

Shabat Study by Yada, April 7, 2023

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by a ()? A____ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening and Happy Chag Matsah which we are in the midst of. Some of you are still celebrating Bikuwrym because the sun hasn't set; we are in post Bikuwrym but are still in Chag Matsah as we speak. Our program is going to be on Chag Matsah. It's just Kirk and me here tonight.

Before we begin, I want to talk briefly about last week's program. I said last week that I want you to be very careful about what you are going to hear because if you get caught up in the who but don't appreciate the why or the consequence of what I am going to share, then this information is actually dangerous to you. We've had a mixed bag of responses over the past week. I would say that the most reliable, devoted, and most engaged Covenant members who are the most engaged in promoting Yahowah's message all received it as, of course, this is what needs to happen, this is the final resolution we have been looking for, and it's exciting. Almost everyone investigated all the prophecies concerning the fulfillment of Pesach to verify that they indeed speak of Dowd.

Several others fall into one of two camps. It's either I can't picture Dowd there. Well, great because no matter what you imagine, it would be wrong. Dowd was a beautiful, handsome man, and the body he occupied for this purpose was nondescript, so the body's appearance is meaningless, and you shouldn't be trying to visualize it in that regard. The other camp wants to claim credit that two or three years ago, they said something along these lines. It is true if you go back (I just had to edit it out of a chapter that I'm doing based upon the realization of the nepesh of Dowd fulfilling Pesach and Matsah) that I began to speak of this five to six years ago but didn't make a definitive declaration nor did anyone else in our community; it was there is this possibility because there are so many other things you need to understand to advance this conclusion. Foremost among them is why. Why did Dowd want to do it, and why did Yahowah agree? That's why we took so much time last week trying to understand the motivation for Dowd's decision to fulfill the first three Miqra'ey and is directly or indirectly responsible for all seven.

The second aspect of it is why did Yahowah agree to allow him to do it? This was always a stumbling block for me because I couldn't imagine God allowing His

Beloved Son to endure this until I realized it was in Dowd's best interest, and Dowd's argument was irrefutable, brilliant, courageous and heroic.

The next part of it is the elegant solution that I came up with for the fulfillment which was that Yahowah used His nepesh as if it were a probe | avatar. A variation of that elegant solution is still required to fulfill Pesach and Matsah in this regard because the body is irrelevant; what is relevant is Dowd's soul being placed in it. So, there are lots of those kinds of issues.

There's also the realization that just because the Mizmowr in the low 20s that we read are all very clear that it is Dowd performing this role, you next must read the primary prophecy regarding the fulfillment of Pesach, Matsah and Bikuwrym, which is Mizmowr 22 and determine that every word supports that conclusion. I finished a seventy-one-page analysis of Mizmowr 22 today. It is much more rational and instructive when you recognize that Dowd is in fact speaking of himself in first person, which is the direction we began moving in three or four years ago.

The biggest challenge for me was to get past Zakaryah 12 where we always thought God was speaking in first person saying, "You will look upon me whom they have pierced and then weep as if for an only child," and it goes on and on about this first-born child. I dealt with that because of how Mizmowr 22 uses "pierced." It uses a different word for "pierced" but nonetheless it is repeated so I had to retranslate it and found out that God didn't say, "You pierced Me." We didn't pierce God; He can't be pierced. It actually says that it is Dowd who is named in it and that it is Dowd who was pierced. The reason the prophecy goes on and on about a first-born son and weeping over this is because the moment that every thoughtful, moral Jew realizes that there is no Jesus or Christ, that it's the foremost among them, Dowd who served in this role that they have denied, they are going to weep. Leah cried for the better part of a day and a half, and big tears rolled down my cheeks as I was writing about it. So, it is much more emphatic and rational when proclaimed from the right perspective.

There is more to it. Once you come to this conclusion, you understand the motivation behind it and why Yahowah accepted it, why this is further proof that Yahowah doesn't do anything alone, and that all seven Miqra'ey were either performed by Dowd with assistance from Yahowah or Dowd was the principle actor in all seven of them, the natural conclusion is that not only was there not a Jesus or a Christ, there was no Yahowsha'. We have sort of backfilled to get to Yahowsha' because that name is never mentioned. There was a Yahowsha' ben Nuwn, but he is an entirely different fellow who lived 1,400 years earlier. There's not a single prophecy that says there's going to be a Yahowsha' that will serve as the Passover Lamb because he didn't. So, we backfilled because "Somebody had to do it." And that

seemed like the most rational explanation. But now you realize there was no Yahowsha', certainly no Jesus, no Christ, and likely no disciples and that much of it is extrapolated from what Dowd did under a series of misnomers or completely denying what he did, which is the nature of Judaism. So, creating a false god is a godman doing this is the nature of Christianity.

I saw a funny spoof today by a fellow that does comedy here in the Virgin Islands. He's coming back looking like Jesus and this doofus guy says, "You must be Jesus." He says, "Yes. What day is it?" "It's Good Friday," the guy replies. "What happened on Good Friday that makes it good," asked Jesus. "Well, you were crucified," answered the guy. Jesus snapped, "And you think that is good? And what's that thing around your neck?" "Oh, it's a cross. I wear it for you." "So, the thing I was tortured on is a symbol of your religion? Are you out of your mind?" It was funny and true.

Today is Good Friday for Christians. My neighbors held an Easter Egg hunt unaware that Easter was named after Astarte / Ishtar, the Babylonian Mother of God and Queen of Heaven, and that the first eggs were dyed in the blood of the children that were sacrificed for the occasion. It is a reprehensible thing.

So, in the realization that we are still celebrating Chag Matsah, it's what I want to talk about on this program. There is the realization far more important than understanding the reasons why Dowd needed to serve as the Pesach 'Ayl and to fulfill Matsah. That truth is that the Mow'ed that we are celebrating isn't seven days of Passover which is what the rabbis and Jews are doing. It's their Passover holiday which for them lasts seven days where they remove the chametz / yeast. That's not Yahowah's description at all and is inconsistent with what He has to say.

From God's perspective there is Chag Matsah of which Passover is the first day. Ever superlative that God can use to describe something important to Him is applied not to Passover but to Matsah. And it is Chag Matsah that is seven days of which both Pesach and Bikuwrym are part.

There was interesting feedback with Dee after last week's program. She is unable to participate tonight because she is tending to her family, but she is listening. I said what happened on Pesach that was so wonderful that Jews celebrate it as if it were the end all be all? The answer is to Jews, essentially nothing. Outside their homes there was carnage, the death of first-borns, a meeting with Pharoah, where he said, "Okay. You got me this time. I'm willing to let you go." But in terms of Jews, they had a lovely dinner and a good night's sleep. They would prepare for their departure because Moseh came in the wee hours of the morning after he met with Pharoah and said, "We need to be prepared to leave in the morning."

While they left the following morning, and it was still Pesach, they didn't get out of Egypt. The furthest they are said to have gone is a pass between of what was the land of Egypt and the Sinai and while Egypt, as it does today, controlled the Sinai they didn't live there; no one lived in the Sinai. If you look at the route directly across the Sinai to the Gulf of Aqaba, there isn't even a town there now, and with all our technology and ability to make even the most inhospitable place livable, there is no town even now.

So, the Children of Yisra'el from God's perspective were still in the land of Mitsraym through Passover, and they didn't reach the precipice of leaving the Crucibles of Human and Political Oppression until the evening of Matsah when they camped out at this pass; this is the doorway from one to the other. So, on Pesach the Door to extended life, to a new life, was opened but they didn't exit and walk away from the Crucibles of human oppression until the morning of Matsah arriving at that precipice in the pass at the beginning of Matsah.

They are shown being born anew crossing through the Gulf of Aqaba as the waters parted, which is a sign of childbirth. We use the term the "gushing waters," the breaking of the amniotic sac in the birth of a child. As they went through the Gulf of Aqaba the waters parted and gushed back together as they reached the other side, new life had begun. While that is coterminous with Bikuwrym, there is a challenge in this regard in that the overall distance is close to 200 miles and 20 - 25 miles a day is as far as a group of people like this could walk.

Interestingly, the way Yahowah lays it out it is plausible, with supernatural help, to get from Goshen to the tip of the Red Sea, where Suez is now and the threshold at the time, during that first day. But to reach the remainder of the 130 miles before sunset on Bikuwrym, if it's the third day, that also requires some supernatural involvement because the furthest a person technically can walk in 24 hours is 100 miles and you would have 1.5 days, so 150 miles. A person can walk a 14-minute mile and run a 3-minute mile if they are in great shape, but you cannot walk a 14-minute mile constantly without stopping, resting, refueling, so you couldn't do it over a 36-hour period unless there was supernatural intervention of which you could technically be there at the very moment the sun was setting on Bikuwrym.

There are some ambiguities here that make it all feasible. This is one of the things our fact checker Mike does. His preference is that Bikuwrym is the next Shabat a week later which would give them plenty of time to get there. The problem with that understanding of the Shabat is it does not work well with Mizmowr 22 where it was two days that he was going to suffer so that he could be celebrating with Yahowah for all eternity, so the third day is the day of celebration, not a week later.

Because of that ambiguity there is a built-in capability of having the timeline work without a supernatural intervention. Not that God was opposed to supernatural intervention at that point; He even uses the term I use, “an unyielding and strong hand” in this case because the Yisra’elites were not wise, courageous, or capable enough of understanding the urgency of the matter and getting away from Egypt so God said, “I led them with a strong hand.” It was one of those things where, “I don’t really care what you want at this point. I don’t care that you’re afraid, tired, those are not issues. It is imperative that I get you out.” So, in this case He led with a strong hand and it’s very possible that He could have intervened supernaturally. But it gives you some flexibility in terms of how these things are interpreted. And I think Yahowah likes that because it makes a variety of different scenarios possible and the allegorical and the actual to both be plausible.

We are going to turn to the great realization that the most important time in our lives is Chag Matsah, this thing which we are in the midst of celebrating. Religious Jews, Christians and Muslims have it wrong that Chag Matsah is the supreme event, the Mow’ed of Matsah, and that Pesach is just the first day of it and that Pesach opens the Doorway to Life and Matsah is the scrubbing of our souls of the stigma, stain and stench of religion and politics, and that’s why it is symbolic of leaving Mitsraym, the place they were where they were oppressed religiously and politically. This leads to Bikuwrym. As a matter of fact, once you have accomplished the first two Miqra’ey which Dowd’s soul, working with Yahowah’s Set-Apart Spirit facilitated, the rest are consequences and flow one from another; you don’t need a special act to cause them to happen. Once the Doorway to Life is opened and we are perfected by the fact that our guilt was collectively taken and discarded into She’owl by Dowd, then the result for Dowd and us is that we are reborn and become first-born children and are born into the first family on Bikuwrym.

Shabuw’ah is the consequence of all that such that Yahowah, now raising us as His children, enriches, enlightens and empowers us so that we can become effective troubadours for the message on Taruw’ah. The first and most enlightened person ever and who speaks of and shares his enlightenment with us is Dowd. So, Dowd is the first-born / the *bakowr* of Bikuwrym and is the most prolific recipient of Shabuw’ah, enlightenment, enrichment, and empowerment.

The purpose of Taruw’ah is to sing his praises by telling the world that he is the man we ought to be following, that he is returning, he is our Savior, the Son of God, the Messiah and King, and that we need to be ready for his return on Kipurym where he anoints the Mercy Seat of the Ark of the Covenant, and that it is during Sukah when he becomes King.

I was just dealing with Mizmowr 22 that ends there and takes us all the way through the seven Mow'ed Miqra'ey, and you wonder why would God's children in the future need a king, and his answer is at the end of the Mizmowr which is that he's going to govern through wise counsel, Mashal / parables painting word pictures, and as malak indicates, by providing counsel and advice. It is because Yahowah does not want to do anything independently. Even leading His people throughout the universe and time, He wants to do that with one of His special children. So, Dowd will be leading us with words, advice, counsel and parables which contain some of the most profound guidance and teaching.

It's also interesting that Mizmowr 22 also explains that we will be working with him; he's going to delegate many projects. I was always of the conclusion that it's nice to be a Gowym at that point because it's the Yahuwdym that are going to do the work, but that's not what it says. It says that Gowym will be working with him. So, Dowd will delegate and choose who he wants to work with for no other reason than those people are enlightening, entertaining, or are just effective working with him. That is how Sukah will play out and the reasons for it.

Alright, this known, let's share the story as Yahowah presents it. Kirk, when we get to the four words that you want to analyze I will let you interject.

We are now in *Yada Yahowah*, Invitations, Volume 4, Chapter 6, *Matsah*. That story grows out of what God said beginning in *Qara' / Called Out/ Leviticus*, Chapter 23.

“And (wa) Yahowah (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke these words** (*dabar* – communicated these statements (piel imperfect – Moseh was inspired by these words, putting them into action with ongoing implications)) **to** (*'el* – as Almighty God to) **Moseh** (*Mosheh* – commonly transliterated Moses; from *mashah* – one who draws out), **in order to promise and say** (*la 'amar* – to draw near, answer, and declare), (*Qara' / Called Out / Leviticus 23:1*)

‘Under the auspices of freewill, convey the Word (*dabar* – choose to share this empowering message (piel imperative – while it was Moseh's choice to communicate these words, because God's request was subject to freewill, he recognized that Yisra'el would be transformed by these statements)) **of God on behalf of** (*'el*) **the Children** (*beny* – the sons) **of Yisra'el** (*Yisra'el* – commonly transliterated Israel; from *'ysh sarah 'el* – Individuals who Engage and Endure with God) **and say to them** (*wa 'amar 'el hem* – communicate to them at this time (qal perfect – these instructions pertain to a relationship which is genuine and should be literally interpreted, addressing actual events which are whole and complete in time, lacking nothing)): **The Mow'edym | Eternal Witnesses of the Appointed Meeting**

Times (*Mow'ed* – the scheduled appointments to gather together and meet, these specific festival feasts at a designated time and place which focus on our appearance, betrothal, and celebration based upon the agreement) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **are to show the way to the benefits of the relationship** (*'asher* – which lead to the proper path to get the most out of life).

You are continually and genuinely invited to attend (*qara'* – you are being summoned to be welcomed and meet, called out to read and recite, and designated to make known and proclaim (qal imperfect – actually and continually)) **them as** (*'eth hem*) **Set-Apart** (*qodesh* – separating and dedicating, preparing and purifying, cleansing and uncorrupting) **Miqra'ey | Invitations to be Called Out and to Meet** (*Miqra'ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed, becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara'* – being invited and summoned to be called out, to become welcomed and known, to read and recite).

These are (*'eleh hem*) **My Mow'edym | Eternal Witnesses to the Appointed Meeting Times** (*Mow'ed 'any* – My scheduled appointments to gather together and meet, My specific festival feasts at a designated time and place which focus on our appearance together, your betrothal to Me, and our celebration based upon My agreement).' (*Qara'* / Called Out / Leviticus 23:2)

Let's review this a minute. It begins by offering Yahowah's name, something you do not find in any place, at any time, in any of the writings of the books considered scripture by the Christians, practitioners of any strain of Judaism, or Islam.

God has a name; it's easy to pronounce. It is based upon the verb that He used to identify Himself and describe His name to Moseh, which is *hayah*. It can be easily understood and pronounced based upon the book that is provided to us in the Towrah, and it is Yahowah. There is no question that is how it is pronounced and there is no question that God wants us to use it.

“And (*wa*) **Yahowah** (*Yahowah* – a transliteration of εφει, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke these words** (*dabar* – communicated these statements (piel imperfect – Moseh was inspired by these words, putting them into action with ongoing implications)) **to** (*'el* – as Almighty God to) **Moseh** (*Mosheh* – commonly transliterated Moses; from *mashah* – one who draws out)

There are a lot of people that God has chosen to work through, unless there is no other option like when He's creating the universe and conceiving life, there are no

humans to work with until 'Adam and Chawah exist. But after that point which occurs early in in the Towrah in Bare'syth, there isn't anything that God does alone. In everything He chooses someone that he wishes to work with even if they're not the sharpest tool in the shed. It is the purpose of creation and God does not go against it. Some may say wouldn't it be better if He bypassed the guys like Moseh and just spoke directly to us? No. It wouldn't be better. It would defeat God's purpose and God knows that He's more effective in communicating to us through us because when He communicates to us and not through us it scares the bejesus out of us. Look at what happened during the *yatsa'* / Exodus.

The first person God chose, and this was a mighty role, the liberation of His people out of the single greatest threat to them which is civilization, an empire that is based upon religion and politics. Liberation from that was a mighty job. But delivering his Towrah teaching and guidance and understanding it so that you could live it and communicate it was a bigger job, and the biggest job of all turned out to be herding Jews through the desert. They're irascible, contentious and are in essence impossible to please. It is by understanding what Moseh endured that we come to appreciate why Dowd chose to fulfill Pesach and Matsah; he realized there has never been anybody with the character and consistency of Moseh. In terms of being consistently right, compassionate, and steadfast, no one holds a candle to Moseh; he's the best that ever lived. Yet the Children of Yisra'el routinely turned against him starting right at the beginning when he stood up for one of them against the taskmaster, saved his life and the Elders of Israel turned on him, which is why he left and went to Arabia. Before he comes back, he shows himself again as that guy when there are seven young women who were attending their father's flock and some raiders come to steal their flock and harass them and one aging man stands up and says, "No, you're not going to do that. These women are under my protection. You are going to go away." That takes courage and there are very few people with that kind of character and courage particularly to defend the defenseless. Then he begins this journey with them right back into the heart of the beast that he left, which took a tremendous amount of confidence and courage. But he comes out and the entire time the children of Israel never stop bellyaching. They're complaining about everything; they turn on him and at times they even threaten to kill him. But he remains consistent and steadfast. So, Dowd realized as perfect as Moseh was, as miraculous as the entire *yatsa'* / Exodus experience was, and the fact that Moseh delivered the Towrah and they still turned on him and didn't respect him, he knew that there was no chance to earn Israel's respect as tough as they are to please without having done something unimaginably heroic and generous. So, that's the reason he volunteered to do this. He knew that there was no way he could become king of the universe for all eternity with a cast of characters comprised of his people if he didn't. So, he

demanded it for this reason. And it's important to understand Moseh as the motivation.

“**And** (*wa*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke these words** (*dabar* – communicated these statements (piel imperfect – Moseh was inspired by these words, putting them into action with ongoing implications)) **to** (*'el* – as Almighty God to) **Moseh** (*Mosheh* – commonly transliterated Moses; from *mashah* – one who draws out), **in order to promise and say** (*la 'amar* – to draw near, answer, and declare), (*Qara'* / Called Out / Leviticus 23:1)

‘**Under the auspices of freewill, convey the Word** (*dabar* – choose to share this empowering message (piel imperative – while it was Moseh's choice to communicate these words, because God's request was subject to freewill, he recognized that Yisra'el would be transformed by these statements)) **of God on behalf of** (*'el*) **the Children** (*beny* – the sons) **of Yisra'el** (*Yisra'el* – commonly transliterated Israel; from *'ysh sarah 'el* – Individuals who Engage and Endure with God)

Beny and *Yisra'el* are both important. *Beny* means that God is viewing the Yisra'elites as family, as children, because that's the purpose – to develop a Covenant family. We are at our highest calling become the sons and daughters of God. *Yisra'el* is the ultimate good news bad news word. It's based on *'ysh sarah 'el*; *'ysh* | individual, *sarah* | is the name of the first woman who was part of the Covenant and *'el* | is God. So *'ysh sarah 'el* means either Individuals who are Contentious with God and Who Wrestle and Struggle with God or Individuals who Engage and Endure with God.” Positive or negative.

and say to them (*wa 'amar 'el hem* – communicate to them at this time (qal perfect – these instructions pertain to a relationship which is genuine and should be literally interpreted, addressing actual events which are whole and complete in time, lacking nothing)):

So, this is communication over and over again.

The *Mow'edym*

'Ed in Hebrew is “a restoring witness and eternal testimony.” *Mow* is like *mah*. It's an interrogatory and it encourages us to be thoughtful and search the meaning of the restoring testimony and the *ym* is strictly the plural. So,

The *Mow'edym* | Eternal Witnesses of the Appointed Meeting Times (*Mow'ed* – the scheduled appointments to gather together and meet, these specific festival feasts at a designated time and place which focus on our appearance, betrothal, and

celebration based upon the agreement) of **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)

That means Christians are when they say these are Jewish holidays. Passover and Matsah are not Jewish holidays. They belong to Yahowah who just happens to be God. And they exist, according to Yahowah,

to show the way to the benefits of the relationship (*'asher* – which lead to the proper path to get the most out of life).

You are continually and genuinely invited...

Just in case you are confused as to what the next title represents, He provides the basis of the word's meaning in *qara'* which is the verbal root of *Miqra'* in the singular and *Miqra'ey* in the plural | Invitations to be Called Out and Meet. *Qara'* means that you are being invited or summoned, you're being welcome to meet, you're being asked to read and recite, to make something designated and known.

You are continually and genuinely invited to attend (*qara'* – you are being summoned to be welcomed and meet, called out to read and recite, and designated to make known and proclaim (qal imperfect – actually and continually)) **them as** (*'eth hem*) **Set-Apart** (*qodesh* – separating and dedicating, preparing and purifying, cleansing and uncorrupting) ***Miqra'ey* | Invitations to be Called Out and to Meet** (*Miqra'ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed, becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara'* – being invited and summoned to be called out, to become welcomed and known, to read and recite).

These are (*'eleh hem*) **My Mow'edym | Eternal Witnesses to the Appointed Meeting Times** (*Mow'ed 'any* – My scheduled appointments to gather together and meet, My specific festival feasts at a designated time and place which focus on our appearance together, your betrothal to Me, and our celebration based upon My agreement).' (*Qara'* / Called Out / Leviticus 23:2)

Kirk, I know there are two words that you did your normal analysis of, Mow'ed, Mow'edym in the plural and Miqra', Miqra'ey in the plural.

KIRK: Mow'ed, that's the same root as 'edon, right? Ok, I was just checking. I did Miqra'ey and then I broke it down. I'll start with a little introduction, if you'll allow me. I just try to put things in my own words and then I'll break down the letters. Is a personal invitation from the Almighty Creator of the Universe, Yahowah, to meet

and party with Him and His family. It is qodesh, special, unique and certainly not ordinary. It is set apart / qodesh qodesh. It went on to say it means completely prepared, exceedingly pure, totally devoted, entirely dedicated, and wholly separated. I got that from Yasha'yah 6:3. So, listen and respond. Then I broke down the Miqra' and I said that's a Mem, Qoph, Rosh and an 'Aleph. Miqra' means "to be called out, to invite, to meet, and reading. And then I wrote out the words in the letters and maybe I'll get to post these one of these days if someone's interested. The Mem asks us the question who, what, where, when, and even why. The Qoph is a symbol known to early Hebrews as the sun sets on the horizon, a time to meet together to tell all the news or ...

YADA: Or rising ...

KIRK: Or rising. That's what I mean, or it could be a ...

YADA: It could be the end of a day or the beginning of a new day. Increased light in the case of the Miqra'. The M of Miqra' would mean you're being called out of the sea. The sea is the representative of those who are not Yisra'el, so you're being called out of the sea, which is not Yisra'el. Mem also is water and the source of life. So, you're being called out of the waters as a source of new life just as they crossed over and through the Gulf of Aqaba as the sea collapsed and gushing forth, you're born yet again. So, there are two aspects of the Mem that begin the word, and you're correct that *mah* in Hebrew is "to ponder the implications of."

KIRK: Let's extrapolate a little further because the Mem is also chaotic and stormy seas which we always also use for all the Gowy, and they are being pulled out of the land of the Gowy.

YADA: You are correct. It is the sunrise or sunset, so it's either the end of an era, as being called out of Egypt, or the beginning of an era as they cross into the wilderness and have left Mitsraym, and it is the enlightenment of a new day and ending the darkness of a prior one.

KIRK: Then I concluded with the Qoph. I also said light and time is also involved in that which is an eternal connection which they're being called away to be part of the family forever. Then the Resh, sometimes called the Roch, is a depiction of one of who shamars. In this case, it is one who carefully considers and closely examines the words Yah, of His the Towrah instruction. You can also include the top, the first as in the first-born child, firstborn children in this context which___.

Then the next letter, the 'Aleph, represents Yahowah. It is His call to His children; it is the Creator of the Universe making this engraved invitation.

YADA: YADA: While the ‘Aleph is the first letter in ‘el (‘Aleph, Lamed)| God or ‘ab (‘Aleph, Beyt)| the first two letters for Father, one of the things I learned as we were zeroing in on what Dowd represents is that zarowa’ is a protective ram and it’s drawn in the shape of a ram’s head and also the Sacrificial Lamb. So, the symbol for Dowd would be the ‘Aleph.

The Miqra’ey which are based upon *qara*’, were all fulfilled with, through, and for the ultimate zarowa’, Sacrificial Lamb and protective ram.

KIRK: Then I went on to say *qara*’ was to gather, to meet, to read, to proclaim. These are the main things that we’re doing to communicate this wonderful message, this news or the pathway to Yahowah’s home, and ours, and the Roch is also incorporated in that and is also a responsive thing after you read you shamar, you understand, you respond.

Even the two-letter root which is a Qoph and a Roch means even in that level “to call, to meet, a meeting, to take action. As a noun it represents the meeting or an event and abstractly you could even extrapolate that it stands for something precious and special and might I add qodesh, not ordinary. So, to gather, shamar, respond are the Q and the R.

YADA: All of that would be powerful, all true and exceedingly insightful in this regard.

Alright. This takes us to what God had to say next.

For six (*shesh* – to bleach white and dress in linen, addressing the need for the darkness of mankind who was created on the sixth day to be whitened to appear before God) **days** (*yowmym*) **She shall act, engaging in** (*‘asah* – She shall consistently perform continually doing (nifal imperfect)) **the service of the Spiritual Messenger** (*Mala’kah* – delivering the message and doing the work of the maternal aspect of God’s mission; from *mal’ak* – spiritual implement, heavenly messenger, and Divine representative suffixed with *ah* to make Her work on Yah’s behalf feminine).

It's interesting that Dowd was able to fulfill Pesach, Matsah and Bikuwrym strictly because of the involvement of the Set-Apart Spirit. She was the spiritual messenger. She took Dowd’s soul / *nepesh* away from the dying body that was fulfilling Pesach as the Passover Lamb and then she escorted not only Dowd’s soul but carried with Dowd all of the guilt of every Covenant member throughout time, depositing both all that guilt and those *nepesh* / souls into She’owl on Matsah to unleavened to de-yeast and remove the fungus of religion and politics from our souls. She then busted him out. Dowd’s soul is the only one that has ever been retrieved from She’owl. She

retrieved his soul at the end of Matsah and the beginning of Bikuwrym and then spiritually anointing him again brought him back to Mowryah during the first light, Qoph if you will, of a new day where he not only showed himself to have been the firstborn, which is what Yahowah calls him and why it's essential that Dowd is the one fulfilling Pesach and Matsah because he is the only one that would qualify as the firstborn of Bikuwrym which means first-born children. Then from there he went to the Father, and it is the Set-Apart Spirit who took him there and it's the Set-Apart Spirit that is then responsible for his enrichment, empowerment, and enlightenment throughout his entire life. And, of course, the Set-Apart Spirit is the one who came upon him and developed him while he was being anointed ... and may have come upon him much earlier on his second of three appearances. So, the Set-Apart Spirit plays a big role.

KIRK: Another Christian killer you just mentioned, he didn't take on the sins of the world, he took on the sins of the Covenant family so if anybody had any questions ...

YADA: That's correct. There was no reason for him to take on the guilt, and I'm going to use guilt as a term. The guilt is having missed the way and gone astray. He took on the guilt of the Covenant family and the way that it was removed for us is that he took it all with him into She'owl and left it in that black hole where it is unseen and unretrievable. That's the reason that Yahowah could then justifiably exonerate him and all of us in the process. So, that's how the process works. The Set-Apart Spirit is playing a major role.

God reminds us that this is a six-day journey to the seventh. The Mow'ed Miqra'ey play out under the same formula as creation because the Doorway is day one, the Threshold where we're cleaned and perfected is day two, Bikuwrym where we will become First-born children into Yahowah's family is day three. Day four is Shabuw'ah, five is Taruw'ah, six is Reconciliations, and the seventh day brings us home. Six days / steps to home with the seventh representing home; it's the same thing as creation where for six days God did all this stuff and on the seventh day He enjoyed and celebrated the fruits of His labor, the exact same theme is being conveyed here.

For six (*shesh* – to bleach white and dress in linen, addressing the need for the darkness of mankind who was created on the sixth day to be whitened to appear before God) **days** (*yowmym*) **She shall act, engaging in** (*'asah* – She shall consistently perform continually doing (nifal imperfect)) **the service of the Spiritual Messenger** (*Mala'kah* – delivering the message and doing the work of the maternal aspect of God's mission; from *mal'ak* – spiritual implement, heavenly

messenger, and Divine representative suffixed with *ah* to make Her work on Yah's behalf feminine).

And then on (*wa ba* – within) **the seventh day** (*ha shaby'iy ha yowm* – a promise to satisfy and time to abundantly fulfill) **there will be a Shabat observance** (*Shabat* – the seventh and final day of the week, a time to celebrate the promise to settle all debts so we can settle down with God), **a Shabatown to consider everything associated with the promise and purpose** (*Shabatown* – a special Shabat celebration for the observance) **of the Set-Apart nature** (*qodesh* – of the separating and special, unique and uncommon, devoted to purifying purpose) **of the Invitation to be Called Out and Meet** (*Miqra'* – of the welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara'* – inviting and summoning to meet and welcome, calling out and proclaiming, to reading and reciting).

All a Shabatown is is a Shabat-type celebration or observance, which doesn't mean don't do anything on that day. It just puts it in perspective. The yatsa' played out under the same days of the week as Dowd's fulfillment of Pesach, Matsah, and Bikuwrym. The Pesach meal was consumed on a Thursday and fulfilled up to sunset and the beginning of Shabat, as we're celebrating on this program, at sunset on a Friday with the Shabat lasting through Saturday. The Children of Yisra'el did not sit there with a thousand rules of what they could not do on the Shabat. No. They collected gifts from the Mitsra | Egyptians. They had their bags packed and they traveled in the range of 50 – 60 miles that day. So, Shabat is one of the few Hebrew words that is not based upon the verbal root. The verbal root as a verb means "to cease," but it is not based on the verbal root. It is a concept entitled in and of itself and it speaks of observing this day that celebrates the relationship. It's a very active thing and not a passive thing with God which is evidenced by what Yahowah asked them to do on that particular Shabat where the activity was distancing themselves from a political and religious regime.

The Maternal Spiritual Messenger works (*Mala'kah* – the Heavenly Implement is occupied with Her business, mission, and purpose of facilitating the feminine aspects of God's message), **doing everything such that you do not have to do anything** (*kol lo' 'asah* – She chooses to do everything for everyone so that you do not have to do anything for anyone (qal imperfect jussive)).

This means as the Mow'ed Miqra'ey are fulfilled it is the Set-Apart Spirit who does all the work. She even transports Dowd's soul as it needs to be and then enriches and enlightens him and then teaches us and amplifies our message so that he can return on Yowm Kipurym, and we can celebrate Sukah | Shelters together. In fact, throughout that process, She is our shelter, a garment of light shelters us making us

appear perfect. So, She is really doing everything that needs to be done for us when we answer these invitations. We don't have to become perfect; She perfects us is the thought.

It is a Shabat observance (*Shabat hy'* – it is the promised seventh day) **to approach** (*la* – to move toward and draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence)

So, again the Shabat is active because its purpose is to approach Yahowah.

to live and abide throughout time (*ba kol mowshab 'atem* – for your entire household in every dwelling place and for every period, for each resident and every location and situation; from *mah* – to contemplate and *yashab* – living and abiding, dwelling and remaining).” (*Qara'* / Called Out / Leviticus 23:3)

These Godly (*'eleh*) **Eternal Witnesses to the Appointed Meetings** (*Mow'ed* – scheduled appointments testifying to the hereafter; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) **of Yahowah** (*Yahowah*) **are Set-Apart** (*qodesh* – separating, cleansing, unique, uncommon, and purifying) **Invitations to be Called Out and Meet** (*Miqra'ey* – as a welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara'* – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting), **which, to receive the benefits of the relationship** (*'asher* – which, to show the proper path to get the most enjoyment out of life), **you are invited to attend, to be called out and welcomed** (*qara'* – you are summoned to appear as a guest and shown great hospitality, even designated by name, you should read and recite, proclaiming the name, calling out the invitation (qal imperfect)), **drawing near through them** (*'eth hem*) **at the Appointed Time of the Eternal Witness** (*ba Mow'ed hem* – on the right date to meet to consider testimony regarding the hereafter, this scheduled appointment at the proper time of year to gather together for a festival feast). (*Qara'* / Called Out / Leviticus 23:4)

God is repetitive here because He's saying, “The *Miqra'* are *Mow'edym*, the *Mow'edym* are *Miqra'*, they are Mine. The purpose of them is for us to be close for you to receive the benefits of the relationship.”

In (*ba*) **the first** (*ha ri'shown* – the foremost and beginning) **month** (*ha chodesh* – time of renewal and to establish the calendar; from *chadash* – to renew, restore, repair, reestablish, and reaffirm) [*Abyb* – the month young barley ears form and green], **on the fourteenth** (*ba 'arba' 'asar*) **of the month** (*ba ha chodesh* – during this time of renewal and establishing of the calendar) **for the purpose of**

understanding at (*byn / bayn* – between and within the interval of as an aid to comprehension for the discerning at) **twilight** (*ha ‘ereb* – sunset, in the evening during a weaving together of the fabric of time as light fades to darkness) **is Passover** (*Pesach* – the festival of sparing and providing immunity; from *pasach* – to pass over) **according to** (*la* – to move toward and to approach) **Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara’ / Called Out / Leviticus 23:5*)

Now, I would think that if it’s according to Yahowah that would suffice. It’s His plan. Dowd is very clear about this. He says, “All of the accolades and the fame, the renown, and the respect that I have derived from doing these things is because Yahowah made it possible.” Just on the surface, of course. Yahowah continues to be God whether there’s a Dowd or not, but if there is no God there is no Dowd. Even if God created life and then was an absentee landlord there’s nothing that Dowd says or does that means anything apart from Yahowah; it gets really to the core of the Christian stupidity of Jesus. Dying doesn’t bring life; it’s the sacrifice in conjunction with Pesach that matters and extended life without having the stigma and stain of religion expunged to remove that fungus of yeast of religion from our souls is counterproductive unless they’re celebrated together. And so Dowd going to She’owl only has merit in conjunction with Yahowah’s instructions on the matter of Pesach and Matsah. So, it is Passover | Pesach according to Yahowah and what is being passed over is death.

“**And during** (*wa ba*) **the fifteenth** (*chamesh ‘asar* – the fifth plus tenth) **day** (*yowm*) **of this same month** (*la ha chodesh ha zeh* – time of restoration and renewal) **is the Festival Feast** (*chag* – is the celebration and party) **of UnYeasted Bread** (*ha Matsah* – flatbread without yeast, of becoming uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove)

It is the Chag of Matsah. It isn’t an extension of Pesach. It is Chag Matsah.

to approach (*‘al* – according to) **Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).

Seven (*sheba’* – to vow and promise) **days** (*yowmym*) **shall you eat** (*‘akal* – you should consistently, continually, and literally consume (qal imperfect)) **bread without yeast** (*matsah* – flatbread devoid of leavening fungus; from *matsats* – to drain out).” (*Qara’ / Called Out / Leviticus 23:6*)

The reason you are consuming bread without yeast is that Yahowah is removing that fungus that is so pervasive from our souls using Dowd’s soul and the Set-Apart Spirit

to take our collective guilt and deposit it in She'owl where it's never seen again. We celebrate that by going seven days without that corrupting influence in our lives. It's a very straightforward story that Yahowah is telling in this regard.

“The first, foremost, and primary day (*ba ha yowm ha ri'shown* – with the uppermost at the beginning, the initial in a series of days) **exists as** (*hayah* – actually was, literally is, and genuinely will always continue to be (qal imperfect)) **a set-apart and cleansing** (*qodesh* – a unique and special) **Invitation to be Called Out and Meet** (*Miqra'* – as a welcoming summons to gather together to read and recite, to call out and pronounce the name and message, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara'* – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting) **for you to approach** (*la 'atem* – for your benefit).

Now this is the first day; He's now talking about Chag Matsah.

“The first, foremost, and primary day (*ba ha yowm ha ri'shown* – with the uppermost at the beginning, the initial in a series of days) **exists as** (*hayah* – actually was, literally is, and genuinely will always continue to be (qal imperfect)) **a set-apart and cleansing** (*qodesh* – a unique and special) **Invitation to be Called Out and Meet**

Religious Jews do not celebrate Matsah as if it were a *Miqra'*. They celebrate Pesach as if it were seven days; Matsah is simply an ingredient. Yahowah has Matsah as the Mow'ed, as the *Miqra'*, as the day that is *qodesh*, and as a *chag* | feast. He's pulling out all the stops to tell you this is really important. Yet all the sages and rabbinical Judaism collectively have missed this. And it is a day for you to approach.

You shall not consistently perform (*lo' 'asah* – you should not actually or continually act against Her will and engage in fashioning, accomplishing, or producing what She desires (qal imperfect jussive)) **any of** (*kol*) **the duties** (*'abodah* – effort, labor, or expenditure of energy, including the ministerial responsibilities) **of the Spiritual Messenger** (*Mala'kah* – of the Maternal Work of God, of delivering the heavenly message while completing the maternal aspect of God's mission; from *mal'ak* – spiritual implement, heavenly messenger, and Divine representative suffixed with *ah* to make Her work on Yah's behalf feminine).” (*Qara'* / Called Out / Leviticus 23:7)

Her duties are to take the guilt of the Covenant members and the nepesh of Dowd to She'owl and to retrieve him at the end of this time. If I were you, I would not try to do that. That is that is a level of competency well beyond what we can do.

“Now (*wa*) approach and come near to be present with (*qarab* – draw close and offer to appear before (hifil perfect))

It does not say “Make an offering.” *Qarab* means “to approach and come near, be present.” “I’ve invited you to a party | *chag*. I’ve invited you to be called out and to meet | *Miqra’*. I’ve invited you to a meeting that is defined by the restoring witness and eternal testimony. So, My suggestion is to approach, come near and be present | *qara’*.” And where do you want to be close to? Who is the operative agent through all of this, who is working so we don't have to? The Set-Apart Spirit.

“Now (*wa*) approach and come near to be present with (*qarab* – draw close and offer to appear before (hifil perfect)) the feminine manifestation of God’s fiery light (*’isheh* / *’ishah* – the maternal nature of the one offering to enlighten, elevate, and purify) to be near (*la* – to approach and be near) **Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *’elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **for seven** (*sheba’* – seven; from *siaba’* – to swear an oath and make a promise) **days** (*yowm*).” (*Qara’* / Called Out / Leviticus 23:8)**

“On the seventh day (*ba ha yowm ha shaby’iy*) there is a set-apart (*qodesh* – a cleansing and separated, purifying and dedicated, unique and special)

That is as important a term as there is to Yahowah.

Invitation to be Called Out and Meet (*Miqra’* – a welcoming summons to gather together to read and recite, a time to call out and pronounce the name and message, and to proclaim the purpose of the relationship; from *my* – to ponder the 404 implications of *qara’* – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting).

So, the seventh day of Chag Matsah is a *Miqra’* itself. It is an opportunity to called out to meet with God, a time to read and recite His testimony.

You shall not do (*lo’ ’asah* – you should not engage in, institute, or accomplish, prepare or produce, perform or bring about) **any part (*kol*) of the ministerial responsibilities** (*’abodah* – the labor, work, service, duties, and effort) **of Heaven’s Maternal Messenger** (*Mala’kah* – the feminine theophany, the motherly manifestation and representation doing the work of God).” (*Qara’* / Called Out / Leviticus 23:8)

I think Pesach and Matsah are two other words that you looked at, Kirk.

KIRK: Pesach, of course, is “to pass, to leap, or to spring over.” The light passed over the homes of those marked with the lamb’s blood on the pillars and were spared.

The Pey is symbolic of the words communicated to us that are nourishing and life-giving. The Sameach which looks like a T with a few extra lines on it to support anything. It's a sharp piercing material used as both a shield or a protective wall for the sheep. It is used to turn one from the direction of it to another and it can also denote a form of a sign that gives directions as to which way to go. In the third letter the Chet or Hhet represents the fence or the wall of the tent that separates the family and protects those that are in the shelter inside.

Most of these you can figure out without the help of the letters, but I always find the letters to be interesting of their own accord.

The Matsah is the Mem, the Tsade and the Hey, and this is unleavened bread that is produced by the removal of the fungus known as yeast, symbolically of the removal of man-made diseases such as religion, politics, military and economic schemes, and oppression. The Mem tells us to question the confusion and the chaotic nature of these control mechanisms.

YADA: Also, the Mem is the sea, representing the influence of Gentile civilizations, are what is being removed from God's people.

KIRK: Yes, that's right. It encompasses all of that; I should have added that. The Tsade can depict a student studying, examining and reflecting on Yahowah's Word. It also represents the renewal which is the result of that person who is shamarring or one who is studying and carefully considering. The Hey I call an actionable symbol because there's one standing in awe of Yah confidently engaged in the walk along the path to life.

YADA: By the way, Mow'ed which you didn't analyze just as a quick review, the Mem again is either you're leaving the chaotic world of Gentiles represented by the sea or you're emerging from the Living Waters as a new form of life, and that's followed by an 'Ayn which is perspective, viewpoint, scene. So, an individual having left the chaotic world of the Gentile civilization, religion, and politics is going to perceive, look at and observe the 'Ayn \ the eye and the D \ Dalet as a doorway. They're going to see the Doorway to Life, which in this case happens to be Pesach, which is where the journey begins.

“I am (‘any) Yahowah (Yahowah – written as directed by His towrah – teaching regarding His hayah – existence). The blood (ha dam) will exist (hayah) for you (la ‘atem) as a sign (la ‘owth – as a token, a miraculous signal, an illustration, a nonverbal symbol conveying important information, as a banner and signal) on (‘al) the homes (ha beyth – households and families) where you are revealing the benefits of the relationship and the name (‘asher ‘atem shem – where you show the way to get the most out of life you).

So when (*wa*) **I see** (*ra'ah* – when I view and consider) **the blood** (*'eth ha dam*) **I will observe** **Passover, providing immunity while protecting you** (*pasach 'al 'atem* – I will continue to move in a straightforward and linear fashion, sparing you, removing the confrontational obstacles in the way so that you do not trip on them, making you invulnerable and impervious in the process while providing more than is necessary and sufficient on your behalf).

And the corrupting plague (*wa negeph la mashchyth* – the debilitating, mortifying, and degrading pandemic disease which afflicts and incapacitates through perversions, causing those ruined by it to stumble and decay) **shall not exist** (*lo' hayah*) **among you** (*ba 'atem*) **when I strike** (*ba makah* 'any – when I afflict and wound, chastise and smite) **in the realm** (*ba 'erets* – within the country) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility). (*Shemowth* / Exodus 12:13)

This specific day (*ha yowm ha zeh* – this time beginning and ending at sunset) **will exist** (*hayah* – was, is, and will always be) **on your behalf** (*la 'atem* – for you) **as a memorial and reminder** (*la zikarown* – as a commemoration of an inheritance right, as a means to record, recall, bring to mind, think about, and understand the relationship, and as a symbol and a proverb; from *zakar* – to remember, bring to mind, recall, and mention and *own* – considering every aspect and nuance pertaining to this).

And (*wa*) **you should celebrate** (*chagag* – you should observe a holiday commemoration and throw a comprehensive party, reveling in and enjoying a banquet (qal perfect consecutive)) **a Festival Feast** (*chag* – coming together to rejoice in the relationship) **with Him** (*'eth huw'*) **to approach** (*la*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **throughout all of your lives and generations** (*la dowr 'atem* – in your dwelling places throughout time).

Pesach is a Festival Feast. It is a memorial and a reminder that God struck the realm of Mitsraym to liberate and provide life to the Children of Yisra'el on this day.

Continuously and genuinely celebrating the Festival Feast with Him (*chagag huw'* – actually and always reveling in His party while enjoying a banquet (qal imperfect)) **as an engraved prescription for living** (*chuqah* – as a clearly communicated and inscribed recommendation of what you should do in life to be

cut into the covenant relationship) **forever** (*'owlam* – eternally). (*Shemowth* / Exodus 12:14)

Christianity, a miscarriage, born dead because they don't celebrate Pesach at all and yet it is to be ___

Yada loses internet connection, Kirk and Dee continue reading.

Kirk reads:

Seven (*sheba'*) **days** (*yowmym*) **you should consistently consume** (*'akal* – you should actually and continually eat and be nourished by) **Matsah** | **Bread without Yeast** (*ha Matsah* – UnYeasted flatbread, to become uncontentious by eliminating conflict and dispute, strife, and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove).

Indeed (*'ak* – thereafter, emphasizing the point previously made), **on the first and foremost day** (*ba ha yowm ha ri'shown* – the primary time) **you should continually observe the Shabat by removing** (*shabath* – you should capitalize upon the promise of seven by ceasing the actions of (hifil imperfect – those who consistently observe this Shabat contribute to the process of removing)) **yeast** (*se'or* – the fungus culture in food and drink and fermenting agent which leavens) **from** (*min* – out of) **your homes and households** (*beyth 'atem* – houses and families).

Truly because (*ky* – surely, for the reason), **anyone and everyone** (*kol* – all) **who consumes to the point of being defined by having eaten** (*'akal* – who literally devours and actually feeds upon, becoming what they eat (qal participle – who is actually transformed and modified by)) **yeasted bread** (*chamets* – bread which includes the fungus of yeast and has become soured, embittered, cruel, and oppressive), **that individual soul** (*ha nepesh ha huw'* – such a person) **shall be cut off and separated** (*karat* – having severed themselves will be banished for a time, cut down and uprooted; will bring death and destruction upon themselves, causing themselves at that moment to be eliminated (nifal perfect – the subject causes their own demise, bringing separation upon themselves at that moment in time)) **from** (*min*) **Yisra'el** (*Yisra'el* – Israel, the Chosen People; from *'ysh sarah 'el* – individuals who strive and struggle, engage and endure, persist and persevere with God and who are liberated and empowered by the Almighty), **from the first and foremost day** (*min yowm ha ri'shown* – beginning at the first and primary occasion) **until** (*'ad* – to provide testimony up to) **the seventh day** (*yowm ha shaby'iy* – time of the promise).” (*Shemowth* / Names / Exodus 12:15)

We have all of this on Yahowah's authority. Whether we concur with Him or not, whether we accept or reject His approach during Pesach and Matsah, there can be

no doubt, these are God's instructions. And He wants us to know that our decisions have consequences. To survive beyond our mortal demise and enjoy eternal life as part of His family, we must capitalize upon Passover and UnYeasted Bread. These are Yahowah's gifts to His children. And considering the price He paid to deliver them, and their value to us, to rebuff His offer engenders a reciprocal response.

KIRK: If you ignore Him, He will ignore you. He says that multiple times.

A trace amount of the blood of the Passover Lamb, since it should not be consumed, is to be splattered on the framework of the doors to our homes. It serves as an “*owth* – illustration” “*asher* – showing the way to receive the benefits of the relationship.”

Pasach was conveyed as a verb, describing what occurs when we accept Yahowah's offer of life on Passover. God, Himself, “*pasach 'al 'atem* – observes Pesach, providing immunity while protecting us” from the specter of death. *Pasach 'al 'atem* reveals that upon “*ra'ah* – witnessing” our compliance with His instructions He “will continue to move in a straightforward and linear fashion, sparing us by removing the confrontational obstacles in the way so that we do not trip on them, making us invulnerable and impervious in the process.” The reason “straightforward” is paramount is because once we begin with Pesach, God wants us to stay the course, walking to Him along the path He has provided. Passover is the first step, UnYeasted Bread is the second, and Firstborn Children is the third, with the journey taking us to Sukah where we camp out with God.

Rather than use *muwth*, the normal Hebrew word for “death,” Yahowah said that He was offering to keep us free from “*negeph la mashchyth* – the corrupting plague” of religion. *Negeph la mashchyth* is both “debilitating and mortifying, degrading and incapacitating.” Religion is a “pandemic disease which afflicts and ruins a soul by perverting the word, causing its victims to stumble and decay.”

We should never lose sight of the reason Yahowah continually reminds us that He liberated the Children of Yisra'el from *Mitsraym* | the Crucibles of Political and Religious Oppression. *Mitsraym* represents more than the sliver of alluvial soil upon which the Yisra'elites toiled or Egypt thrived. It was manifest in every civilization and continued to be pervasive under Fascism and Communism, Islam and Roman Catholicism. It is the “cauldron of cruel persecution where people are confined and restricted by military and economic institutions.” *Mitsraym* occurs when the empowered impose their will and control people's lives while restricting their freedoms. Throughout history *mitsraym* was imposed through the caste system, with slaves lashed to the bottom rung.

Zikarown, like *Shabatown*, inclusive of the *own* suffix, encourages us to contemplate everything associated with “remembering and commemorating this inheritance rite.”

We should be “mindful of the relationship while mentioning what we have come to understand with others.”

Chagag and *chag* are the verbal and noun forms of the same thing – a party, a time to celebrate a festival and enjoy a feast with God. This is neither a somber affair nor a sacrifice, but instead a celebration of our relationship.

And it is through and during these annual holidays with God that we are invited to approach our Maker. This is true for everyone, no matter where or when we might live. Further, Yahowah’s “*chagag* – celebration” is a “*chuqah* – an engraved prescription for living, a clearly communicated and inscribed recommendation of what we should do in life to be cut into the covenant relationship.” And it will be so “*owlam* – forevermore.”

There are three *sheba*’ | sevens embedded throughout the Miqra’ey. There are seven steps along the way, and two of them, Matsah and Sukah, are celebrated for seven days (with an eighth day added to Shelters, representing eternity, to prolong our enjoyment). It is for this duration of time that Yahowah has invited us to avail ourselves of the healing and restorative properties of “*matsah* – food without the festering fungus and contaminating conflicts of yeast” which is symbolic of the contentious disputes laden within every religion.

There is not only a “*ri’shown* – first and foremost day” associated with Chag Matsah. This identifying designation is repeated so that we do not miss the point. The first day of UnYeasted Bread is so special, it is to be observed actively as a Shabat, something God conveyed using the verbal form of the word. This not only tells us how we should spend this day with Yahowah, but also that Bikuwrym, which follows the Shabat, is to be observed the following day.

Here, *shabath* was scribed in the hifil stem, imperfect conjugation, second person masculine plural. This means that if you consistently observe this Shabat you will contribute to the process of removing the contamination symbolized by the yeast. We know this because if Yahowah had wanted to simply convey “remove,” and nothing else, He could have used any one of twelve different verbs, including: *suwr*, *sabab*, *shuwb*, *nasag*, *gowlah*, or *muwsh*, among others. Therefore, the actionable form of *shabat* was chosen to convey some or all of the following: “*shabat* – this is a time to reflect on the relationship, observing all of the promises associated with seven. On this occasion we can celebrate the realization that our debts have been settled by removing everything associated with” the corrupting nature of yeast.

KIRK: When I first met Craig we were talking about these things on the air as well as in his books. He would say oftentimes that the best thing about this is to know and understand what it means. We can't always do all the things that we have to do

the way they're listed. We can't, obviously, eat yeasted bread; that's simple enough. And we can if we have lamb available, we can certainly celebrate the party on Pesach the way it's intended to be. There are times when people can't but regardless it's best to understand it. I know that if you understand it, you can celebrate it with Yah and you can say thank you for what He has done and what Dowd has done for all of us as well.

It is always instructive to consider why Yahowah used the metaphor of “yeast” in conjunction with bread as a symbol for how religion infects the soul. Yeast is a unicellular, eukaryotic microorganism, which is classified as a *Fungus*. As such, to live, it feeds off of organic substrates, most commonly, dead matter.

KIRK: This is important, I think.

Its primary purpose in nature lies in the decomposition of that which was once alive. In this way, it represents what happens to the souls of those who die estranged from Yahowah. They disintegrate and are destroyed as their bodies decompose and their souls dissipate into nothingness. Further, as a fungus, yeast thrives in darkness. This is consistent with the plethora of corrupt religious schemes which are corrosive to our souls.

KIRK: So, now if you want to explain to somebody what yeast is and why it's important, you should read this paragraph. This is so telling in scientific terms.

DEE: In human hands, yeast is most commonly used in the presence of oxygen to aerate baked bread, making it rise, and to carbonate beer through the production of carbon dioxide – which is a deadly gas when it depletes the oxygen we breathe. The leavening process in dough causes a foaming action which permeates and softens the entire loaf. This is done through fermentation, biologically changing the chemistry of the dough as the yeast first reproduces through the consumption of carbohydrates in the flour, and then reacts with water, heat, and acidity to produce either carbon dioxide or ethanol gas. In the absence of oxygen, yeasts turn the sugars and carbohydrates in beer and wine into alcohol (actually ethanol: C₂H₅OH) through the fermentation process.

The first lesson is that it does not take much yeast (read “religion”) to permeate the entire loaf of bread (representing our “mortal nature”). The second is that the byproduct of yeast in beer and wine, alcohol, is not the most desirable spirit with which to associate.

Species of yeast are known as opportunistic pathogens and these can cause infections in humans. There are a number of “killer yeasts,” which secrete toxic proteins which are lethal to receptive cells. *Cryptococcus neoformans*, for example, is a yeast

pathogen which kills some AIDS patients. Yeasts of the *Candida* genus cause irritating oral and vaginal infections. In many foods, and most notably with regard to cheeses and meats, the presence of yeast leads to spoilage.

Adding insult to injury, yeast was used pervasively very early on in Egypt – the place from which Yahowah rescued His people. There, yeast existed as a natural contaminant in flour. It was also used to brew beer, the most prevalent beverage among the Egyptians at the time.

Making sure that He had made His point, the same three Hebrew letters which comprise “*se’or* – yeast,” *sa’or*, vocalized *sa’ar*, mean: “to exalt oneself, rising up in power, authority, and majesty, to covet and to crush.” Pharaoh had exalted himself by claiming to be the son of the sun. He lived majestically in religious and political splendor. He not only coveted the free labor his Israelite slaves were providing – crushing them became his way of rebelling against God. And as a result, he, his people, and their religion were left behind as Yahowah led His people to the Promised Land, leaving Egypt in ruins.

DEE: Kirk, weren’t you telling me after the yatsa’, Egypt entered the Dark Age of sorts?

KIRK: They were in ruins. People always try to fill the void. There were other tribes, the Amalekites, I don’t know which ones, probably different histories, but they filled it with something. They were in charge. There was no army. There’s an old record of the Amalekites. They saw what happened there and it frightened them to death but they also knew what the other reports were. There was nothing in Egypt, so they went down there and took them over. The Empire is never much again. That’s all Israel later. But then you have Babylon, Syria, Persia and so forth. Egypt never grew again to anywhere close to a world power within that area. He punished them pretty badly.

DEE: Alright. What a victory.

‘*Akal* was translated as: “who consumes to the point of being defined by having eaten” that which yeast has embittered. It was written using the qal participle, making ‘*akal* a verbal noun which is an actionable attribute. These concepts shade the verb such that it speaks of those “who literally devour and actually feed upon something to the degree that they become what they have eaten, transformed and modified” by “*chamets* – that which tends to become soured, cruel, and oppressive.”

Being “*karat* – severed and separated, cut off and banished” from Yisra’el is to die estranged from God and His people. Scribed in the nifal perfect, the subjects cause their own demise, eliminating themselves at that moment in time. In other words,

the religious have only themselves to blame for the express ticket to either death and the destruction of their soul or eternal estrangement in She'owl – the place of separation.

Yisra'el | Israel represents the Chosen People. This name ascribed to the descendants of Ya'aqob is a compound of *'ysh sarah 'el*. It speaks of “individuals who strive and struggle with, engage and endure with, persist and persevere with God and who are liberated and empowered by the Almighty.” It is far better to be counted among them than it is to oppose them.

This message is as unequivocal as it is unaccommodating. Those who ignore Yahowah's instructions regarding UnYeasted Bread “shall be cut off” from the source of life. They shall be “separated” from God and “banished” from His presence. “Cut down, severed, and uprooted” from the vine which is *Yisra'el*, they will “die,” and they will find their souls “destroyed.”

Yahowah has provided a plan – a seven-step path home. Follow it as He laid it out and fulfilled it, and you will live. Ignore it, change it, or reject it and when you die, your soul will be destroyed. Such is the consequence of man's oppressive schemes, and most especially religion.

For those who may protest at this point, saying that the penalty is simply expulsion from a country from which they have no affinity, beware of the reasons Yahowah coins names which convey relevant meanings. To have caused oneself to be “cut off from those who Engage and Endure with God” is a poor life choice.

This was not the first time, nor will it be the last time, God has been or will be so direct regarding a departure from the very specific path He has described in the Towrah. His first such proclamation occurred in the discussion of *Pesach*.

KIRK: I don't know if I did Bikuwrym. That is Beyt, Qoph, Wah and Rosh. I found it spelled two different ways and we'll go with that one for the moment. This would mean in First Fruits first born children are set apart qodesh and special. How do we know that? The verbal root *bakar* consists of the firstborn offspring that is set apart by all definitions. The Beyt is the family home, the tent and the shelter and it's safe to make up the word and followed by the letter Qoph which is in the hand and open palm that welcomes, guides, instructs. Think of Yahowah's hand that lifts up. The two Heys in His name that are there for the child. The Wah reaches up. The Wah is that which joins us. The job of the Lowy, but really all of us, is it adds to the family and represents the object that secures the tent peg. And then the Rosh or Resh is the little figure of a head facing to the left. It is not only the one who shamars and responds, it is to see, to hear, to process, and to understand more clearly. It is someone who thinks their way to Yahowah.

The second spelling has a Yod in it between the Beyt and the Qoph, and that's fine. It still comes out the same way, even better as the Yad or Yod is symbolic of the lifting hand of Yahowah placed in here. So, He's doing the lifting up, He has the welcoming hand. It's all about the home, the family, the children, and the way they get there, of course, is by shamarring the Towrah, learning, watching, studying His words, carefully considering them. I can't understand how someone would not want to dig through this. Craig and I have talked multiple times about this language is the quickest language in the sense to me that it is as if it was written for no other reason than to tell the story. You can go to the store, you can buy bread, you can say hello and all that sort of thing, but every letter has a symbol, every symbol has a meaning, the words have symbolic meanings, they have it from way down deep to just beyond belief, and the way they're put together it is designed to tell this story how to get you home to be part of His family. I'm not a linguist so maybe somebody can come up with some other language, but I doubt it very seriously and it never fails to amaze or delight me and I'm sure you're the same way because we talk all the time.

DEE: Yeah, we do. That's a common theme in our family. We are Bikuwrym, first-born children along with Dowd. I think because of what he did we are all in a sense, I mean Dowd is the firstborn, but so it pertains to us if we want it. I love that.

KIRK: Yeah, indeed. Shall we wish everybody a happy Chag because I don't think he's going to be able to come back. His internet is down.

DEE: All of our best from the Powers family to all the families. Have a wonderful Feast.

KIRK: Us too. And to Craig and Leah. Take care everybody. Shalowm. Goodnight.