

KNOWLEDGE OF GOOD AND EVIL

CEPHER ACADEMY

DR. STEPHEN PIDGEON

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Presented By



DR. STEPHEN PIDGEON:

Shalom, shalom. Good evening beloved. Welcome to Cepher Academy. I'm so glad we are gathered here tonight on this December 9, 2021. I'm so glad to be with all of you tonight, that we can be doing another presentation centered around the **Word** of **YAHUAH**. We are going to have, I hope, an interesting presentation this evening talking about The Knowledge of Good and Evil. And what this means, intrinsically what it means. So, we can get a little bit more juice out of the rind, if you will, when we look at this topic closer and closer. So, stay with me tonight, and we should have a good time.



Before we get started, I must tell you, there are many nations that are really on my heart as a result of what's going on in the world. We continue to live into the greatest crime in human history that's being perpetrated against us by people who worship mammon, and who are under the impression that their worship of money is going to bring them salvation and happiness. And of course, it isn't. They have given up their worship money for a worship of the dark side. And it's a dark side controlled by sentient beings who have fallen away from **YAH**. And this dark side seeks to do a tremendous amount of destruction and damage to the human race. Before it is done moving across the whole earth.

We see that in Revelation 12, the discussion is that Satan would be kicked out of heaven, that devil, the great dragon, the serpent, would come to the earth to make war against the Qodeshiym. Those who have the testimony of **YAHUSHA HA'MASHIACH** and who are keeping his commandments. We see that war has begun and the war has been initiated with earnest, effective March 11, 2020. When this great crime began its commission. We now see that there are a number of things happening that are really quite significant. For instance, it's reported in Canada, that the number of stillbirths among women who had suffered the snakebite was 86, in a single month period when normally the numbers are one or two every two months. This was reported to the Canadian Health Minister who lied about testing and effectiveness.

We also see that the death of airline pilots as risen significantly, in fact, one airline pilot, commercial airline pilot died in 2019. Six died in 2020. As of September one hundred nine, died in 2021, an increase of 1700%. And of course, they died by heart attack and blood clots and so forth, as a result of flying. So, we see that there are a number of significant things happening in this crime against humanity. We are also seeing the deprivation and the complete destruction of human rights. The right to an autonomous selection, in terms of whether or not you want an experimental medical procedure inflicted upon you. We know that the world who wrestled against this in World War Two against the Nazi Third Reich. Who sought to impose their version of eugenics on the world. Their concept that there was some kind of racial supremacy innate in who they were. Engaged in crimes against humanity and the whole world, rose up against that and revolted against that, reached treaties, international treaties. These international treaties or treaties, of understandings that say, no

matter what the circumstances, even if you're a prisoner of war, or if you're just someone who is locked up in prison in your own country, you cannot have experimental or medical treatment provided on you against your will. It requires informed consent and equally true. If you do not consent, you cannot be prejudiced for not consenting. This was upheld in the Geneva Conventions in The Hague Conventions and the 1947 Nuremberg Code. And in the doctrine of human rights on bioethics. The Universal Declaration of bioethics and human rights in Article Six provides any diagnostic or preventative medical treatment, such as wearing a face covering, that would be a medical treatment and preventative medical treatment. The contact tracing, that's preventative medical treatment. The snake bite is preventative medical treatment. Quarantining or isolation, that's preventative medical treatment. None of those things can be performed on a human being without their informed consent. And to date, the word came out from the FDA that they're going to give a certain perpetrator of the snakebite 75 years to disclose what's actually in it 75 years, not 55. So, we say that you'll never have informed consent with these things are concerned.

But we can know the fruit of the tree. We can know the tree by its fruit. And that's part of what we're going to talk about today we're going to talk about the idea of good and evil. What is knowledge? What is good, what is evil? We hope to answer these questions tonight. Before we begin, let us pray together. I want to lift up the nations that are really undergoing a lot of stress right now, including the nation of Germany, Austria, and some of the other nations in Eastern Europe, who seem to be lost in a cloud of a stupor, if you will. Which is described in Scripture as not being able to cognize the relevant facts before them. Because of the mass psychosis engineered by fear mongers, those nations need to be prayed for. We also need to pray for Norway, Finland, Sweden, and Denmark. They face this current confrontation coming in from Russia, Poland, Belarus, and for Ukraine, this conflict will engulf them. As well as the Eastern European nations of Czechia, Slovakia, Romania, Bulgaria, the former Yugoslavia such as Serbia, Kosovo, Montenegro, Albania, Bosnia, Herzegovina, Slovakia, and of course, Croatia.

So those nations will have to be discussed Albania. And I may have left, Macedonia, and Greece. All of these nations are going to be captured in this coming conflict. We continue to pray for our friends in Ireland, our friends in Great Britain, throughout Wales, Scotland, England, and Northern Ireland. We continue to pray for our friends in Australia, New Zealand, Philippines, and Canada. You know, in particular, the situation in British Columbia is very acute. There have been recent disclosures of things that have been going on in British Columbia that are really quite unheard of, including an unparalleled release of radiation from Vancouver all the way to Western Montana, including all over the Okanagan Valley. The destruction of the highway from Hope to Kamloops. The destruction of the highway up the Fraser River Canyon. The massive flooding that's taking place, and it's taken thousands and thousands of animals in the Abbotsford area in that whole lowland there outside of Vancouver. There's many, many things happening in British Columbia. There are many things happening in Alberta as well. Alberta is finally starting to see that the leadership of the United States is in grave jeopardy, grave, grave jeopardy. We do not have competent leadership at any level. And the leadership is taking us into World War III, frankly. When this war gets here. It's going to be significant. It's going to be very significant; it could be life changing.

We also have not mentioned what is happening with this volcano, La Palma, Cumbre Viejo. Which is now exploding at an unprecedented level. As our other volcanoes for instance, a major volcano in Indonesia, which erupted suddenly spewing gases to fifty thousand feet and killing a number of people. Volcanoes that are going off elsewhere. In Alaska, for instance, Japan and Iceland. Major snowstorm hitting Hawaii. Hawaii had a

blizzard warning on the Big Island on top of the mountains there and were expecting one hundred mile an hour wind. So, it's quite significant what is going on all around the world.

Now a lot of people say, well this is mankind's doing but it certainly is not This is the hand of **YAHUAH** moving. We need to expect that as time goes on. **YAH'S** hand is going to move even more. Because this is what the book of Chizayon, the Revelation tells us. It tells us this over, and over again. That man will do his thing and Satan will do his thing. And false prophets will come, liars will come, demons will come, vile persons will come. The man of lawlessness will rise up, etc. But after all of this, **YAHUAH** has his way on earth. A millstone falls into the water, something like a millstone falls into the water. Causing a great, great destruction. The Wormwood is another great destruction that is at the hand of **YAHUAH**. Many of these things are at the hand of **YAH**, and he will bring recompense on behalf of his people.

For those people who have spent their lives saying to themselves, I'm just taking orders, particularly if you're a policeman in Australia, New Zealand, United Kingdom, Canada, or the United States. You need to recognize that there are crimes being perpetrated by those who are giving you orders. And for you to say, I'm just taking orders. is to capitulate to one of the greatest crimes in human history. That makes you an accomplice. To those is there a greater coward, than the one who doesn't look up while he's beating a pregnant woman. Because she put something on Facebook while he's arresting somebody. Or they do not want to have the integrity of their body violated by something that is clearly a bioweapon. So, with that, let's begin in prayer. We are going to lift up Eastern Europe first. And then we will lift up the five eyes, and our friends throughout the world.

Heavenly Father, we give thanks now to you. We give thanks to you, **Father**, that you have called us into your family, and that you have called us to such a time as this. You have given us this time, and you have given us a place in this world. You have seen fit that we would be breathing at such a time as this. And as we look out into the world **Father**, we see the machinations of those who despise you, those who hate you, and those who have claimed allegiance with something else. They've claimed allegiance to something they believe, will bring them power. They believe will bring them authority. They believe will bring them happiness. They believe it will bring them a greater life, a more prosperous life here on earth, not knowing that the machinations that they have put in place, schemes and plans that they have enacted to ensure their ever increasing wealth, at the expense of humanity brings a curse upon them in a huge way. A curse that sees them curse not only in this life, but in the next. And the curse will manifest itself before their lives have ended. As you straighten and balance the scales, in each one of our lives with divine and perfect justice. May your name be praised and blessed in all of that. In all of the things that you do, may you be lifted up and exalted as our Creator, our King. Yes, **YAHUAH TSEVA'OTH**, the king of the armies. **Father**, we're going to pray now, we want to pray for what is happening in Eastern Europe, **Father**. That we pray, first of all, that the corruption in Ukraine would fall to the floor suddenly, like a bad ceiling that's that it's has given out, it may have just collapsed to the floor.

May a realistic government be put in place in Ukraine, a government that understands that the nation is a failed state, and that it needs something more than corruption to allow the state to sustain its identity as a singular nation. We pray also for Belarus with the with the difficulties they're experiencing with illegal immigrants that are inside its borders. **Father**, we pray that the immigration issue in Europe will have a resolution. That the immigrants themselves will find themselves having a home somewhere, even if it's back home. But that they have a place to live that is not being bombed or shelled or hit with radiation, tailings or whatever it is that we happen to be dropping on somebody at the time. That they might be able to have a

home and that the refugee crisis would come to an end. And that people would be able to find a place to live in a place where they could shelter their family and survive.

Father, we pray for the peace in Poland. That the leadership in Poland would also stand strong. But stand strong, not with an eye of antagonizing its neighbor Russia, with NATO deployments and poking its eye of the bear. But rather would take the position of Norway who said, Do not put your NATO stuff here, we'll handle our own defense. We pray for Norway and Sweden and Finland. That they would be able to get along with their neighbor, and not suffer the slings and arrows of the coming war. And the same with Denmark.

Father, we pray for intelligence and brilliance in the leadership of the UK. May the Queen live up to her oath to defend the faith. And to defend the faith means that she must give length and breadth to the English Bill of Rights crafted at the reinstatement of Charles the 2nd, just prior to the bringing of William and Mary of Orange. The change in the Glorious Revolution of 1689 brought with it the assurances that the people of faith in the UK, would be supported by and defended by the Monarch who was placed on the throne, in accordance with her oath to do just that. The parliament in Britain right now is complicit with this greatest crime against humanity, as is the NHS, all of its leadership should be removed. And the royalty in Britain should take the responsibilities to defend the faith, which includes defending the English Bill of Rights. May this be so, may be your will **YAH** that you would enforce this in the minds of those who are in leadership in the United Kingdom.

Father, we pray for complete reform and the leadership in Wales, Scotland, and in Northern Ireland. That they would open their eyes and see the crime that is being committed against their brothers and sisters, their children, their parents, their friends, their neighbors, their family, their countrymen. Let them wake up and see what is happening. **Father**, we also pray for the Republic of Ireland, its leadership, a leadership that just a few years ago, fought so hard to maintain its independence as an independent republic. Who was now acquiesced and collapsed in the face of this criminal activity. **Father**, we pray your spirit, your **Ruach** would rest among the Irish leadership, to awaken them to what is happening, give them eyes to see and ears to hear that they might pull back. Now while there is still some Ireland remaining.

Father, we pray in Australia and in New Zealand, **Father**, I pray for the complete collapse of the New Zealand government. May Jacinda Ardern be completely run out of office. And her tyranny come to a complete screeching halt. An absolute end to her tyranny and her authority and power. That the people in New Zealand might be able to live meaningful lives, lives in freedom again. Freedom to worship you instead of assuming the mark of the beast. And it is the same in Australia, **Father**. Make the police in Australia grow a backbone and start defending the law instead of defending the crime and the criminals who are telling them what to do. **Father**, there are so many Australians that are suffering right now that are being imprisoned, put in quarantine camps at the whim and at the wiles of some bureaucrat who knows nothing. **Father**, I just pray you would open their eyes that they might see. Give them ears to hear. Let them recognize what is going on **YAHUAH**.

Father, the same in the Philippines. May the government in the Philippines pull away from its mandate and recognize that its people must live in accordance with international law and treaties. **Father**, we pray that the blessings that have happened in Japan, who have rejected the jab protocol, and who have instead embraced the alternatives. Which is medication effective medication, that they would continue to be blessed with this protocol and that their nation would survive and strengthen. And the same with those provinces in India that are doing the same.

Yes **Father** when it comes to the United States. It's very difficult to pray for this nation **Father**, it's very, very difficult to pray for this nation. What can we say **Father** that the criminal class has taken over our government and they've taken over the government for purposes of making themselves rich and making their friends rich at the expense of the whole nation as they sell us out. To every nation, to every bitter to every company, they sell out our rights. They sell out our freedoms, they sell out our territory, they sell out our government, they sell out our justice. **Father**, there are a few men in the judiciary in this nation who are starting to stand, I pray you would give them backbone, that they would stand up against this criminal class that is running the country right now, **Father**. And we also pray that those criminals who are currently occupying seats of the federal government, that you would push them out of their authority **Father**, just pushed him out. You raise up who it is, you see fit to lead in this nation and we pray for new leadership **Father**. We pray and not just for a new leadership, **Father**, but leadership that respects loves, admires, and fears you in reverence **Father**.

Father, we also pray for these enclaves. Enclaves like in the Ozarks, Oklahoma, now in Alberta and British Columbia, up here in Alaska, in Florida, Texas, Tennessee, even in California. **Father**, we pray for those people that are in blue states that you would protect them and cover them and render them invisible to the petty tyrants who are governing out of blind stupidity in this criminal act.

We pray for all of the fellowships **Father**, that you would bind us together. Unify us in that our disagreements might fall away, and that our love of you might prevail. That we might love you and our neighbor as we love ourselves. Give us these things **Father**. We knock now, in the name of **YAHUSHA**, at Your Door. We bring our petitions knowing that the **Ruach** is bringing them to your throne with groans. That they appear to you as an incense in heaven. And fine incense it is **YAHUAH**. That your name be glorified. Y'baracha'ka **YAHUAH TSEVA'OTH** El qadosh ehad Yashar'el. Amen.

Well, thank you for bearing with me where my friends with my long prayer. But with that, I think we're going to get into our discussion tonight. The Knowledge of Good and Evil. I'm actually kind of excited about this discussion, it took me a while this week. I had this concept early on, and I was working on it was like, IS this going to come together or not, I don't know. I was praying on Monday and Tuesday if it was going to come together, and if it was going to work out. But it has come together. And I think there are some things that are we're going to find it that are going to be very interesting.

The Knowledge of Good and Evil

8 And Yahuah Elohiym planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made Yahuah Elohiym to grow every tree that is pleasant to the sight, and good for food; **the tree of life** also in the midst of the garden, and **the tree of knowledge of good and evil.**

- Bere'shiyth (Genesis) 2:8-9

So, we begin with this passage in **BERE'SHIYTH CHAPTER 2:8-9.**

“8. And **YAHUAH ELOHIYM** planted a garden eastward in Eden; and there he put the man whom he had formed.

9. And out of the ground made **YAHUAH ELOHIYM** to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”

The Knowledge of Good and Evil

9 And out of the ground made Yahuah Elohiym to grow every tree that is pleasant to the sight, and good for food; **the tree of life** also in the midst of the garden, and **the tree of knowledge of good and evil** .

- Bere'shiyth (Genesis) 2:9

Ge 2:9 וַיֵּצַמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחֵמַד לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים
בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרָע:

Vayats'mach Yahuah Elohiym min-ha'adamah cal-ets nechmad l'mareh v'tov
l'ma'acal v'**ets ha'chayim** b'tok ha'gan v'**ets ha'da'ath tov va'ra**

BERE'SHIYTH (GENESIS) 2:9:

"9. And out of the ground made **YAHUAH ELOHIYM** to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Bere'shiyth Chapter 2:9. So here we're going to see some things here. Here we see what? V'ets ha'chayim. So, the tree of life. Well, now technically, you got three forms of this word, life. You've got "ha", "Cha" and "Chayim" Now "Chayim" technically is the plural. So, it's kind of like lives and "ha" would be lifelike an animal has and higher more like what a human being has. "Chayim" is what **YAH** has and what **YAH** brings to us. T

Then of course we see in here we see a second tree. We see a second tree right here. Now, here you see what, "b'tok ha'gan," in the garden. "ha'gan" in the garden. Then we see "v'ets ha'da'ath tov va'ra," see? "Tov va'ra. Vayats'mach **YAHUAH ELOHIYM** min-ha'adamah, with the ground, cal-ets nechmad l'mareh v'tov l'ma'acal v'ets ha'chayim b'tok ha'gan v'ets ha'da'ath tov va'ra. So, the garden of good and evil.

The Knowledge of Good and Evil

15 And Yahuah Elohiym took the man and put him into the Garden of Eden to dress it and to guard it. 16 And Yahuah Elohiym commanded the man, saying: Of every tree of the garden you may freely eat: 17 But of **the tree of the knowledge of good and evil**, you shall not eat of it: for in the day that you eat thereof you shall surely die.

- Bere'shiyth (Genesis) 2:15-17

A'dam could have freely eaten from the tree of life!

Yeah. Okay, so now, we see what, we see the **YAH'S** telling us here.

BERE'SHIYTH (GENESIS) 2:15-17:

"15. And **YAHUAH ELOHIYM** took the man and put him into the Garden of Eden to dress it and to guard it.

16. And **YAHUAH ELOHIYM** commanded the man, saying: Of every tree of the garden you may freely eat..."

Now that's interesting. Of every tree of the garden, you may freely eat.

"17. But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die."

Now, wait a minute, did **YAH** say you shall surely die? Did **YAH** really say you shall surely die? Always the question, isn't it? Always the question? It's the question that's answered at the Christian Church teaching you, no, you shall not surely die. No, you shall not. And yet we see that the cost of sin has a cost in this life. It has a cost in this life. We can repent from it, but there's still a cost. A'dam could have freely eaten from the tree of life. You see this, of every tree of the garden you may freely eat. So A'dam could have eaten from the tree of life. He could have done it. But now why eat from the tree of life, when you can eat from the tree of the knowledge of good and evil.

The Knowledge of Good and Evil

No Dah!

Da'ath (דַּעַת)(H1847), meaning *knowledge*; from H3045. **Note: This may be a feminine plural form of the verb da (דָּ), meaning *knowings*.**

Yada (יָדָה)(H3045), a primitive root; meaning *to know*, (properly, *to ascertain by seeing*); **Note: This may be a yiqtol verb form of the verb da (דָּ), meaning *know*, and means *he knows*. But see the inference: **Yah knows.****

Yada, yada, yada!

Alright, so we know these phrases, no dah. No dah, a lot of times you heard, hey, no dah. Or how about and yada, yada, yada, and they went on and on, yada, yada, yada, yada. Okay, well, these are Hebrew terms. So, we see what, "da'ath," this means Knowledge. And it comes from H3045. No. I'm putting a note here that this may be a feminine plural form of the verb "da." Now, nobody wants to talk about this. Oh no, there's no verb "da." We haven't identified that; we've identified a different root. So, stop talking about the root "da."

But die may be a root. Why? Because when we see this word up here, that right here, "da'ath," what do we see? We're seeing what appears to be a plural, a feminine plural, "Da'ath." So, they say Well, no, no, no, this comes from the primitive root here, the primitive root, which is yada, yada, yada, is the primitive root. Well, yeah, "yada" is a verb meaning, to know, to ascertain, by seeing to ascertain by seeing, "yada." But this may be the yiqtol verb form of the verb "da." So here's the verb "da," and then this prefix here being the yiqtol form, meaning know, means he knows. But see the inference, **YAH** knows, **YAH** knows. Now if we look at this, you're going to see that in the passage you see, give thanks to **YAHUAH** for he is good. For his mercy endures forever. But in Hebrew very simple, Yada **YAHUAH** ki tov ki le'olam chasdo. So, what do we say, Yada **YAHUAH**, Give thanks to **YAHUAH** yada? Well of course because "yada" has this aspect of giving thanks. Why? Because he knows, because we know we know that he knows, and he knows that we know. In "yada" with this knowledge that comes from **YAH**, to know **YAHUAH** is to love him. To know **YAH** is to give thanks. "Yada". So, he knows. So "da'ath" maybe the feminine plural.

The Knowledge of Good and Evil

But what is knowledge?

The use of the word da'ath in scripture describes observation, recognition, instruction, designation, awareness, comprehension, consideration, diligence, discernment, discoverance, perception, prognostication, and understanding.

But the question becomes, what is knowledge? That's a question. What is knowledge? Alright, well, when we look at "da'ath" in Scriptures, what do we see?

It describes observation, recognition, instruction, designation, awareness, comprehension, consideration, diligence, discernment, discoverance, perception, prognostication, and understanding.

So, what is it to know? Well, one way you can know is to observe. How did you learn how to change that tire? I observed how they did it on a YouTube video. How do you know that person? I recognized them. You recognize them, okay, which means what? You re-cognized them. You cognize them initially, hey, what's your name? Oh, my name is Joe. So, now I'm cognizing that what I'm visually seeing. What I'm sensing with my other senses, is this entity called Joe. Now when I see him again, I re-cognize him I see him. Therefore, I re-cognize that this is Joe. This person who meets all the sensory instruction that I learned before.

How about instruction? Can you know from instruction? Of course, you can. If I teach you how to play the note, middle C on the piano, well, then, you know by instruction, that's the middle C.

By designation. How do you know that is the one? Somebody told me that was the one. Which foot do you use for the gas pedal? You use the pedal on the right. Somebody designated the pedal on the right and said that's the throttle. Therefore, I know that's the throttle. I was made aware, that's the throttle, I comprehended that that was the throttle. In all of my consideration, I considered all of the pedals. And after trying the clutch, the brake, and the throttle, I found out that the throttle worked to accelerate the car. Due diligence, I investigated.

Discernment. Ah, yes, discernment. There is no knowledge without discernment. That is to say, you have to be able to weed out that which is false, that which is irrelevant. Let me give you an example. Let's go back to Joe that we cognized initially, and then we recognized him later. If Joe was wearing a Carhartt set of overalls, the

first time I met him, and the second time I met him, he's in a business suit. Can I recognize him? Yes, I can. How do I recognize him? With discernment by ruling out the fact that he made changes clothes from time to time. That's discernment.

Discoverance. To look and discover to see what's there.

Perception. Perception is a whole idea in mental inquisitiveness that precedes perception, precedes cognition. And it precedes conceptualization. So, when you perceive something, first of all, you sense something. You either touch it, you smell it, you see it, you taste it, or you hear it. Maybe all of the above. All of those things create sensation. That sensation data comes through the nerve and goes into the brain and is perceived. And when it's perceived, it is then slotted against a semantic understanding in the brain that says, Hmm, I have perceived this scent before, and I labeled it this particular set of guttural sounds that come out of the mouth.

This is why you see that the natural progression of epistemology goes from sensation to perception, language, and then to conception and cognition. Then you can cognize what it is that you're seeing, because you have identified it with a linguistic sound that you understand as a word. And that word creates cognition.

Now, because I have accepted the tools of discernment, in looking at Joe, I can see Joe's facial features, I can see Joe's countenance, his size, his weight, etc. All of those things add up in my new detail, to give me the perception of Joe. That I have labeled Joe, once I have labeled him Joe down, I cognize that set of sensations and perceptions as Joe, and then when I see him again, I recognize him through a through perception.

Now, prognostication, of course, obviously going to procrastination. That's where you put off, doing tomorrow to what you could do today. Procrastination prognostication is to render a prognosis. What's the prognosis? The prognosis is, as we used to say, in Washington, it's going to rain tomorrow. How do you know that? It's rained every other day of the year. Why not tomorrow? So, the prognosis for tomorrow is rain, the prognostication to forecast right.

And then finally, understanding. Now understanding is a different word in Hebrew. Because understanding is of course, "biynah" is the Hebrew word for understanding, "biynah," but we're dealing with "da'ath," but understanding is a form of knowledge. Because once you marry knowledge with understanding, you have wisdom. When you marry wisdom, with understanding you have knowledge. When you marry understanding and knowledge together, you have wisdom.

The Knowledge of Good and Evil

But what is good?

tov (טוב) is a word meaning good (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural, also as an adverb (well): —beautiful, best, better, bountiful, cheerful, at ease, × fair (word), (be in) favor, fine, glad, good, graciously, joyful, kindly, kindness, loving, merry, pleasant, pleasure, precious, prosperity, ready, sweet, wealth, welfare.

All right, but what is good? What is good? That's a question, and that's the question we're going to try to answer here tonight. What is good, and what does **YAH** require of us? Let's take a look. Now, up here on this screen, you can see that I have two images here right. Here is Tov and here is va'ra. This is the name of the tree is Tov va'ra. Good and Evil.

Tov, is a word meaning good (as an adjective) in the wildest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural, also is an adverb (well):- beautiful, best, better, bountiful, cheerful, at ease, fair (word), (be in) favor, fine, glad good, graciously, joyful, kindly, kindness, loving, merry, pleasant, pleasure, precious, prosperity, ready, sweet, wealth, welfare.

Well, that just sounds like the cat's meow. Right? Good. Sounds like a pretty good deal. All right. Does that tell us the whole story of good? No. Nope, it doesn't. And we're going to take a look why it doesn't.

The Knowledge of Good and Evil

טוּב

Tet: The whole world

Vav: The joining nail

Beit: The tent

The tent is joined to the world.

So, Tov. Now what we see here in Tov, we're going to start looking a little bit at the Paleo understanding to see if we can kind of draw this out a little bit more. Because you look at that good, okay, well, that seems to be the result of good. The description of good without telling us the nature of good. We are not getting the nature of good, so look, Tov, Tet. Okay. So, what do we see here? We see. We see Tet, Vav, Beit. This little guy here that's the "holam," just try to ignore him.

They only exist in the Masoretic world. So "Tet," which means the whole world. "Viv and Beit." Now in the in the modern Babylonian or Aramaic black script Hebrew, this "Tet" is very clearly a cobra coming out of a snake basket. And we are going to see that this basket does have an analogy to this word, "Tet". But what this means is, this tent is joined to the whole world.

Now, you might ask yourself, well, how is that good? Well, we're going to see how that is good. Because the whole point of this is that you're going to find that good in its natural aspect, means to live a natural life. Just say natural. Don't say synthetic. Just say natural. Let's go into this next slide here.

The Knowledge of Good and Evil

The four corners of the earth



Tet: The whole world



Okay, this is not good because obviously this computer is not giving us our paleo Hebrew Tet. Because our paleo Hebrew "Tet," let me see if I can draw it here. Our paleo Hebrew "Tet" looks more like this. Let's see. Oh, no, that's okay. Hold on just a second. Give up on me. Yeah. So, you can see that this computer does not have my fonts in it, which is too bad. Because it's going to give me a bit of grief in terms of rendering the Paleo Hebrew "Tet," which actually looks like this. The Paleo Hebrew "Tet." Now, you can see the Paleo Hebrew "Tet." You can see it over here, right? You can see it. Look, we'll just expand this out here. See if we can expand this out. Well, no, we can't. Alright, well, I guess we can't Okay, hold on. I can do this. You know what they say about people? Who can draw perfect circles, right? It's a sign of insanity. You've heard this again. So that's not me. I can't draw a perfect circle.

But let's draw one anyway, here's the circle. And then look, you can see oh, okay, we have, we have the arrow here. And we have the arrow here, you see. And so we see this symbol,"Tet." Now this "Tet" is what we can see here, the four corners of the of the earth. Right here, you see, see where that is where that arrowhead meets. That is the center point of the four corners of the earth, the four corners of the earth, right there. So, what you see is, you see "Tet" is giving us an example, a description of the whole earth. And its four corners, what's being talked about here, in "Tet,' the "Tet." And so, the "Tet," which, if I had the Paleo Hebrew, I'm sorry, this computer won't render the font. So. at any rate, let's continue.

The Knowledge of Good and Evil

Dispersion from the four corners

The four corners of the earth



And it shall come to pass in that day, that Adonai shall set his hand again the second time to recover the remnant of his people, which shall be left, from Ashshur, and from Mitsrayim, and from Pathroc, and from Kush, and from Eylam, and from Shin`ar, and from Chamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the out-casts of Yashar`el, and gather together the dispersed of Yahudah from the four corners of the earth.

- Yesha'yahu (Isaiah) 11:11-12

So again, we could see here, if we had a proper "Tet" drawn here, we could see this circle what Sorry, can't get this circular, we can get this circle drawn. And this is going to show us that we have at the center the four corners of the earth, and then this is the dispersion from the four corners of the earth. Dispersion from the four corners, the four corners at the center, the dispersion is around it. So, what we see is, here is the four corners. And the dispersion is from that. We see the whole earth around here like this. And when you see in Yesha'yahu, you see what?

And it shall come to pass in that day, that **ADONAI** shall set his hand again the second time to recover the remnant of his people, which shall be left, from Ashshur, and from Mitsrayim, and from Pathroc, and from Kush, and from Eylam, and from Shin`ar, and from Chamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the out-casts of Yashar`el, and gather together the dispersed of Yahudah from the four corners of the earth.

The dispersed right here, from the four corners, the dispersed, they have dispersed from the four corners. And so **YAHUAH**, is going to set up an ensign. Now do not be surprised if that ensign is not the "Tet."

טוֹב

The Knowledge of Good and Evil

רָע

And Elohiym said: Let there be light: and there was light. 4 And Elohiym saw the light, that it was good: and Elohiym divided the light from the darkness. 5 And Elohiym called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

- Bere'shiyth (Genesis) 1:3-5

Let's continue. Now let's talk about what is good. So, you see that we have this marker, the "Tet," the Paleo Hebrew "Tet," which is showing us that, what is good is the earth from its four corners. This is the beginning of what is good. That when you nail your tent, when you join your tent to this earth, you're going to find what is good. Well why is that? Well, let's look. Here's

Genesis Chapter 1:3-5:

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

4. And **ELOHIYM** saw the light, that it was good: And **ELOHIYM** divided the light from the darkness.

5. And **ELOHIYM** called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

So, we see initially, that light is good.

טוב

The Knowledge of Good and Evil

רע

And Elohiym said: Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and Elohiym saw that it was good.

- Bere'shiyth (Genesis) 1:11-12

BERE'SYIYTH (Genesis) 1:11-12:

"11. And **ELOHIYM** said: Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and **ELOHIYM** saw that that was good."

Good, okay, any fruit yielding tree that yields fruit of its earth by its own seed is declared good.

טוב

The Knowledge of Good and Evil

רע

And Elohiym said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days, and years: 15 And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so. 16 And Elohiym made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And Elohiym set them in the expanse of the heavens to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the dark-ness: and Elohiym saw that it was good.

- Bere'shiyth (Genesis) 1:14-18

Genesis 1:14-18:

“14. And **ELOHIYM** said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, for appointed feasts, for days, and years.

15. And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so.

16. And **ELOHIYM** made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17. And **ELOHIYM** set them in the expanse of the heavens to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness: And **ELOHIYM** saw that this was good.”

So you have a number of things going on here. You see that the signs in the heavens are going to be for signs. And the word there, of course, is “ot,” Aleph, Vav, Tav, for signs. And for appointed feasts, “Moedim,” for appointed feasts, for Moedim. And for days. And for years. Now, it's interesting that we don't have the word in here for months. We don't have it for months. But when you look at Moedim, this word for appointed feast also gives us some kind of an interesting thing. Because this for appointed feast, this also gives us an idea of the seasons, the seasons. And so, the seasons, we know that the appointed feasts are in fact, set forth in months. Because you're told to Pesach on the fourteenth day of the first month of Aviyv. You are told to Yom Teruah do on the first day of the seventh month. Yom Kippur on the tenth day of the seventh month. The Feast of Tabernacles or Cukkoth on the fifteenth day of the seventh month. So you cannot find the appointed feasts without finding the months.

So, we can see here that this is giving us an instruction as to months. Now we see that that the lights in the heaven are going to be for signs, “ot” or like an answer. But they're also going to be for months, and for days and for years. Now what about this? Well, **ELOHIYM** saw that it was good. So we know that if we're going to seek good, we need to seek this because it's going to give us something good. Let's keep going.

טוב **The Knowledge** **רע**
of
Good and Evil

*And Elohiym said: Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open expanse of heaven. 21 And Elohiym created great dragons, and **א** every living creature that moves, which the waters brought forth abundantly, after their kind, and **א** every winged fowl after his kind: and Elohiym saw that it was good.*

- Bere'shiyth (Genesis) 1:20-21

We're not done talking about what is good.

BERE'SHIYTH (Genesis) 1:20-21:

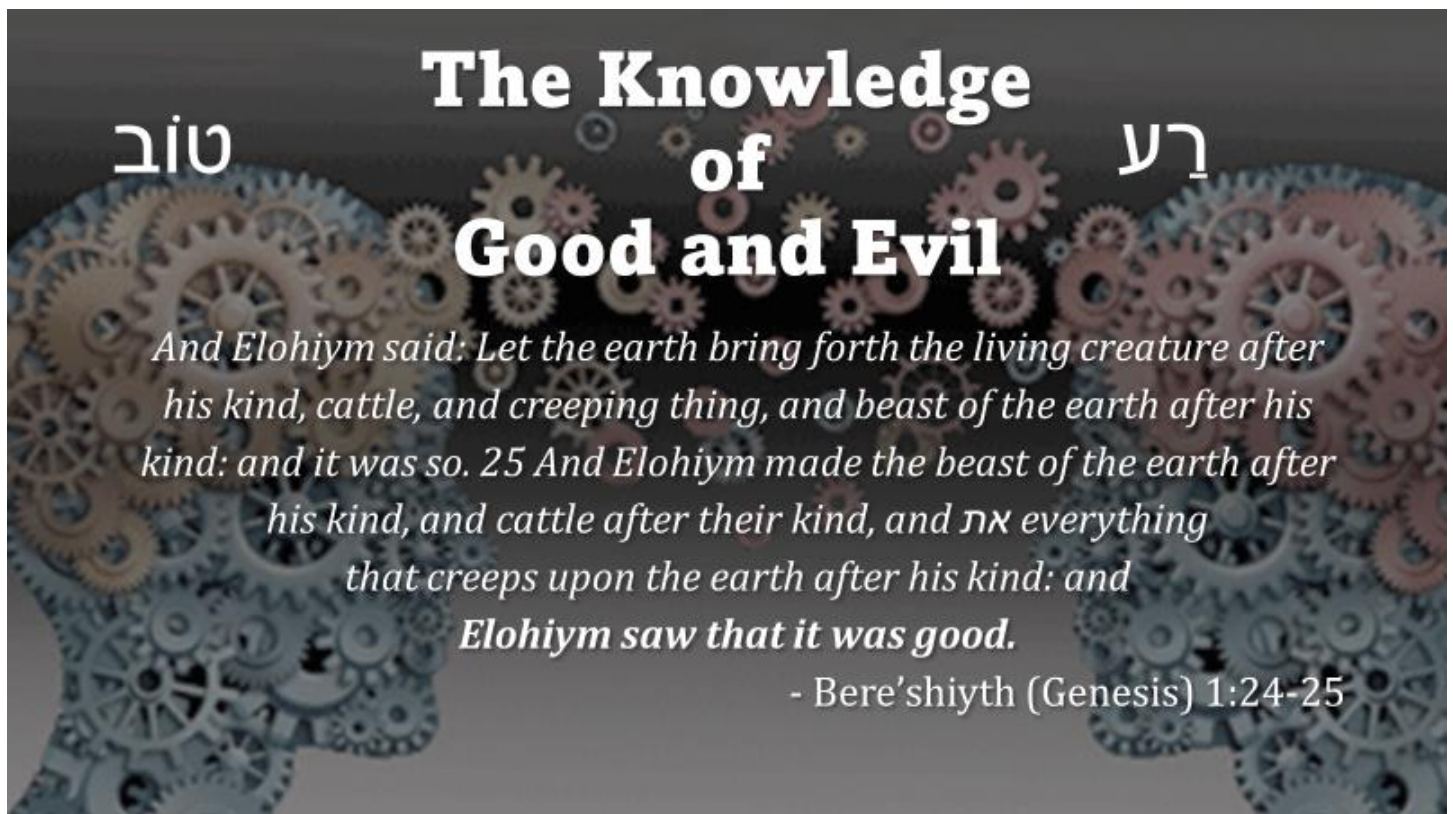
“20. And **ELOHIYM** said: Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open expanse of heaven.

21. And **ELOHIYM** created great dragons,..”

And yes, the word there is dragons. You know, people say Well, that can't possibly be dragons. Well, it is because the Hebrew word there is Tanniyim and its dragons.

“21. and every living creature that moves, which the water is brought forth abundantly, after their kind, and every winged fowl after his kind: and **ELOHIYM** saw that it was good.”

So, everything in the sky, and everything in the waters **ELOHIYM** saw that that was good.



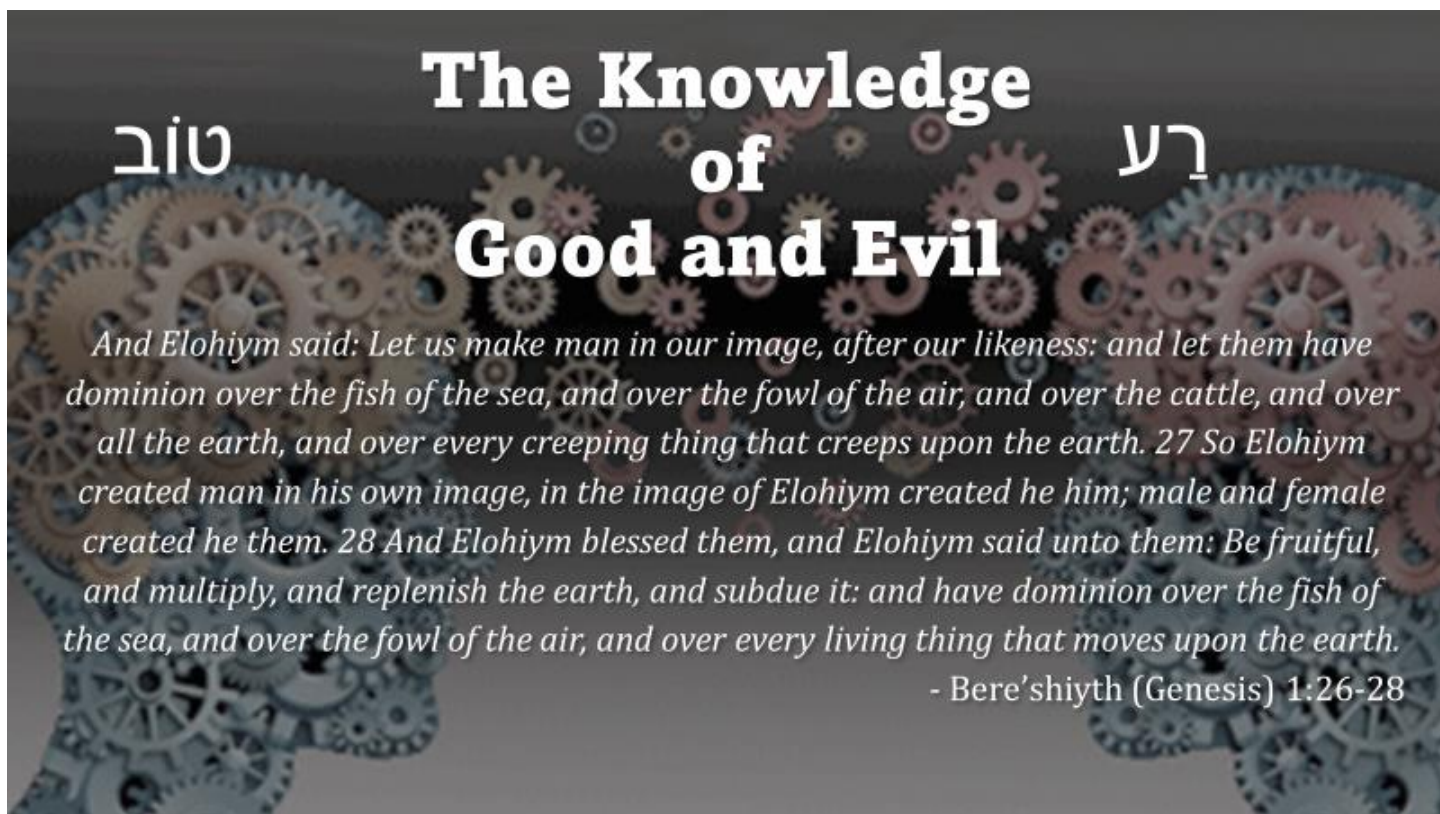
How about this, **Genesis Chapter 1:24-25:**

“24. And **ELOHIYM** said: Let the earth bring forth the living creature after his kind, cattle, creeping thing, and beast of the earth after his kind: and it was so.

25. And **ELOHIYM** made the beast of the earth after his kind, and cattle after their kind. **ELOHIYM** saw that it was good.”

See, now this a DNA specific. You see that the beast of the earth after his kind, cattle after their kind, in other words, you couldn't cross the genome. You couldn't breed sheep with a cow, you can't breed sheep with a horse, etc., you couldn't do this. It would have to be after its own kind, you see. And **ELOHIYM** saw that the cattle and the beast that were on the earth, that they were after their own kind, and it was good.

Alright, fine. Finally,



BERE'SHIYTH 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 on 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.”

Now, this becomes important, because if we didn't have dominion, well, then we'd be running from the birds. We would be running from certain creatures. We would not have the opportunity to use our intelligence to keep us safe in a world that has obviously physically superior creatures on the planet. So, we have a couple of things. We have dominion. That's very important, because with that comes stewardship and responsibility there to also be fruitful, multiply, and replenish the earth. Replenish the earth, subdue it.

And dominion again, for the second time, over all of these other creatures. Dominion over all these other creatures. Well, fantastic. That's really good news. And why is that such good news? Well, for a whole bunch of reasons, one is that we see that this is going to give them an idea of what mankind is and where mankind is going.

טוֹב

The Knowledge of Good and Evil

רָע

29 And Elohiym said: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and תא every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food. 30 And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life, I have given תא every green herb for food: and it was so. 31 And Elohiym saw everything that he had made, and behold, it was very good (טוב מאד). And the evening and the morning were the sixth day.

- Bere'shiyth (Genesis) 1:29-31

Let's see how this proceeds from here.

BERE'SHIYTH (Genesis) 1:29-31:

“29. And **ELOHIYM** said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree, yielding seed; to you it shall be for food...”

Now you hear this? this is the definition of food, every herb bearing seed and every tree bearing fruit.

“30. And to every beast of the earth, and to ever fowl of the air, and everything that creeps upon the earth, wherein there is life, I have given every green herb for food:..”

So, the green herbs for food were given to the beast of the earth, the fowls of the air and everything that creeps on the earth.

“31. And **ELOHIYM** saw that everything he had made, and behold, it was very good. And the evening and the morning of the sixth day, okay.”

Tov meod. Tov meod right here, Tov meod, so very good. So, we've seen some stuff. That's good.

The Knowledge of Good and Evil



But what is evil?

The word evil found in the Ivriyth is ra' (רע) is an adjective or noun, which comes from the root verb râ'a (רעע), and means bad or (as noun) evil (whether naturally or morally): It is adversity, affliction, bad, calamity, displeasure, distress, evil, man, thing), exceedingly grievous, harmful, hurtful, ill-favored, great misery, sorrow, trouble, vexation, wickedness, wretchedness, wrong. The word includes the feminine raaah; as adjective or noun.)

All right, but what is evil? Here we go. Alright, to get into some stuff that I think is going to be hopefully, it will be informative. Hey, look at this. Our Paleo Hebrew actually showed up. So, here's our Paleo Hebrew. Let's put an arrow up here, over here, okay. There's the Paleo Hebrew right there. And this paleo Hebrew is "Resh Ayin, Resh Ayin." So, what is evil?

The word evil, found in the Ivriyth is this word "ra," which is spelled very simple, Resh ayin. It's an adjective or a noun, which comes from the root verb "ra'a" which means bad or (as noun) evil (whether naturally or morally): It is adversity. affliction bad. calamity, displeasure, distress, evil, man, thing, exceedingly grievous, harmful, hurtful, ill-favored, great misery, sorrow, trouble, vexation, wickedness, wretchedness, wrong. The word includes the feminine "raaah", as an adjective or noun.

I got to tell you, this word "raaah" reminds me of a friend of mine who wanted me to form a corporation for him. And right here, this word. He wanted me to form a corporation for him, and he wanted to be first in the phonebook. He wanted to be first on a Google listing. He said, so I want you to form your corporation, I want you to use seven A's. That way I can get above double A and get above triple A and get above all of them. Make my corporation seven A's. So, I formed a corporation, Seven A Inc. And after the corporation was formed, I called him up to see how his business was going. And he answers the phone and said, aaaaaa, can I help you? Fortunately, he didn't open up the Canadian subsidiary "aaaaa." Anyway, bad joke.

So, the point being, though, "raaah," it's going to have its own meaning and I'll show you how bad that meaning is. Let's get into it.

The Knowledge of Good and Evil

Resh: The human head

Ayin: The eye

Ra

רע

The eye of Ra



Okay, we've, we've lost our paleo Hebrew. Here, this should be the Paleo Hebrew, but we've lost it. Because again, this computer does not have the font. But we can see that with the Paleo Hebrew, this idea of the eye and is actually the Eye of Ra. You see this? The Eye of Ra let's go back, I'll show you again. Let's go back here.

You see this? You see, you can see right here, this is the "ayin" you see, now there is the pupil. there is eye. Which I would you say that is, the right eye or the left eye? Well, I don't know it's got this kind of configuration over here. But look when we go to the next page.

The Knowledge of Good and Evil

Ra רע

The eye of Ra was the symbol of the omnipotence of the creator-god Ra. This eye was one of the most important emblems of ancient Egypt. It represented for the ancient Egyptians one of the key elements in the creation of the world and of the order's maintenance in the kingdom of Egypt.



We see the eye of who? The eye of "Ra," the eye of "Ra." So "Ra" is an interesting is an interesting figure because here in the Hebrew, we're given this word "Ra" meaning evil, just in the plain "Resh ayin" evil. But here is "Resh ayin" as the Egyptian god. And here is the Eye of "Ra" right here, the Eye of "Ra". What's this tell us.

the eye of Ra was the symbol of the omnipotence of the creator-god Ra.

In the Egyptian mythology.

This eye was one of the most important emblems of ancient Egypt. It represented for the ancient Egyptians one of the key elements in the creation of the world and of the orders maintenance in the Kingdom of Egypt.

You know, I always feel that somebody is watching me. This would be at the eye of "Ra," right? You see this very much discussed, in kind of modern day Hebrew superstition, if you will. Where they are talking about, we got to keep away from the all-knowing eye, the all seeing eye. What all seeing eye? Well, this one, the eye of "Ra." We know that this eye, this singular eye is what appears over the pyramid on the dollar bill. We know also that this eye is the symbol of the Illuminati, and all these actors that are out there covering up one eye to show that they've got the eye of "Ra." I don't know if they mean the eye of "Ra" or the Eye of Horus, but they mean the singular eye, not two eyes, but the singular eye. Alright let's continue.

The Knowledge of Good and Evil

Ra 

Ra is always depicted with a hawk's head, wearing the Sun disk on his head, a gold disk surrounded by a serpent: the cobra Uræus.



Now, this is a depiction here of "Ra." This is an ancient depiction of what the creator looked like. When you see this picture here, this is what the Egyptians believed the creator look like. Now it's worthy of note here to look at this because you can see over here is the sun on top of his head, but the sun is wrapped in a serpent, a cobra. See that? So, guess what the serpent's part of it. Sun worships part of it. Serpent's part of it. And then who's the Creator? Birdman. Half bird half man. I don't know where they got that idea. Nephilim, I don't know. You know, these hybrid cameras? I don't know. But the cameras were the common practice in Egypt.

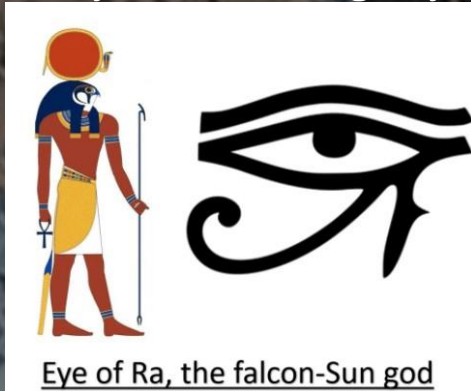
Ra is always depicted with hawk's head wearing the sun disc on his head, a gold disc surrounded by a serpent: the Cobra Uraeus.

Okay, well this is described in Scripture as evil.

The Knowledge of Good and Evil

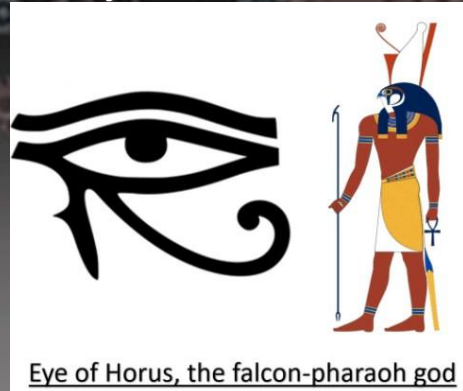
The eye of Ra versus the eye of Horus.

- The eye of Ra is the right eye



Eye of Ra, the falcon-Sun god

- The eye of Horus is the left eye



Eye of Horus, the falcon-pharaoh god

But now it one has to distinguish between the Eye of Ra and the Eye of Horus. So here you have the Eye of Ra, which is the right eye. And over here you have the Eye of Horus, which is the left eye. Now Horus was the Falcon-pharaoh god, and RA is the Falcon sun god. Very interesting. In both cases, they strike me as fallen Nephilim. But this was the practice, and of course, this was a polytheistic practice of many, many gods being in Egypt. Alright, let's continue.

The Knowledge of Good and Evil

But consider that the root of the word Ra has an additional ayin:

Resh: The human head (or mind)

Ayin: The eye (or vision)

Ayin: The eye (or vision)

The mind is its vision of two eyes!

Worse, the feminine is raaah; **The mind and the soul are fixed on the eyes!**

And Yahuah saw that the wickedness (רַעַת) of man was great in the earth, and that every imagination of the thoughts of his heart was only evil (רַע) continually.

-Bere'shiyth (Genesis) 6:5

But consider that the root word of the word RA has an additional ayin:

So, the root word Resh ayin ayin.

Resh: the human head (or mind)

Ayin: The eye (or vision)

Ayin: The eye (or vision)

The mind is its vision of two eyes!

What?

Worse, the word is the feminine is "raaah."

She could have run the corporation I was just tell you about.

The mind and the soul are fixed on the eyes!

Why? Because the feminine "ah" has the ruach here at the end, the soul. And here you have the mind. So, you have the RA here. The mind, resh. And then here you have the soul. The "ah" here, the "heh." So, this is evil eye, evil eye. evil eye. Right? Hmm. The feminine is particularly evil because it has the evil eye three times in the soul.

And **YAHUAH** saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Now you guys might recall last week, we talked about this. I Can Only Imagine. We had talked about the imagination of man. Now I didn't spend a lot of time as I could have last week, talking about the eye. When we talk about this idea of the "ayin," and this what we're seeing. **YAHUAH** saw that the wickedness, the "raaah"

of man was great in the earth. So, wickedness is showing that evil “raah” was in the soul, “raah,” and that every imagination of his thought was only evil. Now, think about this. Remember, we talked about imagination?

You know, in college when you go to college, they teach you Maslow's hierarchy of needs. Maslow's hierarchy of need. When man can self-realize, that's when he's the happiest. When man can self-actualize, without the limitations of society, that's when he's the happiest. Well, that's not what Scripture teaches. Scripture teaches, when man self-actualizes, he becomes wicked, and has only evil on his mind all the time. That's the teaching here because that's exactly what happened. He had evil on his mind continually.

The Knowledge of Good and Evil

Resh/Ayin - **The mind is on its vision!**

And Yahuah saw that the wickedness (רַעַתָּה) (the breath of evil) of man was great in the earth, and that every imagination of the thoughts of his heart was only evil (רַע) (his own vision) continually.

-Bere'shiyth (Genesis) 6:5

Compare with **ra'ah** (רָאָה) (H7200) which is a primitive root meaning, to see, to appear, approve, behold, consider, discern, enjoy, have experience, gaze, take heed, perceive, regard, to think, view, or have visions.

Now here in Bere'shiyth Chapter 6:5, this is following of course, that little passage about the Fallen of Nephilim.

BERE'SHIYTH (GENESIS) 6:5:

“5. And **YAHUAH** saw that the wickedness (the breath of evil) of man was great in the earth, and that every imagination of the thoughts of his heart was only evil (his own vision) continually.”

Now compare this “ra'ah,” where you see this word “resh, ayin, heh,” with the word “ra'ah,” which is, “resh, aleph, heh.” Now, this “resh, aleph, heh,” is a primitive root meaning to see, to appear, approve, behold, consider, discern, enjoy, have experience, gaze, take heed, perceive, regard, to think, view, or have visions.

The Knowledge of Good and Evil

רַעַת vs. רָאָה

What's the difference?

(רַעַת) The eye (or zero) is in the mind and the soul

(רָאָה) Elohiym is in the mind and the soul

So here we're going to see the difference between "ra'ah here, "ra'ah," and we're going to look at the word "ra'ah. Okay, so here we have "ra'ah" and here we have "ra'ah. So, what's the difference? Well, "ra'ah" spelled here with the "ayin," this is the eye is in the mind and the soul. Whereas "ra'ah" to see here ha the Aleph here, this means what? **ELOHIYHM** is in the mind and the soul.

So, you see in our prayer tonight, we started out with the concept that gee, we pray that **YAH** would give world leaders eyes that can see an ears that can hear. That they are participating with a criminal crime syndicate engaged in the greatest crime against humanity. Every level of greater crime than the genocide that was perpetrated in Russia. By the Communists where 66 million of their own were killed. Greater than the genocide perpetrated by Adolf Hitler where twenty three million were killed. Well, no, much greater than that. This is a much greater democide or genocide. It's the greatest crime in human history. And our world leaders cannot, will not see what is going on. Why? Why can't they see? Because their minds are here. The "resh" is on the evil eye. If their mind was here, "ra'ah," they would have eyes that could see, you see, they would have eyes that could see.

SLIDE 26 STARTS: THE KNOWLEDGE OF GOOD AND EVIL. AND THE REMNANT THEREOF

The Knowledge of Good and Evil

רַעַת

*And the remnant thereof he makes an el, even his graven image: he falls down unto it, and worships it, and prays unto it, and says: Deliver me; for you are my el. 18 They have not known nor understood: for he has shut their eyes, that **they cannot see**; and their hearts, that they cannot understand.*

- Yesha'yahu (Isaiah) 44:17

Here we go. So, what does Isaiah say about this? Well, he says something very particular about it, that he's going to tell us exactly what I'm saying here. It's not just me saying this. He says,

YESHA`YAHU (Isaiah) 44:17:

“17. And the remnant thereof he makes an el, even his graven image: he falls down unto it, and worships it, and prays unto it, and says: Deliver me; for you are my el...”

Handcrafted thing. Right? What is it, fiat dollar, bank account, real estate portfolio?

“18. They have not known or understood: For he has shut their eyes, that they cannot see; and their hearts, that they cannot understand.”

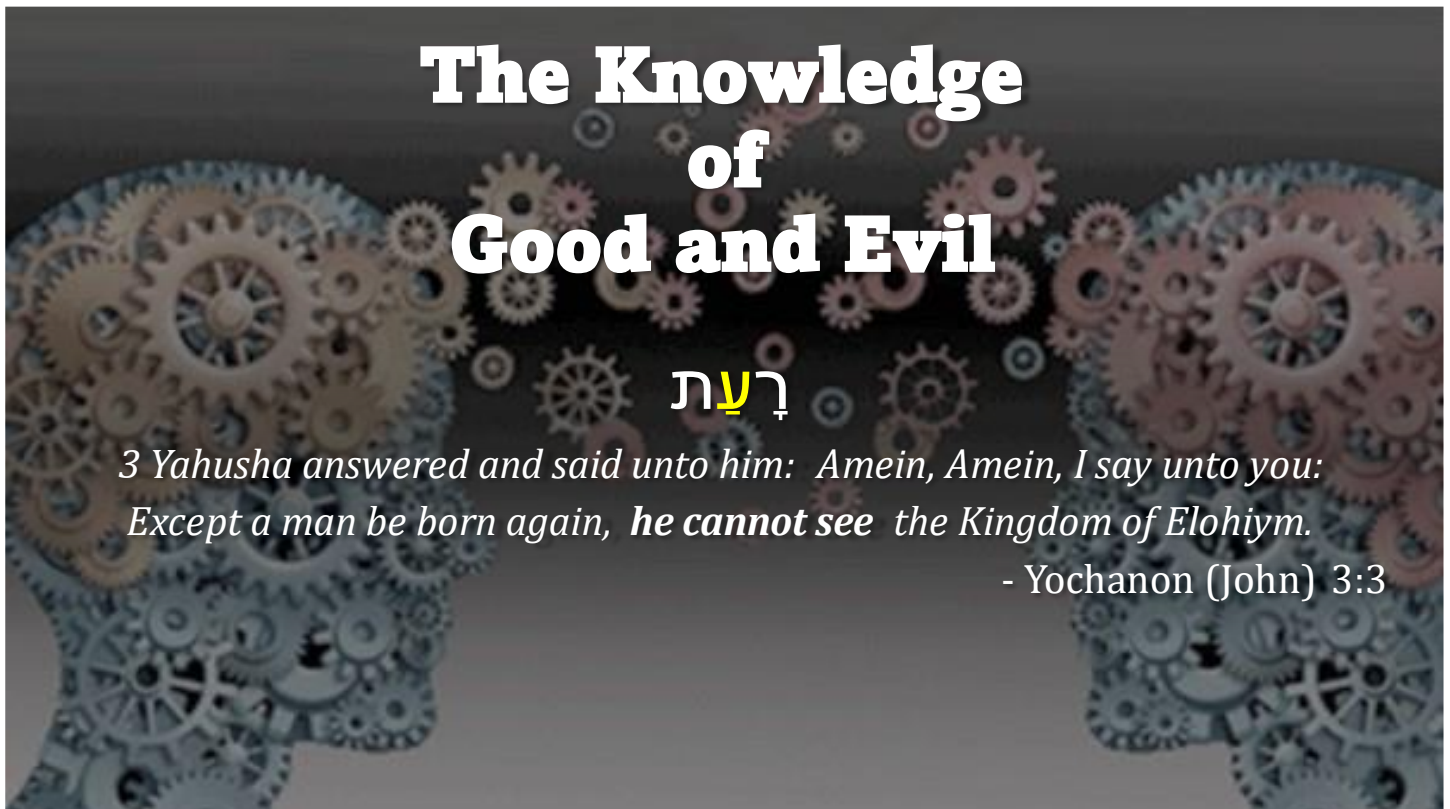
Oh, well, I want you know, my quest is to be powerful. I want to be the power person. I grew up thinking that I wanted to be the Prime Minister of New Zealand. And that's me, I'm now the power person, I have power. I have authority.

They don't know they are worshipping something that has no reality. And the worship that, instead of being a servant to the people whom they are managing a country for, which is what their true responsibility is, they have become tyrants who think they have the right to tell people what they're going to do. Even if it violates all standards of human decency, and international law.

We were talking about this the other day. When you go into the courtroom, they say, All rise. And everybody stands up because the judges coming in. Well, that tradition, no one knows why that tradition is a stupid tradition. Here is why. People use the rise not because the judge was coming in, but the judge was coming in holding Scriptures. And people rose for the Scriptures, not the judge. The judge has a fiduciary responsibility to

the bench. A fiduciary responsibility to the law, and the fiduciary responsibility to the partners, the parties before him. But you don't see that now. Because everybody rose for the judge, not the Scriptures, because the Scriptures got kicked out a long time ago. Why? Because the "ayin" took over where the olives should have been. When the "ayin" took over, where the olive should have been, man became the authority, and the fiduciary responsibility was blown away.

Now what do we find for judges? I have no fiduciary responsibility and I have crafted for myself immunity. I can violate my oath. I can violate like the judicial tenants. I can violate the law. I can violate anything I want. There's nothing you can do about it because I have judicial immunity. Absolute judicial immunity. Because "ayin" has taken the place of the Aleph and what has happened? They don't know and they can understand. Why not? Because **YAHUAH**, has shut their eyes that they cannot see, and shut their hearts that they cannot understand.



YOCHANON (JOHN) 3:3:

"3. YAHUSHA answered and said unto him: Amein, Amein, I say unto you: Except a man be born again, he cannot see the Kingdom of **ELOHIYM.**"

You can't see the Kingdom; I can preach it all day long. The Kingdom is near. Yeah, what Kingdom? What are you talking about? I don't see any Kingdom. You know when you talk about the Kingdom of **ELOHIYM.** What did **MASHIACH** say, the Kingdom is near, the Kingdom is before you.

What is the Kingdom like? Did he ever say that Kingdom is like a big castle standing on a hill with a bunch of troops standing up in parapets guarding the pontiff or the king or whoever it was that was ruling? Did he ever say that? No, the Kingdom is like a mustard seed. The Kingdom is like this, the Kingdom is like that, the Kingdom is like the other thing, but he never compared it to a war like fortress. Why not? Well, and then

people can't see the Kingdom why not? Because they have not been born again. Therefore, they cannot see anything. All they can see is "ra'ah not "ra'ah."

The Knowledge of Good and Evil

רָאָה

We see that the word Ra'ah (רָאָה) is a verb, meaning primarily, to see.

Now consider the noun (or so we are told) yirah (יִרְאָה!) which means to fear with moral reverence.

יִרְאָה!

This can also be construed as the yiqtal form of the verb meaning *he sees*.

Now let's take a look at "Ra'ah," this word, resh, aleph, hey.

We see that the word Ra'ah is a verb, meaning primarily, to see.

Now consider the noun (or so we are told) yirah which means to fear with moral reverence.

That is supposedly the root of this "ra'ah," to fear with moral reverence. Now, look at this word, because you're going to see something very interesting here. What is what? We have an "aleph" here with a kamatz. We have an "aleph" here with a kamatz. We have a "heh" with no furtive pathak just a "heh." Then we have a "resh." But what do we see with the "resh"? Well, we see that the "resh" goes from having a kamatz here to having a shavah here. Why would it have a shavah? Because this then becomes the yiqtal form of the verb, "yirah." So what does this mean? Well, this is going to have this "yod" here with the hiriq. It's going to have some implication, let's see what the implication is.

The Knowledge of Good and Evil

רָאָה

Elohiym understands the way thereof, and he knows the place thereof. 24 For he looks to the ends of the earth and sees under the whole heaven; 25 To make the weight for the winds; and he weighs the waters by measure 26 When he made a decree for the rain, and a way for the lightning of the thunder: 27 Then did he see (רָאָה) it, and declare it; he prepared it, yea, and searched it out. 28 And unto man he said: Behold, the fear (יִרָאָה) of Adonai, that is wisdom; and to depart from evil is understanding.

- Iyov (Job) 28:23-28

Alright, so here is a passage out of a Job. When I do these presentations, I find more and more that I'm pulling the wisdom out of a Job surprisingly enough, but it's really good stuff. So here we have

IVOV (Job) 28:23-28:

“23. **ELOHIYM** understands the way thereof, and he knows the place there of.

24. For he looks to the ends of the earth and see under the whole heaven;

25. To make the weight for the winds; and he weighs the waters by measure.

26. When he made a decree for the rain, and a way for the lightning of the thunder:

27. Then did he see it and declare it; “Ra’ah” and declare it; he prepared it, yea, and he searched it out.

28. And unto man he said: Behold, the fear of **ADONAI**, that is wisdom, and to depart from evil is understanding.”

Well, this is so loaded up with really good stuff. Because you see here that to depart from evil, to leave off the “ra’ah,” leave off “ra’ah.” He did see it, “ra’ah,” and behold the fear “yirah”, you see “yirah”, the fear. That's very interesting, because we're going to see that wisdom comes from this “yirah” and departing from “ra” and instead embracing “yirah.”

The Knowledge of Good and Evil

אָנִי vs. אֲנִי

Aniy (אָנִי)(H589) contracted from H595 (אֲנִי ankîy), meaning I, or as for me, mine, myself.

Aniy (אֲנִי)(H6041) contracted from H6031 (אֲנִי anâh), meaning depressed in mind or circumstances:—afflicted, humble, lowly, needy, poor.

To be without the aleph is to be depressed, afflicted, humble, lowly, needy or poor.

So, I want to give you another example of how we see this Aleph in the Hebrew versus the “ayin” in the Hebrew. So, the “ayin” we see gives us this depiction of the eye. And in particular, the evil eye or the all seeing eye. The eye of “Ra.” But we're going to see here two words that are very, very similar. We see this word on “aniy” here, with the aleph, with the aleph, and we see the word “aniy” here with the “ayin.” Well, this portion of the word is identical isn't it. It's the “nun” with the hiriq and the “Yod” “aniy.” So what do we see? “Aniy,” contracted from “ankiy.” Not “anoki” You can see over here one of these Masorites said, put the sun disc of “Ra” on top of that “nun” and we'll call it a holam and then we can add a vowel “anoki.” No, the word is clearly “ankiy,” meaning I, “anki” or maybe even I am. We see here “aniy” means, I am, me, mine, myself, “aniy.” This is what the aleph.

Now look what happens when we play it with the “ayin.” When we put the “ayin” here, “aniy”, what happens? Well, the Aleph is gone. This the signature of **ELOHIYM** the aleph is gone, that aleph is gone. We are going to replace it with the evil eye, or the Eye of Horus or the Eye of Ra. And what do we find? What does it mean? Well, it's from “anah” which also has the “ayin” and it means depressed, afflicted, humble, lowly, needy, poor. To be without the Aleph is to be depressed, afflicted, humble, lowly, needy, or poor. Right. So, you see, that's another example of why this, the presence of the aleph in the word as compared to the presence of the “ayin” in the word makes a huge difference as to how that word is going to shake out in its meaning.

The Knowledge of Good and Evil

The knowledge of evil
is the knowledge of a way of
existence without Yahuah.

To teach such a way is per se evil.

And here we're dealing with the difference between the “ra’ah” to see and “ra’ah”, evil. So we see that, The knowledge of evil is the knowledge of a way of existence without **YAHUAH**.

Hey, we can live without **YAH**. Now, let me give you an example. When you look at the whole evolutionary theory that was proposed by Charles Darwin, and modern science today, trust the science. I'm not going to trust the science, why aren't you going to trust the science? Because it begins with the premise, assuming no Creator. All of science in the modern world assumes that there is no Creator. If you assume there is a Creator, you're cast out of the scientific community. Go watch Ben Stein's movie “Expelled” to see, and you can see hard evidence that if you don't tow the atheist line, assuming no Creator, we have concluded the following about existence, then you're tossed out you're not in the scientific community. You are gone. Get rid of them. We don't need them here.

The knowledge of evil is the knowledge of a way of existence without **YAHUAH**. So, what happened when they ate from the tree of the knowledge of good and evil? Well, they learned the good because it was fruit coming off a tree. But they also learned the evil, they learned a way of life. That was without the aleph. They learned a way of life. That was we without the aleph. This is the way of evil right now to teach such a thing, like evolution, or to teach this this ontology of creation. That says, assuming there is no Creator, we've concluded there is no Creator without teaching. It's contrary, assuming there is a Creator. Let us discover what he did, which was the nature and the research of science until Charles Darwin. That was the nature of science. Let us inquire as to what **YAHUAH** has done in creating this existence. This was the inquiry of Isaac Newton; this was their inquiry of Copernicus. This was the inquiry of Galileo. let us observe, let us discern, let us obtain knowledge as what **YAHUAH** did in the creation.

But since Charles Darwin, the whole mantra has been, let us conclude the nature of creation, assuming there is no Creator, then we can start talking about billions and billions of years and trillions and trillions of light

years, and on and on, with a bunch of justification that arrives at a great big transfer Mia zero. Or as you would say, in the Hebrew “ayin.” It arrives at “ayin.” To teach it is per se evil. Keep that in mind when you're trying to justify your teaching of evolution in your college class.



So, we see again, V'ets ha'da'ath tov va'ra," and the tree, the knowledge of good and evil.

BERE'SHIYTH (Genesis) 3:22:

“22. And **YAHUAH ELOHIYM** said: Behold, the man has become one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.”

Why? Because if man took up the tree of life and ate forever, he would perpetually put himself into a condition of depression, depravity, neediness, loneliness, sorrow, vexation, affliction, trouble, which is “ra'ah”, I'm not going to allow him to do that. Move them on.

The Knowledge of Good and Evil

Wisdom, knowledge, and understanding of the Torah, are of Yahuah: love, and the way of good works, are from him. 16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein. 17 The gift of Yahuah remains with the qodeshiym, and his favor brings prosperity forever .

- Sirach (Ecclesiasticus) 11:15-17

Now in the book of Sirach, which you can find in the eth- Ceper. Sirach writes this in Chapter eleven.

SIRACH (Ecclesiasticus) 11:15-17:

“15. Wisdom, knowledge and understanding of the Torah, are of **YAHUAH**: love, and the way of good works, are from him.

16. Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17. The gift of **YAHUAH** remains with the qodeshiym, and his favor brings prosperity forever.”

What a fantastic passage that we get from Sirach here, right? So, we see here what, wisdom knowledge and understanding. Chokmah, da'ath, biynah of the Torah. Ha' Torah, are of **YAHUAH**, are of **YAHUAH**. This is where wisdom knowledge and understanding come from. And we see what, that “ra'ah” to see includes what, it is the mind centered on the aleph. Centered on **YAHUAH**, centered on **ELOHIYM**. The mind centered on **ELOHIYM**, “ra'ah,” the mind centered on **ELOHIYM**. And the soul centered on **ELOHIYM**. From this comes wisdom, knowledge and understanding of the Torah. But error and darkness begins with sinners and “ra'ah” evil shall wax old with them, that glory in sin and error. The evil will always be present with them, the “ayin” and the evil eye also, the zero. The gift of **YAHUAH** remains with the qodeshiym, and his favor, brings prosperity not just in this life, but forever.

The Knowledge of Good and Evil

Seeing there be many things that increase vanity, what is man the better? 12 For who knows what is good for man in this life all the days of his vain life which he spends as a shadow? For who can tell a man what shall be after him under the sun?

- Qoheleth (Ecclesiastes) 6:11-12

In Qoheleth, Ecclesiastes. Here we have the writing in Chapter 6.

QOHELETH (ECCLESIASTES) 6:11-12:

“11. Seeing there be many things that increase vanity, what is man the better?

12. For who knows what is good for man in this life, all the days of his van life which he spends as a shadow?..”

Well, I mean, isn't that the truth of it? Right? We're about a shadow, the image of **YAHUAH**.

“12. For who can tell a man what shall be after him under the sun?”

The Knowledge of Good and Evil

But withdraw ye not from the way of the Torah, but guard and admonish the people which remain; lest they withdraw from the commandments of El Elohiym. 4 For ye see that he whom we serve is just, and our Creator is no respecter of persons. 5 And see ye what has befallen Tsyion and what has happened to Yerushalayim. 6 For the judgment of El Elohiym shall thereby be made known and his ways, which though past finding out, are right. 7 For if ye endure and persevere in his fear and do not forget his Torah, the times shall change over you for good. And ye shall see the consolation of Tsyion.

- Baruch Sheniy (2 Baruch) 44:3-7

But in Second Baruch, Baruch Sheniy, again Sirach, Baruch Sheniy. These are books found in the Ceper, for those of you who haven't read the Ceper. You may be looking around going well, I can't find these books. Well, they're in the Ceper.

BARUCH SHENIY (2 Baruch) 44:3-7:

“3. But withdraw ye not from the way of the Torah, but guard and admonish the people which remain; lest they withdraw from the commandments of **EL ELOHIYM**.

4. For ye see that he whom we serve is just, and our Creator is no respecter of persons.

5. And see ye what has befallen Tsyion and what has happened to Yerushalayim.

6. For the judgment of **EL ELOHIYM** shall thereby be made known and his ways, which through past finding out, are right.

7. For if ye endure, and persevere in his fear...”

The “yirah”

“7. and do not forget his Torah, the times shall change over you for good. And you shall see the consolation of Tsyion.”

Fantastic, because we are told, **MASHIAHC** tells us that he who endures to the end shall be saved. And here Baruch is telling us if you endure and persevere in the “yirah” in his fear, and do not forget his Torah. The time shall change over you for good.

Now, this is in the process of happening right now. A lot of people don't know it, but I see it very clearly. That **YAH** is moving his hand for those who are persevering in the fear of **YAHUAH**. And are in our learning and groping at the Torah. What is the instruction of **YAHUAH**? I want to know it.

You know, somebody wrote me tonight and said, I'm beginning to learn this. And I'm looking back on my sins that I were told were just okay in the church, and then I could keep on doing them. And I realized that I committed some really egregious sins that were extremely harmful. And I'm wondering if my forgiveness is applicable? I mean, what do I do now? Right? In the Torah?

Well, I've talked about this before, and I'll talk about it again. Righteousness is the pursuit of righteous things. We're not going to achieve it because we have the sinful nature, we're sinful men and women. But we can pursue righteousness. Seeking you shall find, knock, and it shall be opened unto you, asking you shall receive. When we look at this, we said, well, we don't want to forget his Torah. We don't want to forget His Torah. We don't want to forget the commandments of **YAH**. We don't want to forget the instruction. Let us not fall into cult thinking, well, all of the Torah is contained in Devariym, or all of the Torah is contained in the Five Books of Mosheh, or all of the Torah is contained in the Targum, or all of the Torah is contained in the Samaritan Pentateuch.

Because **MASHIACH'S** discussion at the well said, ye know not what ye worship. But salvation of the Yahudiym was not just a comment to say that salvation was of the tribe of Judah, or of those who lived in the kingdom of Yahud. But rather that what the Yahudiym had accepted as Scripture, which was the Ketuvim and the Navi'im, that is the writing of the prophets, and the writings. So, you have this discussion of the twelve prophets, Yesha'yahu, Isaiah. Yirmeyahu, Jeremiah. Yechezq'el, Ezekiel. Toviah, Tobiah, Tobias, Tobit. That same thing with the writings of Solomon, the writings of David. **MASHIACH** quotes the Psalms, even quoted the Psalms on the cross for heaven's sakes.

So, when you're talking about the Navi'im and the Ketuvim, the prophets, and the writings, these are part of the Torah, as is the Besorah part of the Torah. It is all the instruction of **YAH**. When Paul says all of Scripture is good. This includes all of this, all of it is the instruction. And we need to read through it to see what is good and what does **YAHUAH** require of thee, right? Well, I'm glad that I asked that question.

The Knowledge of Good and Evil

*Wherewith shall I come before Yahuah, and bow myself before the high Elohiym?
Shall I come before him with ascending smoke offerings, with calves of a year old? 7
Will Yahuah be pleased with thousands of rams, or with ten thousands of rivers of
oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of
my soul? 8 He has showed you, O man, **what is good**; and what Yahuah requires of
you, but **to do justly, and to love mercy, and to walk humbly with your Elohiym?**
9 Yahuah's voice cries unto the city, and the man of wisdom shall see your name:
hear ye the rod, and who has appointed it.*

- Miykah (Micah) 6:6-9

Because here we have Micah is going to ask the question that many of us asked.

MIYKAH (Micah) 6:6-9:

“6. Wherewith shall I come before **YAHUAH** and bow myself before the high **ELOHIYM**?..”

What am I going to do? How do I do this?

“6. Shall I come before him with ascending smoke offerings, with calves of a year old?..”

Maybe that's it, with calves. Getting a year-old calf will prepare some veal?

“7. Will **YAHUAH** be pleased with thousands of rams, or with ten thousands of rivers of oil?..”

Like Solomon did, remember when Solomon killed the ten thousand bulls, and all and even more sheep? Was **YAHUAH** pleased with that? With all that blood running all over Jerusalem, with the flies everywhere in the stench everywhere. Was he pleased with the slaughter of ten thousand cattle? How about ten thousand rivers of oil? How about that? Let's bring in some oil. Let's bring in oil, it's pretty valuable. Let's bring in some oil. Let's bring in some rivers of oil that should I offer that as a sacrifice.

“7. Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?..”

This was Avraham's question. Shall I get my firstborn from my transgression? The fruit of my body for the sin of my soul. But verse eight answers the question.

“8. He has showed you. O man, what is good; And what **YAHUAH** requires of you, but to do justly, and to love mercy, and to walk humbly with your **ELOHIYM**?

9. YAHUAH'S voice cries unto the city, and the man of wisdom shall see your name: hear ye the rod, and who has appointed it.”

This is good. Okay, well there you have it, my friends. That's all the work that I can do. Hey, look, I got a new background behind me. There we go. What you're seeing behind me there is what's called Pioneer peak. And that's right here where we live. Yes, indeed. Okay. All right. So with all of that, my friends, I'm sorry, I wasn't able to kind of respond to your chat much tonight. But if you want, let's go ahead and put some questions up. Anything that you want to ask about this particular presentation? And then so maybe I can answer some of those questions.

And we can see that when we start unveiling the Paleo Ivriyt, The Paleo Ivriyt starts to give us a number of clues that we didn't have before showing us what is true. What was the true understanding? And of course, ultimately, we're going to have to pull away from the Aramaic block script of Scripture and go to the Paleo Hebrew, so that we can see we can see what's going on.

QUESTIONS AND COMMENTS:

SHANNON WALTERS: Ironically, the last plagues had to do with darkness. When Ra the sun god was distinct from shining, the darkness was actually the true light blowing up the false light the Ra.

DR. PIDGEON: Isn't that isn't that outstanding, and that this is what was going on. This is the false light of Ra, and the true light of **YAHUAH**.

ANGELO REVEL: But this shall be the covenant that I will cut with the house Yashar'el. After those days says, **YAHUAH**, I will put my Torah in their inward parts and write it in their hearts.

DR. PIDGEON: Now, Angelo, that's a great statement. Because that's Yirmeyahu or Jeremiah 31:31. And it also appears word for word in Ivriym or Hebrews 8 that same passage. It's very important because we see that the covenant with the house of Yashar'el this has been done. We don't like to look at it. But it has been done. The children of the covenant and the children of the promise, have the Torah breathe into their heart, mind, and soul. And Ha'Satan is well aware of that, as are the Pharisees. And so, you see those people who love mammon, and who are serving of the fiat currency, and serving their wealth, and serving their power, and serving their vanity. They go out of their way to sear the conscience of the child to burn out the innate knowledge of right and wrong.

Now, when I was a kid growing up, there was a great deal of discussion about common sense. And does that child know right from wrong? Was a very simple question. Now, most parents could not answer the question, what is common sense? Or what are the intricacies in the delicacies of right or wrong. But they knew it inside their bone marrow, right from wrong. They knew it was wrong to steal, they knew it was wrong to murder, they knew it was wrong to commit adultery. They knew it was wrong to bad mouth your neighbor with a bunch of false witness. They knew it was wrong to run around so coveting all your neighbor's goods. That you just had greed and drool coming out of the side of your mouth while you were hoping to steal their stuff or defraud them out of it.

Which is interesting. Because when you talk about that commandment in the Old Testament, no covetousness. do not lust after the things of your neighbor. When **MASHIACH** discusses it, he says, do not defraud your neighbor. It's a very interesting clarification from the Greek out of the Hebrew, that there is an aspect of fraud in that tenth commandment. That because you covet, because you lust after these things, that you won't steal it, you'll defraud your neighbor out of it by lying. Either fraud through Commission, or fraud through omission. Not telling one hundred percent of the truth, or misleading with a blatantly false statement, and causing the person to rely on that false statement to their damage, fraudulent statements. And so that's very interesting. The Torah has been poured into the hearts and minds, but the conscience is seared in our modern world, and it's seared every day. When you turn television on, the first thing they do is fry your conscience. The first thing they do when you turn modern TV on, is to burn the Torah out of your mind. That stuff that the Torah was saying no, no, that's not relevant. Right? That's not relevant.

QESHETH REAM NAYH ABFNAFW: This is the wording that really struck home for me in my understanding of living as **YAHUAH** creative things. I am to be functional not dysfunctional.

DR. PIDGEON: That's a really important point. Because when you look at the dysfunction that comes on from what? From blindness, spiritual blindness. When you are concentrating on the solar disk above the bird creator, and its serpent, right, the solar disk and its serpent, then you end up coming down with depression. You end up coming down with sorrow and a low spirit. But when you concentrate on the Oliphant, his workings, suddenly you're enjoying, suddenly you're experiencing the things that are good, that are good.

AMANDA GRACE: Is there a connection between Ra and Sunday worship?

DR. PIDGEON: Well, I'll tell you there is because it's a distant relation. But I can tell you that the Roman church has done a number of things that are really anathema to Scripture. One, of course, is the imposition of Ishtar, Easter, the fertility right belonging to the Babylonian culture. Another was the imposition of Dagon, fish

worship, fish God worship. Which they used to do in forcing people to eat fish on Fridays, which was reverence to Dagon. And, of course, this concept of not just an immaculate conception, but in immaculate birth. This was very interesting in the history of the church. The elevation of Mary inside the Roman church has become absolutely unstoppable. You had the protevangelium of James, which was adopted by the Roman church in 1959, as canon. Now you might not have known that, because it certainly isn't included anybody's Bible, the protevangelium of James. But the protevangelium of James claims that Mary was sinless and ascended to heaven in front of the apostles.

Now, we know that Mary's grave is found. That she was to be taken care of by John the Revelator. The apostle, John. In addition to that, Mary says, why did she need a savior in the Magnificat? My soul magnifies **YAHUAH**. Why did she say these things? Because she was a sinner in need of salvation herself, because she was fully human. But when the church began, actually, it was in 1867, the church adopted the Egyptian premise and remember that the Roman church has an Egyptian basilisk, obelisk sitting there in front of the Vatican. The Vatican in itself is completely anathema to the Torah in that it's covered with engraved images. They have statues of everybody out there in front of the place. Then they put up a standing worship stone an obelisk, which is also prohibited by the Torah.

And you see that standing stone, this obelisk revering the Egyptian gods and the Egyptian mythology. And when they discovered in 1867, that there was discussion of a virgin birth, between Ra and some of the demigods with whom he was associated. They immediately made the claim in 1867, that the Immaculate Conception was not just immaculate, in terms of **YAH** being involved in the conception of the **MASHIACH**, but rather, was immaculate because Miriam was sinless, and that she was immaculate and sinless. Once they made that claim, the United States Congress immediately voted to build a cupula representing the womb of Mary, on top of the Capitol building. And this cupula of course, which has this floor, this deification of George Washington, painted on the inside of the cupula, and has Persephone, the goddess of the underworld, the dark goddess of the underworld, the wife of Hades, on top of the cupula. This is what they elected to build, predicated upon what the Roman church decided, in respect of Miriam, in respect of Mary.

Now, in 1959, they adopted the intermediate Mary, Mary became the god of the Roman church, not **MASHIACH**. To give you an example, we were in in Georgia Bolasie. We're in Georgia, and there is only one Catholic Church Bolasie, many, many Georgian Orthodox churches, but one Catholic Church. So, we decided to go down to the Orthodox Church and see what was there. And we walked in the door, here's what we saw. We walk in and the eyes speak one thousand words, right? We walk in, and behind the altar was a giant mural. And what was the mural? It was a mural of Mary ascending to heaven, and all of the disciples, the twelve disciples worshipping her ascending to heaven. Well, where was **MASHIACH**? Well, they had him in an 8x12 photo in a little frame over there. I'm telling you, you can see this, you can go, and you can see yourself. You go and you walk into a Catholic church, and you let your eyes see. Use your eyes for discernment and see what you see. Compared to what you know, predicated upon the Torah go see what you see.

JESSICA KNOCK: One about the Ceper: does the new edition come with footnotes/commentary?

DR. PIDGEON: There are some fairly standard footnotes inside of the Ceper. Like for instance, we have the Book of Enoch fully footnoted. We have the book of Revelation fully footnoted. Then we do have footnotes throughout the text making reference to other scriptural points. There is not commentary of us making our opinions about what the Scripture means. We will show you a Scripture, and they will give you a citation for

another Scripture. You can go look and see what it is. There's very little commentary. Sometimes we define the word, but other than that, there's very little commentary.

ANGELO REVEL: On the electronic eth-Cepher, is there an update to reference Scripture and if so, how do you do it.

DR. PIDGEON: On your app, on your phone, that's automatically updated. So, when we update it, it automatically updates to your phone. You currently have the updated edition. You have the Millennium on your phone right now.

CYNTHIA MCARTOR: Was there any more news on the Palma?

DR. PIDGEON: Yes, now La Palma. I'm telling you, wow, is all I have to say. I saw pictures today that were sent to me this morning, of the lava flow coming out of La Palma. Used to be there was one stream that might have made its way to the Atlantic Ocean. Now you see these rivers of lava that are just pouring down out of the mountain. It's just incredible. And they've upgraded the status of the mountain from a two to a three. And according to a certain sources, there is underground pressure that amount to about twenty two hundred pounds per square inch under the volcano right now. And that the actual caldera is not on the surface of the island where it's coming up to the top of the mountain. But rather the caldera is under a sea level, the caldera of that volcano is actually under sea level. Which means what? There is a chance that the whole top of the island may blow off, the whole top of the island may go. I'm not saying it's going to. The guys in the code searchers used to say they've got definite code searching on La Palma and eruption. And that is going to come and that that eruption, of course if it does when it does, is going to bring judgment to the United States in a huge way. And that island could go at any time. We know that the volcanic activity has increased. I don't know if you've seen the photos. But since mid-November, the ash has been accumulating to the point that the ash is four and five feet deep. And the rivers of lava are pouring down and there has been multiple spouts that have opened, and the steam pressure vents are all over the place. There has been I forget how many earthquakes there were yesterday. Twenty seven earthquakes yesterday on La Palma? So, this thing is still very, very active, very much alive, still ongoing. They've had to shut down flights again to the island, so on and so forth. It's still ongoing. This is not fizzled out in any respect. And in the meantime, you must keep in mind that La Palma has put more carbon dioxide in the atmosphere in this one singular eruption than mankind has in all of human history. So, any of this discussion about man cause global warming by man's creating co2 from driving SUVs and using air spray is pure patent baloney.

It's just another line of bubulum stercus (BS), coming from the Latin community in order to engineer and orchestrate their continued theft and looting of the free world by banksters. And userist, those who are charging usury, which is what they're doing. They're looting the whole world right now. And there's no one to stand up and say, hey, you can't do that. Because all of the people who were hired to stand up and arrest people for committing crimes are in violation of their oath, and their fiduciary responsibility to their societies. That's really pathetic. That's pathetic.

TARAS GONCHARENKO: Is the main purpose of the jab to replace aleph with the ayin in humans?

DR. PIDGEON: That's a really good question. It's not just the aleph it is the, Yod, heh, vav, heh. And we know now that the scientists are saying that the snake bite now has the capability to do tremendous damage. The certain aspects of it, have, like racial like features that cut open the cell. They cut open the cell to cause autoimmune deficiency, and as a consequence that the danger of it is just absolutely remarkable. Now there's

a number of people who are working on detoxification from the snake bite. And I do believe that detoxification may be possible because **YAH** says, I will cleanse the blood of those I have not cleansed.

But you know, it starts with a heart. It starts with eyes that can see premise number one, which the Canadian healthcare director cannot see. Even though there have been 86 stillbirths in a single month, throughout Canada. And the only correlated is that the women were all snake bitten, and she refuses to see it, can't see it totally blinded. Because she has her eyes on the "ayin" and not on the "aleph" she can't see it. So, we have to pray that these people will get a glimpse just for a short minute, that these scales over their eyes will fall. And they will see for just a brief instance, what's really going on right?

MARK LEONARD: Does Ish-ra-el mean the evil man of **ELOHIYM**? And Yashar'el mean the prince of **EL**?

DR. PIDGEON: Yes. Thanks for asking that Mark. Because when you look at the term Ish-ra-el, "ish" man, "ra" evil, of "el." The evil man of "el" Ish-ra-el. As compared to Yashar'el. Now, Yashar, everyone agrees that Yashar means the upright, the righteous, the upright, Yashar. And of course, Yashar is Yod, Shin, Resh. But suddenly when we decide that we're going to spell Israel, Yod, Shin, Resh, goes from being Yashar to be in Israel. Well, how'd that happen? I don't know. Because Yod, Shin, Resh, Yashar, Yod, Shin, Resh, Aleph, Lamed, Yashar'el.

The name of **YAH** appears on his people. The very first time the name Yashar'el appears, Ya'aqov is told you will be a prince, Shar, Yashar'el, you will be a prince. You are a righteous and you will be a prince. So, Yashar'el means the prince of "El". Yes, that's correct.

SHANON WALTERS: Dr. Pidgeon I think it's interesting to note that a corona is an aura of plasma (false light that surrounds the sun (Ra, sun god).

DR. PIDGEON: Yes, Isn't that the truth?

TINA AGUNDEZ: There was fifty quakes off the coast of Oregon yesterday. Biggest one 5.7

DR. PIDGEON: Oh, yeah. And there were many above five point on that Tina. And of course, they're saying that those quakes were on a fault line that moves this way. Not this way. Right. So, the nice part about that is no tsunami. I love these scientists, right. No tsunami is going to happen from fifty earthquakes along the Cascadia fault. Oh, no, that's not going to happen, because it moved this way. Has it occurred to you that maybe fifty quakes moving at this way might cause the stuff that's in the subduction zone to cut loose? Oh, yeah, it could. But why would you tell people on the West Coast that if especially if a tsunami was going to come., Who's going to warn and why would you want to do that?

So, with that, I want to thank you guys for being with us tonight. And I'm going to continue to pray, and I'm going to ask you guys to pray. Now, look, there's a couple of things going on. Number one, communities are being formed on the Ceper Shabbat group on telegram. You should see if you can find that. Maybe Tina or Eileen can put something in the chat about how you find the Ceper Shabbat group on telegram. Because if you're not in a group, if you're alone in this world, and you've been isolated, or maybe kicked out by your family or something like this, there are people in your area that are very much or have been gone through the same thing that are looking for community. And it's good to find community, it's good not to be alone. So, see what you can do to find a find a community you can reach. We've got a number of communities that have been established, really all over the world that are meeting together on the Telegram site, Ceper Shabbat group.

And for those of you that are interested, all of the Ceper now has moved to the Millennial Edition. So, this our standard book the Millennial Edition. The Millennial Edition is primarily done in a much more readable font, and in a readable way. There were some things that we had to do that, grammatically, were not proper in my opinion. Which primarily amounted to using symbologist words which are not capitalized, there symbology's by being in all caps, and we needed to move from symbologist words, to capitalized words and by doing so. And by changing the font, it becomes a much more readable book, much more palatable, much more friendly book to read. So, this is the Millennium, and this is the Edition that we're going to be with for a long time now.

And in addition to that, we have a lot of things coming in this upcoming year. If you go to the Ceper website, you will find there are audio recordings of these broadcasts that are being put up under Ceper Radio. So, if you want to, for instance, hear the Sabbath meetings that are going on Saturday, we have those available as a podcast. We also have all of the old crossing over videos available as a podcast, we have these videos available as a podcast, so you can listen to the information or share the information.

Somebody asked me earlier today about the CD, prayer, and supplication, all of those songs are available on YouTube, you can capture them on YouTube. just dial up prayer and supplication. And you'll see that the audio form of those songs does come up. So you can capture them. We still have the blogs going on Ceper website, we have a ton of audio, we now have audio accompanying the Torah portion on the website. If you can't read the Torah portion, on weekends, you're going to be able to download the audio and listen to it while you're driving. Or maybe while you're going to work. Maybe while you're working at home or whatever the situation may be, you're going to be able to listen to podcasts. We hope to have a much higher content on that. And hopefully, we're going to get Ceper Academy going here very shortly. I'm really looking forward to getting grandpa's corner going on Ceper Academy, which is going to be a lot of fun. We'll see if I can get there.

So, I think I've answered all the questions. Oh, somebody asked here,

EILEEN, I DON'T SEE WHO ASKED THIS QUESTION.

What do you think of the recent beast statue at the UN, you know, the peace and safety statue?

DR. PIDGEON: Now, I'm feeling a lot more peaceful and a lot safer with them putting out. A leopard with lion's wings in the feet of a bear. I mean, come on. Does that inspire peace and safety in you? I mean, you know, get out of here. I tell you the mentality of these people, is just mind boggling. I think there's probably a very small percentage in the upper leadership that knows that they're serving Satan directly. A lot of them are just serving money, and they're doing what they're told to do. They are seeking power, they're seeking fame. So, they're going to compromise themselves, to achieve whatever it is that they have whatever goal that they set in their hearts to achieve.

None of those goals by the way, when you set yourself out to, I have to become important among men. I have to have authority among men. I have to I have to achieve power. I have to achieve this have to achieve that. None of that is what **YAH** has called you to. **Yah** has called you to happiness. **YAH** has called you to comfort. **YAH** has called you to rejoice in your life by giving thanks for the things that **YAH** provides to you. And there is no greater gift than he would give you eyes to see. And ears to hear. Because with eyes to see, being born again, you can see the Kingdom of **YAHUAH**, you can see it, and its beauty on this earth. And let us take that in, and rejoice in it and say, Halleluyah **YAHUAH**. Yadah **YAHUAH** ki tov ki le'olam chasdo. Give thanks to **YAH** for his good and his mercy endures forever. So with that, my friends, I'm going to say Blessings to you. I'm sure

glad that you guys join me tonight. If you please would like this broadcast and subscribe, do all that stuff that you do with videos. I don't know. I'm not sure of all the while I'm still learning this technology. But I am very glad that you guys are with us. I'm very happy that this group has been able to get together and to have the chat that we have going on. You know, you want to use some discipline in the chat. Don't use the chat that just to allow yourself to blabber, blabber, blabber, but use some discipline and some discernment when you chat. So, thank you much friends. I'm going to say a quick prayer for us.

Y'baracha'ka **YAHUAH TESVA'OTH** El Qodesh Ehad Yashar'el. Yada **YAHUAH**. We thank you **YAH**, for all of these things. May you be blessed in us. May your name be blessed on this earth. May you put your name upon us and our children. May you put your name on this place, sanctify it, make it holy and call it yours, and cast out all the evil that sits here before you on your sacred ground, B'ha'shem **YAHUSAH HA'MASHIACH**, Amein. Okay, thank you, my friends, Shalom. I'll see some of you on Saturday. Have a great, great day and have a upcoming Shabbat that is glorious in every respect. All right. Thank you. Bye