebrated the relationship with that which He had created. All through the Towrah, particularly on the most important Shabatowns, those special days that are to be treated like the Shabat no matter what day of the week they fall, days like the most important day, Matsah, the day on which the rabbis must have been sleeping because they don't celebrate it anymore. The Miqra' of Matsah is a Shabatown. It is an essential day of \_\_\_, it is a Mow'ed Miqra', it is *godesh*, it is every adjective that Yahowah can throw at a concept, and it is an exceedingly active day. The fulfillment of Matsah is when Dowd's soul took the guilt of every Covenant member with him into She'owl and deposited it there forever unseen making us appear perfect in Yahowah's eyes.

2:02 So, if the Shabat is a day to do nothing, why did Dowd, who was called "right" by Yah take our guilt to She'owl and deposit it there on the Shabat? I'm here to tell you that it is frustrating when dealing with Judaism because it is God's single greatest grievance throughout the Towrah, Naby' and Psalms. His disdain for the religion of His people overwhelms any other topic. It is probably ten to twenty times more irritating to God based upon what He has to say about it and how often He speaks out against it than anything else His people have done or are doing. So, until we are able to encourage Yahuwdym | Jews | Yisra'elites to discard and disavow their religion, then those who will not will have no chance whatsoever of coming to know

God. Yahowah will not allow anyone into His presence or anyone into the Covenant who continues to be religious. It is a line that He drew in the sand and is a condition of the Covenant. The very purpose of Chag Matsah is to remove religion and the stench of it from our souls. So, if anyone is going to block this program because we're broadcasting on a Shabat, celebrating our relationship with Yahowah and condemning that which He hates to call His people home, then it's nothing lost because said individuals are way too religious to perceive or appreciate what God has to offer.

4:11 I want to be clear that while Judaism gets God's goat and His attention, He hates Judaism more than all the other religions because Judaism has harmed more of His people longer than any other doctrine. He does, however, hate Christianity. He calls Paul, who created Christianity, the Son of Evil, the Father of Lies, and the Plague of Death. Dowd and Yahowah along with Yasha'yah go to great lengths to condemn Christianity and Paul.

5:00 I was deployed by Yahowah twenty-two years ago initially on the request that I would expose and condemn Islam because of the horrible menace it has provided to His people. Yahowah doesn't say much about Islam. Allah is occasionally mentioned because it means, "a lamentable oath, something exceedingly sorrowful." Muhammad, of course, is never mentioned but there are times in end time prophecies in *Yasha'yah* 17 and 18 where Yahowah speaks of millions of angry Muslims flooding into Israel after the imposition of the Two-State Solution, so many so that there are not enough bullets to stop them. So, there are mentions of the consequence of Islam, but otherwise it is left up to us to demonstrate that it is demonic. And that's what we are going to do again on tonight's show.

6:20 As an update, I wrote a book entitled *Prophet of Doom* a little over twenty-one years ago. I started this mission with Yahowah a little over twenty-two years ago beginning with a book called *Tea with Terrorists* about my meeting with Al Qaeda. I had not returned to *the Prophet of Doom* since writing it twenty-one years ago. I did though have one exceedingly favorable thing happen regarding it.

7:02 I've known from the beginning of *Prophet of Doom* that the highest readership per capita was in Iran and have subsequently learned that over the past year, as polls were taken in Iran, that only about 35% of Iranians now identify as Muslims. And since *Prophet of Doom* is the only book of its kind, it would be significantly responsible for Iranian Muslims, who are Persians having a legacy of brilliance, finally being able to figure it out.

7:43 One of the reasons that Yahowah did not denounce Islam to the degree that He denounced Christianity and Judaism is that, quite frankly, anyone with two active brain cells ought to be able to figure this out. The Quran is the worst book ever written. Muhammad was the dumbest, most vile non-prophet in human history, so this is not a difficult thing to assail.

8:16 *Prophet of Doom*, being rewritten with the new title of *God Damn Religion*, will be in four volumes. I'm within twenty-four hours of finishing Volume One. At this point in *Prophet of Doom* it is about page 70 and, in the rewrite it is page 645. You might say I've added a few thoughts here and there to what was *Prophet of Doom*. The two primary differences, and we're going to enjoy one of those tonight, is that when Allah / Muhammad go on a rant regarding their revisionist Towrah accounts, there are places now, like in this particular chapter on Creation, where I actually share Yah's position so that a reader who is not familiar with it can compare the 2,000-year-old witness to the verbal diarrhea of the Quran.

9:29 The second is that previously when a Hadith referenced a Quran surah trying to explain something that otherwise had no context in the Quran and was just dangling out there so that they could not be understood, I would quote those particular passages. But I have subsequently gone back and started at the beginning of most of these Quran surahs, taking it from the beginning all the way to the prevalent point and then well beyond it. The reason I have done this is because nothing undermines Islam better than Islam.

10:22 The Quran is its own worst enemy and it is literally the worst book ever written. It is comprised principally of what I call the never-ending argument. It is the number one theme in the Quran: it's dominant in the Quran. The never-ending argument basically says that people don't believe Allah and they don't believe Muhammad. So, Allah is here to say that Muhammad's lies are really the truth and those of you who do not believe Allah I'm going to torture, and my tortures are going to be grotesque. I'm going to roast you over a fire, I'm going to pour boiling water down your throats and I'm going to make you eat a thorn tree. If you are what Allah calls a "Righty," if you're a Believer (he never tells you what you're supposed to believe other than that Allah alone is God and he's got as much chance of that as a snake in the desert) then you are going to be rewarded with what is a brothel. Virginal boys, virginal girls, pedophilic sex, constant conquests, rivers that flow with wine; that is the reward for believing that Allah is God. Now, of course, there is no such reward and there is no such penalty. Allah is lying through his fangs, but nonetheless

this is what nearly two billion people have been led to believe and they kill for it. So, the purpose of destroying Islam, repudiating the Quran and mocking the Hadith, lambasting Allah and Muhammad is because their legacy is terror, death and mutilation. They declared war on the world and therefore it is essential that we expose and condemn the myths that led to it.

12:35 All right. We're going to begin with Chapter Five of the first volume of *God Damn Religion*. Volume One is entitled Snake in the Desert. It's *Islam's Terrorist Manifesto*. The fifth chapter is entitled Would you Believe? Each chapter begins with a citation from the Quran or Hadith; this one is from *Tabari VI:236* and reads ***"When Allah wants to frighten his slaves, the sun falls out of its chariot. This is a full eclipse, a misfortune for the sun."*** With that treasure, we will commence.

13:25 Since the last time we went over parts of this chapter, I began way after the review of the Towrah account. And when we reached the parts that we did cover last week, I have this week essentially quadrupled the amount of information. So, there's a lot more to report.

13:52 Since the Islamic scripture (Christians will have a conniption fit when I say this because "All scripture is from God" and this is from one of the poison pens of Christendom). Scripture is the Latin word for writing; it means "to write." It has some value when applied to a religious text. God does not have "scripture." Yahowah has the Towrah, Prophets and the Psalms, His writings. So, when I use the term "scripture" I am specifically dealing with Islamic and Christian scripture which are the books that they attribute to their ungod.

14:42 Since the Islamic scripture is based upon stories lifted from the Talmudic interpretations of Genesis and Exodus, we will start at the beginning and review what Muhammad had to say about our genesis.

14:57 I will tell you that if you were to remove the never-ending argument (which is just a repeat of the theme that I shared earlier - no one believes Allah or Muhammad. They think that Muhammad was demon possessed and that he was stealing fables from people of old. That's what everyone who knew Muhammad best had to say about him. There isn't a single person recorded in the Quran that knew Muhammad that had a kind word to say about him), that if you remove that and you remove Talmud citations interpreting Genesis and Exodus, which Muhammad bought from rabbis in Yathrib and then twisted to suit his agenda, without those two things the Quran isn't even as thick as a pamphlet; I'm not sure it would make a good cocktail napkin. That's how much of it disappears.

16:01 The Towrah has but one version; Islam has many. Since the Towrah's account

preceded Islam's by 2,000 years, we'll review it first. This will be one of several accounts covered from both perspectives.

16:24 I'd like to set the stage. Yahowah's revelation of our beginning was given to man 3,470 years ago. There were no scientists or even a word for "science." Calculus, the language of astronomical creation, wouldn't be invented for three millennia. The language of life, DNA, was a concept well beyond this time. I say this to reveal something that should be obvious. The Genesis creation account, while scientifically accurate, was not intended to teach the Children of Yisra'el *how* God made the universe. For them, it was a spiritual explanation of *why* He created it and us within it.

17:09 Genesis tells us that the universe and the Earth, then plants, animals, and humans, were created in six days, which may strike the casual reader as improbable even though it has been proven accurate. Looking back in time to a period long before the perspective of a "day" or "year" here on Earth was a functional measure of time because the Earth hadn't been created, so there was no measure of a "day" which is the time the Earth spins on its axis, or a "year," the time it takes the Earth to orbit around the sun, could not have been the time of measure that Yahowah used billions of years before the Earth existed. But nonetheless we're going to use it to calibrate time. The universe is said to be fourteen billion years old. Yes, I know it's 13.8 with the latest calculations, but it's all based on the temperature that quarks are confined from energy to matter because prior to the existence of matter, time is a concept that simply exists and does not flow. So, the Genesis account is told from the perspective of the Creator at the point of creation, and time is relative. It moves more slowly when exposed to great velocity or mass, precisely the conditions experienced during the Big Bang – a term which is first cited in Genesis.

19:03 Recently, when measuring the Cosmic Radiation Background from the Big Bang, it has been determined that time was stretched by  $10^{12}$  power at creation. And when we do the math and divide 14 billion years by  $10^{12}$  power, the result is six 24-hour Earth days. Beyond this, the depiction of events is in the correct order and appropriately described. Should these affirmations interest you, please read volume one of *Yada Yahowah – Bare'syth* | Beginning.

19:49 Specifically, the Towrah's account begins with light, which is energy and then transitions over time to matter as quarks are confined. It presents plants preceding animals, and mammals and mankind being made from the same material, evolving from them. Further, God gives credence to micro-evolution, telling us that each species would produce after their kind.

20:18 There are some who claim that the fourth day of creation was presented out of order; it's one of the favorites of atheists, but such is not the case. The Genesis

account only says that the sun and moon became visible. This is the result of the Earth's atmosphere becoming translucent at this point in time.

20:47 Further, these greater and lesser lights have served as signs for the seasons, days, and years – providing us with the ability to properly date the *Miqra'ey* | Invitations to Meet with God. In particular, the Son of God and Messiah *Dowd* | David, served to fulfill Pesach and Matsah on behalf of Bikuwrym and Shabuw'ah in year 4000 Yah, making the 4<sup>th</sup> day prophetic.

21:20 By contrast, most religions turned the sun, moon, and stars into gods. And that includes Islam: Allah was a moon god. Quran 74:32 proclaims: **“I say the truth and call the moon to witness.”** I will tell you the number of references to the deification of the sun in the Quran are numerous. And throughout the Sunnah, the sun is given anthropomorphic qualities and is shown in a chariot (as you just heard) racing against the moon, only to get weary and go to bed each night in a muddy spring next to where extraterrestrials are said to have lived. But worry not because Alexander the Great wants to convert them to Islam. Yahowah, in contrast, wanted us to know that life was more important than things and that things – even big bright shiny things – were not God.

22:25 Now this is also a problem for Islam because Islam is predicated on turning 'Abraham into a Muslim. 'Abraham, according to the Islamic accounts, his name is Ibrahim, according to Islam, sat a couple of years old emerged from a cave (of course because Muhammad's first encounter with his Spirit friend was in a cave), and the first thing he did is he saw the sun, moon and stars independently ascend in the sky and he said to each of them one at a time, “This is my Lord.” And then when they sat, he says, “No, that's not my Lord. I don't like things that set.” Then after going through this ritual again and then there's a glorious sunrise and Ibrahim says, “Now that's my Lord. None of the others.” That made him a monotheist because he turned to the sun as his god as opposed to including the moon and the stars. Yes, indeed. Islam has a problem with this, and we will expose it as we continue.

23:41 Here are some highlights from *Bare'syth*, beginning with the first words recorded in the Towrah, for your consideration and for comparison...

24:04 **“In (*ba*) the beginning, at the start of time and the initiation of the process of existence (*re'shyth*), the Almighty (*'elohym*), for accompaniment and association (*'eth*), created, conceiving and causing a new existence (*bara'*) of the spiritual world and heavens (*ha shamaym*) and (*wa*) alongside (*'eth*) the material realm (*ha 'erets*). (*Bare'syth* / Genesis 1:1)**

24:33 **And (*wa*) the material realm (*ha 'erets*) existed for a finite period of time (*hayah*) formless and without shape, lacking organization (*tohuw*), a disorderly, chaotic, and empty space (*wa bohuw*), dark, hidden, obscure, and unknowable**

*(wa choshek)* in proximity to (*'al*) the presence (*pane**h*) of the vast, inexhaustible power and inaccessible, mysterious energy of the big bang (*tahowm*).

25:09 Then (*wa*), the *Ruwach* | Spirit (*ruwach*) of the Almighty (*'elohym*) hovered over and quickly administered to, supervising (*rachaph 'al*) the appearance (*pane**h*) of the fluid state (*maym*). (*Bare'syth* / Genesis 1:2)

25:21 In addition (*wa*), God (*'elohym*) said (*'amar*), 'Let there continuously be (*hayah*) light (*'owr*) and (*wa*) light (*'owr*) exists (*hayah*).'*'* (*Bare'syth* / Genesis 1:3)

25:28 And so (*wa*, the Almighty (*'elohym*) saw (*ra'ah*) that the association with (*'eth*) the light (*ha 'owr*) was truly (*ky*) good, beneficial and productive, having desirable and positive qualities (*towb*).

25:39 God (*wa 'elohym*) caused the ongoing separation (*badal*) between (*bayn*) the light (*ha 'owr*) and (*wa* – in addition to being) making understanding possible through this connection with (*bayn*) the darkness (*ha choshek*). (*Bare'syth* / Genesis 1:4)

25:50 The Almighty (*wa 'elohym*) accordingly (*la*) called out in a welcoming way and proclaimed (*qara'*) the continuous nature of the approaching light (*la ha 'owr*) day (*yowm*). And concerning (*wa la*) the darkness concealing and mystifying by way of ignorance and confusion with the absence of light (*ha chosek*) He called its limited existence (*qara'*) night (*laylah*).

26:18 Then, there was (*wa hayah*) evening, a period of darkness, a time of sadness and hopelessness, a discouraged state of foreign occupation, an era of ignorant commingling of and adherence to faiths and beliefs (*'erab / 'arab*) and there would be (*wa hayah*) morning, the beginning of a new day, a time to be observant, perceptive, and judgmental, a time for consideration, a period to be attentive and respond appropriately (*boqer*) – one day (*yowm 'echad*)."*"* (*Bare'syth* / Genesis 1:5)

27:04 Light is associated with time; most people don't know it, but it is the measure of time, not only because light defines time, but also because Yahowah's Light is the source of enlightenment and life eternal. The absence of light renders us confused and imperfect, separated from God, and thus spiritually unassociated with Yahowah. Without the energy needed to survive, such souls cease to exist.

27:41 This statement reveals an especially enriching contrast between the imperfect and perfect conjugations. In the imperfect, light will be associated with Yahowah forever, with the relationship enduring throughout time. But in the perfect conjugation, darkness will only exist for a finite period of time.

28:06 God's statement is helpful in that it causes us to question the way we normally

consider time. The order of things suggests looking at the creation account in reverse, from the Creator's perspective rather than our own. Yahowah has "the end of the day" preceding the "beginning of the day." He's trying to tell us, "I'm telling you this story from My place at creation, not yours spinning on the planet some five to fifteen billion years later."

28:39 But there is more to it than that. "Evening, or end of the day," is represented by *'ereb* – and that's where the fun begins. The three Hebrew letters which comprise *'ereb* can be rendered five ways, several of which seem appropriate. *Boqer*, the word rendered as "morning," or "beginning of the day," has several potential meanings as well—all of which seem to fit. That is the benefit of amplified translations, which is why I shared all the relevant definitions with you.

29:19 Whether God intended to convey *'ereb* or *'arab*, the implications go well beyond evening and day one of creation. The Chosen People have endured a period of darkness, a time of hopelessness and despair, of "biblical" proportions. Indeed, there have been twenty-five centuries of foreign occupiers in the land of Yisra'el. Christians and Muslims have come to believe an irrational commingling of pagan myths as noxious swarms of Arab terrorists have sought to devour the Promised Land, all derived from *'ereb* and *'arab*.

30:02 *Boqer* is the good news – the promise of a new day. There would be a brighter future, a new beginning for God's people. And today, as was the case in the time of Moseh and Dowd, we all have the opportunity to be observant, to seek the information Yahowah revealed and decide how to respond. With *boqer*, the perceptive and discerning can contemplate the merit of the Miqra' and make a good decision about God, aware of what He is offering and asking in return.

30:45 During this time of universal genesis, there would have been no shortage of darkness or light as energy was being transformed into matter, space, and time. Everything was mixing together and joining to form the interwoven fabric we call the cosmos. It was as pleasing to God as it is to us. But let us not forget, Bare'syth is also God's message to us, His pledge of fellowship, and His plan of salvation—one in which He explains His undertaking and exchange: our redemption.

31:29 **"God (*wa 'elohym*) said (*'amar*) matter and space, the extended solid support of universal expansion (*raqya'*) shall exist (*hayah*) in the midst of (*ba tawek*) the fluid conditions and water as a source of inquiry and life (*maym*), existing (*hayah*) dividing and separating (*badal*) between things for the purpose of understanding (*bayn*) water (*ha maym*) in relation to (*la* – toward, among, and concerning) this fluid state as this source of inquiry and life (*maym*)."** (*Bare'syth* / Genesis 1:6)

31:55 The second day does not chronicle a creative act. According to Yahowah, and



confirmed by science three millennia later, matter, space, and time were the product of light energy and the result of the Big Bang. “Matter and space” were derivatives of that which God called into existence on day one. By unleashing the appropriate amount of energy during the first “interval of time,” our solar system was enabled in the second. And as is suggested by this passage, our sun and the Earth were literally born in the midst of molecular clouds composed of hydrogen and water vapor.

32:48 The Submillimeter Wave Astronomy Satellite has recently confirmed that water exists in great abundance in the translucent clouds where new stars are being born – as was the case at this moment in creation. This super-heated gas plays a major role in the chemistry of molecular clouds.

33:16 God was and remains correct in this depiction. Giant molecular clouds comprised largely of H<sub>2</sub> molecules, some a trillion times more massive than our sun and 150 light-years across, still serve as nurseries for star formation. Many can be seen with the naked eye in our own galaxy, as they cause the patchy appearance of the Milky Way by obscuring the light of the stars behind them. Hubble Space Telescope photographs of these nebulae are breath-taking in their beauty, including the Carina, Crab, Horsehead, Eagle, Mystic Mountain, Lagoon, Bubble, Butterfly, Spirograph, Ring, Veil, Hourglass, Ghost, Glowing Eye, Orion Nebula, and of course, the Pillars of Creation.

34:18 More recently we have detected these molecular clouds in distant galaxies through the presence of CO, carbon monoxide. This is telling because we are carbon-based lifeforms and oxygen transforms molecular hydrogen into H<sub>2</sub>O. As the densest areas within these molecular clouds collapse from the gravitational effects, they begin to rotate. As is the case with a figure skater when she brings in her arms and legs, the more these nebulae clusters shrink in size, the faster they spin, flattening the cloud and concentrating its mass in the center, giving birth to a protostar and protoplanets.

35:12 **“The Almighty (*wa ‘elohym*) acted and engaged, expending considerable energy (*‘asah*) in association with (*‘eth*) matter and space, the measure of the material within the vastness of the universe which was expanding (*raqya*’).**

35:30 This is an interesting concept to compare to Islam. According to Allah it's the earth that is flat and that Allah expanded but not the cosmos. According to Yahowah and verified by science just recently, it is the universe that is expanding and that the Earth is not.

35:57 **He divided and separated, making a distinction between (*badal*) relative things in space over an interval of time (*bayn*) from (*min*) the various forms of water (*ha maym*) relative to (*‘asher*) and in association with that which is**

**interchanged in an orderly arrangement for the sake and purpose of establishing that which underlies everything (*tachat*) regarding the support for matter and the expanse of space (*la ha raqya*’).**

**36:22 So (*wa*), these are the connections between things in space over the time (*bayn*) of this source of inquiry regarding existence of life among the waters (*ha maym*) relative to (*’asher*) that which is distinct from (*min*) and yet in proximity to (*’al*) matter and the expansion of space (*la ha raqya*’). Thereby (*wa*) it existed (*hayah*) correctly verified and portrayed (*ken*).” (*Bare’syth* / Genesis 1:7)**

36:51 Throughout the *Yada Yahowah* Series you will find amplified translations. I think God is really smart and I think that the words that He chose to use are like an artist’s pallet where you can create enormous detail, texture, color and perspective through them. My goal with each of them is to express everything that could be pertinent to that expression and so we end up with a more amplified translation that is more correctly conveying God's intended message. This one that I'm sharing with you now we would not call amplified because I don't have any further definitions in the parenthetical that normally follow the most amplified versions of these texts.

37:51 Almighty God (*’elohym*) is mentioned once in the presentation of *Bare’syth* | Genesis 1:7. The concept of relativity (*’asher* and *bayn*) is presented four times, providing us with a frame of reference. The preparation, production, and composition of “*raqya*’ – matter and space,” and the “orderly arrangement of it, its sequence, source, and basis,” is conveyed three times. By so doing, Yahowah disclosed which scientific methods humanity would use to develop and appreciate His creative process.

**38:04 “Then (*wa*), God (*’elohym*) called out in an inviting and welcoming way – one of the most important verbs in Hebrew and pilfered by Muslims - (*qara*’- “to call out, to invite, to summon, to welcome, to read and recite,” and it is the name given to Islam’s book, the Quran) to the expansion of matter in the vastness of space (*la ha raqya*’ ) of the heavens (*shamaym*). And there was (*wa hayah*) evening, a period of darkness, the mixing together of an interwoven fabric, the mingling and joining together of things (*’erab* / *’arab*) and there would be (*wa hayah*) morning, the beginning of a new day, a time to be observant, perceptive, and judgmental (*boqer*) – the second day (*yowm sheny*).” (*Bare’syth* / Genesis 1:8)**

39:25 Scientifically, our solar system was created during this period. It happened in the manner God has testified. Water was present and essential. There was an association between all things because relativity and time are linked. And distancing, the repulsive nature of dark energy, still lies at the heart of the effects we can observe. That is why the universe is expanding faster than the rate that light moves, which indicates that space itself is being stretched.

40:09 Spiritually, two is the number denoting choice. The second day is focused on separation, which is *qodesh* in Hebrew. We need to decide whose side we want to be on – the side of light or darkness. A Covenant relationship with Yahowah or submission to Allah? Are we going to remain mired in the realm of matter and space or are we going to relate to our Creator in such a way as to exist eternally with Him in *Shamaym*?

40:49 Historically, the second millennium of human history, consistent with Yahowah’s creative witness, was punctuated with the ultimate story of water separating mankind from life and from God. *Noach* | Noah was called out and separated from the midst of evil men, living in a wooden ark of protection designed by God while the waters rose and consumed those who chose the wrong side of the divide. If you want to live with Yahowah you will have to trust Him, too. Noach listened intently to God and then acted, engaging by doing what Yah had instructed. Funny, he didn’t inquire what the rabbis had to say. He and his family were saved and endured as a result. It has always been a rather simple, straightforward equation. Who do you trust?

41:53 **“The Almighty (*wa ‘elohym*) said (*‘amar*), ‘The waters (*ha maym*) will be gathered (*qawah*) from (*min*) beneath (*tachath*) the heavens (*ha shamaym*) directed toward (*‘el*) one special place (*maqowm ‘echad*).’**

42:00 **Then (*wa*), He wanted to see the solid ground appear, exposing the surface of the earth (*ra’ah ha yabeshah*). Therefore (*wa*) it existed (*hayah*) verifiable and correct (*ken*). (*Bare’syth* / Genesis 1:9)**

42:07 **And (*wa*) God (*‘elohym*) called out in an inviting and welcoming way (*qara’*) to the surface of the earth (*la ha yabeshah*) as *‘erets* | land (*‘erets*). Then (*wa*), regarding (*la*) the accumulation and beneficial expectation of the gathering together of insights which can be derived by looking forward with confident anticipation and pondering the implications of this collection into a home suitable for living (*miqawah*) of the many phases of water (*ha maym*) He called (*qara’*) seas (*yamym*).**

42:47 **And God (*wa ‘elohym*) saw and considered (*ra’ah*) that indeed (*ky*) it was beneficial and good (*towb*).” (*Bare’syth* / Genesis 1:10)**

42:55 There is also more to *‘erets* than “land, earth (as in ground, not the planet), region, realm, or territory.” It addresses that which is “firm,” and thus “material,” contrasting it with space and light energy during the initiation of the creative process and was therefore translated as most accurately as “material realm.” *‘Erets* is most often used to describe the land of *Yisra’el* | Israel. The designation “Promised Land” is from *‘amar ‘erets*, meaning “the land which is spoken about.” It is therefore symbolic of *Yahuwdym* | Jews.

43:46 The sea is symbolic of *gowym*, including the Arabs. It is also interesting in God making distinction between energy and matter that there is a sizable difference between the presentation in the Towrah and Prophets versus the Quran. In the Towrah and Prophets the sum nature of our value is in our *nepesh* | soul which is an inner energy based entity that has no mass and no matter in that when we transition as someone who has accepted the terms and conditions of the Covenant our *nepesh* | soul is infused with Yahowah's spiritual energy so that we are empowered, enriched, enlightened, enabled and emancipated and as a spiritual being then the universe becomes ours to explore. We become perfect and we become eternal. Unless you have this transition to energy and away from matter you cannot be eternal - it's impossible. You could never get out of your own shadow. You can't leave our solar system if you're matter. Matter cannot be accelerated to anywhere close to the speed of light and you need to exceed the speed of light if you're going to get anywhere in our own galaxy much less within the universe. So, light energy is the (assistance)? of going from being stuck in three dimensions as a physical being to being liberated in time and in space becoming infinitely empowered and enriched.

45:41 The Quran takes the opposite approach because Allah is a dunderhead and Muhammad was as dumb as his stone. The big threat is the Day of Doom which is also called the Day of Resurrection (In Islam being resurrected is a terrible torment and an awful pain), Muslims are convinced that no matter when you died your body will be reconstituted, that you will be made physical again, and that if you are a "Lefty," which would mean a Jew or Christian, that you're going to be tortured forever in a physical way. Your body is going to be perpetually burned, you will be made to eat pitch, you'll drink boiling water, you'll eat thorns, this is your fate because they are physical torments. But Yahowah presents She'owl as the place of separation. It's a dark abyss of great pressure where light itself, spirits can't escape. He's speaking of a black hole and there most certainly are no fires, no trees with thorns, no boiling water, there are none of these things. It is not a torture chamber; it is simply a place where souls, which are energy based, are kept away from God's Covenant and in Shamaym, the spiritual realm of God, we as spirits can enjoy life in the Seventh Dimension, but not in Islam. see if you're

47:22 But not in Islam. Because of physical resurrection, which is an insane thought, in the spiritual realm it's the carnal desires of Muhammad and Muslims (sex with little boys and perpetual virgins) that is the thrill because they are physical bodies. The problem, of course, with a physical body resurrected is the moment our bodies die the whole process of renewal stops and the body very rapidly reaches decay. If you were to go to a mass event, either a natural tragedy or an event like Hamas perpetrated on Israel, within 24 hours of that time you see the workers wearing masks because of the stench of it all. Our bodies stink to high heaven once they die, and the

fact of the matter is that worms, flies and beetles consume the flesh of the buried very rapidly. Then they are consumed by birds and other creatures, and they then give life to other creatures. So, I'm sorry, but our bodies are the feast of death, if you will; they feed the cycle of life. So, Aunt Jemima, who has passed away, could very well be in my big toe. It's impossible to separate people over a period of time, and over a period of time there's nothing left of the physical body to be celebrated or to be punished. Bodily resurrection is a pagan religious concept that makes absolutely no sense, is scientifically impossible and it's seriously counterproductive. I can tell you because I have an older body than I talk about. It has aches and pains, my eyes don't work as well, my back gets sore, and I have physical pains. My knees don't operate as well as they used to. I am degrading physically and that just happens to be the nature of things. I'm looking forward to being liberated from this body. But the neatest thing of all about spiritual energy is that at any moment in time a spiritual being can convert whatever percentage of their spiritual nature they wish into matter in any way they wish,  $E = mc^2$ . Matter is simply a form of energy but much diminished. So, if you want to explore a different planet that has life that you want to enjoy you can slow time down and experience the moment; feel that planet's sun on your face, smell and touch the wonderful things. Then at any moment you can leave and travel across cosmos in the fraction of a second, which is the nature of energy, but the opposite is true with physical bodies.

51:02 That's why if you were to look at ancient religions, when the king died, they buried lots of things with the king that he was going to use in the afterlife. In Egypt they spent enormous energy protecting and preparing the body of the Pharaoh for the afterlife and then provided all sorts of things for that Pharaoh when he reconstituted his body in the afterlife to eat and to enjoy for sustenance. Yet we dig up their tombs and still wrapped inside the linen are their physical bodies and all of the things they left behind are wasted. Bodily resurrection is a myth that is central to the Islamic religion.

52:05 Ky | by contrast, the *yamym* | seas, can either be West, and therefore symbolic of *gowym* | gentiles, but seas are almost always pointed towards the contrast between God's people and the gentiles. And this distinction makes the fact that Yahowah's welcoming invitation to '*erets*, representing Jews, is written in the imperfect conjugation and thus ongoing throughout time, while His call to the *yamym*, indicative of Gentiles, was in the perfect conjugation – and thus short-lived.

52:48 This is an adroit declaration of what occurred on planet Earth at this time. Our world cooled to below the boiling point as volcanic activity began to wane. A more translucent atmosphere started to form as a result of diminished plumes of volcanic ash, but also as a consequence of a radically diminished asteroid bombardment. Water began to flow into the Earth's seas. These fortuitous conditions afforded

an immediate opportunity for life. And life came almost immediately thereafter.

53:29 Once again, nothing was created on this day. One thing simply flowed from another. The sequence Yahowah had laid out and had provided substance to, orderly and rational through this process, His words continue to sound more like a scientific text than the “religious” musings of primitive humans.

53:56 **“God (‘*elohym*) explained (‘*amar*), ‘Let the land produce plants such that the vegetation grows (*dasha ha ‘erets dashe*), verdant vegetation (‘*eseb*) reproducing by spreading seeds, evolving and conceiving new growth through this genetic process of reproduction (*zera’ zera’*) in successive generations (*pary*), trees (‘*ets*) producing (‘*asah*) the fruit (*pery*) of their species of a living organism (*myn huw*) relative to (‘*asher*) their seed (*zera’ huw*) for its kind (*ba huw*) over (‘*al*) the earth (*ha ‘erets*).’ And it became so through this sequence of events (*wa hayah ken*).”** (*Bare’syth* / Genesis 1:11)

54:32 It would have been beautiful to behold and maybe in another place and time we will be able to witness it: “*dasha ha ‘erets dashe*” – the land producing plants, the vegetation growing, bringing forth a proliferation of life on earth” with “‘*eseb* – shimmering green plants, herbs and grasses glistening.” They “*zera’ zera’* – reproduced by spreading seeds, dispersing them and evolving” “*pary* – throughout successive generations by being fruitful.” The “‘*ets* – trees” “‘*asah* – bore” the fruit “*myn huw*” – of their species of a living organism after their kind.”

55:26 In this statement, Yahowah revealed something most people do not fully appreciate. While conceiving life was an exceptional accomplishment, even more complicated than creating a universe in which it could thrive, doing so in such a way that life would be able to reproduce and proliferate was equally, if not more, challenging. It was something that God accomplished by inventing seeds, which would not only take root in the presence of soil and water, but which would carry the unique genetic code of each species with them. It was a design element to encourage reproduction that He would incorporate into His conception of animals through sperm.

56:23 Interestingly, *dashen*, a derivative of *dasha*, means “to anoint,” symbolic of the Messiah Dowd and of what happens to us when we are immersed in the Set-Apart Spirit. It is one of the most telling terms in the beloved 23<sup>rd</sup> Psalm – a Mizmowr we will celebrate as we return one day to Volume Two of *Coming Home*. The language of salvation continues to permeate every word of this revelation: from living and anointing to being born anew, from the firstfruits harvest and being part of an extended family, to being God’s offspring, eternally existing and established because of what occurred through this sequence of events.

57:18 **“Then, the earth (*wa ha ‘erets*) as a result of this input continually brought**

**forth** (*yatsa*) **a shimmering and verdant variation of vegetation and plant life** (*dashe* 'eseb), **reproducing by spreading the seeds** (*zera* 'zera') **of their type and characteristic, evolving from a partitioning of the original gene pool** (*la myn huw*).

**57:46 And** (*wa*) **the trees, the leafy plants with wooden trunks and branches** (*'ets*), **produced** (*'asah*) **the fruit** (*pery*) **which, to advance the beneficial aspects of this relationship** (*'asher*), **was their seed** (*zera* 'huw') **for the advancement of their species** (*ba huw* 'la myn).

**57:59 And the Almighty** (*wa* 'elohym) **saw** (*ra*'ah) **that indeed it was** (*ky*) **good, productive and pleasing, suitable and desirable** (*towb*). (*Bare*'syth / Genesis 1:12)

**58:05 And there was** (*wa hayah*) **evening, the mingling and joining together of things** (*'erab* / 'arab) **and there would be** (*wa hayah*) **morning, the beginning of a new day** (*boqer*) – **the third day** (*yowm shalyshy*). (*Bare*'syth / Genesis 1:13)

58:19 The emergence of life is only the second time the Creator has expressed satisfaction with His creation. He was also pleased by the onset of light. And indeed, His Light still leads to life.

58:40 Yahowah's concluding comment on the benefit of having established the conditions necessary for life to emerge and reproduce, proliferating around the world, was rather understated. But nonetheless, He just said: Life is good.

59:02 Having completed the third day, Yahowah's most important creation was about to be manifested: He was a Father enjoying His relationship with His Son. We have reached the dawn of the fourth millennium of human development. It is the year 1,750,000,000 BCE cosmologically. Spiritually, this day predicts the events which would unfold during man's fourth millennia: Yahowah's year 3000 to 4000, an epoch which corresponds to 968 BCE through 33 CE – with Dowd playing the starring role from Cornerstone of the Home to the Lamb opening Heaven's Door. Nine hundred sixty-eight BCE to 33 CE represents 1,000 years because the Roman Catholics were not thoughtful enough to include the year 0 on their Gregorian calendar. They go from 1 BCE to 1 CE, or to use their terms 1 BC (Before Their Christ) to AD (The Year of Our Lord). These guys couldn't get anything right.

1:00:32 **“God** (*wa* 'elohym) **said, expressing in words** (*'amar*), **‘There shall be** (*hayah*) **lights whose implications should be pondered** (*ma*'owr) **in the expanse** (*ba raqya*) **of the heavens** (*shamaym*) **to better understand the separation between** (*badal bayn*) **the daylight, this time of reckoning when there is light** (*ha yowm*) **because it is distinct from** (*wa bayn*) **the darkness of the night where there is limited light** (*ha laylah*).

1:00:50 **For a time, they will exist** (*wa hayah*) **as symbols and signs, as non-verbal**

**representations which make the approach more clearly known, providing indications advising one's consent when evaluating recompense and reward (*la 'owth*) regarding the appointed meeting times of the feasts (*wa la mow'ed*), as well as (*wa*) for days when there is light (*yowm*) and for years, the cycle of the seasons, renewal of life, and measure of time (*wa shanah*).” (*Bare'syth* / Genesis 1:14)**

1:01:28 *Ma'owr* encourages us to ponder the implications of light, differentiating it from the surrounding darkness. And just as the moon, planets, and stars represent tiny specks of light in the vast expanse of the night sky, in our world and throughout time, an infinitesimal percentage of people reflect Yah's light.

1:02:00 And yet, without light, there is no life, and without darkness, no death. This makes it essential for us to *bayn* | understand the difference between them.

1:02:15 When words like *'owth* and *mow'ed* are inadequately translated as “signs” and “seasons” respectively in most English Bibles, the profoundly important message contained in this statement is squandered. Accurately communicated, these two sentences convey that the *Mow'ed Miqra'ey* – the Invitations to be Called Out and Meet at the Designated Times of the Eternal Witness and Renewing Testimony – can be known, timed, and better understood through the distinction that is being made here regarding the fourth day between daylight and darkness.

1:02:58 God is saying that on the fourth day something transformative was going to occur between light and darkness and that if you go back and you look at the genealogies in the Towrah you will that ‘Adam and Chawah were expelled from the Garden exactly 4,000 years before this fourth day concluded and that 40 Yowbel, which is 2,000 years, transpired from the expulsion from the Garden to ‘Abraham and Yitschaq on Mount Mowryah meeting with Yahowah as a dress rehearsal for Pesach | Passover which Dowd exactly 40 Yowbel thereafter in year 4000 Yah fulfilled in exactly that place on exactly that day. All of that is provided as the framework within Yahowah's Creation account and it's the very essence of the time of our redemption, of knowing what God is doing and with whom, when, why and where. This reveals the very framework of time itself from beginning to end. This is why the fourth day commences with Dowd | David representing the Cornerstone of the Covenant home. It is when the 89th Mizmowr was revealed to proclaim his role not only in the Covenant but in the fulfillment of the *Mow'ed Miqra'ey*. He is Yahowah's Shepherd and as His most brilliant Son he became the Messiah and King.

1:04:53 Then this formative era concludes with Dowd serving as the Pesach '*Ayil* | the Passover Lamb. The *Mashyach* | Messiah wrote the words at the dawn of this era that would be fulfilled during Chag Matsah as the sun set in *Yaruwshalaim* | the Source of Guidance Regarding Reconciliation, a city he himself founded.



1:05:23 **“Therefore, let them exist for a time (*wa hayah*) as sources of illumination (*la ma’owr*) in the expanse (*ba raqya’*) of the heavens (*ha shamaym*) to provide light (*la ‘owr*) upon (*‘al*) the earth (*ha ‘erets*). And therefore (*wa*), it continued to exist like this thereafter based upon what preceded it (*hayah ken*). (*Bare’syth* / Genesis 1:15)**

1:05:37 **God (*wa ‘elohym*) engaged to appoint for this particular task (*‘asah*) both (*‘eth shanaym*) of these substantial and empowering sources of illumination (*ha ma’owr ha gadowl*), with the older, the most important, intense, and distinguished (*‘eth ha gadowl*) luminary (*ha ma’owr*) becoming prominent and clearly known as the influence over (*memshalah*) the daylight hours (*ha yowm*) and (*wa*) with the lesser, the less significant, albeit more easily understood, the younger chronologically and diminished relationally, the abhorred (*‘eth ha qatan*) luminary (*ma’owr* – light to be questioned) becoming known and prominent as the influence over (*la memshalah*) the night (*ha laylah*) along with the heavenly powers (*wa ‘eth ha kowkab*). (*Bare’syth* / Genesis 1:16)**

1:06:21 **The Almighty (*wa ‘elohym*) caused them to be placed there for this purpose (*nathan ‘eth hem*) in the expanse (*ba raqya’*) of the heavens (*ha shamaym*) to provide light (*la ‘owr*) upon (*‘al*) the land (*ha ‘erets*). (*Bare’syth* / Genesis 1:17)**

1:06:32 **And therefore (*wa la*), they will function as proverbs (*mashal*) with the daylight (*ba ha yowm*) and in the time of darkness (*wa ha laylah*) providing a contrast to appreciate the difference between (*wa la badal*) the light (*ha ‘owr*) and comprehend being separated from the darkness (*wa bayn ha choshek*).**

1:06:51 **God (*wa ‘elohym*) saw (*ra’ah*) that indeed (*ky*) it was good, appropriate, productive, and beneficial (*towb*). (*Bare’syth* / Genesis 1:18)**

1:06:57 **And there was (*wa hayah*) evening, the mingling and joining together of things (*‘erab / ‘arab*) and there would be (*wa hayah*) morning, the beginning of a new dawn (*boqer*) – the fourth day (*yowm rabyi’y*).” (*Bare’syth* / Genesis 1:19)**

1:07:10 Separation, light and darkness is essential to our relationship with Yahowah. There is nothing darker than Islam and there is nothing brighter than the Covenant relationship. God is offering one, the adversary is advancing the other. Each of us has a choice between them.

1:07:36 Yahowah’s seven annual *Mow’ed* | Appointed Meeting Times Regarding the Restoring Witness are set using the sun and the moon. They are annual events whose dates each year are established based upon the timing of the first and seventh months. The greater and lesser lights, therefore, enable us to meet with God on the appropriate days each year. Further, this was all incorporated into the discussion of

the fourth day because the first four Mow'ed were fulfilled at the conclusion of the fourth millennium of human history in year 4000 Yah (33 CE).

1:08:24 By the way should you be following the story, there were 20 Yowbel from 'Adam and Chawah's expulsion from the Garden to 'Abraham and Yitschaq confirming the Covenant which would allow us back in and then 40 Yowbel | 2,000 years from that time to the time that Dowd actually fulfilled the Promise of providing the Passover Lamb in 33 CE. What might be the year that is 40 Yowbel from 33 CE if you were looking for the date that the final Mow'ed Miqra' would be fulfilled? That would be 2033, just ten years from now. That's how much time you have left to get with the program unless you're, of course, celebrating the Shabat by doing nothing.

1:09:27 Beyond this realization, Yahowah wants us to understand that life and death are determined based on light and darkness. God enlightens us during the day and *ha Satan* | the Adversary beguiles at night – in the absence of sufficient light. And it is not that there is no light at night, but that it is insufficient, making the ignorant more susceptible to being misled. That is the message that God is conveying.

1:09:52 In this regard the Adversary, *ha satan* in Hebrew, as a fallen messenger is still luminous, albeit an “abhorrent and detestable opposition” to Light acquiescing to his authority and control leads mankind away from God and to the lightless enclosure known as *She'owl* | Hell. This is the Snake that slithered out of the Garden to create Christianity, Judaism, and Islam and he is the Snake that has brought us the Quran.

1:10:33 The Snake was a *Karuwb* | cherub, one of the *Karuwbym* | cherubs that was stationed on the walls of 'Eden to keep animals and even humans on the outside so that life inside the Garden would be peaceful and enjoyable. When he came off that wall, he would have looked magnificent. I'm sure by even comparison to 'Adam when he showed up in front of Chawah that he was probably a handsome dude certainly enticing just by his presence. But Yahowah makes a point and says he was the cleverest and craftiest of all things that Yahowah had made. I keep that in mind and as I read the Quran I say, “Satan, what happened to you? You had game back then. Are you just trying to screw with people? Clearly, you can do better than this so why are you being so dumb? Is it just to prove to Yahowah that people really aren't worth a hoot and that you can fool them by coming right out in the open and saying, 'Oh by the way, I'm Satan. I want to enslave you and if you don't agree I'm going to torture you.' and that you will get people to believe that?” It really is an enormous degradation from what the Serpent did in the Garden to what he musters in the Quran.

1:12:19 If we consider the lives of the most enlightening men in human history, they

will include *Moseh* | Moses and *Dowd* | David – the authors of the Towrah and Psalms. However, only one of them is relevant at the conclusions of the 3<sup>rd</sup> and 4<sup>th</sup> millennia, and that is *ha Mashyach Dowd*, the Son of God and King. Second only in brilliance to Yahowah – he became the greatest luminary in human history when he did as he had foretold.

1:12:54 As a matter of fact, in the 89<sup>th</sup> Mizmowr Yahowah actually says that he will return as *'Elyown* | as God and that he will be as brilliant as the sun. Dowd's exceptional. And by the way when it says that he's going to return and he's going to be like the Almighty, that he'll be as brilliant as the sun, that's not to intimidate us because Dowd is simply the firstborn of *Bikuwrym* | Firstborn Children. Every member of the Covenant gets the same benefit. We're going to be as brilliant as the sun. We're going to be as God. He's going to elevate us in dimensions from three to seven each being an infinite increase in liberty, enlightenment, empowerment and enrichment. This is the promise that He is offering us, or you could wait for the Day of Doom and expect your bones to be resurrected and then fear Allah to decide whether or not he wants to torture your britches, assuming that you have them on. Without them it would be gruesome, wouldn't it?

1:14:16 It's kind of like Ezekiel's Valley of the Dead Bones. For those who haven't been with us for a long time, Ezekiel is Satan's autobiography. If you really want to know what Satan is like and you want to see him on his game, Satan presents Satan, it's the Book of Ezekiel. From beginning to end it is Satan's autobiography, and it is an exceptional work from that perspective. In fact, the *Venomous* and *Abominable* volumes are devoted to just exposing Satan in the Book of Ezekiel.

1:14:57 Reinforcing this realization, upon his return and the restoration of Dowd's kingdom in 2033, Yahowah says that Dowd will be as brilliant as the sun and that he will appear as if he were God. He is the most brilliant orator among men and the greatest thinker who has ever lived. And while these conclusions may seem extreme to you as a new listener, this is the central point of Yahowah's story, and when we read the *Mizmowr* / Psalms as they are expanded, amplified and explained in *Coming Home*, this will become obvious that Dowd is the living embodiment of the Covenant, the Towrah and of Gods Plan.

1:15:48 According to what can be deduced from the Towrah and relativity, the fifth day dawned approximately 880 million years ago and closed 440,000,000 years in our past. At this time, God's testimony reveals that animal life flourished. It began in the sea.

1:16:14 **“Then (wa), God ( 'elohym) said ( 'amar), ‘The waters to ponder as the source of life (ha maym) by design will literally and continuously conceive an innumerable abundance (sharats) of creatures creeping, wiggling, crawling, and**

**swarming around with a proliferation of sea creatures from bacteria to fish, including insects, amphibians, and reptiles (*sherets*) as living (*chay*) souls with consciousness (*nepesh*), in addition to (*wa*) winged creature which can fly (*'owph 'uwph*) above the earth (*'al ha 'erets*) before the presence (*'al paneh*) of the expanse of space (*raqya'*) in the sky (*ha shamaym*).’ (*Bare'syth* / Genesis 1:20)**

1:16:48 So, God created the proper environment and recipe for life and then gave His creation a free hand to evolve and grow – just as He has with us, when it comes to engaging in a relationship with Him. According to His testimony, life is formulaic, calculated upon the composition of energy and matter formulated on day one. It was guided from there by language. And on this day, that language would be DNA – the programming code of life. Once these things were accomplished, nature, like man, was free to run its course.

1:17:37 In this declaration, we learn that a *nepesh* | soul, or consciousness, is not unique or distinctive to man. All animals have one, even insects. ‘Adam was also given a *neshamah* | conscience (something we’ll investigate in a moment). According to Yahowah, and corroborated by science, animals and insects were initially conceived in water. In our genesis, we are all alike, composed of the elements of the earth and born out of the seas. Even today, our bodies are 60% water as adults and 75% during the first six months of life. Our brains are 80-85% water, while our kidneys, heart, lungs, and liver are up to 70-75% water.

1:18:31 Water enables cellular structure, function, and metabolism, carries nutrients and oxygen to our cells while facilitating biochemical reactions, protects our sensitive tissues, regulates our temperature, facilitates waste removal, and cushions our joints. Water molecules not only surround DNA in an ordered fashion to support its characteristic double-helix conformation but without being immersed in water, our cells would be incapable of following the careful and explicit instructions encoded by the DNA.

1:19:31 It should be noted that while consciousness is the determining factor between animal and plant life, there are no serious scientific studies designed to ascertain its nature. We recognize that it exists and that it is fundamental to animal life, but we are clueless as to what it is, how it works, where it comes from during conception, or where it goes upon death. And yet, Yahowah discussed it openly, directly associating *nepesh* | consciousness with the emergence of animal life. However, unlike the *Ruwach* | Spirit, a *nepesh* | soul is not inherently immortal.

1:20:25 The word for life, *chay*, is interesting in that it is from *chayah* – and thus bears the name of its Author, Yah. Further, it differs by only a single letter from *hayah*, which is the basis of Yahowah’s name – meaning “to exist.”

1:29:49 With the 21<sup>st</sup> verse of *Bare'syth* / Genesis God uses *bara'*, the Hebrew term

for “create,” again. It is only the second time. Scientifically, He is explaining the significance of the first word following *bara’*, which is “large reptiles,” better known by its Greek derivative, “dinosaurs.” Dinosaur means “giant lizard” or “reptile” in Greek. Spiritually, it is an admonition to be leery of serpents, God’s metaphor for the Snake who created Islam.

1:21:41 **“Thereby (*wa*) God (*’elohym*) conceived and created something new and unheralded (*bara’*) such as the great dinosaurs and mighty, monstrous reptiles (*’eth gadowl ha tanyn*) along with all life with a soul (*wa ’eth kol nepesh ha chay*) who move about (*ramas*) for their benefit (*’asher*) to proliferate (*sharats*) from the waters (*min ha maym*) according to their kind (*la myn hem*), and (*wa*) every (*’eth kol*) winged creature which can fly (*’owph kanaph*) according to its species (*la myn hem*). God saw (*wa ra’ah ’elohym*) that indeed, it was (*ky*) appropriate, beautiful, and productive (*towb*).” (*Bare’syth* / Genesis 1:21)**

1:22:16 The animals conceived during this day were all by design. God “*bara’* – caused something unique to occur, conceiving something unheralded” – intelligent life. Well, for some of us anyway. It was having spent the last month rewriting *Prophet of Doom* and reading Allah’s and Muhammad’s sorry tale, there was a lot of intelligent life expressed therein. Anyway, it is reflecting the imagination and inspiration of God to consider *bara’* as His creative genius.

1:23:05 One of the reasons we know that “*gadowl tanyn*” means “giant reptiles” or “mighty lizards,” and thus “dinosaurs,” and not “serpents” is because the common Hebrew word for snake is *nachash*. In his first miracle, one designed to bolster Moseh’s fledgling confidence, he tossed his staff to the ground, and it turned into a *nachash* – snake. But later, when Moseh appeared before Pharaoh with his brother, and Aaron cast down a rod before the arrogant dictator, it was transformed into a *tanyn* | fearsome reptile. Aligned with the Adversary, Pharaoh’s sorcerers and religious charlatans performed a similar feat, with *tanyn* | crocodiles now menacing the stage. The Greek derived “*deinos saurus* / dinosaur / terrible lizard” and the Hebrew “*gadowl tanyn* / mighty reptile” are therefore synonymous – although Yahowah’s depiction is not a pejorative. There was nothing “terrible” about a brontosaurus.

1:24:28 If we pause a moment and ponder the implications, this is actually pretty funny. For the better part of a century, paleontologists have mocked creationists, condemning their god for having failed to mention beasts as prolific and majestic as dinosaurs. And yet, contemporaneous with their creation, Yahowah named them – the only species that has been named thus far. God does have a sense of humor; you’ve got to love Him for that.

1:25:03 The reference to “*myn* – species” on this day is consistent with current

biological science as well. What we perceive as new lifeforms actually represent a partitioning of the original gene pool, not a mutation. And that is because mutations lead to a loss of information rather than a gain. Yahowah was right and so was His creation, Darwin – at least as it relates to subtle changes within species was also correct. Further, all evidence suggests that animal life emerged from water consistent with Yahowah’s 3,500-year-old witness.

1:25:49 *Myn* defines “a group of living organisms descended from similar species.” It is a derivation of *min*, which means “from, out of, or according to.” The lone difference is the hand | i | *Yowd* of Yahowah between the waters | m | *Mem* and seed of life and sperm of new life | n | *Nun*. The letters tell the story. You’ve got Yahowah’s hand י Yowd \_\_\_\_, you have the מ Mem explaining that this comes from water and the נ Nun which was drawn like a seed and a sperm designating new life. That’s the beauty of the first version of written Hebrew. You can look at the shape of the letters and they convey the meaning of the word.

1:26:48 It is a crime that evolution has been pitted against creation. Many aspects of evolution are true, especially in the sense that animals reproduce after their kind. But a duck and a beaver do not a platypus make. Fruit flies have been bred infinitum – and some only have a day or so or just hours of life. So, all of that rapid reproducing never once created a unicorn. After countless billions of trillions of attempts, a fruit fly has yet to conceive so much as a house fly, much less a bee or bird. Evolution from organic matter to plant life, from plants to bacteria, and from single-cell animals to lions, tigers, and bears is not remotely plausible.

1:28:09 We're not going to get back into the Islamic comparisons tonight, but we are going to go over that material again because it not only is essential to mock Islam and to compare how feeble-minded the Islamic accounts are even though they came 2,000 years after Yahowah’s presentation, but they are greatly expanded to bring in large swaths of the Quran so that we can just see how bad a book this really is. We're going to spend considerable time degrading the content of the Quran, degrading Allah from a wannabe god back down to the Serpent in the Garden and degrading Muhammad from being perceived as a prophet to being among the worst people who ever lived. And in so doing, we will make it more comfortable for God's people to lash out at the real cause of the problem. The fact of the matter is that that the source of the pain created on October 7th of this year, now just over a month ago, is not Hamas or Fakestinians, it’s Islam. And until God's people recognize that the source of their pain and anguish is Islam, they will continue to make bad choices and lash out at symptoms. So, continuing now with *Bare’syth* / Genesis 1:22 ...

1:30:05 **“The Almighty (*wa ‘elohym*) adored and blessed that which was associated with them (*barak ‘eth hem*), saying (*la ‘amar*), ‘Be fruitful, flourish**

**(parah), thrive, and multiply (rabah). Fill (wa male') the waters (ha 'eth maym) in the seas (ba ha yamym). Also (wa) let flying creatures ('owph) become numerous (rabah) upon the earth (ba ha 'erets)."** (Bare'syth / Genesis 1:22)

1:30:23 So, let it be known: Yahowah is obviously pro-life. That is now undeniable. We also know that Yahowah is clearly pro-choice. Hebrew has three forms of volition. First, second, and third person is literally written into the grammar of the language. However, I did not expect Him to be so vocal about this aspect of His nature and intent this early on. And yet, after conveying numerous verbs in the jussive volitional mood as an expression of freewill and desire, He is immediately attributing the imperative mood – expressing volition in the second person – to animal reproduction. And in fact, most animals choose their mates.

It was an extraordinary time...

**1:31:32 “And there was with unfolding implications (wa hayah), evening, a period of darkness mingling and joining together of things leading to a discouraged state of foreign occupation and of an ignorant commingling of and adherence to faiths and beliefs ('erab / 'arab) and there would be (wa hayah) morning, a time to be observant and judgmental, a time for consideration to respond appropriately (boqer) – the fifth day (yowm chamyshy)."** (Bare'syth / Genesis 1:23)

1:32:02 The *Bare'syth* / In the Beginning / Genesis account of this era fits with the fossil record. Each of the 34 phyla, or basic body plans that comprise the full spectrum of animal life, all burst onto the scene in their entirety during the Cambrian Explosion – 544 million years ago – well within Yahowah's timeline of 880 to 440 million years BCE. Not a single new phylum has emerged since. These findings are completely incompatible with macroevolution, of eons of time changing inorganic minerals into humans. That is really profound. Each and every one of the 304 phyla, or basic body plans of animals, which comprise the full spectrum of animal life came to exist in a nanosecond in their entirety during this Cambrian explosion 544 million years ago and not a single new phylum has emerged since.

1:33:24 Six is the number of man who was created on the sixth day. The object of creation, humanity, was the last thing God formed. But before He got to us, the Creator offered this narrative on life...

**1:33:48 “Next (wa), God ('elohym) explained ('amar), ‘Let the earth proceed to bring forth (yatsa' ha 'erets) living (chay) souls (nepesh) with unique characteristics (la myn hy'), wild animals (bahemah) and reptiles as creatures capable of moving about (wa remes) and other lifeforms (wa chayah) for the land (ha 'erets) from their different species (la myn hy').’ And it was so (wa hayah ken)."** (Bare'syth / Genesis 1:24)

1:34:14 It is the Earth which is being productive, doing exactly what it was designed to accomplish – supporting life. The magnificence and dignity of life were now on display, from fish and birds to reptiles to mammals.

1:34:32 **“Then (*wa*), the Almighty (*‘elohym*) engaged with (*‘asah ‘eth*) the animals of the earth (*chayah ha ‘erets*) based upon their nature and type (*la myn hy’*), including with the mammals and wild animals (*wa ‘eth ha bahemah*) predicated on their distinguishing characteristics (*la myn hy’*), as well as with all of the reptiles that moved (*wa ‘eth kol remes*) on the ground (*‘adamah*), approaching the various species (*la myn hy’*).**

1:34:57 **God saw, witnessed, and considered (*wa ‘elohym ra’ah*) that was truly (*ky*) beneficial, appropriate, and good (*towb*).” (*Bare’syth* / Genesis 1:25)**

1:35:05 God created all of this for His enjoyment. That is why we find Him engaging in the process. He approached the animals He had created based on their distinguishing characteristics. Having conceived DNA, Yahowah rearranged the letters such that they would result in a wondrous variation of size, shape, and color. It was, indeed, beautiful. God not only celebrated life at this moment, the first thing He did with ‘Adam was to bring all the forms of life to him and let him choose how he was going to relate to them.

1:35:45 This is the third time that Yahowah has affirmed His status as not only the Creator but also as a witness to creation. That is important because the fourteen-billion-year timeline from beginning to end is predicated upon His relative proximity to creation – i.e., He was not only the Creator, but He was also there as a witness.

1:36:18 Cosmologically, the sixth day began 440 million years ago and it, unlike the other epochs of time, has yet to conclude. We are still living in the sixth day. I say this because the seventh day, the Millennial Shabat celebration, does not commence until the *Miqra’* of *Sukah* | Shelters in the fall of 2033. We are still living in this era.

1:36:45 Scientifically, we know that this was the time mammals were first conceived – around two hundred million years ago. The first *Homo sapiens* walked the Earth a scant 600,000 years before us.

1:37:05 Throughout this creative process, Yahowah has used language to conceive, influence, and communicate. Words are the medium of thought and creativity. Language is the means to enlightenment and to build a relationship. The Word is how God communes with us. The Word is how Yahowah communicates with us and how He reveals Himself to us. In that light, let’s consider what comes next. But understand, words are how we perceive God, they are how God introduces Himself. They are how God makes it possible for us to become part of His Family. Words are the ultimate seeds of life. Just as DNA is a language, Hebrew exists to introduce us



to Yahowah.

1:37:59 **“Then (*wa*), Almighty God (*‘elohym*) said (*‘amar*), ‘We are genuinely going to engage to bring about (*‘asah*) ‘Adam | a man (*‘adam*) in our image and our example (*ba tselem ‘anachnuw*), as if he were a blueprint of ourselves and patterned after us (*ka damuwth ‘anachnuw*).”**

1:38:16 **And let him demonstrate his influence (*wa radah*) with the fish of the sea (*ba dagah ha yam*) and with the birds of the air (*wa ba ‘owph ha shamaym*), as well as with the wild animals (*wa ba ha bahemah*), all within the entire realm (*wa ba kol ha ‘erets*) with every creature which moves about (*ba kol ha remes ha remes*) on the ground (*‘al ha ‘erets*).’ (*Bare’syth* / Genesis 1:26)**

1:38:38 Yahowah said “we” rather than “I” because God is our Heavenly Father, the “*re’syth* – Head of the Family.” And as we know based upon His declaration during day one, God’s feminine nature was represented by the “*Ruwach Qodesh* – Set-Apart Spirit,” who serves as our Spiritual Mother. She is responsible for our spiritual birth, purifying us, and then adorning us in a Garment of Light. Just as Yahowah’s parental nature had worked harmoniously in creating the universe, it would naturally engage together with His feminine aspect to conceive life.

1:39:21 In fact *Yahowah* in Hebrew is a feminine name. *Ruwach* / Set-Apart Spirit is our spiritual mother - that's feminine as well. So, God says “our” so that we would understand that man does not stand alone. It's men and women who come together as mother and father to conceive children, build a home, raise our sons and daughters which is symbolic of what Yahowah is achieving with His Covenant family. We were literally conceived to model the ultimate result and purpose of life.

1:40:15 *‘Asah* means “to act and to engage.” Yahowah uses it throughout His testimony to describe His interactions with humankind throughout the Covenant. Relationships are only meaningful when both parties engage, and here we find God doing His part. The Hebrew grammar is telling too, with the *qal* and imperfect revealing that this relationship would be genuine and enduring.

1:40:41 All other lifeforms were described as either “*dasha* – sprouting, shooting forth greenery, being productive, living and growing,” “*bara’* – being created and shaped, causing something new to happen,” or “*yatsa ‘chay nepesh* – proceeding to come forth via the delivery of a living soul.” But not this time. By using *‘asah*, which conveys the idea of “actually doing the work necessary to accomplish the required task, engaging together” Yahowah would be “forming mankind out of existing materials.” “*Bara’* says I’m going to create something new out of that which didn’t previously exist, but *‘asah* means “I’m going to work together, to engage together.” This is to suggest that ‘Adam was not the first human but instead the first man with whom God “*‘asah* – engaged.”

1:41:49 We were conceived for this purpose, designed to *'asah* | to act upon and engage in a genuine and continual relationship with our Creator. And now we know that God initiated the first contact.

1:42:10 To facilitate this end, and unlike all other lifeforms, we were given freewill and a conscience to exercise it properly. This is the basis of choice and a requirement for love. It also means that man is held responsible for his decisions.

1:42:28 *'Adam* is one of many Hebrew words for mankind. Others include *'ysh*, which is masculine singular for “individual,” *'enowsh* which speaks to our “mortality,” and *gibowr*, our potential as a “man who is a strong, moral, and influential leader.” Therefore, by using *'Adam*, God is addressing this man and his descendants.

1:42:59 Reinforcing this point, *'Adam* is most always specific. It is typically preceded by the definite article, *ha* | the, suggesting that it is a title. This was one of the few exceptions, where *'Adam* was not prefixed by *ha* – and that is perhaps because it was intended this time as a name.

1:43:33 This is a subtle way of telling us that *'Adam* was a specific individual, a unique creation. That's important because the scientific and prophetic evidence confirms that *'Adam* wasn't the only human. So, we need to pay close attention to ascertain what made this particular man unique and different from all others. Indeed, the answer is his *neshamah*.

1:44:11 *Tselem* appears 16 times in the Towrah and prophets – five of those say that God created man in His image. It is most often used “to represent a two- or three-dimensional painted or sculptured representation of something.” Just as our shadow is a two-dimensional representation of our three-dimensional bodies cast by a source of light, we are 3D shadows of our 7D God.

1:44:45 **“So (*wa*) God (*'elohym*) conceived and created, designed and fashioned (*bara*) *'Adam* | the man for association (*'eth ha 'adam*) in His image and pattern (*ba tselem huw*).”**

1:44:52 **In the image (*ba tselem*) of the Almighty (*'elohym*) He created (*bara*) him (*'eth huw*). As a male child to remember, a son worth mentioning (*zakar*), and a female, as a woman (*naqebah*), He brought them into existence to be together (*bara 'eth hem*).” (*Bare'syth* / Genesis 1:27)**

1:45:14 God is presenting us in the image of His Covenant Family and the Covenant will become the dominant theme of *Bare'syth*, the first book of the Towrah It is indeed the purpose of creation. We model it.

1:45:27 Since God created humankind in His image with both a masculine and

feminine nature, it means that Yahowah manifests a paternal and maternal persona. In the context of the Covenant Family, God is our Heavenly Father and Spiritual Mother. It is the aforementioned *Ruwach Qodesh* | Set-Apart Spirit that plays the more nurturing role. In this regard, it is worth noting that Yahowah, with the *ah* ending, is a feminine name.

1:46:12 What comes next is a surprise, except for those who see God as a devoted and loving father. By the way it it's not designed to be sexual in terms of a feminine name. The reason Yahowah's name is written as it is that the hand / Yowd 𐤅, which is the first letter, is reaching down and out to us as a father would reach down and out to his children to lift us up. Then there are two people 𐤅 - the Hey - standing in His name. They are on either side of the Wah which is a tent peg 𐤅 which is to secure and to protect the home. Those two people are 'Abraham and Sarah, and that's why Yah's name ends as it does. They are the mother and father of the Covenant. Yahowah's name literally embraces the very Covenant family that He desired to conceive with us.

1:47:11 **“Thereafter (*wa*), God (*'elohym*) knelt down in love to lift them up (*barak 'eth hem*), saying to them (*wa 'amar la hem*), ‘Be productive and industrious (*parah*), and grow, becoming increasingly great, enlarged and boundless (*wa rabah*).**

1:47:27 **Choose to be satisfied and prosper, living a fulfilling life (*wa male'*) within the material realm (*'eth ha 'erets*) and overcome it (*wa kebash hy'*).**

1:47:33 **And let him choose to demonstrate his influence (*wa radah*) with the fish of the sea (*ba dagah ha yam*) and with the birds of the air (*wa ba 'owph ha shamaym*), as well as with the wild animals (*wa ba ha bahemah*), all within the entire realm (*wa ba kol ha 'erets*) with every creature which moves about (*ba kol ha remes ha remes*) on the ground (*'al ha 'erets*).”** (*Bare'syth* / Genesis 1:28)

1:47:54 The primary meaning of *barak* is “to kneel down in adoration, to greet, to lift up and bless.” It is the first thing God did after creating *Adam* and it speaks volumes about His nature, character, and especially His purpose. Yah is willing to come down to our level to relate to us just like a father chooses to get down on his knees to look his children in the eyes. This is the essential difference between Yahowah and Allah.

1:48:33 *Parah* and *rabah* demonstrate Yahowah's intent for the Covenant's children. He wants us to reciprocate His love because, when we do, not only does God's Family grow, we individually increase, becoming more than we are. We become enlarged, growing from three dimensions to at least four, and I suspect seven. By being reborn from above in His Spirit we become like God in yet another

way – eternal. Similarly, *male*’ speaks of living a fulfilling life, satisfied by our choices.

1:49:22 Spiritually, the lesson of the sixth day is reflected in Yahowah’s selection of words. *Adam* was made like God so the model for His love has been established. This day, therefore, provides the insights which underlie the fifth Instruction since God has revealed that He has masculine and feminine characteristics, making Yahowah the Father and Mother we should value if we want our days prolonged.

1:49:58 Historically, man’s sixth millennia dawned almost as horribly as it will conclude. It started with the Catholic Crusades and Inquisition. And it will end in a world war ignited by Muslims.

1:50:16 Scientifically, Yahowah’s testimony regarding this day is consistent with the evidence. This is when mammals first tread the Earth. Man is an animal – one who arrived very late on the scene. The Earth held so much promise, as did man.

1:50:38 **“Then, God said (*wa ‘elohym ‘amar*), ‘Behold, look up now and pay attention to this part of the narrative (*hineh*), ‘I have provided for you and given to you (*nathan la ‘atah ‘eth*) every plant yielding seeds, all vegetation capable of reproducing and propagating the species (*kol ‘eseb zera’ zera’*) which, for the enjoyment of the relationship (*‘asher*), appears on the surface (*‘al paneh*) of this entire realm (*kol ha ‘erets*) along with every one of the trees (*wa ‘eth kol ‘ets*) which beneficially (*‘asher*) has fruit on the tree (*ba huw’ pery ‘ets*) to sow its seeds (*zera’ zera’*). They shall continually exist (*hayah*) for you (*la ‘atem*) to consider as food (*la ‘aklah*). (*Bare’syth / Genesis 1:29*)**

1:51:18 **And regarding every living creature (*wa la kol chayah*) of the realm (*ha ‘erets* – the earth), as well as every bird (*wa la kol ‘owph*) of the sky (*ha shamaym*), and all else (*wa kol*) that moves around (*ramas*) on the ground (*‘al ha ‘erets*) with which is (*‘asher ba huw’*) a living consciousness (*nepesh chay*), including all healthy vegetation and green plants (*‘eth kol yereq ‘eseb*), they can be considered edible (*la ‘aklah*).’ And it occurred as such (*wa hayah ken*).’ (*Bare’syth / Genesis 1:30*)**

1:51:44 **Almighty God (*wa ‘elohym*) witnessed and recognized, observed and perceived (*ra’ah*) everything (*‘eth kol*) to reveal the way to the joyous relationship and to get the most out of life which (*‘asher*) could be beheld (*wa hineh*) and it was exceedingly good, tremendously pleasing, abundantly productive, and highly entertaining (*towb ma’od*).**

1:52:01 **With unfolding implications over time, that was (*wa hayah*) evening, the blending together of things, a nighttime of discouragement from foreign occupation, an era of ignorant commingling of and adherence to faiths (*‘erab /***

***‘arab) and there would be (wa hayah) morning, the dawning of a new day, a time to be observant, perceptive, and judgmental (boqer) – the sixth day (yowm ha shishy).” (Bare’syth / In the Beginning / Genesis 1:31)***

1:52:35 Well, that’s creation from God's point of view. It's a marvelous story, isn't it? It brings our attention to God's design, His character, His purpose for life. It's a marvelous scientific explanation of how, when and where the universe was created. But far more than that it's the why from beginning to end it tells us why Yah created it, and it is to have a relationship with us; we are indeed fortunate. The Creator of the universe wants to know us. He finds us entertaining, and He wants to do for us something really wonderful which is to elevate our existence to empower and enrich us, to allow us to celebrate life with Him, and this just the opposite of Islam. It’s such a wonderful way to set the stage.

1:53:49 Allah wants to enslave. He constantly speaks of Muslims being his slaves. Muslim means “one who submits, who surrenders.” Islam means “submission.” Allah is very clear: He makes all decisions, there is no free will. Everyone’s fate is predetermined, and his preoccupation is with torturing people. He never actually enhances anyone. The best thing that he can offer is a decadent reward.

1:54:28 One of the problems with Allah, of course, is that he's impotent. Allah has never done anything, he never will do anything, he can't do anything, he's completely impotent. If it weren't for beguiling and bribing young men to kill for him with the promise of virgins in Paradise, Allah would not have made any influence on anybody at any time. The whole reason that Allah finds the need to plagiarize the Towrah is because he's got nothing else. He didn’t create anything, can't do anything, can't perform a miracle, can't offer a prophecy; he's got nothing. The whole thing is this cosmic threat that if you don't surrender to me, I'm going to burn your britches. You just wait. I may not do it now but I'm going to burn your britches. Trust me on this. You’re going to hell and I'm gonna torture you.

1:55:43 So, we will return to the Islamic account next week. I'm going to go over some previous material and probably 80% of what we're going to share next week will be new. This is Chapter Five, to put things in perspective.

1:56:27: It just gets more and more interesting as Allah stumbles on his fangs and trips on his fluttering tongue every possible way. I guess a snake can't trip over his own two feet, so we have to come up with other metaphors, but sheesh. At one point I just said, “Come on. What happened to that beguiling creature in the Garden? He had game. What happened to the inspiration behind Ezekiel because it's at least a fascinating story.” But he gets to the Quran and it's just one dunderhead stupid and statement after the next. Allah is pathetic.

1:57:24 So, we’ll have some serious fun with it. The only thing you can do is to

mock it. And by the way for anybody that doesn't like sarcasm, two things I would have to say are: One, the never-ending argument in the Quran says that everybody without exception that knew Muhammad, that lived during his time, that got to know him personally, mocked him without exception. There isn't a single person in the Quran who says hey man that's our guy. He is really sharp; we really trust him. No. Everybody that knew him laughed at him. So, we're not the first to mock Muhammad.

1:58:03 Secondly, Yahowah has made it really clear. One of the two last Witnesses has a name. His name is 'Elyah and he is returning on Pesach / Passover in 2030, year 5997 Yah. 'Elyah was chosen because unlike the Prophets Yasha'yah, Yirma'yah, Howsha, Dowd or Moseh, we don't have a word that he wrote with his own hand; he's not even a minor prophet in the sense of Chabaquwq, for example. But what he has is game, and Yahowah appreciates game. 'Elyah has wit, wicked sarcasm, he cuts right to the chase, he doesn't give the political or the religious an inch and is hilariously entertaining while cutting them to the core. So, Yahowah is saying, it's going to get really dark out there, particularly for Jews. The Time of Ya'aqob's Troubles, the next 10 years, is a tough time for Jews. There is no winning the upcoming series of horrible events and Yah is saying that if we're going to have to endure that, then the least we could do is find some humor in it all. And to have to explain the dark nature of Islam, the least I can do is to keep you entertained. So, I'm doing my best to bring on the snark of 'Elyah because that is what God wants.

1:59:52 There were a couple of times this week where I said I think I'm running out of snark and then Allah said something and I said well I'll use a veritable snark to mock him. There's just no end. The old *Prophet of Doom* had two or three funny lines in it that I always enjoyed. *God Damn Religion* is the comedian's Full Employment Act; it's a snark factory. So, if you like sarcasm we'll have some fun over it. Allah is defenseless, of course, but what the heck. He's just a fangless snake.

2:00:53 We're doing this for one reason. I've mentioned it before we're doing this because of what Muslims did to Israel on October 7th of this year. They need to be held accountable. We're doing this because the way the world responded to condemn Jews and to blame them for what was done to them, and it was the most tedious (heinous)? exploitation of what it means to be sadistic that the world had witnessed in a thousand years. So, I want God's people to know why this happened to them and what they can do to protect themselves. That is why we're returning to *God Damn Religion*.

2:03:41 We will return to condemn Islam next week. Thank you all for listening, have a wonderful Shabat, and may Yah bless you all. Good night