

**Shabat Towrah Study – Batach ‘el Yahowah | Put Your Trust in Yahowah Year 5991
Yah 19 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 Good evening and welcome to Yada Yah Radio. It's my pleasure to be with you. I'm here with Kirk and Dee.

0:07 My wife has a new strain of COVID-19. I was vaccinated three times and still got COVID three times. This new strain is really rough with a horrible sore throat, raging headaches, aches and weakness. I think this is by far her worst experience so far with COVID.

0:48 I think most listeners to this program know that my wife and I celebrated Pesach three weeks ago and that others, including Dee, will celebrate Pesach in about a week from now. In Israel, the rabbinic celebration time is a week from now. I asked Dee if she knew why the rabbis moved Passover from the closest new moon two weeks after the vernal equinox to this particular date which is nine days further from the new moon. Do you know why? Because of Easter. The rabbis do not want Passover and Easter overlapping, so the time you normally celebrate it from either an observational or a calculated astronomical point of view would have been three weeks. However, since that overlapped with Easter week the rabbis automatically changed it. They don't tell you that but that is the plan. Now, I have no qualms when anybody celebrates any of the Mow'ed Miqra'ey so long as they are thoughtful about it. I take that position because Yahowah has made it clear. When Hezekiah found a copy of the Towrah, he read it and said, "Oh boy. We're in deep dodo here. We've got 185,000 of Syria's worst hanging outside of the walls, and we're going to be dead, tortured, and flayed alive here very quickly. The Towrah says that the only way to be protected by Yahowah is to get rid of all the religious artifacts and celebrate Pesach, Matsah, and Bikuwrym as prescribed." He brought in the Lowey *kohen* | priests and said, "This is what we need to do." They said, "Say what? Can you explain that to us again?" He went to Yah and said, "Listen. It's in two weeks and I can't make it happen. We would do a lousy job surrounded by religious artifacts and we'd have a bunch of bumbling knuckleheads trying to explain this to the people. Would it be okay to postpone it for two weeks?" Yahowah said, "Sure. That's fine."

3:59 Then to suggest something I'm hoping I can talk Leah into this year since there are two different times that people are celebrating Pesach, I really love Pesach and Matsah, so I'm going to see if we can celebrate it twice. People might say that's not the way that it's supposed to be, and I'd say well look again. That worked out for Hezekiah because there

were 185,000 dead Assyrian troops outside Jerusalem and even the king wrote, “I had them drop like a bird in a cage but oh drat. That Passover thing really ate me alive.” So, we know that Yahowah not only approved it but that it prevailed. So, you can celebrate these feasts more often than just their appointed time. I’m not sure that should be a regular practice, but this year there seems to be a really good excuse for it.

5:09 There were two other factors for you here, Dee. One is that this year there is a solar eclipse and a lunar eclipse, but not over Israel. The solar eclipse was a very long show over the heartland of America, and 40% of the world's Jewish population lives in America. We know that in 2030, when ‘Elyah and I have the opportunity to have fun with a bunch of religious and political idiots while heralding Dowd’s arrival, there will be a solar and lunar eclipse on the first and the 14th day of ‘Abyb. Solar eclipses are always at new moons, lunar eclipses are always at full moons and are 14 days apart. So, that indicates a significant time in 2030, three years before Yah’s return, when there will be a lunar and solar eclipse. A lunar and solar eclipse will also occur in 2033, coinciding with Taruw’ah, and then again with Sukah. So, these events tend to mark significant times like the lunar and solar eclipse in 33 CE. These things are part of God’s scheduling, but only those that overlap key events in His timeline matter.

7:10 The other part of it was that you were of the contention that the Time of Ya’aqob’s Troubles, rather than being the seven years that most people have calculated with three and a half years being the most intense, that you think it’s possibly a ten-year period, a full decade with the final seven years being more intense and the final three and one half being exceedingly intense. There is support for that, particularly when you realize that October 7th, 2023, and October 7th 2033, are exactly ten years to the day apart and mark the day after the Sukah attack by the Muslims that sat the world on fire against Israel and the beginning of Suka in year 6000 Yah and they are exactly to the day ten years apart. So, there are thoughtful reasons to make these conclusions.

8:36 As we go back into the Mizmowr I received an email from a husband and wife who asked how old I thought Dowd was when he returned for the second of his three lives to fulfill Pesach, Matsah, and Bikuwrym. My initial response was that it really doesn’t matter. We’re not told specifically because of the uniqueness of this event where all of the description of what was going to occur and what did occur was provided anywhere from 700 – 1,000 years in advance of the event. So, we already had a full explanation of how Pesach, Matsah, and Bikuwrym were going to be fulfilled. We can dispense with the idea of “disciples” and a “New Testament.” There’s no benefit of Dowd starting out again as a child. The last time Dowd started out at eight years old of age, which was when Yahowah anointed him, and there's no reason for that. So, my thinking is that because he was anointed for the second of three times at 30 years of age that 30 would be the most likely age based upon there’s no other reason we would be told a clue like that. Also, ‘Elyah and I arrive in Jerusalem three years and a half years on Passover and Yahowah returns three plus years later in the seventh month of the third year on the 10th day which is October 2nd, 2033. So that same three-year time period would play out. Yahowah likes consistency, so there would be every reason to

see 'Elyah show up heralding Dowd's return three years in advance and Dowd arriving three years in advance of the fulfillment of Pesach, Matsah, and Bikuwrym in 33 CE which is year 4000 Yah.

11:19 The other thing that makes that timing interesting for us as we're just thinking through is how in the world did the Christian New Testament get off to such an incredulous start? It would be difficult for the likes of Paul, who was the primary inspiration of it, to have conceived the myth of Jesus Christ out of thin air. So, it is highly likely that somebody was there who was considered the Messiah, who was considered the Son of God, that Pontious Pilot was indeed the procreator of Judea and that he did order the flogging and crucifixion of someone because we have a prophecy that speaks explicitly about being whipped and crucified. We also have prophecies that explain that this was going to happen on Passover as the Passover Lamb takes away the guilt of the Covenant family. So, we have a Passover fulfillment. They don't mention it as Passover but nonetheless that is the timing of the mythological Jesus, Son of God, and Messiah, the crucifixion, all those things are true. So, the mythos of Jesus was substituted over the actual Messiah and Son of God, Dowd/David who fulfilled these events.

13:11 Now that being the case, there are two things in the so-called "Christian New Testament" that ring true. The Sermon on the Mount is one of two things in Matthew that aren't plagiarized from the three other gospels. The other is the Olivet Discourse. Come to find out both the Sermon on the Mount and the Olivet Discourse were kept by a group of Jews who referred to themselves as ___ based upon one of the Hebrew words that was used in the Sermon on the Mount. They spoke and wrote Hebrew; they wrote down the events of the Sermon on the Mount and of the Olivet Discourse in Hebrew. We know the book exists because it was mentioned by several people who cited snippets from it, and it is the basis of those two uniquenesses of the book of Matthew. While the rest of it is absolute trash there is a very significant possibility that Dowd made both of those declarations. There really isn't anything else that you would say that would be of any value. What else would you want to know that you don't already know through the Mizmowr, particularly Mizmowr 22, 88, 1, 2, 3 and 4, the 89th, and Yasha'yah 9 and 53? So, we're given all the insights that we need to have to understand the fulfillment of the event, but I do think those two things are likely to be Dowd speaking and all the rest was just replacement theology very much like Rabbi Akiba created the false Messiah in bar Kokbha, Son of a Star which is where the Jews get the Star of David myth. So, I think that they were trying to explain what a Messiah and Son of God was doing fulfilling Pesach in the Yowbel year of 33 CE, 4000 Yah, and the best they could come up with was bar Kokbha 100 years later just as the Christians, Paul particularly, came up with Iesous Christus: Replacement Theology through and through. Anything either of you want to add?

16:22 The reason I enjoy talking about this is that it has a uniqueness here but in about two or three weeks I'm going to be switching to *Questioning Paul* which will be called *Twistianity*, and I'll be writing two new long chapters for volume one which will be a variation of Why You? Why Me? Why are we having this conversation and what right do I have to be

speaking to you about these things? The second will be the short version of the life of Dowd and him serving as the Pesach 'Ayil because you have to know that because everything else is a corruption of it. So, that has to be stated right at the beginning and then you lay out the cards as they fall from there. So, part of what I'm going to have to convey is what parts of the myth were likely true based upon the life of Dowd and corrupting replacing him with a myth. Things like the virgin birth is a lie, the dancing fetuses with John the Baptist is a lie, the whole John the Baptist episode is a lie, the trip to Egypt is probably also a lie. The crucifixion is true. I think the Sermon on the Mount and the Olivet Discourse are so anti-Christianity that it's hard to imagine that there wasn't a source for them that was anti-Christian, so I think those things were likely true. Disciples, walking on water, transfiguration, probably not. Then you get to what's the possibility that some of what *Yahowchanan* | John wrote could have been accurately reflected. Since he didn't spend much time on anything, he kind of begins his story very near the time of the crucifixion and the fulfillment of Passover and then the rest of it details what was discussed thereafter.

19:09 DEE: I have a question. Are you suggesting that Dowd's second arrival he wasn't born of a woman and that that was all in reference to his initial lifetime or are you saying that he would have gone through the normal human process of being born because he was of the same genetic line but that his mission began at 30? I'm just trying to clarify.

19:39 The first time Dowd arrives we are not told about his mother. His dad was a real dunderhead, but he had a name that had merit because the name explained really what Dowd's mission was going to be; to stand up and be noticed. There's silence on the issue of Dowd's mother. That would also mean that if he had a mother in the second arrival it would have been meaningless. The whole mythos of Mary is based on Astarte and the Queen of Heaven and the Mother of God, and all that kind of Babylonian Pagan rubbish. We are not told this, but my best understanding would be there would be absolutely no reason to have the King of Kings, the Messiah, the great orator and Prophet sit around as a baby and teenager and hang around for 30 years. It seems to me that Yahowah created a body, just as he did with 'Adam, put Dowd's soul inside it and say, "Here you go."

21:21 DEE: 'Adam is the one being redeemed as well by his kinsmen. That's incredible because that study I did in our __ about the DNA being preserved through that lineage all the way...

21:36 YADA: There is a prophecy that speaks of his DNA being preserved and Yahowah could use his DNA to create a 30-year-old man. You might say that sounds odd to you, but do you think he's going to come back as the King of Kings on Yowm Kipurym and he's going to be a little baby and that we're going to twirl our thumbs while we wait around 30 years for him to grow up? No. He's going to come back a lot more amped up on his third arrival. Wouldn't it make sense that he arrives the first time the normal way but there's no fanfare at all? The first we hear of him he's eight years old and his father is poo pooing him and we have no mention of his mother and Yahowah is saying, "He's my guy and I want you to know that My criterion for choosing him is different than anybody else's." Then secondly, there is a

miraculous occasion because all we want is a body that's going to serve as the Passover Lamb | a *basar*. It's a piece of meat that we want to serve as the Passover Lamb. It's going to be incinerated that night. Why linger around? So, I think that we're ramping up with miracles from the eight-year-old being anointed and shortly thereafter slaying Goliath, which is now my favorite story...

23:24 DEE: We know that Yah walked the Earth before in a physical form and didn't come as a baby, like with 'Abraham, so it's not like it's an alien concept that He could have a new body created. So, that's really intriguing.

23:37 YADA: Yep. So, that's my thought on him. Yahowah recognizes what Einstein pointed out to us that energy and matter are the same things, they're just different amounts of the same thing. So, when we move from where we are now to our eternal state, we are going to become energy-based beings with our soul comprising the reservoir of our attributes, abilities, and personality. In an energy-based state we have the ability to maneuver through the various dimensions all the way up to seven dimensions. We can explore the entire universe, we can be immortal, we can genuinely be perfect, we can be infinitely smarter than we are now, and more powerful and capable and can at any time dial down a portion of our nature into matter to enjoy a walk in the park, a swim in the ocean, a walk on the beach, a good meal like Passover. So, it is absolutely possible and the equation to do it, $E = mc^2$, is straightforward. Dowd is going to come back as kind of energy-based being and we are going to become energy-based beings like him. There is no reason whatsoever why God couldn't use $E = mc^2$ and deliver Dowd as a 30-year-old with his DNA and convert some of that spiritual energy into physical energy and matter. This is not difficult to wrap our brains around nor is it a difficult concept from where we are anticipated to be here beginning just nine years from now.

25:52 I've said this before and I'm going to say it again. There are certain things that I'm emphatic about: Yahowah's name is one. We know there are five conditions and five benefits of the Covenant; we know that there are seven Mow'ed Miqra'ey. We know that the first four were fulfilled by Dowd and that they enabled the five benefits of the Covenant, that Dowd is returning on Yowm Kipurym in year 6,000 Yah. Those things we are emphatic on and say this is true that God has but one name. The two most important people in human history are Moseh and Dowd, full stop and it goes way downhill from there. We'll say that as you learn and you get to know Yahowah and as you study His Towrah, Prophets and Psalms that you develop an appreciation for His nature, His plan, for the way He likes to do things. It's in that process that we come to see things, for example, 'Abraham's and Yitschaq's dress rehearsal | harbinger, if you will, for Pesach exactly 40 Yowbel | 2,000 years later in exactly the same spot, now you understand why there was so much of a repeated conversation about Father saying, "Here I am, my son" and then Yahowah saying, "Don't take the life of your only son, the son that you love. I'm going to provide the lamb." So, you get right to the Lamb is going to be the Son of God and that Lamb is going to be here in exactly 40 Yowbel because this event was to confirm the Covenant and it's going to enable the Covenant's

benefits. So, God's most beloved, Dowd | Beloved is going to serve as the Passover Lamb in that exact spot exactly 2,000 years thereafter.

28:00 You can make conclusions based upon the clues when you come to know God and the way that He likes to paint pictures and tell His story. So, when I say that I think he's going to be 30 years old, and he started at 30 I can tell you that if you want to disagree it's fine to do so, but I will also tell you that when something really resonates, and there's so much of it that rings true, like starting at 30, I typically find that before long we'll stumble on an affirmation of it that we just didn't see until we had that mindset and then we'll read it and say, "Oh well. There it is right there." And again, we are growing as a Covenant family so there are things that are fun for us to talk about, particularly about Dowd as our Savior and King so long as we are thoughtful about it, these are good things.

29:15 My good friend, Joe, said on the phone today that one unique thing about this work is that most people are defiant when they make a mistake. They don't want to admit it and certainly won't rewrite something they wrote 20 years ago. We are eager to do it. We are growing and you're learning and if we said something that we later learn is better said another way we're very happy to go back and work it through. He also said that most people are afraid to publish and put their name on something that is not perfect. My view all my life has been perfection is not achievable by us humans and it's always a bad value. It takes too much time to have a perfect result. So, Dee, even when you're creating your timeline. You are proud of what you've created with your best effort, you think is quite good and makes a very significant contribution to our understanding. Then you publish it for people to benefit from and you improve it over time as you learn more and are able to do so. That's exactly the way I think we should be working. As we learn more, we update what we have previously written. Jacki is cringing right now because she is responsible for following through on all of that. She's not really cringing because she loves this and you can see the consequence of her love every time you look at pictures of her, of her children, and especially her grandchildren. Her effort has paid off exceedingly well.

31:24 I'm going to return to Mizmowr 4:5. It reads:

31:35 **"Choose the appropriate sacrifices** (*zabach zebach* – properly prepare the offering for the feast (qal imperative)) **honestly, accurately, and fairly to be vindicated** (*tsadaq* – forthrightly, with integrity to be innocent and to prosper) **and put your confidence and trust** (*wa batach* – choose to confide and rely (qal imperative)) **in ('e) Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions)." (*Mizmowr / Lyrics to be Sung / Psalm 4:5*)

31:48 What did we just say? Be as accurate as you can be, be as honest, consistent, fair, and systematic with your analysis and work. Choose which sacrifices | offerings for the Feasts are the most important and put your confidence in Yahowah, and things will all work out. For example, when we prepare the lamb for Pesach | Passover and arrange the UnYeasted bread acknowledging who and what they represent, sharing an accurate assessment of what Father and Son have accomplished during the Miqra'ey is really

essential to benefit from them. I think that we went from being unique and knowing when the first four Miqra'ey were fulfilled knowing that each of the first four Miqra'ey provide the five benefits of the Covenant. They open the Doorway to Life, they take away our guilt perfecting us on Matsah. On Bikuwrym we become adopted firstborn children into God's family and on Shabuw'ah we are empowered and enriched by God. Those are the first four Miqra'ey. They provide the five specific benefits of being part of the Covenant family. All of that, I thought, put us in a very unique position where we could understand how the Covenant was enabled through the Mow'ed Miqra'ey so that these two things embrace one another and uphold the whole of God's plan and story. That was a lot. No one else had ever done that. However, to be fair, Pesach, Matsah, Bikuwrym and Shabuw'ah are cerebral answers to questions that are essential to our existence and our relationship with Yahowah. But when we recognize the role of Father and Son in fulfilling them and who Dowd was, why he volunteered to do this, why Yahowah accepted it, how Yahowah foretold that this was going to happen on Mount Mowryah in year 2000 Yah with 'Abraham and Yitschaq, then have Dowd write about all the things that he would experience a thousand years before enduring it, then have Dowd come back exactly 40 Yowbel | 2,000 years after that to fulfill Yowm Kipurym and Sukah, now suddenly these are celebrations of family, now this is God dealing with us as His family. This is our Father and our Spiritual Mother enriching the lives of their children. That's an entirely different kind of experience. You still have the cerebral knowledge of what's occurring, but now it's grounded in the single most important aspect of this which is family, and even as Pesach was celebrated for the first time in Mitsraym, the families celebrated it together in their homes. They were pretty humble homes as they were slaves, but it didn't matter because they were celebrating this with the Creator of the universe and they were about to go off on a three-day walk, as He would say a three-day walk with Him, Pesach, Matsah, and Bikuwrym. It's one of the reasons why it's so frustrating to see Rabbinic Judaism talk about Passover being a seven-day holiday and that it celebrates the history of Jews in Egypt. That's not true. Pesach is the first day of Matsah. Matsah is the seven-day celebration. The third day of Chag Matsah is Bikuwrym. They are three events that all work together as one because you don't want to be eternal and not perfected because you're going to spend your eternity in hell. Being perfected but not having eternal life would be a complete waste of the sacrifice. So, to have both, to be perfected and to be Eternal, only matters if you get to spend your eternity next to, around, and in the home and family of Yahowah as His sons and daughters just as we are reflections of the relationship Yahowah had with Dowd.

37:05 That's why with Moseh you don't hear God speak emotionally. It was a cerebral relationship with Moseh. Moseh said, "I stutter, I'm slow of tongue, I don't want to do this." And Yahowah said, "Who do you think made that tongue? Do you think that since I made that tongue, I might be able to make it work for you?" The whole thing was a cerebral discussion. When he asks, "Whom shall I say sent me?" God doesn't just give him His name, He says, "I Am Who I Am." | *asher hayah 'asher*.

37:51 'Asher is the single most important relationship word. It's one of the dynamic words in the whole of the Hebrew language. It's a verb, a noun, a proper noun, a preposition,

and so many things talking about the relationship that we form with Yahowah as part of the Covenant and *hayah* is the basis of Yahowah's name. It means "I exist." So, He explained it before He answered it. Then you can see *hayah* in Yahowah's name. It was a cerebral relationship. God says, "I want to explain to you the nature of the Covenant, the very scientific intellectual explanation of creation." For those who are saying it can't be and that it was six days and the universe is billions of years old, yes it says from the perspective of the Creator that He created it in six 24-hour days, and all you need to do is look at the cosmic microwave radiation background from the Big Bang where we know that time was stretched to 10^{12} . Time is relative. It moves slower in the presence of great speed or great gravity, mass, or energy. So, the amount of energy at the impetus of the Big Bang, which is the story that is told, was stretched to 10^{12} . All you have to do is divide 14 billion years by 10^{12} and you have six 24-hour days. So, the Creation account is specifically accurate in the order of events. It's just that it is an intellectual explanation.

39:39 Even the Flood is an intellectual explanation. God says it's going to start with an upwelling of deep-sea water and it's going to happen because of the Nephilim | those who prostrate themselves. It is those who are political, religious, and exceedingly vicious. Then He uses *hamas* to explain the nature of those people which means they're acting like terrorists; it's a cerebral explanation.

40:10 Then God explains the nature of the Covenant experience with 'Abraham and even the enactment of the Covenant on Mount Mowryah, how exactly all that was going to relate to His fulfillment with His Son. How many days walk was it? It took them three days to get there. It took Dowd three days from the time he arrived in year 30 to 33 to fulfill Pesach. So, it was a cerebral explanation.

40:53 Then He gets into the Mow'ed Miqra'ey and each one is specifically explained. "This is what I want you to prepare in terms of the meal, this is what these things represent, this is going to be the benefit of it, this is the timing of it," all cerebral explanations.

41:14 Then comes Dowd. Then it's personal, it's relational. He is My Son. I am His Father. They are passionate. The Towrah is a very intellectual book, particularly the book of Dabarym. It just lays it out that this is what God said, this is what it means, this is how you're supposed to think about it, and it even has a test for you to determine who is and who is not a prophet in Dabarym 18. One of the amazing things is that the prophecy of Dowd's arrival comes before the Dabarym 18 test. The first half of Dabarym 18 is specifically written about Dowd. He is the person who is "of yourselves who will be like me" and in the entire prophecy 42:18 there's only one person in human history that meets those criteria and it's Dowd. It's a prophecy of Dowd. And then because there so many were claiming to be prophets, like Muhammad, Paul, and Akiba who turned out to be false prophets right after the explanation of Dowd's arrival, we have the explanation of how you determine who's a false prophet. We used it to expose and condemn the Books of Ezekiel, Job and Esther, for example. They do not pass that test. So, this is also a very cerebral and intellectual presentation. It's not so when you read Dowd. It's filled with first, second and third-person volition, just as is this:

43:15 “**Choose the appropriate sacrifices** (*zabach zebach* – properly prepare the offering for the feast (qal imperative))

43:21 This was written in the imperative. The imperative is the person you’re speaking to, their expression of volition. Sometimes it has first and second-person volition in the same statement. Sometimes it’s first and third speaking of Yahowah’s will and desire as well as Dowd’s. It’s a very passionate tapestry, these Mizmowr that he wrote. They are very different than the Towrah. So, once you put Dowd into the seven Mow’ed Miqra’ey you have an emotional, familial vibe and resonance to them to go along with the intellectual explanations that Moseh experienced. Just think of Yahowah allowing His Son to be tortured by the savagery that was Rome and then go into She’owl to take our guilt. I’m telling you it hurt Yahowah a lot more than it hurt Dowd. So, this is what we’re dealing with here and that’s what he’s talking about here he says, “**Choose the appropriate sacrifices.**” Know which sacrifices are important – Pesach, Matsah, and Bikuwrym - because they lead to eternal life in the Covenant family of Yahowah.

45:04 While acknowledging Dowd’s contribution is essential, his sacrifice would have meant nothing without what Yahowah was able to accomplish as a result of it.

45:16 If Yahowah hadn’t explained it through Moseh, if He hadn’t lived the purpose of it through ‘Abraham and then had Moseh detail it then what Dowd did to fulfill it wouldn’t have mattered. No ‘Abraham and Covenant, doesn’t matter. No Towrah and Miqra’ey, it doesn’t matter. This sacrifice that Dowd endured on Pesach, Matsah, Bikuwrym, and Shabu’ah mattered because of what God conveyed to ‘Abraham and then conveyed through Moseh. He set all the explanations in place. Then He was fulfilling something that led to us to being part of God’s family.

46:10 As we consider the landscape, it does not appear that there are currently many Jews clamoring for explanations, at least to the degree stipulated by what follows. And yet, it is encouraging that Dowd is predicting it will occur, that there is going to be a very meaningful and joyful Harvest. Now I’ve come to the conclusion, and again I’m extrapolating from numerous places in the Towrah and Prophets, that we’re going to have somewhere in the range of 7,000 Covenant members who are going to experience the Taruw’ah Harvest and that between now and that time, which I think will be in 2029, which is only five years from now, that over the next five years that is the best that we as a Covenant family are going to be able to achieve with this program, with the *Yada Yahowah* Series of books, with the yadayah.com website, the various and tremendous efforts to publicize it, Dee’s social media, and Steve’s YouTube channel and all the people that do these things, Mike is helpful as well, that what we’re going to achieve is about 7,000 I think that will be part of the Taruw’ah Harvest.

47:56 ‘Elyah has quite the gift of gab and when we come back, we’re not going to be normal (I’m not sure we’re normal now). We really are going to be exceptional, and we will be aided and abetted by Yahowah in a very big way. It’s one thing to be inspired by Him so that you see things and can share; it’s another thing to be able to speak in every language of

the world exceedingly forcefully, and if you tire of an argument because somebody is just not listening, to incinerate them with your words. This is a very different situation. Above us will be a banner that Yahowah will uplift for the whole world to see. We will be surrounded by *mal'ak* so all the people that are trying to do us in will find that it just doesn't work out very well when you're doing Yahowah's work. So, it's going to be an exceptional experience. I think we're going to be given some liberties. One liberty I'm negotiating for right now is that I do not want to be anywhere near the Temple Mount while Al-Aqsa Mosque or the Dome of the Rock are there or the various Roman Catholic shrines. I don't want to be around those things, they give me the creeps. I want to destroy them. I know I'm not building a new Temple nor a ___, but I would sure like a laser show that says this is where it's going to be and shows a beautiful backdrop and no scar. I think that's a reasonable request.

49:59 I think we're going to have fairly extraordinary capabilities because three and a half years later I think the number of Yahuwadm and Gowym that will be in Yisra'el excited to welcome Dowd and Yahowah back, although we're going to all be crying our eyes out at this moment but excited to welcome them back, will be between 70 and 77,000. Those numbers, I think, make sense.

50:41 **"A great many** (*rab* – a very substantial number) **will ask** (*'amar* – will question, state, and say),

50:52 Now this is after he says I want you to understand the significance of the sacrifices. We're now pointing to his return on Yowm Kipurym.

51:07 **"A great many** (*rab* – a very substantial number) **will ask** (*'amar* – will question, state, and say), **'Who** (*my* – what, when, how) **is the One who will choose to reveal to us** (*ra'ah 'anachnuw* – is he who has chosen to show us what should be seen, observed, and considered (hifil imperfect jussive third-person masculine singular)) **that which is good, useful, and beneficial** (*towb* – something of value which is mutually agreeable, proper and desirable, beautiful and pleasing, joyful and festive, something which makes sense which is enriching and empowering)?"

You and I want You to lift up (*nasa'* – it is mutually desirable for You to elevate (qal imperative cohortative paragogic he)) **upon us the light** (*'al 'anachnuw 'owr* – the shining brilliance, the luminous and enlightening nature) **of Your presence** (*pane'ah 'atah* – of Your appearance and face) **Yahowah** (*Yahowah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:6)

51:45 There are lots of different ways to interpret this. My favorite is that at this point in time we are the ones who are sharing with Yisra'el and Yahuwadm that which is useful, good, and beneficial pursuant to the sacrifices and Dowd's role in them.

52:12 **"A great many** (*rab* – a very substantial number) **will ask** (*'amar* – will question, state, and say), **'Who** (*my* – what, when, how) **is the One who will choose to reveal to us** (*ra'ah 'anachnuw* – is he who has chosen to show us what should be seen, observed, and considered (hifil imperfect jussive third-person masculine singular)) **that which is good,**

useful, and beneficial (*towb* – something of value which is mutually agreeable, proper and desirable, beautiful and pleasing, joyful and festive, something which makes sense which is enriching and empowering)?’

52:19 I think this is the reason that God has hundreds of prophecies speaking of the specific role we are playing. He wants Jews to know it, He wants them to know why God chose to witness to them through this individual and to those Covenant members around him.

52:44 **You and I want You to lift up** (*nasa'* – it is mutually desirable for You to elevate (qal imperative cohortative paragogic he)) **upon us the light** (*'al 'anachnuw 'owr* – the shining brilliance, the luminous and enlightening nature) **of Your presence** (*pane' 'atah* – of Your appearance and face) **Yahowah (Yahowah).**” (*Mizmowr / Lyrics to be Sung / Psalm 4:6*)

52:52 What is this individual and the Covenant family working with him conveying about these sacrifices? That Dowd is the fulfillment of them and that as a result Yahowah's light and His presence will come upon His people.

53:07 So, what we're learning and sharing is going to contribute to this period of enlightenment. After all, by being a lone voice the singular Herald sharing the good and beneficial message must be prior to the two witnesses.

53:37 So, this is Dowd looking at what's going to happen prior to his return. Let me tell you something. Dowd's a prophet. He volunteered to fulfill the most important prophecies in human history and Yahowah showed him exactly what was going to happen. Now we read in the prior Mizmowr Dowd asking the question how long are they going to be mistaken about what I've done. He knows that humankind created three religions that all replaced him with a myth. He's not going to make that sacrifice unless he knows that somehow it's going to count in the end. He's a prophet and God showed him how it finally resonates. He shows him that somebody will finally figure out that he did fulfill these sacrifices and explain why he did it, when he did it, and when he's returning to celebrate the benefit. Dowd saw it all; he knows exactly what we're doing, why we're doing it, and the result of us doing this. That's why there are so many prophecies beginning in the Towrah with Moseh even before he goes on the mission to liberate God's people speaking of the role that we would play and then running all the way through the Mizmowr and Prophets. In fact, the first really blunt in your face undeniable prophecy is by Dowd's son, Solomon. It happened to be coterminous with the commencement of the address of the real Sermon on the Mount that day that Yahowah's Covenant home was completed and given to all Yisra'el about the Nakry, and very specific about the role we are playing. Then the greatest of the prophets, (not that man who was a prophet; that would be Moseh) Yasha'yah, spoke vociferously Chapter 11. The entire 11th chapter is on this specific role.

56:11 So, Dowd knew what we were going to do, he knew it was going to make a difference, and it was going to prepare Yisra'el for this opportunity because I do think there's

a significant part of what we're doing now that's actually going to also play into the time of the two Witnesses from Jerusalem. I'm convinced that there are aspects of what we have cited from Yahowah in these books that are going to be lifted up on the signs for the world to read.

56:40 Dowd is expecting a harvest.

56:49 **“You have offered and provided** (*nathan* – You have appointed, offered, produced, and bestowed (qal perfect)) **great joy** (*simchah* – happiness and a desire to rejoice, delightful pleasure, cheerfulness, an elevated mood, and sense of appreciation, a tremendously positive and overwhelmingly content attitude, a feeling of jubilation and gaiety, especially a yearning to celebrate) **in my heart** (*ba leb ‘any* – in the core of my being and nature, integrated within my ability to exercise good judgment while guiding my motivations and inclinations), **more than** (*min* – from within) **the time** (*‘eth* – the right period and season, and relative to the passing of time when) **their multiplying grain** (*dagan hem* – the increasing and enhancing nature of their barley and wheat) **and their new wine** (*wa thyrowsh hem* – wine in the beginning stage of fermentation when it is barely distinguishable from grape juice) **will abound, increasing significantly** (*rabab* – will be numerous and abundant).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:7)

57:03 **“You have offered and provided** (*nathan* – You have appointed, offered, produced, and bestowed (qal perfect))

57:10 *Nathan* is an interesting verb.

57:10 Do you know anybody named Nathan? It’s the single most important prophecy. Nathan was a prophet and was a go-between for a time between Dowd and Yahowah. When Dowd had some hiccups and Yahowah was dealing with giving His Son timeouts to get his attention, Nathan is the guy that relayed what is the single most important prophecy as it relates to Yada Yahowah because it explains exactly what Yahowah is doing: building a house and home for His Son and how His Son is going to serve as the King of Kings and how this is all going to transpire from 3,000 years ago in 1000 BCE all the way to year 2033 CE, which is year 6000 Yah. It’s all laid out by Nathan as a prophet communicating for Yahowah in 2 Samuel 7.

58:46 **“You have offered and provided** (*nathan* – You have appointed, offered, produced, and bestowed (qal perfect)) **great joy** (*simchah* – happiness and a desire to rejoice, delightful pleasure, cheerfulness, an elevated mood, and sense of appreciation, a tremendously positive and overwhelmingly content attitude, a feeling of jubilation and gaiety, especially a yearning to celebrate)

58:52 That’s really all I have every asked for. I want Yahowah to be happy with the results of Yowm Kipurym. My life is dedicated to a singular thing. That might sound awfully simplistic, but it just is. I want Yahowah to be happy with the results of Yowm Kipurym. I realize that it is a battle against Islam, Christianity, Judaism, and progressives to get the ear

of God's people, to earn their trust such that they come to learn about Yahowah, what He's offering and expecting in return and that they are there to celebrate the ultimate family reunion. We're the only ones calling Yisra'el home to this event and the only ones calling them away from Rabbinic Judaism. Progressive mythology, Christianity, and to keep them safe from Islam such that we can get their attention so that they're there on that day. If there's no one there then we lose and there's nothing for Yahowah to come back to and then He has a prophecy that's not fulfilled and Satan wins. So, we're up against fortunately a dunderhead, Satan.

1:00:21 Having just recently translated the Quran I can tell you that Satan is really dumb and inept. So, we're not exactly fighting against superpowers here, but that is the foe we're up against. He needs a shut out; he needs to win it all. All Jews have to be either dead or estranged from God and we only need technically two to prevail and be there: a Yahuwd and a Yisra'elite, but that's not going to please Yahowah. We didn't go through all this for this. He's never been impressed with numbers. He would have been happy with just 'Adam, He would have happy with just Dowd in terms of a relationship. Dowd is coming back to a wonderful family reunion of, I think, 70 or 77,000 people, and I think Yahowah and Dowd will be pleased with that. And if they are, then we get the ultimate reward knowing that we gave it our best effort and we did something that brought great joy to Father and Son. That's a life well-lived.

1:01:56 Every day at 5 o'clock when I get up to go do this, that's my motivation. I want Yahowah to be happy with this result, and I want His Son elated with this result. We know that we are very reliant on both of them to make this happen, but we are making our contribution, and we want it to resonate and result in this way and this is a wonderful affirmation of that.

1:02:31 46 **"You have offered and provided** (*nathan* – You have appointed, offered, produced, and bestowed (qal perfect)) **great joy**

He's saying they're going to ask who is this person that is doing this. And then the next statement is:

1:02:44 **"You have offered and provided** (*nathan* – You have appointed, offered, produced, and bestowed (qal perfect)) **great joy** (*simchah* – happiness and a desire to rejoice, delightful pleasure, cheerfulness, an elevated mood, and sense of appreciation, a tremendously positive and overwhelmingly content attitude, a feeling of jubilation and gaiety, especially a yearning to celebrate) **in my heart** (*ba leb 'any* – which means to my way of thinking, the way I've analyzed this, the way I've exercised good judgment about what's occurring here. This result makes me happy.

1:03:01 We've just come out of Dowd being utterly frustrated that humankind has perverted, corrupted and replaced his great sacrifice and spit on it, and now he's saying at the end I'm going to be happy about this and I'm

1:03:19 **more than** (*min* – from within) **the time** (*'eth* – the right period and season, and relative to the passing of time when) **their multiplying grain** (*dagan hem* – the increasing and enhancing nature of their barley and wheat) **and their new wine** (*wa thyrowsh hem* – wine in the beginning stage of fermentation when it is barely distinguishable from grape juice) **will abound, increasing significantly** (*rabab* – will be numerous and abundant).” (*Mizmowr / Lyrics to be Sung / Psalm 4:7*)

1:03:25 Sometimes I'm criticized (it's just a little thing and I'm not being defensive) for giving my reasons for making certain choices. I always include with Pesach not just the Lamb but also Matsah because my view is that Pesach is correctly the first day of UnYeasted Bread. We always have the Matsah, and I always serve a glass of wine. People ask why I mention the wine because it's not listed in the ingredients that Moseh presents for Pesach. Well, here you go. What's with the grain? The wine. So, you've got, I think, all three things at Pesach and Matsah. The wine represents the blood shed by that Passover Lamb. He bled for us.

1:28 DEE: I view it as the fruit of the vine poured out.

1:04:33 Yes, absolutely. Secondly, olive oil that has been spiced with the bitter herbs represents our Spiritual Mother | the Ruwach Qodesh, and the role She plays in this whole process as we become God's sons and daughters. And what is the grain? The grain is the third of those ingredients that must be crushed to be of value. The grain represents the UnYeasted bread which is not only the body but it also then represents the removal of the yeast because it's just the grain in this case, the removal of the yeast which represents religious and political corruption. So, all these elements are together. And he says they

1:05:27 **will abound, increasing significantly** (*rabab* – will be numerous and abundant).” (*Mizmowr / Lyrics to be Sung / Psalm 4:7*)

1:05:41 And Dowd is thrilled. Now if you can do something in your life that causes the single most important person in God's world to be happy and to write about it that's a good life. What we are doing is important.

1:05:59 This is very encouraging because it strongly suggests that there will be an abundance of people gathered for the final harvest when Dowd returns on Yowm Kipurym. In context it also indicates that this will be a result of the enlightenment Yahowah is providing through His final Witness. And if so, our Messiah is pleased.

1:06:23 For those listening who are Yisra'elites and you're thinking wait a minute. Coming back on Kipurym? That's the Day of Afflictions where we deny ourselves and twirl chickens above our heads! By the way, I figured out something about (*kaphar*?) that was fairly insightful for me. Allah is Satan. What is the word that he uses throughout the Quran and Hadith to describe his enemy, those he wants to have Muslims slaughter and kill so that he can torture forever? It is *kaphar*. It is the basis of Yowm Kipurym. It is those who have been reconciled. This is the Day of Reconciliations. The thing that Satan is the most opposed to

are those who are going to be there waiting for Yahowah to return on Yowm Kipurym. Yowm Kipurym is not a day of affliction. It is the Day of Reconciliations. It's the great homecoming when Yahowah and Dowd are coming home to a reconciled relationship with Yisra'el and Yahuwdym, and that is Satan's enemy, the *kaphar* throughout the Quran and Hadith. That was one of my favorite insights of the of the week.

1:08:18 DEE: That's why Ezekiel talked about eating you because you're helping to facilitate that, which HaSatan doesn't want.

1:08:24 Yep. By the way, the Quran also speaks of cannibalism and of drinking blood, the Feast of the Beast. Ezekiel is Satan's autobiography and playbook. It's exactly what he intends to do. It's got 25 different ways to kill Jews. The Quran took that to greater lengths and has even more ways to kill and torture Jews. That's how Satan wins. If he can either kill or terrorize and stigmatize every Jew so that there are none waiting for Yahowah upon His return, then Yahowah doesn't return, and Satan gets to stay out of She'owl because there will be no reason to send him into She'owl if there's no one here to have a relationship with. So, that is our ultimate battle. That's why rewriting *Prophet of Doom as God Damn Religion* and explaining that to God's people is so essential. The entire thing, Satan's big deal is his Day of Doom, the Day of Resurrection, the Last Day. His last day is Yowm Kipurym. He can't tell anybody when it is, but I can tell you. It's Yowm Kipurym in 2033. It's that day that he's trying to destroy and kill all the *kaphar*, all those who are reconciled because it's the reconciled among Yahuwdym who will be there on Yowm Kipurym to witness Dowd's return with Yahowah. Zakaryah 12 is very explicit in saying that the one he's associated with as he returns is going to have been pierced and he is an only son and Yahuwdym will look up to God's only and beloved Son, His Firstborn whom they pierced and weep for him as you'd weep for an only child. It's powerful when you know who the players are and how this all transpired.

1:10:43 This is a "Deeism" so I hope you don't mind me saying, I have told you I think you are the bull of Kipurym and the bull of Shabuw'ah and 'Elyah would be the goat, in my opinion. I know that doesn't mesh with everything you've said, but when you talk about approaching with the proper sacrifices and we realize who the Lamb is someone with the bull and the goat are facilitating this up leading up to Yowm Kipurym and the entire menu is the plan of Yahowah's bringing home His people is a really beautiful metaphor.

1:11:16 Yeah it is. And, of course, that is part of Kipurym because Dowd is the one who Zakaryah 4 is describing and is going to be dressed in the Priestly robes. Dowd is going to be the one to anoint the Mercy Seat of the Ark of the Covenant. The Ark of the Covenant is going to be brought out and Dowd will literally anoint it which is how reconciliation takes place on Yowm Kipurym. It hasn't happened since shortly after Dowd and that is going to happen exactly that way. There will be the bull, the Lamb. In this case, if you look at personalities, I have a very bullish personality. I have no issue with that. Plus, the fact if God's going to choose a metaphor, chances are it has some resonance. Once God began to explain who He was going to use and why in trying to awaken His people to this realization, you finally as

they say, “put on your big boy pants” and deal with what you’re reading, and the bull metaphor does make some sense.

1:12:48 It also makes some sense in that as the second Witness at that time, the primary Witness now, one of two Witnesses then, one of those two Witnesses is Yahuwd; the other is not. You are witnessing to the Lamb, but you are not representing the Lamb and you could not be presented as a sheep or lamb because I’m Gowy. So, this would make sense in this case.

1:13:34 Grain is symbolic of saved souls while wine conveys the price paid to ransom them. Over the centuries, very few have been counted among those in Yah’s storehouse, but this will soon change. All three of the metaphors that Yahowah used speak of people who have been crushed. If you haven’t been challenged, you have no character. Dee, we talked about some of the challenges you are facing in your life now, and I have gone through mine, and Kirk, you have gone through yours.

1:13:58 If you haven't faced a challenge, particularly in your family, then you're not prepared to understand what God is dealing with with Yisra’el, how God relates to His people, and you don’t have the character to stand up. It’s not everybody's idea of fun to have 10,000 death threats because you're so bold in telling people the truth that they don't want to hear it. I have no issue with that. So, you develop a sense of confidence from having been put in a difficult situation and coming through it. How are you going to talk to people who are depressed, which will happen to every Jew as they are hunted around the world unless you’ve experienced depression and know how to beat it? I found the way to beat depression is to make your life matter. Stop worrying about what happened to you and focus on what you can do to make life better in a way that is meaningful for others. That is the ultimate fix. You don’t need any drugs; I never took any drugs. The ultimate means for resolving these problems is to get out of yourself and get into the opportunity to make a difference. If you can make a difference for God's people, if you can do something that makes God smile, if you can do something that brings joy to our Savior and King, then that’s a very worthy endeavor.

1:16:24 At the conclusion of the Time of Ya’aqob’s Troubles, as Dowd returns, the number of saved souls represented by this Harvest of grain and new wine in that Vineyard. Where is the vineyard? Dowd is planting a vineyard with Yahowah, and that Vineyard is going to bear fruit; that's why the vineyard is there. The grain is there because it symbolizes Chag Matsah. So, it’ all here for our edification. So, the number of Yahuwdym that will embrace Yahowah and be there for His return will grow as hundreds become thousands and thousands become tens of thousands.

1:17:21 Should anyone think that one in a million among eight billion people isn’t sufficient to impress a king, Yahowah was satisfied with the two in the Garden, the eight on the Ark, ‘Abraham and Sarah made Him laugh. With one son, Yitschaq, he made a Covenant, and Ya’aqob’s twelve sons started a family. We were made in God’s image and human families are typically small.

1:18:09 I'm here to tell you that God would be happy with a handful of sons and daughters, but our experience, His experience, and the benefit of Dowd's tremendous sacrifice is so much better if they are tens of thousands. Eternity is a long time; we're going to want a marvelous family with lots of different proclivities, attributes, and abilities.

1:18:53 The parameters associated with this next statement are more indicative of the Messiah's Second Coming rather than his Third Coming...

1:19:01 **“Reconciled and in peace** (*ba shalown* – with salvation and satisfaction, in the most favorable circumstance, lacking nothing, having been treated fortuitously and now content, in friendship and tranquility, the relationship harmonious and affirmed), **together and as one** (*yahdaw* – joined in a unifying reciprocal agreement and completely alike), **I want to lie down, stretch out, and relax** (*shakab* – I have chosen to recline (qal imperfect cohortative first-person singular)) **and be at rest** (*wa yashen* – and sleep (qal imperfect first-person singular)).

1:19:33 I don't think it was possible for Dowd to be at rest from the time that Yahowah anointed him at eight years old to the time that he came back and fulfilled Pesach and Matsah. I think that with both Moseh and Dowd, the two great Zarowa', that Yahowah got the most out of those two men that Humanity can offer. In fact, I think that both of them were spent by the end of their lives. In Dowd's case it wasn't just that he had lived an exceedingly full life by fighting and winning 66 battles defending God's people, or that he had written 100 Mizmowr | Psalms and Mashal | Proverbs. It was that he knew that he could have done so many things better and that he had this wonderful opportunity to fulfill Pesach and Matsah knowing it would be agonizing. I don't think he really rested until it was over. I think when he finally fulfilled those he finally said, “All right. Now it's just a matter of trusting the legacy of prophecies that we have left behind and this Covenant family that's going to arise in the last days to call our people home so that there's a wonderful Harvest on this day.” So, I think he is at rest now. I don't even think he really at rest until he foresaw what it was that we were going to do with his words to awaken his people and bring them back home.

1:21:34 **Indeed, this is because You** (*ky 'atah*) **alone** (*badad* – uniquely, to the exclusion of all others, in a different class, withdraw and set apart), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **with absolute certainty** (*la betach* – without risk or vulnerability by trusting and relying, secure and without any concern) **will cause and enable me to live, dwelling in a particular place during a certain period of time** (*yashab 'any* – You will cause me to reinhabit this place to establish a dwelling with me by restoring me such that I am more like You (hifil imperfect – God is acting upon Dowd such that he will be reestablished to restore life such that Father and Son become ever more alike)).” (*Mizmowr / Lyrics to be Sung / Psalm 4:8*)

1:21:55 So, Dowd during his life knew that Yahowah was going to bring him back, that he was going to dwell for a certain period of time, that it was going to be associated with the grain and the wine, therefore Pesach and Matsah, that it was going to be part of an enormous

sacrifice and that when that was done he would be at rest because he knew with absolute certainty that Yahowah was going to cause it to happen. And even here this statement was written: **You will cause and enable me to live, dwelling in a particular place during a certain period of time** (*yashab* ‘any – You will cause me to reinhabit this place to establish a dwelling with me by restoring me such that I am more like You (hifil imperfect – God is acting upon Dowd such that he will be reestablished to restore life such that Father and Son become ever more alike)).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:8)

1:23:07 It’s powerful and it’s all laid out for us, waiting for us to capitalize on it, waiting for us to share. I want to make this point really clear. Over the 3,000 years between the time that Dowd wrote these words and the time that we’re speaking to you this evening no one, not a single person, has recognized what we’re sharing with you. It is one thing for us to finally figure it out, and I don’t want to claim that there was anything special about figuring it out because there really wasn’t. It was blatantly there right in our face, and could not have been more obvious, in fact so obvious that no one saw it. I’m not taking credit for finding it because it was so obvious. But the thing that matters is sharing it with conviction and to be in a place where we could write about it in a book that explains why it matters. After writing volumes upon volumes about the terms and conditions of the Covenant and how they are fulfilled and then writing about each of seven Mow’ed Miqra’ey and what they represent and how when they are fulfilled and then to read how Dowd has stated that he’s going to be the living embodiment of this and to have all those books ready to support all of it, you’ve got the entire house built and now you’re turning on the light on the inside and saying this is the party that Yahowah is inviting you to and the entire grand home and edifice is already constructed with every aspect of it visible to be seen, read, and understood. That’s what makes this so special. Then to be able to so confidently and boldly share it with God’s people and then to have so much of it coalesce: this beautiful presentation of the website, the rewrite of all these books and how collectively they serve as a singular family, the ability even go back and rewrite *God Damn Religion* such that it now becomes probably the best book to give an open-minded non-religious non-political Jew because it walks them through to say here is where you are, here is why you are here, here is what you must accept and understand if you’re going to survive these next nine years and to give them enough to say if this Gowy learned all this and invested all of this time and took a risk to tell me this and explain how it all fits into Yahowah’s testimony, I think I need to read the rest of what he had to share with me and I want to go on the same journey. That’s where we find ourselves and that’s why this Mizmowr and this line is so important. It’s about passion through which it is shared and the enthusiasm to herald Dowd’s return in his role.

1:27:03 It is through context and by making connections that we come to understand. Therefore, let’s reassess where we have been. Dowd began his Song revealing that a troubling time of confinement was approaching for him and then for Israel. He’s the living embodiment of Israel and that confinement that he would endure on Matsah is the same confinement they will endure as we move forward in the Time of Ya’aqob’s Troubles which even *tsar* | troubles means “to confine,” which will happen when the Two-State Solution is imposed. And in both cases, those who are invited to be called out for having been correct

will be afforded a vast and expansive dwelling place. It will be the Seventh Dimension of Heaven and the six dimensions of the Universe. This is a result of Yahowah fortuitously listening to Dowd's request to intervene and resolve the issues spoiling the relationship.

1:28:52 Now as much as I want to give Dowd credit for figuring out that this was the best way for him to earn our respect in eternity and to be an effective leader of God's people for all time and also for him to resolve the issues of his own family, son, and his people he didn't come up with it entirely on his own. Dowd was a student of the Towrah. He wrote the 119th Mizmowr where he explained the Towrah alphabetically with eight statements based on each of the 22 letters of the Hebrew alphabet. Dowd figured out what we figured out. He's much smarter than I am, so if I figured out that what 'Abraham and Yitschaq were doing on Mount Mowryah represented the fulfillment of Passover by the beloved Son of God, I can guarantee you Dowd figured it out. So, all that was left was for Dowd to say I get it. It's the right call. I want to do this. That's what context provides.

1:30:11 Cognizant of the magnitude of what Father and Son are offering, Dowd asks how long and for what reason will humankind negate and disavow his gift, disrespecting and devaluing what he has accomplished. He calls the religious, Judaism, Christianity, and Islam misappropriations and replacements worthless myths and total fantasies based upon irrational lies and deceptive misconceptions. He is speaking of the unknown Mashyach of Chabad and of the mythical Jesus Christ of Christianity.

1:30:56 By contrast, Dowd asserts that it is essential to understand that Yahowah has dealt with him differently than anyone else. The realization that he, as Yahowah's *Chasyd* | Steadfastly Loyal and Magnanimous One, has been replaced and disavowed by religious myths so astonishing and perturbing that we should be sufficiently agitated that we are provoked to anger, lest we, too, miss the way and mislead. That's the beauty of *God Damn Religion*. It provokes us to anger, and you can't love and protect a family unless you are disgusted by those things which are threatening to it including the genocide of God's people. So, we are asked to exercise good judgment and declare these realizations, continuing to do so for as long as we are awakened to this profound and transformational truth – and in this case, the most valuable discovery in human history.

1:32:18 Not only did the Covenant's terms and conditions get explained by the discussions that Yahowah had with 'Abraham knowing that there's five benefits and five conditions and that it was all explained as to how it was going to be enabled on Mount Mowryah 4,000 years ago, but that Dowd explained his role in fulfilling Pesach, Matsah, Bikuwrym, and Shabuw'ah so that we would understand how God was going to deliver these benefits. It's the single most important discovery in history because there's only one way out of this experience alive that is worth taking and that's to benefit from the Covenant and what Dowd did to enable us to be part of God's eternal family.

1:33:14 This understanding that his body would serve as the Pesach 'Ayil as his soul removed the fungus of religious rebellion during Matsah represent the sacrifices we should confidently trust and rely for our vindication with Yahowah. However, the realization that

Dowd had done so would remain unknown until this writing, ten years prior to his triumphal return. Acknowledging that there would eventually be a yearning for the truth, Dowd reveals that many will come to ask, “Who is the one who will choose to reveal that which is so beneficial to us?” At which time, the prophet acknowledges that Yahowah will enlighten those who seek His presence. Dowd’s going to enlighten them too because he’s coming back as brilliant as the sun.

1:34:18 The realization that there will be a great harvest, with the number of saved souls increasing exponentially, stills Dowd’s soul, causing the one who sacrificed so much for us to rejoice. And it is in this context that we approach the prophet’s concluding statement announcing reconciliation and salvation as a result of Father and Son being of one accord in this matter. So, Dowd is ready to lie down and rest for a while, knowing that Yahowah will, with absolute certainty, cause him to live again, brought back to this place at the right time to provide reconciliation and salvation.

1:35:09 Reconciled with Yahowah over what they had decided he would accomplish during Chag Matsah and again during Yowm Kipurym, Father and Son were in complete agreement. Dowd could rest content that his soul would be awakened and live for this day. Together, they would reestablish a home for Father and Son, for Yahowah and Yisra’el, for the Covenant Family. Consider this declaration your invitation to join them. It was written by Dowd on your behalf.

1:35:57 The realization that Dowd was speaking of his nepesh | soul being revived to serve in this capacity is made evident by the fact that he has dispensed writing in first-person singular *masculine* because our consciousness is feminine. Isn’t that interesting. He’s giving us a different perspective of who he is at this moment.

1:36:24 By way of making connections to understand exactly what Dowd was describing in Psalm 4:8, we don’t have to go far because he explained the connection between *shakab* | relaxed and *yashen* | slept in Mizmowr 3:5. To understand it, let’s return to Mizmowr for a moment.

1:36:51 **“A Mizmowr | Song (Mizmowr) of Dowd | the Beloved (Dowd), upon his fleeing (*barach huw*) from the presence (*min paneh*) of ‘Abshalowm | Reconciling Father (‘Abshalowm), his son (*ben huw*)’.** (Dedication to Mizmowr 3)

1:37:03 **Yahowah (Yahowah), what is the extent, and why the increasing number (*mah rabab*) of my adversaries and troubles and of me being confined and harassed (*tsar ‘any*)? A great many (*rab*) rise up (*quwm*) against me (‘*al ‘any*).** (Mizmowr 3:1)

1:37:16 **The preponderance of people (*rab*) are saying (‘*amar*) of my soul (*la nepesh ‘any*), ‘There is no salvation (‘*ayn yashuw’ah*) for him or through him with God (*la huw’ ba ‘elohym*).’ Pause and consider this (*selah*).** (Mizmowr 3:2)

1:37:22 **You** (*wa 'atah*), **Yahowah** (*Yahowah*), **are a shield all around me and my source of deliverance** (*magen ba'ad 'any*), **my manifestation of power and attribution of status** (*kabowd 'any*), **and the One raising** (*ruwm*) **my head, first and foremost from the beginning** (*ro'sh 'any*). (*Mizmowr 3:3*)

1:37:45 **I communicated audibly calling out to and summoning** (*qowl 'any 'el qara'*) **Yahowah** (*Yahowah*), **and He answered me** (*wa 'anah 'any*) **from** (*min*) **His Set-Apart Mountain** (*har qodesh huw'*). **Pause and consider this** (*selah*). (*Mizmowr 3:4*)

1:37:57 **I relaxed** (*'any shakab* – I stretched out and reclined, lying down to rest (qal perfect)) **and fell asleep** (*wa yashen* – and slept). **I will awaken revived and productive** (*qyts* – passing through the summer and the heat of the moment, I am to be roused, feeling alive and refreshed, taking action and bearing fruit (hifil perfect)) **because** (*ky*) **Yahowah** (*Yahowah*) **sustains and supports me** (*samak 'any* – upholds me, steadfastly focusing upon me such that I can lean on Him for whatever was necessary (qal imperfect)). (*Mizmowr 3:5*)

He didn't say he would be reborn. He said I will revived, productive, ready to go. Children are not productive adults.

1:38:25 **I will not revere nor fear** (*lo' yare' min*) **the great multitude of people** (*rababah 'am*) **who from all around** (*'asher sabyb*) **have set themselves up against me** (*shyth 'al 'any*). (*Mizmowr 3:6*)

1:38:32 **Your desire and my will is for You to take a stand because it is my choice and Your decision to encourage, to be supportive and establishing** (*quwm*), **Yahowah** (*Yahowah*). **You want to liberate and deliver me because it is Your will to save me, causing me to be victorious, becoming a Savior like Yourself** (*yasha' 'any*), **my God** (*'elohym 'any*).

1:39:01 **For indeed** (*ky*), **You will strike** (*nakah*), **accordingly, all of those who are averse to and oppose me** (*'eth kol 'oyeb 'any*), **crushing** (*shabar*) **the jawbone and teeth** (*lachy shen*) **of the unrighteous and unjust who mislead** (*rasha'*). (*Mizmowr 3:7*)

1:39:14 **Approach** (*la*) **Yahowah** (*Yahowah*) **for the salvation** (*ha yashuw'ah*) **of your family** (*'al 'am 'atah*) **and for your benefit** (*barakah 'atah*). **Pause and consider this** (*selah*).” (*Mizmowr 3:8*)

1:39:25 Dowd, therefore, was not lying down to sleep in his grave as the New Testament authors, particularly Paul, have claimed. There would be a restful intermission between his First and Second Coming because what he would come to accomplish would be so monumental it would change humankind's standing with God. Dowd's Second Coming as our Savior would be certain, agreed upon, and profoundly important.

1:40:07 Again, making connections to understand, there is a remarkably insightful reference to “resting” in conjunction with Dowd in Psalm 127. It begins...

1:40:19 **“A Song (syr) for those who think about ascending (ha ma’alah) by Shalomoh | Solomon (la Shalomoh).**

1:40:30 **If (‘im) Yahowah (YaHoWaH) is not building the house (lo’ banah beyth), the labor of those building it is worthless and in vain (shawa’ ‘amal banah huw’).**

1:40:39 **If (‘im) Yahowah (YaHoWaH) is not paying attention to and watching over (lo’ shamar) the city (‘iyar), the observant watchman (shaqad shamar) is futile (shawa’).**

1:40:51 **It is of no value for you (shawa’ la ‘atem) to rise up too soon and take a stand prematurely (shakam quwm), continuing to live, lingering and remaining (‘achar yashab) by consuming the bread (‘akal lechem) of burdensome toil (‘etseb).**

1:41:05 **This is because (ken) He provides (nathan) for His Beloved (la yadyd huw’) a time of rest (shena’).**

1:41:12 **Behold (hineh), an inalienable inheritance for the role which has been assigned (nachalah) for Yahowah’s (YaHoWaH) children (benym) as a reward, even for recompense (sakar) – the fruit of the womb (pary ha beten).” (Mizmowr / Psalm 127:1-3)**

1:41:37 So here we have Solomon saying that whole explanation of who builds houses and what they’re built for. We can’t build a house for Yahowah unless Yahowah is part of that construction. If Yahowah is not paying attention to Jerusalem (which He isn’t now) it doesn’t matter how strong the IDF is. It is of no value to make the pronouncement about Dowd’s return prematurely because He provides for his beloved a time of rest and that ultimately it is Dowd who’s going to have the inheritance for the role that he has been assigned for Yahowah’s children. It’s the ultimate reward, even recompense. It is the ultimate fruit of the womb; the new life being born anew being born into the Covenant family.

1:42:50 Yahowah is building the enduring Family Home with His Son. All other attempts are in vain.

1:43:03 I told you I want to raise the Dome of the Rock and Al-Aqsa Mosque. I want to completely remove vision all of the corruption of religion while ‘ElYah and I are in Jerusalem during those last three and a half years. I did not say I was going to build the Temple. You can use lasers to point out where it’s going to be and I’m going to speak to you recognizing it’s going to be rebuilt on that place. It will be comprised of light, but let’s get rid of that hideous piece of crap that is the Dome of the Hoofie Print and the most disgusting shrine in the history of shrines, the trophy to Islam’s decadence, the Al-Aqsa Mosque. Let’s prepare the site so when Dowd returns it isn’t so hideously ugly. I’m tired of looking at it. I don’t want to have to be there with it as a backdrop, and they don’t want those pieces of garbage either, or any religious rubbish.

1:44:34 Yes, they will have an earthquake. Yes, there will be a flowing river. Yes, it’s going to clean everything, but why not start a little bit of urban renewal.

1:44:56 One of the things that is so sad is that appears fairly evident that the United States military orchestrated that attack from Iran, and it's not the first time we have done that. We not only did that with Iran we used Russia as a proxy to arrange the response so that Iran could show that we responded to the assassination of the chief designer, funder and engineer of Chief designer of what happened on October 7th. But the United States orchestrated it so we could take credit for saving Israel. We are disgusting.

1:45:46 God's timing was articulated from beginning, so being a herald out of sync with the fulfillment of the Mizra'ey would be worthless. We started this almost 23 years ago and we've got nine years to go, 32 years total. That's not a very long time. I've worked at this 10 - 12 hours a day six and seven days a week over that time, so it took all that time and it's going to take every bit of the time we have left to get this job done. But the timing is the right timing according to this Mizmowr, and to have done it earlier wouldn't have made any difference but now we are in sync with the fulfillment of the Mizra'ey. To have engaged in this process without being specifically called out and invited to do it and then empowered by Yahowah according to the Mizmowr would in fact be a waste of time which is why Solomon explains how Yahowah was going to use what we're doing and Inspire what we're doing and Yasha'yah devotes an entire chapter to the Seven Spirits of Yahowah enabling this. So, after a good long rest God's solution to what ails the human condition separating mankind from God will be provided by His Beloved. His inalienable inheritance is a reward not only for him but for all of us. It has been assigned as a reward now for all Yahowah's children and it will come via the womb of a woman because "Unto us a child was born, unto us a Son is given." Earlier in his first life a child was born and in the second a Son was given. In his third life, Dowd comes back as the King of Kings. His life is not being offered to us. He our King, our Shepherd, our Savior. A child was born in the first life, a son was *given* for us in the second life. From God's perspective, Dowd could be 30 he is still a Son. Dowd could be a thousand from God's perspective as his Father, he is still His Son. He will always be His Son.

1:48:58 What does it say about that Son? It says everything about that Son and his third arrival in Yasha'yah 9; it's all about his third arrival. This is the same prophecy that is so beautifully echoed in Dabarym 18.

1:49:25 Since Yahowah has done such a remarkable job explaining Mizmowr 4:8, we'll leave it at that and move on to our final review. May we all benefit from these inspiring words...

1:49:37 **"A Mizmowr | Song of Dowd | the Beloved (*Mizmowr la Dowd*), to the enduring Leader (*la ha natsach*) accompanied by stringed instruments (*ba nagynah*). (*Mizmowr 4* Dedication)**

1:49:48 **With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud (*ba qara' 'any*), answer me (*'anah 'any*), Almighty God (*'elohym*) of my vindication and of me being right (*tsadaq 'any*).**

1:50:06 **In the event of troubling confinement, when the area is narrowed and constrained (*ba ha tsar*) You have provided a breadth of opportunities for me, including vastly expanding my dwelling place along with providing ample relief for me (*rachab la 'any*).**

1:50:20 **You have chosen to favor me and to be merciful to me (*chanan 'any*). And so (*wa*), You decided to listen to (*shama'*) my reasonable request to intervene (*taphilah 'any*). (*Mizmowr 4:1*)**

1:50:35 **Sons of men, offspring of humankind (*beny 'ysh*), for how long (*'ad mah*) will my significance, honor, and valuable reward, my enormous contribution, deserved respect, and tremendous gift, dignity, reputation, and status (*kabowd 'any*) be depreciated and devalued, dishonored and insulted (*kalimah*)?**

1:50:56 **Will you choose to continually love, preferring to romanticize (*'achab*) vain delusions which have no basis in fact, worthless myths, and total fantasies, (*ryq*), seeking (*baqash*) the irrational lies and deceptive misconceptions pertaining to false gods (*kazab*)?**

1:51:16 **Pause now and contemplate this (*selah*). (*Mizmowr 4:2*)**

1:51:26 By the way, now I have my lead-in for the rewrite of *Questioning Paul as Twistianity*. You want to explain what really happened and how he is exceedingly disappointed at the falsification of what he has done and the false religions that grew out of his sacrifice? This is it.

1:51:52 **Of your own volition, come to know and understand (*wa yada'*) that truly (*ky*) Yahowah (*Yahowah*) has distinguished and will deal differently with (*palah*) the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic (*chasyd*), unto Himself and on his behalf (*la huw'*). Yahowah (*Yahowah*) listens (*shama'*) when I call out (*ba qara' 'any*) to Him (*'el huw'*). (*Mizmowr 4:3*)**

1:52:24 **Of your own accord, you should all be agitated and angry, anguished and astonished, deeply perturbed and provoked (*ragaz*) and not miss the way, be mistaken, nor mislead (*wa 'al chata'*).**

1:52:35 **Choose to declare (*'amar*) your conscience, based upon your intellect and, thus, from the heart exercising good judgment (*ba lebab 'atem*), continuing until you lie down (*'al mishkab 'atah*), then be silent and rest knowing that you achieved what you could (*wa damam* – then pause and be quiet (*qal imperative*)). **Pause and contemplate this (*selah*). (*Mizmowr 4:4*)****

1:53:01 **Choose the appropriate sacrifices** (*zabach zebach*) **honestly, accurately, and fairly to be vindicated** (*tsadaq*) **and put your confidence and trust** (*wa batach*) **in** (*‘el*) **Yahowah** (*Yahowah*). (*Mizmowr 4:5*)

1:53:15 **A great many** (*rab*) **will ask** (*‘amar*), **‘Who** (*my*) **is the One who will choose to reveal to us** (*ra’ah ‘anachnuw*) **that which is good, useful, productive, and beneficial** (*towb*)?’

1:53:29 **You and I want You to lift up** (*nasa’*) **upon us the light** (*‘al ‘anachnuw ‘owr*) **of Your presence** (*paneh ‘atah*) **Yahowah** (*Yahowah*). (*Mizmowr 4:6*)

1:53:36 **You have offered and provided** (*nathan*) **great joy** (*simchah*) **in my heart** (*ba leb ‘any*), **more than** (*min*) **the time** (*‘eth*) **their multiplying grain** (*dagan hem*) **and their new wine** (*wa thyrowsh hem*) **will abound, increasing significantly** (*rabab*). (*Mizmowr 4:7*)

1:53:50 **Reconciled and in peace, with salvation in the most favorable of circumstances** (*ba shalown*), **together and as one in a unifying and reciprocal agreement** (*yahdaw*), **I want to lie down, stretch out, and relax** (*shakab*) **and be at rest** (*wa yashen*).

1:54:01 **Indeed, this is because You** (*ky ‘atah*) **alone, uniquely, to the exclusion of all others, withdraw and set apart** (*badad*), **Yahowah** (*Yahowah*), **with absolute certainty and without risk or vulnerability** (*la betach*), **Yourself, will cause and enable me to live, dwelling in this particular place during that certain period of time** (*yashab ‘any*).” (*Mizmowr / Lyrics to Sing / Psalm 4:8*)

1:54:36 That is the Fourth Mizmowr. What a treat for the eyes, ears, and mind. When this is read in conjunction with the first three Mizmowr, Father and Son have made their plans known to us and they are transformational. It is the greatest treasure ever shared.

When I say that no one should be given credit for figuring it out because it was right there presented clearly to us. All we had to do was render the words accurately and come to know | yada’ them and then byn | make the connections to understand what’s being said as these four Mizmowr tell the story of Dowd coming to realize that he had the opportunity to do something that was more important than what any human had ever done – to fulfill the Mow’ed Miqra’ey and enable the benefits of the Covenant and the reunion of God’s people, and He did. He told us all about it, and so did His Son. So did Yasha’yah the greatest of the prophets and we celebrate what Father and Son have done. We celebrate the Covenant it’s five conditions and five benefits which I have shared with you.

The five conditions of the Covenant are also benefits for us.

The first is to disassociate from Babylon where religion and politics were first integrated, where truth and lies were mingled together to confuse and to confound. Walk

away from your country, from the association with human cultures, nations, politics and religion.

Then walk to Yahowah and allow Him to perfect us through what Father and Son have done, particularly on Matsah.

Trust and rely on Yahowah and not on the IDF, not on the Likud political party, not upon the rabbis. Trust and rely upon Yahowah.

Come to closely examine and carefully consider the terms and conditions His Covenant relationship be part of God's family.

As parents circumcise your sons on the 8th day so that they remember |zakar and we remember to raise our children to be part of God's family, and whether our children are those who are listening to us as adults around the world, particularly Jews, or they are our natural born children, circumcision is all about making this separation at the point that life is conceived to be distinct, to be special, to be set apart unto Yahowah.

Those are the five terms and conditions of the Covenant. The first of them is the one requirement we must do before God will even give us the time of day, before He will even allow us to begin to engage in a conversation with Him. Walk away from religion and politics. You cannot be a Progressive Jew and be part of that Remnant who's going to celebrate Yahowah's return with Dowd. You cannot be a religious Jew and be part of that Remnant. The first requirement is to disassociate from those things.

The second is to recognize Yahowah is the only One we can trust, which Dowd has been emphasizing from the beginning. It is the four Mow'ed Miqra'ey Pesach, Matsah, Bikuwrym, and Shabuw'ah that were fulfilled by Dowd in year 4000 Yah, 33 CE that provide the five benefits of the Covenant where we become immortal, living forever, where Dowd on Matsah removed the guilt (represented by the yeast) from us taking it with him into She'owl to deposit it there never to be seen again making us appear perfect in God's eyes because all our guilt has been removed such that on Firstborn Children | Bikuwrym we become part of God's family just as Dowd celebrated his release from She'owl and reunited with his Father so that Seven Sevens later we are enriched and empowered. This is the day also that the Towrah was revealed to Moseh, and we are enlightened by God's teaching and guidance. It's why when the Covenant is renewed on this day in year 6000 Yah as the sun sets on October 2nd, 2033, in Jerusalem at the fulfillment of Yowm Kipurym Yahowah will place His Towrah guidance inside us to literally become part of the fabric of our lives.

This is how the Covenant is renewed and reaffirmed enlightening, teaching and guiding us forevermore. This is the fulfillment of the Mow'ed Miqra'ey. It's what they represent. It is how the Covenant's benefits were fulfilled. It's how the Beryth and Miqra'ey work together. That's how Father and Son work together because Dowd is the living embodiment of the Covenant, and he was the fulfillment of the Invitations to Meet with God. It is one cohesive story, and it is told brilliantly through the Mizmowr. That's why it's so wonderful that of all

the books that were saved for us to read amongst the Dead Sea Scrolls there are more of the Psalms than any other. The single longest and most complete scroll is the great Psalm Scroll. It is also the one that is the most different from the Masoretic text because the rabbis have done everything they could do to write God's Son out of God's story and that's what made Christianity possible.

Had the rabbis not removed Yahowah's name, had they not written Dowd out of this story Christianity would not be possible. Those two grievous mistakes made it possible for Christianity to haunt Jews for 2,000 years. The Talmud stories that rabbis sold to Muhammad in Yathrib were incorporated into the Quran and made the Quran appear as an 'Abrahamic religion. When they mocked Muhammad saying that Allah had inspired the stories that they had sold to him, he silenced them by perpetrating genocide against Jews in Arabia. So, the religion of Judaism created the two greatest adversaries for Jews - Christianity and Islam, and they are the ones misleading Jews and keeping them from knowing Yahowah today. The greatest threat to God's people is Judaism and rabbis. That's why the first condition of the Covenant is to walk away from Babylon. The "Torah" of the rabbis is the Babylonian Talmud.

That's our program for this evening. Hopefully, we'll be celebrating our second Pesach, your first one, as we approach this time next week. Thank you all for listening and letting us share the greatest story ever written about the greatest lives ever inspired and this great opportunity to be part of Yahowah's family, to know the Creator God of the universe, to become His sons and daughters to, be enriched and empowered by Him.

Again, thank you for listening. Have a wonderful Shabat. Good night one and all.