

Shabat Towrah Study - Chasyd | Steadfastly Loyal and Magnanimous One Year 5991 Yah 12 April 2024

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 dots ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MaryKris.

0:00 Well isn't it wonderful that Blog Talk Radio has decided to cooperate with us, and we'll actually have a program this evening. Welcome all. It's nice to have Dee, Kirk, and all of you on the phone with us. No one could call in last week, including your host and co-hosts. All we had going was the Chat Room; perhaps we can do a show one day by chat only. Maybe I would just suggest reading the books.

0:31 As an update, I'm now half way through *God Damn Religion 4* Jihadists. I'm looking at the first three paperback editions, Snake, Satanic, and Terrorist - that's a lot of book; each volume is 825 pages long. It has been an enormous undertaking of an analysis of the Quran and Hadith and it is difficult to know what to omit because there is nothing redeeming in it. From beginning to end it is a dark, dehumanizing, disgusting, demonic, and deadly diatribe. To call it the worst book ever written doesn't do it justice; it's that disgusting. But I'm almost through and let's hope there are readers in Israel that are motivated to read it because throughout they will come to understand the devil that is trying to destroy them. Knowing your enemy gives you a fighting chance to defeat them and to be safe from them.

2:29 I anticipate finishing GDR 4 in another three weeks and then will move on to *Twistianity*. The rewrite of the first volume will be fun because there will need to be a variation of Why You? Why Me and then a variation of the This is the Story of Dowd as the Passover Lamb as the fulfillment of Matsah, Bikuwrym, and Shabu'wah and our role in heralding his arrival on Taruw'ah, his ultimate return to anoint the Mercy Seat of the Ark of the Covenant on Kipurym so that we can enjoy a thousand years together during the millennial celebration of Sukah followed by a new Heaven and Earth created thereafter. So, it is an amazing story. I look forward to writing that and then getting back to completing *Coming Home 3* which is the story of Dowd and his Mizmowr.

3:32 We will pick up where we left off two weeks ago and discuss the fourth Mizmowr as we make our way through volumes one and two of *Coming Home*. The Mizmowr pertain to Dowd, their author. If that name is unfamiliar to you, that is the correct pronunciation. DWD is the correct spelling of the individual who, unfortunately, has been renamed "David." There is no "I" in his name; there is no "V" sound in the Hebrew language. The name "Dowd" is important because it is the Hebrew word for "beloved" which was Yahowah's view of His son. Dowd is given virtually every important accolade there is. I think that Moseh has a very important place in Yahowah's heart, and that Mosleh was probably the man with the greatest character, certainly stamina and a sense of purpose in the story. He is a great partner working with Yahowah to liberate the

Children of Israel from bondage in Egypt and then to deliver the Towrah. Moseh did far more than write what Yahowah revealed. The entire book of Dabarym is his interpretation of what he learned from God, which makes it especially relevant and pertinent to us. But Dowd has every other accolade. He's the only person that Yahowah refers to as His Son and about whom He says, "I am his Father." Several people have been anointed, but Dowd was the only one anointed three times by Yahowah's choice. He was the only one told during the anointing that the Set-Apart Spirit came upon him in great abundance and never left him. As only one of three kings of the United Yisra'el, he is unique because he brought Yisra'el together. He protected the nation, brought them to their home in Yaruwshalaim, purchased the Temple Mount, and prepared it for Yahowah's home. He is the returning King of Kings. On Kipurym in the year 6000 Yah at sunset on October 2nd, 2033, Dowd is returning to be King of Eternity. God loves to work with and through people. Dowd is His favorite person to work with and through, so we should expect Eternity to be similar to what God has done up to this point and that is to choose people He wants to work with. And the person He wants to engage through to govern Eternity is Dowd.

7:11 Dowd is called "the Branch" because he is the main limb out of the Tree of Lives through which we can be grafted in. Dowd is the Chosen One. He is the Firstborn of Yahowah. He is one of the two mighty Zarowa, Moseh is the other. He was the Pesach 'Ayil | the Passover Lamb. Virtually every accolade that matters is afforded to this man and it's astounding then that the three so-called "Abraham religions" have all written Dowd out of their script. You can say that can't be true of Judaism because they have a "Star of David." David didn't have a star. The star belonged to the false messiah bar Kokhba. Judaism began with a false messiah as did Christianity that also has a false messiah.

8:29 How did Islam form? Some think that Islam's first surah was in caves and begins with the Quran, "Read! Man was created from a clot of blood. Your Lord wrote with Pen and men did not know!" Indeed. He would be to the point he wanted to commit suicide, and he admitted he was demon-possessed. Islam didn't begin there. The Islamic era began with the migration to Yathrib. That is when the Pledge of Aqaba was given. The Pledge of Aqaba is that a group of 20-some pagans pledged to wage war against all mankind on behalf of Allah and Muhammad. Those who pledged to obey Muhammad and kill for him did so because Muhammad claimed to be the Jewish Messiah and they were going to forcibly demonstrate that he was the Messiah. Even the anṣārs, the Arabs who made that pledge to him, said, "But it will cause us to have to renounce all of our treaties and vows." Muhammad said, "Blood is thicker than words."

10:00 So, all three Abrahamic religions began with a false Messiah. Judaism is still expecting an unknown Messiah. You read even in the *Jerusalem Post's* chat room that the arrival of the Messiah is near. They don't know the Messiah's name, they don't know their God's name, I swear they don't even know their own names. Yahuwd has Dowd in that name just like Yisra'el has Sarah in the name and she is the mother of the nation. Yahuwd, Yahuwdah, and Yahuwdym have Dowd in name. It means "Beloved of Yah."

10:50 So, this man that is writing these Mizmowr | Psalms to us is very often speaking in first person about his relationship with Yahowah and what is going to happen as we move forward in life. And as we rejoin the second verse of the Fourth Mizmowr Dowd asks an exceedingly important question because in Christianity Paul has Dowd | David dead and buried and he says because he's dead and buried everything that was promised to him must be afforded to the myth called "Jesus." There's no logic in that, and Yahowah says just the opposite. So, here's the question that Dowd asked even to his people since his people do not view him as the Messiah or as the returning King, and they most certainly don't acknowledge that he fulfilled Passover as the Pesach 'Ayil:

12:09 **"Sons of men** (*beny 'ysh* – children of individuals and the offspring of humankind), **for how long** (*'ad mah* – until when, why always and continually) **will my significance, honor, and valuable reward** (*kabowd 'any* – will my enormous contribution, my deserved respect, my tremendous gift of overwhelming riches, my abundant recompense, my overall dignity, reputation, and status) **be depreciated and devalued, dishonored and insulted** (*kalimah* – be errantly considered to confuse such that there is failure to trust, confounding many, ignominiously mocking and shamefully scorning)?

12:35 **Will you choose to continually love** (*'achab* – will you prefer, desire, and long to romanticize, to consistently show such affection for, electing to show an inclination and attraction toward (qal imperfect paragodic nun)) **vain delusions which have no basis in fact** (*ryq* – worthless myths, total fantasies, empty lies, and the idle plans and troubling schemes of those without merit which have been poured out), **seeking** (*baqash* – searching and looking for, trying to learn about, procuring information regarding, investigating and inquiring about, even conspiring to rebel as a result of (piel imperfect – the object continually suffers the effect of)) **the irrational lies pertaining to false gods** (*kazab* – the deceptive things and misconceptions associated with pagan deities which are untrue and will disappoint, the deceitful delusions which are contrary to reality whereby the betrayed worship perversions by believing liars)?

12:49 **Pause now and contemplate this** (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this, knowing that you were ransomed from this, bought and paid for)." (*Mizmowr / Lyrics to be Sung / Psalm 4:2*)

12:57 We could do an entire program on how these words were written to rebuke progressives, Christians, and Muslims. The people that Dowd is trying to awaken, the people that I think this was specifically directed to are his kin, Yisra'el, and rather than calling them Yisra'el, which would mean "Individuals who Engage and Endure with God" or "Those Individuals Who Would Strive Against the Almighty," he's using not even "sons of 'Adam, descendants of the first man created in God's image." He's just saying *beny 'ysh*, "sons of nobody, you sons of anybody." It's not 'am, 'am 'any | my people, it's not Yisra'el, it's not Yahuwdah or Yahuwdym, it's just *beny 'ysh* | sons of whoever. Why? Because you aren't acting like you're the Children of God.

14:29 **“Sons of individuals, (*beny ‘ysh* – children of individuals and the offspring of humankind), for how long (*‘ad mah* – until when, why always and continually) will my significance, honor, and valuable reward (*kabowd ‘any* – will my enormous contribution, my deserved respect, my tremendous gift of overwhelming riches, my abundant recompense, my overall dignity, reputation, and status) be depreciated and devalued, dishonored and insulted (*kalimah* – be errantly considered to confuse such that there is failure to trust, confounding many, ignominiously mocking and shamefully scorning)?**

14:49 *Kabowd* is a powerful term. *Kabowd* is the kind of thing that Yahowah would use in addressing Himself. A derivative of it is used in the Fifth Statement – to value, highly respect, to honor what’s represented by our Father and Mother. The Father would be Yahowah, the Mother would be the Ruwach Qodesh | the Maternal Manifestation of Yahowah in the Second Statement on the Second Tablet that Yahowah etched in stone. *Kabowd* speaks of great significance, a tremendous gift, something that's abundantly important. It's not the kind of thing that Dowd would say of himself; it's something that he would say of his relationship with Yahowah. *‘Any* means “my” so he is speaking of the valuable reward, this enormous contribution that he has made. Now you could look at this and say the lyrics of the Psalms are a wonderful contribution, you could say moving into Jerusalem so that it could be the heart and soul of the land; that's a pretty nice contribution. You could say purchasing the Temple Mount and all of the materials so that his son could build the home of the Covenant is a good thing. Defending Israel, fighting 66 defensive battles and winning them all is a heck of a nice contribution. Being the Exemplar of the Covenant, another good resume builder.

16:59 But that’s not what he’s talking about. He wouldn’t refer to any of those as a valuable reward. He wouldn't say he's significant because of those things because in all those things Yahowah made it possible for him. And while Yahowah worked with him and through him and alongside him in the fulfillment of Pesach, Matsah and Bikuwrym, this is Dowd’s gift; it’s his contribution, it is Dowd saying, “I know this is important. I’ve read the Towrah. I understand that the Pesach ‘Ayil is going to be the son of the Living God.” That’s what is conveyed by Yahowah to ‘Abraham and his beloved son, Yitschaq. When Yahowah said, “Don’t touch your son, your only son whom you love. I will provide the lamb.”

18:07 Dowd’s a smart guy. He wrote the 119th Mizmowr entirely based upon presenting the meaning of the Towrah. So, he clearly understood that. He understood that when Yahowah said, “You are My Son, I am your Father” He was speaking of the Covenant. When He said, “You are My Firstborn” He was speaking of the fulfillment of Bikuwrym. When his eldest son raped his eldest daughter and his third-born murdered his eldest son for having done so and then his third-born son, ‘Abshalowm, rebelled against him he got a really good idea of what Yahowah's relationship was with Yisra’el and how the Family had acted badly and was fractured. He understood that. He understood that God had a plan to resolve that, and he knew the role he was being encouraged to play in it, and I think that's when he said, “I want to do this.” And part of the reason he wanted to do this is when you study the Towrah you learn that Yisra’el was abysmal to

Moseh; they treated him horribly. From the very first encounter Moseh is putting his life at risk to spare theirs. He does this all the way to the very end, and he never complains. He doesn't ask for anything in return, he never brags and yet they treat him horribly. And so, Dowd, having read this, is going to come to the same conclusion that we have which is that God loves these people. He chose these people, but man are they ever embittered and contentious. If Moseh couldn't earn their respect how in the world will Dowd earn their respect when he is a rascal and a loveable rogue? He's not like Moseh in the sense that he makes a lot of mistakes. So, Dowd figured it out. "If I devote myself to these two most horrible days, if I allow the most vicious of all antisemitic kingdoms, Rome, to beat me to the point of death and then if I have to endure the most excruciating form of death ever devised, crucifixion, if I do that and then if I accept the guilt of every Covenant member, including my own, including my sons and my family, and if I take all that into She'owl and deposit it there never to be seen again, that's going to be a horrible experience, but it's for two days. And then for the rest of Eternity I have *kabowd*, I have provided the most valuable of rewards, I have made an enormous contribution, I have perfected the Covenant Family of Yisra'el." However, Yahuw'dym don't acknowledge it. They deny it. They deny that he's the Son of God, they deny that he's the Messiah, they deny the entire purpose of Pesach much less that Dowd fulfilled it. And then Matsah they don't even acknowledge anymore much less Bikuwrym. So, this the greatest sacrifice in universal history that the man closest to Yahowah, Dowd, makes and his own people reject him. They even begin a religion by acknowledging a false messiah in his place and they perpetuate that religion by expecting a false Messiah to return and save them when the real Messiah has already saved them.

23:19 In the "How long" part of this, Dowd's a really bright guy. I would say that Dowd is probably the most brilliant man who ever lived. Dowd doesn't ask a question he doesn't know the answer to. He knows exactly how long, and for most of Israel it's forever. However, he's not writing for most of Israel; he's writing to those of you who are listening, who are reading, who know that the rabbis have led Jews astray, that Judaism is just another false religious cult, to those of you that know progressives are wrong about everything, who know that Israel and Jews are in a really bad position and there's only one hope and that hope is to embrace Yahowah and His Son, Dowd, and recognize what they have done for Israel, for Yahuw'dym. He's speaking to that Remnant, those very special Yisra'elites and Yahuw'dym who will be there on October 2nd at Sunset 6:22 p.m. in Yaruwshalaim waiting for the return of Father and Son, Yahowah and Dowd, looking up as Yahowah approaches with the One that we pierced; that is what he's speaking of. He knows exactly when Yisra'el will awaken.

25:21 He was the individual named Gabriel who spoke to Daniel, which was recorded for our benefit, about the exact date that all of this was going to transpire. He knows exactly when he is going to fulfill this gift offering and he knows exactly when Israel is going to respond. But between now and then what Israel is doing that if you want to be among those who are going to be embraced by Father and Son and benefit from the anointing of the Mercy Seat on Yowm Kipurym, the Day of Reconciliations, (not Afflictions) and be part of God's eternal Covenant Family, then you have to be among those who are no longer depreciating, devaluing, dishonoring, and

insulting what Dowd has done. Now this is a statement that a few years ago we would not have known how to handle. We'd have done what other people have done and said, "Okay. Pick one of the resume items, that Dowd is do is speaking of. It's a little egocentric for him to say that in these terms" but we did not know. We have been doing this for almost 23 years and for 18 or 19 years of those 23 years I knew Dowd was exceedingly special.

27:13 YADA: I had a bromance with Dowd 18 years ago. But that is important because we're serving as his Herald. It isn't the ultimate treasure. The greatest treasure that has ever been deduced in human history is the recognition that Dowd served as the Pesach | Passover Lamb and fulfilled Matsah, Bikuwrym, and Shabuw'ah and that Taruw'ah exists to herald his return on Kipurym because he is King of Sukah, that he is the living embodiment of Yisra'el, of the Miqra'ey, and of the Covenant which all coalesce into one. That is the gift, and I can assure you, ladies and gentlemen, that when you're listening to this program and when you're reading these books at yadayah.com, we are the first in 3,000 years since this was written to recognize that's what he's speaking about, and it is this realization that is the most important for Yisra'el to embrace.

28:50 **Will you choose to continually love** (*'achab* – will you prefer, desire, and long to romanticize, to consistently show such affection for, electing to show an inclination and attraction toward (qal imperfect paragodic nun)) **vain delusions which have no basis in fact** (*ryq* – worthless myths, total fantasies, empty lies, and the idle plans and troubling schemes of those without merit which have been poured out)

28:56 He's speaking directly to the Haredim; he's speaking directly to their anthesis in Israel, which are the progressives. You've got 20 - 25% of Israel on one side that are whacko religious, you've got 20-25% on the other side that are wacko political. There's no hope for either; you can't reason with them. We're not trying to reach them, not trying to help them. It's a lost cause. But that still leaves 55 - 60% of Israelites that at least have hope that there is a possibility they're going to come to know Yahowah by name, understand what He and His Son, Dowd, are offering, what they are expecting in return, how the Miqra'ey work together with the Covenant to provide this entrée to live forever with God to become immortal, to be perfected, to be adopted, enriched, and empowered. That is what he's speaking of. And he is dressing down the Israelite's propensity to be religious. Now I'm not picking on Israel, I'm actually doing the opposite. As I said, you could take these words and mock Christianity even more vehemently than we're criticizing and yet singling out for redemption, Yisra'el. And, obviously, looking at the four enormous tomes exposing and condemning Islam we could do the same there.

31:01 But God's interest is His people. If you are a Gowy and you're listening to this program, wonderful! You're welcome in the Covenant. The same terms and conditions apply. But Rabbinic Judaism is the love of delusions that was created not back there at the time of Moseh. The Children of Yisra'el were religious; that's why they built the golden calf and then there was the Ba'al worship and all manner of other religious proclivities that ultimately separated God from Yisra'el causing their contentiousness. Rabbinic Judaism as it's practiced today was actually conceived in the 18th century by Baal Shem Tov | the Lord of the Good Name, who may have

been illiterate, he certainly wrote nothing. Talk about egocentric. It was conceived in the Ukraine. All you can credit the Haredim for is they are properly dressed for their own funeral. So, he's saying, "Why are you believing these delusions which have no basis in fact? Your irrational lies pertain to false gods." And they said, "No. We're worshiping the God of the Towrah." No, you're not. You're worshiping the god of the Talmud. You're worshiping your HaShem, your Glory Be He, your G-d. There isn't a single author of the Talmud or single rabbi even today that knows who Yahowah is, that has a relationship with Him, that knows what He's offering or expects in return. They are afraid to even say His name. They despise it. The god of the Talmud isn't Yahowah. You won't find Him there.

33:37 Pause now and contemplate this (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this, knowing that you were ransomed from this, bought and paid for)." (*Mizmowr* / Lyrics to be Sung / Psalm 4:2)

33:43 The answer for 3,000 years after this was written and 2,000 years after the gift was offered in year 4000 Yah in 33 CE was none. I've been sharing the realization we talked about that Dowd is the Messiah and the Son of God for almost 23 years and during that time I've served as Yahowah's Witness and Dowd's Herald. However, that's only part of what he's addressing here because what Dowd has been talking about is so much more than just the most acclaimed member of Yahowah's family. He was the Passover Lamb. A Covenant member and his wife asked me this week if I knew when Dowd was born on the second of his three lives and if he had a full life prior to serving as the Pesach 'Ayil. My answer was, "I don't know and I'm not sure it matters." Dee, you commented and said that there are indications that 30 is the magic number that he could very well have entered the world as a 30-year-old in this case. That was the second of his anointings at 30 and that represents the second of his three lives here on Earth. I can assure you that when you look at his first life it began at the age of eight and eight is the number of Infinity, of forever more with Yahowah. So, Yahowah picked a son that was eight representing infinity and in the second he was 30 years old which would be the logical age for him. So, he'd have three years prior to fulfilling Pesach and wouldn't even need that that long because it really doesn't matter. So, we're not told because it doesn't matter, or you can say we are told because at the second anointing he was 30 years old.

36:10 But in this case, there were two aspects of Dowd that mattered. One was his *basar* | physical body which is interesting because I serve as a *Basar* | a corporeal Herald, a person who conveys the good news about another and it was that *basar* | corporeal body of Dowd in his second life that served as the Pesach 'Ayil. Once it was beaten and crucified by the Romans it had served its purpose and Yahowah destroyed it; there was no Christian cross, there was no "Jesus Christ," there was no Easter day. It was the fulfillment of Pesach. There was no resurrection because the body was destroyed that night. It was a celebration of Pesach. And then the following day Dowd's soul, which is the next important part of this plan, his *nepesh*, carried our guilt with him into She'owl, a black hole, to deposit it there never to be seen again making us appear perfect in God's eyes because we'd no longer have any guilt associated with us. The next day he became

the living embodiment of the title that God loved the most for him, which is Firstborn Son. So, he was the Passover Lamb, he opened the doorway to eternal life, he fulfilled UnYeasted Bread by depositing our guilt in She'owl, and he is our Redeemer. He's the one who led the way to the fulfillment of the Miqra'ey. Just as Moseh is our Liberator Dowd is our Savior. Moseh explained the nature of the Miqra'ey, Dowd fulfilled them. Moseh explained the conditions and the benefits of the Covenant, Dowd embodied them; they are hand in glove, the two Mighty Zarowa' of Yah.

39:01 We're now halfway through the program and we're caught up to where we were two weeks ago. We move at a rapid pace here. I'm laughing but I'm not apologizing because when you know the answer to these questions, if you know what Dowd is talking about and you actually know why he's posing these questions this way then you're home, then you get it, then you can be part of the Covenant family, then you're no longer estranged from Yahowah, you're no longer lost, you're no longer vulnerable. So, this is the most important discovery in human history hidden right out in the open available for everyone to see, and unlike a relic from our past, this realization will not only infinitely prolong your life but it provides direct access to God and we're giving it to you.

40:09 **"Of your own volition, come to know and understand** (*wa yada'* – (one of my favorite words) of your own freewill, choose to realize, becoming aware, acknowledge and make known (qal imperative, the imperative is second-person volition; qal means you should interpret this literally) **that truly** (*ky* – that indeed, because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)

40:44 So this is Yada' Yahowah, the 30 books that sit on the shelf. Here we share with you the greatest discovery in human history and the next words are *yada' Yahowah*.

41:00 DEE: You didn't even know this when you chose it, which is hilarious!

41:13 YADA: No. That's the advantage of Yahowah providing seven spirits to inspire, to embolden, to educate and to help understand. Now I'm telling you while it is as powerful as that and that's how I ended up choosing Yada' for the name of everything we do without recognizing that Yahowah chose it 3,000 years ago but enjoying the affirmation of it, it's not just inspiration, it's work. Dee and I talked before the program about how we have chosen to value work. Yahowah values work, we value work. We work at it. I sit down in this chair at about 5:30 in the morning and typically leave this chair at about 7:30 at night. My loving wife actually serves my meals right here at my desk so that I can continue to focus on this responsibility of awakening Yisra'el so that there is a wonderful remnant of God's chosen people awaiting His return that are now able to live as part of our Covenant family forever; I work at it. So, being right about God is a labor of love.

42:46 DEE: You can ask Kirk who's currently doing Hebrew nouns and he has hundreds to go. Everybody's busy.

42:59 Kirk, you're doing the glossary and Yah's terminology is important. Understanding the

verbs, nouns, titles, even prepositions and conjunctions, but especially things like moods. This is written in the imperative which means “choose of your own volition.” This is the second person. Cohortative is first-person volition, jussive is third-person volition. So, Hebrew has a language that speaks of free will in first, second, and third person and understanding how the stems and congregations work to make this uniquely infinitive language. Hebrew verbs are liberated in time; they aren’t stuck in the past, present and future. They are true for all time.

44:03 So, at any time **“Of your own volition, come to Yada Yahowah**

44:10 Please. Go to yadayah.com or yadayahowah.com, take your pick. Yada’ means “to know, to become familiar with, to understand, to realize, to become aware, to acknowledge, to make known” Yahowah. So, part of stopping, ceasing the religious propensity to worship false gods and to believe in delusions, to disavow what Dowd has done for us, that is remedied by coming to know Yahowah. It’s impossible to know Yahowah without knowing His Son. It’s impossible knowing Yahowah without knowing the other great Zarowa’, Moseh. And these are the two most important people in God's story.

45:09 There are some others that are exceedingly important. The Covenant was formed with ‘Abraham but the most important person in that story I think is actually Sarah. It’s important toknow what occurred in the Garden with ‘Adam and Chawah. What went wrong, how the snake intervened and corrupted God's testimony to mislead them. I think it's important to know why the story of Noach is told and how those who drowned in that region were being overtly militaristic and religious and that Noach was spared because he listened to God and did as He instructed. That’s the answer. Yahowah has laid out the terms and conditions of the Covenant. Come to listen to what He said, understand what He’s offering, then accept it. This is the answer.

46:13 No matter where you look you can’t get to know Yahowah until you understand Yahowah’s relationship with His people. You need to understand the relationship He had with ‘Adam and Chawah, with Noach, with ‘Abraham and Sarah, with Shamuw’el, Moseh, and Dowd. And I think even today it helps this remnant of Yisra’el to come to know the relationship Yahowah has chosen to form with us for your benefit.

47:00 **“Of your own volition, come to know and understand** (*wa yada’* – of your own freewill, choose to realize, becoming aware, acknowledge and make known (qal imperative)) **that truly** (*ky* – that indeed, because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has distinguished and will deal differently with** (*palah* – has made a distinction, designating as set apart and separate, distinct and admirable) **the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic** (*chasyd* – the persistent, reliable, and devoted One who is genuine and generous), **unto Himself and on his behalf** (*la huw’* – concerning the approach to Him).

47:23 **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **listens**

(*shama'* – hears) **when I call out** (*ba qara' 'any* – when I summon to meet and invite to greet, while I read and recite, even upon mentioning and proclaiming His name (qal infinitive construct)) **to Him** (*'el huw')*.” (*Mizmowr / Lyrics to be Sung / Psalm 4:3*)

47:32 That’s quite a list of things there. **“Of your own volition, come to know and understand** (*wa yada'* – of your own freewill, choose to realize, becoming aware, acknowledge and make known (qal imperative)) **that truly** (*ky* – that indeed, because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has distinguished and will deal differently with** (*palah* – has made a distinction, designating as set apart and separate, distinct and admirable)

47:55 This is a very important concept in Hebrew. It's conveyed here through the verb *palah*. It's normally conveyed through the adjective *qodesh* which means “to set apart.” The Spirit | the *Ruwach* is the *Ruwach Qodesh* | the Set-Apart Spirit. All of Yahowah’s Mow’ed Miqra’ey, these invitations to meet with God during the year, are *qodesh* | set apart. Yisra’el as a people is set apart. The Towrah is set apart. The Land is set apart. Yahowah’s name is set apart. So *palah* is a verb that conveys an aspect of set apart which is “distinguished and different.” Yahowah is not going through this revealing of who He is, blazing this path to Him and articulating to us how we can take advantage of it for everyone; He’s not. He’s conveying the terms and conditions of His Covenant family and the Mow’ed Miqra’ey, Invitations to Meet with Him, to enable us to capitalize upon it for those who are “distinguished, different, and set apart.”

49:33 Dee and I began this program talking about how Dowd and all of us have fractured families. The number of families where everybody gets along on every level is exceedingly rare. Dowd’s family was highly fractured, and God is saying is that if you want to be part of His family, and Dowd is communicating this, then you need to be someone who is set apart unto Him, not someone that is part of this broken world.

50:16 I was in a horrible marriage for years and I survived it by immersing myself in Yahowah’s Testimony and sharing it. It’s one thing to learn – learning is wonderful as it is to write. But it’s when you share insights about God that your life takes on meaning and becomes joyful and productive. Whether you're sharing it through social media or you're sharing insights through all the tools we have today to make things broadly known, that’s the joy and the greatest success in life where you feel your life is genuinely meaningful and purposeful. So, this is now saying:

51:17 **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has distinguished and will deal differently with** (*palah* – has made a distinction, designating as set apart and separate, distinct and admirable) **the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic** (*chasyd* – the persistent, reliable, and devoted One who is genuine and generous),

51:30 You have two, maybe more, options here. One is that God is speaking of just one person.

If he's speaking of just one person that one person is Dowd. Dowd was steadfastly loyal to Yahowah. He was magnanimous in his fulfillment of Pesach, Matsah, and Bikuwrym on our behalf. He was certainly set apart as the most uniquely special person in human history. But he was also enormously realistic when you read his Mizmowr and what he did in life. He was the ultimate head and heart person, both emotional and brilliant mentally. So, you could look at it that way and say that the *chasyd* in this case is Dowd and you would be right. But there's another way of looking at it and that when it comes to those who choose to walk down the path of the Mow'ed Miqra'ey to engage in a relationship with Yahowah to be part of His Covenant, it's very often communicated in the singular. We do this one at a time with Yahowah. When we come through in the end and we become part of the family the part the family is many. But our approach to God is us walking away from religion and politics, the babble of humanity, and coming to God individually through this process. Many have had great success in encouraging family members and others to join them, but every individual makes that choice on their own. So, this could be those who are steadfast and loyal to Yah, or the Covenant members who are devoted to making Yahowah's return with Dowd a wonderful celebration. Either of those are our options.

53:42 DEE: I know a guy like that and it includes you.

YADA: I've tried. You could probably criticize a bunch of things but one thing you couldn't criticize is steadfastly loyal or magnanimous in the sense of 23 years of 10 – 14 hours a day and gift it all away. Go to the yadayah.com website and find a "Donate to Us" button or find where you have to pay for any one of the 30 books sitting on the shelf. You can't. You might say it's free because that's what it's worth, but I beg to differ. It's worth your soul. So, I think yes we do qualify as steadfastly loyal and magnanimous. And when you realize that we were the first to come up with the proper pronunciation of Yahowah's name in maybe 2,000 to 3,000 years, we were the first to understand that there were five benefits and five conditions of the Covenant, the first to understand how the Miqra'ey all represent the process that we use to walk to God to become immortal, perfected, adopted, enriched, and empowered, and how that we are now able to herald Dowd's return with Yahowah on Kipurym so that He can reconcile his relationship with Yisra'el and that we return to the Garden for a thousand-year celebration of Suka, not only the first to understand what each of these dates represent but also know exactly when they have been fulfilled and will be fulfilled in our immediate future. There're probably a thousand additional things that we could say about all the uniqueness's that set this work apart from all others.

56:13 One exceedingly unique thing about what we're doing here is that we're realistic. We don't appeal to faith. In fact, we say to all of those who come upon these books to toss away your beliefs because they're just going to clutter up the Path. No beliefs, no worship, no prayer, no Dogma. What we're going to do is examine the words that Yahowah revealed and we're going to go where they lead systematically and rationally and then we're going to give you every tool that you need to validate what you're reading for yourself. I'd say that's realistic.

57:08 The beautiful thing about this is thing about this is that even if it's just talking about Dowd we are working with, for, alongside Dowd and reflecting his attributes is a compliment if we look like Dowd in any way even a little bit, so this is a net positive for us all.

57:33 Dowd was gifted mentally. He was able to draw conclusions rapidly and astutely. He was exceedingly well spoken and was also an articulate writer. He had a unique combination of passion for Yahowah and an intellectual understanding of Yahowah. There are traits that Yahowah loves. Dowd hated Yahowah's enemies and wasn't afraid to say so. There are traits that Dowd possesses that we have reflected. I think to some extent that Yahowah is saying when He first introduced us to Dowd He said, "I want you to know that the criterion I use to choose someone is very different than man's and this is the guy that I'm choosing. So, when you study his persona and unique attitudes and attributes, if there are attributes and abilities that you have you can bring forth for the benefit of the Covenant family, Dowd and his people, that reflect those, that's a very good thing." And I'd say the same thing is true with Moseh. Moseh is the epitome of steadfast. He was a standup guy. The interesting thing about Dowd is that while everyone's not going to process information at the same speed, Dowd was just brighter than most people. We can all to some extent emulate these attributes and attitudes that caused Yahowah to enjoy working with this man because he wasn't perfect, because he was flawed, and because God saw him as this beautiful child of His and the flaws didn't bother Him because of what Dowd had done to remove their consequence. So, we can do our best to emulate. I've never met anyone else who had the character of Moseh. Moseh is exceedingly valuable but tough to emulate. I don't think I would even advise or encourage somebody to try to emulate him. But you can emulate Dowd. And this thing finishes by saying:

1:00:48 **"Of your own volition, come to know and understand** (*wa yada'* – of your own freewill, choose to realize, becoming aware, acknowledge and make known (qal imperative)) **that truly** (*ky* – that indeed, because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has distinguished and will deal differently with** (*palah* – has made a distinction, designating as set apart and separate, distinct and admirable) **the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic** (*chasyd* – the persistent, reliable, and devoted One who is genuine and generous), **unto Himself and on his behalf** (*la huw'* – concerning the approach to Him).

1:01:15 So all of this realism and authenticity this tremendous compassion and steadfast loyalty is all directed unto the capital H/Him and the lowercase h/him, Father and Son, Dowd and Yahowah.

1:01:45 Now this next part is something that there may be only two people in all of human history that can make this next statement.

1:02:05 **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **listens**

(*shama'* – hears) **when I call out** (*ba qara' 'any* – when I summon to meet and invite to greet, while I read and recite, even upon mentioning and proclaiming His name (qal infinitive construct)) **to Him** (*'el huw')*.” (*Mizmowr / Lyrics to be Sung / Psalm 4:3*)

1:02:18 You see, that is the antithesis of the way the rest of us relate to Yahowah. I listen when Yahowah calls out to us. I listen to Yahowah; that’s my life. Every day I listen to Yahowah, and I try to convey what He has shared with us, and I think that's what almost everyone in the Covenant would say. We listen when Yahowah calls out | *qara'* | when He invites, He summons, He offers to greet us. *Qara'* is the verb that underlies the Mow’ed Miqra’ey | Invitations to Meet with God of which Pesach, Matsah, and Bikuwrym are part. But in this case, this is a unique partnership because Yahowah is listening to Dowd. What would Yahowah listen to Dowd about? I can think of one thing in particular where Yahowah listens to Dowd pursuant to *qara'*. Dowd volunteering to serve as the Pesach ‘Ayil and as the soul delivering the guilt of the Covenant members on Matsah. That is when God is all ears. “Yes, Son. That is the correct answer, Son. I’m sure you have thought this through because that's why I chose you. You're a thoughtful lad. I'm sure that this is heartfelt as well and I appreciate your willingness to do this.” So, Yahowah listened to Dowd when he spoke about | *qara'* these opportunities, these invitations to be summoned and to meet with God. That's a heck of a clue as to what he was talking about earlier, don't you think?

1:04:39 This statement is related to the previous one where Dowd is questioning those who fail to dignify what he has accomplished by fulfilling the Miqra’ey. To keep from annoying him and aggravating his Father in this way, he suggests a different approach: get to know him. Become cognizant of the fact that God has distinguished him above all others. He alone was afforded the distinction of serving as the Pesach ‘Ayil. Only Dowd was sufficiently authentic and magnanimous to endure the ordeal of Matsah. To serve in this way would require character and courage far greater than any other mortal could muster.

1:05:24 We’ve talked about this. If you look at the accolades, he's going to be King forever. A lot of people say, “I want to be king. Wouldn’t that be great to be Dowd and have God choose me to be king?” No! Read the Towrah. Look how horrible a job that is. Dowd realized that nobody can do this job unless you’ve got something uniquely special, and what could be more uniquely special and valuable than being the savior of everyone who is your subject? If you have walked the walk and talked the talk and you have fulfilled what was necessary such that everybody else who is enjoying eternity with you in your kingdom is there because of you, well then, you've earned their respect. However, I wouldn't want that title. There is one title, however, that I do share with Dowd albeit in a minor way; it's one that I covet and one we should all covet. Dowd was the Son of God. In the Covenant family, we all become Sons and Daughters of God. So, there's nothing wrong with desiring that title. But all the rest, Dowd can have. The idea of serving as the Pesach ‘Ayil and fulfilling Matsah is far beyond what we can imagine doing, and it was Dowd, the one man who was motivated, who understood what was necessary, and who had the passion, courage, and capability to do it. That's why he was called Gabry’el | the Most Competent and Courageous Man of God, and it would take all of that.

1:07:38 And while Dowd's assessment of his situation was sober, completely rational, reasonable, and responsible even if it was also somewhat emotional, he and his Father had discussed it thoroughly, and both agreed they would do this for one another and for all mankind, particularly for Yisra'el and for the Covenant family.

1:08:10 We know that Yahowah was distinguishing a single soul in this manner because *chasyd* | loyal and realistic, devoted, generous, and authentic was singular. The same word also appears in Mizmowr | Psalm 86 which I want to share with you because this is such an important pronouncement:

1:08:34 **"A request to make intercession by getting involved to resolve this dispute (*taphilah*) of Dowd (*la Dowd*). Incline Your ear (*natah 'ozen 'atah*), Yahowah (*YaHoWaH*), showing Your desire to answer and respond to me, testifying regarding my affliction (*'anah 'any*) on behalf of the unpretentious and straightforward who have been disenfranchised and persecuted (*'any*) and need me (*'eboyown 'any*).**

1:09:12 **I have chosen and You have decided, I want and You concur, that You will carefully consider, watch over, focus upon, and guard (*shamar* – You will observe (qal imperative second-person masculine singular paragogic he cohortative energetic which means "passionately, ecstatically as an expression of first-person volition)) my soul and consciousness (*nepesh 'any* – my persona and character),**

1:10:06 We talked about his *basar* | body, now we're talking about his *nepesh* | soul.

1:10:12 **for indeed (*ky* – truly), I am the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic (*chasyd 'any* – the persistent, reliable, and devoted One who is genuine and generous), the one You have decided to deliver, because it is Your will to rescue, liberate, and save (*yasha'*).**

1:10:40 **Your coworker (*'ebed 'atah*) trusts and relies upon You (*ha batach 'el 'atah*). You are my God (*'atah 'elohym 'any*)." (*Mizmowr / Psalm 86:1-2*)**

1:10:49 Now this identifies Dowd as the person being addressed in the Fourth Mizmowr. And while we said that that is obvious, we went on to speak of all those who are steadfastly devoted, authentic, and realistic related to Yahowah and what He's trying to accomplish. The same thing can apply here. Dee, you mentioned it. The more you come to know why Yahowah chose Dowd and enjoyed working with and through him and the specific attributes and abilities that Dowd possessed, and to the extent we're capable, we emulate, prioritize and celebrate those things the more we become like Dowd. So, we can share, explain, and make pertinent all of these things that Dowd and Yahowah have done by emulating this. I heard you chuckling there. It's just so obvious that when you read this that, "Okay. He's speaking of Dowd." But every time Yahowah speaks prophetically of Dowd or speaks of Dowd's characteristics, which are these, we should always apply it to our own lives and to Yisra'el 100% of the time; it's what we should do. Whether God is saying something that is favorable or negative, it's almost always favorable as it relates to Dowd,

it is essential that we come to know what not only pleases God, what God enjoys and celebrates, but also the characteristics that Yahowah likes to deploy in people to fulfill the work that He wants done because ultimately in life we have lots of little responsibilities.

1:13:38 We've been parents, we've had businesses, we have spouses and loved ones, we have a responsibilities. But our ultimate opportunity to become useful in our lives is to work with Yahowah to contribute to something He wants done and to do so by coming to understand the characteristics of Moseh, Dowd, and Yasha'yah | Isaiah, that Yahowah enjoyed, capitalized upon, and used effectively. We all go through happy moments and dark periods and I can tell you that I've had five years of pure joy, but I've gone through headaches and heartaches as well. The thing that is most helpful when it comes to having the single most valuable asset in the world, which is a good attitude particularly pertaining to God and His people, is to learn and then share. Make a contribution that helps other people.

1:15:05 Coming to know what we're sharing here and then conveying it, being part of the family who is sharing this with Yisra'el so that the homecoming on Yowm Kipurym is all that Dowd and Yahowah want it to be so that when it's occurring and you can look over and see Yahowah and Dowd and recognize that part of that joy is because you made the effort and that they ... the effort and then for all of eternity (while Dowd has the ultimate respect of having fulfilled Pesach, Matsah, and Bikuwrym and is the reason that the rest of us are there) that's as good as it gets. We can also spend our eternity knowing that our Father is pleased with us because we tried, we, made a genuine effort on behalf of His people. It's the ultimate attitude and answer. This is one of those things that the more you give in this regard, the more you get in return and Dowd, in this regard, was the ultimate giver.

1:16:16 Indeed, Dowd's *nepesh* is *chasyd* | authentic, reliable, realistic, and generous. Dowd's role in our salvation is obvious and irrefutable. It is stated and affirmed on countless occasions.

1:16:36 And so, while the *Chasyd* | Devoted and Magnanimous One is undeniably Dowd, the Son of God is exemplary of the Covenant, this is a life lesson for us all. Therefore, because of what Father and Son have achieved, those who model even a modicum of *chasyd* and *yada'* toward Dowd and Yahowah will be received in kind, becoming God's children.

1:17:16 We choose our acquaintances and our spouses, but not our parents or our children, and yet, we typically love our families more than our friends. Husbands and wives commonly divorce, but not from their kids. I share this because of something quite remarkable: God allows those who will become His children to choose Him. While He likely reaches out and initiates a relationship with those He wishes to befriend, surely recognizing that they have the greatest likelihood of becoming members of His Family, our inclusion is our option. When it matters most, we get to choose our Father and Mother.

1:18:17 Leah, my wife, quizzed me at lunch the other day during a discussion on having been given (and I think having earned) the responsibility of judging the likes of Muhammad and Paul and those who acted on their behalf to harm God's people. She said, "What about the opposite,

if you were like Dowd?" We've come to the conclusion that Dowd negotiated with Yahowah on the ability to include 'Abshalowm and maybe others in his family in the benefit of carrying the guilt into She'owl so that they would look perfect, and that this was a gift that Dowd requested and likely received. So, she said, "If you were in that position who would you ask that Yahowah remove their guilt?" I answered, "Nobody." I don't want that responsibility. First, it's eternity and if I made a mistake, it would be for eternity, so I just don't want that responsibility. I'm happy with the limited responsibility I have being a herald of Dowd, studying the Towrah and Prophets to awaken Yisra'el, to do the best I can to convey the truth to Yisra'el and Jews, and to let God take care of the rest. Having the responsibility of judging the numbskulls like Muhammad and Paul I'm happy to do it but when it comes to choosing who would be part of the eternal Covenant family, I would say no, no, no. That is not my responsibility; I'm not qualified to make that decision. I'm happy, Yahowah, with You choosing in that regard.

1:21:05 DEE: I would only ask for eloquence and the words to share it effectively hoping that people could capitalize upon it but otherwise that's above my pay grade.

1:21:23 YADA: I wouldn't view that the same way, but I would like to be as effective a witness to awaken God's people as is possible, but I don't even ask for that because it's a given that that's what Yah wants, and the best way to do that is to devote the time and energy to the process. I don't typically ask Yahowah for things that I know He wants. If that is what He wants, you don't really have to ask Him for it, you just devote the energy to make certain you're available to fulfill His request.

1:22:07 While we prefer to listen to God rather than talk to Him, the Towrah-observant have the great distinction of having Yah's ear, too. When we speak to our Heavenly Father He listens.

1:22:19 I can tell you that there have been several conversations during the last five years or so where I have spoken to God and He did listen because His response in each case was not what I expected to hear; it wasn't even what I wanted to hear. The most recent was my reluctance to rewrite *Prophet of Doom*. I wanted to finish *Coming Home*; I didn't want to go to *Prophet of Doom*. It is ugly, nasty stuff and the Quran is a miserable book. So, I asked God if we could pass on that and His response was very clear to me, "No. I've taken care of you, now you take care of my people" and boy was He right. What a difference between the old and the new. As a matter of fact, I've asked my good friend Yow'el, who created all the first websites for us including the *Prophet of Doom* Site, to remove *Prophet of Doom*, to leave the site up for those people who still access it, but now that the first three volumes are done, to replace *Prophet of Doom* with the first three volumes of *God Damn Religion* because they are infinitely superior.

1:23:55 I remember sitting at my desk with Leah before we left Florida. She asked about Asher, our beloved Lab saying, "I hope there are plans that Yahowah has made for even these beloved contributions to our family when we leave on Taruw'ah." So, I asked Yahowah what the plan is. He responded, "Where do you think you're going?" I was in the middle of translating Zakaryah on the two witnesses, and it became obvious not to pack my bags and be in such a hurry because

there is more work to do. So, a Covenant member, particularly one who is engaged in what He wants done is going to listen. Now, He has a sense of humor, so if you're going to speak to Him put on your Big Boy clothes because He's going to speak to you like a Father. Yes, He does listen to what we have to say.

1:25:24 The relative difference between our experiences and our intellect is going to shrink dramatically once we reach the celebration of Yowm Kipurym in 2033, because Yahowah is a seven-dimensional being and He is going to expand us into all seven dimensions so that we become much more like Him. We are like Him, but it's just like comparing energy to matter now. You have to multiply matter by the square of the speed of light to be equivalent to the same amount of energy so that matter and energy are the same things they're just not the same amount of the same thing when we go from being physical beings with a soul to being energy-based beings with our soul. God's going to increase us by infinity times infinity times infinity times infinity as we go from three and a half dimensions into seven dimensions. So, this is what we have in store. And when we have the Towrah (God's guidance) placed inside us and are elevated in all of those dimensions, then we're going to be in a position where we can speak more intelligently with God without embarrassing ourselves and share things with God that are particularly meaningful. Right now, we probably sound like a two-year-old chatting with Mom, Dad, or an uncle; something of that nature. But that will change.

1:28:02 **“Of your own accord, you should all be agitated and angry, anguished and astonished** (*ragaz* – choose to be perturbed, provoked, even enraged, showing your intense displeasure (qal imperative second-person plural)) **and not miss the way** (*wa 'al chata'* – and not erring, misleading, or being mistaken (qal imperfect)).

1:28:18 **Choose to declare** (*'amar* – you all should elect to provide answers and make declarative statements (qal imperative)) **your conscience, based upon your intellect and, thus, from the heart exercising good judgment** (*ba lebab 'atem* – coming across as intelligent, as someone who has the capacity to understand, and from your mind), **continuing until you lie down** (*'al mishkab 'atah* – proceeding and drawing it out until you go to bed; from *mashak* – to prolong and draw out), **then be silent and rest** (*wa damam* – then pause and be quiet (qal imperative)). **Pause and contemplate this** (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this knowing that you were ransomed from this, bought and paid for).” (*Mizmowr / Lyrics to be Sung / Psalm 4:4*)

1:28:37 This is kind of like me telling Yahowah now six and a half months ago (I wasn't trying to shirk my responsibility but I was content finishing Volume Three of *Coming Home*) I really don't want to do that *Prophet of Doom* stuff. And God said, “Put on your Big Boy pants. We've got something to do. I've taken care of you, now you take care of My people.” God is saying the same thing here more eloquently than I phrased it, but it is that we should be upset at the rabbis and progressive leaders and how they have misled so many Jews astray over the years. We should be upset with the likes of Muhammad, Allah, Jesus Christ, Paul, Peter, the Christian New Testament, the Talmud, and the Quran. We should be angry at these things and that people don't understand

the harm that they cause. When I wrote the introduction to *Observations*, it began with “Hate is a virtue.” I’m not the first person to state that. When you write something because you've deduced it from studying Yahowah’s Testimony and then you read it in Yahowah’s Testimony, that’s a pretty good affirmation that you're thinking clearly. That’s what that’s what this says. Learn to hate. Be angry. It’s really important that you learn what to hate and how to hate. We ought to hate liberal politics, conspiracy and right-wing wacko politics, Christianity, Judaism, and Islam. So, these things are important.

1:30:54 **“Of your own accord, you should all be agitated and angry, anguished and astonished** (*ragaz* – choose to be perturbed, provoked, even enraged, showing your intense displeasure (qal imperative second-person plural)) **and not miss the way** (*wa ‘al chata’* – and not erring, misleading, or being mistaken (qal imperfect)).

1:31:02 Tell people, “You’re going the wrong way. If you want to come to know Yahowah, He’s over here. You have to walk away from religion and politics to come to know Him.”

1:31:14 **Choose to declare** (*‘amar* – you all should elect to provide answers and make declarative statements (qal imperative)) **your conscience,**

1:31:21 That’s the beautiful thing about Yahowah. Animals have a *nepesh* | soul. A soul is the ability of an animal to recognize what's around them and then respond appropriately. The *neshamah* is our conscience. It is the ability to discern right and wrong, to go from knowing to understanding by making the proper connections. So, use your conscience, your seat of judgment, your intellect for as long as you can.

1:32:03 Then when you finally lie down and your silent and can rest, you can rest satisfied knowing that the time that you had you devoted to bettering the lives of the people of Yisra’el, to protecting God's people, to inviting Yisra’el and Yahuwdym home, to serving our King, Dowd, to enduring ourselves and others with our Father.

1:32:45 Do not think for a moment that Father and Son are accepting or forgiving of either denying what Dowd has accomplished, as is the case with Judaism, or of misappropriating it in favor of a misnomer, as is the case with Christianity. Yahowah and Dowd are not only angry, but they also want us to be equally agitated and astonished. Those who find religious deceptions of this magnitude disgusting seldom miss the way. So, when it comes to accepting Dowd’s role in our salvation, it is important that we openly declare our conscience and are not mistaken.

1:33:37 That’s why after rewriting all the books of *Yada Yahowah* from the very beginning and repositioning them based upon what we had learned about Dowd in particular and the importance of focusing on Yisra’el, we discovered that Dowd is Passover Lamb, the one who fulfilled all of the Miqra’ey including Matsah and what this represents, we then had the opportunity to go back and express what we had learned and to correct the record so that it was accurate. That’s what this is saying. Use your conscience, your ability to think. Be as accurate as possible, particularly as it relates to the Way. And the way to God is through the Miqra’ey which

Dowd fulfilled. You will find throughout this rewrite of the rewrite ever more passion but also contention. We are contentious. God is contentious, not at him but at those who abuse and mislead His people; against the rabbis, the progressives, the politicians, the conspiratorialists, the antisemitic Christians, and against everything Islam represents. And this is what Yahowah would want it to be.

1:35:31 This does not mean that we should be active 24/7 because that would be wearisome. Speak and share while you are alert and then take a well-deserved rest.

1:35:44 I can tell you that my life is pretty regimented. I get up at 5, I sit behind this desk at 5:30, and leave this chair typically around 7:30 and I'm spent. I get up just enough to keep the back functional, otherwise you shrivel up. In the evening, I might spend 15 minutes in our massage chair which helps relieve some of the aches and pains from sitting at a desk all day, and I might watch a mindless movie just to unwind. You guys have visited our home, and you know we are not night owls. At 9:30 man we're toes up in bed. I function better on eight hours of sleep. There's a lot of thinking that goes on throughout the day. The mind is still receptive and reasonably sharp. It's got a decent processor, but that processor needs to be recharged and I think God's saying here, "I want you to recharge. I don't want you to work yourself to a nub. You're no good for anybody at that point. So, go when you can, take a rest and then go again." That's what God is saying.

That's a good place for us to end this evening. Kirk and Dee, do you have any thoughts you want to share before we close?

KIRK: The last piece of information of knowing what to hate that we've been talking about for a long time is probably one of the things most people are critical of when you said it on shows a long time ago. But if you can't hate people who are killing other people and killing their soul, more importantly than just their body, what's wrong with you? You missed the whole boat.

YADA: The soul is so amazing. How wonderful the gift that Father and Son are offering, and it's there for the accepting. God wants so very little from us and everything He wants for us is actually to our advantage: to walk away from the corrupting influence of politics and religion, to stop trusting in the institutions of man and start relying on Him, to walk to Him and allow Him to perfect us, to closely examine and carefully consider these the very terms and conditions of this relationship, and to circumcise our sons so that we raise our children to be part of God's family.

Dee and Jacki, the two most active women in the Covenant, have done such a marvelous job of this. In Jacki's case, not only are her children part of the Covenant, but her children's children as well. We have fun with Matsah and with all of the Miqra'ey even though we know what Dowd endured to make that possible. He's not looking for us to share in that misery. He wants us to accept the joy of what was accomplished. Leah makes her own matsah with palm tree stamps, fun shapes, dolphin matsah, all kinds of things that you'd see on a tropical island, and we shared that with Jacki. We got this picture of Jacki's beautiful grandkids and her extended family making matsah with cookie cutters. You look at that picture and you say, "This is what makes God happy."

This is what happens when you live in the Covenant family the right way. You see the joy on those children's faces and how wonderful it is to be part of her family. That's not to say she doesn't have aches and pains like the rest of us – she does. But what joy also that she celebrates.

What God is offering is indeed lovely and for us they are all benefits, even the five things He asks for us to do in return for the benefits of the Covenant, and it's such a shame that rabbis have misled Yisra'el so that they don't know the purpose of Pesach. They don't even know that Pesach is a one-day event that is integrated into the seven days of Matsah and that Matsah is the central focus of the story. It's the prime purpose where we are perfected and that as a result of Pesach and Matsah we're prepared for Bikuwrym where we become God's children and that Shabu'ah celebrates the revealing of the Towrah Seven Sevens later. It also explains the benefit of the Towrah which is to enrich, empower, and enlighten us which is the benefit of Shabu'ah. We're not being enlightened and empowered for no purpose. The purpose is to serve in the fulfillment of Taru'ah, the next of the Mow'ed Miqra' and the first that has not yet been officially fulfilled but is being fulfilled in your listening. It's the one that pertains to Dowd but it's not Dowd doing it – it's us doing it on behalf of Dowd so that we serve as his Heralds announcing his return and what he has accomplished by fulfilling these Mow'ed Miqra'ey because at this point, we only have ten years left until their return and these ten years are going to be tough.

This is the Time of Ya'aqob's Troubles and boy did it change radically. First with COVID and the world's response. We never thought that people would willingly give up their freedoms and their livelihoods. It destroyed economies around the world and changed people's whole outlook on freedom and responsibility. That was followed by October 7th, 2023, when all hell broke loose in Israel and recognizing that that's a harbinger of far worse fulfillment to come and how it unleashed horrible antisemitism around the world. So, we have ten years of deep anguish for Jews and for Israel all ending in this triumphant return of Father and Son on Yowm Kipurym.

So, that's where we are, that's what we are about. We invite Israel to listen and to be part of that Remnant that greets the Father. And even better than being part of the Remnant on that day is being part of the Family who invites more and more Israelites to the Ultimate Family Reunion. The sooner you are part of the solution the more wonderful the solution will be.

Thank you all for listening. We look forward to being with you next week. Have a great Shabat. May Yah bless. Goodnight.