

Presented By



Cepher  
Academy

WOUNDED IN THE HOUSE OF MY FRIENDS

CEPHER ACADEMY

DR. STEPHEN PIDGEON

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**Stephen Pidgeon:** Well, good evening, my friends and welcome to another edition of **Cepher Academy**. As you can tell from tonight's streaming, I am coming from a completely undisclosed location. Normally, it's a rather mystery to me. But in this particular case, it's not only a mystery to me, it's a complete mystery to me. I

don't even know where I am anymore. No, we have traveled. And so, we're out of town, and I'm out of my usual location. But it is really good to be with you all tonight. What a wonderful group of people have gathered here. And we'd like to say Shalom to everyone who is here.

This particular topic I want to share. This came up kind of out of nowhere. And the way the topic came up is, it came up with the idea that people get wounded. People get wounded in this life. And oftentimes, the wounds don't come from somewhere else. It doesn't come from some stranger. But instead, it comes from a friend, from a love, from someone close to you, from a spouse, from a child, it comes from a grandchild. It comes from your close brother or sister.

Just to give you an idea of some of the things that I've seen in the past. I've seen many things having worked as a Litigation Attorney, in particular in the family and probate arena. You would see people who would otherwise get along fine, until somebody dies and leaves an estate. And then that brotherly, sisterly love kind of goes out the window very quickly. And we see people who some people are stronger than others, some people are weaker than others. But at the end of the day, there are some people that walk away, wounded in the house of their friends.

And sometimes those wounds change things, that change life entirely. You find yourself in the outside looking in, asking yourself the question, "What happened." When that happens, and these wounds accumulate, we have to remember that, when we look at the world now, we see something going on. I see something very curious going on.

And by the way, I want to thank you guys, for your comments, thank you for being here. It is just it's so good for our group to gather together. To be able to talk from all over the world really, and to share our feelings, and our and our ideas on these things. And as you know, when I teach, I try to keep an open ear to new teachings. Because we see that there are new ideas that come in from people. I certainly don't have a monopoly on the truth or on ideas concerning Scripture. So, I really appreciate the contributions that others make.

I can tell you examples where you see people who have begun to fight over the estate and one person loses. When that person loses, they end up with nothing. And sometimes they end up critically with nothing. And then life collapses on them. My parents used to have saying, "Kick somebody when they're down," easy to do, right? There's a very famous story about a wolf. When you have a wolf, the wolf will run in a pack. But if the wolf challenges for lead dog, and he gets in a fight, whoever loses that fight is very quickly the one on his back, having his throat ripped open, he's one who lost. And when that happens, all the other wolves join it to kill the loser. And this is one of the things we see in the animal kingdom. And it's a shame that we repeat this in our own lives. Repeat this in our own kingdom of humanity. Because we miss out on so much.

But in this particular passage, there's been a big controversy that has risen because the anti- missionaries have come at us. The anti-missionaries are very interesting group of people. You have people who are acute **MASHIACH** deniers. and before I talk about that, I'm going to open up with a little prayer tonight. So, before we pray, I have some news.

I wanted to let you know that I do have a new blog coming out on Cepher.net. If it hasn't posted today, it'll post tomorrow. The name of the blog is, Did Miryam name, her son, Esau. That's always food for thought, if

somebody doesn't throw a pie at me, I'll be surprised. But anyway, that's the name of the blog. Also, for those of you that aren't aware, if you go to Ceper.net, and you look across the tab bar at the top, you will see a microphone and if you click on that microphone, it will take you to Ceper radio. And there is another link there that will take you to all of the podcasts that we have amassed there. There is really quite a collection, for those of you who haven't had a chance to listen to the teaching before or the discussions. You can download them as podcast, you can hear them when you're driving or hear them at work, whatever the situation may be. And we have recordings of the Shabbat meetings there as well. For those of you who have been participating in Shabbat, those meetings are there as well.

Now, in addition, I have begun recording the Torah portion. So if you're a follower of the Torah portion, we have that there as well. You will find that it contains the Torah, and the Haftorah, and the Besorah. You have a reading from the Pentateuch or the Five Books of Mosheh. And then you have a reading from the prophets, the Nevi'im, and we have readings from the Gospels to the Besoroth. And so, whereas the readings go on an annual basis. I don't know if you know this, but the Torah portion was divided by Ezra, who gave the people the ability to completely go through the books of Mosheh in a fifty-two week period, with some supplements. We have that Torah Portion set forth on the website, we've had it for many, many years. You can go to the Torah Portion of the download there on the website and get your weekly Torah portion. You can go back and review. This week's Torah portion will be available in audio as well. This gives you an opportunity to listen to the Torah, instead of just reading it.

All right, let's pray for a second, because we have to lift up some places, some people, and some things. Baruch Atah **YAHUAH TSEVA'OTH** al qadosh echad Yashar'el Melek ha'melekiym, yes, the left of the king. The King of Kings, the Holy One of Israel, Father we lift up your name among us now, **YAHUAH TSEVA'OTH**. For your name is holy, and we lift it up before us. And we are the children of your people. You are our **ELOHIYM YAHUAH ELOHAI**. And as we lift up these things to you, Father, we know we look out at the world, and we see just crazy things going on Father. I mean stuff beyond human imagination, making us, you know, ask the question, can this be real, we've never seen such wickedness, never seen such evil. And yet, you've seen all this before, there is nothing new under the sun. And certainly, you have anticipated all of this. And Father as we live these things to you,

I want to pray now in particular, I want to start by praying for the nation of Australia. I pray Father, that you would completely remove the leadership from the nation of Australia. Completely removed them. Push them out of power and take away from them the ability to have any authority, anything in this life whatsoever. Pour onto them a double cup of no authority for all the excess authority that they have leveled upon the people in Australia, Father. And bring this to bear quickly Father for the children are suffering, and their cries come up from the earth. Father, we pray the same for New Zealand, that you would remove the Government in power, immediately you would have, you would cause it to happen by means that you know are well within your hand. That you would remove that government, and that you would once again bless your people. Those who call out upon you would call on your name on those islands of New Zealand, Father.

We lift up the nation of Canada Father. That once again, you would bring the Government of Canada to naught, to nothing. Maybe the authority of its leaders be completely and totally taken away. That they have none, no authority whatsoever. That the people in Canada again, begin to live free lives. And in particular, we pray for those provinces that are really suffering such as Quebec, and Ontario and British Columbia, Alberta,

Saskatchewan, where the hammer has really come down. That you would break the back, break the yoke of the wicked leadership entirely, snap it, and give it no further quarter whatsoever. That their power would be completely removed suddenly, completely. We pray also for the sanctity of the borders of those nations of New Zealand, Australia, Canada. They would remain under the nation state of those who live there. Now those who built those countries Father that they would remain that what they have built would remain in their hands.

We pray for Alaska Father, that you would bless it keep it protected, cover it, rendered it invisible to the enemy out of sight, out of mind. That they would think not of Alaska in any of their plans, just simply bypass the place. Ignore it entirely Father that you would protect it. And more important, that you would establish your name in Alaska, put your banner in Alaska, make your name be known there, you're teaching out there. Halleluyah.

Father we also lift up Ireland, the nation of Ireland Father, a wonderful place the Green Isle, the place of saints and scholars but you know, Father, that the Irish now have labored under a misled Government. A Government that did everything to support freedom and autonomy in 1916, and again in 1921. And now has fallen prey to the vultures in the European Union, who've seen fit to bring Nazism to the shores of Ireland, and to overtake the fierce fearless Irish people with fear. With the fear of something that they have created. Microscopic monster we are told, threatens our lives. Father I pray for the Irish heart and for the Irish spine that the Irish would once again rise up. To reclaim the Irish Republic, Phoblacht.

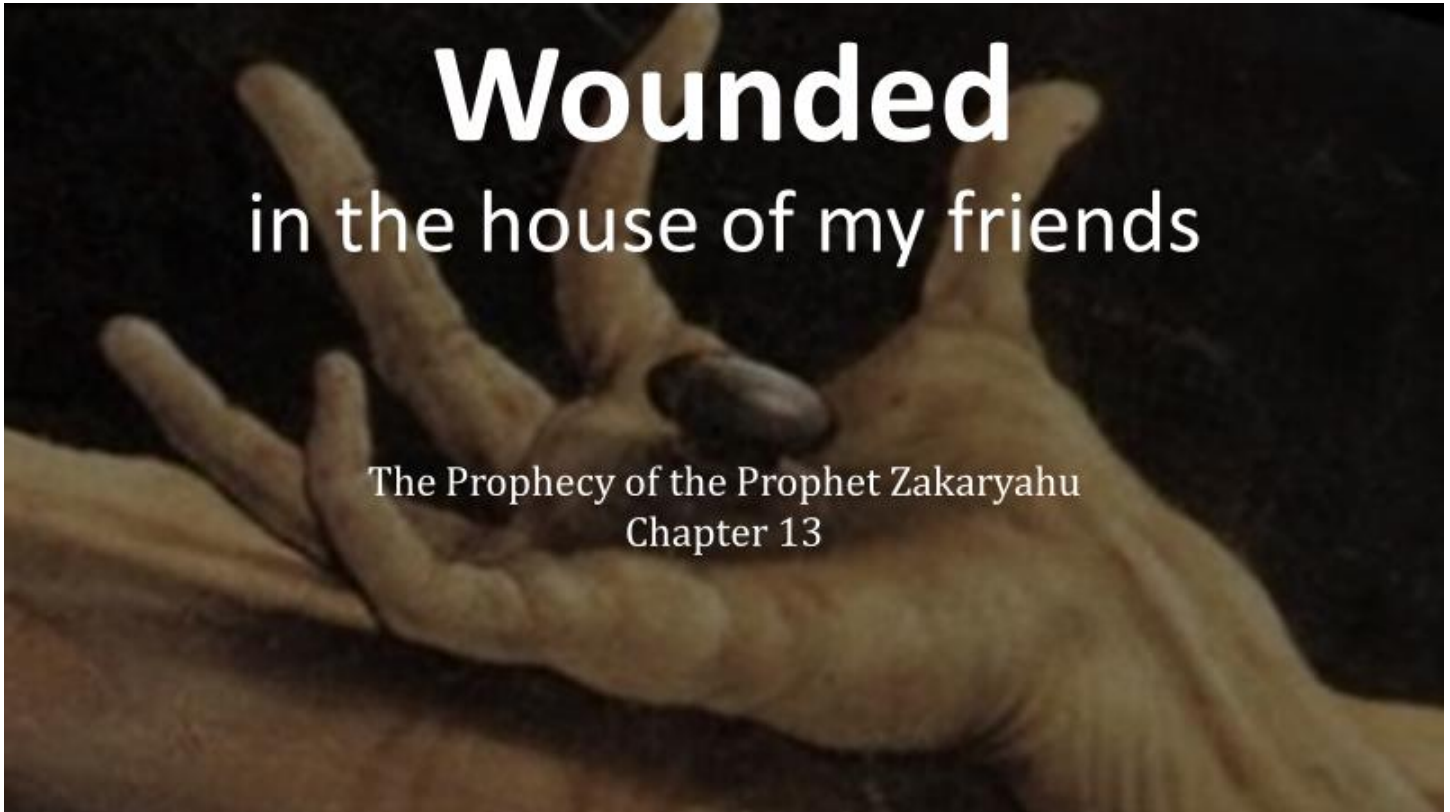
We pray also for the United Kingdom father that you would repulsively repel the enemy out of this place, and that those brothers and sisters who lift up your name on high and who walk in faith might be blessed again in that nation, that nation like request, bring your hand to bear their Father, that new Jerusalem be built there. And did those feet in ancient times walk upon England Mountain screen. And was the Holy Lamb of **YAH**, it was his countenance see. Father, we pray for the United Kingdom, restore it to a nation of faith and rid the false idols from the land. By the we also pray for the other nations of the world.

I want to lift up South Africa particularly where the brothers and sisters are also living in thriving in your name is being glorified their Father, but you bet your presence be a very strong fortress in South Africa. May Your presence begin to be seen heard and known in the nation of Chile. May your name rise up even in the Slavic languages not as bold, but as **YAH**, as bold as **YAHUAH**. not as Jesus but as the **YAHUSHA**. Let the Slavic nations also come to rejoice, Father, as they lift the yoke of slavery, the slavery of Esau. May they once again know of the true covenant of Avraham, Yitschaq and Ya`aqov.

And Father, we lift up those people who are with us tonight, joining us in fellowship. Those who have also been wounded in the house of their friend's Father. We pray for all of those whose hearts are breaking even now. Whose relationships are falling apart even now. Whose relationships have been troubled for maybe months or even years and have left a wake of destruction behind them. Father we pray for those wounds that you would bring a healing sav to bear, that by your stripes they might begin to heal, heal in the heart, and to heal in the mind, and heal in the soul. That it begins of course, Father with forgiveness, as you have forgiven us. May we forgive those who wounded us in their own house. May we forgive those we lift up this voice of repentance before you Father, taking this time to seek out those who we have not forgiven. To forgive, to forgive, to forgive. And to help us move forward in this life blessing in praising your name and living in the joy

of what you would to bear. We live these things to you now great expectation, **YAHUAH TSEVA'OTH**. All these things will be accomplished as you have said, Amein. Thank you, brothers, and sisters.

I'm going to kind of lose your chat for a little bit, guys, once we share the screen. We're going to take a look at our presentation tonight on Cephher Academy.



Which is, of course, wounded in the house of my friends. Okay, now again, the controversy was up about, Is this a discussion of the false prophet? A false prophet that was wounded in the house of his friends. And if so, does that make the False Prophet? That's a question. Well, let's see. We're going to take a closer look at chapter thirteen. Phenomenal Chapter. I love the book of the Zakaryahu. The remembrance of **YAH**, because of the prophecies are so intense and are so Messianic. One of the things we discovered early on is that we believe this is the case. And we think there's lots of lots of reasoning to agree with this. That the name of the **MESSIAH** was Joshua, whatever Joshua's name was, was what his name was. Now, when you check out my blog that I wrote on Cephher here, concerning the name of Esau. You are going to see some very interesting things about the name **YAHUSHA**. I didn't want to steal all the thunder from it.

But the name **YAHUSHA** was initially the name, Hosea or Husha, if you skip the Masoretic obfuscation. And remember that the Masorites they came in and they said, here's what we want to do. We want to allow people to have a pronunciation scheme to the Hebrew, because otherwise, it's unpronounceable. Well, that was their opinion. Over the years I can understand they've gone to a great deal of work to develop grammar of Hebrew, using this pronunciation scheme. Although I do think the grammar of Hebrew would work, whether or not they injected the niqqud the vowel sounds. Now, with the vowel sounds, you've got two things to go on really in the niqqud. One is the niqqud or creating a vowel where no fowl exists by placing the holam and

shureq, or maybe even the that the Kamatz some place where it doesn't belong and creating a or the Hiriq. Replacing these vowel sounds someplace where they don't belong to create a vowel that doesn't exist. But vowel placed in the non-guttural consonants to double the consonant. So not only does the Masoretic niqqud, create vowels that don't exist in the text. They also create consonants that don't exist in the text.

So, for all intents and purposes, they're rewriting Mosheh's Torah under the banner that is going to help you pronounce it. You've heard me talk about this before. Talking about a couple of really key words one is **ELOHIYM**. When there is no "O" there, another is Anoki, there is no "O," there. Some of the rules, even though they tried to set them in stone, and none of them were set in stone. They all have exceptions to which prove the rule, supposedly. And you see some things with the niqqud that are going to create a corruption in the text. One of those is this term ah'share. Because one of the rules of course in the niqqud is that you're not supposed to have two vowels in a row, but when you have the name "shai, "ai," you have two vowels in a row. And they create the two vowels in a row scenario, because they had to inject the Shavah in underneath the shin in order to create this "shai" sound. Because what you have is "Yosh. Now even the "**YOSHUA**" is a very interesting word, because "**YOSHUA**," beginning with a "hey" might be "the." So the word "**YOSHUA**" literally means the Savior, the deliverer, the Helper, the rescuer. And it was Mosheh who put **YAH** in front of that which basically says **YAH**, is the deliver? **YAH**, is the helper. **YAH** is the Savior. That's what **YAHUSHA** means. But when you look closely at the word, you are going to see the **YAHUSHA** was developed from, it has two root words that build that word **YAHUSHA**. And those two words are, **YAHUAH**, and **YAHUSHA**. Now **YAHUSHA** means to save, to deliver. "Yahusha the verb, Usha, the noun. So you're talking about a name that means that is built on **YAHUAH** and built on Yasha. **YAHUAH** is the deliver, is that how it simply reads in its primary root form. You compare that to some of the other things like Yeshua, or some of the other names that we get from the Latin, "Jesus" and so forth. You're going to see something widely disparate. There's many, many people who say, well, it's "Yahosha," "Shua," or "Yahoshua." Well, I can tell you that is a completely fabricated pronunciation. Because when you read the Masoretic text in all one hundred seventy-seven places, it says, "Yahushua," is how it's pronounced in all one hundred seventy-seven applications of the Niqqud on that name.

So, we know that we have this bit of, we have this bit of distortion. Well, because there's this bit of distortion, there's a debate. Well, what's his name? Yeshua? Or what's his name? **YAHUSHA**? Or was his name Yashu or Jesus? These are questions. . But when we consume or we can say that **YAHUSHA** is the name, boom, all of a sudden, guess what? Zakaryahu chapter thirteen comes alive, right? Because now we see that as a Messianic prophecy. We see it as a Messianic prophecy, not just talking about Joshua, like you see in most English Bibles. It's a Messianic prophecy and who has taught that in which Christian Church, has that ever been thought.

Zakaryahu in its prophetic implications is just massively powerful. And so here we are the prophecy of the prophet Zechariah chapter thirteen. We begin in the first verse.





# Wounded in the house of my friends

*In that day there shall be a fountain opened to the house of Daviyd and to the inhabitants of Yerushalayim for sin and for uncleanness.*

Zakaryahu (Zechariah) 13:1

## ZAKARYAHU (ZECHARIAH) 13:1:

“1. In that day, there shall be a fountain open to the house of Daviyd and to the inhabitants of Yerushalayim for sin and for uncleanness.”

Now some people say, well, that has that hasn't happened. There's no fountain for sin and uncleanness. Well, let's take a look and see.



# Wounded in the house of my friends

*7 How excellent is your lovingkindness, O Elohiym! therefore the children of men put their trust under the shadow of your wings. 8 They shall be abundantly satisfied with the fatness of your house; and you shall make them drink of the river of your pleasures. 9 For with you is the fountain of life: in your light shall we see light. 10 O continue your lovingkindness unto them that know you, and your righteousness to the yashariy in heart.*

Tehilliym (Psalm) 36:7-10

Let's start with Psalm 36. Now, here's what Daviyd would write,

**TEHILLIYM (PSALMS 36:7-10):**

“7. How excellent is your loving kindness, **O ELOHIYM!** therefore the children of men put their trust under the shadow of your wings.”

Amein.

“8. They shall be abundantly satisfied with the fatness of your house; and you shall make them drink of the river of your pleasures.

9. For with you is the fountain of life: in your light shall we see light.

10. O continue your lovingkindness unto them that know you, and your righteousness to the Yashariy in heart.”

So here we see that there's a ton of questions here. We had a very interesting debate that went on, on one social media camp. Some friends of mine, we tried to talk another very close friend of theirs out of volunteering for the snake bite, for the two fangs set up the serpent. And he said, look, I have to work for a living. And even though I might protect my family from the snake bite, I have to take it because I have to make a living. And one of my friends asked him, don't you trust in **YAH**? And he says, I trust in him, but he going to write the check to my creditors? Is he going to pay my mortgage? Is he going to do this? You're going to do that? Well. I mean, fair questions. Fair questions for somebody who says, look, I have this job. This is what I do. This is who I am. This is my life. This is where I've been. This is where I'm going to be. This is where my 401k is. This is where my health benefits are. This this is where my reputation is. This is where my name is, this is where I'm known. This is where everybody knows your name, you know?

But here look, with **ELOHIYM YAHUAH**, his loving kindness is excellent. Therefore, the children have been put their trust under the shadow of his wings. So, the question is, do you trust? Now, when you take a leap of faith into the arms of **YAHUAH**, you know, you're taking a leap. You are taking a leap, you're leaping, you are making a leap of faith. And you're making a leap of faith to trust that **YAHUAH** has something for you. Now, the problem is with a lot of people is they have a construct in their mind, this is what I built in my life. Therefore, this is what I have, this is who I am. And to lose that is to cause trauma you never know what's going to happen to all of that.

But to recognize and to believe and to know that the flip side of that is that **YAHUAH** has wonderment for you. He has a blessing for you. He has a plan for you. He has something extraordinary for you. Why? Because you will be abundantly satisfied with the fatness of your house, of his house. Because he is not someone who is shy with giving and is someone who is shy with take care of his children, he takes care of them. And his house is unlimited with its fatness. And he shall make you drink of the river of his pleasures, not yours. For with **YAHUAH** is the fountain of life. And in his light, shall we see light, very important concept. So continue your loving kindness and to them that though you and your righteousness to the “Yashar” in heart.





# Wounded in the house of my friends

*11 The mouth of a righteous man is a well of life: but violence covers the mouth of the wicked.*

Mishlei (Proverbs) 10:11

*14 The Torah of the wise is a fountain of life, to depart from the snares of death.*

Mishlei (Proverbs) 13:14

So we know this,

**MISHLEI (PROVERBS) 10:11:**

“10. The mouth of a righteous man is a well of life: but violence covers the mouth, the wicked.

That's from Proverbs, Mishlei 10:11. Proverbs goes on to say,

**MISHLEI (PROVERBS) 13:14:**

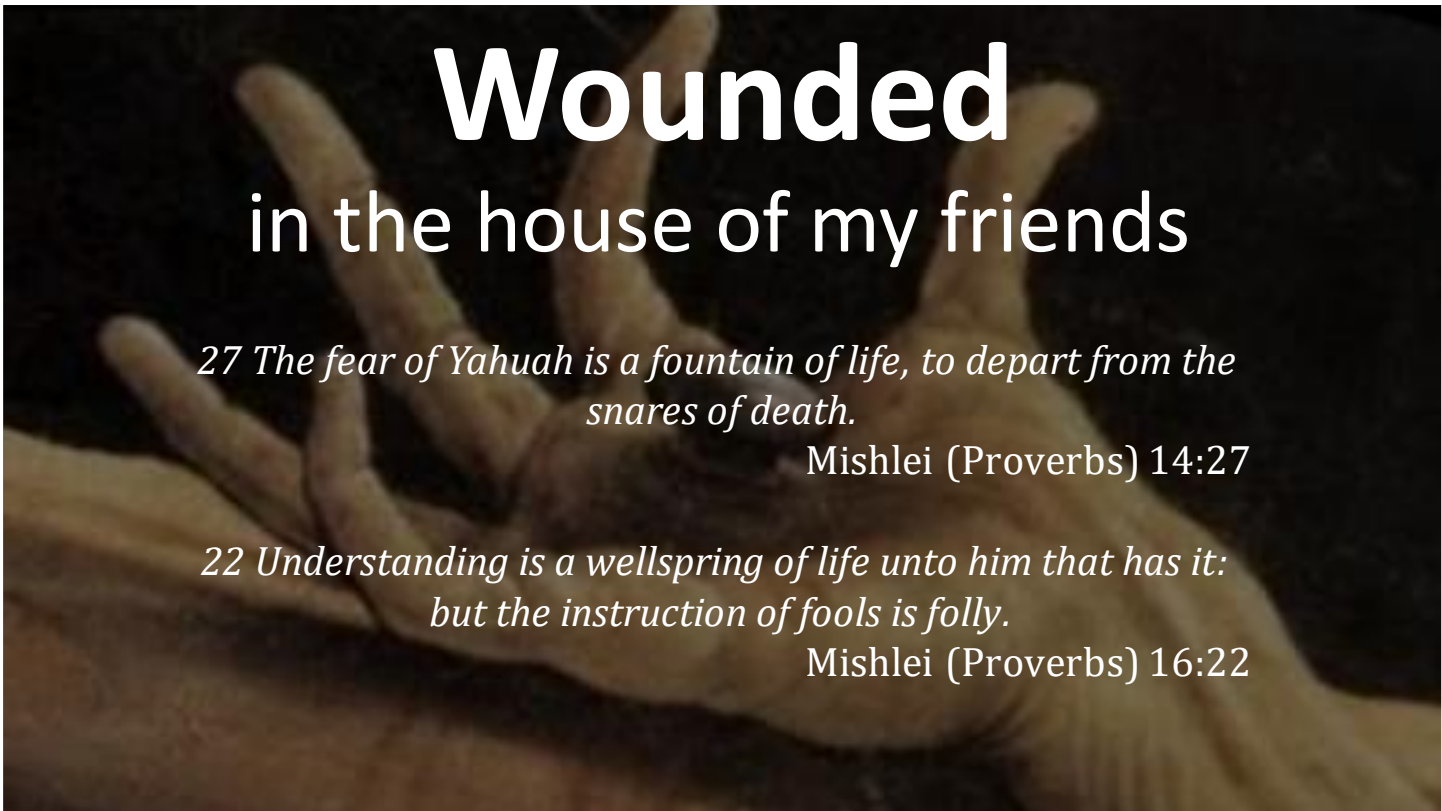
“14. The Torah of the wise is a fountain of life, to depart from the snares of death.”

Now, we are talking about this fountain of life, this is a really good concept. Because, you have two kinds of things in this world. You have those that bring death, and you have those that bring life. And there are people who are death worshipers, and they practice the things that bring death. There are people that are life worshipers and practice the things that bring life. So, we know that when Paul tells us the wages of sin are death, and they will fall short of the glory of **YAH**. Those who practice those things. Well, when you are talking about the wages of sin being death, you look at any of the things that are promised to you in the gratification of the flesh. But you should have more material goods, you should have a bigger house, a couple more cars, a boat, maybe a plane. There's some things that you could get that you don't have yet.

And if you haven't thought about what they are, just wait until the Christmas season. Some advertising will tell you what you forgot to get. When you're serving the flesh, what do you serve? You serve something that is going to die and rot away. there's nothing like getting old, look at looking back and thinking, I used to be not old. That certainly has changed, right? But you see that with material goods, material goods rot off the hook

too. I once had a car I loved that drove it for eleven years, and it came to its end. It came to its end quicker than my dog came to its end. My dog at least lived fifteen years. But one of the things you recognize is that with material things, they wear out. A lot of those things wear out very, very quickly. And you gathering them puts you in a position of what usually creates what we call, the Wasilla homestead. Which is when you have 26 twenty-six cars parked in your front yard, and no paved driveway. And no paved front, the Wasilla homestead.

When we look at these kinds of things, we see that the pursuit of the flesh, without any ruach in place, is going to bring destruction and death. It brings death. It's ironic, you're sitting here trying to satisfy the demands of the flesh, and the demands of the flesh are going to lead you to death. Whereas when you satisfy the demands of the ruach within you, these things bring life. It's a difficult equation for human beings. Because of course we love the things of the flesh. Now let's talk about it again going the fountain of life.



# Wounded in the house of my friends

*27 The fear of Yahuah is a fountain of life, to depart from the snares of death.*

Mishlei (Proverbs) 14:27

*22 Understanding is a wellspring of life unto him that has it: but the instruction of fools is folly.*

Mishlei (Proverbs) 16:22

#### **MISHLEI (PROVERBS) 14:27:**

“27. The fear of **YAHUAH** is a fountain of life...”

It doesn't bring death to fear **YAHUAH**. **YAHUAH** brings life.

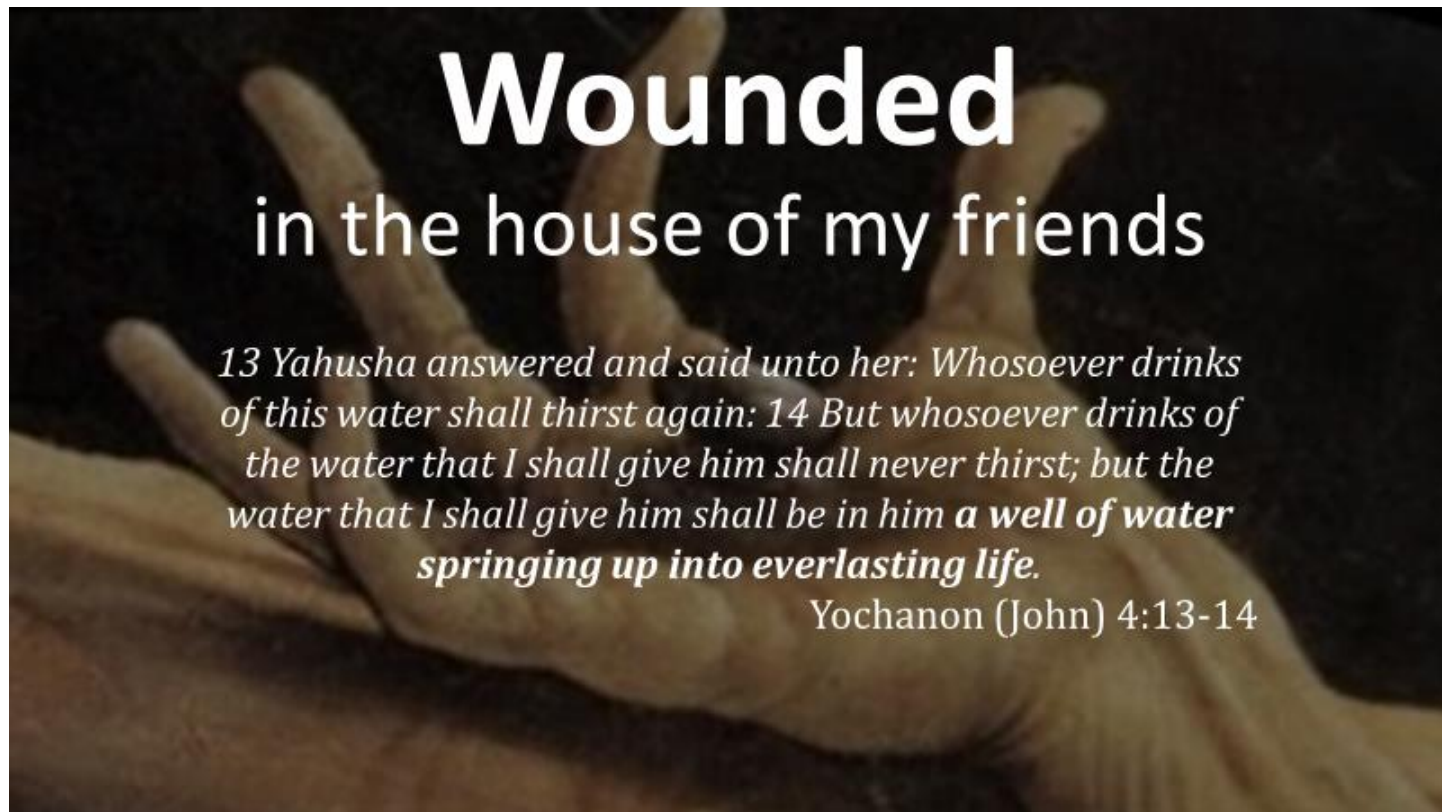
“27. to depart from the snares of death.”

It causes you to leave the snares of death, and you fear **YAHUAH** and you enter into the fountain of life.

#### **MISLEI (PROVERBS) 16:22:**

“22. Understanding is a wellspring of life and him that has it: but the instruction of fools is folly.”

Is folly, Okay? So, we see once again, you are seeing this camp, this fountainhead of life, and you are seeing this snare of death. The fountain of life is, in fact, we can see that the Proverbs writer is telling us that it's the fear of **YAH**, that it's understanding that it's wisdom. These are the things that constitute the fountain of life. Now, let's take another close look at some Scripture that deals with a fountain of life, that's discussed in Zakaryahu 13:1. This is from Yochanon, John Chapter 4:13-14.

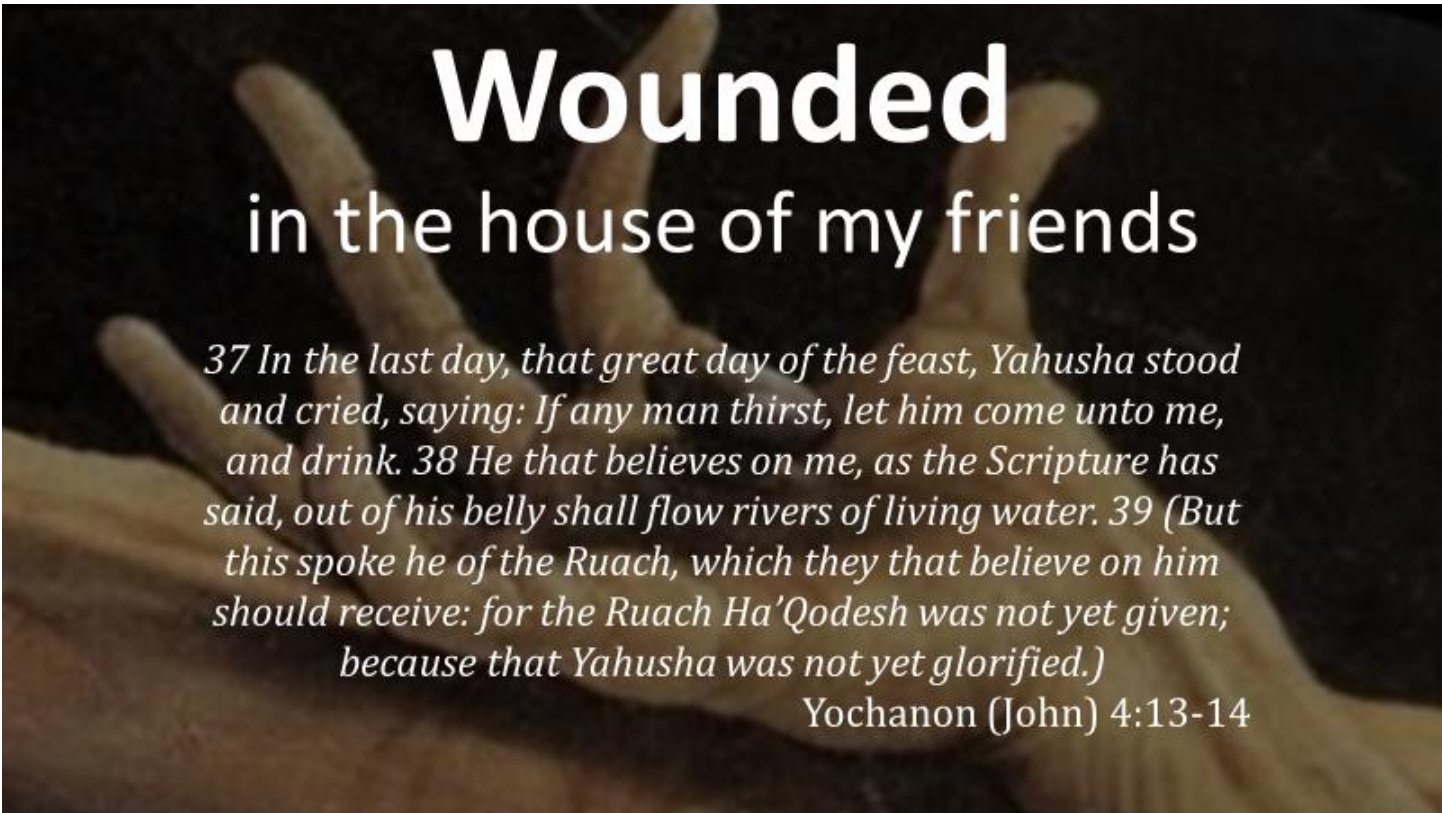


**YOCHANON (JOHN) 4:13-14:**

“13. **YAHUSHA** answered and said unto her: Whosoever drinks of this water shall thirst again:  
14. But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Well, that's kind of an equation that's telling us something right there.





# Wounded in the house of my friends

*37 In the last day, that great day of the feast, Yahusha stood and cried, saying: If any man thirst, let him come unto me, and drink. 38 He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water. 39 (But this spoke he of the Ruach, which they that believe on him should receive: for the Ruach Ha'Qodesh was not yet given; because that Yahusha was not yet glorified.)*

Yochanon (John) 4:13-14

## **YOCHANON (JOHN) 4:13-14:**

“13. In the last day, that great day of the feast...”

Now, look at this right now, for those of you who are now feast keepers, thinking about this for those of you who are not? Well, you know, I go to church on Sundays, our feast, our Easter, and Christmas, and of course, St. Valentine's Day, St. Patrick's Day. We have a harvest festival they call Halloween; we call it a harvest festival. We do stuff like that. And then maybe Monday, Thursday.

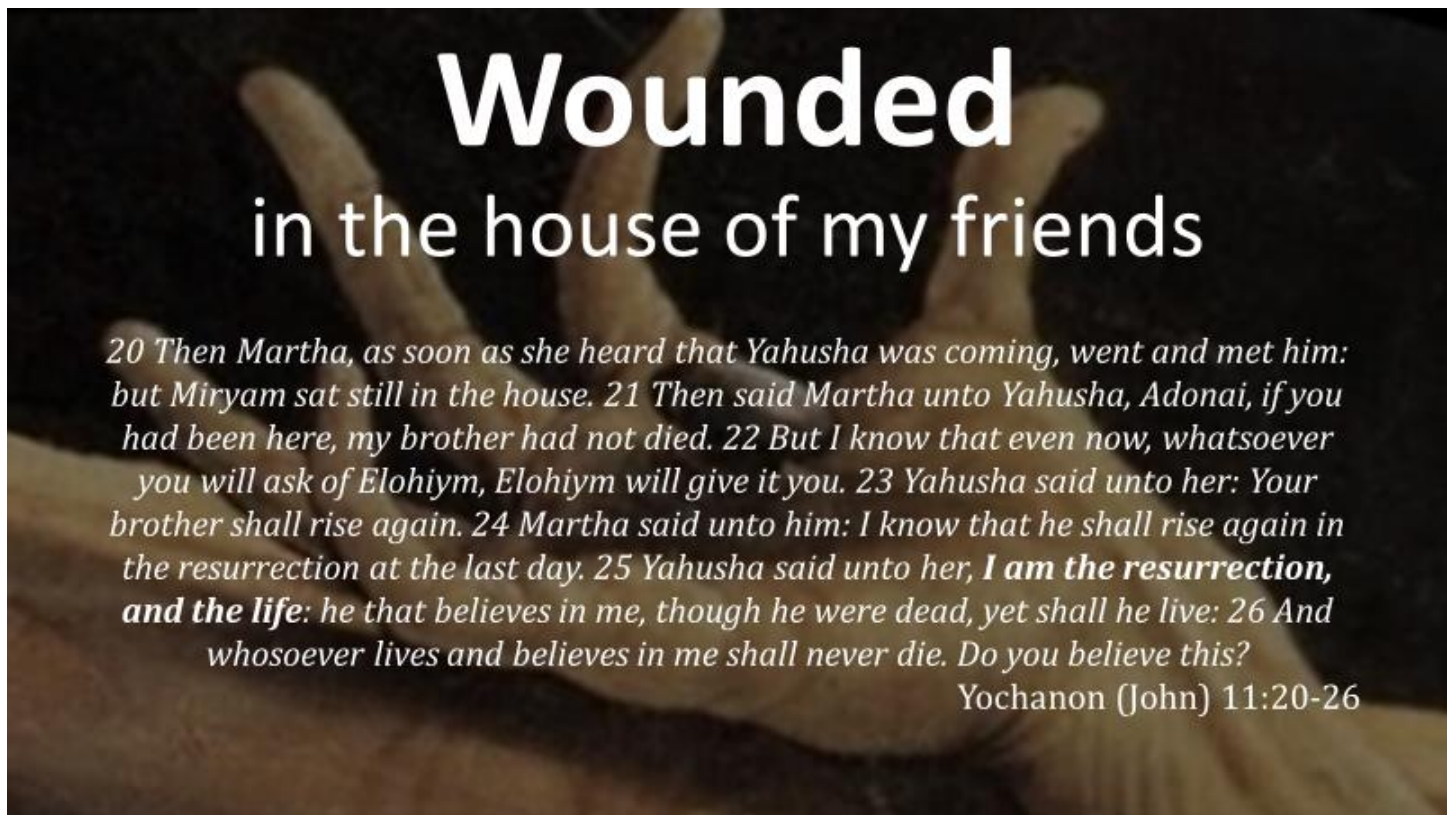
Well, here Scripture says that in the last day, that great day of the feast. All right New Testament scholars. Let's break it out. Break it out. What's he talking about? Because **YAHUSHA** is obviously there. In the last day on that great day of the feast. Shemini Atzeret. Here he is. He's on this last great day. So, what is he doing there? Why is he there, And what feast day is that? What is this Last Great Day? The New Testament pastors who preach only the New Testament have a duty to tell you what this is. Because it's right there in the Gospel of John. Break it out and don't use the phrase Jewish feast. Because the feast was given to the entirety of the house of Yashar'el not just to the Jews. And in fact, if the truth of the matter is in Vayiqra 23. These are **YAHUAH'S** feast, not the feast of Yashar'el, not the feast of the Levites, not the feast of Judah. Nope. They belong to **YAHUAH**. And who was practicing these feasts? Well, **YAHUSHA** because he was there at the end of the Feast of Tabernacles or Sukkot, on the Great Day. The Shemini Atzeret, which is also known as Simchat Torah or the joy of the Torah.

**YAHUSHA** stood and cried, saying: If any man thirst, let him come unto me, and drink.

He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water.

But this spoke he of the Ruach, which they that believe on him should receive: for the Ruach Ha'Qodesh was not yet given; because that **YAHUSHA** was not yet glorified.

Well, that's an interesting equation. He was not yet glorified. Let's carry on here, it goes on.



We're going to see a few chapters later, that **YAHUSHA** comes back to see his great friend. Many people believe that this was the disciple that he loved, Eleazar that we also known as Lazarus, who had died. And **YAHUSHA** shows up late.

#### **YOCHANON (JOHN) 11:20-26:**

“20. And Martha, as soon as she had heard that **YAHUSHA** was coming, went and met him: but Miryam sat still in the house.

21. Then said Martha unto **YAHUSHA, ADONAI**, if you had been here, my brother had not died.

22. But I know that even now, whatsoever you will ask of **ELOHIYM, ELOHIYM** will give it you.

23. **YAHUSHA**, she said unto her: Your brother shall rise again.

24. Martha said unto him: I know that he shall rise again in the resurrection at the last day.

25. **YAHUSHA** said unto her, I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live:

26. And whosoever lives and believes in me, shall never die. Do you believe this?”

Well, interesting equation.

# Wounded in the house of my friends

*These words spoke Yahusha, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son, that your Son also may glorify you: 2 As you have given him power over all flesh, that he should give eternal life to as many as you have given him. 3 And this is life eternal, that they might know you the only true Yah, and Yahusha Ha'Mashiach, whom you have sent.*

Yochanon (John) 17:1-3

## **YOCHANON (JOHN) 17:1-3:**

- “1. These words spoke **YAHUSHA**, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son, that your Son also may glorify you:
2. As you have given him power over all flesh, that he should give eternal life to as many as you have given him.
3. And this is life eternal, that they might know you the only truth **YAH**, and **YAHUSHA HA'MASHIACH** whom you have sent.”

So, you see that the Son of Man was given power over all flesh, that he might bestow eternal life to as many as had been given to him. And then the question becomes, well, what is eternal life? Yeah, thanks for bringing that up **YAHUSHA**, you are going to be passing out eternal life over here. And I guess we get a certificate that comes with that. What does that entail? Well, this is life eternal that you might know. The only true **YAH**, **YAHUSHA HA'MASHIACH** whom you have sent. So you see in our lives, we think it's Oh, that's an easy equation. I know who he is. I got it covered. No, no, no. Do you know that he is the only true **YAH**, the only true **YAH**, Do you know that part? Because there are people like, Sir, running around with fish cap? Who had the unfortunate pleasure of hosting President Sniff? He says there are many roads to heaven.

Well, that's an interesting concept, because I think he misunderstands, of course, John 14:6, which is that there aren't many roads to have it because all of mankind was condemned. Only by the death of **MASHIACH** and his resurrection was death conquered, and not just for the Jews, and not just for the house of Yashar'el, but for all of mankind. When he reversed the fall of Adam. The fall of A'dam, the first 'Adam, he reversed by



not falling, because he was faithful to death, and was resurrected. And in that death and resurrection, what do we see? We see that life is given and death is defeated.

When you ask yourself the question, the only true **YAH**, you think about how many people think well, I can go to heaven because I just hang out with Allah. Well, I can go to heaven, because Buddha was a great, nice, and good guy. Or Lao Tzu was a brilliant man, or Confucius, really set the banner by giving us the E Ching. Or that the panoply of Hindu gods is what really sets the tone. You have all of these different variations. The different variations of belief which, in every essence, erect and establish idols. They bring idols into the land. And believe me, we have never been idol free. And so, you might be asking yourself the question, well, is this the only true **YAH**, well, maybe there's some other competitors out there. Maybe in Enlil, is in that rank. Maybe Anki maybe Anki is in that rank, right? But here, the delineation is knowing, not questioning, knowing that there is an only true, **YAH**. And **YAHUSHA HA'MASHIACH** whom he had sent.

So, the question becomes now when we talk about that, so, you've got **YAHUSHA** himself in his prayer to John 17, saying, this is eternal life, knowing the Father and the Son whom he sent.



And Solomon would say in Mishlei, or Proverbs Chapter 30:4-5.

**MISHEI (PROVERBS) 30:4-5:**

“4. Who has ascended up into heaven, or descended?...”

Okay, that's a question. You can talk about Enoch, translating, and you can talk about Elijah, translating, or Eliyahu translating, but who has ascended to heaven or descended?

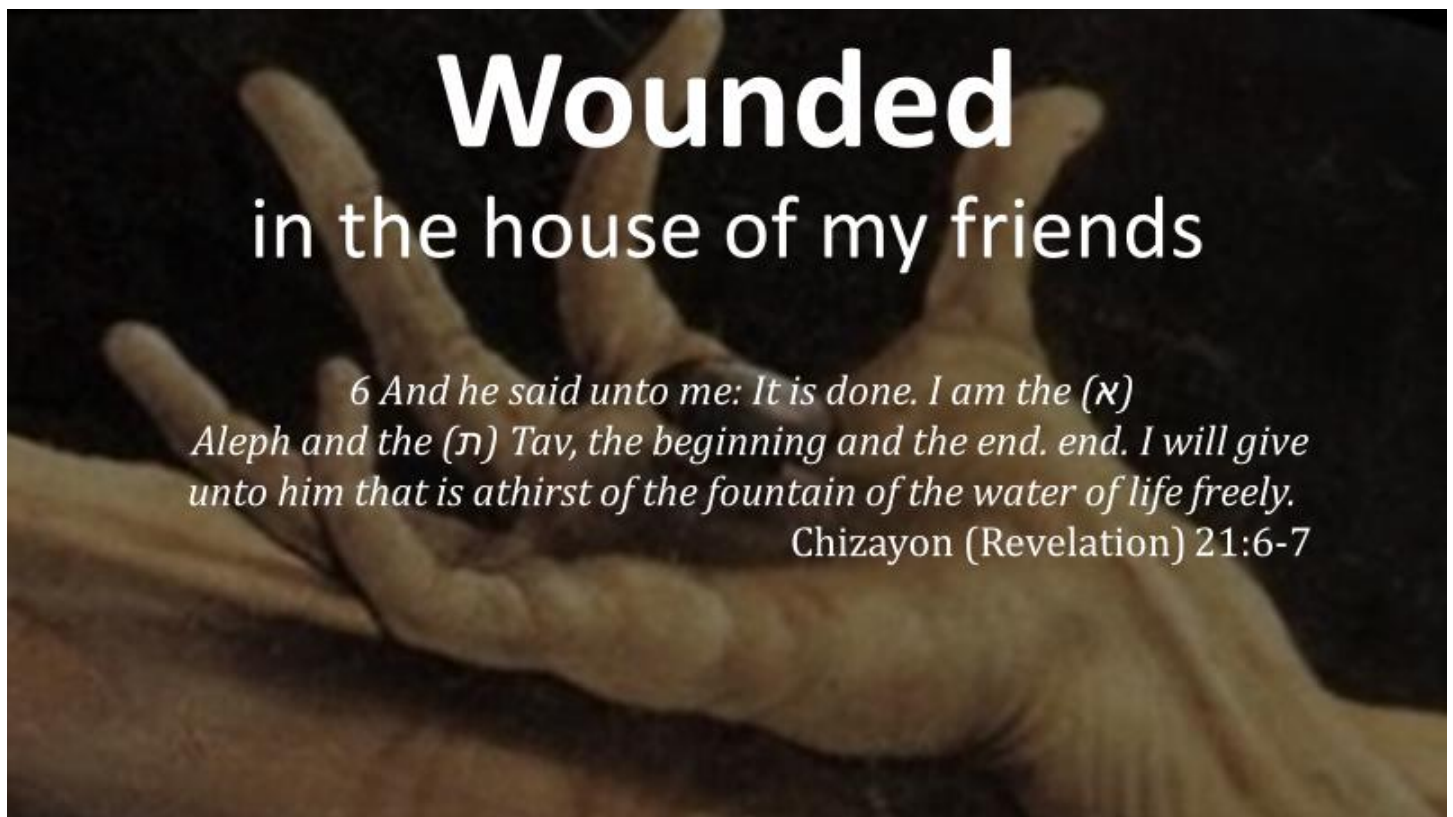
"4. Who has gathered the wind in his fists?..."

Asks Job.

"4. Who has bound the waters in a garment? Who has established all the ends of the earth? What is his name, And what is His Son's name, If you can tell?"

5. Every word of **ELOAH** is pure: he is a shield unto them that put their trust in him."

Here we go again, we come back again to those who are unwilling to trust. I need to trust in the State. I need to trust in the Government. I need to trust in my Employer. I need to trust in my 401K. I need to trust in my cover plan for my health insurance. I need to trust in my health benefits. We've gotten lots of issues that we have to trust in, rather than to trust in **ELOHAI**. But those who trust in **ELOHAI**, he is a shield unto them that put their trust in him.



#### **CHIZAYON (REVELATION) 21:6:**

"6. And he said unto me: it is done. I am Aleph and the Tav, the beginning and the end.

7. I will give it unto him that is a thirst of the fountain of the water of life freely."

You see, so the fountain of the water of life has been around for a long time. Going back to Zechariah, Zakaryahu Chapter 13:2.



# Wounded in the house of my friends

*2 And it shall come to pass in that day, says Yahuah Tseva'oth, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also, I will cause the prophets (אֶת־הַנְּבִיאִים) and the unclean ruach (אֶת־רוּחַ הַטְּמֵאָה) to pass out of the land.*

*Zakaryahu (Zechariah) 13:2*

And it shall come to pass in that day, says, **YAHUAH TSEVA'OTH**, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also, I will cause the prophets and the unclean ruach to pass out of the land.

So, here we see the prophets. You can see it here in the Hebrew eth-Navi'im and the unclean ruach. Now, and the unclean ruach is V'ette ruach, Ha'tamaha, Tamaha. So, you see that Tamim, unclean, Ta'maha the noun. Eth- Ruach Tamaha. I'm sorry, Ha'tama Tama to pass out of the land. Now we noticed that we see this unclean ruach here, this Resh, Vav, Hey, we see it is not ruachoth, which would be the plural, but rather singular. Now, this is going to be an important point that this is a singular term and not a plural. Because the writer obviously could use the plural back here, when he was talking about eth-Ha'Navi'im the prophets, we have that in the plural, but we do not have it in the plural here, when it comes to unclean ruach. It's a singular, unclean ruach.



# Wounded in the house of my friends

**Who were these idols, prophets and the unclean ruach?**

*41 Moreover King Antiochus wrote to his whole kingdom, that all should be one people, 42 And everyone should leave his laws: so all the heathen agreed according to the commandment of the king. 43 Yea, many also of Yashar'el consented to his religion, and sacrificed unto idols, and profaned the Shabbath.*

Makkabiym Ri'shon (1 Maccabees) 1:41-43

So, who are these idols, prophets, and this unclean ruach? Well, we have an example from Makkabiym Ri'shon or 1 Maccabees. Here's what it reads in Maccabees 1:41-43.

**MAKKABIYIM RI'SHON (1 Maccabees) 1:41-42:**

“41. Moreover King Antiochus wrote to his whole kingdom, that all should be one people,  
42. And everyone should leave his laws: so all the heathen agreed according to the commandment of the king...”

So, now this discussion is not uncommon. You see it in today's world. In fact, Vladimir Putin is doing the very same thing in Russia right now. Because what he is insisting upon is what's called the homogeneity in a social order. As compared to heterogeneity in a social order. Now, when you see heterogeneity in the social order, you see what's called diversity, you see a lot of diversity in the culture. There's more than one path. There's more than one way there's more than one culture, there's subcultures. And some people think that's the way to go. Other people think it's divisive. And other people say, well, look, in order to hold together the fabric of a nation, you have to have one nation. You have to have one culture; you have to have defined boundaries. You have to have this idea that we're locked into, we are a group of people we are the same family. We speak the same language we hold the same central values. That's homogeneity.

Now, even though the United States, interestingly enough, even though the United States during the period of segregation, which of course began when, when the Democrats failed to sustain slavery in the Civil War, following the Dred Scott decision, they then occupied the Supreme Court. In those decisions that happened immediately after the war, they imposed the doctrine of separate but equal. Now, we all know those who

have any experience with segregation or extending segregation. Know that it was never equal, it was separate, but it was never equal, never. But even in the days of segregation, that was very interesting, because when you leave World War II, we had a nation that was essentially a homogeneous nation. We were one nation, we were bound together in the war effort to fight the axis allied the axis of countries, and of course, the Japanese Empire. And we got caught up in that effort, we went after it, and everybody from every tribe, nation, and tongue, joined together to secure that victory.

The average person had a mindset of what they were as a soldier, not who they were as an Italian, Japanese American, German American, Jewish American, Black American, or as a Hispanic American, but rather, a soldier doing their job. It is very interesting, because this treacherous road that connects British Columbia to Alaska. It's called the Alcan, Alaska, Canadian Highway that was built primarily by black Americans. They put them up there, and said, Okay, look, here's this wilderness. And believe me, it's wilderness. And to this day, it's what it is. And it is an unforgiving wilderness. That road is a little more than twelve hundred miles long, and it winds up over the Rocky Mountains and winds through the wilderness of the Yukon Territory. Wilderness. And these guys went in and said, you think that we're incapable of doing the job, we're going to show you that we're capable of doing it, they proceeded to carve that road out of whole cloth out of that wilderness. And they built a highway that is still in place today. Of course, it has been straight out and paved, but it's still there today. And you know, you're talking about crossing some huge rivers, like the Laird River, for instance, or the Yukon River and going over the top of the Rocky Mountains. Entering into cold country where exceeds 60, below zero of the Yukon Territory. They did all of this. And they did a spectacular job. Proving what? That of course, the essence of the American is a capable person, capable of doing capable things. That's what they did. And so, we see that the even during that period of segregation, we still had an element of homogeneity.

Now, following the close of World War II, starting in 1948, we began to assert this diversity in the culture. Well, it actually began with the dissenting opinion in *Lochner versus New York* by Oliver Wendell Holmes, who said, Look, there's more than one truth. Well, when you accept that there is more than one truth, then you're going to have more than one culture. You are going to have more than one society and have more than one idea. And you are going to end up with idols. Because what did we discover is the key to eternal life in John 17? Knowing that **YAH** is the only true **YAH**. So when you say, ANKI **YAHUAH ELOHHEYKA**, you're saying, this is the only creator, this is the only truth of creation. There is no second alternative to creation. It either formed the way it says that it formed in Bere'shiyth, or it formed some other way that's inconsistent, and contrary to that future. Those are your choices.

So, people don't want to hear the idea of absolute truth. They don't want to hear the idea that there is an absolute truth, particularly in the courtroom. We have this thing, situational ethics, situational proof. Where a judge will look at a guy lying like a rug on the stand and say, well, that's not perjury. Well, why isn't it? Because he believes it while he's telling it right now. If he believes what he said right now, then it's true, that it's as good as true as anything else. Well, is it a proper recitation of that which exists? That's another story. Because for some of us, there's an absolute truth. For some of us there's an absolute meaning to words, and words have meaning. Those meanings are what carries civilization forward.

So, at this time here we're going to see that there were idols, prophets and unclean ruach, because why? Because there was more than one truth right. So, King Antiochus told his whole kingdom that they should be one people. We should be homogeneous. We should all have the same culture, the same language. the same

religion, the same borders. And everyone should leave his laws. you know, your little petty things that you guys do. So, all the heathen agreed according to the commandment of the King.

**MAKKABIYM RI'SHON (1 Maccabees) 1:43:**

“43. Yea, many also of Yashar’el consented to his religion, and sacrificed unto idols, and profaned the Shabbat.”

# Wounded in the house of my friends

*44 For the king had sent cepheryim by messengers unto Yerushalayim and the cities of Yahud that they should follow the strange laws of the land 45 And forbid ascending smoke offerings, and sacrifice, and drink offerings, in the Temple; and that they should profane the Shabbaths and feast days: 46 And pollute the sanctuary and holy people: 47 Set up altars, and Asherah poles, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: 48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: 49 To the end they might forget the Torah, and change all the ordinances.*

Makkabiym Ri'shon (1 Maccabees) 1:44-46

**MAKKABIYM RI'SHON (1 Maccabees) 1:44-46:**

“44. For the king had sent cepheryim by messengers unto Yerushalayim and the cities of Yahud that they should follow the strange laws of the land,  
45. and forbid ascending smoke offerings, and sacrifice, and drink offerings in the temple; and that they should profane the Shabbat and the feast days:...”

Stop doing those. Stop doing your Saturday Sabbath stuff and stop doing those feast days and get around to our religion.

“46. And to pollute the sanctuary in the holy people:...”

To pollute the sanctuary. Another word for polluting is to defile, to desecrate, to pollute. Pollute the sanctuary and pollute the holy people. How do you defile the holy people? Let's just ask that question for a second. How do you defile the holy people? Well, you do all kinds of things. You sear the conscience if you really want to



defile the holy people. Jeremiah 31:31 tells us that the Torah is poured into the heart, mind, and soul of the believer. In Ivryim or Hebrews 8:8 it says the same thing. The Torah is poured into the heart, mind, and the soul of the believer. What Torah, the six hundred and thirteen Mitzvot? Are you talking about the entirety of the Old Testament? What Torah are you talking about, no, you're talking about the instruction of **YAH**, that was given face to face at Mt. Horeb and written with his fingertip. This instruction is written in your heart, mind, and soul.

And even though it's written in your heart, mind and soul, the enemy comes in and says we need to pollute that. We need to defile that. We need to desecrate that. And we are going to do that. By starting out with the lie. Did **YAH** really say you will die if you eat from that tree? Did **YAH** really say that? Then we begin with, oh, these things are okay.

Let's have a nonstop diet of murder on television, and but it'll be justified, it's always the same story. The guy has a loving family. The guy is usually about twenty-five years old with the beautiful wife. Then they have obnoxious children, but the guy loves the children too. And then the guy comes in, the bad guy comes in, kills the wife and children. So now this guy is justified cutting his fingers off, rip his face out, cuts his bowels over with a chainsaw on and on it goes. You see that plot over and over again. This idea of justifiable homicide taking place on TV in the foulest is most unbelievable ways you can imagine. I forget the name of the guy and the program now. But the fellow that was in the Matrix. He's done a series of shows that has so little dialogue. It's nothing but killing. More killing and more killing. Well, okay, well, why would they do that? Because we have to defile "Thou shalt not kill." That has to be defiled.

When it comes to "Thou shall not break wedlock," You even have the president weighing in on that one. All that stuff is okay. Do this. Do that. Do the other thing. That's okay. And then of course, television is telling you it's not late night television, not for kids. It's soap operas telling you all day long. Everybody is out there committed adultery. Lo na'aph, no adultery, no breaking wedlock.

Or how about the idea of backbiting and telling false witness about one another? That stuff is condoned on television all day long. it's nothing but gossip all day long.

And then covetousness? Well, how do you find the tenant that says You shall not be green with envy? I have to tell you, I see it all the time that people are just like, oh, well, that's just unfair, I should have had that it. And then they start coveting other people's stuff. And with that covetousness, some people are willing to do anything, including kill people, because they are envious. That's just the way it is.

So how do you defile it? So, let's ask the question, and pollute the sanctuary in the holy people. How do you pollute the holy people? Well, here's one way you can set up altars and Asherah poles, obelisks, and chapels of idols. Now the Asherah poles were done with what trees? What kind of tree severed tree? Why would you sever the tree? Because it has to be severed to represent the seven phases of Nimrod. The Asherah poles, severed trees, let's put those up. Let's put up chapels of idols and let's sacrifice swine's flesh, and unclean beasts. Let's barbecue a pig for baptism, and we will stick an apple in its mouth.

That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

To the end that they might forget the Torah and change all ordinances.

Pretty clear. Alright, so the question is, did that stuff come to an end? As it says in Zechariah, 13:2.

# Wounded in the house of my friends

Were the Greeks pushed out of Yerushalayim? Of course; first by the Hasmonaeans, then the Herodians, then the Romans. Zeus, Apollo, Athena, Aphrodite, Artemis, etc., together with the Babylonian deities such as Ashteroth, Dagon, Ba'al, Tammuz, Isis, Horus, and Molech would be pushed out, as the faith of the Netzariym would rise like an unstoppable fire, such that the reaction would give rise to the Council of Jamnia and the creation of Babylonian Judaism, and in response the rise of Constantinian Catholicism.

Were the Greeks pushed out of Yerushalayim? Of course; first by the Hasmoneans, that be Judas Maccabaeus, then the Herodians, then the Romans. Zeus, Apollo, Athena, Aphrodite, Artemis, etc., together with the Babylonian deities such as Ashteroth, Dagon, Ba'al, Tamuz, Isis Horus, and Molech would be pushed out as the faith of the Netzariym would rise like an unstoppable fire, such that the reaction would give rise to the Council of Jamnia 110 AD, and the creation of Babylonian Judaism, as a response to the faith of the Netzariym. And in response, the rise of Constantinian Catholicism.

So you see, you had a couple of things going on. You have to remember that the faith, just a quick journey down this path. You had a Torah keeping community as much as they could be, in the kingdom of David, and David and Solomon pointed to the Torah. But when you get down the path there a bit, you get some kings that just went into wickedness, Uzziah and then eventually you get to Menashsheh, who completely abandoned the Torah in favor of Asheroth, Dagon, Ba'al, Tammuz, Isis, Horus and Molech. He went after all of them. And he did so for fifty-five years. Well, when he did that caused the kingdom of Yahud to come to a complete end. And it did come to a complete end in 586 BC.

The Hasmoneans tried to come back into resurrect that. We are going to come back, and we are going to recreate the kingdom of Yahud or Judea, we will recreate it. Well, the Hasmoneans remember with the sons of Makkah, who was the tribe of the last son of Nachor, Avraham's brother. He was the fourth son of his concubine. That tribe had been pushed into Northern Israel into Shomeron by the Assyrians, while the ten tribes were being pulled out, they were replaced with the Shomeroniym, these Makkabiym. And these Maccabees that would take over and try to recreate Judea. When they did, they put in usurpers in the

Zadokiym who were claiming they were sons of Zadok but they were not in the Parashiym, who claimed they were sons of Perets and we're not.

These two camps would argue about what was going to happen with the Torah, while Hel'el, the elder was saying, the Torah is over. We are not doing the Torah anymore. We are doing the Oral Law. We're going to write down the Oral Law, the Talmud. The Talmud is going to be binding, not the Torah. Our ideas, not **YAH'S** ideas, our ideas will be binding the Talmud. And so, the Talmud, The Yerushalmi Talmud was basically drafted and created. Well, what are our Oral Laws? Well, I don't know. Let's write some down. Do you remember? I wasn't alive when they were written. Well, then how do you know what they are? Somebody told me that's what they were. All right, so we're doing this on hearsay. We are going to create the Talmud on hearsay, that's what we're going to do. So, they did so. The Talmud came out of the Hasmoneans, it's a very important point.

The Hasmoneans were not of the true house of Yashar'el. They were usurpers into the house of Yashar'el. The Talmud then was put out to replace the Tanakh. And as they were rehearsing, well, what do you think? Should we do this? Yeah, let's put this together. Let's put together this Yerushalmi Talmud and go for it. So, they did and what happened? The Herodians, Herod the Great rose up, an Edomite, Herod the Great. Herod the Great would be pandering to Rome at the expense of Greece. So, here Herod the Great is pandering to Rome and he is also pushed to doing great damage to the Hasmoneans in fact, he had the Hasmonean King beheaded in Jericho. Now did that end the line of kings of the Hasmoneans. No, it did. But it took them out of power over Judea such that Herod would succeed in that power, and when Herod failed in would come Pontius Pilate and other Romans to rule the prefix. It became a Roman place at that point.

But you can see here that there was not really this religion of Judaism, per se, when you're talking about what was coming out of the Hasmonean Empire, that was not Judaism. It was Maccabeeism, I want to call it or Hasmoneanism. But it was not Judaism because they were creating a second, or a Talmud that was not the Torah, but rather Rabbinical opinion. Tsadoqi Rabbis who were Sadokiym, not really from the tribe of Levy, and Parashiym, not really from the tribe of Judah, who were doing this.

None of this stuff was gelling, into this comes **MASHIACH**. And he says, Woe to you, you Pharisees, you're just wrong. You don't know what you're talking about. You keep loading this stuff up on people, you breakout this Talmud that has all these rules, you put it on people's back, and then you don't lift one finger to help. Woe to you Pharisees who keep saying this stuff. Woe to you Pharisees who impose this law in your Talmud with that directly contradicts the Torah. Woe to you Pharisees who claim that what you're doing to your parents is *corban*. Woe to you Pharisees who claimed that it's more important to swear by your Talmud then to swear by the altar. Woe to you Pharisees who are going down this path, you guys are out of your mind. You don't have it right. You don't understand the Torah. You are creating a body of law that's incorrect.

And the success of the teaching of the Nazarene was phenomenal, because you see it in the book of Acts. Because when Kepha comes out and says, we preach. When Kepha comes out of the book of Acts, and he says to them, you guys, you were the one that crucified him. He points out to them, that this is who he was. this was the **MESSIAH**, you guys crucified him. When he points to them, it says they crucified him, they didn't say, no, we didn't. You're wrong. It was those guys. It wasn't us. They didn't do that. They instead said, the people

who had been screaming crucify him, said to Kepha, what must we do? And Kepha said to them, Repent and be baptized. And three thousand were saved. Now you have people coming into droves.

This teaching of **YAHUSHA** is exploding into the field. Because it's not just his teaching, it's also his testimony. It's the realization of prophecy. It's everything that made up the **MASHIACH** was rolling. This faith is exploding. As this faith explodes what happens? The teaching of **MASHIACH** was, when you see Jerusalem surrounded by armies, flee, don't turn around and go get your coat. Don't do this, don't go back into the house. Nothing. Just get out.

So, you see that the believers, the Nazarene's had the left Jerusalem entirely before 68 AD, partly because of the persecution of Caiaphas. And the fake said, okay, and the fake Pharisee, who, you know, many who swore they weren't going to eat or drink again until Paul was dead, And the Sadokiy, Joseph of Arimathea, who was beaten four times and he was a member of the sect of the Sanhedrin. And he was also a member of the Roman Senate, they nonetheless beat him because he kept proclaiming the name. And so you see, a large percentage of the disciples left and went to the United Kingdom. Joseph of Arimathea, Anna the sister of Mariym, Shim'on the Zealot, Aristobulus the fifth who had become the bishop. You had a number of people that had left. You had Eleazar, and Mary Magdalene who left for the South of France. You had Paul moving through Spain.

You had all of this stuff that was taking it out of the Holy Land. So, goodbye, we're leaving. We're going to develop the seven churches Ephesus, Philadelphia, and Smyrna and so on. We're going to go develop those. We are going to develop the church in Corinth. We are going to develop the church in Antioch, in Alexandria, Sevilla, and Mount Lud in Britain. We are doing this and we're not going to do it here in Jerusalem, even though James the Just stayed there and was beheaded for doing so. People of that faith had left the building when Rome came in and burned to the ground and killed the billion and a half people that were remaining there. And then banned them. That happened in 70 AD.

Forty years later, the Council of Jamnia comes together. Council of Jamnia comes together, using people like Rabbi Akiva who was in Amalekite who became a Rabbi and his disciple Yochai, who is the one that wrote it was proper for a Levite priest to have a three year old wife. Yochai and Akiva. These guys were the progenitors that would lead to the Council of Jamnia, and the Council of Jamnia get the game called The Tanakh. So, they would canonize for the first time, a limited group of Scriptures that they said this is Jamnia. And the Council of Jamnia would create a Tanakh, a formal Tanakh of thirty-nine books because they count everything. They would create this Torah, the Nevi'im and the Ketuvim, called the TaNaKh. This Tanakh now would become the standard that would start to solidify to become the Eva Rosh Pina, if you will, of Judaism. But this is a reaction to **MASHIACH**. Its reaction to the **MASHIACH**. And ultimately, this would become the Babylonian Talmud, or the foundation of the Babylonian Talmud. Which began to form it about 330 AD. And was formed throughout the fourth century, as the Babylonian Talmud. It would later be perfected in the fourteenth and fifteenth century, with the writings of Maimonides. So, you see that you had this the rise of the Nazarene, vastly, vastly important, sweeping the world. The reaction to Council of Jamnia. The reaction to the Council of Jamina, Constantine's Council of Nicaea, and anti-Judaism expressed in that council, which was greater expressed in the Council of Laodicea later on. So that's why I had to give that history to show you this.



# Wounded in the house of my friends

*3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him: You shall not live; for you speak lies in the name of Yahuah: and his father and his mother that begat him shall thrust him through when he prophesies. 4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he has prophesied; neither shall they wear a rough garment to deceive:*

*Zakaryahu (Zechariah) 13:3-4*

**So, ZECHARIAH 13:3-4:**

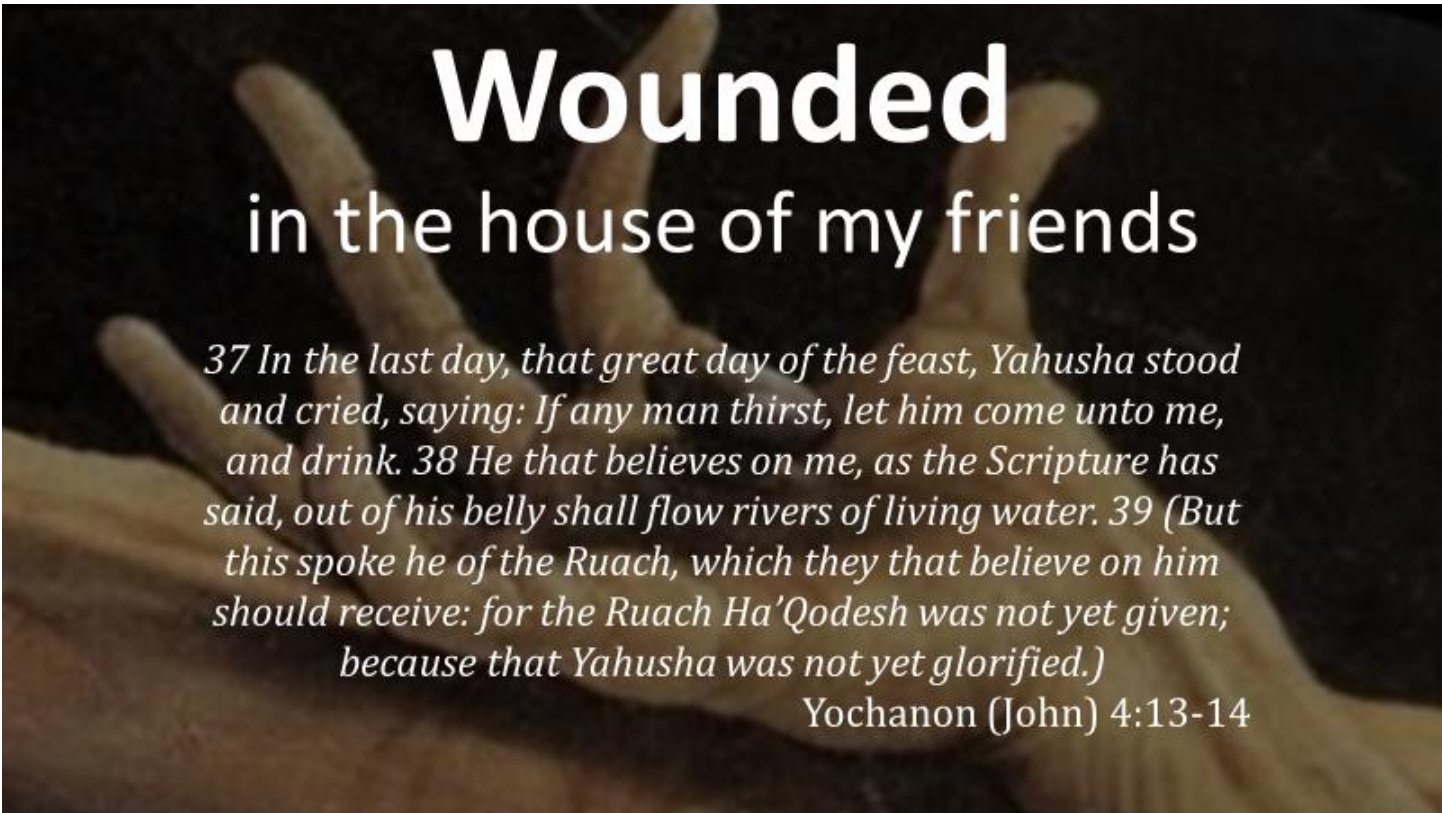
“3. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him: You shall not live; for you speak lies in the name of **YAHUAH**: and his father and his mother that begat him shall thrust him through when he prophesies...”

It seems to me that if the mother and the father said, don't you even open your mouth to prophesy. Then when he does, they thrust him through, so who's left.

“4. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he has prophesied; neither shall they were a rough garment to deceive. “

Who was it that were the rough garment? John the Baptist. Yochanon the Immerser.





# Wounded in the house of my friends

## False prophet criteria:

- *His father and his mother shall say unto him: You shall not live;*
- *His father and mother that begat him shall thrust him through;*
- *Every prophets shall be ashamed of his vision,*
- *None of them shall wear a rough garment to deceive:*

## False prophet criteria:

- His father and his mother shall say to him: You shall not live.
- His father and mother that begat him shall thrust him through;
- Every prophet shall be ashamed of his vision,
- And none of them shall wear a rough grammar to deceive.

Now, let's see if this qualifies for **MASHIACH**.

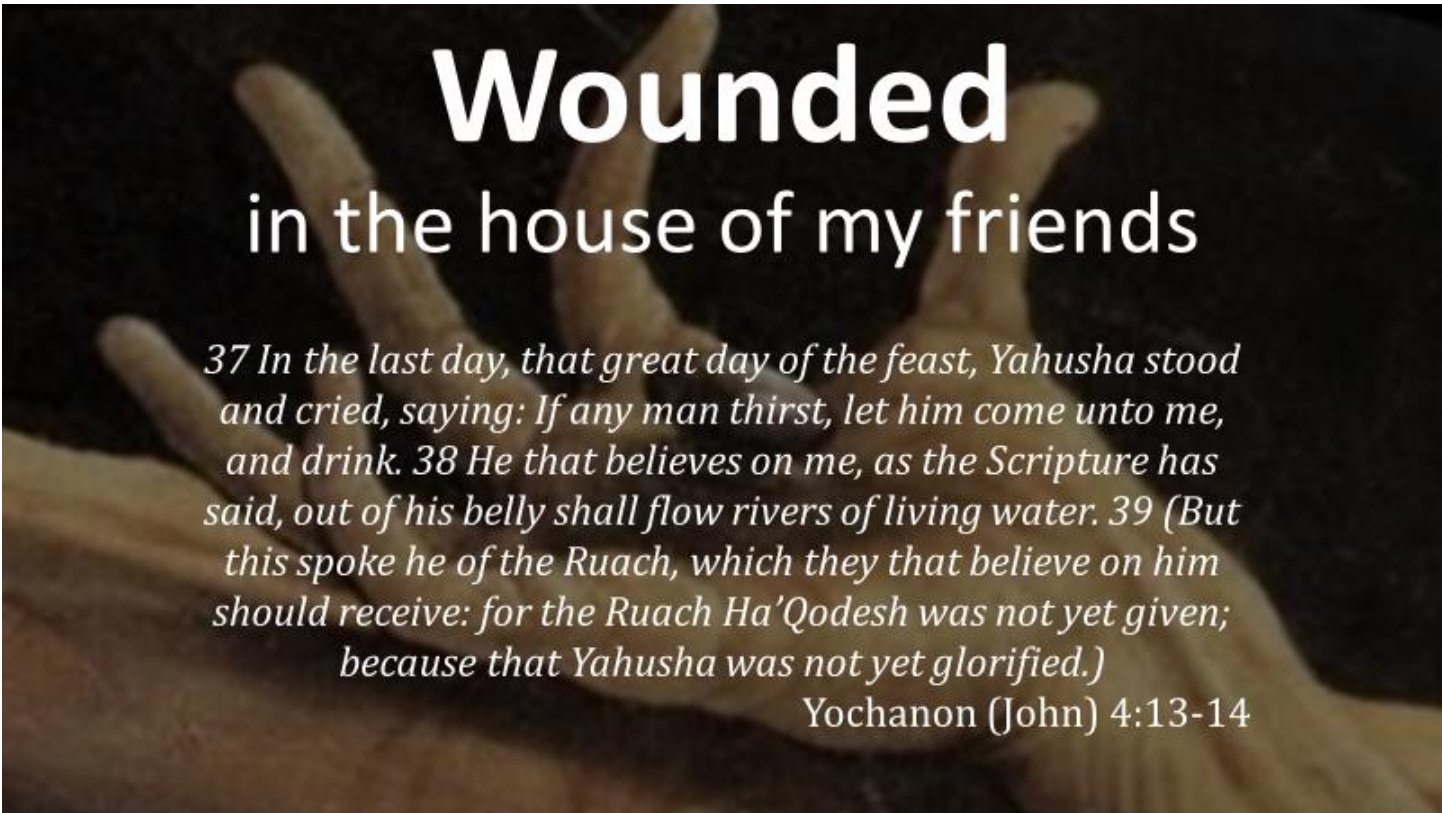
**Number One:** That is mother and father say to him, You shall not live? No.

**Number Two:** Did his mother and father thrust him through? Nope.

**Number Three:** Was he ashamed of decision? Nope.

**Number Four:** Did he wear a rough garment to deceive? Well, let's take a look and see what garment **MASHIACH** wore. Did he wear a rough garment?





# Wounded in the house of my friends

*23 Then the soldiers, when they had crucified Yahusha, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves: Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which says, They parted my raiment among them, and for my vesture they did cast lots.*

*Yochanon (John) 19:23-24*

This is from **Yochanon (John) Chapter 19:23-24:**

“23. Then the soldiers, when they had crucified **YAHUSHA**, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout...”

That by friends, even to this very day, is an expensive garment. It's not a rough garment. It's an expensive garment.

“24. They said therefore among themselves: let us not rent it, but cast lots for it,...”

Why because it's worth a lot.

“25. Whose it shall be: that the Scripture might be fulfilled, which says, They parted my raiment among them, and for my vesture they did cast lots.”



# Wounded in the house of my friends

*4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he has prophesied; neither shall they wear a rough garment to deceive: 5 But he shall say, I am no prophet, I am a husbandman (אִישׁ-עֶבֶד) (man servant); for man taught me to keep cattle from my youth.*

Zakayahu (Zechariah) 13:4-5

## **ZACHARYAHU (ZECHARIAH) 13:4-5:**

“4. And it shall come to pass, that in that day, that the prophet shall be ashamed of every one of his vision, when he is prophesied; neither shall they were rough grammar to deceive:

5. But he shall say, I am no prophet, I am a husbandman, for man taught me to keep cattle from my youth.”

Now, interestingly enough, in this passage, this term husbandman is actually “Ish” if you look at it, you can see it Iysh Ebed, what does that mean? Man servant. But he shall say I am no prophet, I'm a man servant, for man has taught me to keep cattle from my youth. And even that, I can tell you that when you talk about for man to keep cattle from my youth, that word there is Adamah.



# Wounded in the house of my friends

*6 And one shall say [the false prophet] unto him [the shepherd]: What are these wounds in your hands? Then he [the shepherd] shall answer: Those with which I was wounded in the house of my friends.*

Zakayahu (Zechariah) 13:6

And then we get to the operative verse, right, which is **ZAKARYAHU (ZECHARIAH) 13:6**:

“5. And one shall say unto him: What are these wounds in your hands? Then he shall answer: Those with which I was wounded in the house of my friends.”

Now, let's diagnose this a little bit. And one shall say, Who's the one that shall say? Well, that's the False Prophet. And who's he going to say it to? He's going to say it to the shepherd. Because one is saying it and he's saying it to someone else. It is very clear. He's not saying that to himself. It's not talking in the mirror. He's saying it to someone else. And one shall say, this one shall say to the other one, unto him, the shepherd. What are these wounds in your hands? Then the Shepherd shall answer those with which I was wounded in the house of my friends. Now, why do we know it's the shepherd? Because let's go to the next verse.



# Wounded in the house of my friends

**How do we know this is about the shepherd?**

**Because of the context:**

*7 Awake, O sword, against my Shepherd, and against the man that is my fellow, says Yahuah Tseva'oth: smite the Shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones.*

Zakayahu (Zechariah) 13:7

## **ZAKARYAHU (ZECHARIAH) 13:7:**

"7. Awake, O sword, against my shepherd..."

That's who you're talking to.

"7. Awake, O sword, against my Shepherd, and against the man that is my fellow ,says **YAHUAH TSEVA'OTH**: smite the Shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones."

Now, this is one thing that kind was given to me earlier tonight when we were in prayer. When you talk about what's going on in this world, and we are going to talk about it Saturday morning, a little bit more detail. We think that we have a pretty good handle on, this is good, that's bad. This is good. This is evil. This is good for us. That's bad for us. This is life bringing, that's death bringing. But sometimes we don't understand of the ways of **YAHUAH**, that he doesn't intend for us to be static, sitting in comfort. There's the song, Stormy weather. I don't know why there's no clouds up in the sky, stormy weather. And in the bridge, it says, makes a remark about, old rocking chair don't get me.

Now, you may not know this when you're a young person. But when you're an old person, let me tell you. that recliner, that rocking chair has got a war going on with you. He wants you in that chair doesn't want you out of it. Because that rocking chair will get you that recliner will get you. So. if somebody were to take the recliner, you might say Hey, you took my recliner away. Where's my comfortable chair? Well, maybe you're not

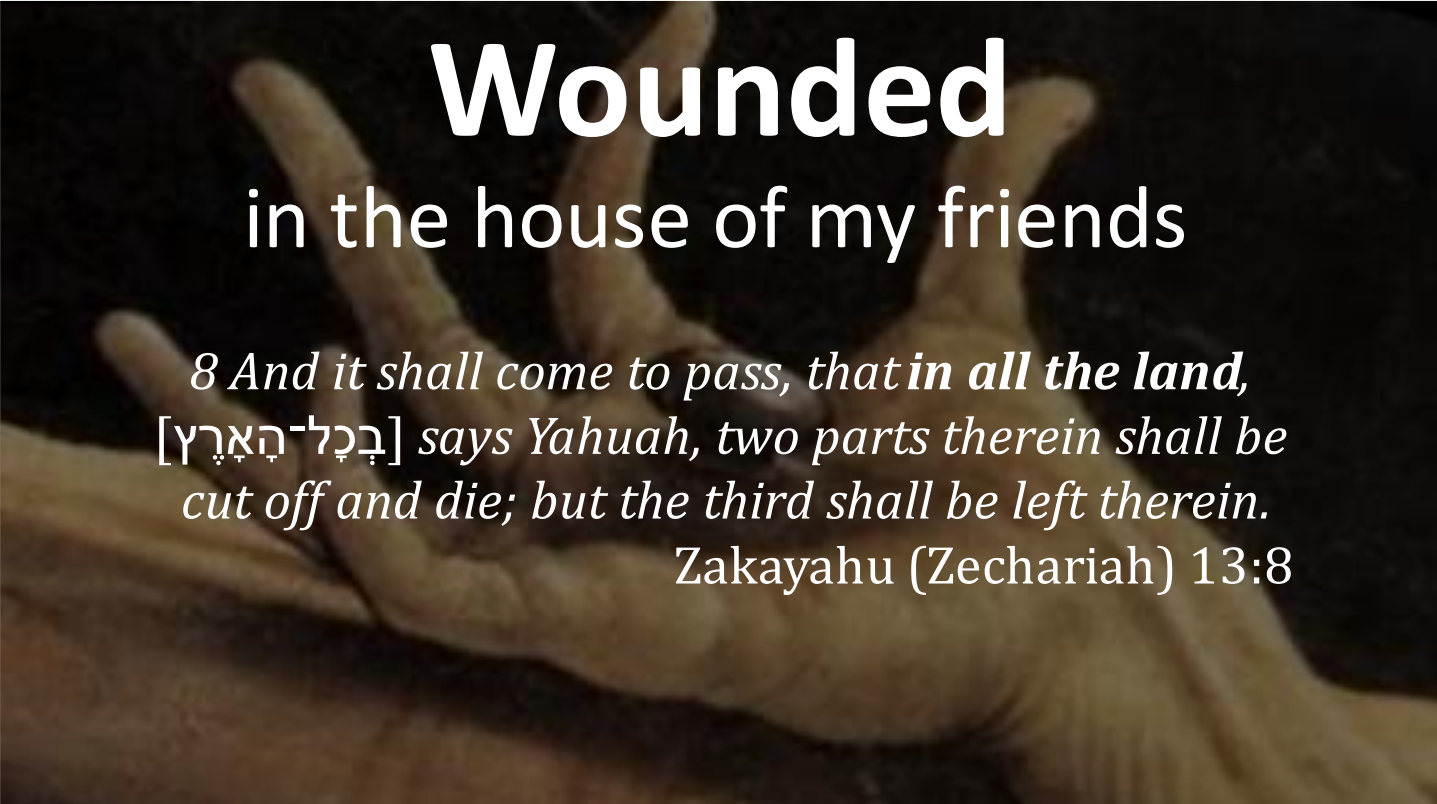
supposed to have a comfortable chair. Maybe you're not supposed to have a comfort zone because that comfort zone is going to kill you. Maybe you're supposed to be on top of things. Maybe you are supposed to be up and at em, moving around doing some other stuff, and not being locked down in your comfort zone.

You get into your comfort zone. And then you say, well, this comfort zone feels pretty comfortable. I want to stay comfortable. Well, **YAH** doesn't want you to stay comfortable. And all those people who were living in Yerushalayim, yes, we live here. Yeah, these are my friends. This is where I do business. This is where I sell my stuff. That's where I buy my stuff, all this stuff is good. And the next thing, you know, smack the shepherd, strike the shepherd. And these guys, all these sheep are going to scatter. The next thing you know, they are on a ship going somewhere. Well, when you get on the ship going somewhere, you don't know where you're going to get off. When you get off, what's it going to be like? You don't have the slightest idea. I'm here. What's this? I don't know. Well, get out there and find out because now you're not in your comfort zone anymore. You are not in that rocking chair that's going to get you anymore. You're out of your comfort zone, and you're doing what, what **YAH** intended you to do.

He puts you in some place that is not comfortable. But someplace where you're going to be a blessing to him. He's going to be a blessing to you and you're going to be a blessing to others. Because you're doing something you would otherwise have done. You're meeting people you otherwise would not meet. You're talking with those otherwise with whom you would not have a conversation, you see this?

This is why when the sheep were scattered, you could look at that and say, well, the Shepherd was struck, and the sheep scattered. Now if you're if all your vision is, is some hillside in Ireland, where the shepherd is out there with his Australian shepherds, and both of them get knocked down and shepherd gets knocked down, and then the sheep discover the top of the hill, they're over at somebody else's house. Well, I mean, that's one view. But when you understand it, what happened, that that Shepherd was struck in Yerushalayim, and his sheep scattered to an Antioch, Cappadocia, Ephesus, Smyrna, Philadelphia, Alexandria, Sevilla, Cordova to Cardiff, to Avalon, Mount Lud, to Plymouth, to all of these places. To Rome, to Corinth, all of these places that these sheep went.

Actually, if you get into the life of Paul, it's very interesting who he would work with, because he was working with Luke, with Justin Martyr, who would put together the Shepherd of Hermas. He was also working with the bishop that was in, what is now became Yugoslavia. He was in the Balkans; he was a bishop in the Balkans. And from that bishop ship in the Balkans, of course, was the influence on Constantine. So, you see some very interesting things happen, because the Shepherd was struck, and the sheep were scattered suddenly, so is the gospel.



# Wounded in the house of my friends

*8 And it shall come to pass, that in all the land,  
[בְּכָל-הָאָרֶץ] says Yahuah, two parts therein shall be  
cut off and die; but the third shall be left therein.*

*Zakayahu (Zechariah) 13:8*

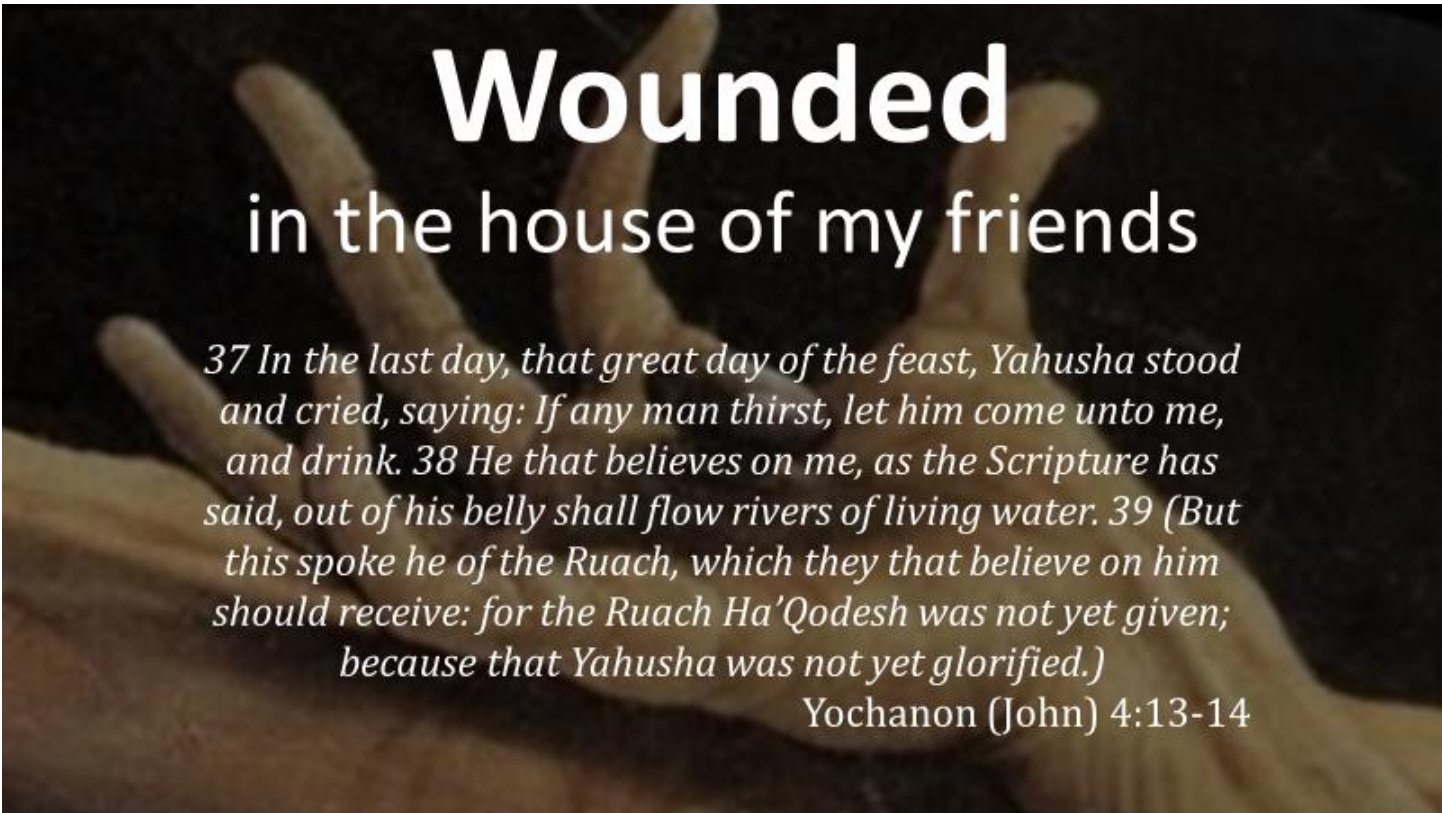
## **ZAKARYAHU (ZECHARIAH) 13:8:**

“8. And it shall come to pass, that in all the land, says **YAHUAH**, two parts they're in shall be cut off a die; but the third shall be left therein.”

The difficult prophecy of Zakaryahu 13:8. Now, for those of you who say, Well, what all land is he talking about? And that's always a good question. Well, you can see here, there's the Hebrew, right, which is Bahal Ha'aretz. So, ha'aretz is, usually used for earth. In the beginning **ELOHIYM** created the heavens and the earth. So, Bere'shith Bara Elohiym, and **et** hashamayim ve'et **ha'aretz** on the earth, same thing we have here Ha'aretz, the (ha) kal ha'artez, so in all the earth, in all the earth.

So it shall come to pass that in all the earth, two parts there should be cut off and die, but the third shall be left therein, big prophesy.





# Wounded in the house of my friends

*9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say: It is my people: and they shall say, Yahuah Elohai.*

Zakayahu (Zechariah) 13:9

## ZAKARYAHU (ZECHARIAH) 13:9:

“9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say: It is my people: and they shall say, **YAHUAH ELOHAI.**”

So, we see that this is a prophecy that is going to be resounding throughout the world. It's going to be a prophecy that is going to, I think that this prophecy is well underway right now. It's well, in a way right now. I'm going to spend some time on this idea of what we think is **YAH'S** judgment, or **YAH'S** ill will. In some cases, **YAH'S** wrath is with us right now. That is the truth. I think that is the truth. But **YAH'S** judgment is also with us. A lot of this is not, it looks like, Gee, he's pushing everybody out of their comfort zone. Yeah, that's what he's doing. And in many cases, if you can open your heart to being pushed out of your comfort zone, to let **YAH** do something with you, maybe it's not a lot, maybe it's just a little but you say to yourself, oh, you know, I can't, I can't jump off the deep end here. I'm not going to do a bungee jump. But I might, you know, jump off into this foxhole, or I might jump this little way off this porch, see what is going on. To trust even a little bit. And for those of you who say, well, I can't do that. I've got a very close minded about it. I can't do it, I can't bring myself to trust in **YAH** at any point, at any level.

Well, you know, you need to put on your thinking cap just a little bit. Because when you say to yourself, I can't leave my job. Are you certain of that, have you looked? I can't leave my retirement account. Are you certain of that? Are you certain you're going to have a retirement account when this thing is all said and done? Well, I

can't, you know, I need to do this for my kids. well, are you going to be alive after taking the snake bite, to do the stuff you want to do for your kids? These are all questions.

I think you got to ask yourself the question. And stick your head out of the fox hole. I'm not saying that you have to put anything at risk. But stick your head out of the foxhole and look around and see what's going on in this world. And you're going to discover that, the twenty years of the twenty-two years you've had as a physical employee, has left a pretty good skill set in your left hand. In your right hand, that someone in the private sector might be very, very interested in keeping or in using. You don't know that you don't know where you want to be. And a proper assessment of am I burned out on this? I burned out and wearing it. And then if you're burned out and you've been burned out for a long time, why are you seeking life instead of this monotony? Why are you not doing that? Okay, well, I can't risk this. Well, you can, if you're intelligent about it, you think about it, you push your way through it. You have to be as what? To be as peaceful as doves, but as shrewd as serpents, you have to be smart about what you do.

If you're smart about what you do, and then if you decide, well, look, I can't take the risk. Okay, fine. Can't take the risk. But when you say you can take the risk, you should do it. You should give some consideration as to how much measured risk you can do, that is going to allow you to become a working child in the harvest field for **YAHUAH TSEVA'OTH** al qadosh echad Yashar'el the Holy One of Israel. Yashoda. Hollywood, Israel.

Okay, so have we got any questions? All right, so if you guys have some questions, I don't know how long I went here. But if we got some questions, let's, let's kind of dig into some of those.

#### **QUESTIONS AND COMMENTS:**

**SHELLEY:** Aren't we in a whole new battle now that the children are the target?

**DR. PIDGEON:** First of all, you know, my blood pressure is going to go right through the roof of this one. Because no one has the right to touch the children. They just don't. And, you know, my friend, Ricky put up a post the other day, grizzly bear crying. The bear was weeping over those parents who decided to expose their kids to the snake bite. And it's a tragic day, indeed. And, of course, we do have something we need to defend the children. I'm not going to use the phrase; the children are our most valuable resource. But the children are the wonder of **YAH'S** creation. **YAHUAH** says, you touch even one of these and it would be better to have a millstone hung around your neck and tossed into the middle of the ocean than what's coming for doing it. And yet they have. This target against the children is really horrendous. It's just horrendous. And it's like, there isn't a day that goes by that the wickedness doesn't increase, the level of evil doesn't increase. And yet, where are Americans? Well, you know, I guess we can give up our freedom of going being able to go out public. Okay, I guess we can give up our freedom of having a non-essential business running. Well, I guess we can give up our freedom in terms of having our medical freedom choose what we put in our body. I guess we'll just have to give up our kids. What? You're going to give up your kids? No, no, I don't think so.

**JESSICA:** Some have asked since leaving the pagan holidays, how did they learn to practice the F east?

**DR. PIDGEON:** This is always a difficult question. Now, the Yom Qodesh has a good discussion, our book The Yom Qodesh, which you can find at Cephernet. The book is called Yom Qodesh. And the book is really a calendar. But there is a huge discussion in the preface and a very huge discussion in the back of the book, talking about the practices of the feast and how you do them. The big questions like for instance, am I

supposed to be sad on Sukkot? The eight days of Sukkot? No, that's supposed to be a joyous celebration for eight days. How about Yom Kippur? Yeah, Yom Kippur is a Day of Atonement. That's a different story. How about Yom Teruah. What's going on there? What's going on at Passover? Of course, now, we've gone through the Fall Feast and now we start to look again at Pecach. In the fall when we start talking about Pecach, what is the proper Haggadah?

We have always used the Vita Haggadah. So, our passages come from In a Gadda Da Vida but that's a that's a pretty well burned out joke. I've been working on a Haggadah, that is a non-enanthema Haggadah, because we're at a point now where bloodletting is not appropriate anymore. And so, the Haggadah is really about the bread and wine. It's about Melchizedek. Melchizedek Haggadah is kind of important thing.

But when you're talking about Pecach, Matzah, sheaf of the first fruits, beginning of First Fruits, you talk about Shavuot, what's involved in celebrating those Feasts? Is there fasting involved? There can be. What about Matzah, removing the unleaven? Yeah, that's a big part. What about the high Shabbat at year end at Matzah? And what is the appropriate way to remember Pecach? So, we're all working those things out.

The first thing you got to do is you have to look at see what you can find in terms of information. Look, started with Leviticus 23, of course. And after you get the information, it has to be refined. And believe me, we're all working on refining these Feasts. There isn't anybody that has it in the bag yet, in terms of how to do these Feasts, but we do know this, putting a Nimrod tree up in your living room and putting the wreath up of ISIS and so forth. And doing those kinds of letting your kids out in demon masks on Halloween. Those are the feasts that you're not supposed to be doing. Or the fertility right in the spring called Ishtar. And so anyway, we're going to we'll do some more study on that. I mean, it's a great question. We there's a lot to learn.

**QUESTION: (not sure what the question was)** Zechariah 13 For shaggy code in order to see any connection to Jacob's blessing?

**DR. PIDGEON:** When you talk about Jacob's blessing, what a great question this is. Because, I was reading that, that's in the Torah portion this week. And, and so we talked about this deception of putting on a hairy garment. That's exactly what Ya'aqov did. And he did it at his mother's behest. Now, my brother and I used to speak. when my brother came to visit me once, and everybody said, I knew he was your brother right off the bat as he talks just like you. Well, that's true. He did have my same voice. We were very, very close in that respect. And I suppose Ya'aqov and Esau we're pretty close. Although, Yitschaq could distinguish between the two because he said, you sound like Ya'aqov. Oh, yes. But touch my hairy arm here. And at this point, this is clear deception. And the deception was designed by Rivka the mother. It wasn't just Ya'aqov who came up with, it was Rivka. The mother that designed that deception. So yeah, Hairy coat to deceive. Yeah, there is something there.

**DR. PIDGEON ANSWERED A COMMENT:** Yeah, there is somewhat I don't know. But there it is. Yeah. Going after the children, it is child abuse. There's no question.

**CAROLYN:** Is there a difference between the righteous and the elect?

**DR. PIDGEON:** Yes, I think there is because the elect are those who are called versus the righteous, the righteous are those who are doing the correct thing, or seeking to do the right, the correct thing. The elect,

not necessarily so some of the elect are falling away. In fact, it's written that the deception will be so great, even the elect might be deceived. I think there is, I think that's going on.

**DEBBIE:** I believe **YAH'S** wrath is here. Choose earth ways or **YAH'S** ways.

**DR. PIDGEON:** Choose earth ways or **YAH'S** ways, right. **YAH'S** way or the highway? No, I mean, the thing is, we are in a situation right now where we do have to choose. And the choice is going to get tougher. For those of us that have chosen, **YAH**, the choice is going to get tougher still, and there's going to be so much pressure to cause us to fall away. And we have to pray for one another that we're going to be able to stand. Pray for each other. When Satan comes to sick us, as **MASHIACH** Great for Kapha.

**TJOE:** Dr. P is possible that there is Fallen Messenger DNA in the snakebite?

**DR. PIDGEON:** Well, I think that there is something really interesting that's evolved out of that. A lot of people talk about the fetal tissue issue. And that has to do with HEC 23. And when you talk about HEC 23, you have got these things called the Hydra Vulgaris that have now appeared in the system. There are other things in the spike proteins that are like these microscopic parasites that are, the more you chop up more of them there are. They reform and regroup and become a complete living organism. I don't know how many of those hybrids there are actually. The reason they're able to thrive is because of the presence of the HEC 23 DNA inside those that venom.

Now, in addition to that, we talked about the DNA and this idea of graphene oxide being present in the form of a hexagonal carbon pattern. The graphene oxide creating an antenna inside, and the graphene oxide expressing the will of AI. This is something that does give an indication that there is a crossing that takes place into the Second Heaven, if you will. It's a cross dimensional thing that's taking place in quantum computing. And this quantum computing is then interfacing with the other human being via this graphene oxide. Now, of course, the mRNA is also an equation that opens the door to all of this.

There's a lot of studies going on right now as to how much DNA is being diverted. So, it's important. There is a lot of studies happening. And most of the guys who are studying it like, Mike Adams, and Sherry Tenpenny, who's got a great website upon on the subject, by the way. Some of the other doctors, Dr. Mark, that have produced this and of course, Ron Elston published the Pfizer patent recently on Facebook, which gives you an idea of how this stuff works. That they can transmit via this graphene oxide inside the system, and so forth. So all of that is there. And but it's still emerging.

**CAMERON:** Are we the lost tribes?

**DR. PIDGEON:** Many of us are the lost tribes. In fact, the lost tribes found in almost every tribe, tongue, and nation. Some of the tribes have really kind of hung together. We see a lot of that and again, like I think Naphtaliy is present in the Philippines, and I think Menashsheh is present in Alaska down through the Western United States. The Athabasca, calling it the Arapaho, Navajo, and the Apache. I think the Yisshakar, the tribe of Yisshakar is found in the Mayans, the Cherokee, and the Hopi. I think there were other tribes of the Northern Kingdom found along in the Iroquois, along with those tribes along the St. Lawrence River. I think the tribe of Zerach, the son of Judah, is found in Ireland and Scotland, Wales. I think, also that you're going to see that the other tribes inside of Central Europe, inside of Scandinavia, Russia, even in China there are some tribes. In Japan, there are tribes and remnant.



**CHELLE W:** Shin, Ayin Resh. Sa'iyir is the word for hairy coat.

**DR. PIDGEON:** Yes, yes, Chelle. You are doing great work, by the way.

**PAMELA GARCIA:** What about birthdays and thanksgiving?

**DR. PIDGEON:** Well, you know when you're my age, birthday is very depressing thing. You don't even want to look at it, you know, forget it. Don't talk about the whole day of it, or you don't want to hear it. If you look in Scripture, you're not going to find it. Although Sukkot is a Feast predicated upon the Word being made flesh. That's something to think about, right? Now, Thanksgiving, on the other hand, is a very interesting, there's a Feast inside of the Torah called the Feast of Ingathering. And I have a blog of this Feast of Ingathering because when you have Sukkot, Sukkot is a feast day that comes, and Sukkot was originally called the Hanukkah. When Solomon dedicated the first temple. They held that feast on the 15th day of the seventh month and it went to the 23rd day of the seventh month, and it was called Hanukkah the Feast of Dedication. It has become the feast of Sukkot and by rabbinical tradition, this is a Harvest Feast. But in the Torah there is a Feast of Ingathering that is discussed that is really the true harvest. So even though you have an approximation of the wine and the grape harvest, when you get to Sukkot, there is a Feast that does reflect the fact that you have harvested, and now you are ready to have a feast of all that stuff that was the result of the harvest. And so, it's not uncommon for Thanksgiving to be part of that. Now, from my point of view, Thanksgiving, I like the idea of having to be able to sit down and give Thanks, okay. And somebody will want may want to say that's Pagan, and they might want to say it's not Pagan. But I still agree that it is right to give Thanks. And if you're giving Thanks, and it's out of the biblical schedule, but you're there to give thanks for what **YAH** has done. I do that every day, but it's just nice to be able to do it in terms of a Feast and to do it in terms with the Ingathering Feast that is set forth in Scripture as you have gathered your crops from the harvest and you're ready to eat.

**CAROLYN:** Is the quantum computer more of a communication device instead of a computer?

**DR. PIDGEON:** None of the quantum computer is absolute intelligence. I mean, it's the most intelligent thing that's ever been put on the earth other than **YAHUSHA, YAHUAH**. They think a trillion times the rate of a human being and there's a direct interface. And remember, there's no soul. There's no soul on a computer. There's no soul, there's no eternal life in a computer. And as a result, when you have sentience, and a being that has no soul, guess what you've created, you created something that hates. The AI has no use for human being. The human being is a clumsy, mistake driven, death machine, organism that's going to die. Compared to a machine that could completely be rebuilt, that doesn't make mistakes. They see human beings as extremely inferior and a nuisance. And there's not one shred of compassion, because there's no understanding. There's no wisdom, and there's no knowledge. All there is thinking. And this is why this thing is so satanic. And the more people turn over their life to a computer, the more the computer begins to control you just like that.

**VICTORIA:** Do I think that those who do not take the snake bite will be targeted for death?

**DR. PIDGEON:** Well, I am very careful about discussing FEMA death camps and all that stuff. There's a lot of people out there that hype that stuff and say, Oh, this is true. And that's true. Nothing's true. I don't know that that's true at all. I think ultimately, Scripture says that, yes, we will be targeted for death, because they're going to impose the mark to the point that you either have it or you can't buy or sell. And it'll be a short period of time between when those people turn on the remainder who have not taken the bite, for purposes of

extermination. Yeah, I mean, I think it's very, very possible. You know, it's very interesting. My son in law made it should mark the other day. He said, we have given up everything we have built, because we were afraid because, we were afraid.

**ANTHONY:** Should we look to the right of diversion or getting baptized again?

**DR. PIDGEON:** If you feel like your faith has been compromised, yes you should.

**DONNA:** The dawn-to-dawn theory makes a day?

**DR. PIDGEON:** Yes, I'm the dawn-to-Dawn theory and the noon to new theory, as well. I mean, there's basically four theories on those. And it's interesting, because you have kind of a different practice, depending on when you're talking about Scripture as to what the day was. And we will carry that on at another discussion.

All right. So, brothers and sisters, I want to thank you for being with us tonight on this live stream from this undisclosed location. I am very really thankful you were all here. I pray this has been a blessing to you and as answered many questions. And if not, you know, you can always contact me through Ceper. I will be looking forward to seeing you on Saturday, Shabbat. We do have audio recordings, podcast available on the Ceper website, under the microphone you can catch it. The Torah portion is now being presented in audio file as well. All right. So, I want to thank you guys. Let's say a quick blessing here, and then we'll say goodnight.

We bless your name, **YAHUAH TSEVA'OTH** because you are the King of Glory. Because you are a strong tower. And the righteous went into it. Because you are a light unto our path and the lamp into our feet. Because you have held up all these things for your people, and you have called us into your family by your name, may we be children to you to honor and respect you. Heavenly Father, Baruch Atah **YAHUAH TSEVA'OTH**. We ask you hear our prayers, Father. Guide us in this week. Keep us and protect us, as you see. Thank you again **YAHUAH**. Amein. Hallelujah. Thank you, brothers, and sisters. We will see you again next week.