

Shabat Study October 8, 2021, by Yada

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

Good evening and welcome to Yada Yah Radio. Today we learned a lot of what we should have done in Afghanistan. We ended up spending \$3,000,000,000,000 making a bad situation worse, and all we had to do was to stand back and let Muslims kill Muslims. We could have saved a lot of American lives and capital. The Islamic State today is protesting the Taliban because the Taliban is not Muslim enough for the Islamic State. They blew themselves up in the middle of Friday prayers in a mosque. Rumor is they killed about 300 people.

Speaking of Muslims killing Muslims, there's a terrible murder rate now in the Islamic areas of Israel where there are big complaints in the Fakestinian areas where they are saying the murder rate is not being constrained by the Israeli police and that they have a different standard among the Muslims when they kill each other than when a Jew is involved. Would you go into the West Bank and attempt to prosecute a murderer when no one is going to cooperate and provide any evidence? When you go in, they are going to shoot to kill you.

I was reading in the *Jerusalem Post* about the Ultra-Orthodox will not accept you into their community if you or your sons have not been circumcised. The Orthodox will accept you in their community, but your sons cannot be bar mitzvahed. Bar mitzvah is never mentioned in the Towrah. The only thing you are not supposed to miss, if you are circumcised, is Passover. These numskulls never mention Passover. Then in the Reformed, which is Judaism Light, although they recognize that circumcision as a sign, they believe there are other signs as well, so they allow into their community the uncircumcised.

JB: When Yahowah talked about it He said that it was THE sign.

YADA: Right. And THE sign was circumcision. It wasn't a letter or anything fancy, it was just circumcision, THE sign. The most annoying thing to me was that the reason the Orthodox Jews didn't want to bar mitzvah the uncircumcised was because it wasn't the Covenant of Yahowah, 'Abraham, or Yisra'el they were referring to; according to these nincompoops it was the covenant of Judaism. Everything I read says that God despises religion and that Yah's Covenant conditions are that you must walk away from religion.

For the last few days I've been translating Joshua | Yahowsha' for the *Names Chapter* in *Intro to God* and I've been making the point that there's not a single prophecy that names Yahowsha' as in the "Jesus/Yahowsha". The only two Yahowsha's that are brought up in the story is one who is covered vociferously and has a book named after him, Yahowsha' ben Nun, who is the successor of Mosheh, and that is the only reason Yahowah has anything to say about him. Then there's Yahowsha' the High Priest that is spoken of disparagingly. So if your "Jesus" is supposed to be the most important person ever, if he's supposed to be the Messiah, the Son of God, if he's

supposed to be God, why isn't there a single prophecy that names him? It's understandable as to why Christians stole every prophecy regarding Dowd and ascribed them to Yahowsha' because there is just nothing to justify the beatification of Yahowsha', not without a single prophecy.

This is what God had to say concerning this transition from Mosheh to Yahowsha'. It's pretty hard to project any of this onto Yahowsha' the Passover Lamb. You could certainly speak favorably of Yahowsha' the Passover Lamb but not a Yahowsha' if he's modeled into something different.

“In the manner (*ka*) which, to reveal the way to receive the benefits of the relationship (*'asher*), I existed with (*hayah 'eth*) Moseh (*Mosheh*), I will be with you (*hayah 'im 'atah*). I will not fail you, or withdraw from you (*lo' raphah 'atah*), and I will not abandon you or neglect you (*wa lo' 'azab 'atah*). (*Yahowsha' 1:5*)

God is speaking directly to Yahowsha' ben Nun.

Choose to be strong, tough, and empowered and you will prevail (*chazaq*), and (*wa*) be steadfast and courageous (*'amats*) and you will cause these people to possess the inheritance (*ky 'atah nachal 'eth ha 'am ha zeh*) of this land (*'eth ha 'erets*) which I promised (*'asher shaba'*) to their fathers (*la 'ab hem*) to give to them (*la nathan la hem*).” (*Yahowsha' / Yah Liberates and Saves / Joshua 1:6*)

It's interesting that God is specifically saying, “To prevail you need to be tough. I'm going to empower you, but you need to be strong. If you're going to prevail you should be steadfast and courageous.” So much for “the meek shall inherit the Earth.”

“Without exception (*raq* – uniquely and distinctly, only), choose to be imbued with overwhelming strength and enduring toughness to consistently prevail (*chazaq*), and (*wa*) be resolutely steadfast and exceedingly courageous (*'amats me'od*), being particularly observant (*la shamar*) so that you can act upon and engage in (*la 'asah*) everything in accordance with (*ka kol*) the *Towrah* | Teaching and Guidance (*Towrah*) which, to reveal the way to receive the benefits of the relationship (*'asher*), Moseh (*Mosheh*), My associate (*'ebed 'any*), used to provide you with directions and instructions (*tsawah 'atah*).

Do not turn away from it, removing yourself from it, rejecting any part of it (*'al suwr min hy'*) to the right (*yamym*; turning to the Gentiles) or to the left, dressing or covering it up (*wa samow'el*), so that (*la ma'an*) you grow in understanding as a result of the teaching and succeed, gaining insights and perspective, becoming wise by being circumspect and thinking properly to prosper (*shakal*) in every (*ba kol*) walk of life (*halak*) which is in concert with the relationship (*'asher*).” (*Yahowsha' / Yah Liberates and Saves / Joshua 1:7*)

God's not talking about being courageous so you can whip some Hittite behind. He's not saying He wants you to be tough so that you can clean up the mess that the Canaanites made. He's saying, “Be tough because the world is going to do everything it can to lure you away from My Towrah and from Me. You need to be courageous if you're going to stand up for what I'm sharing with you because it's so hostile to the rest of the world.” It's “Be courageous and tough, consistent and

steadfast so that you can act upon and engage in what you observe in the Towrah.” Isn’t that interesting? It takes courage, strength, tenacity not only to observe the Towrah but to engage and act upon it.

Do not turn away from it, removing yourself from it, rejecting any part of it (*‘al suwr min hy’*) **to the right** (*yamym*; turning to the Gentiles) **or to the left, dressing or covering it up** (*wa samow’el*), **so that** (*la ma’an*) **you grow in understanding as a result of the teaching**

So the purpose of the Towrah is to teach, to provide understanding and give us insights and perspective. The Towrah is not something to obey because obedience does not bring understanding. The Towrah cannot be something to obey because it takes no courage to be obedient. In fact, it’s the lack of courage that would cause someone to acquiesce to another.

“Do not depart, moving away from, or remove (*lo’ muwsh*) **the written scroll** (*sepher*) **of the Towrah | Teaching and Guidance** (*ha Towrah*) **from your mouth** (*min peh ‘atah*).

Ponder its implications so that you can make good decisions regarding it (*wa hagah ba hy’*) **day and night** (*yowmam wa laylah*).

By being observant and as a result of closely examining and carefully considering (*la ma’an shamar*) **you will be able to act upon and engage in, capitalizing upon** (*la ‘asah*) **everything in a manner consistent with** (*ka kol*) **that which is written in it** (*ha kathab ba hy’*).

With all the references to the written Towrah how in the world does any Jew justify an Oral Torah? And when God says, **“Don’t ever depart from this written scroll as it relates to your mouth”** He is saying, **“Recite the written Towrah.”** When we do that, as we are doing right now, we get to listen to God speak. That’s the great benefit of having the Towrah in our mouth is that we get to listen to God speak and He’s saying here that He wants us to ponder its implications so that we can make good decisions. Again, if the Towrah was about obedience there would be no reason to make a good decision. Obedience isn’t about choice, it’s about obeying. He’s saying be observant so that you can act upon and engage in it, be consistent with what is written, and then you are prepared to succeed and prosper, thrive and grow, and move towards a beneficial conclusion in your journeys and with your conduct of life. What’s more, if and when that occurs, you will grow in understanding as a result of the teaching and succeed. You’re going to gain insights and obtain the proper perspective to be circumspect and prosper (*shakal*).

Teaching leads to knowing. Making the right conclusions about what you know leads to understanding. It is God’s desire that we be circumspect, that we capitalize upon His teaching, that we view it from the proper perspective, and come to understand.

“Have I not provided you with instructions and directions (*ha lo’ tsawah ‘atah*)?

Choose to be strengthened and empowered (*chazaq*), **steadfast and courageous** (*wa ‘amats*). **Do not be frightened, allow terrorism to prevail, or succumb to fear** (*‘al ‘arats*).

Do not be discouraged or dismayed (*wa ‘al chathath*) **because, indeed** (*ky*), **Yahowah** (*YaHoWaH*), **your God** (*‘elohym ‘atah*), **is with you** (*‘im ‘atah*) **through it all** (*ba kol*), **wherever**

you journey within this beneficial relationship (‘asher halak).’” (Yahowsha’ / Yah Liberates and Saves / Joshua 1:9)

Isn’t that the truth of it all? The world is falling apart; there are so many threats to us, and yet when you are Towrah observant and part of the Covenant Family there is no fear. We are imbued with courage; we are never discouraged or dismayed. Our relationship is spectacular.

“Later, and without hesitation (wa ‘achar), therefore (ken), he recited and proclaimed (qara’) all of (kol) the words (dabary) of the Towrah | Guidance and Direction (ha Towrah), the blessings of peace and prosperity, the enriching gifts and loving benefits (ha barakah), and also (wa) the slights, the denunciations, vilifications, and abominations (ha qalalah), consistent with and according to (ka) all of what (kol) is written (ha kathab) throughout (ba) the permanently engraved scroll (sepher) of the Towrah | Instructions and Directions (ha Towrah).’” (Yahowsha’ / Yah Liberates and Saves / Joshua 8:34)

The Towrah’s guidance includes blessings of peace and prosperity, (enriching tips)? and loving benefits that come through the Covenant, but it also has slights, denunciations, vilifications, and abominations as the Children of Yisra’el would chase after false gods.

“There did not exist (lo’ hayah) a word (dabar) from (min) all (kol) that (‘asher) Moseh (Mosheh) had instructed and taught (tsawah) which (‘asher) Yahowsha’ (Yahowsha’ – יהוה יצאנו, a compound of Yahowah and yasha’ – liberates and saves) did not read and recite, call out and proclaim, welcome and accept (lo’ qara’), in a straightforward manner in the presence of (neged) the entire (kol) assembled community (qahal) of Yisra’el (Yisra’el – Israel; from ‘ysh – individuals, who sarah – strive and contend with, engage and endure with, are preserved, empowered, and liberated by, ‘el – God), including (wa) the women (ha ‘ishah) and the children (wa ha tap), as well as (wa) those on a sojourn, a journey of discovery (ha ger), who were walking (ha halak) among them (ba qereb hem).” (Yahowsha’ / Yah Liberates and Saves / Joshua 8:35)

That’s an interesting thought, just the last part of that. Not only are there non-Jews | foreigners who are on a journey of discovery with them, but most importantly the women and children were there. In a synagogue the women cannot sit anywhere near the men.

The problem that the Christians, of course have, is that some 200 references of the 210 or so references to Yahowsha’ are Yahowsha’ ben Nun. Yahowsha’ ben Nun taught, lived, read and recited the Towrah, covered every word of it, was straightforward in his presentation of the Towrah, so how do you get a religion from a Yahowsha’ who annulled the Towrah?


“Always, without exception, and invariably (raq) to the greatest extent possible (ma’od), choose to be observant, closely examining and carefully considering (shamar), so as to (la) act upon and engage in, celebrating and profiting from (‘asah) the instructive conditions of the relationship agreement (‘eth ha mitswah) and the Towrah | Teaching and Guidance (wa ‘eth ha Towrah) which, to lead along the correct path to get the most out of the relationship (‘asher), Moseh (Mosheh), the coworker of (‘ebed) Yahowah (YaHoWaH), instructed and directed (tsawah) you all with (‘eth ‘atem), for the purpose of (la) loving (‘ahab ‘eth) Yahowah

(YaHoWaH), your God (‘*elohym ‘atem*), and to walk (*wa la halak*) in all His ways (*ba kol derek huw’*).

It’s stunningly straightforward and simple without exception to the greatest degree possible observe and act upon the Towrah. It will lead upon the correct path that will provide the most enjoyment in life. And that enjoyment comes from loving Yahowah.

Observe (*wa la shamar*) the terms and conditions of His relationship agreement (*mitswah huw’*) so that (*wa la*) you stay close to Him, clinging to and associated with Him (*dabaq ba huw’*).

And then (*wa la*) you should work with Him (‘*abad ba huw’*) using all (*kol*) your best judgment and motivation (*lebab ‘atem*) and with all (*wa ba kol*) your soul and consciousness (*nepesh ‘atem*).’ (Yahowsha’ 22:5)

So then (*wa*) Yahowsha’ (YaHoWSha’ — , Yah Rescues and Delivers) commended and blessed them (*barak hem*), and he sent them walking (*salah wa 560halak*) to their homes (‘*el ‘ohel hem*).’ (Yahowsha’ / Yah Liberates and Saves / Joshua 22:6)

“Therefore (*wa*), choose to be empowered with overwhelming strength and the enduring toughness to consistently prevail (*chazaq me’od*), being particularly observant (*la shamar*) so that you can act upon and engage in (*la ‘asah*) everything (*kol*) that is written (*ha kathab*) on the inscribed scroll (*ba sepher*) of the Towrah | Teaching and Guidance (Towrah) of Moseh (*Mosheh*), My associate (‘*ebed ‘any*).

Do not turn away from it, add anything to it, or reject part of it (*la bilty suwr min hy’*) to the right (*yamym* – to the seas, representing gentiles) or to the left, covering it up (*wa samow’el* – putting a wrapper around it). (Yahowsha’ / Yah Saves / Joshua 23:6)

This is so that you do not come to mix anything together, augment it, or integrate (*la bilty bow’*) with the gentiles (*ba ha gowym ha ‘eleh* – people of other cultures, ethnicities, and nations) who remain (*ha sha’ar*) among you (*ha ‘eleh ‘eth ‘atem*) or with the names of their gods (*wa ba shem ‘elohym hem*).

Do not respect or respond to the worship of them (*lo’ zakar* – do not memorialize them), do not swear an oath to them (*wa lo’ shaba’*), do not serve them (*lo’ 561 ‘abad hem*), and do not speak for them (*lo’ chawah la hem* – pronouncing an allegiance to them or bowing down in worship to them).’ (Yahowsha’ / Yah Liberates and Saves / Joshua 23:7)

“Rather instead (*ky ‘im*), with (*ba*) Yahowah (YaHoWaH), your God (‘*elohym ‘atem*), you should actually cling, staying really close (*dabaq*), just as for the benefit of the relationship (*ka ‘asher*) you have been doing (‘*asah*) up to now on (‘*ad*) this day (*ha yowm ha zeh*).’ (Yahowsha’ / Yah Liberates and Saves / Joshua 23:8)

Isn’t that interesting? God is saying, “I don’t want you to be religious. I want you to observe, act, and capitalize upon the Towrah, to gain insights, understanding and perspective from it. I do not want you to cover it up (which they do in every synagogue), or integrate it with anything religious. When you’re in the land do not mix anything together with the Towrah.” That would include a

Talmud, Zohar, and a New Testament. “Don’t mix anything together or integrate anything with it, and with the Gentiles who remain among you, don’t integrate anything with the names of their gods.” And yet, they are referring to God as “Adonai” as in Adonis.

Do not respect or respond to the worship of them (*lo’ zakar* – do not memorialize them),

It doesn’t say, “Don’t say the name of Jesus, Allah or Ba’al.” It just says don’t respect or respond to the worship of them.

do not swear an oath to them (*wa lo’ shaba’*), do not serve them (*lo’ 561 ‘abad hem*), and do not speak for them (*lo’ chawah la hem* – pronouncing an allegiance to them or bowing down in worship to them).” (*Yahowsha’ / Yah Liberates and Saves / Joshua 23:7*)

He’s saying don’t do any of that religious stuff, and He doesn’t say that because you should be doing it to Him. He doesn’t say you should speak for Him; He doesn’t even command that you should serve Him, and He doesn’t say anything about swearing an oath to Him. When it comes to God’s instructions regarding Himself, He says, “Stay close. For the benefit of the relationship stay close.” That’s it. I wanted to share that with you because it was just so consistent, obvious, unequivocal, so clear the relationship between the *Towrah* and the People, the Covenant and the *Towrah*, *Yahowah* and His *Towrah*, how all this love leads to us to loving *Yahowah*, the importance of being observant, thoughtful, steadfast and courageous.

Let’s return to where we were in one of the most powerful passages in the Prophets. It began,

“**Behold** (*hineh* – look up and pay especially close attention), **a time is coming** (*yowmym bow’* – days are approaching), **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **reveals well in advance of it occurring** (*na’um* – prophetically declares), **‘when I will enter into and cut with** (*wa karat ‘eth* – when I will establish through separation a set-apart agreement on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa ‘eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved of Yah), **a restored and renewed** (*chadash* – a repaired and reaffirmed; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship).” (*Yirma’yah / Yah Lifts Me Up and Raises Me / Jeremiah 31:31*)

It’s a simple statement, but it tells you that God has not given up on Yisra’el | Israel or Yahuwdah | Jew and He obviously has not replaced them. The edict that is essential to the credibility of Christianity that God transferred the promises that He had made to Israel and to Jews to Gowym | Christians, while there isn’t a single statement anywhere in the *Towrah* and Prophets indicating that has occurred or would occur, there are hundreds if not thousands of references like this one that say no it did not occur.

This is an End Times prophecy; this is something that is taking place in the very last days, and the renewal and restoration of the Covenant is with the House of Yisra’el and Yahuwdah. That destroys completely the myth of Christianity. It is also destructive of Judaism because in Judaism

the very few times they even mention the Covenant it is associated with Judaism as opposed to Israel, Jews, and Yahowah.

“It will differ somewhat from (*lo’ ka* – it won’t be exactly like) the Covenant (*ha Beryth* – the Family-Oriented Relationship Agreement) which, to reveal the way to the benefits of the relationship (*’asher* – that provide directions showing the steps to walk which are correct and give meaning to those who are properly led and guided), I entered into (*karat* – I established by setting apart when I cut) with their fathers (*’eth ’ab hem*) on the day (*ba yowm* – during the time) I firmly took them by the hand and, with overwhelming intent, overpowered the situation (*chazaq ’any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail) to bring them out (*la yatsa’ min* – to draw them out and bring them close, descending and extending Myself to serve by removing them from) of the realm of the Crucibles of Oppression (*’erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations).”

This tells you that Yahowah is our Liberator, not a mean-spirited god who is oppressive as Paul would opine. It tells us that God’s role is to remove us from religion and politics and places of such emaciation as associated with religious coercion and political tyranny. It tells us also that there is a difference between the Covenant that Yahowah cut with ‘Abraham, Yitschaq and Ya’aqob and the one He’s going to restore with Yisra’el and Yahuwdah. He’s going to explain that difference and yet Christians, to justify having a “*New Testament*” based on this absurd notion of a “Renewed Covenant” stopped there. “It’s different, it’s new, it’s ours.” Read on, nincompoop. There is a difference; God explained the difference.

The difference was that with ‘Abraham He shared His Towrah instruction, and ‘Abraham could take it or leave it. With Yitschaq and Ya’aqob He communicated His Towrah teaching and guidance verbally, and they could choose to pay attention to it or reject it. And for all this time even when He gave Mosheh the Towrah, the Children of Yisra’el could choose to listen to it, observe it, or reject it, which is what they have done. But the difference is, as we are going to learn, Yahowah is going to integrate His towrah inside of us which means there is no way to separate away from it. That is not what He did then, but it is what He is doing going forward because freewill is paramount and it’s only at this time when the only people left are those who have chosen to be part of the Covenant, chosen to be Towrah observant, chosen to love and respect Yahowah who have made the choice to accept the Towrah so that Yahowah can place it inside of us at this time. And of course, if He’s placing His towrah inside of us that destroys the myth of the *Talmud*, of a *New Testament*. There’s no reason for a *Talmud* if the towrah is going to be the document Yahowah Himself is placing inside of us.

There’s no “if” here because Yahowah is speaking to what is easily one of the top five prophets. Mosheh, Dowd, Yasha’yah, Yirma’yah are the “big four”; I don’t know who you would put in the fifth slot, but it goes a long way from those four. And this is Yahowah revealing through Yirma’yah, “I’m going to place My towrah inside you.” In fact, let’s turn to that.

Before we get to that God reminds us that in the existing Covenant relationship because you could choose to reject it,

“Relationally, they broke (Yisra’el and Yahuwdah *‘asher hem parar ‘eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth ‘any* – My Family-Oriented Relationship Agreement) **although we were married** (*wa ‘anoky ba’al ba hem* – even though we were conceived to be husband and wife, even leader and follower),’ **Yahowah** (*Yahowah*) **reveals through this prophet** (*na’um*).” (*Yirma’yah* / Respect and Revere Yah / Jeremiah 31:32)

“For this reason (*ky*), **this is** (*zo’th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which, to enjoy the benefits of the relationship** (*‘asher*), **I will cut** (*karat* – I will create through separation, making and establishing) **with** (*‘eth* – on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **after that and then without hesitation** (*‘achar ha hem* – at a much later period and in a different time, in the latter days without equivocation or delay),’ **prophetically declares** (*na’um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God’s personal name pronounced as guided by His *towrah* – instructions):

‘I will provide, placing (*nathan* – I will give and ascribe, producing, offering, and bestowing) **My towrah | guidance** (*‘eth towrah ‘any* – with My teaching, instructions, and directions) **within them** (*ba qereb hem* – inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives). **And integrated into their ability to make decisions** (*wa ‘al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds), **I will write it** (*kathab hy’* – I will inscribe and engrave it).

I will be (*wa hayah* – I will exist as) **their God** (*la hem la ‘elohym* – drawing near them and approaching them as a Ram shepherding His sheep). **And they shall be My Family** (*wa hem hayah la ‘any la ‘am* – and they will always exist near Me as My People).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 31:33)

If you were to have a top four list of prophets and you were to have a top ten list of statements, this would be in that top ten.

“For this reason (*ky*),

The reason is the overwhelming majority of Yisra’elites | Jews | Yahuwdym broke and violated the terms and conditions of Yahowah’s Covenant. So to reestablish the relationship Yahowah is going to cut with Yisra’el He’s not mentioning Yahuwdah because when He reestablishes Yisra’el and then reestablishes the relationship between Yisra’el and Yahuwdah (Yisra’el was destroyed first and taken away by the Assyrians. Prior to that time Yisra’el was warring with Yahuwdah.) That relationship is going to be reconciled, so Yahuwdah is going to be integrated back into Yisra’el and Yisra’el is going to be reestablished and reconciled back into a relationship with Yahowah.

“For this reason (*ky*), **this is** (*zo’th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which, to enjoy the benefits of the relationship** (*‘asher*), **I**

will cut (*karat* – I will create through separation, making and establishing) **with** (*‘eth* – on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **after that and then without hesitation** (*‘achar ha hem* – at a much later period and in a different time, in the latter days without equivocation or delay),’ **prophetically declares** (*na’um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God’s personal name pronounced as guided by His *towrah* – instructions):

‘I will provide, placing (*nathan* – I will give and ascribe, producing, offering, and bestowing) **My towrah | guidance** (*‘eth towrah ‘any* – with My teaching, instructions, and directions) **within them** (*ba qereb hem* – inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives).

This is the thing we talked about in the last program. I’ve said many times I would like to have the towrah inside of me now and I could do a much better job, and yet that would be so inappropriate. Even Mosheh had to think about and process it before he spoke about it. Dowd had to think about it, read and recite it, ponder it and then interpret it. That’s the way it has to be. What kind of example would we be calling Yisra’el back home if we had instant Towrah, we had all the answers? I’m not even sure we would be able to relate to them effectively. There’s this joy of discovery and we have this opportunity now. Let’s capitalize upon it; let’s work for it and enjoy the fruit of its labor. So we’re better off having the Towrah be “out there” then we can choose to integrate into our lives by observing, listening and acting upon it and coming to understand it. We make that choice every day, and that’s a much better position for us to be in. However, we are reaching a time where that will not be the best position to be in.

We have so many wonderful choices we can make today, and yet we are in three-and-a-fraction dimensions. When we go to full four dimensions it’s an infinite increase in opportunity. The fifth dimension is infinity x infinity; the sixth is infinity x infinity x infinity x what we already have, the best of what we can have. The seventh dimension is infinity x infinity x infinity x infinity multiplied by the best of what anyone can enjoy at this time in this world in this life.

Most people only compare what they have by contrast to what somebody else has. What we’re comparing here is the best man can have and experience times infinity x infinity x infinity x infinity. It makes Bill Gates, Jeff Bezos, et al look like ... It’s absolutely, wholly and totally insignificant. We are given that many opportunities in terms of where we’re going to go, what we’re going to do and learn, what we’re going to accomplish, and we are going to need God’s guidance like a computer code that enables us to make good decisions as we read back in Yahowsha’.

And integrated into their ability to make decisions (*wa ‘al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds),

You could say, “And upon their hearts that He is writing His towrah.” But He’s not writing it on the organ. Heart didn’t mean emotions. There’s no reason to translate it that way particularly when we know that *leb* represented the seat of judgement. *Wa ‘al leb hem* was their ability to make good decisions. That’s where Yahowah says I’m going to write my towrah. And as a result

He will be our God and we will be His Family. To my view, that is easily in the top ten statements of the Towrah and prophets.

Yahuwdah is not mentioned here because Yisra'el is now reunited with Yahuwdah and is part of the collective whole. And while the restoration of Yisra'el at the conclusion of this Time of Return and Renewal is telling, that's small *manna* compared to what follows. Up to this point, Yahowah's Towrah has been available to us, the most valuable document in the Universe, but not been integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it, or ignore it. This is great news, even for those of us who have devoted our lives to understanding it and sharing it. Not only are we barely scratching the surface of what can be known and understood, but much of what Yahowah is going to share about this day will be germane to navigating through six and seven dimensions.

Just imagine: We're going to go out to a nebula that is filled with hundreds of billions of stars and maybe 10 – 20 times that number of planets and having a field day with the light and beauty of the whole thing, so you're going to want some good instructions. Dad might say, "Life is precious. I'm all for you using DNA to conceive life but don't _____. I'm all for you exploring things, but black holes are something you want to avoid and not go near."

There is truly an enormous difference between reading the Towrah in Hebrew while contemplating its intent in English in a world polluted by misconceptions, versus having it integrated into our core nature, into our decision-making ability. Imagine me fluent in not modern Hebrew, but the Hebrew of Yahowah, and conversing with God knowing every word in the vocabulary. Can you imagine hearing God speak Hebrew to us and us understanding every word He says?

While you may want the towrah integrated now rather than later, it would not be appropriate. Yah is not going to supplant our freewill by imposing His will on us. By the time all of those of us who are left who have chosen Yahowah, then He is not infringing on freewill but is giving us what we want.

It is also a time of discovery where we can capitalize upon what we have been given, the opportunity to embark on the adventure of an unlimited lifetime. Today we have the opportunity to work with God to do something that will endure the test of time.

I think we're going to have the opportunity to do lots of growing, exploring and learning in Eternity, it's just that what we're learning and exploring now draws us closer to God, helps us understand God and what He's offering and expects in return, and by the time we get to this day we're already going to know all of that. So we have every reason to invest in that now and whatever we cause to happen positively, as a result of that is what we will endure for all time. So this is great training for going forward in the work of Yahowah.

We can contribute to the size of God's Family while Yahowah enhances our lives. It's a wonderful time and opportunity. I think we'll have the memory of having enhanced the size of God's family forevermore; that would just be God's nature to make that possible. As we read through the last chapters of Yasha'yah God is celebrating that with us.

On this day in the early fall of 2021 as we're sharing this with you, as has been the case for nearly 20 years, we are doing our utmost to encourage all who are interested, especially Yisra'el and Yahuwdah, to *Yada Yahowah* | become familiar with, come to know, and understand Yahowah. It is the most rewarding and enjoyable opportunity of our lives because we have done so by translating Yahowah's *Towrah* | Instructions while contemplating the implications of His Guidance. We worked at it and it was wonderful, rewarding work, and we are sharing it freely with you.

Our mission will soon be obsolete. Once Yahowah's Family has returned to the fold, and once Yahowah has written a copy of His *towrah* inside of us, integrating His teaching into our lives, everyone will know what we have come to realize – and more, far more than we could comprehend at this moment. My wife often asks me, “When are we going on a vacation?” My response is that we'll have plenty of time for vacation, but for right now souls are depending upon us doing a good job. Let's stay focused on what we're doing. We live in paradise. We'll go off on vacations later, but now our mission counts.

For us, it will be a time of celebration, not only because Yahowah appreciates our devotion to calling Yisra'el and Yahuwdah Home to this day for this purpose, but also because our lives will be similarly enriched and enlightened on this day. We are beneficiaries right along with everybody else.

Equally wonderful, the numskulls will be a thing of the past. Those that say the Covenant is with Judaism will be gone; the political and religious, the conspiratorial and militaristic, will be swept off the planet.

I had touching conversation with my wife who was struggling with something. For her it was serious; maybe there's something wrong with me because it wasn't for me. I am going to share with you and get your thoughts. She asked, “How do we deal with what we know?” Her implication was that we know that the last opportunity to make a choice to be part of the Covenant will be over in just 12 years. We know that some of our dearest friends while they are here all the time we treat them wonderfully, we enjoy their families and have a great relationship with them, and we share our books and what we have learned with them. However, either they are not interested or not ready or have some issue that they are not ready to devote the amount of time and energy it takes to capitalize on the Covenant. She said, “What do we do? The fact that we know, and they don't know, and we want them to know, how do you deal with that? How do you get from judging our closest friends that aren't willing to make this commitment to learn?” My response was, “It doesn't bother me at all.”

JB: You gave them the opportunity.

YADA: That's the way I look at it. I said, “They are not going to be judged. We don't have a friend that is going to be judged. They were given the opportunity on a silver platter, and if they chose not to take advantage of it that's on them not on us. There's no punishment associated with it. I'm not going to regret anything; we made this truth available to them. We embraced their lives with the proper example and hoped they would say ‘I want what you have.’ So, no I have no

regrets.” She said, “What about ‘all my brethren’ that are going to be wiped out?” It couldn’t happen soon enough from my point of view.

I do not have any issue with every religious advocate ceasing to exist. As a matter of fact I have no issue with the idiot that wrote that the Covenant is part of Judaism spending eternity in She’owl. That’s what needs to happen. All these progressives that are demanding that Israel relinquish Israel, all of the anti-Semite and conspiratorial nutcases, all of the Christians that persecuted Jews, I have no issue with them either ceasing to exist or going to She’owl. It’s appropriate, so I’m ready for it, and I go into it with this total peace of calm. I’m delighted with what we’re going to receive. I’m with our friends and family who are going to receive the same thing, I’m delighted that Yahowah is pleased with what we’re accomplishing. I’m delighted with those who are coming to embrace the Covenant over these next 12 years, and I’m delighted that those who are opposed to it and to God’s Family that they are not going to be anywhere around. I see that as a benefit, not as a liability.

JB: You did everything you could to make them aware.

YADA: I think we did. I look at these beautifully rewritten books and this program that we’re embarked on and everything we’ve done, and yes, I’m very comfortable that we did all we could do and ... that is correct. And better than that, we’ve given them an opportunity of a lifetime.

“No longer shall anyone impart information or teach (*wa lo’ lamad ‘owd*) individuals in association with an outspoken world (*‘ysh ‘eth rea’ huw’* – their companions, friends, and errant countrymen) or (*wa*) other individuals according to brotherly kinship (*‘ysh ‘eth ‘ach huw’*) so as to say (*la ‘amar* – approaching to declare), ‘Choose of your own accord to know Yahowah (*yada’ Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah)! because (*ky* – truthfully and by contrast, at this time) everyone will know Me (*kol hem yada’ eth ‘any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me), from the youngest (*la min qatan hem*) and up to the enduring witness of most important and oldest (*wa ‘ad gadowl hem*),’ prophetically reveals (*na’um*) Yahowah (*Yahowah*).” (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:34)

We’re retired at that point and there is no one that is going to say,

‘Choose of your own accord to know Yahowah (*yada’ Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah)!

That’s what we’re saying now. **Of your own accord choose to come to know Yahowah!** And at this time we won’t be saying it anymore because everyone that survives to this day will know Yahowah.

I like the fact that it says here,

from the youngest (*la min qatan hem*) and up to the enduring witness of most important and oldest (*wa ‘ad gadowl hem*),’

By that time this occurs I’m going to be in my 70s. The fact that there’s the youngest, I’m thinking about JB and your daughter and about Dee and her children, and I’m thinking about the fact that

God would not have spoken of young people (and He didn't just speak of young people, He said the youngest) because I think that He is including the children of Covenant members, and that is tremendously reassuring.

For many of the fortunate souls experiencing this marvelous moment in time, they will be spiritual infants, having just recently responded to Yahowah's call to return and be restored, having arrived toward the conclusion of the Time of Ya'aqob's Troubles. And yet with Yahowah's *towrah* | guidance scribed within them, they will recognize and acknowledge their Father.

I've shared this many, many times and I certainly could be wrong, but it resonates with me nonetheless and I'm going to share it with you because I think it is correct and reasonably profound. The *towrah* | teaching and guidance that Yahowah is going to be writing in us that is going to empower our ability to make good decisions going forward is a *towrah* with a lower-case t. As we know in Hebrew there is no lower-and upper-case lettering but in English there is. In English the upper-case t would be the title *Towrah*. A lower-case t would be the concept of teaching, guidance, direction and instruction. I think it is the latter because as we move up in dimensions the choices and opportunities grow exponentially, infinitely, and we're going to need this kind of teaching and guidance to not only get the most enjoyment out of Eternity but just to survive the environment.

JB: Towrah with a capital T is the road map to Yahowah's House. Once we're there we don't need it anymore.

YADA: Right. And it's also the signs that say, "Don't go down that street. Don't go down that Gentile Avenue. Don't go down that religious way." So there is a lot of stuff in it that we aren't going to need anymore. We won't need to know anything anymore about a golden calf or a sacrifice that would make us immortal and perfect us because we will be immortal and perfected. We won't need a reminder of Reconciliations because we will be reconciled. We won't need a special celebration of Sukah because we will be camping out. Now that said, because these are such wonderful events in our lives you have to celebrate them retroactively in the sense of nostalgically that a wonderful Passover meal with friends and family would be an enjoyable thing, and maybe for a week all of us camp out around our Father and enjoy that special time. This is largely because the existing Towrah, as Bare'syth through Dabarym, contains painful remembrances of disappointing choices which will no longer be germane. Just as there will be no reason to tell those who already know Yahowah that they should Yada' Yah, that as you said there is a road map to Yah which, of course, we've been down and have reached its destination.

JB: His instructions for existing in the House.

YADA: Yes, as opposed to how to get to the House. What follows is so reassuring from where we have come. Where we have come collectively is to recognize that the central figure of God's story is Dowd. God is celebrating this day not only with Yisra'el, Yahuwdah and His Covenant family but with His Son.

“**Behold** (*hineh* – pay attention and look up), **days are coming** (*yowmym bow'* – a time is approaching),’ **prophetically reveals** (*na'um*) **Yahowah** (*Yahowah* – God's one and only name

pronounced as guided by His *towrah* – instructions on His *hayah* – existence), ‘**when (wa) I will take a stand to establish, thereby fulfilling** (*quwm* – I will come onto the scene to accomplish and confirm, validating by bringing to a successful conclusion), **the beneficial account** (*‘eth ha dabar ha towb* – the good word, desirable matter, and generous promise) **which, to show the way to the relationship** (*‘asher*), **I spoke to** (*dabar ‘el*) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa ‘eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah).’” (*Yirma’yah / Yah Lifts Me Up and Raises Me / Jeremiah 33:14*)

Now if you want to know what Yahowah spoke to the House of Yisra’el and with the family of Yahuwdah you would look in the *Towrah*. So,

“**Behold** (*hineh* – pay attention and look up), **days are coming** (*yowmym bow’* – a time is approaching),’ **prophetically reveals** (*na’um*) **Yahowah** (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence), ‘**when (wa) I will take a stand to establish, thereby fulfilling** (*quwm* – I will come onto the scene to accomplish and confirm, validating by bringing to a successful conclusion), **the beneficial account** (*‘eth ha dabar ha towb* – the good word, desirable matter, and generous promise) **which, to show the way to the relationship** (*‘asher*), **I spoke to** (*dabar ‘el*) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa ‘eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah).’” (*Yirma’yah / Yah Lifts Me Up and Raises Me / Jeremiah 33:14*)

So, the day is coming when Yahowah is going to establish and fulfill the beneficial account which shows the way to the relationship that He reveals to Yisra’el and Yahuwdah in the *Towrah*. It seems reasonable to ask this question with how is it possible with Yirma’yah’s prophecy that the religion of Christianity gets away with claiming that God’s promises were transferred from Yisra’el and Jews to the Church and Gentiles? This is just like the previous prophecy. It shows God focusing on restoring His relationship with Yisra’el and Yahuwdah in the Last Days prior to His return.

Christians lug this book around and say the Jews wanted to kill Jesus and God turned on them and said they are no longer worth of Heaven, and He was going to leave the Jews and start working with Gentiles. That’s what they say it says, and that is not true. It’s just an outright lie. God is returning to Yisra’el; He’s restoring His relationship with Yahuwdah. That’s what the words say. There has been no replacement of the *Towrah* with the *New Testament*. The focus is on Dowd, not Yahowsha’.

Based upon this announcement, we should be looking forward to Yahowah fulfilling His promises to restore His relationship with Yisra’el and Yahuwdah. It’s going to happen. I’m not so sure it’s going to be a large group, but it is going to happen. He’s going to call His People home out of Babylon this time. He’s going to return to greet them. The fact that it may not be millions but instead thousands of Yisra’elites and Yahuwdym that come back home, so long as we have done our job to encourage all who are willing to listen to return to Yah the number becomes irrelevant. God’s always been about quality not quantity. I’m not sure ‘Adam was all that special, and yet

that was good enough for God. I'm saying 'Adam wasn't that special because Yahowah gave 'Adam this wonderful gift of woman and he did a poor job of communicating with Chawah such that she was prepared to deal with the serpent. And then when 'Adam succumbed to the serpent as well, he blamed his wife. That, in my view, is not the best of people.

Yahowah loves 'Abraham. He refers to Himself as the God of 'Abraham, and I want to tell you I am no fan of 'Abraham. I know God loves him and I'm sure I'm going to see his best qualities, but the guy pimped out his wife twice. I don't find that appealing. I don't think 'Abraham did or said anything that you could say was really smart.

When I read about Mosheh I think, there's a bright man, a great man with courage, character and backbone. There's a man I want to know. But not the others. I share that because there was a long period of time that the only person that Yahowah was relating to was 'Adam, and that was good enough, then 'Abraham and that was good enough, then Noach, and that was good enough along with his wife and sons and their wives. For a while there was Mosheh, then Yahowsha' and some of the Yisra'elites. It's always been enough until there weren't any. And Yahowah does bemoan that terrible time where He went thousands of years with no one. But so as long as there was some one Yahowah was okay with that, and I think that He's going to be more than okay if there are only a thousand Yahuwdaym who return. While I'd love to see millions, I don't think that will happen, and I don't think God will be disappointed because it's right back to the conversation I had with my wife, "Aren't you troubled by what we know and all the squandered opportunity?" I don't think God is going to look at it that way. I think He's going to say, "I did everything I could. I even sent My seven Spirits down to equip a lowly gowdy to get your attention and I pulled out all the stops. If you're not here, it's your own fault. And for those of you here, let's celebrate this relationship because we have a lot to accomplish. Eternity is going to be a lot of fun." I think He's going to say He's glad you're here, no matter what the total number of people there is.

I've looked at in two ways, JB. One way has been to say, "The more the merrier. The more unique viewpoints and personalities the more exciting Eternity will be." Yahowah has always been about quality time, so there is something about not having enormous numbers of people when we have quality time with our Creator, and He has a wonderful time with us.

JB: I will celebrate every person that is there and will happy that they are there with me, but I won't spend a second thinking about those that aren't.

KIRK: How many have you found through this journey that the people that gravitate to this do so rather quickly?

YADA: I think it is going to happen quickly. I do not see, even when we complete this project and we have all the books completed, an enormous number of shows have been done on them, and the two witnesses have done their parts, I think it is still going to take, because of how stubborn Yisra'el is, the saving of Yisra'el from the flood of jihadists and Yahowah personally intervening, then the millions of people that will descend upon Yisra'el in that final battle and that 2/3 of Jews will be killed and that that will be the lightest casualties in the world. And with all the destruction that is going to occur, the wars, pestilence, pandemics, climate change, etc., between now and then that I think by the time we get to the end those who survive are going to be more than willing to

say the hell with the rabbis and politicians. Yahowah is the only adult in the room; I'm going to come back. They were wrong; He's right. What is Yahowah going to be referred to in the end? It's Yahowah is right. Yahowah *Tsadaqah*.

God will soon be restoring what was taken away from His people while transforming the Earth into the conditions enjoyed in the Garden of 'Eden. He will be enriching and elongating His people's lives, and at the same time, ridding the world of their enemies. He will do all of these things and more, including integrating His *towrah* – guidance into our very nature.

This speaks of honoring several of these promises...

“In those days (*ba ha yowmym ha hem*), **and during that time** (*wa ha 'eth ha hy*), **for Dowd** (*la Dowd* – on behalf of the approach of the Beloved and for David) **as the rightful Branch** (*tsemach tsadyq* – as the correct means to live and grow, the valid means to become upright, prosperous, and vindicated), **I will support abundant growth** (*tsamach* – I will cause profuse and plentiful fruit from the source, increasing the capacity and the ability to support life, bringing this to fruition and to successful completion).

He will act upon and engage in (*wa 'asah* – he will profit from, expending considerable energy to bring about and promote) **the means to make sound decisions and justly resolve disputes** (*mishpat* – judgment, being judgmental while making informed and reasoned decisions, while also providing sentencing; from *my* – to ponder and *shaphat* – to decide) **in addition to** (*wa*) **being right** (*tsadaqah* – being correct, upright, and vindicated) **in the Land** (*ba ha 'erets*).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 33:15)

I don't know how it is possible that someone carrying this around, reading something this close to the only passage in the prophets that gives you any glimmer of credibility which __ Covenant that as a Christian you can believe that “Jesus” is coming back when God says,

“In those days, and during that time that this all for Dowd and that he is the rightful Branch’.

This idea we've come up with that Dowd is the Branch off the Tree of Lives is because his relationship with Yahowah being the Exemplar of the Covenant, being the Son of God and being the author of these *Mizmowr* | Psalms and *Mashal* | Proverbs, that he is the rightful Branch | *tsemach tsadyq* because what he is doing with his words and his life is supporting abundant growth and causing profuse and plentiful fruit.

There is a tremendous difference and no difference at all between what Dowd did and what we are doing. The big difference is the Dowd is the Son of God and the no difference at all is that we are sons and daughters of God. The big difference is that he was anointed the Mashyach, and the no difference at all is that we are also anointed with the Spirit and called for a special mission. The big difference is he was a prophet and Yahowah inspired him to write these powerful prophecies and the no difference at all is that we can read them as if God was giving them directly to us, no difference at all.

JB: The biggest difference is that he was a lot smarter than I.

YADA: That's what's so marvelous. The student becomes teacher so that the student becomes a teacher. We can come to know what Dowd knows. What I think is so amazing is that because of what Mosheh and Dowd contributed we can know as much as they did. So there really isn't any difference. The total difference is Yahowah used these people in the most mighty and magnificent way, but he's giving us all that magnificence. There really is no difference. The more we see ourselves as being similar to Mosheh, who was very courageous, steadfast, strong and Dowd who was even more so, the more we see ourselves like that the better. The more we see ourselves walking in their footsteps the better.

How does anybody say that Jesus is coming back when this obviously says that it's Dowd? How does someone say that Jesus is the Branch when it says Dowd is the rightful Branch?

KIRK: Here's how they do it. The American Standard Bible states "In those days at that time I will cause a righteous branch of David to spring forth." And in the commentary, "And he shall execute justice and righteousness on the Earth." The sermon opens up with, "This is the Branch. Jesus came from that Branch.

YADA: Here's the problem with Christians ___ Yahowah is talking about His return, right? These are the last days. Jesus was here 2,000 years ago; we're not even in the same period of time. Yahowah never refers to Jesus as the Branch. Yahowah's favorite term for Dowd is Branch. He constantly refers to Dowd as His Branch because of what grows from that Branch. This says,

and during that time (*wa ha 'eth ha hy*), **for Dowd** (*la Dowd* – on behalf of the approach of the Beloved and for David) **as the rightful Branch** (*tsemach tsadyq* – as the correct means to live and grow, the valid means to become upright, prosperous, and vindicated),

If this was supposed to apply to someone other than Dowd why is only Dowd's name mentioned?

He will act upon and engage in (*wa 'asah* – he will profit from, expending considerable energy to bring about and promote) **the means to make sound decisions and justly resolve disputes** (*mishpat* – judgment, being judgmental while making informed and reasoned decisions, while also providing sentencing; from *my* – to ponder and *shaphat* – to decide)

Dowd wrote about the *mishpat*. In the 119th Psalm one of the four most concepts presented therein is the *mishpat* – the means to make good decisions. According to Christians Jesus said, "Don't judge lest you be judged." *Mishpat* is based upon the Hebrew word that means to judge – *shaphat*. So it can't be Jesus because he's the one that says, "Don't judge." I want to tell you that if you want to talk about judgmental fellows, the most judgmental guy that ever lived was Dowd.

JB: After Yahowsha' died there was a group of people that lead Yisra'el called Judges. Yahowah set that system up, so I think He's okay with judgment.

YADA: Yes. I can assure you He's okay with judgment.

in addition to (*wa*) **being right** (*tsadaqah* – being correct, upright, and vindicated)

The only person that is consistently called right – *tsadyq* is Dowd. The only persons who are consistently right about the *mishpat* are Dowd and Mosheh. The only person that God calls the Branch is Dowd, and Dowd’s name is written here. This is not hard.

The rightful branch is Dowd. He is connected and correct when it comes to God, and as such, if we want to be right, even grafted onto that same branch, we ought to consider what he has to say. God said He chose *Dowd* | David to be his son, king and messiah, the branch and shepherd, and is returning with him for a reason – one the world has either ignored, rejected, or misplaced. God doesn’t do anything alone and the person He enjoys most working with is Dowd. He likes to listen to him sing, He likes the lyrics to His songs, He likes his character and propensity to defend the sheep, He likes the fact that he was a shepherd, He loves him. There is so much to see in this man that is loveable.

In this statement, we are reminded that Dowd, having engaged in the “*mishpat* – means to make sound decisions and justly resolve disputes,” has gained understanding and has been validated as having been correct. Moreover, Yahowah is going to deploy Dowd as judge and jury.

“**In those days** (*ba ha yowm ha hem* – at that time), **Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved) **will be liberated and saved** (*yasha’* – will become victorious and free, delivered from harm’s way and rescued, experiencing salvation).

So that would end your chances of Jesus because Jesus according to the Christian *New Testament* got all pissy with Jews because they schemed to kill him.

“**In those days** (*ba ha yowm ha hem* – at that time), **Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved) **will be liberated and saved** (*yasha’* – will become victorious and free, delivered from harm’s way and rescued, experiencing salvation).

And (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Guidance regarding Reconciliation Flow) **will dwell** (*shakan* – will abide and remain, living) **confidently and securely** (*la betach* – safely as a result of their trust).

Well that can’t be talking about Jesus because what happened to Yaruwshalaim upon his visit? Rome destroyed the Temple and then came back and destroyed it again.

This is the designation (*zeh shem* – this can be regarded as his name and reputation) **by which, to show the way to the benefits of the relationship** (*’asher* – to lead along the proper path to get the most out of life), **he will be called** (*qara’ la huw’* – he will be invited and summoned, designated and welcomed, his name read and recited, and by which he will be met (qal imperfect)), **‘Yahowah Makes Us Right** (*Yahowah tsadeq ‘anahnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 33:16)

You can say is **he will be called** speaking of Dowd the rightful Branch or is it speaking of Yahowah? God said that this is about Dowd. So the designation that Dowd is going to be called His *Yahowah tsadeq ‘anahnuw* – Yahowah Makes Us Right. Isn’t that what Dowd proclaims? And how can this be Jesus if the name is Yahowah Makes Us Right? How can it be a church since

He already said that He's coming back to save Yahuwdah | Jews, and the us would be Jews, would it be not? So Yahowah makes Jews right. I don't think that can be Jesus. The only way you can be a Christian is to be completely ignorant and irrational. The same would be true for Judaism. A religious Jew is never going to celebrate a moment where Yahowah makes us right because they won't even acknowledge it. They think its rabbis that make them right.

There is no mistaking the fact that Yahowah took the initiative to engage Dowd on behalf of His people, and Dowd devoted himself to knowing God. The understanding he gained along the way was provided by the Towrah and Spirit. And it was this understanding which made it possible for Dowd to be vindicated and correct. The same approach and result apply to the entirety of God's Covenant Family.

Dowd had more responsibility than any of us can every imagine unifying and keeping Yisra'el together, acquiring the Temple Mount and all the materials for God's home, and defending Yisra'el from all her enemies, surviving a predecessor king that tried to kill him, while at the same time offering nearly 100 Mizmowr | Psalms and 30 Proverbs | Mashal. That's a lot. So it's hard to imagine all that he had to live with and had the opportunity to do, but he was a flawed fellow and we an see how the Towrah perfected him, we can study and determine why God chose him, we can try to emulate those same attributes because we know that God loves them, and we can learn more from this man than anyone including Mosheh who would be the second most person we can learn from. So that's why God is making such a big deal about Dowd. We have so much to learn from him. When we can do so in a most comfortable way knowing that we don't have to be perfect, but that the Towrah will perfect us, that we don't have to be as smart as he is because God has chosen him to be our teacher, that we don't have to be the shepherd in God's flock because Dowd is. We can just be one of the sheep. We don't have to govern because he is. We can be among those who benefit from his governance. It's the best of all possible situations.

“For thus says (*ky koh 'amar* – indeed, this is what is affirmed by) **Yahowah (*Yahowah* – God's one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation), ‘Dowd (*Dowd* – the Beloved, commonly called, David) **shall never be cut off, cease to exist, nor fail** (*lo' karat* – will never be cast down or diminished, banished or eliminated).**

He is the individual (*'ysh*) who will inhabit (*yashab 'al* – who will sit and dwell upon) the most honorable seat (*kise'* – the throne, the place of leadership and authority) of the House of Yisra'el (*Beyth Yisra'el* – the Home of those who Engage and Endure with God).” (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:17)

I'm here to tell you I do not begrudge him one iota. I am not the least bit jealous; I am absolutely thrilled for him and God, and for the rest of us. I can tell you this is a much better deal for us. I think we're all going to have a grand time supporting Dowd's efforts and I think he's going to have a grand time accepting us helping out and it's going to be a very collaborative deal. But let's not get too excited about the fact that Dowd is special; he's the guy. He can do no wrong, he gets the seat of honor; he earned it.

God is straightforward. This is what He's offering, this is what He's expecting in return, but so much more than that when we take the time to study His Towrah and the man through whom He offered it and we learn the life of this man and what he did before he left *Mitsraym*, defending the defenseless, his own people, from the harm of that religious and political regime, then going back in as someone who had walked away from religion and politics with Yahowah to liberate these people, demonstrating God's desire to liberate us from religion and politics to free us so that we could walk with him. What a marvelous story that is and how that story leads through Yahowsha' ben Nun through Shamuw'el and Dowd, and how Yahowah reveals you don't have the same criteria they had. This is the guy I've chosen and how much we can learn from why God chose him, and learn from him in terms of how to observe the Towrah and how to celebrate this relationship. You don't have to be perfect; you just need to grab hold of the Towrah and never let go.

So I look forward to being with you again this time next week. Let's hope that we continue have the chance to enrich the lives of Covenant members and to add to the Covenant Family so that this wonderful reunion when Dowd returns will be a time when Yahowah is enormously happy with those who have returned to Him and even with us for having done all we could do to reach out to God's family.

May Yah bless. Have a wonderful week and Shabat. Thank you JB and Kirk.