

I CAN ONLY IMAGINE

CEPHER ACADEMY

STEPHEN PIDGEON

December 2, 2021

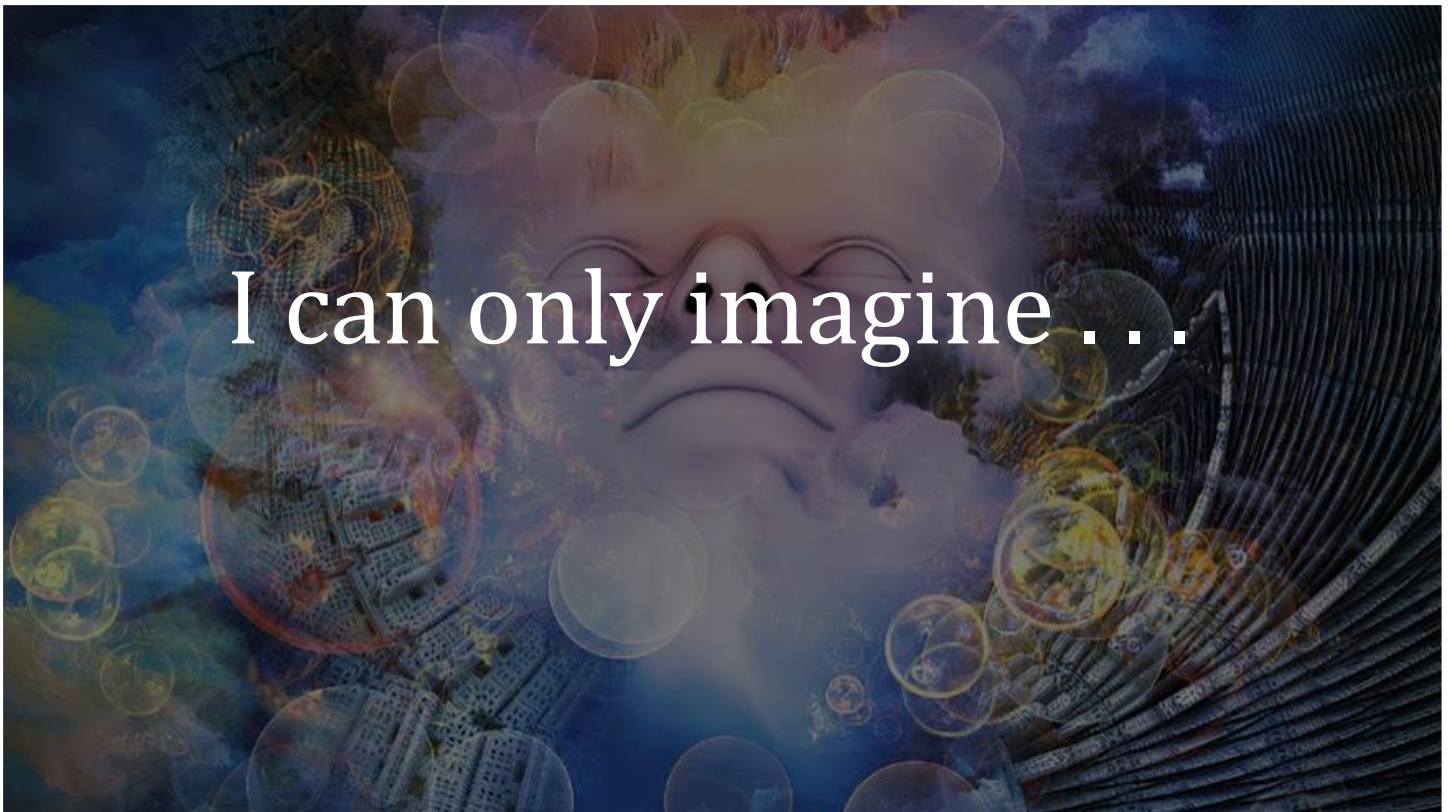
Presented By



Cepher
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DR. STEPHEN PIDGEON:

Good evening, and welcome to another presentation of Cepher Academy. I'm Dr. Stephen Pidgeon. It is December 2, 2021. Yes, the winter of our discontent. Tonight, you're going to be joining me for the presentation on the discussion of I Can Only Imagine. This discussion is I think it's going to take us places maybe we are not quite expecting. I'm hoping you are going to find it to be as you desire. We are going to be discussing a lot of points on this, because there were some things that came to me. I had some other ideas in mind for this week. I was led to do this.



I can only imagine . . .

So anyway, where I can only imagine, I got to thinking about this. This is kind of an interesting topic because I began looking at a few things. It occurred to me that some of the semantics of the English we're not quite telling us the whole tale. This is obviously a problem. Let me give you an example, one of the problems you find in the Hebrew that is really quite significant. Amir Vaughn, Dallas, Iran.

What you see with the with the Hebrew is quite often that you'll have two subjects in a sentence. And the question is, which is the recipient of the sentence, which one is the actor of the sentence? So, particularly if you have the semantics that are upside down, and therefore, to the store, he went. Well, which one is the object of that sentence? And which one is the subject of that sentence? That's a big question. So, in Hebrew, they mark this quite often with an Eth or Aleph Tav. They will have the Aleph Tav as a marker of a definite object that the definite object of the sentence is going to be set aside by the Aleph Tav.

We have similar things, kinds of devices like that in English, but they're not as concrete as they should be. As a result, we can get a little bit crossed up.

REQUEST FROM CHAT: Doris has got a little prayer request. We will do that when we open with prayer tonight.

I'm just trying to give you a little preliminary understanding of where we're coming from and why this particular interpretation of the English, in respect of this thing, is going to be important as we look at it.

Let's open in prayer:

Heavenly Father, we come to you now we lift our voices together, really, as one family, it's such, so great for us to join together. And for us to come together at this moment to pray. And we want to lift up, you know, the love of **YAHUAH**, over the whole of the planet Father. You know your people, and you know those who you have called. And you know, those who are wandering in the wilderness. And those who are suffering from

temporary blindness, whose ears cannot hear. And yet, Father, you put us through these things with the intention that we might learn. To come to understand that it's your world and your creation in accordance with your terms.

Father, as we look out on the world, we see people who are trapped and lost in the system of the beast. And many of them do not know the demon they serve or that they're even serving a demon. They're just following orders. Or they're following their wallet depending on what the circumstances are, and their wallet is giving them orders. And so, we see something really quite unusual throughout the world, Father, something you knew was coming all along. But there's something that is coming now that puts a stress and an unusual Vex on your children.

So, we've come to you now knowing that you are above have all these things. That there is nothing in this world that is beyond your measure and beyond your hand. And we look to you for all these things. May our trust in you rise as our trust disappears in the expectation we have in mankind around us. Father, we lift up those who are suffering now from illness, whether they're suffering from long-term illnesses like cancer. Whether it's considered an irrevocable cancer, or cancer that can be reversed, to cancer that could be pushed back, or cancer that is benign, or whatever it might be, Father, that You are the greatest physician and a great healer. Even those people who have been diagnosed as hopeless and dying, you have restored completely to health; we pray for that now, Father, that you would look to your children and restore them to health. And also, all of these other diseases that have come upon us. Some call it a virus, some call it a bacterium, whatever it may be. Your hand is upon us, Father; your mercy is upon us. Ki tov, ki le'olam chasdo.

For you are good, and your mercy endures forever. We look at that now, Father. We look to you also that your spirit would bless this presentation tonight be upon it. Your words would be heard that our words would fall away as chaff. But that your word would ring true. May be with us in spirit and truth, Ba Ha'shem **YAHUSHA**. Amein.

All right, my friends, thank you for joining us. Thank you. I want to thank all our friends from Australia, New Zealand and also from Europe now because you know, Europe is also experiencing something now. I've been contacted by a lot of people who've said no, just wait a minute, Dr. P, because you tend to get involved and carried away with the concept that we can't buy or sell in Canada, or that we can't buy and sell in Europe, or that we can't buy and sell in Northern Ireland, or in Australia. And that the lockdown really hasn't reached that level yet.

Now, I was reading today, of course, that the lockdown is coming to Europe. The EU is considering a complete mandate, a total mandate. They are going to force you; this concept is on the table. We know that this concept has been on the table in Australia for a while. And that enormous pressures are being put on those people who say, this is the mark, or this is something with which I cannot partake. We pray for all of those people. All of you who are standing aside and saying not me, not me. May **YAH** bless you and keep you. May his face shine upon you. Lift up his name over you. Wrap his wings around you, cover you with his hand. Provide you with a miraculous provision in all the things that you do.

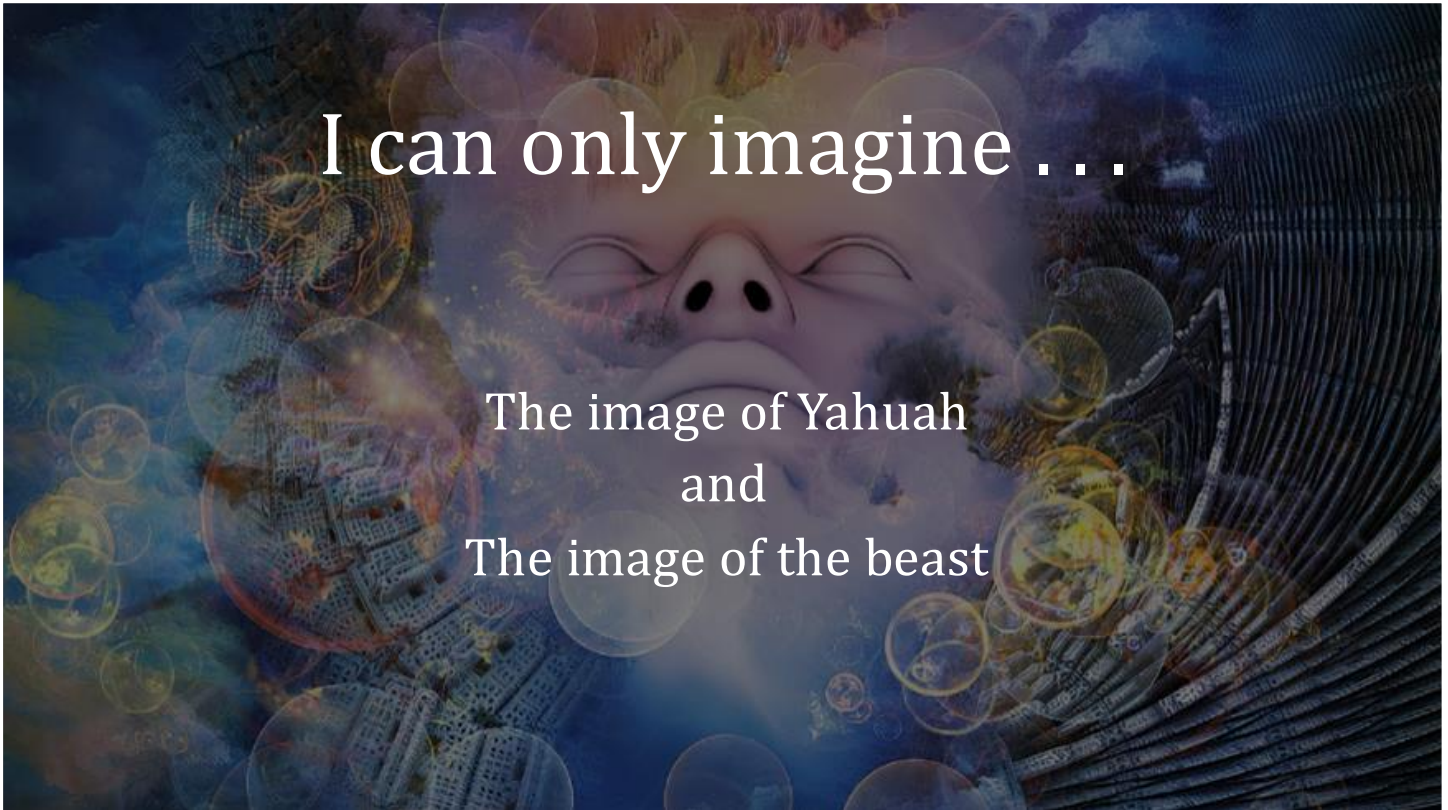
As you may have to walk into the wilderness not knowing where you're going or who you're going to see. But knowing that **YAH** is with you to take care of you, and to comfort you, and to cover you. Let us believe in that because there is no man in whom we can trust in this world anymore.

Halleluyah.

We also pray that these rulers who are serving Satan and serving demons would be totally cast out of power. That their governments would fail, that their authority would be completely destroyed. That they would find themselves on the receiving end of their own doctrine. And may they know what it is like to live under these circumstances.

Halleluyah. In the name of **YAH**, Amein.

So, let's take a look. And let's begin with our discussion on I Can Only Imagine, and let's see if we can imagine, but this is going to be about. Let's take a look.



I can only imagine . . .

*And Elohiym said: Let us make man in our image , after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. 27 So Elohiym created man **in his own image**, in the image of Elohiym created he him; male and female created he them. 28 And Elohiym blessed them, and Elohiym said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.*

- Bere'shityth (Genesis) 1:26-28

Alright, so we begin here in **BERE'SHIYTH, Genesis, Chapter 1:26-28.**"

"26. And **ELOHIYM** said: Let us make man in our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

27. So **ELOHIYM** created man in his own image, in the image of **ELOHIYM** created he him; male and female created he them.

28. And **ELOHIYM** blessed them. And **ELOHIYM** said unto them; Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth."

Well, interesting passage, interesting passage. We are going to take a look at this because we have two things going on here. First of all, and a lot of people ask this question, but let's take a look here. Let's annotate a little bit here. And let's put a little underline under this so we can get an idea of what's going on. Let us make man in our image after our likeness. Well, that sounds a lot like a plural. That sounds like a plural discussion. Now, there's been a lot of discussion on in the roots community. Oh, that's not plural. Oh, yes, it is. Oh, no, it isn't.

Well, we're going to take a look and see what the underlying Ivryit says. And we're going to demonstrate it as to what it is. But nonetheless, here in 26, we have let us make man in our image after our likeness. But then, when we get to 27, so **ELOHIYM** created him. Created man in His own image. In the image of **ELOHIYM**, created he, him, male and female created he them. Now, that becomes singular and masculine. So here, we got plural. And then verse later, we got singular and masculine. Well, isn't that interesting?

I can only imagine . . .

“Let us make man in our image ”: is this really plural?

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ

Vayo'mer Elohiym na 'a'sah b'tsal'me'nu kiyd'muth'nu

The roots are *tselem* (image) and *damuth* (likeness)

The nu suffix denotes the plural “our”.

צֶלֶם *tselem* is from an unused root meaning *to shade; a phantom*, i.e. (figuratively) *illusion, resemblance*; hence, a representative figure, especially an idol: i.e., an image.

Now let's take a look at the underlying Ivriyt. And let's see what it says because you're going to see here that this is going to give it away. Vayo'mer. We are going to need to keep the annotation on. We are going to see here that in the Ivriyt, we have something going on here. So, it says, Vayo'mer **ELOHIYM** na'a'sah A'dam. Here's A'dam here. And then what is this B'tsal'me'nu. So, you have this word here that we are going to diagnose it.

So, we have the word, the root word right here. This is "sal'me. Now, then we have a prefix, we can add on the prefix right here "b't, and then we have a suffix, which is, in this case, "nu" because you have nun. And you have a "vav" with "shuig nu." So, we have the root, then we have the suffix, and we have a prefix. So, the prefix is, "v'tsal'me, image, "nu" our, our, that's our image. K

"Kiyd'muth'mu." Here again, you're going to see that the root here is "damuth." you had this "ki" here, the prefix "ki," here's our prefix "ki." And here's our suffix "nu." The "nu" is our; the "ki" is like. This prefix means like. This one is in, and this one is like. "B'tsal'me'nu, only, in this case, it's not pronounced like that it's pronounced, but "sal manu." And then here, "Kiyd'muth'nu like, our likeness.

So, it's very clear here that what we're dealing with is a most assuredly it is a plural. It's a plural, "nu," and it appears on both words both of those words. So, that's going to make a wee bit of a difference in terms of our understanding. That it's very clear that the Hebrew does establish, in fact, that this is a plural thing going on. The roots are "sal'me, image and "damuth," likeness. The "nu" suffix denotes the plural our, and "sal'me is from an unused root meaning to shade. Like a shadow, to shade, the shadow, like a phantom, illusion resemble, hence a representative figure, especially an idol or an image.

I can only imagine . . .

“Let us make man in our image ”: is this really plural?

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ

Vayo’mer Elohiym na ‘a’sah b’tsal’me’nu kiyd’muth’nu

דְמוּת d’mûth (1823) is from H1819, which is a verb and the primitive root דָּמָה dâmâh, meaning to compare; So d’muth means resemblance; concretely, model, shape; adverbially, like: i.e., fashion, likeness, manner, similitude. But the complete word here is *kiyd’muth’nu* – *kee* being the prefix meaning *like*, *nu* being the suffix meaning *our: like our likeness*.

So let us make man in our image. This is really plural. What about the “d’muth ? The “d’muth” is from H1819, which is a verb, and the primitive root “damah” meaning to compare; So “d’muth” means resemblance; concretely, model, shape; adverbially, like: i.e., fashion, likeness manner, similitude. Right, likeness.

But the complete word here is “kiyd’muth’nu-*kee* being the prefix meaning like, “nu” being the suffix meaning our: like our likeness.

I can only imagine . . .

Now that we have resolved the question concerning the plural, what about the next verse?

*So Elohiym created man in **his own** image, in the image of Elohiym created **he him**; male and female created **he them**.*

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

Vayi’bara Elohiym eyth-ha’adam b’tsal’mo, b’tselem Elohiym bara otho zakar u’n’qebah, bara otem.

- Bere’shityth (Genesis) 1:27

Okay, now that we've resolved the question concerning the plural, what about the next verse?

I mean, here it is, right?

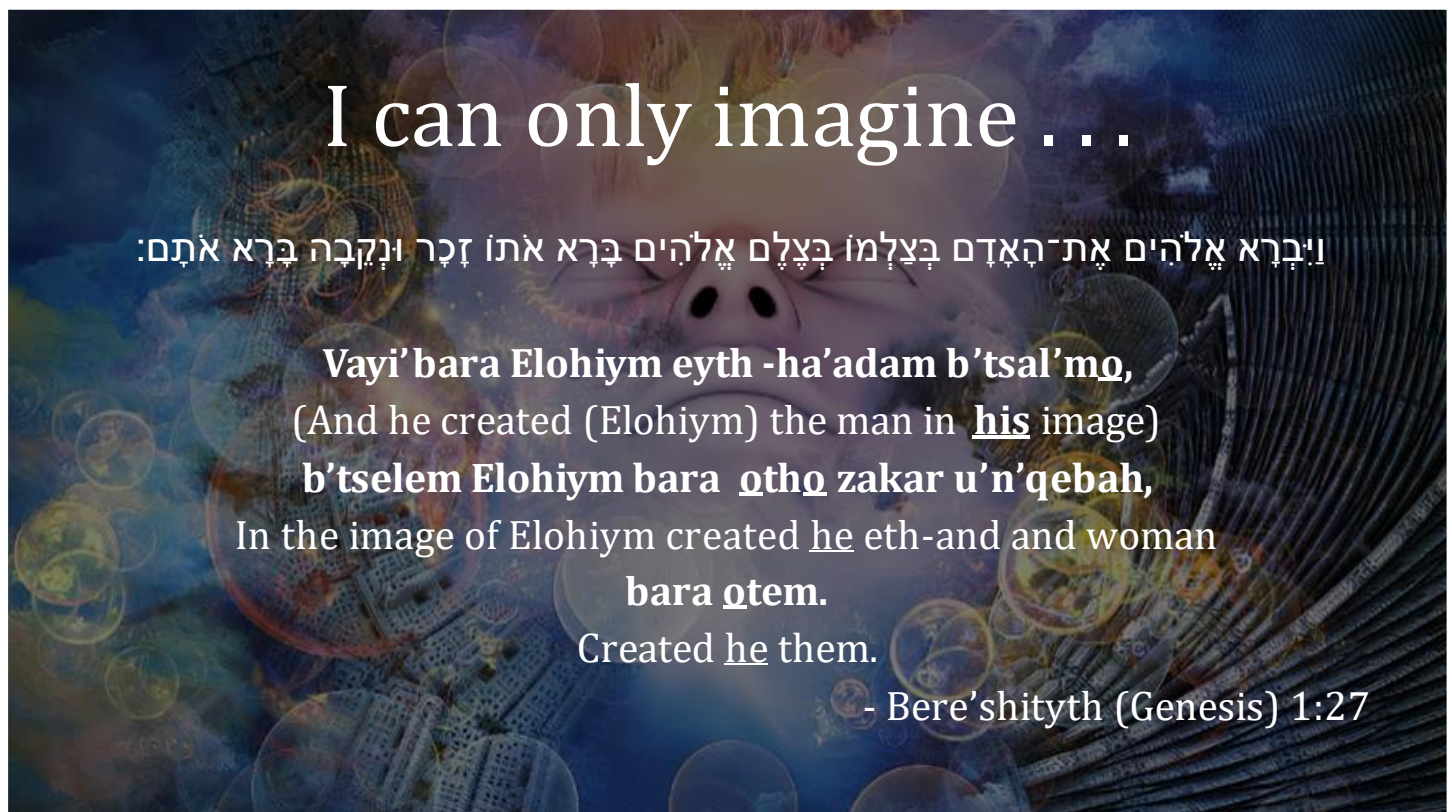
BERE'SHIYTH (Genesis) 1:27:

“27. So **ELOHIYM** created man in his own image, in the image of ELOHIYM created he him; male and female created he them. Vayi'bara **ELOHIYM** eyth-ha'adam b'tsal'mo, b'tselem **ELOHIYM** bara otho zakar u'n'qebah, bara otem.”

Here is something very interesting you guys might want to consider. That here is the word here that's considered as male and female is, zakar u'n'qebah Female, male and female. Now some people argue that this was, in fact, the real names of A'dam and Chua, that they were actually called zakar and u'n'qebah.

Zakar meaning to remember. But we can see here that in this construct, eyth-ha'adam, you see how the “eyth” is here, see this, this “eyth” appears here or eight right here. And this is going to mark the object of the sentence. You see, Vayi'bara **ELOHIYM**, and **ELOHIYM**, created. So **ELOHIYM** is the subject. Vayi'bara is created the verb, and he created what? He created the definite object, which is A'dam, mankind. But you see A'dam; he created them male and female, how could we create Adam male and female? A lot of people get confused on that.

Because Adam is what, mankind? All of mankind, male and female. Zakar u'n'qebah, created he them, “bara otem.” You see, “bara otem,” created he them. It's a singular form. It's not a plural form.



I can only imagine . . .

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

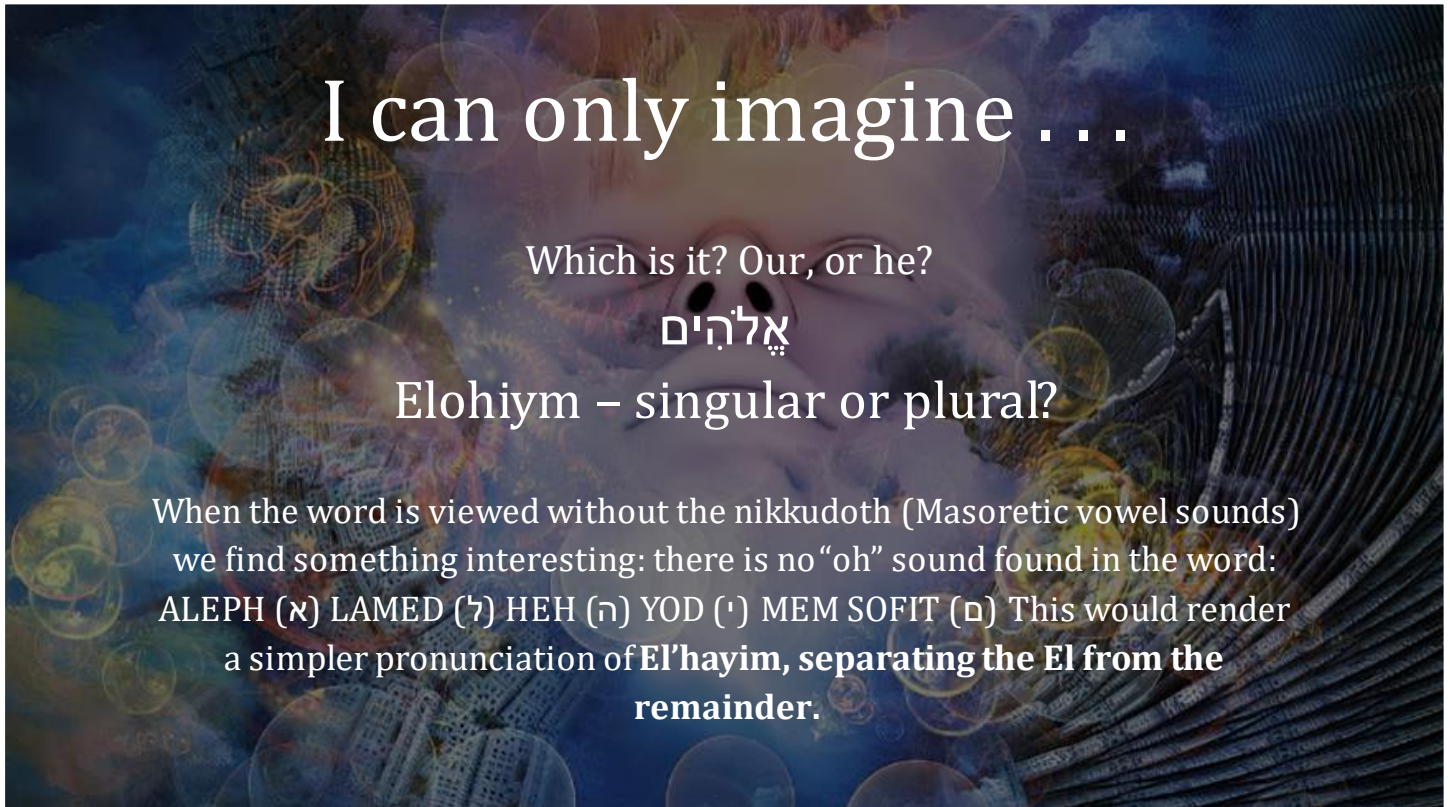
Vayi'bara Elohiym eyth -ha'adam b'tsal'mo,
(And he created (Elohiym) the man in his image)
b'tselem Elohiym bara otho zakar u'n'qebah,
In the image of Elohiym created he eth-and and woman
bara otem.
Created he them.

- Bere'shityth (Genesis) 1:27

So we can see here, **BERE'SHIYTH** (Genesis) 1:27:

“27. Vayi’bara **ELOHIYM** eyth-ha’adam b’tsal’mo, see that “sal’mo” right there? See that “O,” that is the singular possessive. It’s not a plural possessive. It’s a singular possessive. B’tselem **ELOHIYM** bara otho, singular possessive zakar u’n’qebah. In the image of **ELOHIYM** created he eth-and the woman “bara otem, created he them.”

So, the passage is totally consistent with the Hebrew. So we've got something going on here. That is going to present a problem for a lot of people trying to understand this. Well, wait a minute. What, which one is his image? I thought you said you had the image down. Well, did I actually say that? No. When you talk about the image, we're talking about any of his images and in his likeness. But it is; let us create them in our likeness. And he created them in his likeness. This is what he said. This presents a difficulty for those of you who want consistency in the Scripture.



I can only imagine . . .

Which is it? Our, or he?

אֱלֹהִים

Elohiym – singular or plural?

When the word is viewed without the nikkudoth (Masoretic vowel sounds) we find something interesting: there is no “oh” sound found in the word: ALEPH (א) LAMED (ל) HEH (ה) YOD (י) MEM SOFIT (ם) This would render a simpler pronunciation of El'hayim, separating the El from the remainder.

So, which is our or he? Well, this raises the issue of this word **ELOHIYM**. And when we talk about the word **ELOHIYM**, we have some real problems going on here. Because you see, Zachariah Sitchins, he goes off the deep end. Well, **ELOHIYM** means alien gods who came here from other planets and had relations with primates. And the next thing you know, mankind was created. Now there are a lot of people who believe that narrative, but is that narrative reflected in Scripture? Well, let's take a look at this and see, because what I posted here, what you can see, you can see it, you can see it right here. Right here. You see this word, **ELOHIYM**.

Now, when the word is viewed without the “nikkudoth,” that's these things the little signs right here see, the “nikkudoth.” Those are the vowel signs. What you see here with these “nikkudoth” is that you have this combination of Sh’ma and Segol. And then here you have an inserted holam, indicating an “O,” and then down here, the “hiriq” for the eye.

Now, look at this for just a second. You see with this O that the O doesn't exist in the Word. It doesn't exist. We are creating the vowel. We create the vowel by sticking this “holam” here. Well, it's not there in the word, but we're going to put it there anyway. Now all of a sudden, El- lo- hiym, all of a sudden, we have an O., But you see the word, Aleph, Lamed, Hey, Yod, mem, sofit. This word renders a simpler pronunciation when you remove the “nikkudoth.” When you remove the Masorites opinion about its pronunciation, which is what? El'hayim, El'hayim. Which separates the EL from the remainder. Alright, let's see that now.

I can only imagine . . .

אל

El – singular or plural?

Strong's tells us that the word (אל) El (Strong's H410) is shortened from H352. Is that right? Let's look:

(אל) ayil is from the same as H193 but means properly, strength; hence, anything strong; specifically a chief (politically);

But what of H103 (אל) ûwl? This too arises from an unused root meaning to twist, i.e. (by implication) to be strong; the body (as being rolled together); also powerful:—mighty, strength.

Note: the vowel vav here being pronounced as oo.

So, El- singular or plural.

Strong's tells us that the word El.

This is a very interesting study. I found this interesting when I was getting into it.

Strong's H410 is shortened from H352. Is that right? But let's take a look.

Because here, we find out that El is a contraction from the word ayil. Now ayil is from the same as H193. But means properly strength; hence, anything strong; specifically, a chief.

Somebody who is the strongest chief.

But what about H103. Which is “uwl.” Now, if you look closely at these words, you'll see you can distinguish Ayil, Aleph, Yod, Lamed. Versus all Aleph, Vav, Lamed. This, too, arises from an unused root meaning to twist. That is to say to be strong, the body as being rolled together. Also powerful, mighty strength. “Uwl.”

This idea of you take a chord and twist it, and all of a sudden, it becomes twice as strong. But you note here, very important to note that we see that the vowel this “vav” right here, that “vav” right there. That “vav” is pronounced “Oo,” you see, “oo,” not “vah,” like, Yehovah. But “Oo,” like, **YAHUAH**. You see, you see that? Alright, here it is. So, you have “oo and “ayil.” All of these are kind of similar.

And when you look closely at this, this is oftentimes what you see in Ivriyt. You see the “yod” here, which is half a line. And then you see the “vav” down here, which is a whole line. And in handwriting, somebody is writing that out in their own handwriting. Sometimes those are a little bit difficult to distinguish.

I can only imagine . . .

A closer look then gives us the understanding of two premises: El (אל) followed by hayim (הים). Why would we do such a thing?

Consider the underlying paleo meaning of the letters creating this word:

Aleph - the ox head – meaning for lack of a better term, the Godhead.

Lamed – the shepherd’s staff – the authority of the shepherd.

Heh – meaning the breath of Yah or the Ruach.

Yod – the possessive suffix which claims all things belong to Yah first and then to the recipient of the term

Mem – the waters where the possessive is found, rendering the word plural in its application.

So, a closer look then gives us the understanding of the two premises El followed by hayim. Ah, okay. Why would we do such a thing? To divide the word El’hayim. You see, you put the “O” in there. Now we've got one word. There's no division of concept here. It's not two syllables. It's three. **ELOHIYM** instead of El’hayim.

Consider the underlying Paleo meaning of the letters creating this word. So first, we have the Aleph. The Aleph, which is in its indication, is the ox head meaning for lack of a better term, but Godhead. Somebody said this in the chat here to the Godhead. And, you know, it's not a good word because we're dealing with the term God, which Isaiah identifies as a Babylonian pagan deity. The only place it's found Gad, Gad.

But what we see in the Godhead is we can get an idea that we're talking about something that is more than just a singular concept, Aleph. We can call it the Father if you want, or we can call it whatever it is; that is the creation force Aleph.

Then Lamed. Lamed is the shepherd staff.

But more particularly, Lamed is the authority of the shepherd demonstrates, the authority of the shepherd. So, the Aleph demonstrates the primary authority and the supremacy, and the Lamed indicates the authority of the shepherd; this is combined into the word “ayil,” or El.

Now, Heh, on the other hand, it means the breath of **YAH** or the Ruach.

Now, there are a lot of people in the Ivriyt study that says, okay, we understand that, and we can get an idea that, in fact, the “heh” is indicative of the presence of the Ruach. **YAH** is the possessive suffix which claims all things belong to **YAH** first and then to the recipient of the term.

Then mem, the waters where the possessive is found, rendering the word plural in its application.

So. when you have “mem” as a, as a suffix, that's a masculine plural as compared to “Ot”, which is a feminine plural.

I can only imagine . . .

The concept of the father (aleph) and son (lamed) is seen in two relevant passages:

כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נָתַתִּיו לָכֶם עַל-הַמִּזְבֵּחַ לְכַפֵּר עַל-נַפְשֹׁתֵיכֶם כִּי-הַדָּם הוּא וְנֶפֶשׁ
:יְכַפֵּר:

Kee nephesh h'basar ba'dam, **hu (sic) va'ani** nathaniyn lachem al-ha'mits'becha
l'kapher al-nephesh'techem kee-ha'dam hu b'nephesh y'kapher.

For the soul of the flesh is in the blood; **he and I** have given it to you on the altar for atonement of your souls, for the blood of his in the soul is your atonement.

- Vayiqra (Leviticus) 17:11

Note: The Masoretic vowel sounds say “she and I”.

So, the concept of the Father (aleph) and the son (lamed) is seen in two relevant passages.

We see what the famous passage in Leviticus 17:11? Kee nephesh h'basar ba'dam, hu va'ani nathaniyn lachem al-ha'mits'eca l'kapher al-nephesh'techem kee-ha'adam hu b'nehesheh y'kapher.

VAYIQRA (Leviticus) 17:11:

“11. For the soul of the flesh is in the blood. He and I have given it to you on the altar for an atonement of your souls for the blood of his; in the soul is your atonement.”

Now, it's interesting in this passage when you look at the Masoretic pronunciation and I put in here “sic” because the way they have the, he written, which is this, Aleph, Vav, Heh. They have it written as he. So, it actually reads, she and I, not he and I. Well, of course, that's not right.

Now when we see this, he and I have given it. Now. that it gives you an indication he and I in Leviticus 17:11. We've got another reiteration of this idea of, let us make man in our image and our likeness, that plural form.

I can only imagine . . .

Who has ascended up into heaven, or descended? Who has gathered the wind in his fists? 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?

- Mishlei (Proverbs) 30:4

Now, how about Mishlei, in Proverbs. We have another passage, one of my favorites,

Mislei (Proverbs) 30:4:

“4. Who has ascended up into heaven or descended? Who has gathered the wind in his fists? 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? “

Two very powerful passages, indicating that we have this idea of and “ourness” in this concept of the Aleph Lamed in El. Alright, but we're not done.

I can only imagine . . .

The concept of the “heh” (ה) representing the ruach, which is the breath of Yahuah, is not completely foreign to the language. Let 's track two appearances.

Neither shall your name anymore be called Avram (אֲבְרָם), but your name shall be Avraham (אֲבְרָהָם); for a father of many nations have I made you.

- Bere'shityth (Genesis) 17:5

Abram (אֲבְרָם): Abraham (אֲבְרָהָם)

- the only difference is the *heh* (ה)!

Now let's take a look at this idea of the “heh.” The “heh” being the ruach, of the presence of the Ruach Ha'Qodesh. Now the ruach does not mean spirit. People want to talk about spirit, spirit. Well, it's not; ruach is actually a breath. It's breath. Now, we talk about the breath. Let's look at this. And let's see what happens.

The concept of the “heh” representing the ruach, which is the breath of **YAHUAH**, is not completely foreign to the language.

Let's track to early appearances that appear in **Genesis, BERE'SHIYTH 17:5**:

“5. Neither shall your name any more be called Avram, but your name shall be Avraham; for a father of many nations, have I made you.”

This is but a Bere'shiyth, Genesis Chapter 17:5. Now, if you look, you can see it yourself in the passage. Avram, here this is Avram here, right here, Avram and this is Avraham. Well, now just hold up here. What's the big difference? The big difference is this letter right here. The “heh.” Now the “heh” is going to be this promise. The “heh” says you're not going to be called Avram anymore, but your name is going to be Avraham. Why? Because you're going to be a father of many nations, as I have made you. Okay. As I have made you, that is to say, that there is a promise of **YAHUAH** concerning Avram. There is a promise of **YAH** being made there.

I can only imagine . . .

The next appearance concerns the wife of Avraham.

And Elohiym said unto El -Avraham: As for Sarai your woman, you shall not call her name Sarai (שָׂרַי), but Sarah (שָׂרָה) shall her name be.

- Bere'shityth (Genesis) 17:15

Sarai (שָׂרַי) (literally, my princess) : **Sarah (שָׂרָה)**

The *yod* (י) is replaced with the *heh* (ה).

Sarah is now the princess of the promise (the Ruach which is the spoken promise of Yahuah).

Now, let's take a look here at the next appearance. And we don't have to go far; just a couple of verses down concerns the wife of Avraham.

BERE'SHIYTH (Genesis) 17:15:

"15."And **ELOHIYM** said into El Avraham: As for Sarai, your woman, you shall not call her name Sarai,...."

Which is Shin, Resh, Yod.

"15. But Sarah,..."

Shin, Resh, Heh, or in this case Shin, Resh, Heh.

"15. But Sarah shall her name be...."

Okay, so what happens? We see Sarai, which literally means my princess. Sar and then you have this binominal suffix on the end of Sar, which is the "Yod" indicating the singular possessive, my, literally my princess. My princess Sarai now becomes Sarah, which is the princess who is endowed or imbued with the ruach. See, Sarah is now the princess of the promise, of the promise. The ruach which is the spoken promise of **YAHUAH**. The spoken promise of **YAHUAH**. This ruach. This becomes extremely important. Why?

I can only imagine . . .

In Sarah, the seed of the promise is found.

And Elohiym said unto El-Avraham: Let it not be grievous in your sight because of the lad, and because of your bondwoman; in all that Sarah has said unto you, hearken unto her voice; for in Yitschaq shall your seed be called.

- Bere'shityth (Genesis) 21:12

In Sarah (בְּשָׂרָה) b'Sarah.

Because we're going to see this spoken promise playing out in the world, we are going to see this spoken promise. When we get to and begin to discuss the teaching that appears in Matthew 5, when **MASHIACH** is blessing be you, blessed to be this, blessing be that. What is he talking about? He is talking about a promise, a promise of the ruach that is a blessing upon them. That he is discussing those things with becomes a big deal. In Sarah, the seed of the promise is found.

BERE'SHIYTH (Genesis) 21:12:

“12. And **ELOHIYM** said into El- Avraham: Let it be not grievous in your sight because of the lad, and because of your bondwoman; in all that Sarah has said unto you; hearken unto her voice for in Yitchaq shall your seed be called.”

So, we see her now. This is a; I just want to discuss this for a minute because it becomes a very big deal. You know, we talk about it a lot. We talk about it a lot when it comes to the issue of Mattithyahu 1, Matthew 1. Let's just take a look here. And what I'm going to show you why this becomes important, because you've heard me go on and on about Matthew 1. And it's crazy because it's the first book of the New Testament, but it's an extremely important chapter, Matthew 1. Now, when you see this, you see something happening here. You have this litany of guys. The ceper of the “toladoth,” the generation of **MASHIACH**, the son of David, the son of Avraham. Now, was David, the son of Avraham, or was he the grandson of the great-grandson of a great, great, great-grandson. Well, of course, he was farther down the line; he wasn't the direct son; he was the son of Jesse. But Scripture refers to him as the son of Avraham because he is in the seed of Avraham.

So, we start this litany with the concept of Avraham begot Yitchaq. But was Yitchaq the only begotten son of Avraham. No, he was not. Because Avraham had a son before he had Yitchaq, who was Yishma'el. And Yishma'el Avraham argued that Yishma'el should have the birthright. He argued for that. And **YAH** said, No, I'm not going to give the birthright to Yishma'el.

Let it not be grievous in your side because of the lad and because of your bondwoman. "Ha'ger," the stranger. No. But in all that Sarah has said, hearken unto her voice for in Yitchaq shall your seed be called. Well, that's very interesting, because now we're talking about the seed of the woman. You see now for Sarah; she had one son; she had an only begotten son. She had a singular son. She had one son; she had this son, Yitchaq. Now, Yitchaq, we see him listed in here. Avraham begat Yitchaq, and Yitchaq begat Ya'aqov and Ya'aqov begat Yehuda, and so on.

But as we go down this list, we're going to find out as we go through Matthew 1, we are going to find out that look in verse 5. and Selma begot Boaz of Rachav, okay, there's a woman mentioned there. Is she in the count? No, she's not an account. And Boaz begot Oved of Ruth. Was she in the count? No, she's not in the count either. And Oved begot Yishai, Yishai begot David, the king, and David, the king, begot Shalomah of her that had been the woman of Uriyahu. Now, look, here is another woman. This is three women that are mentioned right up front; you have Rachav, you have Ruth, you have Bathsheba. We're all mentioned here in these verses, and they are not counted in the litany. They're not counted.

And then so it goes, and it goes down here and through this list down here to the list down to the list bound to the list. And we get down here to verse 17. And it says,

So, all the generations from Avraham to David are 14 generations. Which they are and from David into the carrying away of it Babel are 14 generations, and from the carrying way to Babel unto **MASHIACH** are 14 generations.

But not in every English Bible. In every English Bible, there are only 13 generations because when you get to verse 16, they say, and Ya'aqov begat Joseph, the husband of Miriam, and you can't count Miriam in that count. Why can't you count Miriam in that count? Because she is the wife and is the fourth woman to appear as a wife in that count, therefore it can't be counted. But when you understand that this is actually referring to Joseph, the father of Miriam, now Miriam can be counted, and what do we find? What we are discussing in **MASHIACH** is the seed of the woman. It begins with the seed of the woman, Sarah, and it ends with the seed of the woman, Miriam. You see, and this completes the 42 generations, the 14, the 14, and the 14. Now, in this passage, we can see over here as we continue to discuss in our PowerPoint that we have In Sarah, which is b'Sarah, you see that, b'Sarah. Well, that becomes a kind of an important word because b'Sarah is also the same spelling for the promise the good news.

I can only imagine . . .

Let us consider the giving of the Ruach expressed in the heh, as it being the breath of Yahuah. Look at the passages where it is given.

*3 And Avram fell on his face: and **Elohiym talked with him**, saying: 4 As for me, behold, my covenant is with you, and you shall be a father of many nations. 5 Neither shall your name anymore be called Avram, but your name shall be Avraham; for a father of many nations have I made you.*

- Bere'shiyth (Genesis) 17:3-5

*15 **And Elohiym said** unto El-Avraham: As for Sarai your woman, you shall not call her name Sarai, but Sarah shall her name be.*

- Bere'shiyth (Genesis) 17:15

Let us consider the giving of the Ruach expressed in the heh, as it being the breath of **YAHUAH**. Look at the passages where it was given.

BERE'SHIYTH (Genesis) 17:3-5:

"3. And Avram fell on his face: and **ELOHIYM** talked with him, saying:

4. As for me, behold, my covenant is with you, and you shall be a father of many nations.

5. Neither shall your name anymore be called Avram, but your name should be Avraham; for a father of many nations, have I made you."

BERE'SHIYTH(Genesis) 17:15:

"15. And **ELOHIYM** said unto El- Avraham: As for Sarai, your woman, you shall not call her name Sarai, but Sarah shall her name be."

I can only imagine . . .

We see now that the giving of the heh is the breath of Elohiym when it is given in making a promise or covenant
We now can properly construe the plural nature of the word El 'hayim, as it is the heh which is plural in nature:

And the Ruach Yahuah shall rest upon him, the Ruach Chokmah (wisdom) and Biynah (understanding), the Ruach Etsah (counsel) and Gevurah, (strength) the Ruach Da'ath (knowledge) and of the Yir'ah (fear/awesome reverence) of Yahuah;
- Yesha'yahu (Isaiah) 11:2

We've seen as the giving of the "heh" is the breath of **ELOHIYM**. When it is given in making a promise or covenant, we can now properly construe the plural nature of **ELOHIYM** as it is the "heh," which is plural in nature. Oh, okay, wait a minute. The "heh" is plural in nature; we have the El, which is the Aleph, which indicates the authority of the Father, and the "lamed," which is the authority of the shepherd. And now we're going to see that the "heh," this breath or promise of **YAH**, appears in a plurality.

And here from **Yesha'yahu Chapter 11:2, or Isaiah 11:2**, we see what:

"2. And the Ruach **YAHUAH** shall rest upon him;.."

The Ruach **YAHUAH**,

"2. The Ruach Chokmah (wisdom) and the Ruach Biynah (understanding) and the Ruach Etsah (counsel), and the Gevurah (strength), and the Ruach Da'ath (knowledge), and of the Yir'ah (fear/awesome reverence) of **YAHUAH**."

This is seven ruachoth that are given to us here in Isaiah 11:2. This is discussing this stem that comes out of Jesse, that shall be called the branch. The Ruach **YAHUAH** shall rest upon him in its plurality.

I can only imagine . . .

But an image – depending on its source – can bring other things.

You shall not make unto you any graven image (פֶּסֶל peçel), or any likeness (תְּמוּנָה temunâh) of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: 5 You shall not bow down yourself to them, nor serve them: for I, Yahuah Elohayka am a jealous El, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And showing mercy unto thousands of them that love me, and guard my commandments.

- Shemoth (Exodus) 20:4-6

All right, but what about an image? Let's go back and talk about this image of **ELOHIYM** that was bestowed upon mankind. Let us make mankind in our image and likeness. But take a look at this when we have somebody else making an image. We've got something else going on.

Now in **SHEMOTH, in Exodus, Chapter 20:4-6**. Look at this,

“4. You shall not make unto you any graven image (**peçel**), or any likeness (**temunah**)

Right, no likeness, no image.

“4. of anything that’s in the heavens above, or that is in the earth beneath, or that is in the water under the earth.

5. You shall not bow down yourself to them nor serve them:..”

So, you've got a couple of prescriptions here that all joined together into the same prescription. You shall not make, and you shall not bow down. Nor shall you serve them.

“5. For I, **YAHUAH ELOHAYKA** am a jealous **EL**, visiting the iniquity of the fathers upon the children under the third and fourth generation of them that hate me;

6. And showing mercy unto thousands of them that love me and guard my commandments.”

That part guard my commandments, remember that part?

I can only imagine . . .

But an image – depending on its source – can bring other things.

Ye shall make you no idols nor graven image (פֶּסֶל peṣel), neither rear you up a standing image (מַצֵּבָה matstsêbâh – a standing stone or column), neither shall ye set up any image of stone (מַשְׁכֵּית maskîyth – a figure carved on stone or on a wall) in your land, to bow down unto it: for I am Yahuah Elohaykem.

- Shemoth (Exodus) 20:4-6

Well, this is going to get a little more specific.

SHEMOTH (Exodus) 20:4-6: (paraphrased)

“You shall make you no idols nor graven image, (**pecel**), Neither rear you up a standing image...”

This is “**matstsebah**,” a standing image, a standing stone or column. Don't raise one of those up.

“neither shall ye set up any image of stone....”

Which is a “**Maskiyth**,” a figure carved on stone or on the wall.

“In your land, to bow down onto it: for I am **YAHUAH ELOHAYKEM.**”

Alright, so this is Shabbat, and this is in Chapter 20. Now, you might recall the Chapter 20 is where we find the “Ten Devariym.” The commandments Shemoth Chapter 20. And hear you saying Nope. Look, let me be more specific about the graven image, no idols, no graven image, the “pecel” nor shall you have a standing image of standing stone or column, nor shall you set up any image of stone, a figure carved on a stone or on a wall in your land to bow down unto it. For I am **YAHUAH ELOHAYKEM.**

Now you guys might know that there is a statue of supposedly Peter at the Vatican. It was actually originally called Jupiter, but then they moved it over called and called it Peter. That's had the whole big toe completely rubbed off it from people, worshipping it, bowing down to it, rubbing the toe for good luck or something. I'm not sure. But what you see is, are there statues put up that we are supposed to worship? Or are there standing stones or columns put up that we're supposed to worship? Are there graven images that we're supposed to worship? Well, let's take a look.

I can only imagine . . .

No Graven Image:



Oh, let's see no graven image. Hmm. Okay. We've got some graven images over here. Here's, you know, Abe Lincoln. Here's Tommy Jefferson. Here's George Washington. That's pronounced with an ER, Washington. And then FDR, Franklin Delano Roosevelt. On the back of this coin, on the back of the FDR coin, there's an interesting symbol; you guys might want to look it up. There's an interesting symbol on the back of the dime.

I can remember as a kid spending dimes when I go into buy; we used to buy a Big Hunk candy bar. There was a big piece of Carmel, white Carmel, love that thing. And we could get it for a dime, too. But on the back of that dime, there's an interesting image. It's like a bundle of ax handles with ax heads coming out of it. What is that image called, I asked you? What is that image called? It's called the fascists. It's called the fascists. And when you go to the US House of Representatives, that place the situs of democracy.

And basically, mob rule, democracy, and mob rule. We don't need no stinking constitution, or Republican assurances of minority protection. We don't need any of that. All we need is the mob rule 51%; we're good to go—that place. On either side, when you're up in the gallery, on either side of the speaker standing down there cutting people off, your two minutes are up; shut your face. And hit him in the face with a gavel, shut up. That place, to the right of the speaker, and to the left of the speaker up here, a fascist in either side of them. Why? Because the government is intent on being a fascist government. I guess we could figure that out by looking at the House of Representatives. Amein.

Of course, this is only here in America. Over here, what do we have? Well, we got Elizabeth, who only weighs two pounds. You can see that. This is her last scale reading right here. I only weigh two pounds. Why? Because I only weighed my head minus the crown, right? No, I don't know what that is. But we see here that she is holding herself out as the Reg. Regina, she is the queen. And so here's her image engraved right there on the coin, which you should worship. Whether you worship it or not, it controls, and you don't have to worship it.

I can only imagine . . .

No standing columns



The City,
London

Washington
Monument

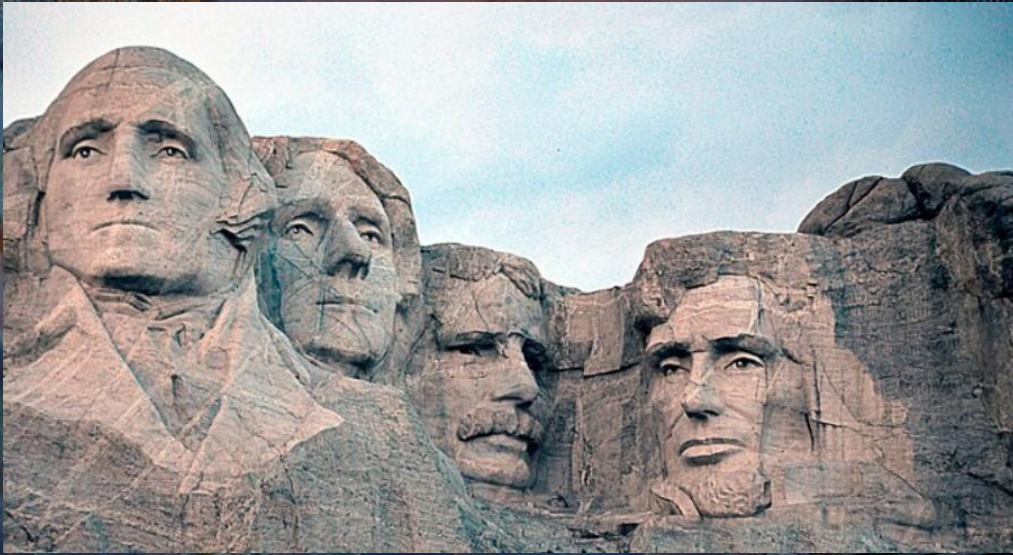
Vatican

Let's see no standing columns. This means you. You people who put up the totem pole, no standing columns. Here it is right here. Don't put up a standing column. Oh, well, I'm sorry. We have a standing column right here in the City of London. And we have a standing column right here in Washington, DC. And we have a standing column right here at the very seat of the religion built upon the Bible. Okay, wait a minute. I thought you guys were holy. Well, you know, don't hold your breath. Now this particular obelisk here at the Vatican, that obelisk was actually removed from Egypt. It was removed from Egypt and placed here at the Vatican. And that was done by none other than Caligula, who used this very site to execute over 100,000 believers in the faith in the first year?

No standing columns? Well, obviously, we read that part. Oh, no, I forgot that we didn't read that part. So, we just went ahead and moved ahead to the standing columns.

I can only imagine . . .

No carved figures in Stone or on a Wall



No figures were carved in stone or on a wall. Ignore the guys in the granite; just ignore those guys. And once again, well, here's George. And here's Thomas Jefferson. And here's not FDR, but Teddy Roosevelt. Let's put Teddy up here. And Abe Lincoln. How come Teddy didn't make it to the dime? How to get ruled out. And his been his cousin, FDR ended up on the dime? Inquiring minds want to know. But when you look at this particular display here, Mount Rushmore. This was a carving that was carved into one of the most magnificent and sacred places to the First Nations in that area. The Aboriginal people who lived in that area. The entire area was sacred and blessed ground. I don't know if you've ever been there. But that area of granite when you come through that area, man, it is spectacular. You leave the Badlands and Wyoming; you leave the flat plains of South Dakota; you leave the flat plains of Montana. Then suddenly, you come into this area of this branded eruption there.

That is absolutely incredible and incredibly beautiful. And in this sacred place, let us carve some images for you to bow down to and worship. Let us carve some images here. The Scripture says don't carve an image on a wall or in a stone and don't bow down to them. Ah, nice suggestion. But you know, Scripture, it's just a suggestion. It's a suggestion.

I can only imagine . . .

No carved figures in Stone or on a Wall



Take a look at this. How many of you have been here? Who knows what that is? Let me tell you what that is. That is Stone Mountain, Stone Mountain, Georgia. This particular wall is the wall where everybody used to fall off of when they were kids. Because high schoolers would get up there and challenge each other, how far can you go down to the edge of that? Oh, I go a couple steps more than you then, Bam, 3000 feet later, or 2000 feet.

So anyway, some guys came in there and said, you know, we can do something here, and we can create the ghosts of the past. So, they put up General Lee and a couple other Confederate Generals; I'm not sure who they are. But they put them on Stone Mountain to do what, you can bow down and revere. You can bow down and revere these images that we carved into the stone or on the wall. You see. That's the beauty of it—no carved figures in stone or on the wall. Well, you know, we got we got some exceptions.

I can only imagine . . .

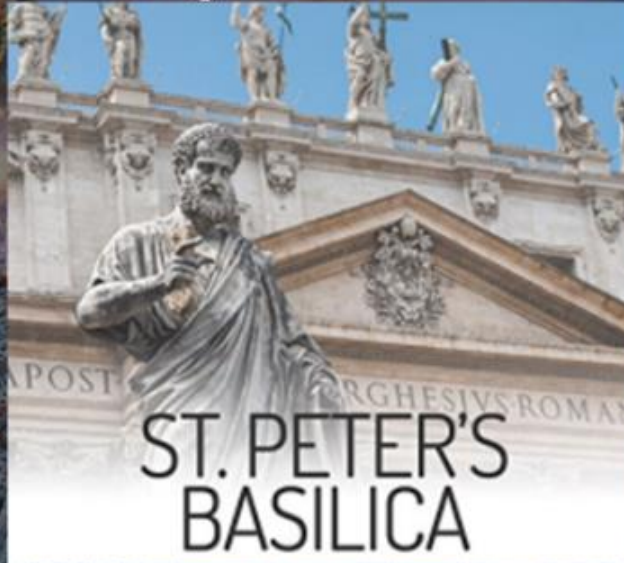
No carved figures in Stone or on a Wall



Don't put any carved figures on a stone or a wall? Well, how about we put some over the top of the United States Supreme Court. We want to recognize that Moses is one of our Supreme Law givers. Let's take a look at this. Here is Moses. Alright, I'm here. I'm here to give you the whole command. I'm Moses, and I'm giving you the command. What's the command? Don't put any images on a stone wall. Well, even though we put them up here, we don't listen too much. We just put them up here for the look. And who's this cat over here? Who's this guy? Confucius. Why? What's Confucius doing on the wall? Well, we put him there to confuse people. Confucius confused. Get it? Yeah, somebody thought it was going to be a good idea because we use everybody not as for the truth of their propositions, but because they're well known in philosophical circles. Do you think the US Supreme Court is bad? Let's take a look at this.

I can only imagine . . .

No carved figures in Stone or on a Wall



Let's go right to the Vatican, where they have no figures carved in stone or on a wall, with the exception of all of these guys. Well, we had to put a few figures up, and you know, we like a good statute. We have got statues up all over the place. We have them on top of the building; we have them in the building, we have them in front of the building, we got them in their own buildings. We've got stuff, and these guys heralded all over the place. Let's put a statue up. Let's put a Lincoln up in a memorial while making giant window figures in a star on stone or in a wall. Well, that we got exceptions to that. Okay, good.

I can only imagine . . .

Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against Yahuah, and against his Mashiach, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sits in the heavens shall laugh: Adonai shall have them in derision. 5 Then shall he speak unto them in his wrath and vex them in his sore displeasure.

- Tehilliym (Psalms) 2:1-5

So, in **TEHILLIYM (Psalms) 2:1-3:**

“1. Why do the heathen rage and the people imagine a vain thing?..”

Now, this is something I think a lot of you might have had conversations concerning this, is that the people imagine a vain thing. Why do people imagine a vain thing?

“2. The kings of the earth set themselves, and the rulers take counsel, against **YAHUAH** and against his **MASHIACH**, saying,

3. Let us break their bands asunder and cast away their cords from us.”

We don't need any of that prescription stuff telling us what we can't do. We want to be able to do the stuff we can do. And we should be able to do whatever we want to do, as long as it doesn't infringe on somebody else. Well, I hate to break the news to you if you were living out in the woods somewhere totally by yourself. Maybe it doesn't infringe. I don't know how it wouldn't. I wanted to cut down these trees. Okay, but you left all your wood pulp in the creek, and all that wood pulp came down and wrecked my dam. That I was running pure water through. You try to say, oh, I don't affect anybody else because of my decision. You most assuredly do. So, you can't use that premises; you can do whatever you want, as long as you don't hurt somebody else. Well, I guess that is in the eye of the beholder.

But the fact of the matter is, healthy societies are disciplined societies. Now, we know that there's a whole bunch of “no's” out there that people don't want to talk about, and you have a set of “no's” that the federal government or the state governments are not going to compromise on. Like taxes, for instance, they're not going to compromise, and that's not an immutable law that you can just change because you guys want to vex against it. That's not going to happen. You have other laws, speed limits. No drunk driving. These are laws that have been created that are going to be immutable.

But when it comes to the fundamental standards of society, like marriage and family, those laws are mutable; we can change those. And in fact, we don't want any of these bonds. These bands that **YAHUAH** has put on us. You know, he's got these ten commandments. He puts these bands on us what we can't lie. You got to be kidding. We can't commit adultery. What are you crazy? We can't defame our neighbor ruthlessly by just telling stories out of our pocket whenever we feel like it. We can't do that. Oh, no, we can't. No.

And the Sabbath, we have to take a seventh-day rest, no work. Who's this guy trying to kid. What if I want to work 24/7, 365? Who's **YAHUAH** to tell me what to do. Or his **MASHIACH** to tell me that I have a standard to live up to. That I should take care of the orphan, the widow, and the homeless. Those who don't have anything to eat and those who are in prison? I should see them once in a while. Oh, no, that's a cord. That's a band; that stuff binds us. We want to be free. And what freedom are they looking for? They're looking for the freedom to sin. Looking for the freedom to sin.

TEHILLIYM (Psalms) 2:4-5:

“4. He that sits in the heaven and shall laugh: **ADONAI** shall have them in derision...”

And you can see **ADONAI** here is the word that does, in fact, appear in the Hebrew, **ADONAI**. It's not a Greek word. The Greeks may have taken it later on, but it appears most assuredly it appears in the Hebrew. **ADONAI** shall have them in derision.

“5. Then shall he speak unto them in his wrath and vex them in his sore displeasure.”

Well, what is what is he saying here? What the Psalmist is telling you, what David is trying to tell you, is that there are rules in life that do what? The rules aren't placed there because, gee, I want to create an arbitrary rule, thou shall only eat saltine crackers. No, there's no arbitrary rule. You have rules of nature. And nature's God, that's the way it's described in the Declaration of Independence. These rules of nature are just truisms.

If you go out in 40, below weather, and you try to walk and wearing your swim trunks for 20 miles, they are going to find you frost bet in a ditch somewhere. It's just the way it is. If you jumped down in front of a truck going 70 miles an hour on a freeway, you are going to get splattered all over the pavement; that's just a rule. It's just the same way; you have a rule that you sleep. You are awake for 16 hours, and you sleep for eight. That's just a rhythm of life.

And it's the same way; you are supposed to work six days and take the seventh off. That's another rule of life. These things are just, and people want to break these bands. Well, we don't want to listen to that. We don't want to do any of that. We want to engage in idolatry. We want to put stuff up on stone walls. We want to put up some big obelisks that revere ourselves. We want to start late. We want to lay out a city with a pentagram and a Masonic compass. Maybe we can lay out the downtown area in the form of a cultic owl.

We don't want to listen. We have set ourselves up, and we're rulers, and we're taking the council, and we're going to break those bands of discipline. That say, one man, one-woman marriage. That says a child has a right to a mother and a father. Take that stuff away from us, we're going to break that. They imagine a vain thing you see. I can only imagine. What can you imagine? The heathens imagine a vain thing. It's all about their vanity. And it has nothing to do with discipline or a covenant of life.

I can only imagine . . .

And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shin`ar; and they dwelt there. 3 And they said one to another: Go, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. 4 And they said: Go, let us build us a city and a tower, whose top may reach unto the heavens; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

- Bere'shiyth (Genesis) 11:1-4

Here in **BERE'SHIYTH Chapter 11:1-4:**

“1. And the whole earth was of one language and of one speech.

2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shin'ar, and they dwelt there.

3. And they said to one another: Go, let us make brick, and burn them thoroughly. And they had brick for stone, and slime they had for mortar.

4. And they said: Go, let us build us a city and a tower, whose top my reach unto the heavens; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

You see, this was a vain imagination. Let us build the tower. Let us do what? We are going to go over there. We are going to build a tower. How big are you going to build it? We don't know. We are going to get up there to heaven. Well, how high is heaven? No one asked that question. No one did the calculation. Let's just build. Let's build a tower. And let's try to get up there to heaven. Let's try to get up there. Why? Well, because we could, we're going to make a name for ourselves. We'll prove to this guy **YAHUAH** that we were as tough as he is.

We will build a name for ourselves. We will build the tower right up there and take him right on like Jack, the Giant-killer. That's a vain imagination. You see, that's vain, they imagine in vain.

I can only imagine . . .

*5 And Yahuah came down to see the city and the tower, which the children of men built. 6 And Yahuah said: Behold, the people are one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined doing.** 7 Go, let us go down, and there confound their language, that they may not understand one another's speech. 8 So Yahuah scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because Yahuah did there confound the language of all the earth: and from thence did Yahuah scatter them abroad upon the face of all the earth.*

- Bere'shiyth (Genesis) 11:5-9

BERE'SHIYTH (Genesis) 11:5-9:

"5. And **YAHUAH** came down to see the city in the tower, which the children of men been built.

6. And **YAHUAH** said: Behold, the people are one, and they have all one language, and this they begin to do: and now nothing will be restrained from them, which they have imagined doing...."

So, what you see is, this imagining is what? Man creating an image. Man is going to do something on an image he sees, I can imagine. I have an image in my mind of a tower that reaches to heaven. So, you imagined that

you created an image in your mind of a tower that goes to heaven. Here's your image. Here's the image of man, the Tower of Babel. The Tower of Babel is the image of man. We imagined it; it's our image. It's an image we had in my mind; we're going to build an image, a vain image. It's an image in vain. And you know, when the workers build a house, if you build it without **YAHUAH**, you build out in vain. You build only to your vanity. It's not the work of **YAH**. Why it's your vanity. Verse 7,

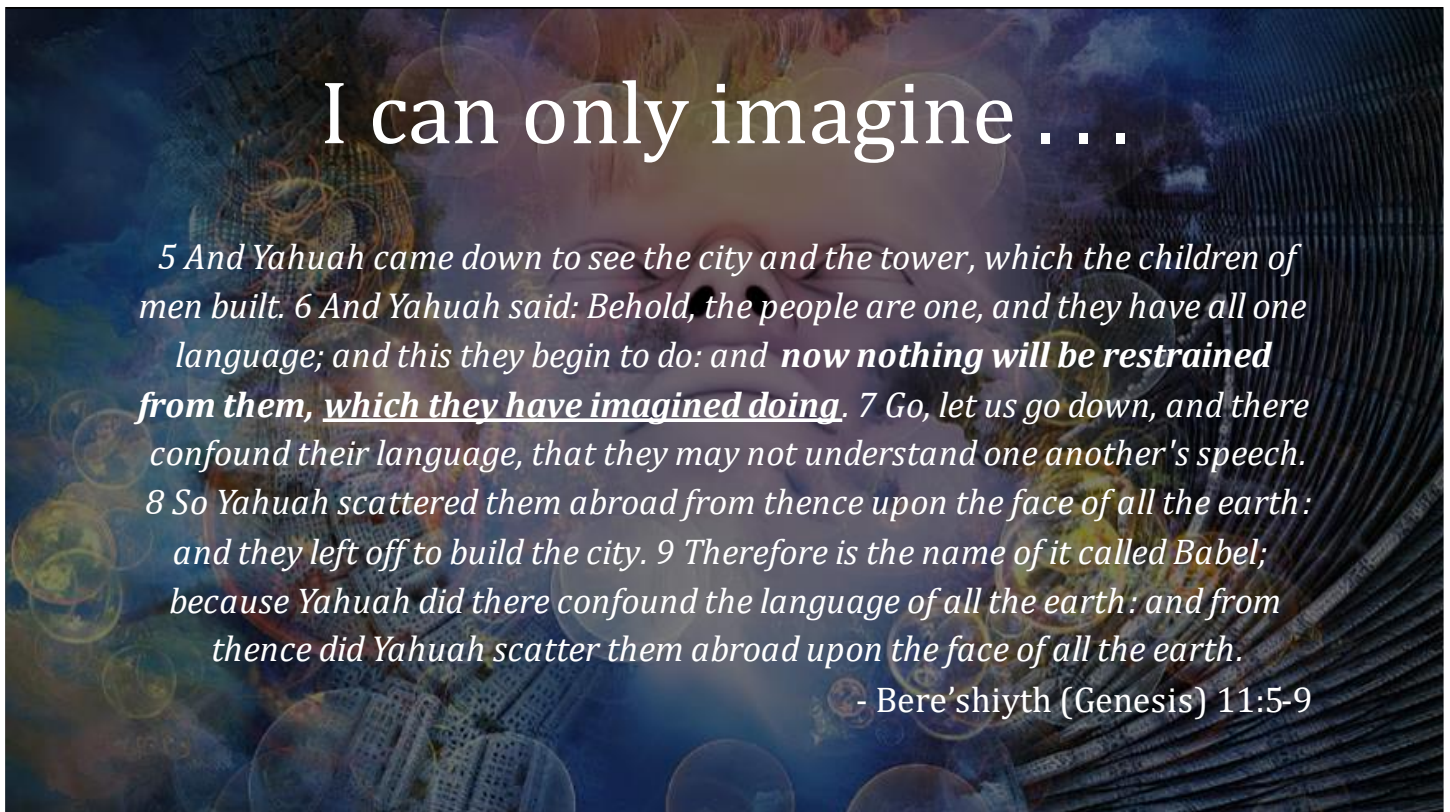
“7. Go, let us go down, and there confound their language, that they might not understand one another's speech.

8. So **YAHUAH** scattered them abroad from thence upon the face of all the earth: and they left off to build the city....”

I can't get that thing done. Why not? Because I can't talk to so and so. I can't communicate with the plumber. I can't communicate with the subcontractors. I can't communicate with the roofers. Nothing.

“9. Therefore is the name of it called Babel; because **YAHUAH** did there confound the language of all the earth: and from thence did **YAHUAH** scatter them abroad upon the face of all the earth.”

Which they knew was going to happen. They knew that was going to happen.



Now, let's drop into Chizayon, Revelation. And let's see if we can get a revelation on this, right. This is from Chapter 13, something we've been discussing recently a lot.

I can only imagine . . .

*11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. 12 And he exercises all the power of the first beast before him and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, 14 And **deceives them that dwell on the earth** by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should **make an image to the beast**, which had the wound by a sword, and did live.*

- Chizayon (Revelation) 13:11-14

Note: Make an image to the beast, not of the beast.

CHIZAYON (Revelation) 13:11-12:

“11. And I beheld another beast coming up out of the earth, and he had two horns like a lamb and spoke as a dragon.

We have discussed this before.

“12. And he exercises all the power of the first beast before him and causes the earth and them which dwell therein to worship to worship the first beast, whose deadly wound was healed.

We know that's going on. And that is going on in a big way. And in fact, what's going on in Europe right now, just to kind of give you an update, is that and Galenical has proposed mandating the snake bite for all of Europe and eliminating those who are not bitten by the snake from the public square. No going into shops, restaurants, going to games, no going to any luxury things. Mandatory mask mandate, thou shalt mask up. And that's going to continue. They are talking about making this mandatory for all of the EU. And even though Britain has voted for Brexit, I guess what they decide in Berlin goes on in Britain too. Well, you know, the EU decided that, so I guess we have to do it do because why? Because well, we don't have a brain, and we don't operate differently from them. We're not independent at all. We're just completely dependent on it.

Now the Russians, in the meantime, have been publishing and are quite alarmed that they believe that they are seeing of the iron hand of the Third Reich moving over Europe. In other words, what has been the Third Reich? It's been Third Reich dressed in a suit if you will, Third Reich dressed in a suit and not using the language of the Reich is about to become Third Reich in the original uniform and using the language. In other words, it goes to a hard National Socialist fascism over the whole continent. And the question is whether or not the UK is going to go with it, whether or not Ireland is going to go with it. The way it stands right now, it

appears so, it appears so. So, we can see that this image, which was and is not, but now is. That this beast does great wonders.

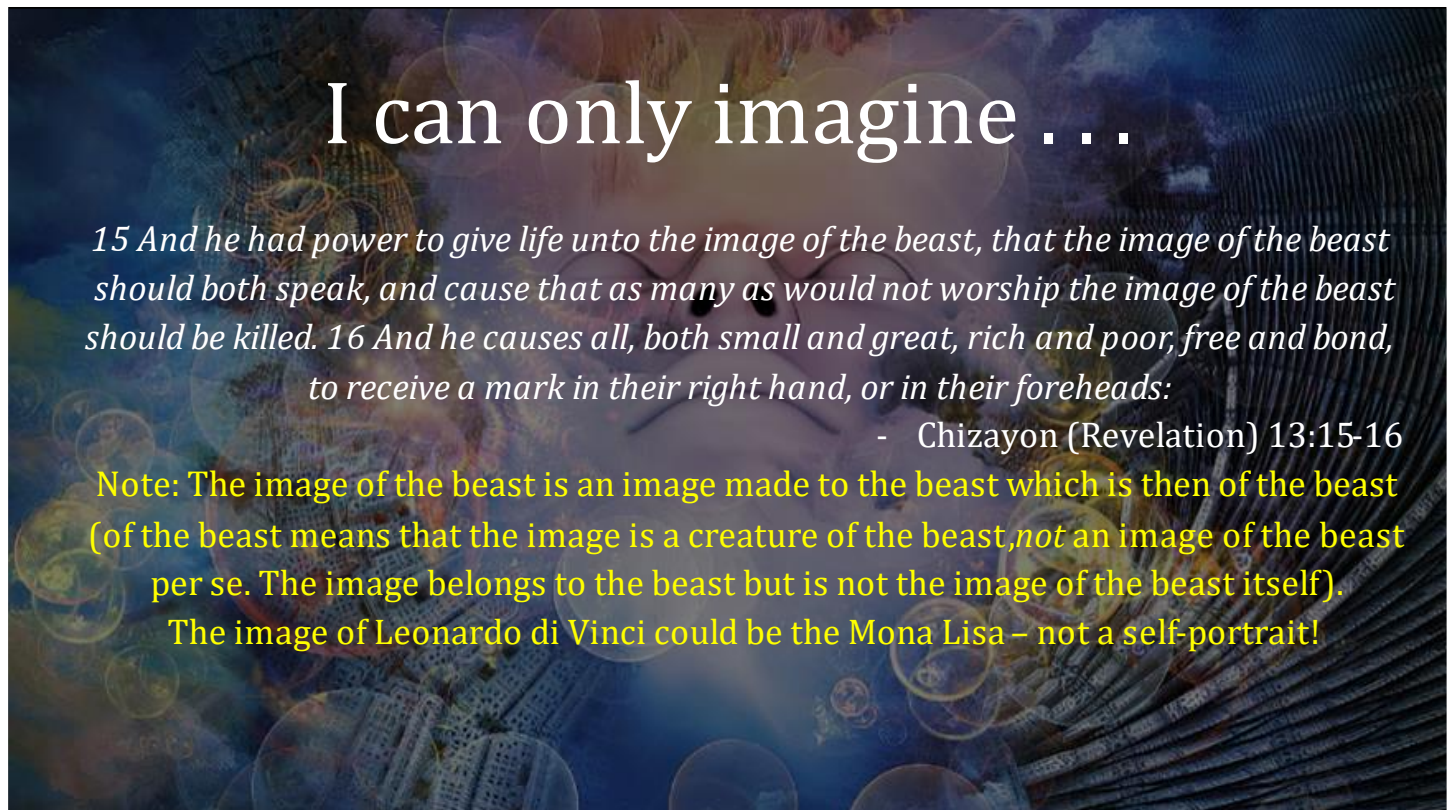
CHIZAYON (Revelation) 13:13-14:

“13. And he does great wonders so that he makes fire come down from heaven on the earth in the sight of men,
14. And deceives them,..”

You see, and he deceives them

“14. that dwell on the earth by the means of those miracles which he had the power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to **(see note on slide)** the beast, which had the wound by a sword and did live.

Of course, we do know that the wound by the sword is not what's actually written there, which had the plague and was worshipped and did live. Make an image to the beast. Now, look at this language. So, what's it say? Making an image to the beast. Do you see that? Not of the beast. Make an image to the beast. So, this is what I mean when I say that the semantics are a little bit different. Now let's take a look.



I can only imagine . . .

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

- Chizayon (Revelation) 13:15-16

**Note: The image of the beast is an image made to the beast which is then of the beast (of the beast means that the image is a creature of the beast, not an image of the beast per se. The image belongs to the beast but is not the image of the beast itself).
The image of Leonardo di Vinci could be the Mona Lisa – not a self-portrait!**

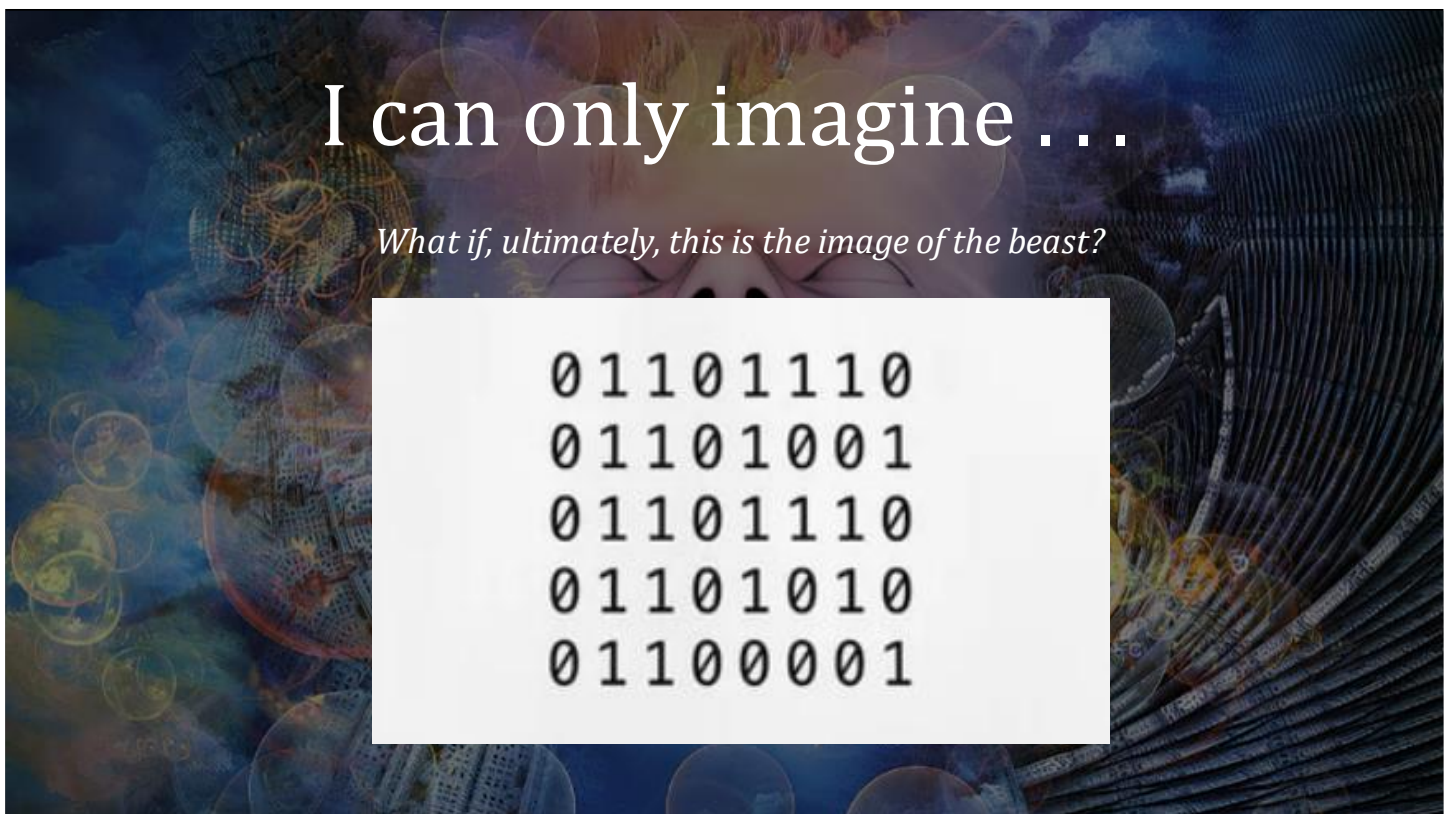
CHIZAYON (Revelation) 13:15-16:

“15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many who would not worship the image of the beast should be killed.
16. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads:”

Now, again, we see some interesting language here because they are to receive a mark in their right hand and in their forehead. Not on their right hand or on their forehead. Gee, where's your stamp? You know, once back in the early 80s in Alaska. There was a guy who was in a lot of trouble. And he used to show up in public, and he had 666 tattooed right between the eyes. He was kind of a troublemaker, as you might imagine. But the fact is that it's not on the forehead, and it's not on the right hand. It's in the right hand, and it's in the forehead. What does that mean? That means in the forehead you have decided. In the right hand, you have acted; you see it. I have decided, and I've acted on my decision. It's in my forehead, and it's in my right hand. Now, when we talk about the beast, the image. The image of the beast is an image made to the beast, which is then of the beast.

Okay, now of the beast means that the image is a creature of the beast, not an image of the beast. Let me give you an example. The image belongs to the beast, but it's not the image of the beast itself. The image of Leonardo da Vinci, for instance, could be the Mona Lisa. Hey, I'm looking at the Mona Lisa, what's that? That's the image of Leonardo da Vinci. Right? I'm looking at the Tower of Babel. What's that? That's the image of Nimrod. That's what he imagined.

This is the image that he imagined. You see, this is what he imagined. And this is the image that came out. The image of Leonardo da Vinci could be the Mona Lisa, not a self-portrait. All right now, that is going to lead us to what we're talking about here.



This is the image of the beast. This is the image of the beast—binary code. But guess what? You don't know that's the image of the beast. Why? Because you're deceived because he brought in a great deception. And the deception is so great that even the elect might be deceived. And what is this deception? The deception is you never see the binary code, you never see it, you see a different image.

I can only imagine . . .

But we see it as:



For illustration purposes only.

You see this? Of course, this is for illustration purposes only. I'm not trying to pick on bit emoji. But what I am trying to point out is that what you see is, you see a digital world that is now creating images. And it's creating what images of you? Why is it an image of you? Because you imagine a vain thing. What is the main thing? You imagine me. I imagined me, I imagined me as **ELOHIYM**. I imagined. I'm going to make a name for myself. I'm going to be as a god. I have an image of me. I imagine me, and what is my imagination look like? Well, it looks like my image when I put it up in the digital world. I put up my image in the digital world.

Now, this is just a bit emoji, which, you know, I'm sure it's a great company. And it's probably not demonic at all. But you see that as we enter into the metaverse, where we're going to see re-creations. These creations that this is like a 3G kind of creation; the technology is probably ten years old or something. We're talking about a creation that's going to be much more 3G, holographic, much more accurate, that's going to be able to use your facial recognition contours to build the image of you, that's going to look just like you. It's going to speak just like you. It's going to think just like you. It's going to act just like you, but it's your image. It's your image. It's not you. It's the image. And what is that image? Really, what is that image?

I can only imagine ...

What if, ultimately, this is the image of the beast?

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0 1 1 0 1 1 1 0
0 1 1 0 1 0 0 1
0 1 1 0 1 1 1 0
0 1 1 0 1 0 1 0
0 1 1 0 0 0 0 1
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It's a binary code. It's a binary code.

I can only imagine ...

But we see it as:



For illustration purposes only .

But you are going to be deceived into thinking, Oh, that's me. I'm looking at that image. You see, I'm looking at that image, that image that is made to the beast by you, you. You make that image. It's made by you through

the beast. And it is an image of the beast because you have been captured heart, soul and mind, and physical body. In a digital world in an AI beast. You see, now you are in the Internet of Things. You're no longer the person you were; now you're in the internet of things you see, captured. So, what is the image of the beast?



That's the image of the beast? You, see? Virtual reality. The Metaverse, you see, we have arrived at the image of the beast. And the image of the beast is not a good thing.

So, this is our presentation on I Can Only Imagine. I can only imagine a vain thing, right? I can only imagine a vain thing. And that vain thing that I imagined is what? Well, it could be a whole bunch of things. But what we do see is this, the imagination itself, we imagine a vain thing. And instead of allowing **YAHUAH** to be our champion, allowing **YAHUAH** to be our king. Allowing **YAHUAH** to set the pace. No. Instead, we will imagine a vain thing.

Now, we are going to be talking about this a little bit more too. I'm going to take some questions. So, if anybody has questions, go ahead, and start sending them out. Then we can talk about this. But when we talk about this, the image of **YAHUAH**, right, in the image of **YAH**, is a spectacular thing. Because when **MASHIACH** tells us, you must love **YAH** with all your heart, all your mind, and all your soul. These are really the three aspects of humanity. That we have a physical creation, the heart. We have in consciousness, the mind, and we have the soul the Ruach Ha'Qodesh. That is unseeable. It's unseeable, and these things create a tremendous thing in the world, a tremendous thing before **YAHUAH**. And something that is the beauty of life, the covenant of life, is what is given to us with **YAHUAH**. And the covenant of life has a specific set of no's, Thou shalt not, Thou shalt not. And so, you have a specific set of no's, which creates a discipline in society.

And it's a discipline in society that does what it brings life. When you imagine a vain thing like the heathens in Psalm 2, and you say, we want to break those bands asunder; we want to have the license to do sin. We want to be able to engage in this behavior and that behavior. We want to be able to do this; we want to be able to

do that. And we want to call it good. We want to call evil good and good evil. We want to be able to do that. Well, we see a world now that has really rejected the tenets of **YAH** entirely. That stuff is stupid. No, no, we live in the modern world. And we live in a much more global society that's built on a global currency, of global things. It's going to be globally great except for that one thing. You know, you're trapped in poverty, and you're living in a cage in Hong Kong. Yeah, that part. Remember that part? Oh, yeah. I forgot about that part. Yeah. Because why? Because the social order has forgotten the tenets of **YAHUAH**. And instead, have imagined the vain thing. And they have imagined a vain thing that is, in fact, a covenant with death.

Now, people don't want to talk about this. But most assuredly, the governments of the world right now are in a covenant with death. They don't know it. And many of them, many of them do know it. But we see what's going on, is widespread death now around the world. And this covenant of death is going to bring us into another war. It's going to bring us into more plague, famine, catastrophe, and economic collapse. All of these things are on the precipice. And as we get there, it is because of the covenant they have made, the dominant force in the world right now. When you see this rise of atheist, Communist China over the world, they hate the **YAHUAH** and his teaching. They don't allow it. It's forbidden teaching, they bring down churches, and away they go. They hate them. But what about us and all the prophecies about us being martyred, and so on, and so forth. And I'm not going to worry about that. But the point being is that the world is in a covenant with death.

And its covenant, its tenants, its secular premises, its lifestyles, all lead to death. The wages of sin are death. That's where they're leading. That's where it's going.

QUESTIONS AND COMMENTS:

SHOSHANNA ZEITLER: I thought the bite and Asclepias was the mark.

DR. PIDGEON: No, Asclepias is the beast itself. Now, Shoshanna, you when you're talking about Asclepias, we're looking at the image of the beast. All I can tell you is that there is a lot involved here. Don't try to build a doghouse around the dog here before we have the whole thing worked out because you know what's going on right now with this association with graphene oxide and so forth. And this nanotechnology and the stuff that's being introduced into human beings is quite incredible. You have people who have allegiance to AI. The AI is now doing the deciding they are not. AI is doing the deciding, and the AI has quantum attachment directly to the Fallen Watchers, including Ha'Satan, when you see what this is going on and where Ha'Satan is going.

This AI has no love of humanity; it has no empathy whatsoever for any human being. It's like you perform like we tell you to perform, or you're dead, period, there's no excuse. We don't care about you, or your kids or your family, or anything else. It's totally inhuman. And as this thing integrates you into a thing, which is what it's doing, it's creating you as a thing as you become that thing. You will be integrated into the Internet of things and the people that became things. And this is what the expectation is so that we can move into this great reset, you see. And so yeah, Asclepius there, the image is there. The mark is there. It's all there.

HEAVEN 77: What's your take on the movie the Matrix? Was the Matrix preparing people to be in pods, to be harvested for their energy? Virtual jail.

DR. PIDGEON: Now, when we talk about what's preparing people to get into where we are right now, the Matrix, of course, was part of it. But let's go back and talk about D&D. Dungeons and Dragons, a game that has been around since the early 80s or late 70s. A lot of young people play this game. And you create an avatar; you create a role that you play. People who got involved in that they had a real hiatus on the thing because

there were some people who were so into the game that when their character died, they themselves died. There was demonic possession and everything else involved in that. Now what we're talking about here in the Metaverse, what happens if you die in the Meta, as Zuckerberg said, and Thomas Lambert puts it here. If you die in the metaverse, you die in real life, that is what Zuckerberg said. Yeah, I mean, the thing is that in the Metaverse, you're talking about compromising and selling your soul, creating your soul in the Metaverse. You're going to be there, and the technology is such right now; when you have a quantum computer that thinks 1 trillion times faster than you do, they can analyze what every aspect of your personality, download all your Facebook posts, and download all your social media. They can predict what you think, how you think, what you're going to do et cetera, et cetera. They put it all together in a hodgepodge.

Then they create an avatar that is just like you. It's not different. It's just that they don't need your DNA to do it. They can create it digitally. It's just like you. And now there you are in the universe. And it could be thinking it could be sentience; it could have the singularity. This image of you, you see the image of you. So, the matrix is preparing people. I don't know about the business about being in pods. Although I can tell you, Hong Kong used to be my favorite city on earth. I love the place; I thought it was great. And then, of course, Red China, Communist China, broke its agreement with Britain. It was supposed to leave Hong Kong autonomous for 50 years. And it immediately began breaking that agreement as soon as it asserted sovereignty over the place in 1998.

Now they have pumped in millions of people in order to make sure that when a vote happens, the communist vote communist. The way these people live, you would not believe they live in like chicken cages. They will take a bedroom that was, you know, suitable for one person, and they'll have six people living in it. In cages, your whole room is 1/3 of the wall, right? You got the guy on the bottom; you got a guy in the middle and a guy in the top. And it's as long as your bed and as wide as you are. That's your living environment. That's it. That's what you get, the cage because you only that's all you need. You see what's kind of like a pod. And so, this is where we see this where we're headed. In reality, this is where your leaders want to take us.

Y MARB: Trump had the plague and was healed. Comment Dr. P?

DR. PIDGEON: Well, I don't know if he had the plague and was healed. And I can tell you the head wound, again, if you go back and you take a listen to, I think it was The Beast Rising out of the Earth. You can see the dead head wound language is not really the real language there. He had the plague. And the plague was worshipped. And the plague was worshipped. Now, in terms of Trump, yeah, he had the plague. And the plague was worshipped. He brought it in. He's the one that brought in Operation Warp Speed. He's the one that signed the Executive Order.

The day after out the Anthony Fauci proposed this whole pandemic schema. It's a horrible scheme. It's a horrible scheme, and it has no end. We're going to flatten the curve. If I were going to flatten your forehead is what we're going to do, there isn't going to be any curve flattened.

MARK LEONARD: Do you think the beast will communicate with this image and communication through cell phones?

DR. PIDGEON: Well, you know, Mark, I'll tell you, this is something that is coming for the believing community, there's going to come a day, it's not in the too distant future. When they impose a complete shutdown, you can't buy or sell; you can't come out in public, you can't go to the shops, you can't do this, you can't do that, you get to the other thing. When they get to that imposition, you're going to have to lose your technology. I'm

not going to see you guys anymore. But we're going to have to lose the technology. There will come a day when a phone will be anathema to you; you won't have a phone on you. And you won't have a computer, and you won't have internet, and you'll get away from it. You'll walk away from it. And **YAH** may take it away from us. There's a strong possibility of that too.

FOLLOWER OF YAHUSHA HAMASHIACH: How does one connect through zoom for Shabbat service?

DR. PIDGEON: The connection for the zoom for the Shabbat services. Write me at Stephen@cepher.net, and I'll help you get to the Sabbath service.

CAROL LYNN: Does the bite make your body an antenna that enhances any Mets hardware used by people?

DR. PIDGEON: Surely does; you become an antenna. If you knew the properties, if you knew all the properties of the graphene oxide, it would blow you away.

DEBBIE JOHNSON: When Adam was made, did he not have a sin nature yet? His sin nature came from disobedience.

DR. PIDGEON: Well, that whole business of being lied to by the serpent. Did **YAH** surely say you will surely die? Did he really say you will surely die? Come on, get off of it. It starts with a lie. Like for instance, we're going to need two weeks to flatten the curve. That's a lie. And what's the truth of the matter? The whole pandemic has revealed that you cannot trust one aspect of the government in your nation. There's not a single person there you can trust. There is no apparatus, the law, no regulation, no nothing. They are not there for your benefit. They are there to control you for their benefit. They are not worthy of trust. Nor is anyone who works in their system worthy of trust. Not for a minute, don't trust them at all. Don't believe a word that comes out of their mouth, and don't trust them for any reason. There is no reason for you to put even one iota of trust in your government.

MAXIJER29: **YAH** is one. So how do you explain the Father and **YAHUSHA**?

DR. PIDGEON: Well, you know, you just take yachiyd, and you keep mixing it around, and you come up with a yachiyd. No, the thing is, when you talk about the Father and the Son. The Father and the Son, for you to say it's not yachiyd, is for you to assume some knowledge that does not necessarily exist. Let me give you an example. There is no question that **YAHUAH** speaks. There's no question about that at all. Does his speech, the fact that there's a creation that appears from his speech. Does that mean that he's no longer yachiyd?

Well, the Scripture tells us that His Word was made flesh. The Word was made flesh, the logos, not just the Word, but the whole concept of the Word. And so, when you talk about the creation, and you talk about the nature of **YAHUAH** and this business of being yachiyd. You know, even if in the statement "Shema Yashar'el **YAHUAH ELOHAYNU YAHUAH** yachiyd. **YAHUAH ELOHAYNU YAHUAH**. You know we get it three times; why do we get three times? You know, to try to say that we understand the Godhead in a myopic view, that is to say, in the Greek understanding. For instance, if I put up this bottle of Pellegrino here, it's one, right? But if I put it up here, it's telling me it's one, right? Well, it's one until I drink some of it. The fact is, it's actually two because you got a plastic bottle and got water inside. And then, if you look at the water, it's individual molecules. And in fact, the plastic is, you know, plastic with a label on it.

I mean, you have a lot of things that, you know, when you're talking about yachiyd, do not become myopic by saying, I understand the word of yachiyd, meaning 1 is the loneliest number. Yes, **YAH** is yachiyd. But yachiyd

also means unified, not just one, but unified, a single unit, if you will. You got to go back and look at that Proverb, what is his name and what is his Son's name if you know.

BETWIXT THE WATERS: Wonder if the instilled graphite and a loss of love and last days are related.

DR. PIDGEON: Yeah, yeah, there's no question. And again, you know, there is a very interesting discussion that was on Zoom 2015, or not on zoom in YouTube in 2015. Concerning the black goo, the black goo. It's a six-year-old video now, and see what he had to say about it. The loss of blood and the graphite, this superiority of the beast, because the graphite, of course, creates you, you have an antenna inside of you, there's mRNA inside of you, that begins to change up. And as you are attached to the sentience aspects of the graphene oxide, you take on the intelligence of what controls the graphene oxide, which is AI.

Which is ruthless, which has no sympathy for human life whatsoever. Has no, it's no respecter of human life. It has zero empathy. And so, as you become connected to the Internet of Things, you're going to lose the love, the loss of love in the last day. So that is a very important point because this is what Paul tells us that they grow cold in the last days. Why do they go cold? Because they're attached? They're attached to this darkness, this AI darkness.

CONCERNED VIEWER: As in Pergamum? The throne of Satan.

DR. PIDGEON: Yes. Pergamum was the throne of Satan. And this is where you were.

HEART OF THE TRIBE: Dr. P 2 Baruk 48:34 and there shall be many rumors, and tidings, not a few and the doings of phantasmata shall be manifest and promised not a few be recounted. This is speaking of Metaverse.

DR. PIDGEON: I think you know, this phantasmata again, it's an image, it's a shadow. It's an image. It's what phantasmata we saw when we look at the word "Sa'lme that this means a shadow, an image a phantom of phantasmata as second Baruch tells us. And so, this is exactly what we're seeing. We're seeing this prophecy Come out.

D RANDALL: We need to be separate! Confused about Sep. 23,2017, please talk on that. Is that the Revelation 12 sign, in your opinion? 2024 its over? Or the eclipse 2024 puts an x over the U.S.?

DR. PIDGEON: I got to tell you. I have talked about this. September 23 is going to take us into a really long discussion. But September 23rd was the mark in Revelation 12, in the heavens, that began a count. Now, is that the tribulation count? I don't know. But it appears to be the double count that's found in Revelation 12 of the 1260 days and the time times and half time when the woman is caught up into heaven; the male child is born. And Ha'Satan is cast to the earth. It's interesting because when you look at September 23, which you really can't count from, you have to count from Yom Kippur on October 1 of 2017.

Because the male child was eight days before it's presented, then October 1, and you count that out, you're going to come to March of 2020. And March of 2020 is when we got the first lockdown to flatten the curve. And war was declared against the saints by the beast; that's when war was declared against the saints by the beast. That's when they opened up; that's when that was our Pearl Harbor. They bombed our Pearl Harbor with you have to shut down, you're non-essential. Your business is closed. You have to wear a mask. You can't come out of your house. You have to contact trace. You have to download this app. You have to get jabbed. You have to do this; you have to do that.

All of which was illegal violation of every human rights enshrined in Europe and in the Western world. Since the close of World War Two. They did it all, and nobody, nobody, resisted. And not a single, not a single government person who were paid massive salaries over the year to protect our rights. Not one of them protected our rights. Not one of them. That's why not one of them can be trusted. So, we do need to be separate; we need to come out. Seeing this, we know all this.

QUESTION: Why are we collectively preparing physically?

ANSWER:

But first, I have to tell you; you need to prepare spiritually before you prepare physically because **YAH** will take care of you. **YAHUAH** will take care of you, and you need to know, **YAH** will take care of you if you don't prepare yourself spiritually, right. You have to do that.

RACHEL-ASERVANTOFYAH: Do you think they're depositing graphene oxide with the swab test?

DR. PIDGEON: Well, there's graphene oxide actually being deposited all over the place. I mean, they're talking about spraying it on food. They're putting it in the air in Chemtrails. They have it on these tests, they have a lot of places, but you can expunge a lot of it. You can expunge it from your system; you can detox or do some other things where you can get it out of your system. And you can also protect your system to keep from ingesting this stuff where you're actually processing this stuff in your system. And they do know that that is exactly right. And we and you know, it is the love of God protects us, and it's the love of God that keeps us.

SHOSHANNA ZEITLER: When will **YAH** step in?

DR. PIDGEON: That's a really good question. I do think that **YAH** is coming much sooner than people think. I think he's coming much sooner than people think. And I think there's going to be, a real accounting, coming very, very soon. But I can tell you that you as a person living North, if you live in North America, whether it's Canada, Mexico, or the United States. You need to give some very serious consideration as to what you're going to do because this place is going to come to an end. And it's going to come to an end probably financially, I mean, financially is almost certain. But it could come the put in militarily.

But it is not going to hold up. you have people who are well into the covenant of death. Nancy Pelosi herself, well, why are you guys doing global warming? Quote, unquote, it's a religious thing. It's a religious thing, right? Well, she can't be doing religious things as a member of Congress. It's a secular state. But that isn't stopping her from doing religious things, which is this religious worship of global warming, which, again, is idolatry.

And so, what we see is that we have a very sick and deranged government. They're not rational at all. They're doing irrational things in desperation because their whole system is completely collapsing around them. And as their system collapses around them, they're taking the most desperate steps you can possibly imagine to hold on to their, all of this false structure. I mean, you can imagine, you build a house of cards. That's, you know, roughly three or four quadrillion cards high, and then somebody pulls the cards out; what kind of panic do you think they're in? Big panic?

So, when does **YAH** step in? **YAH** is going to step in with massive things, but **YAH** is already stepping in; you should keep this in mind too. That Like for instance, when you have Europe come in, and Europe says what we're going to do, we're going to tell all these people who are not snake bitten, you can't come into public. You can't go to our football games. You can't go to our rock concert. You can't go to our favorite pubs. And you can't go to, you know, but guess what, they're protecting you. They're protecting you; they're protecting you

from the people that are shedding like you wouldn't believe. The people who now basically have AIDS, etc., they're protecting you from those people. So, let's just go with the flow, right? Go with the flow.

And then when **YAHUAH** comes in, he's going to step in, and he's going to convert all this wickedness and do that which is good. But we have to be prepared for an entirely new world. It's going to be a world that is going to be much more like the world was before we had this advance of Watcher Technology. So, you don't have to go back far. You go back before the beginning of the 20th century and look at what the world was like. There wasn't such thing as people jumping into cars going down the highway at 220. Your range of motion was limited to where your horse could go. Where you might be able to get on a ship, you might be able to do some other things, but for the most part, you're not going to be going to and fro like as in Daniel 12.

And you know, we're going to be back to something like that. You are going to be much more dependent upon the land and stewardship of the land. And you know, your community is going to be very important to you. The integrity inside your community is going to be important, who you are as a person. And you know, and what's your word, what your bond is, and how you stand up for that kind of thing. There's so many things that we had been handed a bill of goods inside the circ, inside the church, which was telling us you can do this, you can do this, you can do this, you can do this. You've got an unbridled license to do whatever you want.

What we have done is we've created a world that is in total destruction now because we did not have the honor and integrity of our word to hold to what we know was true. And we allowed stuff to slip through the cracks. And now you're going to restore that, and the pain of its restoration is going to be very painful. But, you know, look out and be blessed. Right and know that **YAHUAH**, is with us.

LEXA BUCKLEY PARSONS: Seeing as we know all this, why aren't we collectively preparing physically?

DR. PIDGEON: A lot of people on the Shabbat group on telegram that are talking about doing some preparation, you know, and again, the preparation is fine. Remember to prepare your heart first. And remember that you shouldn't be doing anything really, without **YAH'S** express permission. So, you should be in prayer. And you should be praying about what should I do? Should I stay where I am? Should I move? Should I get in this community? Should I not? Should I buy this stuff? Should I not? What should I do? Right? And let **YAH** direct your steps because He will direct your steps. But you need to do this in prayer. Do this in prayer.

LEXA BUCKLEY PARSONS: Say goodbye to your creature comforts.

DR. PIDGEON: that is a fact. But many of us have lived with that creature comforts before. You know, you think back. I mean, if you're my age, we didn't have creature comforts when I was a kid. We didn't have creature comforts. That was the last thing we had was creature comforts. You become a better person. When you lose those creature comforts, I'll tell you that right now, you become a better person, you become a stronger person. You know you get rid of couch potato disease and all the other stuff that accompanies it. You become a better person. And when you take that crazy AI device away from your ear and start living with the people around you, listen to a conversation. Perfect some conversational technique. Develop the habit of visiting one another. You know, have a cup of tea, talk, communicate, learn what goes on and live a life that is something other than the life that Bill Gates wanted you to live.

Because guess what? Bill Gates wanted you to live a certain life depended upon his technology. You guys, you need to use Windows, you need to use my PC, you need to use my operating system, you need to use my browser; you need to do this and that at the end of the day, what does he say to you? Now I want to kill you.

Yeah, time to think of. I mean, I can take a look. And we let me just share this with you before we go. When I think back on what the world was like, I was a musician for many years; the world used to love music. Because music was something that was, you had your life. You went to work; you worked hard. You came home, you took care of your business at home. And then there came a time where you had a free moment. When you had a free moment, you went, and you listen to live music. Because live music was where people congregated, and people had lives. And it changed things. Music changed things.

It changed things. It made us better people. Particularly great music, great music makes for great people. You know, when you think about it, you go back and you think about what the world was like in the Dark Ages. Did they have the symphony orchestra? No, they didn't have the symphony orchestra. Did they have some of these great productions? They didn't have them. Any of the great choral works, they didn't have. They didn't have Beethoven; they didn't have Mozart; they didn't have Bach.

They didn't have that. They had something dark, dim, and dingy. And then you get to this point where suddenly, mankind has come into a level of sophistication and understanding. Where you can build an oboe, right? When you think about the craftsmanship of some of these instruments that are built, right. When you're talking about, you know, Ebony neck on a, on a maple body, right, with a with a Sitka spruce or Italian spruce soundboard crafted in a certain way. A Stradivarius violin with a certain kind of bow. You are not talking about something that took place over five years. Now, all of a sudden, we've got these instruments. You are talking about civilization rising in a level of sophistication through artisanship. And through artistry.

Then suddenly, we get something that expresses something so much so powerful and can reach people all over the world in any language. And this was all subverted by somebody who wanted to sell a computer and said, you don't need to look at real artwork; I've got a picture of the artwork. You don't need to listen to a real performance of music; I've got a video of it, I've got a CD ROM of it, I've got a recording of it. You don't need the real thing; I can show you the fake thing. They built up this whole empire on them pirating the images of the true artists, pirating the digital sound of the true artists, and now they're going to pirate your very soul. What about life? What about life?

What does **MASHIACH** say? I give you life and life more abundantly. Do you get that from a cell phone? Did you get that from a new app on your cell phone? No, you get dependents is what you get. You don't get life; you don't get life more abundantly. So, this is why I'm saying to you, as we talk about the image, let us concentrate on preserving the temple that has been given to us by **YAHUAH** and preserving his image in us. Let us concentrate on that.

ABBA YAH'S DAUGHTER: The telegram channel name, please?

DR. PIDGEON: The telegram channel is Ceper Shabbat group. That's what it's called. I believe that's the name of it. Yeah, you should be able to find it.

Alright, you guys. So, I want to thank you guys so much for being with me on tonight's presentation on I Can Only Imagine. I hope you will be with me next week. Thanks for tolerating my being gone last week. You guys are such a blessing to me and what we do here and to the Ceper Publishing Group. You guys may not know it, but we have moved into what we call the Millennium Edition. The Ceper is now going to be produced only in the Millennium Edition, including our Spanish version of the Ceper, which will be the next round to be published.

Just to kind of let you know what it's about. The Millennium Edition, one of the things that we discovered is that we were using kind of a Standard Bible format stuff. I came to believe that that stuff is not really appropriate. I mean, the idea of an all capitalized word is not an all capitalized word. You know when you guys are typing, or somebody's typing email and stuff. Like we take the question, we take questions in all caps, but really, it's not all caps.

I apologize; before I go, Joseph Santos asked a question.

JOSEPH SANTOS: Where's the wilderness place of safety for the woman who flees there as with wings of a great for to dwell in for 42 months before the advent of **YAHUSHA**? Some have said it's Petra, Jordan.

DR. PIDGEON: Well, I if I knew that place, I'd be hanging out there. But I I'm in the wilderness where **YAH** placed me, and so that's what I rely on. I mean, that's what it is. Joseph, I tell ya that.

EILEEN HE IS TALKIN RUSSIAN.

Okay. So, okay. All right. Specific doctor (space doctor). Yeah, thank you (taurus), you know, b'Saul **st**u mi tauruk et bleduson be te'be ya). Okay. And so, what we saw when we talk about this. So, at any rate, be confident in things, be confident at what we do, and recognize that **YAH** is with us, he will not leave us nor forsake us at all. Okay.

So, let's pray again. And oh, I was just going to say, over at Ceper publishing, the Millennium Edition is what we're publishing now. We took out the symbolized words, and we took out needless bolding and symbolized words we used to use at the head of every paragraph. The book has been reformatted to be a much more pleasant read. It's pleasant on the eyes, too pleasant to read. And of course, we have resolved; there's so many of the issues in terms of textural construction where we want to be. And so, we have arrived at the Ceper. And the Millennium Edition, this is our work. Okay, this is our work. The millennium, you can still get a copy of the Collector's Edition in large font. We are printing a large font edition of Millennium, an up-to-date edition in the UK. And we're printing a regular font, a regular-sized font edition in the United States. So, the standard Ceper size is going to be available in the US. And you can get these books if you need something in in the UK, or in Ireland or for that matter in Europe, our printer in the UK can fulfill orders throughout all of Europe. So, if you're anywhere in Europe, we can get a book to you. And you don't have to pay the additional cross the Atlantic excise tax fees, okay. So, check on the Ceper website and look under distributors. And then you'll find that we have three distributors in the UK, and we have a couple in Europe. They can get those books directly from our printer in the UK; they can get them directly from them. And that's going to save you a bunch of dough in terms of shipping.

For those of you who are still in Australia and New Zealand. That's a difficult situation. We know we do have a distributor in Australia, David Patmore, it's good to check with him because he can amortize the freight issue for you. And Millennium will be coming available. Now, Millennium is available through the Ceper website now if you go in and order there.

We want to thank you guys for supporting the team Ceper. Our crew is hard at work all the time. And I want to thank our crew too, as many of whom are present here in the in the group, and you guys are just a wonderful group. Alright, so let us pray. And we'll say goodnight.

Heavenly Father, we give thanks to you and all things Yada **YAHUYAH TSEVA'OTH** al qadosh ehad **Yashar'el**. We praise you. We bless your name, we lift your name, and may we be a people unto you. And we say

together, **YAHUAH ELOHAI**. You are our **YAHUAH**; you are our **ELOHIYM**. So, we praise you; now we lift that to you. And we look with great expectancy as to what you're going to do this week. Be with us in spirit and truth. Boeotia yoshin. Okay, thank you, guys. We'll see you next week. Okay, take care and Shalom.