

Shabat Towrah Study - Tsapah | Remain Intently Observant Year 5991 Yah 03 May 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 And you're going to need it, Israel because the whole world is turning against you. Some of it you have brought on yourselves. Others are a direct result of thoughtless progressives and monstrous and insane Muslims. It dawned on me this evening, amid the protests accusing Israel of being colonizers taking place across college campuses, that in the last 500 years, the most famous colonizer in the world has been the United States because Europeans migrated to the United States and stole the land from the Indians. In this country, Muslims are accusing Jews of being colonizers, but the last time I checked, the Jews were colonizing their homeland. How can you be that out of touch with reality?

01:16 I'm going to share something from the Quran. I took an hour off from writing yesterday, something I haven't done for a long time, after my summation and commentary on *Quran 05:33*. I'm going back to *Quran 005.030* so that you can understand why I needed a time out.

I do not have access to Craig's summation and commentary that he wrote on Thursday afternoon and this evening, so it will not be included in the transcript. Thank you for your understanding.

18:44 I want to jump back into the Mizmowr. Over the past few months, we have shared the first four Mizmowr and last week we jumped into the 11th with the college students wasting their education by crying on behalf of rapists, terrorists, mass murderers, and human traffickers. This evening, we are going to return to Mizmowr 5, which was written by my King, whom I serve, and whom we should all be serving, he is God's son, our Messiah, Savior and Zarowa', Dowd. He is the most brilliant of all orators and one of the great thinkers in human history, the man whom our Creator loved more than any other. When he speaks, we should all listen; in this Mizmowr he has much to say.

20:10 I got choked up as I shared that. That's why I took an hour from writing yesterday. I am equally passionate in a positive way about Dowd. This, for us, is the essence of life, our reason for breathing. It's why we do this program and these books and why so many support it. It is why I have been in this chair an average of 14 hours a day since 10.7.23. I am devoted to trying to save Israel from Islam, but even more importantly, I want Israel to recognize that God does have a son, that we do have a savior, that not only is there a messiah, but *the* Messiah is returning, that Yahowah is returning, that God has a name, that He has a plan, and that His return is not far off. It is on the Day of Reconciliations in the year 6000 Yah, less than ten years from now, at sundown 6:22 p.m. in Jerusalem on October 2nd, 2033. That's how close we are to this all transpiring, just as God had predicted.

22:10 Now I want those who are listening to know that between now and then life's going to get exceedingly dark for everyone on the planet, but particularly for Yisra'elites and Yahuwdym. As bad as they think it is now, it will get far worse, according to Yahowah, than at any time in human history. Think about how Jews were treated by the Philistines, the Egyptians, the Assyrians, the Babylonians, the Midianites, the Amalekites, the Greeks, the Romans, again by the Roman Catholics, the Third Reich. Think about how bad it has been, and then think about Yahowah saying this will be far worse than anything anyone has ever experienced or can even imagine. And while that sounds horrible, it's the best possible news because since the days of Jews complaining bitterly against Moseh beginning when he tried to save the one being beaten by the Taskmaster and the Jews turned on him, when the Jews were freed from Egypt and had reached the beach at Nuweiba and had the sea in front of them with God leading them they turned to Moseh and said, "We'd have been better off being slaves in Egypt than dying here. We want to go back," and when Moseh tried to inspire them God said, "Would you shut up. That's a waste of time. Stop talking, raise your staff, part the sea, and leave. Will you please?" They got to the other side, and what did they do? They bellyached about water. It's one of the most despicable incidents in the history of God's people.

24:45 I'm sharing this with you because it was during the Exodus it was obvious that even with God in their presence and doing everything necessary to liberate, protect, free them, and give them their land, Jews were obnoxious. You spit in God's face. You were embittered and cantankerous. You didn't even want to listen to Him. You told Him to go away. You worshiped false gods and said you'd rather live as slaves to the Egyptians than be enlightened, uplifted, and free. There's something seriously wrong. There has been something seriously wrong for 3,500 years, and there is still something seriously wrong that's the reason for this horrible treatment of Jews. There is total failure across the board of every Jewish institution, of Judaism, of Israeli politics, of progressive liberal Jews in America and Europe, and it's going to get worse as the entire world turns against God's people. Only when there's no place to go (the IDF and Israeli government are failing) will God's people finally turn to Him. And when they do, there is a treasure trove of books at yadayah.com for them to read. They will introduce them to God and tell them what they need to know to know Yahowah, how to become part of His family, what needs to be known at this time, inviting them to come back home while excoriating, exposing, and condemning the religions that have done so much to harm to Jews starting with Judaism in the *Babel* Series, Christianity in the *Twistianity* Series, and then the greatest foe of Jews for the last 1,400 years, Islam, in the *God Damn Religion* Series. It's only when there are no other options for the salvation of Jews that you will finally turn to your God. This is one of the two things that makes this good.

28:08 The other one is that Yahowah predicted everything that's happening. Reading Yahowah's predictions one year and seven months ago on this program and in the books that are on that shelf, I predicted exactly what happened on October 7th. I told you exactly who was going to do what to whom, what the consequence would be, and it played out exactly as I foretold. And on

the evening of October 7th, I laid down another prediction that there's going to be a hundredfold worse that will happen in Israel's near future.

29:03 I've been doing this for 23 years and have never gotten one prediction wrong. And they've been bold ones. That is because I know Yahowah, I'm inspired by Yahowah. I have read and studied what Yahowah said would happen. While I may not be the best of men, I have a skill set that Yahowah seems to enjoy capitalizing upon. I can make the connections and transition from knowing to understanding. As a result, not only have I shared thousands of profound insights about God, about Yahowah and His people in these 30-some books on the shelf at yadayah.com, but most of them have been unheralded over the last 3,000 years. It is also why I'm able to predict your future, Israel. So, when we see everything that God said coming to fruition exactly at the time when, where, and how He warned Israel that it would occur, we have ever more validation, but not for us.

30:36 I grew to the point where validation was not the least bit helpful probably 15 years ago. Once you come to know Yahowah intimately He becomes your Father. You don't need Him to prove that He is who He is, but it's helpful when reaching out to those who don't know Him. So, that is why seeing what He has predicted, what He has foretold is going to occur and that we have written about so vociferously. That's why when it transpires this way, we do celebrate it because it is yet another reason for God's people to come home.

31:28 All right. Let's return to the Mizmowr. It is with heightened anticipation and enthusiasm that we press on to the fifth of what I think are earth-shattering songs of Dowd. It's amazing even after all this time how much we can learn from our Savior, Messiah and King.

31:59 **"A Mizmowr | Song of Dowd | the Beloved (*Mizmowr la Dowd*), to the enduring Leader (*la ha natsach* – on behalf of the everlasting Conductor and eternal Director) accompanied by stringed instruments (*'el ha nachylowth* – for the woodwind instruments)." (*Mizmowr* / Lyrics to Sing / Psalm 5 Dedication)**

32:17 By the way, do you know how many strings were on most of those instruments? There were seven. There was one unique one that had eight, but most had seven.

32:35 There are few things as memorable or moving as lyrics set to melody and music, especially when the thoughts are poignant, and the song is stirring. And while we don't know the notes which underscored these lyrics, and we cannot replicate the melodious sound of Dowd's voice, it's inspiring to know that one day we will be able to listen to our King sing these songs for us.

33:05 The Mizmowr begins by revealing that Father and Son were in agreement, wanting the same thing to occur relative to what Dowd was saying. This is one of many times that a prophet scribes a verb such that it conveys first-and second-person volition...

33:36 **"It is Your will and my desire because I have chosen and You have decided to thoughtfully listen and respond appropriately (*'azan* – of Your own freewill I want You to pay attention and carefully consider so as to fully appreciate (hifil imperative paragogic *heh cohortative* (My English**

teacher would be so proud. I received a “C” because my view of English and hers did not jive.) – the subject, which could be God, causes the object, Dowd’s statements to participate in the action, which is to listen, consider, and respond such that Father and Son become ever more alike)

34:45 What’s unique about this is that throughout the whole of Yahowah’s testimony, particularly when Moseh or any of the prophets speak to us, they have a real simple message: stop yabbering at God and start listening to Him. Before you make a fool of yourself listen to what He has to say. This is quite different. This is Dowd saying, “It’s Your will, God, to listen to what I want because what I have chosen and what You have decided upon is something that really is important and it’s important that you and I respond appropriately.” Now I’m going to tell you that as wonderful as the relationship was between ‘Abraham and Yahowah, ‘Abraham couldn't have said this. As disciplined, moral, thoughtful and articulate as Moseh was, Moseh would never have said such a thing. Dowd did. It’s one of the things that makes Dowd exceptional. He told God, “You want to listen to me.” On this particular subject he was right. He was offering to do something where God did want to listen to him. So, understand this is the exception of exceptions.

36:30 I have a wonderful relationship with Yahowah. We work together and we’re best friends. I understand my relative position and intellect by comparison, but He doesn't lord that over me. He doesn't make me feel inferior in any way and He is exceedingly appreciative. But I will tell you while I am extreme in not putting God on a pedestal, not worshiping Him, not bowing down to Him, and not praying to Him I am really frank in our conversations when we talk. I’ll say I don’t want to do that, and He’ll take me to school on it and say that may be your thought at the moment but good luck with that, young man. I don’t think that’s going to work out for us. We have a fun-loving relationship, but I wouldn't even dream of telling God you want to listen to me.

37:50 **“It is Your will and my desire because I have chosen and You have decided to thoughtfully listen and respond appropriately** (*‘azan* – of Your own freewill I want You to pay attention and carefully consider so as to fully appreciate (hifil imperative paragogic *heh* cohortative – the subject, which could be God, causes the object, Dowd’s statements to participate in the action, which is to listen, consider, and respond such that Father and Son become ever more alike)) **to my words, each meaningful phrase and promise** (*‘emer ‘any* – to my statements, regarding the lyrics and utterances from the Branch, to my expressive and evocative statements, declarations, and proclamations; a derivation from the root of *‘amar* – to say, tell, claim, call, ask, answer, intend, promise, or declare), **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),

38:25 Why does Dowd call God by His name when they had the best relationship that Yahowah had with any other human being and those who are vastly inferior refuse to say Yahowah’s name? What did Dowd know that they don’t?

38:48 **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),

39:01 If you can say *'elowah, towrah, shalown, and hayah*, then you can pronounce God's name.

39:08 **because You and I both have come to an understanding** (*byn* – it is our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know (qal imperative paragogic heh cohortative))

39:16 *Byn* is my favorite Hebrew word. I had once thought that *yada'* was my favorite Hebrew word so I decided I would need a pen name to write under anonymously because I'm irrelevant to this story (so I thought). So, I chose *Yada* | to know because that sounded like a pretty neat name, and that's all I had done for the last 22 years was come to know about Yahowah. I said the books are going to be called *Yada Yahowah* | to know Yahowah and we did the show, and I wrote under that name for maybe 12 years. Then we began reading in Yasha'yah 11 when Yahowah inspired Yasha'yah to write about a Choter, a guy that was going to write a *Nes* | a Sign that God was going to uplift and because he may not have been much to work with (he just was the only one to work with) He was going to inspire him with seven spirits and as a result even Shalomoh when dedicating the House of the Covenant when it was first built on the top of Mount Mowryah stood there and said, "Yisra'el, you need to know that there's going to be a Nakry that will speak to you from the sky and you need to listen to what he has to say to you about the *Zarowa'* | the Sacrificial Lamb, Dowd. He's going to tell you what you need to hear to reestablish your relationship with him." By the second time we had read something like that we said, "Okay. Anonymous might have been fun but it isn't going to fly anymore," and then we found that there were hundreds of these prophecies. But it's one of the most prolific of all prophecies that at the end after God states emphatically that there was no one, "I looked, and I couldn't find a single person among My people who was willing to listen to Me." After Mal'aky there was radio silence and so God said, "If I can't find a Yahuwdym, this Gowy isn't doing anything important; We'll work with him," and so He has these past almost 23 years, all to awaken Yisra'el, Yahuwdym, to bring you back home. So, this is Yahowah's message. And it is about *byn* | understanding.

42:19 I said there is one word that I've I come to appreciate more than *yada'*. *Byn* is an extraordinary Hebrew term because it explains what I think is the single most empowering and enriching thing we humans can do - it's to make connections to understand the relationship between things. If you know a great many things you could be like a scholar; unfortunately, you don't understand any of it. But if you can learn, and based upon what you come to know, make the connections that lead to understanding, that is the most powerful tool in the history of humankind. It will take you right to God. That's what *byn* does. It speaks of making the connections to understand.

43:26 Now in this case it was written in the qal which means a literal interpretation. The imperative is second person volition. That means the person being spoken to, in this case he told you who he's speaking to (God). The paragogic heh is emphasis. This is really important. And then the cohortative which is an expression of first-person volition.

43:55 Just think of that for a moment. You've got a word that explains the process of going from knowing to understanding – *byn* by making the connections and with this verb Dowd is saying when he's speaking to God it is God's desire and will and it is Dowd's desire and will that we come to understand.

44:23 **regarding my thought process** (*hagy* 'any – what I have been meditating upon and explaining)." (*Mizmowr* / Lyrics to be Sung / Psalm 5:1)

44:31 Let me read that again from the beginning. This is Mizmowr | Lyrics to Be Sung 5. This is so amazing and powerful. Dowd is the speaker speaking to God.

44:40 **"It is Your will and my desire because I have chosen and You have decided to thoughtfully listen and respond appropriately** (*'azan* – of Your own freewill I want You to pay attention and carefully consider so as to fully appreciate (hifil imperative paragogic heh cohortative – the subject, which could be God, causes the object, Dowd's statements to participate in the action, which is to listen, consider, and respond such that Father and Son become ever more alike)) **to my words, each meaningful phrase and promise** (*'emer* 'any – to my statements, regarding the lyrics and utterances from the Branch, to my expressive and evocative statements, declarations, and proclamations; a derivation from the root of *'amar* – to say, tell, claim, call, ask, answer, intend, promise, or declare), **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), **because You and I both have come to an understanding** (*byn* – it is our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know (qal imperative paragogic heh cohortative)) **regarding my thought process** (*hagy* 'any – what I have been meditating upon and explaining)." (*Mizmowr* / Lyrics to be Sung / Psalm 5:1)

45:13 It's astonishing that someone would be in a position to tell God not only do I want You to listen to me, You want to hear what I have to say and then to say not only what I have to say but to each of my words, my promises, Yahowah, because you and I have come to an understanding regarding my thought process. In all the Towrah and Prophets, they convey Yahowah's thought process, what He's offering His people and what He's expecting in return. That's what they all exist for and yet Dowd, the Exemplar of Israel, the ultimate example of the Covenant, the man whose attributes, attitudes, and intellect God valued beyond all others, the man about whom He expressed His relationship with saying "I am his Father. He is My Son," the man He anointed three times as the Messiah, the man He not only chose to be the King of Yisra'el but said he would return to be King of Yisra'el forevermore. That man has a thought process that God not only understands but is eager to listen to.

46:53 *'Azan* can be rendered as simply as "listen or hear," as anthropomorphically as "give ear," as pedantically as "harken or heed," or as inappropriately and religiously as "obey and be obedient." But since *'azan* is used a tiny fraction of the time we see "*shama'* – listen," we'd be wise to do as *'azan* implies, which is "to pay close attention so as to thoughtfully consider and

rationally evaluate, then respond appropriately.” *ʿAzan* speaks of “diligently listening with a focus on understanding, so as to be informed and intelligently reply.”

48:23 As is the case, *ʿazan* was accompanied by the hifil stem, which has the subject engaging the object in such a way that the object becomes the subject’s understudy.

48:37 Kirk, from working on the glossary, you probably know all the terms that make Hebrew so interesting. It’s the only language in the world where there is no past, present, or future tense. All truths in Hebrew simply exist throughout the fabric of time. In other words, Hebrew in Yahowah’s revelation is like time itself; it is eternal, always flowing. But it’s not just that. Hebrew has moods which express volition. Because free will is so essential to a loving relationship, you can express volition, choice, free will, desire in the first, second, or third person.

49:35 Then there are stems that establish the relationship based upon the action of the verb between the person being spoken of and the person speaking, the subject and object of the sentence. That’s a pretty extraordinary language that Yahowah chose to reveal His message to us through.

50:02 We don’t often see the imperative and cohortative moods associated with the same verb, but when we do, we are witnessing a mutual expression of freewill within a relationship. Dowd is saying that what he wants is in sync with what God wants – that their inclinations and wills are similar. That is to say that Dowd and Yahowah, Father and Son, are likeminded in the subject being discussed.

50:42 The reason this all matters is because this amazing verb was directed at *ʿemer*, another very rich term. It can be rendered as simply as “word or words,” but that would leave us wondering why it was selected over the vastly more common word for “word,” *dabar*. The answer, of course, is found through careful observation and thoughtful consideration. *ʿEmer* shapes and shades *ʿamar*, which is “to speak,” the most common Hebrew word for “say, said, call, ask, answer, intend, declare, or promise,” such that it encourages us to “closely examine the most meaningful phrases, especially the strokes of the letters which compose the words, considering their implications and nuanced inferences.” Doing so, we find that *ʿemer* speaks of “the promises associated with the Branch.” Moreover, *ʿemer* encourages us to “think with a purpose, and to plan accordingly, with regard to every utterance.”

52:03 If that were not enough to tantalize the neurons in our brains, this led to another of our favorite words: “*byn* – to make the connections necessary to understand.” In this case, based upon the shared inclinations, *byn* conveys: “we have come to a mutual understanding after considering everything between us.” This means that they talked it through and came to the same conclusion after considering every ramification. Similarly, *byn* is our highest calling, our most empowering, enriching, and enlightening opportunity in life. And in this regard, *byn* is best when our thinking is in sync with God’s.

52:55 It's a shame that English Bible translators have so routinely truncated the rich meanings which can be derived from Yahowah's chosen language. It is even worse when they stoop to the lowest possible implication. Such is the case with *hagy*, a word that can be rendered "moaning," but is more correctly translated as "thought process." More fully developed, *hagy* speaks of grasping the intent of the most fervent deliberations by deducing the core message of the discourse."

53:46 It's one of the very few Hebrew words with two Gs in it. That's the nasty letter of the Hebrew language. It's got two letters are in Yahowah's name. The heh which is repeated twice and the yowd which begins it. So, the Gimel is overwhelmed by the hand of God and of the observant person standing up, reaching up, and looking up to God. It is the foot that is going in the wrong direction. But in this case not so much.

54:32 KIRK: I spent about four hours just doing this word and all the implications, I sent you a few little copies, the short version, and because we're looking for something to put in the glossary of how you work and why. And I listed the other translations and, in your translation, and it's like the rest of them are just trash. So, I go back, and I went through all this stuff: this is how you got to there, this is what he's going through, here's the grammar, here's the this, this, and this. There is nothing you will find anywhere as a translator that would take a language and do this and explain everything. This is the best teaching instrument you'll ever see. It's just phenomenal. I just sat there and for a lot of time last night and also today before we went online, and thought "Man, this is brilliant." I've been with you for 17 years. I'm not just patting you on the back because you are my friend, I just look at it and go Wow! I can look up this stuff and figure out how you got there, or I can do it independently and compare and get most of it right, but I'm going wow what you do is just you and Yahowah and you blow me away.

56:04 YADA: It's all because of what is written in Yasha'yah 11. If you read Yasha'yah 11 you will know why it reads this way. That is not to say take the person out of the equation; that's not Yahowah's style. He likes the person in the equation. However, when He's trying to convey something that is as vital to His family, to His whole purpose in creating the universe, and this is vital because if Yahuwdaym aren't awakened, if Yisra'el is not awakened and doesn't in meaningful numbers with quality people accept Him, engage in the Covenant, respond by answering the invitations to be part of His Called Out Assembly over the next nine years it's all for naught, and right now that is their attitude. So, everything is riding on that. The entire reason for creating the universe, the Earth, creating and conceiving life, conveying the Towrah, all the prophets are riding on this. For 3,000 years Yahuwdaym have been on the outs with Yahowah. You have no relationship and that must change in the next nine. So, Yahowah found a guy that He wanted to work with to communicate this, and as I say, he may not be much but it's how God works, and He provided every tool to make this resonate to say things that have never been said in all of human history because they need to be said now. And while you could read Yasha'yah 11 and say if Yahowah is going to apply His seven spirits and provide all of the understanding, courage, insights, and boldness to convey this message then really, it's the people themselves that are irrelevant. But

that's not really true because of Yahowah's style. He prefers to communicate through individuals because it is easier for us to process it, and to approach it. We're more comfortable doing so. Yahowah's intellect, His vocabulary, His ability to reason, and His logic so far exceed ours that if He can communicate in a manner that resonates with an individual, and that individual is able to share it, then we're communicating. He's not talking above you; He's talking right to you. Yahowah wants you to feel comfortable. He wants you to be able to relax. So, if He conveys His message through someone, particularly if you look at him and say, "Wait a minute. He didn't have an education in Hebrew. He doesn't have a degree in theology. He's a pretty ordinary guy, yet he can do this and there is nothing like this on the planet."

1:00:00 The other day I wrote Amazon because of their concern over a copyright infringement, and who knows how they came to that. It might have just been a bot that had a negative reaction to something it found in the books. I said, "I'm more than happy to provide you with my thousands of Word documents, all tagged with all the metadata from my computer when I wrote them, but I want to tell you that these are the most original books ever; there's nothing anywhere close to them." It's one of the reasons we know when God's speaking of these prophecies and encouraging these people to come home that He's speaking of what we're doing because there's nothing else like it. It's almost like an out-of-body-third-person experience when you're doing this because you know that Yahowah is inspiring and empowering it, but yet you know that all our unique and individual aptitudes and attitudes are poured into it. That's why when I read to you this evening my response and commentary on Quran 05.033, I had to walk away. It's not just an intellectual exercise, I'm invested in this. He's Dad, I'm His kid. I'm really proud of Him, and just like any good kid, I want my Father to be proud of what we're doing together.

1:02:00 The only thing Dowd would have spoken to God this urgently about, where it would have been essential that Yahowah listened to everything he had to say before responding, would have been the Messiah's participation in the Mow'edym. For his sacrifice to prevail, Father and Son would have had to talk it all out, think it all through, be of like mind, and in complete agreement. To a lesser degree but very consistent with this for, you and I to capitalize on Pesach, Matsah, Bikuwrym, Shabu'wah, Taruw'ah, Kipurym, and Sukah, we also have to talk it out. We have to think it all through; we have to be of like mind with our God, the exact same process.

1:03:31 >> It is amazing to witness how bold Dowd was in his communication with God. And had it not been to make certain that they had come to understand all the ramifications of what he was proposing, I do not think that even Dowd would have had the courage to say such a thing. This is a man taking God off His pedestal. This is a man saying, "You and I are working together. We're a Father and Son team, and for this to work we must communicate effectively and be in complete agreement. That's really true because God could not execute the plan of the Mow'ed Miqra'ey without His Son, and Dowd would have sacrificed for nothing without the full participation of Yahowah. You might say, "How dare you say that God couldn't do something, that He needed to work through a person!" I'm just telling you the facts. God told 'Abraham and Yitschaq that He would provide the lamb and that it would be by His Son. God can't be the Lamb;

He needed to offer one and that Lamb had to be somebody special because it was going to be for all time and for every member of the Covenant. There's only one person that is God's Firstborn Son that could do this – Dowd. God can't fulfill the Covenant without people. It's a relationship.

1:05:31 DEE: It's similar to how we found out about you. It was already written there but we recognized it, you recognized it and I think it was the same for Dowd. He loved the Towrah, he read it, he spent time with it, he realized, "Oh, I'm already in here."

1:05:51 YADA: Yes. As a matter of fact, the Dabarym 18 prophecy of "The one who will come after me, the one who is from among your brethren who will be like me," is Dowd. Dowd would have recognized it. He sure as heck could see himself in it, right? So, Dowd saw himself and he understood. When he read the whole story of what happened on Mount Mowryah, and there he is in his home on Mount Mowryah, and he's reading about the father and son, 'Abraham and Yitschaq, "Your only son, the son that you love," and he's heard Yahowah say to him *and to no one else*, "You are My Son whom I love. I am your Father," and he can a little *byn* and he was right there. "I get it. It's me." It is the most hellish duty in the history of mankind that he was being asked to do, but he volunteered for it because it was the right thing to do and because he knew that for two days, he would gain an eternity of not only the respect and admiration of his Father, which was enough all by itself, but he would save his people. He was going to battle for them for the 67th time and this time he was saving them from themselves.

1:07:50 Dowd was volunteering to intervene on our behalf, providing justification for the salvation of his people...

1:08:02 **"We both agree that it is mutually beneficial if You listen attentively and respond accordingly** (*qashab* – as a result of our choices and desires being in sync, and with You and I being inclined to listen and reply, please attentively receive this request for an answer (hifil imperative, paragodic heh cohortative)) **to the sound** (*la qowl* – to the audible nature) **of my urgent and significant request** (*shewa'* 'any – of my appeal for assistance, my imploring and pleading to help), **my Sovereign and Counselor** (*melek* 'any – my leader, advisor, and authority, the One I consider), **and my God** (*wa 'elah*).

1:08:48 **Indeed, because** (*ky* – emphasizing this statement and making it uniquely focused), **for You** (*'el 'atah*), **and solely on my own initiative, I want to provide the justification to intervene** (*palal* – independently, and on my own accord, having thought about all future contingencies while foreseeing the future, I want to be persuasive in conveying my point of view, presenting an argument to intercede, working as a mediator to arbitrate an agreement (hitpa'el imperfect – on my own initiative and my own accord, without outside assistance or influence with continuous action and ongoing results pursuant to providing a resolution))." (*Mizmowr* / Lyrics to be Sung / Psalm 5:2)

1:09:53 As clearly as words can speak to us, Dowd wrote that he and his Father were of one accord regarding the Son explaining why it was appropriate for him to serve as an intermediary, as someone intervening on behalf of his people. It is now the second time that he has shared this

with us, the first occurring in the opening line of the 4th Mizmowr. And there, it hit us right between the eyes, as if a well-placed stone from Dowd's sling, because in the next statement he asks us why we are continuing to disregard his gift, even showing a preference for religious myths over the truth.

1:10:53 In response, I found myself editing and rewriting the entire *Yada Yahowah Series*, beginning with *Babel* and now *Coming Home* taking another year of my life to properly convey what Dowd had volunteered to achieve, why he had done so, and how that influences how we view the Mow'ed Miqra'ey, the Covenant itself, this man, our Father. Everything we know about God pivots around what he's talking about here. While I knew long ago that the first four Mow'ed had been fulfilled, that there was no "Jesus Christ," and that Dowd was the Messiah and Son of God, I simply did not understand why the Messiah volunteered to fulfill Pesach and Matsah leading to Bikuwrym and Shabuwa'ah in the Yowbel year of 4000 Yah, and I couldn't understand why Yahowah would allow him to do so. Likewise, I could not comprehend why Yahowah would entertain, much less support this decision. Recognizing that the 22nd Mizmowr's depiction of the fulfillment of Chag Matsah, particularly Pesach and the Roman crucifixion, was written in first person with Dowd providing the narration, I had assumed incorrectly that Yahowah had used His *nepesh* | soul as an elaborate living probe, creating an avatar to fulfill Pesach and Matsah, even though it was awkward to have this aspect of Yahowah enter She'owl and even more so to have the Father fulfill Firstborn Children. Undeterred, I gave the avatar a name, *Yahowsha'* | Yahowah Saves. It served as an accurate depiction of the mission, even a prophetic portrait of the Pesach 'Ayil. But nonetheless the Mizmowr was written in first person by Dowd. It wasn't that the Passover Lamb was never named; it is that he was always named Dowd.

1:13:57 The most important discovery in human history was right out in the open, hidden in plain sight, there for anyone to see. And yet, it was only when returning to translate the Mizmowr for Volume 3 of *Coming Home*, a book that's not even published yet. I started it years ago and I can't even complete it because there's so much to correct and share, that Dowd's motivation and subsequent justification for enduring Chag Matsah became clear. His reasons were so compelling, His Father listened and agreed, supporting His Son's courageous and compassionate conclusion.

1:14:58 And while I will share his thinking on this matter with you at the beginning of the *Dowd the Beloved* volume of *Coming Home*, I'll do my best to fill in the blanks between now and then, suffice it to say for now, that this is where these words lead, and as we've stated before, that's where we go. It began with *'ashery* | joyful with me and blessed by me, fortunate in the relationship and stepping along the straightforward path which I have provided to give meaning to life. That's how the first Mizmowr begins. And Dowd has stayed on topic, traveling down the path of the Miqra'ey since then, leading us to this place in the 4th and 5th Mizmowr.

1:15:55 Having missed what now appears obvious throughout his first four Songs during the original draft of what was the first volume of *Coming Home*, I explained that the reason God inspired His Son to say that he would be serving as an intermediary and intercessor is that his words would lead us home. I surmised at the time that since Yahowah created the universe and

conceived life with words, He would renew and restore life by affirming His Covenant through His Miqra'ey with words. There is nothing as powerful as the Word of God, and no one spoke it as effectively as Dowd.

1:16:55 He did not take this responsibility lightly. He could be used in this way because he was competent and correct, prepared and ready, capable and courageous. In fact, when *Gabowr* is written as an attribute of Dowd and Gabry'el, which is a compound of *gabowr* and 'el, | God it reveals that Dowd the Messiah, our King, our Savior, the Zarowa' is God's single most competent, courageous, and capable of all men.

1:17:45 **“Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **in the morning** (*boqer* – when it's best to gain information regarding the sacrifice as the sun rises during a new day when enlightenment increases) **You hear** (*shama'* – You listen to (qal imperfect)) **the sound of my voice** (*qowl 'any* – my audible speech).

1:17:52 **At the outset of the day** (*boqer* – in the early part of the day as the sun rises and light increases when it's best to gain information regarding the sacrifice), **I make arrangements and prepare myself for You such that I'm competent and correct, ready for You to deploy** (*'arak la 'atah* – I pattern myself after You, making purposeful and orderly preparations, taking the proper positions to be valuable and worth using, so that I can engage quickly and thoughtfully, taking immediate action on Your behalf (qal imperfect)).

1:18:05 **Then I remain watchful and focused** (*wa tsapah* – I remain intently observant, properly adorned and everything arranged (piel imperfect)).” (*Mizmowr / Lyrics to be Sung / Psalm 5:3*)

1:18:10 Yada repeats Mizmowr 5:3 amplified.

1:19:40 Something very powerful about this is that of the 100 billion Homo sapiens that have lived on this planet, there's only one that God used in this magnificent way because he was competent and correct about God, and *he was ready* for God to deploy. That more than anything else is why. Most people that God has worked through, like Moseh and 'Abraham, *God prepared them for the roles they played*. Dowd was ready and prepared for his role.

1:20:38 Dowd did a lot along the way to prepare himself. The most important messages ever written to humankind came from Dowd's hand: the 119th Mizmowr on the ways to observe the Towrah, the 91st Mizmowr as to why you can courageously work for Yah to serve alongside because He's going to protect you and care for you so that you're not taking any risk when boldly telling the truth. The 19th Mizmowr which so eloquently explains the value of the Towrah in our lives, the 23rd Mizmowr explains the relationship between Shepherd and his sheep, the 22nd Mizmowr that explains the means that God was going to use to fulfill Pesach, Matsah leading to Bikuwrym and Shabuw'ah. These are powerful songs, and I think probably the most powerful of them all was written immediately after Dowd's life was fulfilled, in the first of three phases of it, in the 98th Mizmowr, perhaps the most powerful song ever written. It's all there for us. Dowd

wrote 100 Songs | Mizmowr and Mashal | Proverbs. He defended God's people successfully 66 times. He loved Yahowah, he listened to Yahowah, and had many wonderful successes alongside Yahowah. He was embarrassed by his mistakes, but he learned from them. And because of all that he was prepared and willing. That was enough.

1:23:02 Based upon these words, Dowd earned his place with God. It was not given to him. And since Yahowah is consistent, we too can prepare ourselves such that we are ready and available, valuable and useful even to the Almighty. This is breathtaking in its implications. we can be used by God if we're prepared.

1:23:24 You can't be used by God if you don't know who He is, if you don't know His name, if you don't know what He is offering and what He expects in return. If you don't understand why He hates religion and politics, you're not in a position to be used by Him. If you're not willing to go where His words lead, if you're not devoted to studying His words, you're not prepared to be used by Him. If you worship Him, if you want to personally profit monetarily, as rabbis do, you're not prepared to be used by Him. There's not a lot of people that have been prepared to be used by Him, but that number is growing, and it is essential for the well-being of Israel. The best example just happens to be Dowd.

1:24:31 It bears repeating: Dowd was useful because he was correct. And he was correct because his testimony about God was wholly consistent with what Yahowah had to say about Himself – especially in His *Towrah* | Teaching.

1:24:48 While it is not commonly known, *boqer* | morning can also be translated as “sacrifice,” which is particularly fitting in this context. And so are *boqer*'s derivative meanings, which include “at the outset of the day, a time of increasing visibility and enlightenment.”

1:25:08 I can't speak for everybody, but I know Dee and Kirk are night owls. I'm a morning person. I'm very much like Dowd. The sun starts to peek, and I can't wait to get up and get going. The sun goes down and I say it's time for me to wind down, this day is done. I love the light and so did Dowd. He was a morning person.

1:25:36 If ever there were a well-placed word, the verbal phrase *'arak la 'atah* is perfect in this setting. Dowd revealed, “*'arak la 'atah* – I make arrangements and prepare myself for You such that I'm competent and correct, ready for You to deploy, patterning myself after You so that I'm worth using.” It's a pretty simple agenda. When we begin to think like Yahowah, when we align our desires and hopes with Yahowah, when we are familiar with what He is offering and asking in return, we become useful. It's not hard. Want what God wants and you'll get what you want.

1:26:33 Our foremost goal in attempting to be like Dowd is to be *tsadaq* | right about God. We remain dysfunctional until we are correct. And by this statement, the Messiah is inferring that his own people are still unfit for service. This means that Judaism is precluding Jews from knowing and serving Yahowah. At this point, Judaism is a more formidable foe against God's people than are Christianity and Islam combined.

1:27:15 **“For God, You are not** (*ky lo’ ‘el ‘atah* – this is because You, Almighty God, will never be) **willing to accept that which is wrong** (*chaphets rasha’* – desirous or able to waver regarding that which is fraudulent because He is not willing to endure criminal injustice, malicious condemnation, or malevolent guilt). That pretty much ends it for Judaism, doesn’t it.

1:28:03 **“For God, You are not** (*ky lo’ ‘el ‘atah* – this is because You, Almighty God, will never be) **willing to accept that which is wrong** (*chaphets rasha’* – desirous or able to waver regarding that which is fraudulent because He is not willing to endure criminal injustice, malicious condemnation, or malevolent guilt).

1:28:24 **Countrymen who are counterproductive and harmful** (*ra’* – related individuals who are disagreeable and distressful, injurious and unethical, loudmouthed and adversarial) **cannot congregate or dwell with You because they are alien to You and conspire against You** (*lo’ guwr ‘atah* – will not live with You because they are estranged from You by having rebelled against You).” (*Mizmowr / Lyrics to be Sung / Psalm 5:4*)

1:28:45 Yahowah was clear with Sukah that He is bringing us back to conditions experienced in ‘Eden. Sukah means “to camp out.” So, the whole story of man's 7,000 years with and apart from God began in the Garden of Great Joy | *Gan ‘Eden* with ‘Adam, and then ‘Adam and Chawah, where God and the first couple spent their days together learning, chatting, experiencing life together. And then because ‘Adam and Chawah decided to disregard God's instructions, they were escorted out of the Garden. We were invited back in 2,000 years later when ‘Abraham and his son, Yitschaq, fulfilled the means to be part of God's family, the Covenant, which brings us back into a loving relationship with our Father. Then 2,000 years | 40 Yowbel later Dowd, the Son of God, fulfilled the first four Mow’ed Miqra’ey on that very same spot to bring us into fellowship with our Father making us immortal, opening the doorway to God's home, perfecting us by removing our guilt by taking it into She’owl never be seen again perfecting us thereby in God's eyes so that we could join Him and become Firstborn children on Bikuwrym, then on Shabuw’ah be enriched and empowered by Him, and then come Taruw’ah, to tell this story to encourage God's people to come back home to the ultimate family reunion which will occur on Yowm Kipurym when Dowd comes back dressed for success.

1:30:38 When Dowd comes back, he will be dressed in priestly garments because his first order of business is to anoint the *Kaporeth* | the reconciling seat of the Ark of the Covenant fulfilling the Towrah’s mandate to reconcile our relationship such that five days later we can camp out with our Heavenly Father in ‘Eden as the whole world is transformed back into that condition.

1:31:14 I share this with you because God and Man were in ‘Eden but religion, politics, and militancy were not. But when conspiracy entered the Garden, then no one was part of it. So, for us to go back to those conditions, politics, conspiracy, militancy must all go. So, that's what God's going to do with his Son, Dowd, and He’s going to do it soon. When He returns in just over nine years, He will remove all traces of religion and politics from the earth.

1:32:08 The first condition of the Covenant is to walk away from *Babel* | the comingling and confusing integration of religion and politics in Babylon. Walk away from your country, from the family of man to the family of God in the Covenant.

1:32:33 The second condition is to walk to Yahowah and become perfected via His seven Mow'ed Miqra'ey where we become immortal on Pesach, perfected on Matsah, adopted on Bikuwrym, empowered and enriched on Shabuw'ah. This is the message: Dowd is the means to fulfill it.

1:32:59 The third condition is to trust and rely on Him.

1:33:06 Then He says come to closely examine and carefully consider the terms and conditions of His Covenant so you know what He's offering and expecting in return.

1:33:19 The fifth is to circumcise our sons so that we as parents remember this special relationship and so we raise our children to become part of His family. That is the message of the Covenant; that is the message of this Mizmowr. God isn't going to spend His eternity with those who are wrong | *rasha'*.

1:33:42 *Rasha'* is an amazing term because *rasha'* is the closest term in the Towrah to religion. It is broad-based wrong. It is based upon *ra'* which is the Hebrew word for "countrymen" and "loudmouthed, evil proclamations." *Rasha'* is Israel, of all people being wrong. It's Israel being religious. It is the thing that God speaks about and condemns more than any other subject throughout the Towrah, Prophets and Psalms. It's amazing that Jews have Judaism when God said that one reason that our relationship is estranged, that we aren't working together anymore and that you are suffering is because you're religious. Yet, they continue being religious. Why? It's crazy. How can you have Judaism and claim to be Towrah observant when throughout the Towrah and Psalms the number one topic is don't be religious? It shouldn't be that hard.

1:35:16 **"For God, You are not** (*ky lo' 'el 'atah* – this is because You, Almighty God, will never be) **willing to accept that which is wrong** (*chaphets rasha'* – desirous or able to waver regarding that which is fraudulent because He is not willing to endure criminal injustice, malicious condemnation, or malevolent guilt).

1:35:31 **Countrymen who are counterproductive and harmful** (*ra'* – related individuals who are disagreeable and distressful, injurious and unethical, loudmouthed and adversarial) **cannot congregate or dwell with You because they are alien to You and conspire against You** (*lo' guwr 'atah* – will not live with You because they are estranged from You by having rebelled against You)." (*Mizmowr / Lyrics to be Sung / Psalm 5:4*)

1:35:52 Dowd is revealing that he earned the right to serve as the Passover Lamb because he was right with God and properly prepared to do so. And while that's true, this was also written for us to apply his experience to our own lives. And from this perspective, consider your mortal existence a test, an opportunity to demonstrate that your soul is prepared to serve Yahowah and then worth being saved by Him. Since it is God's *Beryth* and His *Beyth* | His Covenant relationship and His Family, and because eternity is a very long time to endure annoying and ill-fitting guests,

Yahowah must determine which souls will make Heaven more or less interesting and enjoyable for Himself and the rest of His Family. So, He is excluding the religious, the political and Patriotic, the conspiratorial and the militant as well.

1:37:11 While Dowd opened Heaven's Door and made it possible for us to enter through it as his brothers and sisters, there are inalienable criteria for admission. Wrong will not work. The key to Heaven must it. Is about being right.

1:37:37 Unfortunately, for most of the past 3,000 years, Jews have been incorrect about Yahowah, and beginning 2,000 years ago, by denying Dowd's role in fulfilling Chag Matsah, Judaism made it worse. This is why Yahowah chose to enable a *gowy* to serve as His final Witness (Eat crow, Israel. You need to. In fact, the choice of a *gowy* was to drive that message home to you.) heralding the Son of God's return.

1:38:24 You won't even acknowledge that God had a son. You don't know your Messiah's name. You have no idea what Pesach, Matsah, Bikuwrym, and Shabuw'ah represent. You've changed Taruw'ah so that it's a Babylonian holiday. You are really confused. And of all things, a yucky *gowy* has to correct you. Serving as His final Witness heralding the Son's return and it is why I echo Dowd's tenor and speak out so boldly against the caustic influences of Judaism. The rabbis have conspired against Father and Son, and they're going to be condemned for having vociferously rebelled.

1:39:15 On a positive note, for those seeking to contribute to the Covenant Family, the initial step is prior preparation. At the very least, read *Yada Yahowah* from beginning to end. Know what is right before speaking out, lest you risk adding to the misconceptions.

1:39:43 There's a really a wonderful aspect of all this and that is that by doing what Dowd did, being prepared to be deployed, you get the time to study. What's more rewarding than studying the word of God? It's uplifting, emancipating, enriching, enlightening, it's fun, God has a sense of humor, it doesn't require any prayer, worship, or any humility. It simply takes an investment of time and energy, but your time and energy are rewarded infinitely. It's the single most important thing, the most valuable, the most fun, the most beneficial thing you can do, and you get prepared before you act. God doesn't want you out making a fool of yourself or Him. Take the time to learn. You've got all the time in the world to learn. If you're among those who say, "I'm a slow learner," you may take all the time that's remaining but somewhere along the way it's time to engage, and Yahowah is really clear about working. He likes to work. He likes to work with and through people. He likes people who enjoy working. Working is a good thing. It builds character, it gives you a sense of purpose, it makes life worthwhile. The more you contribute, the more you gain and no matter how much you give, He gives more. There's something wonderful about working with our Father and pleasing Him.

1:43:04 There are times when I would say this is really work, this diving back into Islam. But even there there's this sense of I'm doing the single most dangerous thing a person can do, the most courageous act that a person can possibly engage in and I'm doing it with Yahowah. I can be bold;

I can do things that no one else on the planet can do because I was specifically called by Yahowah to do this. So, even in the midst of it everything that you say, you know it's been inspired by the Creator of the universe and that you have this great opportunity to serve with Him in an exceedingly important and yet dangerous mission. Can you imagine going off to defend God's people with God? That is what *God Damn Religion* was all about. So, it is exciting. It's like Don Quixote going into Hell for a Heavenly cause." There's something enormously rewarding about that.

1:44:42 When I began doing this 23 years ago, Yah said, "I want you to start with Islam. I thought I had done a marvelous job writing the most comprehensive, chronological and contextual presentation of Islam. Now I look back during this rewrite at what I wrote, and I just delete it and start over. There is so little that made it from *Prophet of Doom* to *God Damn Religion* but having started there and having done what no one has ever done before, which is to expose and condemn Islam and survive, what a character-building and confidence-inspiring moment. At that moment, there's nothing we can't accomplish together.

1:45:58 And then to be rewarded (for lack of a better word) with the single greatest discovery in human history that Dowd, the Messiah, the Son of God fulfilled the Mow'ed Miqra'ey, it's like God said, "Okay. We did this together. You've now prepared, you've got the same passion and confidence in our relationship so you're the one I'm going to let tell this story." What a wonderful reward and a thrill to have it parcel out over time.

1:46:41 Dowd wasn't given this opportunity hearing this. We've been doing this now for 23 years. Nothing was given to us on a platter; we worked at it; we earned it. I've got to be careful about pushing that too far, but Yahowah would not begrudge us saying that when you do this for 23 years eight to twelve hours a day six and seven days a week, you've made a contribution, you're prepared you've worked at it, and that's what positions us to be effective with God.

1:47:21 When Moseh was in the midst of the Exodus and everybody around him said he was working himself to the bone and he couldn't keep doing it and that he needed to learn to delegate, Moseh said he was fine and that he was enjoying himself and not to worry about him. That's exactly how we all feel. I'm no longer a youngster. I look at people my age who have minds and bodies that are 20 years older. *When you are dedicated to doing something that God wants, he keeps it together.* He keeps you young and keeps the mind alive, and there is never too much. One of the things I love about my wife is that she never tries to pull me away from this and makes it possible for me to do this because Yahowah is not a slave driver; He doesn't demand that we do this, but we can't help but want to do it, especially with the time that's left and so much at stake.

1:49:00 Can you imagine how much more joyful it's going to be if there are 77,000 Yahuw'dym and Yisra'elites and many ecstatic Gowym who are there for the Family Reunion celebrating Yahowah's return and Yah is having this wonderful moment with His Son and His whole family

and you get to look over there see the bright countenance of their faces knowing that you made a contribution and you get to carry that joy and satisfaction with you for all eternity? Well, why wouldn't you want to make a difference?

1:49:50 Or by comparison, I could go off and boat, play golf, or sit out in the sun and what's going to happen when there aren't 77,000 people there? Or when it happens but barely because you didn't do what needed to be done. Can you imagine spending eternity knowing that there may be 70,000 souls that didn't get the message because you were just too lazy? I just don't want that.

1:50:31 We are motivated for lots of reasons, but there is no reason not to be motivated by the love of Yahowah and the joy that comes to us when we engage in this way. But there's also nothing wrong with being motivated by not wanting to fail and disappoint my Father. I want Him thrilled. I don't want anybody not there because we weren't committed and willing to put in the effort.

So, we do this for you, Israel, and we want you to listen. We want you to come home. Yahowah is calling you home. Your Messiah, the Son of God and your Savior is calling you back home. His name is Dowd. He fulfilled the Mow'ed Miqra'ey for you. He has perfected you and has enabled you to be immortal. He's done everything necessary for you to be part of Yahowah's family for you to be enriched and to be empowered. It's the greatest offer ever made and all you have to do is accept it.

So, may Yah bless. Have a wonderful Shabat everyone.

For those having a connoption fit that we are talking to you on the Shabat, tomorrow I am going to work with Yah on the Shabat, so get over yourselves. Yahowah didn't take a nap on the Shabat. The Shabat is to celebrate the relationship. If you have an ordinary job and that ordinary job has nothing to do with Yahowah, then you ought not to do that ordinary job and celebrate your relationship on the Shabat. If your entire life revolves around celebrating the relationship with Yahowah, then by all means celebrate it enthusiastically, especially on the Shabbat which was made for ...

DEE: They can reference Shemowth 20:10. It says, "The Shabat is to approach Yahowah," which is a verb "actively walk and approach Yahowah."

YADA: By the way, Shabat is a verb. Verbs are actionable, folks.

With that we will leave you and share that we love our Father and if you come to know Him you will love Him too.

Good night and may Yah bless.