

Presented
By



Cepher
Academy

THE ADVERSARY
CEPHER ACADEMY

DR. STEPHEN PIDGEON
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Shalom brothers and sisters, and welcome to Cepher Academy. I want to thank you all for being here. It's good to be with you all today.

I hope you can abide with me on this one. This particular presentation is called The Adversary. It's going to be a difficult presentation. And I'm going to pray about this before we get started. And I must tell you that in any time we deal with this particular topic, it is going to be a pressing one, it's going to be a hard one to deal with. But I think we're going to see some things here that are going to show us some extraordinary aspects of Scripture. I'm so glad that you guys are going to join me for the burden of doing this.

Now, part of the inspiration for this and the motive for this particular presentation had to do with what a friend of mine sent me. Why did good things happen to bad people? That's one of the questions we're going to try to answer. Now. Before we get started, I'm going to go ahead and open in prayer because I'm going to need this given the circumstances.

Heavenly Father, we pray to you now, and we pray that this presentation is going to be blessed in your sight. And that your spirit would guide it, and not our words, and that anything that you don't want to be disclosed would not be disclosed, and the things that you want to be disclosed will be disclosed. That your name would be glorified in all this. Guide this presentation now; guide our words carefully as we go ahead. Thank you, **YAH**, for all that you have done. In the name of **YAHUSHA**, Amen.



So, a friend wrote me, and he's always kind of doing battle for the Word, and for the faith, really doing battle for the faith. And as we do battle for the faith, there are many people in our country who do not desire the faith. They really don't desire hearing discussions about the faith; they want to be free from that idea. And I don't know if it's because they like lawlessness or what the situation is. But many people reject the circumcision of the heart, if you will, in terms of accepting a creator. Accepting a maker. Accepting that there is an intelligent force that created all of existence. That this intelligent force is of such extraordinary capability that he knows each and every one of us individually.

There's 7 billion people on the planet, or more, and yet there are no two people the same. People's lives change people's decisions, their walk. Even twins, identical twins have different walks, different decisions that they make over a lifetime that differentiates one from another. And we see this here between all of us as brothers and sisters, that there are many times that the walk is part of what defines who we are. And yet **YAH** knows our names. And he's known us from the very beginning. He's known us from the very beginning. He knit us together in our mother's womb.

So, it is with the circumcision of the heart that we come to understand that we did not create ourselves, that we were created by another, and that this creation presents a very difficult question. Let us look at what this creation presents us. We see that we are given this gift of consciousness. It is written that **ELOHIYM** said, let us make man in our image, A'dam in our image. And so, he created him, male and female, they created A'dam, you know mankind.

We see something very interesting because we were created in the image and likeness of **ELOHIYM**, in the image and likeness. Part of that image and likeness includes consciousness, I think. Therefore I am. I stink; therefore, I am, as Dakar used to say. I think, therefore, I am.

What do we find? We find that mankind has as a fundamental aspect of his character, consciousness, the ability to think. Now, I do believe that consciousness has grown collective; it has collective growth over the millennia. So, for instance, I will give you an example. I believe that when you go back three thousand years following the flood, following the destruction of the antediluvian civilization. Which who knows how sophisticated it was? It appears to be much more sophisticated than what anyone anticipated.

But after the flood, the antediluvian period, we emerge into a whole new kind of realm of darkness, if you will, with illiteracy being the dominant paradigm among the social orders: illiteracy, the inability to read and write. And so, conceptually, the mind was very limited. And because it was limited, I believe that people really saw the world in a two-dimensional way, though, it's very flat, if you look back at the artwork, back during these periods of this evolution of art, when you go into cave art, you see very much a two-dimensional kind of stick figure drawn or a two-dimensional bowl drawn.

But whatever the visual is, it has no depth of field; it's very two-dimensional. And only when we start arriving at the third dimension we begin to see things; they begin to have cognition. At significant levels, does the third dimension begin to arise. And as the third dimension begins to arise, and now even now, in the modern world, we're beginning to see elements of the fourth dimension because conceptually, we're pushing out those boundaries. But with this consciousness, you see this as discussed at the Tower of Babel. When **YAH** says, look, if we don't go down and stop them now, they can do anything, they can do anything. So, the languages were confused.

Well, this tells you that when you look at that situation, you see the **YAH** realized the way to keep mankind from moving forward was to distort the language. Because the language is the tool of cognition, it's not the only tool. Music is also a tool of cognition. But language is the fundamental tool of cognition, where we go from perception and sensation, where we cognize something. When we place a sound to that cognition, then it becomes recognizable or recognizable. And recognition is really the name that was given to A'dam when it says, And **ELOHIYM** created men, male and female, he created the man, "zakar," female "neqebah." When you see this "zakar," what does this card mean? It means remembrance. What remembers, it means recognition. Recognition, if you recall, **YAH** speaks with Adam in the garden. Where are you, he calls out to him. Well, I hid. And an A'dam responds, you see, he responds.

So, we see that the record in the garden indicates that A'dam had cognitive tools that allowed him to speak. There wasn't grunting and all this other stuff, where he had to evolve into a language. He had a cognitive capability that allowed him to speak a language, that allowed him to speak a language and to speak it initially. So, this becomes kind of a big deal here. What we see here we see this idea of cognition and consciousness in mankind as part of the image of **YAHUAH**. Well, into this consciousness comes what, into this consciousness comes death.

Now, we see before death that there is this promise inside the garden, that there are two trees—this tree of life and this tree of the knowledge of good and evil. There is many, many other trees, fruit trees, and so on and so forth that are present in the garden. But there are two trees, the tree of life, which has the benefit of bestowing eternal life on he who eats up that fruit. And then there is this tree of the knowledge of good and evil, which will bring death into the world. Now, of course, neither Adam nor Chuah had any concept what death was and what death would happen when it was brought into the world.

But nonetheless, we see that from this knowledge of good and evil comes death. And not only does death come into mankind, but the contemplation of death comes to the cognitive function of man. You see, man is not only cursed to die but man is cursed to know that he is going to die and that this exploration is going to happen. And so, we see a very interesting dilemma that is placed upon those who were created in the image of **ELOHIYM**. A very interesting dilemma. Let us get into the Cephher Academy presentation of The Adversary.

The Adversary

*16 For by him were **all things** created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things** were created by him, and for him: 17 And he is before all things, and **by him all things consist.***

- Qolasiym (Colossians) 1:16-17

Now, we're going to start here with this passage; it's a very important passage. And it's something that we need to remind ourselves of on a daily basis. We tend to believe in the Holy Trinity, me, myself, and I. This is the Trinity among most human beings, me, myself, and I, there's three people I have to consider, and that's them. And so, we look to a myopic worldview that puts us in the dead center of all of creation, that **YAH** chose the earth to be the center of creation. And on earth, he chose this particular tribe to be the center of all human beings on earth. And in that particular tribe sits me, myself, and I, the three most important people of the whole thing, the very center upon which the whole earth rotates.

You know, we used to have a saying about this back in the days when I played in the bands, how many lead singers does it take to change a lightbulb, only one, she holds it up the world revolves around her. And so, we see this kind of myopic view; again, you're talking about no circumcision of the heart of the heart because we're going to talk about me, myself, and I. Not he who breathed life, but rather it's about us. But we are reminded here in the book of Qolasiym, Colossians, here in chapter one. Very important Chapter, by the way, in all of the New Testament, brilliant writing. And it says this,

QOLASIYM (Collossians) 1:16-17:

“16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. And he is before all things, and by him, all things consist.”

Alright, so we can take a look at this and say, well, this word all is a very interesting word. Thanks for giving us this word, all. We can see that, I guess, all things, when you said all things, you meant some things. When you said, okay, in a wait a minute, they are all things that were created. Now, does that mean all good things were created? No. All things were created, all things were created, whether visible or invisible. Who do we wrestle against when we're doing spiritual warfare? Who do we wrestle against? We wrestle against thrones, dominions, and principalities and powers, do we not? That's who we wrestle against.

Well, guess who created those principalities, those dominions, and those thrones, whether they be visible or invisible? Because all things were created by him? Oh, here, let's repeat that. All things were created by him and for him. He is before all things, and by him, all things consist. Well, isn't that interesting? All things consist by him, all things consist. Well. So that's a big question for us today. That's a big question for him. Because when we look at this here, we're going to see,

COMMENT: Camilla says, ALL things, even evil was, created by **YAHUAH**.

DR. PIDGEON: Now this is consistent, Camilla, with what is said in the Scripture as we're going to see. And then we have to deal with that. We have to deal with that.

The Adversary

*I am Yahuah, and there is no one else, there is no Elohiym beside me I girded you, though you have not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am Yahuah, and there is no one else. 7 I form the light, and create darkness: **I make peace, and create evil**: I Yahuah do all these things 8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth yeshu`ah, and let righteousness spring up together; I Yahuah have created it.*

- Yesha'yahu (Isaiah) 45:5-8

Now, here is the passage that we're talking about. We begin in Yesha'yahu, Isaiah, in Chapter 45.

YESHA'YAHU (Isaiah) 45:5-8:

"5. I am **YAHUAH**, and there is no one else, there is no **ELOHIYM** beside me:.."

All right, there is no **ELOHIYM** beside me.

"5. I girded you, though you have not known me:

"6. That they may know from the rising of the sun, and from the west, that there is none beside me. I am **YAHUAH**, and there is no one else.

7. I form the light, and create darkness: I make peace, and create evil: I **YAHUAH** do all these things.

8. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth yeshu'ah, and let righteousness spring up; together I **YAHUAH** have created it."

Now, you see this; it should not be of any surprise to anybody when he says I form the light and create darkness. I mean, isn't that a given? Of course, it's a given because that's what he does. So, you have this idea of the contrast. Every day we see dark, and we see light, we see the night, and we see the day. Every day we see this, and we see that in creation. Light cuts through the darkness, and in fact, this may be what creation is entirely. His light shining through the dark matter in dividing it into these fantastic ten-dimensional equations we call matter.

I make peace and create evil. This is Isaiah telling you, not Mosheh; it's Isaiah telling us this.

The Adversary

7 I form the light, and create darkness: I make peace, and create evil: I Yahuah do all these things.

יֹצֵר אוֹר וְבוֹרֵא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וְבוֹרֵא רָע אֲנִי יְהוָה עֹשֶׂה כָּל-אֵלֶּה: Isa 45:7

Yotser ohr u'boreh choshek, oseh shalom u'boreh ra ani Yahuah oseh col-elah.

- Yesha'yahu (Isaiah) 45:7

Hard to argue with the Ivriyt.

He says,

Yesha'yahu (Isaiah) 45:7:

“7. I form the light and create darkness, I make peace and create evil. I **YAHUAH** do all these things.”

Yotser ohr u'boreh choshek, night, oseh shalom u'boreh ra, ra, evil, there's the word right there ra, ani **YAHUAH** oseh col-eleh. So, we see here that this isn't some bad interpretation about evil when we see it right here, ra. It's hard to argue with the Ivriyt.

Now I'm sorry, my friends, but I keep blowing a power surge here. About every two minutes here, and fortunately, I've got a backup. So maybe I'm just going to kind of run in the dark here. Maybe that's what **YAH** wants me to do. All right. Let's continue. And I'm going to go as far as I can, and we'll see what happens, all right.

The Adversary

Let's look at the objects specified in this verse:

- **ohr** (אור) - illumination or luminary:—bright, clear, day, lightning, morning, sun.
- **choshek** (חֹשֶׁךְ) - darkness; misery, destruction, death, ignorance, sorrow, wickedness.
- **shalom** (שָׁלוֹם) - safe, well, happy, friendly; also health, prosperity, peace.
- **ra** (רָע) - bad or evil:—adversity, affliction, calamity, displeasure, distress.

So, when we look at the object specified in this verse, what do we see,

Ohr-now, here you see the aleph, vav, resh,

- orh - illumination or luminary:- bright, clear day, lightning, morning, or sun.

In Genesis 1:4 we see v'amar Elohiym yahi ohr, Let light come to pass, or light comes to pass, and light came to pass.

- choshek- darkness, misery, destruction, death, ignorance, sorrow, wickedness.
- shalom- safe, well, happy friendly; also health, prosperity, peace.
- ra, bad or evil: - Adversity, affliction, calamity, displeasure, distress.

You see, it doesn't necessarily mean evil. Even though that word is used evil, it also means what; it means adversity. Adversity, you see that, adversity. Now, this is going to be a question, all right, this adversity.

The Adversary

2 And the earth was without form, and void (תהו ובהו); and darkness was upon the face of the deep. And the Ruach Elohiym moved upon the face of the waters. 3 And Elohiym said: Let there be light: and there was light.

- Bere'shiyth (Genesis) 1:2-3

And the earth was without form, and void;

Now here's a passage to give you an idea of **YAH** creating both the darkness and the light.

Bere'shiyth (Genesis) 1:2-3:

"2. And the earth was without form and void."

"Tohu vav bohu."

"2. And darkness was upon the face of the deep. And the Ruach **ELOHIYM** moved upon the face of the waters.

"3. And **ELOHIYM** said, Let there be light: and there was light."

So, here we see this concept of there was both light and darkness. Okay. Alright, hold on just one second. I'm going to click the breaker be right back. We got a very interesting contest happening here today. Very interesting indeed. All right. Well, let's continue.

The Adversary

Now, let's fill it in to meet the usage and see what we have:

*7 I form the **illumination, that which is bright or clear, the day, lightning, the morning and the sun** light, and create darkness, misery, destruction, death, ignorance, sorrow and wickedness: **I make peace, safety, wellness, happiness, friendliness, healthiness and prosperity,** and create evil, **adversity, affliction, calamity, displeasure, and distress: I Yahuah do all these things.***

So, we now, let's fill in what we have just seen above those words. And let's see, let's fill in what's being said here with just using the application of those words found in Scripture.

I formed the illumination, that which is brighter, clear, the day, lightening, the morning and the sunlight, and create darkness, misery, destruction, death, ignorance, sorrow, and wickedness. I make peace, safety, wellness, happiness, friendliness, healthiness, and prosperity and create evil, adversity, affliction, calamity, displeasure. And distress: I **YAHUAH** do all of these things. Interesting. All right.

So, but here we have in Matthew, Mattithyahu Chapter five, we have this,

The Adversary

44 But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust .

- Mattithyahu (Matthew) 5:44-45

Mattithyahu 5:44-45:

“44. But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.”

Now, once again, you see this evil, not evil, but you see an interesting concept here of what's taking place because what do we see here? When you look at this, you say, okay, well, what is the sun to rise on the evil in the good? This is a blessing. So, the sunrises, on both the evil and the good. And it rains in this case in affliction, the affliction of rain, the adversity of rain on the just and the unjust. This affliction, this adversity, comes also from the hands of **YAH**. This is told to us in the Gospel; this is told to us in the gospel.

The Adversary

So, is the Adversary also the Creator?

The answer is no, because adversity is part of his creation.

7 I form the light, and create darkness: I make peace, and **create** evil
[adversity]: I Yahuah do all these things.

- Yesha'yahu (Isaiah) 45:7

So is the Adversary also the creator? Now, in this case, I think we're going to get a resounding no; the adversary is not the creator. The answer is no because the adversity is part of his creation. What did it say in Isaiah? I formed the light and create darkness. I make peace and create evil. It comes from this word, "Bara." In fact, let's go back and look at that, and I'll show you.

The Adversary

7 I form the light, and create darkness: I make peace, and create evil: I Yahuah do all these things.

יֹצֵר אוֹר וּבֹרֵא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבֹרֵא רָע אֲנִי יְהוָה עֹשֶׂה כָּל-אֵלֶּה: Isa 45:7

Yotser ohr u'boreh choshek, oseh shalom u'boreh ra ani Yahuah oseh col-elah.

- Yesha'yahu (Isaiah) 45:7

Hard to argue with the Ivriyt.

When we look at that passage, in the Ivriyt, you will see that what we're talking about here when he says, you see this word here, u'boreh, boreh, u'boreh you see, you see that? You see that word there? So, this u'boreh right here, and we're going to see it again here. This comes from the word bara, bara like in Genesis 1:1. Genesis 1:1 Bere'shiyth Bara **ELOHIYM**, and **ELOHIYM** created. Bere'shiyth Bara, you see.

The Adversary

So, is the Adversary also the Creator?

The answer is no, because adversity is part of his creation.

7 I form the light, and create darkness: I make peace, and **create** evil
[adversity]: I Yahuah do all these things.

- Yesha'yahu (Isaiah) 45:7

And so, when we talk about this, that this was created, bara and bara, of course, belongs in the hands of YAHUAH only. Bara. I YAHUAH do all these things. And this is exactly how it appears in the Ivriyt, I YAHUAH. Ani YAHUAH is what it says.

The Adversary

And Elohiym's anger was kindled because he went: and the angel of Yahuah stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

- Bemidbar (Numbers) 22:22

Now, when we get farther into this, let's look at this very interesting verse in Numbers, Bemidbar 22:22, easy verse to remember 22:22. Because we're going to see this word adversary appear here in the usage.

BEMIDBAR (Numbers) 22:22:

“22. And **ELOHIYM’S** anger was kindled because he went: and the angel of **YAHUAH** stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.”

This is the discussion of the angel of **YAHUAH** confronting Bil’am, Balam, who was about to consult with Ba’laq for purposes of cursing the house of Yashar’el. And the angel of **YAHUAH**, the Angel of **YAHUAH**, the angel of **YAHUAH**. Now, in this case, you’re talking about Molech **YAHUAH**, excuse me, Malach, Malach **YAHUAH**, the angel of **YAHUAH**. Now, we're talking about this angel of **YAHUAH**; this becomes a real question. This becomes a real question. We've talked about this before because remember that what happens to the house Yashar’el that causes them to be divorced from **YAHUAH**? They're divorced from **YAHUAH**. The northern kingdom is divorced from **YAHUAH** in 722 B.C.; the southern kingdom is divorced from **YAHUAH** in 586 BC.

Now, a lot of people don't want to say that the captivity came; back to captivity, get back. Okay, we can extend it; let's call it a separation. That was the divorce was formalized in 70 A.D. But what we see here is this, what was going on was they were sacrificing their children, passing their children through the fire as it says in Jeremiah, not just passing them through, but passing them through the fire to Molech. What do you see in Molech? You see this idea of Mem, Lamed, Kaf sofit. So, we have this idea of Molech. Now you could say, well, we're going to make this Molech, how are we going to do that? Well, we'll put the holam here; we say Molech, right? But if we say, well, wait a minute, we're not going to do that. We're going to do this. We're going to run a chamets here and a patach here, Malach. Now suddenly, Molech becomes an angel or messenger. Molech becomes an angel or messenger.

Or wait a minute? What if we just do what if we just, you know, double dotted here, you know, let's double dotted here and make it Melech? What if it's Melech, well, Melech all of a sudden, boom, now we're talking the king. Now we're talking the king. So, which one are we talking about when we look at the at the bald Aramaic without the nikkuoth? This becomes very interesting, because **YAH** was infuriated with the idea of you sacrificing your children to Molech such that he divorced the house. Yet, it was the angel of **YAHUAH** who was talking to Avraham about sacrificing his son. It was the Angel of **YAHUAH** that was talking to Abraham about sacrificing Yitschaq's child.

And who commended him when he did not withhold Yitschaq, even though he stopped the sacrifice and created for him a substitute, the angel of **YAHUAH**, the angel of **YAHUAH**. Okay, the messenger of **YAHUAH**, the malach of **YAHUAH**. Now, this angel, this messenger of **YAHUAH**, stood in the way for an adversary. Well, you know, guess what? This word is going to appear here, too. As we're going to end up with this here, I think it's ayin and a Tet, nun sofit. An adversary is what? Satan.

And **ELOHIYM’S** anger was kindled because he went and the angel of **YAHUAH**, the malach **YAHUAH** stood in the way as a satan against him, as an adversary against him. Interesting.

The Adversary

And again, the anger of Yahuah was kindled against Yashar'el, and he moved David [וַיִּשֶׁתְּ אֶת-דָּוִד] against them to say: Go, number Yashar'el and Yahudah.

- Shemu'el Sheny (2 Samuel) 24:1
Vayi'seth eth-Da'ud

The context of the vayiqtol verb is more likely referencing “the anger” of Yahuah, and not “he”.
“and it moved David against them . . .”

Now, let's look because we're going to have to go through this so that we can get some kind of understanding in just a minute. Now, here, we're going to see something again. We have got this passage, a very challenging passage.

This is from **SHEMU'EL SHENIY, 2nd Samuel, Chapter 24:1:**

“1. And again, the anger of **YAHUAH** was kindled against Yashar'el. And he moved David against them to say: Go, number Yashar'el and Yahudah.”

So here, you see this—Vayi'seth Seth eth David. Now, when you look at David here, let's just take a moment to get a little bit of lightness in this passage. Because here's David here, and so you see that we have this, Dalet, Vav, Dalet, and the Dalit here has this chametz, and then this we're going to say Da'viyd, because we have this hiriq here, Da'viyd. But with the Aramaic alone, guess what it is, dude. It's dude. So, you see here that what's being talked about, vayi'seth eth-Da'ud. Vayi'seth eth-Da'ud. And he moved David against them, to say go number Yashar'el and Yahudah.

The context of the vayiqtol verb is more likely referencing “the anger.”

In other words, this verb here is going to reference the anger and not **YAHUAH**. Not he. So, better said not he moved against David, but rather the anger moved against David. You see, not **YAH**, but rather, the anger moved against David.

The Adversary

And Satan stood up against Yashar 'el, and provoked Daviyd to number Yashar 'el.

- Divrei Hayamiym Ri'shon (1 Chronicle) 21:1

Satan (שָׂטָן) (Strong's H7853) a primitive root; meaning to attack, (figuratively) to accuse:— (be an) adversary, resist.

Consider: And an adversary stood up against Yashar'el, and provoked Daviyd . . .

Now, we have a similar passage that is found describing the same events.

It's found in **1st Chronicles, Chapter 21:1** right at the beginning of the Chapter. And it says:

“1. And Satan stood up against Yashar'el and provoked David to number Yashar'el.”

Now, there are people who will say because of these two passages that **YAHUAH** and Satan are one; why? Well, for one thing, we had somebody decide to put a capital “S” on satan, which takes it away from its verb form or its adjective form and becomes a proper noun form. So, when we look at this passage, here it is, right here, Satan. There is no aleph or ayin in here. Satan. We see here that the scene, not the seen, sheen, and then the tet, and then the nun sofit, nun sofit, satan.

This is the word that actually appears here. Satan (Strong's H7853) a primitive root; meaning to attack, (figuratively) to accuse- To what? (be an) adversary, or to resist.

Well, we got a little bit different context going on, don't we? Now, had this been interpreted using this here, instead of Satan, and an adversary stood up against Yashar'el and provoked David. Okay, we might say, well, you know, you're being generous. That's what you're doing, Steve; you're being generous to try to disguise the text.

The Adversary

And Satan stood up against Yashar'el, and provoked Daviyd to number Yashar'el.

- Divrei Hayamiym Rīshon (1 Chronicle) 21:1

וַיַּעֲמֵד שָׂטָן עַל-יִשְׂרָאֵל וַיִּסֹּת אֶת-דָּוִד לְמִנּוֹת אֶת-יִשְׂרָאֵל: 1Ch 21:1 ¶

Vaya'amod satan al Yashar'el vaya'seth eth-Daviyd lim'noth eth-Yashar'el.

And he stood an adversary against Yashar'el and caused David to number Yashar'el.

All right, well, let's take a look at the text. And let's see what the Hebrew says. And let's see what is better justified. So, we see,

vaya'amod satan al Yashar'el veya'seth

just exactly the same word we found in 2nd Samuel

vaya'seth eth-Daviyd.

Now, here, we see something different because we have a different spelling; you see the yod there instead of dalet, vav, dalet, we have dalet, vav, yod, dalet. We see this different spelling in 1st and 2nd Chronicles than we do in 1st and 2nd Kings, 1st, and 2nd Samuel for David, Da'viyd. Lim'onoth eth-Yashar'el.

So, when you see this vaya'amod, and he stood, and he stood, an adversary against Yashar'el. The difference is significant here because why? Because the context here is, yes, **YAH** is the one who did it. He stood an adversary against Yashar'el, but this adversary was not **YAH**; this adversary was Satan or an adversary. And he presupposes the adversary vaya'amod satan. And he stood an adversary against Yashar'el and caused Da'viyd to number Yashar'el.

So. we can begin to see here that people look at the Hebrew, and they want to infer a proper noun, if it's goyim, or if it's Melchizedek, or wherever. They want to infer the proper noun rather than reading it for its construct.

All right now, but we see something.

We see that Satan is distinct from **YAHUAH**. Something created, not something intrinsic to **YAHUAH**.

In other words, this is downstream from **YAHUAH**; it's not part of **YAHUAH**. We are going to find out how far downstream it is.

The Adversary

But we see that Satan is distinct from Yahuah – something created, not something intrinsic to Yahuah. Consider the Cephher Iyov:

Now there was a day when the sons of Elohiym came to present themselves before Yahuah, and Satan came also among them. 7 And Yahuah said unto Satan: From whence come you? Then Satan answered Yahuah and said: From going to and fro in the earth, and from walking up and down in it.

- Iyov (Job) 1:6

See this passage right here,

IYOV (Job) 1:6:

“6. when the sons of **ELOHIYM**....”

The bene **ELOHIYM** is how it's written in Hebrew, the bene **ELOHIYM**.

“came to present themselves before **YAHUAH**, and Satan also came among them....”

In this case, ha'Satan came also among them. Well, this reference here is that ha'Satan is one of the sons of **ELOHIYM**. No, it's not definitely said that. But we do have this reference there.

“7. And **YAHUAH** said unto Satan:..”

And again, the term is ha'Satan, ha'Satan.

7. From whence come you? Then Satan answered **YAHUAH** and said: From going to and fro in the earth, and from walking up and down in it.”

He's given us an idea of what he's been up to. But the inference here is that there was a day when the sons of **ELOHIYM** came to present themselves before **YAHUAH** and Satan, ha'Satan was among them. You see, the sons of **ELOHIYM** showed up; hey, let's go see **YAH**. And among them is ha'Satan, the adversary. Alright.

The Adversary

But this is not the only place we find the sons of Elohiym [בְּנֵי־הָאֱלֹהִים]:

Ge 6:2 וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:

2 That the sons of Elohiym saw the daughters of men that they were fair; and they took them women of all which they chose.

- Bere'shiyth (Genesis) 6:2

Now, but this is not the only place where we find the sons of **ELOHIYM** or the bene **ELOHIYM**. Where else do we find this passage? Well, Genesis 6:2. So, here we see this vayiqtol. Bene Elohim.

BERE'SHIYTH (Genesis) 6:2:

"2. That the sons of **ELOHIYM**...."

The bene **ELOHIYM**

"2. saw the daughters of men that they were fair, and they took them women of all which they chose."

This is the passage that's going to reference the Fallen Watchers, upon which the Book of Chanoch is premised, at least in his first section—talking about what these Fallen Watchers did and about how the guilt was assigned to Aza'zel. And that there were other leaders in these Watchers who fell from their heavenly estate. They were referred to as bene **ELOHIYM**.

So, we see that ha' Satan appears to be among these bene **ELOHIYM**, at least when you're talking about the persona of ha'Satan. When you're talking about just an adversary coming up out of the language that **YAH** has created adversity or affliction, this is different than ha'Satan. I'll show you what I mean.

The Adversary

Satan here is one among many beni ha'elohiym: How does that compare to the ben Elohiym/ben A'dam? Are they brothers?

*Yahusha answered them: Many good works have I showed you from my Father for which of those works do ye stone me? 33 The Yahudiym answered him, saying: For a good work we stone you not; but for blasphemy; and because that you, being a man, make yourself Elohiym. 34 Yahusha answered them: **Is it not written in the Writings: I said, Ye are elohiym?** 35 If he called them elohiym, unto whom the Word of Elohiym came, and the Scripture cannot be broken; 36 Say ye of him, whom the Father has sanctified, and sent into the world: You blaspheme; because I said, I am the Son of Elohiym?*

- Yochanon (John) 10:32-36

So, you see, Satan here is the one among many bene ha'**ELOHIYM**. But how does that compare to the ben **ELOHIYM**/ben A'dam? Are they brothers?

Now, this is where you get the interesting issue that appears in Mormonism. Mormonism they teach, this is what I've been told. I've never been inside long enough to get a full dose of Mormon doctrine. But I have been told that the Mormons teach that the **MASHIACH** and ha' Satan are brothers; why? Because of that passage, I just showed you that the bene **ELOHIYM** or the bene ha'Satan appeared before **YAHUAH**, and Satan was among them.

So, he would be what you would call a ben **ELOHIYM**, a Son of **ELOHIYM**. And we see in also Genesis 6:2 that the bene **ELOHIYM**, these are the Fallen Watchers, the ones who would create the Naphaliym. Now, here's what we see. Now, we see the ben **ELOHIYM**/ the ben A'dam, this is the description of **YAHUSHA HA'MASHICAH**, in the English Son of God, but in the Hebrew, Ben **ELOHYIM**, but also referred to as the Son of Man, the Ben A'dam. The ben A'dam, the ben **ELOHIYM**, are they brothers?

Now, we're going to start with this passage in Tehilliym. You recall that it is Paul, the one everybody hates, but Paul is the one who said, you will come to judge the angels. You will come to judge the angels. Now, this puts us actually at a higher status than the angels. What has it said?

I have said: Ye are elohiym, and all of you are children of **EL ELYON**.

Well, this concept is going to be a bit difficult for the grockers out there because when we are told by **MASHIACH**, and we're told by Kepha, we're told by Paul that we are living stones of a temple built without hands. We are the tabernacle. Paul tells us we are members of the body that constitutes the body of

MASHIACH. Colossians, this speaking in Colossians says that **MASHIACH** is the head we are the body. **MASHIACH** is the resh; we are the goofaw, we are the body. Nonetheless, because we are the body of **MASHIACH, MASHIACH** is ben **ELOHIYM**. You see that all of us are grafted in as children of **EL ELYON**, and if we're children of **EL ELYON**, then we are elohiyim because we are one yachiyd with **YAHUAH**.

But ye shall die like men; here's the problem.

But ye shall die like men and fall like one of the princes. Arise, O **ELOHIYM**, judge the earth: for you shall inherit all nations.

Yes, they all belong to him.

The Adversary

Satan here is one among many beni ha'elohiyim: How does that compare to the ben Elohiym/ben A'dam? Are they brothers?

*Yahusha answered them: Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Yahudiym answered him, saying: For a good work we stone you not; but for blasphemy; and because that you, being a man, make yourself Elohiym. 34 Yahusha answered them: **Is it not written in the Writings: I said, Ye are elohiyim?** 35 If he called them elohiyim, unto whom the Word of Elohiym came, and the Scripture cannot be broken; 36 Say ye of him, whom the Father has sanctified, and sent into the world: You blaspheme; because I said, I am the Son of Elohiym?*

- Yochanon (John) 10:32-36

All right, now we are going to translate into the Gospels. And we're going to begin to see this massive distinction between **YAHUSHA** and ha'Satan. That ha'Satan does not enjoy a brotherhood status with **YAHUAH** but rather is a child of the **ELOHIYM**, not **ELOHIYM**.

YOCHANON (John) 10:32-36:

"32. **YAHUSHA** answered them: Many good works have I showed you from my Father; for which of those works do ye stone me?

33. The Yahudiym answered him, saying: For a good work we stone you not; but for blasphemy;.."

There's always somebody out there that's got the old blasphemy cow prod. You know, I was listening to your opinion there. And you hold the opinion that we should not have daylight savings time. That's blasphemy. Then they hit you with a cattle prod. You're a blaspheming heretic. Why am I a blaspheming heretic? Because you disagree with me. Therefore, I have to hit you with the cattle prod. For good work, we're not stoning you, but for blasphemy.

“33. and because that you, being a man, make yourself **ELOHIYM**...”
You're trying to claim that you're **YAH**. You know, you're making yourself **ELOHIYM**.

“34. And **YAHUSHA** answered them: Is it not written in the writings:....”

In the Ketuvim, in the writings. Here he uses the word writings. Is it not written in the writings, another Hebrewism found in the Gospel. Very clearly indicating that the gospels were conceived in Ivriyt. Is it not written in the Ketuvim? Well, what's the Ketuvim? Well, that's the Psalms, that's the Proverbs. The Ketuvim, the wisdom of Sirach, the wisdom of Shalomah, the Ketuvim. Iyov. Is it not written in the writings?

“34. I said, ye are elohiyim....”

But we just saw quoted right out of the psalm of David. Is it not written in the Ketuvim? I said, ye are elohiyim?

“35. If he called them elohiyim, unto whom the Word of **ELOHIYM** came, and the Scripture cannot be broken;

36. Say ye of him, whom the Father has sanctified, and sent into the world: You blaspheme; because I said, I am the Son of **ELOHIYM**.”

Well, that's not going to stop us; we still disagree with you; hit him with a cattle prod until somebody can find a nail.

The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

In the beginning was the Word, and the Word was with \aleph Elohiym, and Elohiym was the Word. 2 The same was in the beginning with \aleph Elohiym. 3 All things were made by him; and without him was not anything made that was made. 4 In him was life; and the life was the light of men. 5 And the light shines in darkness; and the darkness comprehended it not.

- Yochanon (John) 1:1-5

Now, John is going to tell us more about this because this is a distinguishing element. And of course, this is the radical aspect of the Gospels.

YOCHANON (John) 1:1-5:

1. In the beginning was the Word, and the Word was with eth- **ELOHIYM**. And **ELOHIYM** was the Word.
2. The same was in the beginning with eth- **ELOHIYM**.
3. All things were made by him;..”

Well, wait a minute, didn't we just hear that before? Have we heard that before? But didn't Paul tell us that all things, all things were made by Him?

3. And without him was not anything made that was made.
4. In him was life, and the life was the light of men.
5. And the light shines in the darkness, and the darkness comprehended it not.”

The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

6 There was a man sent from Elohiym, whose name was Yahuchanon. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light but was sent to bear witness of that Light. 9 That was the true Light, which lights every man that comes into the world. 10 He was in the world, and the world was made by him, and the world knew him not.

- Yochanon (John) 1:6-10

YOCHANON (John) 1:6-10:

6. There was a man sent from **ELOHIYM**, whose name was Yahchanon.
7. The same came for a witness, to bear witness of the Light, that all men through him might believe.
8. He was not that Light but was sent to bear witness of that Light.
9. That was the true Light, which lights every man that comes into the world.
10. He was in the world, and the world was made by him, and the world knew him not.”

Right, I come in the name of the Father you do not recognize. Another comes in his own name; hey, what's going on? We will name a religion after you. We will name a doctrine after you. We will name our cult after you. You know, what's your name again? We can become Calvinists. We can become Lutheran; we can become Westins. We become all of those things. Who's this guy **YAHUSHA**, never heard of him, don't know him, don't want to talk about him.

The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

*11 He came unto his own, and his own received him not 12 But as many as received him, to them he gave power to become the sons of Elohiym, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohiym. 14 And the Word was made flesh, and tabernacled among us, (and we beheld his glory, the glory as of the **yachiyd** of the Father) full of grace and truth.*

- Yochanon (John) 1:11-14

But it continues here in the Gospel of John.

YOCHANON (John) 1:11-13:

“11. He came onto his own, and his own received him not....”

Now, I'm not going to tell you what that is in the Ivriyt, you can look it up.

“12. But as many as received him, to them he gave power....”

To what?

“12. To become the sons of **ELOHIYM**, even to them that believe on his name:

13. Which were born not, of blood, nor of the will of the flesh, nor of the will of man, but of **ELOHIYM**....”

You didn't come out and say, you know what, I'm going to force my way to heaven. I'm just going to go ahead and opt into this place. I've done a little bit of study. I'm going to opt-in, and that's that No, no, no. You would have remained blind and deaf to the words of **YAH** and would not have heard a thing. Had it not been for the grace of **YAHUAH**, the grace of **ELOHIYM** to reach you. He knocks at the door. And you open it and allow him in. It's not you knocking at his door. Knock, knock, knocking on heaven's door. No, no, it's not like that at all. It is **YAH** knocking on your door, calling to you by his grace. Come and see me because you're not going to be born a blood which is in the material world, nor are you going to be born of the will of your flesh. I want to do it, nope, nor the will of man. Nope, that isn't it at all, but only the will of **ELOHIYM**.

YOCHANON (John) 1:14:

“14. And the Word was made flesh, and tabernacled among us..”

Now, this is the most explosive concept ever spoken in the English language. And the Word was made flesh and tabernacled among us.

14. (and we beheld his glory, the glory as of the yachiyd of the Father) full of grace and truth.”

The impetus to reach and truth. Now, the Word was made flesh. The reason this is the most radical aspect, ever taught, the most radical doctrine ever expressed in written Scripture anywhere, is because there's never been any other time like this. There's never been any other claim made by anybody else ever. That the word of **YAHUAH** would be made flesh, that the logos of **YAHUAH** would be made flesh.

Now, this logos, you can say, in the beginning, was the logos, right? In the beginning, it was the logos, but what is the logos? Is the logos just merely the Word? There have been many Hebrew scholars who have said, how do we translate this word logos into a Hebraic concept? Well, I'll tell you the best Hebraic concept for it is the aleph tov; why? Because **MASHIACH** says in the book Chazon or Revelation, I am the Aleph and the Tov. I am the first and the last. The beginning and the end, I am the Aleph through Tov. That is to say, when you talk of the twenty-two letters in their configuration, the twenty-two aspects of creation, the twenty-two patriarchs that preceded Ya'aqov, the twenty-two kinds of work, the twenty-two kinds of species, I am all of those.

When you talk about any construct, any concept that originates that can be cognized or recognized using the twenty-two letters I am that. I occupy all of the spoken Word that created all of creation because creation was spoken into existence. It was spoken into existence. It was words that said, Yaki orh, Yaki, orh. And it came to pass light, and then light came to pass. I mean, these are the things that happen. Because the passage begins with v'mere **ELOHIYM**, and **ELOHIYM** spoke.

Now, if **ELOHIYM** spoke, people say, there's no such thing as this concept in the Hebraic world, that this Word would become flesh. Well, no, just wait a minute. We know that all of creation sprang out of the Word. So, the Word became, behoove, or behold, the Word became the orh, the Word became Ha'aretz, the Word became ha'Shamahyim, The Word became reqiya, the firmament.

The Word became, these things did not exist before **ELOHIYM** spoke the Word, dabar. Before he spoke the Word, these things did not exist. He spoke, and they existed. The breath of **ELOHIYM** hovered over the waters; the Ruach **ELOHIYM** hovered over the waters. And we see that from the Ha'aretz dust was taken, and the Neshamah Chayim. The breath of life was spoken into the nostrils of the dust, nashamah, nashamah, because what was going on was you had the seed of **YAHUAH**, which was speaking his name, breathing his name into the nostrils of A'dam, and A'dam becomes nephesh chay'yah, a living soul.

His name was spoken into the flesh, and as his Word was spoken into the dust, the dust became living. The Word became flesh. The Word became flesh became nephesh cay'yah. This is the passage in Genesis 2; it tells us this right off the bat that, in fact, the Word has become flesh before, and this word was called A'dam. It was called A'dam. The aleph's blood. A'dam, The Word became flesh.

So, we do have we have precedent in the in the Hebraic world; we see the first man. Why would it be necessary for us to say, The Word was made flesh again and tabernacled among us, because of course, A'dam would return. A'dam the first who would fail, the second A'dam must return and not fail, because what are we

talking about? We're talking about those events which brought death into the world in the hands of the first A'dam. It was those events that must be addressed in a new. Therefore we could not have just mere flesh appearing. But we had to have a divine Word made flesh; a divine Word made flesh.

And we're going to see later that when we look more into this logos, I'm not going to say we're going to see it now in this program, but we're going to see later when we look into this idea of this concept of logos, which is a Greek word, trying to capture the concept, that it's going to be much more than that. There is something that hinges around what took place in the DNA. There is something that hinged in the DNA that caused the yod, heh, vav, or the yod, heh, to appear inside the DNA and to construct what would be the flesh of **YAHUAH** who would tabernacle among us. And this eyewitness who wrote this Gospel says, and we, and we beheld his glory. And his glory was as of the yachiyd, as of the yachiyd of the Father full of grace and truth.

The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

So, what is this **yachiyd**?

(יָחִיד!) yachiyd (Strong's H 3173) properly, **united**, i.e., sole; by implication, **beloved**; from H3161.

(יָחַד!) yachad (Strong's H3161) is a primitive root; **to be** (or become) **one**:—join, unite.

full of grace and truth.

Well, what are you talking about, Steve, this yachiyd. What is this yachiyd? Well, let's talk about it because you're going to see that how ha'Satan was never referred to as the yachiyd ever.

Well, this is from Strong's H3173. For those of you who have Strong's Concordance, and so people said, you know, what are you talking about you can put these numbers out here, Strong's Concordance. Now, even if you use Brown Driver Briggs to look at the Ivriyt, you're going to find in Brown Driver Briggs also sets forth their references using Strong's numbers.

So, this is a Strong's Concordance number "H" Hebrew 3173.

Yachiyd, properly united, i.e., soul; by implication, beloved, beloved, this is from H3161. Now, H3161 is the root here. So, you see yachiyd, yod, chet, yod, dalet. Now, we're going to see this is from the root yachad, yachad. What's that mean? It's a primitive root meaning to be one, joined, or united. But we see that the

yachad, he is joined or united one. He's one yachad. And he is also beloved, that is to say, by adding this additional yod, we create this noun, yachiyd, yachiyd.

The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

So, what is this **yachiyd**?

*2 And he said: Take now your son, your **yachiyd** Yitschaq, whom you love, and get you into the land of Moriyah; and offer him there as an ascending smoke offering upon one of the mountains which I will tell you of.*

- Bere'shiyth (Genesis) 22:2

Well, let's see how this is used. Now, here's what we first find the word yachiyd. This is going to be found again in this very difficult passage we see in Bere'shiyth.

BERE'SHIYTH (Genesis) 22:2:

"2. And he said: Take now your son, your yachiyd Yitschaq,..."

Now, a lot of people say that's written your only son, your only son, Yitschaq. Well, I'm sorry. That's not true. Because we know Avraham had a son before that, who was Yishma'el. We know this. Scripture tells us his firstborn was Yishma'el. Not Yitschaq. Yitschaq was Sarah's firstborn. Yitschaq was the seed of the promise given to Sarai, the princess. The princess who was bestowed with the ruach, who are named going from Sarai, my princess, to Sarah. The princess is blessed with the ruach, and to whom was made the promise of the seed of the coming seed. She carried the seed of the promise, Sarah, and so now we talk about Yitschaq. We're not talking about the only son. We're talking about the yachiyd, the yachiyd, the beloved son, the yachiyd. And he says what, take now your son Yitschaq...."

"2. whom you love,..."

So again, a second witness. Yachiyd, beloved Yitschaq, whom you love, so we've got beloved in whom you love,

"2. and get you into the land of Moriyah, and offer him there is an ascending smoke offering upon one of the mountains which I will tell you of."

The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

*And the angel of Yahuah called unto El-Avraham out of the heavens the second time, 16 And said: By myself have I sworn seven oaths, says Yahuah, for because you have done this thing, and have not withheld your son, your **yachiyd**: 17 That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heavens, and as the sand which is upon the sea shore; and your seed **תא** shall possess the gate of his enemies; 18 And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.*

- Bere'shiyth (Genesis) 22:15-18

Let's see more. We're going to see yachiyd used again, even the same passage. And again, we see who is appearing here to talk to Avraham. It is the malach **YAHUAH**.

Bere'shiyth (Genesis) 22:15-18:

"15. And the angel of **YAHUAH** called unto El -Avraham out of the heavens the second time,"

The second time.

"16. And he said: By myself I have sworn seven oaths says, **YAHUAH**,...."

By the way, I got to tell you that idea of seven oaths; that's what the word is. It's based from Sheba, Sheba, meaning seven. And it means to seven oneself in an oath. When you're given an oath, you're going to seven oneself. And you have a clear example of it in **YAHUAH** giving us the seven colors of the rainbow when he made this when he put the bow in the heavens to cut a covenant with Noah. This covenant, there's seven colors because it's seven oats; he swore that he would never flood the earth again. And that is evidenced in the seven colors of the rainbow. By myself, I have sworn seven oaths, says **YAHUAH**.

"16. For because you have done this thing, and have not withheld your son, your yachiyd:

17. That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heavens, and as the sand which is upon the seashore; and your seed eth shall possess the gate of his enemies;

18. And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice."

The seed of the promise. The seed of the promise, the yachiyd the seed of the promise which rested in Sarah.

The Adversary

Consider the issue of the yachiyd:

The rule of primogeniture as proscribed by the Torah of Mosheh:

If a man have two women, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: 16 Then it shall be, when he makes his sons נא to inherit that which he has, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: 17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he has: for he is the beginning of his strength; the right of the firstborn is his.

- Devariym (Deuteronomy) 21:15-17

Now, we have to deal with what's called the Rule of primogeniture.
The rule of primogeniture, as prescribed by the Torah of Mosheh.

This is in the Torah; it's Devariym, Deuteronomy, Chapter 21:15-17.

DEVARIYM (Deuteronomy) 21:15-17:

“15. If a man have two women, one beloved, and another, hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:

16. Then it shall be, when he makes his sons eth- to inherit that which he has, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

17. But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he has: for he is the beginning of his strength; the right of the firstborn is his.

So, what do you see, who was the firstborn of Avraham? It was Yishma'el. And he was born of Hagar, the stranger, and Hagar was hated. Sarah hated her. And even Abraham was like, you know, you're going to have to hit the curb, baby, go out to the desert and take your kid with you. So, she was not the beloved one; Sarah was the beloved one. But what does the Torah say? The Torah says, no, no, no, you give a double portion to Yishma'el and only a single portion to Yitschaq. But that's not what happened.

Because ultimately, Avraham gives his entirety to Yitschaq. And it is written in Chronicles, it says, the covenant made to Abraham became an oath to Yitschaq, which became a law unto Ya'aqov, which became an everlasting covenant to the house of Yashar'el.

The Adversary

Primogeniture? Yet, with the command of Mosheh, we find consistent exceptions.

Avraham – Hager (the disfavored): First born son Yishmaél.
Sarah (the favored): Second born son Yitschaq (Yachiyd)

Yitschaq - Rivkah's first born: Esau (Esu)
Rivkah's second born: Ya'aqov (Yachiyd)

Ya'aqov - Leah (the disfavored): First born son Reuben
Rachel (the favored): First born son Yoceph (Yachiyd)

First born: A'dam, Qayin, Nachor, Yishmaél, Esau, Reuben, Menashsheh

So, let's take a look. What's the rule and primogeniture? Yet, with the command of Mosheh, we find consistent exceptions.

Avraham- Hagar (the disfavored): Firstborn son Yishma'el.
Sarah (the favored): Second-born son Yitschaq (Yachiyd).

Yitschaq- Rivkah's firstborn: Esau or Ay'su.
Rivkah's second-born: Ya'aqov, (Yachiyd)

Ya'aqov- Leah (the disfavored): Firstborn son Reuben
Rachel (the favored): Firstborn son Yoceph (Yachiyd)

Firstborn: A'dam, Qayin,

So, A'dam was the firstborn, disfavored, fell into death. Qayin was his firstborn, disfavored, committed murder, cast out.

Nachor was the firstborn of Terach, the brother of Avraham, who had twelve children before Avraham had one. What was this? Nachor, disfavored, Avraham, Yachiyd.

Yishma'el was the firstborn of Avraham, disfavored. Yitschaq, Yachiyd.
Esau was the firstborn of Yitschaq, disfavored. Ya'aqov, Yachiyd.

Reuben was firstborn of Ya'aqov, disfavored.
Menashsheh was the firstborn of Yoceph, disfavored.

Disfavored who got the ultimate, who got the double share blessing, sitting on the left knee of Yashar'el? It was Ephrayim, the younger born; he crossed his hands to put the double blessing on Ephrayim. Melo goyim, you shall be many nations. Manasseh, you shall be a great nation, but Manasseh, you shall be ruled over by Ephrayim, who shall be many nations. And so, we see the yachiyd is almost always not the firstborn.

The Adversary

A'dam was the first of creation, yet he fell. The last A'dam, however, did not, and was the yachiyd.

*There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, **The first man A'dam was made a living soul; the last A'dam was made a quickening ruach .***

- Qorintiyim Ri'shon (1 Corinthians) 15:41-45

So, now we're going to let's drop into Qorintiyim Ri'shon or 1st Corinthians, where we see the following, A'dam was the first of creation, yet he fell. The last A'dam, however, did not and was the yachiyd.

So, we see,

Qorintiyim Ri'shon (1 Corinthians) 15:41-45:

"41. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory...."

Now, we know, we can observe this.

"42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power..."

44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45. And so, it is written, The first man A'dam was made the living soul;.."

Nephesh chayyah.

45. And the last A'dam was made a quickening ruach."

The Adversary

*16 For Elohiym so loved the world, that he gave his yachiyd, that whosoever believes in him should not perish, but have everlasting life. 17 For Elohiym sent not his **yachiyd** into the world to condemn the world; but that the world through him might be saved.*

- Yochanon (John) 3:16-17

And so, what do we see with this use of yachiyd.

YOCHANON (John) 3:16-17:

“16. For **ELOHIYM** so loved the world that he gave his yachiyd,..”

He gave his yachiyd, his beloved.

“16. that whosoever believes in him should not perish, but have everlasting life.

17. For **ELOHIYM** sent not his yachiyd into the world to condemn the world;..”

Which he could have done. I'm sending my son. You've killed all my prophets. You've killed everybody else. That's it. I'm sending my son; he's going to condemn you, and you guys are all going to be kicked out forever. Like the Napheliym, like the Rapahiym.

“17. but that the world through him....”

Through him, his life through his deeds

“17. might be saved.”

The Adversary

*18 He that believes on him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the **yachiyd** of Elohiym. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For everyone that does evil hates the light, neither comes to the light, lest his deeds should be reprov'd. 21 But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in Elohiym.*

- Yochanon (John) 3:18-20

And Yochanon, John Chapter 3, he continues,

YOCHANON (John) 3:18-20:

“18. He that believes on Him is not condemned: but he that believes not, is condemned already, because he has not believed in the name of the yachiyd of **ELOHIYM....**”

Of the beloved of **ELOHIYM**.

“19. And this is the condemnation, that light came into the world, and men love darkness rather than light...”

Isn't that the truth? Why?

“19. because their deeds were evil....”

Look, keep your light out of here. Don't turn the lights on in here at all, whatever you do, because we don't want these deeds to be seen. We don't like to light. We'd like it in the dark.

“20. For everyone that does evil hates the light, neither comes to the light, lest his deeds should be reprov'd.

21. But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in **ELOHIYM.**”

Oh, Halleluyah.

The Adversary

However, we often see the personification of Satan [where the adversary is identified as a persona or actually a living person] expressed as Ha'Satan [הַשָּׂטָן]

6 Now there was a day when the sons of Elohiym came to present themselves before Yahuah, and Satan came also among them⁷ And Yahuah said unto Satan: From whence come you? Then Satan answered Yahuah and said: From going to and fro in the earth, and from walking up and down in it.⁸ And Yahuah said unto Satan: Have you considered my servant Iyov, that there is none like him in the earth, a perfect and an upright man, one that fears Elohiym, and eschews evil?⁹ Then Satan answered Yahuah, and said: Does Iyov fear Elohiym for naught?¹⁰ Have not you made תַּחַס a hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land.¹¹ But put forth your hand now, and touch all that he has, and he will curse you to your face.

- Iyov (Job) 1:6-11

However, we often see the personification of ha'Satan where the adversary is identified as a persona, or actually a living person expressed as ha'Satan. Now again, we can see here. I don't know if you guys can see this or not. But over here, you see the expression here when you're talking about Satan appearing in heaven. Or Satan accusing Job or doing these kinds of things, Satan accusing **YAHUSHA** in Zechariah 3, you see the word there that appears is "ha" you see ha'Satan. Ha'Satan, the Satan or the adversary. Satan or the adversary.

IYOV (Job) 1:6-11:

"6. Now there was a day when the sons of **ELOHIYM** came to present themselves before **YAHUAH**, and...."

The adversary.

"6. Satan came also among them.

7. And **YAHUAH** said unto Satan: From whence came you? Then Satan answered **YAHUAH** and said: From going to and fro in the earth, and from walking up and down in it.

8. And **YAHUAH** said unto Satan; Have you considered my servant Iyov, that there is none like him in the earth, a perfect and upright man, one that fears **ELOHIYM**, and eschews evil?

9. Then Satan answered **YAHUAH**, and said: Does Iyov fear **ELOHIYM** for naught?

10. Have you not made eth a hedge about him, and about his house, and about all that he has on every side? You bless the work of his hands, and his substances increased in the land.

11. But put forth your hand now, and touch all that he has, and he will curse you to your face."

This is an insidious and insidious accusation. But guess what? It's an adversarial accusation. It's an adversarial accusation. You see.

The Adversary

However, we often see the personification of Satan [where the adversary is identified as a persona or actually a living person] expressed as Ha'Satan [הַשָּׂטָן]

And he showed me Yahusha the high priest standing before the angel of Yahuah, and Satan standing at his right hand to accuse him. 2 And Yahuah said unto Satan, Yahuah rebukes you, O Satan; even Yahuah that has chosen Yerushalayim rebukes you: is not this a brand plucked out of the fire?

- Zakaryahu (Zechariah) 3:1-2

And, and we are going to see this again when we see this ha'Satan. So, we see here what, and this is from Zakaryahu, Zechariah 3:1-2. The passage that is one of the great messianic forecasts of the naviym, of the prophets. This is one of the greatest right here.

ZAKARYAHU (Zechariah) 3:1-2:

“1. And he showed me **YAHUSHA**, the high priest standing before the angel of **YAHUAH**, and Satan, standing at his right hand to accuse him....”

Never stops, right?

“2. And **YAHUAH** said unto Satan, **YAHUAH** rebukes you, O Satan; even **YAHUAH** that has chosen Yerushalayim, rebukes you: is not this a brand plucked out of the fire?”

And what he's talking about is **YAHUSHA** being a firebrand stuck into the fire. Burns, catches at the tip catches on fire, and you pull it out to do things like brand, do things like set other fires, and so forth. A brand plucked out of the fire. Ha'Satan and again, the usage there is ha'Satan, not just Satan.

The Adversary

We see the form of Satan expressed as a human adversary.

And Yahuah stirred up an adversary [יָצַר] unto Shalomah, תַּחַת Hadad the Edomiy: he was of the king's seed in Edom.

- Melekiym Ri'shon (1 Kings) 11:14

And Elohiym stirred him up another adversary [יָצַר], Rezon the son of Elyada, which fled from his adoniy Hadad'ezer king of Tsovah:

- Melekiym Ri'shon (1 Kings) 11:23

We also see the form of Satan expressed as a human adversary.

Take a look here. This is from Melekiym Ri'shon, 1st Kings 11:14.

MELEKIYIM RI'SHON (1 Kings) 11:14:

"14. And **YAHUAH** stirred up an adversary...."

Satan, right? Now the word there is Satan, but the usage in the translation is an adversary.

"14. unto Shalomah, eth- Hadad the Edomiy:..."

Who, the Edomite, who was the adversary of Shalomah, who was the Satan to Shalomah? Well, it was a Edomite, the Edomiy. It was a child of Esau,

"14. he was of the king's seed in Edom."

Now, we know when we looked at this last week, we looked at these alephiym, these alephs that were the head of Edom. And it is written that all of these kings were kings in Edom or Edomah before there was a king in Yashar'el. Well, the first king in Yashar'el was Sha'ul, and he was a king for thirty years, and then David became a king. David reigned for forty years. And then we see Shalomah. So, we still see kings from direct descendants of Esau or Eliphaz his son had direct descendants. These alephiym that were living in Edom, and they were of the king seed. They were tracking their bloodline, the king's seed and one of them was identified as a Satan unto Shalomah. Hadad.

Now here again, in Melekiym Ri'shon, you know, we also see,

MELEKIYM RI'SHON (1 Kings) 11:23:

“23. And **ELOHIYM** stirred him up another adversary Rezon the son of Elyada,...”

Elyada. Now Elyada, remember what yada means, right? It means knowledge and praise. Yada. Da, meaning knowledge, to know. Yada, to know **YAHUAH**. And here you have this guy named Elyada. I know, **YAH**.

“23. which fled from his adonai Hadad'ezer....”

Which means king, Hada'ezer, the king,

“23. king of Tsovah.”

So, we know that Hadad, this Hadad here, same as this Hadad here. And this guy fled from Hadad, Rezon, the son of Elyada, which fled from his adonai. Hadad, the king of Tsovah. He, too, was an Edomite. He, too, was an Edomite. And both of them are construed here as Satan's. The word that appears translated as the adversary is Satan. Okay.

The Adversary

So, why do bad things happen to
good people?

*Righteous are you, O Yahuah, when I plead with you: yet let me talk with you of your judgments: Wherefore does the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? 2 **You have planted them, yea, they have taken root: they grow, yea, they bring forth fruit: you are near in their mouth, and far from their mind. 3 But you, O Yahuah, know me: you have seen me, and tried my heart toward you: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.***

- Yirmeyahu (Jeremiah) 12:1-3

Now, let's take a look. So why do bad things happen to good people. We're starting to see why. Because adversity and affliction are given to us in this world, we are not just put in some recliner somewhere; here you go, go hang out. And you know, it's seventy degrees all the time, and you'll never have any problems. So Yirmeyahu puts it this way in chapter twelve.

YIRMEYAHU (Jeremiah) 12:1-3:

“1. Righteous are you, O **YAHUAH** when I plead with you: yet, let me talk with you of your judgments. Wherefore does the way of the wicked prosper? Wherefore all they happy that deal very treacherously?
2. You have planted them, yea, they have taken root; They grow, yea, they bring forth fruit: you are near in their mouth, and far from their mind....”

Right? Near in their mouth, but far from their mind.

“3. But you, O **YAHUAH**, know me: you have seen me, and tried my heart toward you: pull them out like sheep for the slaughter, and prepare them for the day of slaughter....”

Well, that's what you would call an imprecatory prayer if you will, by Jeremiah, pull them out like sheep for the slaughter preparing for the day of slaughter. You have planted them, they have taken root, they grow, and they bring forth fruit. Like for instance, I'll give you an example. There's a berry out there that, when you look at it, it's bright red and very attractive. And it looks like gee, that would be a good berry. Poisonous to beat the band. Poisonous to beat the band. You don't want to eat any of it. What about the mosquito? What's the mosquito don't do it on earth? They serve no function except to give me mosquito bites. And up here in Alaska, you know the Mosquito was about the size of those small jet, a small Boeing. But at any rate, what we see is we see that there is adversity. And you have planted them **YAH**, they have taken root, they grow, they bring forth fruit, they keep going. You are near in their mouth but far from their mind.

The Adversary

So, why do bad things happen to good people?

Fret not yourself because of evildoers, neither be envious against the workers of iniquity. 2 For they shall soon be cut down like the grass, and wither as the green herb. 3 Trust in Yahuah and do good; so shall you dwell in the land, and truly you shall be fed. 4 Delight yourself also in Yahuah; and he shall give you the desires of your heart. 5 Commit your way unto Yahuah; trust also in him; and he shall bring it to pass. 6 And he shall bring forth your righteousness as the light, and your judgment as the noonday.

- Tehilliym (Psalm) 37:1-6

Well, in Psalm 37, David is going to speak to us about this issue. And he says,

TEHILLIYM (Pslam) 37:1-6:

“1. Fret not yourself because of evildoers, neither be envious against the workers of iniquity....”

These people that are getting over. You know that there are some people right now that are engaged in what appears to be a premeditated conspiracy to eliminate millions of people from the face of the earth. And they are prospering in wondrous ways. They're all over the news. They're very famous. They're very rich; they're making money like you wouldn't believe. They run around telling everybody you have an obligation to believe every word that comes out of my mouth because I said it. Because as far as you're concerned, I'm God, and I'm the one who's going to make the decision about how you breed. Whether or not your children live, whether or not your children are going to be abused in school. Fret not yourself because of evildoers, neither be envious against the workers of iniquity, the pa'al avon right workers of iniquity all over them.

- “2. For they shall soon be cut down like the grass, and wither as the green herb.
3. Trust in **YAHUAH** and do good; so shall you dwell in the land, and truly, you shall be fed.
4. Delight yourself also in **YAHUAH**; and he shall give you the desires of your heart.
5. Commit your way unto **YAHUAH**; trust also in him; and he shall bring it to pass.
6. And he shall bring forth your righteousness as the light, and your judgment as the noonday.”

Halleluyah. And we begin to see that even though affliction and adversity were created in this world nonetheless, **YAH** repented from curse in the earth. **YAH** repented from flooding the earth. You see this that **YAH**, his nature is loving-kindness and compassion. And, of course, the Scripture is repeated over and over again, for He is good. And his mercy endures forever. Yada **YAHUAH** ki tov ki le'olam chasdo. Before I leave this, I just want to go back in this, trust in **YAHUAH**, trust in **YAHUAH**, trust and do good. And you shall dwell in the land, and you shall be fed. Delight yourself in **YAHUAH**. In other words, don't complain. Okay, I'm going to obey you. You know, I really can't stand this yoke you put on my back. It's just this is too much trouble. This is just a, you know, give me a break. Man. Don't be murmuring against **YAHUAH**. Delight yourself in **YAHUAH**. Delight yourself in what **YAH** has chosen for you. Maybe you were going to choose something else. Maybe you were going to be something that Disney told you; you should be. Maybe you are going to be something that a movie told you were going to be. Maybe you were going to be something that pop culture told you was valuable.

But **YAH** has something else in mind for you. He has something else; he is the reason he created you and put you on this earth. He has that for you. And you say, oh, I know who I am. Do you really? Do you really? Do you know your purpose in your life? Yet when you delight yourself in what **YAHUAH** is going to do? And how **YAHUAH** cleans that temple. How **YAHUAH** cleans the house. How **YAHUAH** restores your faith. How he restores your health. How he restores your mind. How he restores your emotions. How he restores your relationships. He restores all these things, and what?

Delight yourself in him, and he shall give you the desires of your heart. Commit your way unto **YAHUAH**. And do his way. I did it my way, and that's why I'm dead. I think that's the second verse goes. Commit your way unto the way of **YAHUAH**. Trust also in him, trust that he will bring it to pass. And he shall bring forth your righteousness as a light and judgment as the noonday. Halleluyah.

The Adversary

So, why do bad things happen to good people?

Yahuah, how long shall the wicked, how long shall the wicked triumph? 4 How long shall they utter and speak hard things? And all the workers of iniquity boast themselves? 5 They break in pieces your people, O Yahuah, and afflict your heritage. 6 They slay the widow and the stranger and murder the fatherless 7 Yet they say: Yah shall not see, neither shall the Elohai of Ya`aqov regard it. 8 Understand, ye brutish among the people: and ye fools, when will ye be wise? 9 He that planted the ear, shall he not hear? He that formed the eye, shall he not see? 10 He that chastises the heathen, shall he not correct? He that teaches man knowledge, shall not he know? 11 Yahuah knows the thoughts of man, that they are vanity.

- Tehilliym (Psalm) 94:3-11

And it's also written in the Psalms, Tehilliym 94:3-11.

TEHILLIYM (PSALM) 94:3-11:

“3. **YAHUAH**, how long shall the wicked, how long shall the wicked triumph?

How long is this going to go on? You know, Eric Clapton put up this song; this is got to end. This is his blue song that he released in protest of the scam demick. This has got to end, right, because he himself is asking the question, how long shall the wicked, how long are the wicked going to trump?

“4. How long shall they utter and speak hard things? And all the workers and all the workers of iniquity boast themselves?..”

Hey, we're doing it because we're kicking around here, we are the boss, we're telling you what to do. And they sit back and smile. Well, I'm going to impose a vaccine passport for you to get into my theater. Because I'm the boss. And I'm going to impose my pedantic hypochondria on you by force, right?

“5. They break in pieces your people, O **YAHUAH**, and afflict your heritage....”

That's what's going on right now. They're wearing out the saints. They're breaking your people, O **YAHUAH**, and afflicting your heritage.

“6. They slay the widow and the stranger and murder the fatherless....”

What do you think? There was a funeral director in the UK that came out yesterday and said that the deaths among young adults is up six hundred percent. They slayed the widow and the stranger, and they murdered the fatherless.

“7. Yet they say: **YAH** shall not see,..”

He doesn't see a thing. He created this place and then hit the road.

“7. neither shall the **ELOHAI** of Ya'aqov regard it....”

At all. But David says what,

“8. Understand you brutish among the people: and ye fools, when will ye be wise?

9. He that planted the ear,..”

He who gave you an ear.

“9. shall he not hear?..”

What you're saying?

“9. He that formed the eye, shall he not see?

10. He the chastises to heathen, shall he not correct? He that teaches men knowledge, shall he not know?

11. **YAHUAH** knows the thoughts of man, that they are vanity.”

Again, we return to this idea when we look at all these things. So why do bad things happen to good people? Because it isn't about us. This creation isn't about us. This creation is not about us. It is about **YAH**.

The Adversary

So, why do bad things happen to good people?

*16 For by him were **all things** created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things** were created by him, and for him: 17 And he is before all things, and **by him all things consist.***

- Qolasiym (Colossians) 1:16-17

QOLASIYM (Colossians) 1:16-17:

“16. For by him all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. And he is before all things, and by him, all things consist.”

So, we know that we are here. As my friend Ricky would say, this is a testing ground, not a resting ground. You are here to suffer a trial, and you're going to suffer a trial that is going to be full of adversity and sometimes affliction. And when this affliction, and adversity comes at you, and sometimes it is an adversity that is placed by himself to correct you to direct you. Sometimes it is an affliction to burden you to strengthen you. But sometimes, you are afflicted by ha' Satan himself. Other times you are afflicted by people who are Satan's in your life. And I know all of us have some Satan's in our life. An adversary who has set on accusing us, lying about us, stealing from us, and murdering us in the public square. And sometimes, they want to murder us physically.

The Adversary

6 For when we were yet without strength, at the appointed time Mashiach died for the wicked. 7 For scarcely for a righteous man will one die: yet perchance for a good man some would even dare to die 8 But Elohiym commends his love toward us, in that, while we were yet sinners, Mashiach died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to Elohiym by the death of his Son, much more, being reconciled, we shall be saved by his life.

- Romayim (Romans) 5:6-10

But Romans is going to tell us what? And this is such an important point because we see **YAH** is telling us yes, this is my creation. It's about me; I placed you here as a trial, as a test, that you would be in adversity, that there would be hot and cold, there would be day and night, there would be good times, bad times. All of these things would happen to you that you would have to make a decision. It's not about what happens to you. It's about what you do when things happen to you.

ROMAYIM (Romans) 5:6-10:

“6. For when we were yet without strength, at the appointed time, **MASHIACH** died for the wicked.

7. For scarcely for a righteous man will one die: yet perchance chance for a good man some would even dare to do it.

8. But **ELOHIYM** commends his love towards us, in that, while we were yet still sinners, **MASHIACH** died for us...”

While we were yet his enemies, **MASHIACH** died for us. While we were yet condemned, **MASHIACH** died for us.

“9. Much more than, being now justified by his blood, we shall be saved from the wrath through him.

10. For if, when we were enemies, we were reconciled to **ELOHIYM** by the death of his Son, much more, being reconciled, shall we be saved by his life.”

Halleluyah. It's such an important concept of such an important idea that prior to the death of **MASHIACH**, we were condemned, we were condemned. There was no chance of salvation for mankind. Because the sins had accumulated to heaven, there was blood all over the earth; there was wickedness in the hearts of men. By **MASHIACH'S** death, the fall of Adam was reversed. And only by this miracle of the Word being made flesh and tabernacled among us was it reversed.

So, there we go, brothers and sisters; this is the most difficult presentation I think I've ever done. It's been very hard to put this together. And I must admit that I have suffered egregiously in putting it together because it's been so tough. But I hope you guys have been with me. Now let's take a few questions and see what we're doing this.

QUESTIONS AND COMMENTS:

ALLEN R: Adoniyu, my master.

DR. PIDGEON: Yes. **YAHUSHA HA'MASHIACH** Amen.

Well, I guess I must have just hit this one out of the park since everybody is completely without questions, and I'm glad to hear that. Thank you.

Well, listen, brothers and sisters. I'm so glad that you guys join me for this. By the way, I did appear with Shelly Wagner earlier today. I think it's called Lamb Messianic Radio or something to this effect. Anyway, you can check her out; Chelle will have something up.

BETTY KING: So, making an oath. Did the person actually say the words of it seven times?

DR. PIDGEON: Well, now, you know, I'll tell you when you look at that Word, it says that they seven themselves. I think that means they cut their right hand into seven pieces. No, I'm just teasing. I don't think they actually say it seven times. It may be that it was something like this, when you swore an oath seven times, you were sevening yourself. You were saying yes, seven times. I'm swearing this to you. And so yeah, it was very serious business when you gave an oath.

THE SERENITY GARDENS UXBRIDGE: Man's DNA in Man DNA/RNA is unclean. Any oaths sewn into the cavity of a vessel in test in his Father said he will cleanse your blood.

DR. PIDGEON: Yes. This was, in particular, was man's DNA, the DNA, the male DNA of the kings in the line of David that was unclean. Which is why we saw something different, right?

So. here's what we're going to do, friends, next week we're going to be dealing with, we're going to be dealing with an issue that really is something that is worthy of discussion, which is going to be the biblical calendar because we're going to have to talk about the fact that we just entered into the twelfth month of the year. And there's going to be a thirteenth month this year, which means this is going to put back Pesach a little bit. I'm going to go through this with you guys so that we've got a good discussion on this point. And we're going to talk about the seventh day; we're going to talk about new moons, we're going to talk about the Moadiym, the Feast days. We are going to talk a little bit about the calendar. And hopefully, we'll keep an open mind and not beat each other up with the club.

So, with that, brothers and sisters, let's pray. And I want to thank you guys for being with me. And dealing with this struggle that I came through because the struggle has been this particular presentation, it was very difficult. Because I want to believe the course that everything is just fuzzy and rosy, but it isn't the world isn't like that. And all of the Creation belongs to **YAH**, and me his name be glorified and all of it. So, let's pray.

Heavenly Father, we give thanks for this meeting tonight. I thank you, Father, for helping me get through this presentation. And even though there was so many things that apparently someone did not want me to present tonight, because of course, we had the two power outages here during this thing. But nonetheless, Father, you were with us in spirit and in truth. We praise your name and glorify it. May your name be present in us, be stamped upon us. May your hand lift up over the nation's now Father and restore righteousness among the people. Father, we pray for the wicked. And those are the workers of iniquity, that with the ears they have that they would begin to hear your Word, and with the eyes, they have that they begin to see the truth and that they would repent from their wicked ways and turn towards you. And find the way of salvation Father. We praise you for giving us the way of salvation through the beloved ben **ELOHIYM YAHUSHA MESSIAH** in the work that he did.

But we also praise you and bless you for giving us this opportunity to spend this time together on this channel. That we could have these discussions to be able to talk this way and that the chat fellowship would be as numerous as it is and people would be able to know one another, to visit one another. We praise you for that. Father, we praise you for gathering us together in your hand, and may your Ruach bless us for the mighty wind Father, that you would blow your blessings upon us. And that you would see us, hear us, restore us, redeem us, cover us with your wings, in all things. **YAHUAH**, may your name be praised in the name of **YAHUSHA**. My brothers and sisters, thank you so much. We'll see you next week. Shalom