

Shabat Study July 2, 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, Happy Shabat, and welcome to Yada' Yah Radio. Kirk and I are here this evening, and we're going to tread into some new territory. This past week I completed a chapter of Volume 5 of *Yada Yah, the Mow'ed | Appointments* chapter which was deeply emotional. It is intellectually stimulating, emotionally charged, and exceedingly provocative in its attacks on rabbis and rabbinic Judaism. It is exceedingly uplifting in its confirmation of what's in store for those who are harvested during the Taruw'ah reaping; it talks about the timing of it in very clear terms of what the purpose is and how that harvest is going to go unnoticed within Yisra'el. It's not just that it speaks of what we are doing here, in some places in a business-like manner and in others very emotionally, but it also is the most aggressive we have seen Yahowah in His opposition to rabbinic Judaism and to rabbis.

I would have thought that at this time God's greatest antagonism would be focused either on the Social Secular Humanists, the Communists who are the primary force of Armageddon in attacking Israel, the Chinese, or that He would still harbor tremendous animosity towards the Muslims who have been so destructive in the Magog War, and for the Christians who have for the longest time abused Yahowah's people and imposed their mythology of Replacement Theology robbing Yahowah's son, Dowd, of the promises his Father made to him. But that's not the case. This is a full-blown attack y God on the very people who smugly say that they speak for God, the rabbis.

You've now had a chance to read it, Kirk, and I think your initial reaction was that it was about as moving and emotional as anything you've read since we began this ... you're about a decade ago.

KIRK: About thirteen, maybe fourteen years ago. I remember I was so stunned by Yada Yahowah within the first reading, by the time I got through reading in two weeks, I couldn't say "Jesus" or "Lord" and my whole world was turned upside down. And Teri was the same. Every time I would read a chapter, I would have these "wow" emotional swings (mostly positive) but some of them rather ___, but this was like that and I just went "wow."

YADA: One of the interesting things that I came to recognize as I was writing this chapter is the thing that I thought would be a burden which was to go back (we've written 15,000 pages of material) and I thought that going back and rewriting it doing all new translations and commentaries would be a burden and would slow the process of learning because we were learning so much as we were going through the Psalms and writing *Coming Home*, to take off two years and to go back and start all over at the beginning was a lot. But I found that instead of it slowing down the learning process, it accelerated it. The things that I had missed the first time through were so extraordinary that I didn't think that anything could be ... this enlightening, this empowering. So, we're really in for a treat.

The chapter is called *Taruw'ah | Trumpets*. It is the second chapter on *Taruw'ah | Trumpets*. I've given it the byline of *The Final Blast*. There is yet another, and this follows the previous chapter to where we went into (I think we left that Chapter speaking about what was going to happen in *Yasha'yah* 17) that is even more phenomenal and more affirming about the *Taruw'ah* Harvest. We learned that Yahowah told us that the *Taruw'ah* Harvest would occur immediately after Yisra'el was thinned at the waist where the world imposes the Final Solution (which they call the Two State Solution) and Israel is thinned at its midsection where 70% of the people live, making it indefensible, and before a torrent of Muslims invades. So, Yahowah sandwiched this *Taruw'ah* Harvest into that period of time. When we study the 55th, 56th, or even the 57th chapters of *Yasha'yah* we find that the prophet is even more definitive regarding this time.

He sets the stage, as *Yasha'yah* always does, placing the harvest of souls into the context of its time. And that is essential because this is the only *Miqra'ey* where we do not have a known date that is certain for its fulfillment. We have in our previous observations narrowed it down to one of four possibilities. It's either going to occur on *Taruw'ah* 2026, 2027, 2028, or 2029. I think by the time we reach 2030 the Time of Ya'aqob's Troubles are too intense for the presentation that Yahowah has given. Moreover, I don't think that ELYah and the other Witness are going to be in their positions prior to this harvest, but I think after it and we have ELYah returning on Passover in 2030. So, I think that the full extreme of time that this could possibly take place would be on *Taruw'ah* 2029. That would, I think, be well after (two to three years after) the Final Solution is imposed on Israel with the thinning of the country at its waist by forfeiting the terrorist enclave of Gaza. I am a fan, and this is something unique about what we do. While the conditions we will experience close to *Taruw'ah* will be vastly superior to what we are experiencing now, my preference is to be here as long as possible. Given the option, I would stay to the bitter end because there's so much at stake and for every additional soul that is awakened and returns to Yah, the celebration of eternity is enriched, so it's such a small sacrifice for us to endure this for the benefit of the souls in eternity. So, I am personally hoping for 2029. We know that ELYah is going to be spectacular and I'm hoping the other Witness can add to what he has to say to make a difference.

Yasha'yah also reveals the societal conditions which will persist immediately before, during, and after *Taruw'ah* is fulfilled. Then he explains why rabbis will be unfazed by the sudden disappearance of thousands of Covenant members. Of particular interest, *Yasha'yah* confirms that this gleaning of souls precedes the Time of Ya'aqob's Troubles – making it a preemptive rescue mission.

We want to be careful here because while Revelation talks about a seven-year tribulation, the length of time that the Time of Ya'aqob's Troubles plays out in is not specified in the Towrah and Prophets. We do some of the events that will transpire, we know when Yahowah will return, so we can make some educated decisions. But to pretend that the Time of Ya'aqob's Troubles is a full seven years that begins in 2026 I think is a bit presumptuous. I'm also of the conclusion that there really are two phases; there's the "birth pangs" phase, if you will, where things are growing worse like they are now with the world's reaction to COVID-19, with the world's reaction to Israel defending itself against Hamas rockets, and the rise of anti-Semitism around the world, the destruction of the world's economies, currencies and freedoms.

There's a difference as we move, if you will, into the second half of Ya'aqob's Troubles, the worst part of it. At that point it becomes exceedingly intense. Also interesting, at the conclusion of Yasha'yah 57, we will find a compelling presentation of how we should be observing and celebrating a *Shabatown*, which I have come to view the observation of a Shabat very differently not only from rabbinic Judaism but very differently from what I think is a knee jerk that we're-all-going-to-waltz-to-the-same-tune translations.

I do not think the Shabat is a time to do nothing. The more that I translate passages around it, Yahowah uses very active verbs that a Shabatown and a Shabat is a time to engage and be very active in the relationship; to celebrate the relationship. I don't think that Yahowah took a nap on the seventh day after creating the Universe. I think He celebrated what He had conceived, enjoying it. I think that is the purpose of the Shabat - to celebrate and enjoy the relationship.

By taking the time to study this prophetic portrayal in context, we will come to appreciate why God is opposed to religion and the consequence such doctrines have on our children. The prophet's inspired commentary in Yasha'yah 55, 56, and 57, provides a scathing rebuke of Judaism especially during the time the *Miqra'* of *Taruw'ah* will be fulfilled. His every word is germane to the purpose of Trumpets – which is to share Yahowah's reconciling message with His people at this moment to counteract the influence of the rabbis.

If you were to distill these chapters, Yasha'yah 55, 56, and 57, it's Yahowah v Rabbi. It's the one place Jews will probably find the most difficult to process that rather than rabbis speaking for God, they are the most outspoken ... anti-forces against God.

So, let's begin; this is Yasha'yah 55:

“This is an announcement and warning (*howy*) to everyone who thirsts (*kol same'*): choose to walk toward the water (*halak la ha maym* – move of your own volition to and approach the source of cleansing and life (qal imperative)). Then let the one who wants to enjoy the benefits of the relationship do so without cost (*wa 'asher 'ayn la huw' kesep* – the path to walk to get the most enjoyment out of life does not require anyone to pay anything because money is not allowed).

We're going to find in these chapters that rabbis, by a huge margin, are the highest paid religious clerics in the world, by a huge margin of three, four or five times that of other religious clerics; they have a fee for everything. There are rabbis worth many hundreds of millions of dollars.

You have been given the opportunity to go about (*halak* – it is your choice, so under the auspices of freewill, travel through life by (qal imperative)) acquiring food (*shabar* – choosing to procure and obtain what is needed (qal imperative)) which is nourishing (*wa 'akal* – and being fed (qal imperative) [correcting the scribal error in 1QIsa based upon 4QIsa]).

Come hither (*wa halak* – choose to move, walking (qal imperative)) to obtain (*shabar* – to procure and acquire (qal imperative)) wine (*yayn*) without any money (*ba lo' kesep* – without cost, without any silver coins or any transactional value, neither property, belongings, nor unit of exchange) and milk (*chalab*) without remuneration or compensation (*wa ba lo' machyr* – freely without buying it or offering any portion of your earnings, without a donation, a fee, or price).”
(*Yasha'yah* / Yahowah Frees / Isaiah 55:1)

Unless you really understand the greedy nature of rabbis, their money-grubbing attitude; they have the Israeli government pay them, their education is paid by the Israeli government, they are paid not to work, they negotiated all manner of exceedingly greedy things under Netanyahu. When I spoke favorably of him, I thought he understood the geopolitical consequence of Islam and was willing to stand up against it. The only way Netanyahu became Prime Minister was by bribing the religious parties. He was not very religious himself, to his credit, but his coalition and the parliamentary system required the Ultra-Orthodox Hasidic Jews. The only way the Hasidic Jews support anyone, (they don't support or fight for Israel) is to be bribed. So, with this new government that did not include them and is largely elected because the majority of Israelis are not religious and they are disgusted by the rabbis, they are having convulsion fits. They are screaming at the top of their lungs and the fact of the matter is that this new government realizes that the rabbis are a net drain and liability on the country. So, starting this out by saying 'What I'm offering is free and it's nurturing and by contrast what the rabbis are offering they charge a ridiculous fee for, and you're getting nothing but poison in return.' That's what this says. If you understand Rabbinic Judaism, you know this to be true. God does understand, and He is disgusted by it.

Come hither (*wa halak* – choose to move, walking (qal imperative)) **to obtain** (*shabar* – to procure and acquire (qal imperative)) **wine** (*yayn*) **without any money** (*ba lo' kesep* – without cost, without any silver coins or any transactional value, neither property, belongings, nor unit of exchange) **and milk** (*chalab*) **without remuneration or compensation** (*wa ba lo' machyr* – freely without buying it or offering any portion of your earnings, without a donation, a fee, or price).” (*Yasha'yah* / Yahowah Frees / Isaiah 55:1)

The rabbis have this high fee if you spill milk in your kitchen because you're breaking Jewish religious code if milk is mixed with anything else in your kitchen because of the one line which they have extrapolated ridiculously about “don't boil a kid in its mother's milk.” They have taken that to an extreme and made a religion out of it and thereby a way to charge people ridiculous fees for coming into the house; not cleaning it but blessing it saying, 'You're okay now. You can use your kitchen.'

I beg you, Yisrael, I beg you, stop enriching the rabbis. You have been paying them to rob you of your souls. All the while, Yahowah continues to freely offer eternal life. His words are nourishing and satisfying – and they pay dividends.

Wine, bread, and milk represent Pesach, Matsah, and Bikuwrym – providing the means to prolonged life, being perfected, and our adoption. They are all offered without remuneration. And there is nothing more valuable. Water is the symbol of the Spirit who makes it all possible.

“So why do you spend, continually paying out money (*la mah shaqal kesep*) **for that which is not actually bread** (*ba lo' lechem* – without the loaf) **such that your labor** (*wa yegya' 'atem* – so that your toil) **is not satisfying and produces nothing of lasting value** (*ba lo' la saba'ah* – is gluttonous and voracious, even insatiable without ever being enough [from 1QIsa])?”

Listen diligently (*shama'* – hear this as if your life depended upon it, paying attention (qal infinitive)) **to Me** (*'el 'any*) **and be nourished by** (*wa 'akal* – and choose to consume (qal imperative)) **that which is good, useful, and beneficial** (*towb* – productive, desirable, and

valuable, in addition to being moral), **even exquisitely pleasurable and extravagantly superb** (*'anag* – divinely delightful and abundantly enjoyable, privileged and tender (hitpa'el imperfect jussive – consistently act based on your own initiative, free of all societal interference, religious pressure, or political compulsion, to just relax and enjoy the pleasurable pampering that God is here to provide)), **with these being the most desirable and beneficial options** (*ba ha dashen* – with the best possible choices, and with that which anoints) **for your soul** (*nepesh 'atem*).” (*Yasha 'yah* / Yahowah Saves / Isaiah 55:2)

It's one of the things I've had a tough time wrapping my puny little brain around. God is offering something that is extraordinarily valuable. He's willing to prolong our lives eternally, He's willing and able to perfect us, He is willing to adopt us into His family where we inherit all that He has, He's willing to enrich, empower and enlighten us. With every one of His promises, He has paid what was required to deliver in a justifiable way. And yet, in a ratio of about a million to one humankind chooses to pay religious charlatans for things that have no value and that are just lies. Why do people by a ratio of a million to one pay to be lied to about their souls as opposed to freely accepting what is the most valuable gift in the Universe? I just don't get it. Why are there so few of us? Is religion that good at being bad?

KIRK: No, it's most unsatisfying, even at its best. It leaves you with lots of questions, but until the Towrah was available, quite frankly until you came along and started saying, 'what about this and this and this,' I was one of those people who thought the same thing, 'Where do I go? to surely they know.'

YADA: But it shouldn't have come to that. If in fact these translations are a catalyst to knowing, God seems to indicate that they are, why did it take 2,400 years? Why did God have to stoop to use a Gowym? Why? If we could do it, and we did, think about how much easier it would have been for someone skilled in these subjects. Why is it that it turned out to be this way?

The rabbis, who commandeered Yahowah's redemptive calendar and replaced Taruw'ah with Rosh Hashanah in honor of the Babylonian roots of their religion, are leeches, parasites on God's people. Stop consuming the toxins they are distributing and turn to the only eternally nurturing source. While the rabbinic way has been unfulfilling, and indeed miserable, costly beyond measure, Yahowah is offering something exquisitely pleasurable and extravagantly superb.

God is not a curmudgeon. He is not saying, 'Either ___ me or I'm going to whack you.' No. It's totally liberating, enlightening and enriching. To be part of His family is just flat-out fun.

KIRK: And the other question that comes up is what is it about freedom that people don't like?

YADA: People must not like it. What's the basis for religion? It is to bind.

What do you have to lose apart from your impoverishing and archaic religion to give Yahowah's approach a try? You are aware that it is either insane or, shall we say, stupid to continue on the same path, doing the same things that have brought the people such abject misery.

There is really ... especially recognizing that the path to Yahowah and to life eternal is through the Mow'ed Miqra'ey. Making this known so that it is heard around the world which happens to be the stated purpose of Taruw'ah.

Taruw'ah is unique; Taruw'ah is us. Yahowah did everything to fulfill Pesach; our only requirement is to attend. He did everything to fulfill Matsah; our only requirement is to capitalize on it. Yahowah has done everything to enable our adoption on Bikuwrym; all we have to do is accept. It is the Set-Apart Spirit of Yahowah who is enriching, empowering and enlightening us on Shabu'ah. Taruw'ah is the first time that we get to do something. Taruw'ah is capitalizing on all that so that we can do what we're doing now.

On the last two programs I have become exceedingly vocal, blunt, in your face, ... uncompromising. And guess what Yahowah says about Taruw'ah. 'Don't spare your throat, engage full blast, give them both barrels, tell them the truth, be bold and blunt.' Being subtle hasn't worked these past 2,400 years. God says, 'You became so irritating that I withdrew. And then when I withdrew, you thought you could play God.' That obviously didn't work. God is saying give both barrels, and that's what we're doing; if you don't like it, complain to Yah.

“Incline your ear (*natah 'ozen 'atem* – take note of your own freewill (hifil imperative)) **and walk to Me** (*wa halak 'el 'any* – then move in My direction of your own volition (qal imperative)). **Choose to actually listen** (*wa shama'* – hear this (qal imperative) [from 1QIsa]) **so that your soul may continue to exist** (*wa hayah nepesh 'atem* – your consciousness may continue (qal imperfect jussive)).

Then I will cut you into, establishing for you (*wa karat la 'atem* – and I will make, affirming on your behalf (qal imperfect [not optional (cohortative) in 1QIsa])) **the everlasting** (*'owlam* – eternal, never-ending, always existing) **Covenant** (*Beryth* – Family Relationship Agreement) **which was affirmed and verified** (*'aman* – confirmed and enduring, made dependable and steadfast) **with unremitting love and unfailing devotion** (*chesed* – genuine affection and steadfast favoritism, loyalty born out of a sense of mutual support) **for Dowd** (*Dowd* – the Beloved, David).” (*Yasha'yah / Yahowah Delivers / Isaiah 55:3*)

Kirk, you've been part of this now for thirteen years; I've been doing this now for almost 21 years. This single statement *Yasha'yah | Yahowah Delivers / Isaiah 55:3* is a summation of what I've come to know and love, of what I've come to share. This is it, folks. When I translated this verse, I was just motionless. I'm an “eager beaver” and motionless for me is probably 30 seconds of sitting with my jaw on the desk; that's a long time for me. I was blow away by this. I'd say of the things I've encountered along the way this is probably the second most impactful; the most impactful happens to be later in this chapter. Why do you say so? Because how many times have I said that Yahowah has established a means to know Him, to engage in a relationship with Him, to be reconciled so that we can live forever with Him, and that everything that He has done is done on a very simple approach that it all begins with 'Listen to Me.'? God says,

“Incline your ear (*natah 'ozen 'atem* – take note of your own freewill (hifil imperative)) **and walk to Me** (*wa halak 'el 'any* – then move in My direction of your own volition (qal imperative)). **Choose to actually listen** (*wa shama'* – hear this (qal imperative) [from 1QIsa]) **so that your soul**

may continue to exist (*wa hayah nepesh 'atem* – your consciousness may continue (qal imperfect jussive)).

Corollary, you don't listen to Me, you choose to listen to the rabbis, priests, pastors, imams, your political party leaders, your professors, to your community and culture, and you're going to die. That's not such a bad thing; it's a natural end to life. But if you want your soul to survive your mortality there's only one way for that to occur. Listen to Yahowah.

Choose to actually listen (*wa shama'* – hear this (qal imperative) [from 1QIsa]) **so that your soul may continue to exist** (*wa hayah nepesh 'atem* – your consciousness may continue (qal imperfect jussive)).

Jussive is third person volition. Your soul is presented in third person. You are second person, your soul, is third person. This should be the desire of your soul to continue to exist. If it is there's a real simple means to accomplish that - Listen to Yahowah.

It's not just that your soul will continue to exist. This is the thing about religion that always drives me crazy. You want to be saved? Saved to what? Continue to exist is a really good thing. Where? Under what conditions? If you don't know where or under what conditions you may continue to exist in She'owl which is a black hole, which is an eternal prison. Not a very good option. Your soul continuing to exist is only good if it's existing within the Covenant. So what does God say?

Choose to actually listen (*wa shama'* – hear this (qal imperative) [from 1QIsa]) **so that your soul may continue to exist** (*wa hayah nepesh 'atem* – your consciousness may continue (qal imperfect jussive)).

Then I will cut you into, establishing for you (*wa karat la 'atem* – and I will make, affirming on your behalf (qal imperfect [not optional (cohortative) in 1QIsa])) **the everlasting** (*'owlam* – eternal, never-ending, always existing) **Covenant Beryth** – Family Relationship Agreement)

That's great because if you're eternally living in the Covenant, that's God's Family; you're His sons and daughters. This is the ultimate opportunity; as part of the Covenant God has been really clear there are five benefits: eternal life, spiritual perfection, being adopted, being enriched and empowered, living forever in His name and His home.

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The last part of this is why I have devoted a year and have another year as part of a wonderful team with me as part of rewriting these books. I should have known, but did not, that the Son of God is Dowd/David; that the Messiah, King of Kings, the Shepherd of the people, the Chosen One is Dowd. It's provable the one who is coming back to protect and lead his people is Dowd. It wasn't until I began writing *Coming Home* and I was confronted by things such as Yasha'yah 9 where I began translating what was supposed to be “the Prophecy of Prophecies” proclaiming the arrival of “Jesus.” Turns out it doesn't speak of Jesus at all – it speaks entirely of Dowd. Then I went to the first prophecy I ever translated, 2 Samuel 7. It doesn't speak of Jesus either, but instead it

speaks of Dowd. Then I found out there isn't a single place in the entirety of the Towrah, Prophets and Psalms, not one, where Yahowsha' is mentioned by name, not one. But Dowd's name is mentioned well over 1,000 times. There's only one individual that is mentioned more often than Dowd, and it's not Moseh. ... It's Yahowah. Yahowah is one, Dowd is two. Once you understand that Dowd is the exemplar of the Covenant, you want to understand the Covenant, then come to Dowd. Was Dowd perfect? No. Was Dowd devoted to his family? Yes. Was Dowd brilliant? Absolutely. Did Dowd sing Yahowah's praises? You betcha! Dowd was involved in things that Yahowah loved. Yahowah chose Dowd. He called Dowd His Son and said, 'I am his Father; he is my Firstborn. He's going to get the lion's share of the Inheritance.' Once we saw that as we were translating the early chapters of Yasha'yah and then as we got into the Psalms and started translating the first twenty Mizmowr, and the Mizmowr like the 89th, and they are all focused on Yahowah's love for this man, at some point you've got to say, 'Wait a minute. He's the central figure in human history.' It's no wonder that there are 6,000 years in human history from the Garden to the Garden and he is absolutely in the dead-center of it. So, this is the guy, and we came to realize that Yahowah wants us to pay attention to Dowd because he is the perfect example of what Yahowah is trying to accomplish through us. So, what does this say?

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I have a confession to make, my wife's not handy here. Before we started the show, I had an air ___ that began leaking in my master bedroom ceiling and I'm trying to pull together my team to resolve it while we're doing the show, so I apologize for the distraction.

And here we are in such a powerful place,

Then I will cut you into, establishing for you (*wa karat la 'atem* – and I will make, affirming on your behalf (qal imperfect [not optional (cohortative) in 1QIsa])) **the everlasting** (*'owlam* – eternal, never-ending, always existing) **Covenant** (*Beryth* – Family Relationship Agreement) **which was affirmed and verified** (*'aman* – confirmed and enduring, made dependable and steadfast) **with unremitting love and unfailing devotion** (*chesed* – genuine affection and steadfast favoritism, loyalty born out of a sense of mutual support) **for Dowd** (*Dowd* – the Beloved, David).” (*Yasha'yah / Yahowah Delivers / Isaiah 55:3*)

Your decision regarding the words you are reading will determine the fate of your soul – whether it is extinguished as a flickering flame blown out by the religious, or whether it grows to become nearly as brilliant as Dowd. If we were to condense Yahowah's Towrah and Covenant into a single thought, it would be Dowd. He is the Son of God, His Chosen One and Firstborn, the Shepherd and King of His people, a prophet and psalmist, the Branch from which all things grow, the one anointed with oil as the Mashyach and immersed in the Spirit as the Eternal Witness. Dowd is the

Word of God and the example we are asked to follow to achieve a close personal relationship with Yahowah.

KIRK: May I interject one quick thing? In regards to that, when you ___ that with the 89th Psalm which you translated a long time ago, He basically says, ‘If all these things that I’m going promising ___ are not true, then I’m a liar. So He’s put Himself on the line that this is it.

YADA: Yes, He’s put Himself on the line. He’s ... the proud Father and ... starting with Paul robbed Dowd of every promise so they could artificially create a new god. They turned the Passover Lamb into the Christian god by raping Dowd of every benefit that Yahowah had ascribed to him. That is the basis ... religion ...

KIRK: I was just going say if the Passover Lamb doesn’t die it’s not a passover lamb.

YADA: Correct.

And let it be known: Yahowah is offering to do for us what He did for Dowd! All we have to do is listen. Dowd is an extraordinary individual. Here is God amplifying what He has just said, explaining what we have come to know.

“Behold (*hen* – pay attention because surely), **I bestowed him (Dowd/David) as** (*nathan huw*’ – I offered him as a gift and I enabled him to be (qal perfect)) **an enduring witness** (*’ed* – as a source of everlasting testimony; from *’uwd* – someone who bears witness to that which is affirming and who will return to restore) **to people of every ethnicity and culture** (*la’om* – to the nations of the world, no matter how antiquated or misled, estranged people; appears to be a compound of *la’ / lo’* – not and *’am* – family), **an authorized leader publicly promoting the truth** (*nagyd* – a worthy guide to that which is valuable and true, a legitimate and proper ruler; from *nagad* – one who accurately reports the evidence, declaring it openly and conspicuously, proclaiming and publishing to inform and make known), **and as an instructor** (*wa tsawah* – as well as someone who has been appointed and assigned to provide clear and authorized directions, a person who speaks loudly, verbally shouting over the noisy crowds) **for an archaic and misled world** (*la’om* – for people of every ethnicity and from different cultures, the misguided nations which are antiquated and estranged, and thus not part of the family).” (*Yasha’yah / Yahowah Frees / Isaiah 55:4*)

Kirk and all those who are listening, I’ve been doing this a long time, and I am certain that there have been lots of things that I’ve said over this long that you could have said ‘They are assumptions that he’ made and he’s entitled to his assumptions because he’s been doing this a long time and has studied a lot; there may be some validity to his assumptions but let’s take them with a grain of salt.’ This is the core of what I’ve been saying and goes right to the heart of the message of *Yada Yah*. God is affirming precisely what we have been communicating. Keep in mind this is radically different than what anyone else is saying. It is the opposite of what is being said in Rabbinic Judaism, Christianity, in Islam and in Social Secular Humanism. I don’t think there is another person alive today or anyone over the past 2,400 years who is saying what this affirms except what we are doing here.

The recognition that, who’s the only person being named? Dowd/David.

“Behold (*hen* – pay attention because surely), **I bestowed him as** (*nathan huw’* – I offered him as a gift and I enabled him to be (qal perfect)) **an enduring witness** (*‘ed* – as a source of everlasting testimony; from *‘uwd* – someone who bears witness to that which is affirming and who will return to restore)

I would like you to tell me please what Yahowsha’, the Christian Jesus, wrote. Could you please read the sum total of what he has written to us as a witness? If you were to go to court and say, ‘These people said he said this,’ you’d be laughed out of that court room. Not a single one of them was there and it’s all hearsay.

With Dowd, what do we have? We have more personally written material than any other person that spoke for God. We have ... a hundred Mizmowr in Hebrew, twenty-five Mishal/Proverbs in Hebrew that are retained in the Dead Sea Scrolls in a quantity that exceeds anything else in the Towrah, Prophets and Psalms. There are more of Dowd’s Psalms in the Qumran Collection than anything else including even Yasha’yah, the prophet we are reading.

Dowd didn’t speak of Yasha’yah but Yasha’yah sure as heck spoke of Dowd. It is Dowd’s witness that we should be paying attention to. It’s Dowd in the 119th Psalm that told us how to observe the Towrah. It’s Dowd that explained the relationship between a shepherd and the sheep; he explained the creation of the world, and precisely how Yahowah fulfilled Pesach, Matsah and Bikuwrym. Dowd is the ... living exemplar of the Covenant. He is the ultimate Witness, if you believe God.

“Behold (*hen* – pay attention because surely), **I bestowed him as** (*nathan huw’* – I offered him as a gift and I enabled him to be (qal perfect)) **an enduring witness** (*‘ed* – as a source of everlasting testimony; from *‘uwd* – someone who bears witness to that which is affirming and who will return to restore) **to people of every ethnicity and culture** (*la’om* – to the nations of the world, no matter how antiquated or misled, estranged people; appears to be a compound of *la’ / lo’* – not and *‘am* – family),

There’s only one of the Prophets that says specifically says that I’m writing for every ethnicity, that was Yirma’yah.

an authorized leader publicly promoting the truth (*nagyd* – a worthy guide to that which is valuable and true, a legitimate and proper ruler; from *nagad* – one who accurately reports the evidence, declaring it openly and conspicuously, proclaiming and publishing to inform and make known),

Yirma’yah was a young, devoted Prophet. Yasha’yah was an extraordinary Prophet, his personality permeates his prophecies. Shamow’el was a *shaphat* | judge who became a Prophet. We have Prophets like Zakaryah and Mal’aky, but Dowd is more than just a Prophet, he’s an enduring witness who was also a leader publicly promoting the truth. Yahowah ... want to be led. He wants His Shepherd to lead His sheep, and He’s saying that Dowd is that guy. He is the leader; he is that worthy guy.

and as an instructor (*wa tsawah* – as well as someone who has been appointed and assigned to provide clear and authorized directions, a person who speaks loudly, verbally shouting over the noisy crowds)

Now that’s how I know Dowd. Dowd looked to Yahowah as his teacher and then he became a teacher to the rest of us. A student became a teacher. We became students of what Yahowah shared through Dowd and now we in turn are teachers to those willing to listen to what Yahowah and Dowd have to say. Dowd is a leader, an instructor, a witness, and according to this, he is also the embodiment of God’s love in the Covenant. For who?

for an archaic and misled world (*la’om* – for people of every ethnicity and from different cultures, the misguided nations which are antiquated and estranged, and thus not part of the family).” (*Yasha’yah* / Yahowah Frees / Isaiah 55:4)

I know no one wants to hear this, but sometimes it has to be said. I told you so.

There have been a number of epiphany moments in my life. Foremost among them occurred several years ago. As I was making a transition from *Observations*, and *Yasha’yah* / Isaiah, to *Coming Home*, and the *Mizmowr* / Psalms, I came to realize *Dowd’s* | David’s relevance. He is the central figure in Yahowah’s story – the most brilliant and articulate man who ever lived. He is the Son of God and the Messiah, the returning King of Kings, and through his words, our Savior. These are things stated of *Dowd* | David, not *Yahowsha’* | “Jesus.”

This means that Jews were not condemned by God for failing to recognize “Jesus Christ” as their Messiah or as the Son of God because he was neither. The fate of Jews, at least up to this moment, is predicated upon their failure to acknowledge Yahowah and to accept the Passover Lamb. And it means that Jews ought not to be looking for the arrival of an unknown Mashyach to rescue them but, instead, eagerly anticipating Dowd’s return.

Of all the prophecies which I had been deceived into believing were about Yahowsha’. Every one of them were actually written to draw our attention to the life and lyrics of Dowd. The moment I understood this, I realized I was translating and writing what Yahowah revealed through this man, delineating what can be known about their relationship and His quest to call Yisra’el back home. God is calling His people back to one of their own. ...

In realizing the role that Dowd plays in Yahowah’s story, I also for the first time came to realize the nature of the toxic root of Christianity. I say it a lot and I don’t know if it resonates with our listeners, but the toxic root of Christianity is Replacement Theology. Every prophecy and promise Yahowah made to His son and people were misappropriated, literally stolen, from Dowd and Yisra’el to legitimize the bogus claims of this contradictory faith. When I became aware that *Sha’uwl* | Paul was the Plague of Death, I recognized that I had to correct my commentary. To convey the truth, I would have to position Dowd in the role Yahowah intended. Therefore, after completing the second volume of *Coming Home*, I rewrote the five volumes of *Observations* and then four volumes of *Questioning Paul*. That led to this, the rewriting of *Yada Yahowah*, of which we are now on the fifth volume.

This is our reward, an unequivocal affirmation of the role Dowd plays in Yahowah's plans, His testimony, and our lives. In this regard there are several reoccurring themes that run throughout *Yasha'yah* / Isaiah. Foremost among them is painting the proper prophetic portrait of Dowd because he is the fulcrum of God's unfolding plan of redemption. And second is the realization that a nameless gowy will be deployed by Yahowah to call His people home.

Now if you go from those two statements which are ... come to know, to this next one, and you're sitting here doing these translations and you're saying, 'OMG! How? Why? ... God says ...

“I want to emphasize this here and now while asking you pay attention (*hen* – behold, look now and see); **there is a lone Gentile** (*gowy* – someone who is not a Yisra'elite or Yahuwdy (absolute common masculine singular – one specific and particular individual who is not ethnically or religiously Jewish) [singular in 1QIsa]) **whom you consistently fail to recognize or acknowledge** (*lo' yada'* – whom you do not know or understand, whom you are ignoring out of disrespect (qal imperfect)) **whom you can actually read calling out to you** (*qara'* – continuing to offer you an invitation which you can recite, summoning you by making announcements to welcome you, calling you out to participate in a meeting (qal imperfect)).

In addition (*wa* – moreover and furthermore), **this lone Gowy** (*gowy* – this singular and unique gentile who is not Jewish) **who is not acknowledged or respected by you, and who possesses information you fail to comprehend** (*lo' yada' 'atah* – who actually understands what you do not know, possessing information you genuinely need to comprehend at this moment in time (qal perfect)) **shall be and now has been hurriedly brought before you** (*ruwts 'el 'atah* – is intense in his continual focus on you, not wasting any time, genuinely working as quickly as possible to pursue you (qal imperfect) [singular in 1QIsa]) **on behalf of** (*la ma'an* – for the express purpose of approaching) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **to approach the Set-Apart One** (*wa la qadowsh* – to draw near the Special and Unique One [from 1QIsa]) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

For indeed (*ky* – because truly, emphasizing and strengthening this statement), **he is reaffirming your status, lifting you up by shaking the tree and knocking off the fruit so that you can be gleaned** (*pa'ar 'atah* – making contact to dislodge you, preparing you for the harvest, by recognizing and respecting your value).” (*Yasha'yah* / Yahowah Saves / Isaiah 55:5)

That's tough to translate because quite frankly it's personal. It's not personal at all in the sense that it's public. Yahowah inspired his Prophet, Yasha'yah | Deliverance is from Yah, to write this down 2,700 years ago. He is the best known of all Yahowah's Prophets. ... We have the entire Great Isaiah Scroll and many, many other copies. It's public information; it's been out there for 2,700 years, and this lone gentile has now written what will be 25 books, and 10,000 radio shows, all to enlighten God's people and call them home. This is very public, and yet very personal.

I want to emphasize this here and now, asking you to pay attention because there is a lone gentile whom you consistently fail to recognize - *lo' yada'* whom you can actually read calling out to you.

In addition (*wa* – moreover and furthermore), **this lone Gowy** (*gowy* – this singular and unique gentile who is not Jewish) **who is not acknowledged or respected by you, and who possesses information you fail to comprehend** (*lo' yada' 'atah* – who actually understands what you do not know, possessing information you genuinely need to comprehend at this moment in time (qal perfect)) **shall be and now has been hurriedly brought before you** (*ruwts 'el 'atah* – is intense in his continual focus on you, not wasting any time, genuinely working as quickly as possible to pursue you (qal imperfect) [singular in 1QIsa]) **on behalf of** (*la ma'an* – for the express purpose of approaching) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **to approach the Set-Apart One** (*wa la qadowsh* – to draw near the Special and Unique One [from 1QIsa]) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

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I work for Yahowah and serve His people, not myself. I have never sought recognition or a following, preferring to remain anonymous, which is why I wrote under the *nom de plume* of Yada. But my preference is not relevant here because Yahowah has chosen to disclose our relationship. He did so because He wants His people to listen to Him and to come home.

Let's be clear: Dowd is the leader, the Messiah, and he is the prophet providing God's eternal witness. I am just one of his students pointing in his direction. I am a witness to the witness, a voice calling out in the wilderness of lost souls. And yet, with so little time, so much at stake, and a shortage of devoted students, God chose to work hurriedly and intensely through this one.

Should you want to know his qualifications, should that matter more to you than the fact he is presenting Yahowah's testimony, Yasha'yah conveyed his credentials in the 11th chapter of his prophetic revelation. You will find a review of it in chapter 7 of volume 4, *Spirit of Understanding in Observations*. You can go online to yadayah.com or to yadayahowah.com, click on Volume 4, *Spirit of Understanding in Observations*, and it will take you right to it.

Yasha'yah is an interesting character in this regard. He wants us to appreciate the value of Dowd and our relationship with Yahowah. Yasha'yah realizes that while Yahowah revealed enormous swaths of prophetic insights to him and through him, that not a single person came to know Yahowah and entered Heaven in his lifetime or for a very long time thereafter. It's apparent reading Yasha'yah with the amount of time he spends talking about this lone gowy we call a Choter/sucker. Sucker is a positive thing. When you understand the nature of an olive tree, it's a new shoot when the old stump has decayed and rotted away, it's a new shoot that comes out of that root stalk, straight, vertical, climbing to the light.

He has a lot to say because I think when Yasha'yah felt remorse, thinking that he had failed, because there was no one at the Door of Heaven after all his proclamations when Yahowah opened it up, I think this is Yahowah's ... rhetoric saying, 'Yasha'yah, ... I'm going to show ... that it is your word, your very prophecies that I'm revealing through you that are ultimately going to prevail

and reconcile our relationship with Yisra'el and Yahuwdah. Okay, so the most impressive tool to do that, just think for a moment, Yasha'yah, it's the power of what we're sharing together, that's what's making it happen. The power of the love we feel and manifest for Yisra'el that causes this to happen.' And so, Yasha'yah was moved to speak about the role we would play to convey His message to His people and ultimately to having many, many tens of thousands of people standing outside Heaven's Door. And when God opens it and Yasha'yah gets to see them walk inside, he's going to have an entirely different response, a well-deserved response.

He wrote so that you might...

“Seek (*darash* – enquire about and consult with, learn all of the information that has been made available regarding, especially, that which was not previously understood, caring enough to develop a relationship with) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **while He may be found and encountered** (*ba matsa' huw'* – while He may be learned about and experienced (nifal infinitive) [He is specified in 1QIsa]).

Choose to call upon Him (*qara' huw'* – of your own volition, summon Him, read all about Him, invite and welcome Him (qal imperative)) **while He is near** (*ba hayah huw' qarowb* – while His very existence is approaching and His presence is within reach, especially, while He can be engaged in a close personal relationship).” (*Yasha'yah* / *Yahowah Delivers* / *Isaiah 55:6*)

Yahowah is returning for His people. He will be here in 2033. The God who withdrew from His people because he got disgusted by their religiosity is drawing near again speaking to His people. He can be found. He can be known. If you are Yisra'el, if you are gowym, if you are Yahuwdym, capitalize on this opportunity. It isn't going to last very long.

“Seek (*darash* – enquire about and consult with, learn all of the information that has been made available regarding, especially, that which was not previously understood, caring enough to develop a relationship with) **Yahowah** (*Yahowah* – a transliteration of εφει, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **while He may be found and encountered** (*ba matsa' huw'* – while He may be learned about and experienced (nifal infinitive) [He is specified in 1QIsa]).

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You have very little time left to learn. And yet, there's a lot know about Yahowah especially if you want to engage in a relationship with Him. As I share these words in the summer of 2021, year 6000 Yah is just 12 years away. However, please do not pretend that you have that much time because with each passing day the truth will become evermore scarce, and accepting it more difficult.

As religions develop over time and become more pervasive, as they become more fully established and integrated within a culture, it becomes increasingly difficult to “find Yahowah” through the

maze of societal clutter. Further, when belief systems are unchecked, and allowed to permeate people's minds, they preclude rational thinking, and cause people to react adversely to evidence which is contrary to their faith, no matter how legitimate or convincing. That is the message Yahowah is communicating here.

Why wait? You have everything to gain and nothing to lose.

“Those in violation of the standard (*rasha*’ – the unethical and immoral, the religious and political, the wicked and criminal) **should choose to reject his own way** (*‘azab derek huw*’ – should abandon and forsake, departing from his path) **and the evil and deceitful individual** (*wa ‘awen ‘ysh* – the corrupt and idolatrous man whose beliefs are untrue) **his musings and thoughts** (*machashabah huw*’ – his opinions and rationale, his intentions and desires, his imaginings and beliefs).

Let him choose, of his own volition, to return (*wa shuwb* – of his own freewill, may he desire coming back and being restored (qal imperfect jussive)) **to** (*‘el*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **so that He may have compassion on him and love him, reengaging in a relationship with him** (*wa racham huw*’ – so that He might show His affection toward him, demonstrating His concern, greeting and welcoming him (piel imperfect)).

And as for our God (*wa ‘el ‘elohym ‘anachnuw*), **He will actually forgive** (*la salach* – He will pardon, removing all traces of guilt from) **many** (*rabah* – numerous, an increasing number (hifil imperfect)).” (*Yasha ‘yah* / Yahowah Frees / Isaiah 55:7)

Yahowah was talking about, ‘If you listen to Me, what’s in store for you is not only of the continued existence of your restored ___ but I’m going to cut you into the same Covenant relationship that I established with Dowd/David. God is offering us all of that. He’s willing to anoint us, willing to immerse us in His Spirit. He is wanting to have us as shepherds; He is wanting to call us sons and daughters and to inspire us with prophetic utterances. He wants to do all these things. He wants to make us royalty; He wants to do everything for us that He has done for Dowd. That’s why Dowd is such an important example.

“Those in violation of the standard (*rasha*’ – the unethical and immoral, the religious and political, the wicked and criminal) **should choose to reject his own way** (*‘azab derek huw*’ – should abandon and forsake, departing from his path) **and the evil and deceitful individual** (*wa ‘awen ‘ysh* – the corrupt and idolatrous man whose beliefs are untrue) **his musings and thoughts** (*machashabah huw*’ – his opinions and rationale, his intentions and desires, his imaginings and beliefs).

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This is Taruw'ah's message and our mission. Come out of Babylon and return to Yahowah.

Without exception, everyone who makes this decision will find God waiting to embrace them, to love them, and shower them with affection. He wants to forgive us.

In the religious debate between man and God regarding whom should be trusted, Yahowah has once again been unequivocal. Man's ways are not God's Way.

“For My thoughts (*ky machashabah 'any* – My reasoning and purpose) **are not your thoughts** (*lo' machashabah 'atem*). **And neither are My ways** (*wa lo' derek 'any*) **your ways** (*derek 'atem*), **prophetically declares** (*na'um*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).” (*Yasha 'yah / Yahowah Saves / Isaiah 55:8*)

What this means, for it to be written that way, is the vast preponderance of people have to have thoughts and religious ways that are counter to God, otherwise He couldn't make that statement. There has to be so few people whose thoughts are consistent with Yahowah and whose ways are in ... with His – in harmony with His that God could write a statement that says:

“For My thoughts (*ky machashabah 'any* – My reasoning and purpose) **are not your thoughts** (*lo' machashabah 'atem*). **And neither are My ways** (*wa lo' derek 'any*) **your ways** (*derek 'atem*), **prophetically declares** (*na'um*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).” (*Yasha 'yah / Yahowah Saves / Isaiah 55:8*)

The overwhelming preponderance of people – the religious, political, conspiratorial – all those popular ways are in opposition to Yahowah. When I was sharing how Yahowah was stating what we have come to know, that is essentially affirming this idea. When you do this long enough; when you immerse yourself in the Towrah, Prophets and Psalms, when you value His words as the ultimate treasure, after awhile you begin to think like God. That's not to say that our minds are God's level, we just begin to think like Him. We look at things the same way, we are on the same page, and we have the same perspective. There are so few people who immerse themselves in Yahowah's testimony to the point that their thoughts are Yahowah's thoughts.

That's what we strive to do. With every translation and commentary, with every spoken word on this program our goal is to shape our perspective, thoughts and conclusions so they are consistent with Yahowah's. The more we do the happier we are, the more fulfilled our lives become, and the more right we become.

Generally, humans are political and religious, patriotic and conspiratorial – and God is not. Humankind has opinions, but God knows. Most people are wrong, and God is right.

One of the many conclusions we have deduced from the evidence Yahowah has provided is that the universe is beyond the four dimensions of spacetime we currently understand. We have surmised that it is actually six-dimensional, with the repulsive nature of dark energy and the attraction of dark matter best explained in terms of their dimensionality. We have then come to perceive Yahowah as existing in the seventh dimension. And if we are correct, then it helps explain what follows...

“For the spiritual realm of the heavens (*ky shamaym*) are dimensions beyond (*gabah* – are higher, even beyond the comprehension of) the material realm (*min ‘erets* – those on Earth).

Likewise, so (*ken*) My ways (*derek ‘any*) are well in advance (*gabah* – past the dimensions) of your ways (*derek ‘atem* – your mannerisms and conduct of life, and especially, your most popular paths) and (*wa*) My reasoning (*machashabah ‘any* – My thoughts and 319conclusions) distant from (*min* – separate and distinct from) your inclinations and opinions (*machashabah ‘atem* – your thoughts and reasoning).” (*Yasha ‘yah* / Yahowah Delivers / Isaiah 55:9)

I think that one of the most profound insights that we came to appreciate, and also the place where our thinking was the most restricted and limited, is coming to appreciate dimensionality. We know the universe is four dimensions. We have a firm grasp on and have been schooled in the fourth dimension which is space time. Time somehow intersects the three dimensions that we perceive in such a way that it is the fourth dimension. We do not understand, and I think we lack the capacity to understand, the nature of dark energy and dark matter. I see them as dimensions, just as time, and I’ve come to appreciate how a seven-dimensional being can create a six-dimensional universe with just words and come to understand that Yahowah’s empowering, enriching, and enlightening us have all to do with the nature of light in its existence within the framework of time in the existence of the sixth and seventh dimensions with the light representing Yahowah.

I’ve also come to realize that if we had the capacity to actually engage fully, if you immersed in the fourth dimension, we would be turned to goo. The sights, sounds, choices and stimuli would be so overwhelming. Imagine being Mickey or Minnie Mouse being in flatland, which is two dimensions, and then suddenly having the infinite increase which is made possible by the third dimension. You wouldn’t know what to do because all your life you only knew “right” or “left” “back” or “forward” and suddenly now there is “up” and “down.” You don’t know how to maneuver in it, to process it, to deal with it. The same thing would be true for us. God has to do an enormous amount of upgrading of our capacity to think, observe, our understanding of what is and isn’t prudent for us to exist in four dimensions. It’s an infinite increase in capabilities and opportunities from where we are now. The fifth dimension is infinitely greater than that, the sixth is infinitely greater than that, and seventh is infinitely greater than the sixth. We don’t have the capacity to understand what all of that means. That’s what God is saying here.

“For the spiritual realm of the heavens (*ky shamaym*) are dimensions beyond (*gabah* – are higher, even beyond the comprehension of) the material realm (*min ‘erets* – those on Earth).

Likewise, so (*ken*) My ways (*derek ‘any*) are well in advance (*gabah* – past the dimensions) of your ways (*derek ‘atem* – your mannerisms and conduct of life, and especially, your most popular paths) and (*wa*) My reasoning (*machashabah ‘any* – My thoughts and conclusions) distant from

(*min* – separate and distinct from) **your inclinations and opinions** (*machashabah* ‘*atem* – your thoughts and reasoning).” (*Yasha ’yah* / Yahowah Delivers / Isaiah 55:9)

I would certainly hope so considering the utter insanity of conspiracy theorists, even of the progressive mindset, especially cancel culture, critical race theory, multiculturalism, gender proliferation (you can now get a passport that says you are nonbinary), the insanity of socialism, communism, patriotism, and political correctness. It is as if the least sane are running the asylum and the least intelligent, the schools.

The metaphors we surmised were indicative of Yahowah pouring out His words such that these specific words would take root and grow because I think His words are seeds. Life takes root and then grows. It is nourished, watered and strives for the sun, the light. I think a lot of this is affirmed by this next declaration...

As I began translating this and realized the hidden potential that was lurking in these words that has gone millennia without being disclosed, it was an extraordinary moment.

“Indeed, just as (*ky ka* ‘*asher*) the rain (*geshem*) descends, coming down (*yarad*), along with snow (*wa ha sheleg*) from the sky (*min ha shamaym*), and they do not return there without watering and refreshing the earth (*wa shem lo’ shuwb ky ’im rawah* ‘*eth ha ’erets*) such that it conceives life, buds (*wa yalad hy*’ – it gives birth), sprouts, and grows (*wa tsamach hy*’), give seeds (*wa nathan zera*’) to the one who sows (*la ha zera*’ – dispersing and planting the seeds), and there is bread to eat (*wa lechem la ha ’akal*). (*Yasha ’yah* 55:10)

So shall My word be (*ken hayah dabar* ‘*any*).

For the benefit of the relationship (‘*asher* – to show the way to get the most out of life), **that which goes out of My mouth** (*yatsa’ min peh* ‘*any*) **shall not return to Me without result** (*lo’ shuwb ’el* ‘*any reqam* – will not come back to Me without having fulfilled its purpose, delivering what was expected).

Without exception (*ky ’im*), **it will accomplish** (‘*asah* – it will engage, act, and do, producing) **the relational benefits which** (‘*asher*) **I desire** (*chaphets* – I want and I choose what I deem beneficial and pleasing).

And it will succeed (*wa tsalach* – it will prosper and thrive, always accomplishing the goal) **for the benefit of the relationship for which I extended it** (‘*asher shalach huw*’).” (*Yasha ’yah* / Yahowah Saves / Isaiah 55:11)

Yahowah speaks of three *Zarowa*’. *Zarowa*’ is based on *zara*’ – which is seed. God is constantly talking about sewing seeds, planting gardens, and of descendants which He references through *zara*’ | seed. Over time I’ve come to see that the seed isn’t just that tiny little essence of a plant that you put in the ground knowing that if you remove the weeds and you turned and made the soil receptive and you water and nurture it, then a plant will emerge and grow, rooted in the ground seeking the light – and that that plant can bear fruit. I’ve come to see *zara*’ | seed as that which we sew. The ultimate seeds are Yahowah’s words. Yahowah’s seeds can take root inside of us and grow; they can blossom and bear fruit. Dowd sewed the seeds of truth. He sewed the seeds

from which the Children of Yisra'el can grow, blossom and bear fruit. This is an affirmation of that.

He says if God sews the seeds and He waters them, then there is bread to eat.

So shall My word be (*ken hayah dabar 'any*).

He is telling us yes, indeed, His words are seeds. A seed is the essence of something that can grow large and be very productive, becoming empowered and strong. His words are seeds. Without exception those seeds will accomplish the relational benefits Yahowah desires; all we have to do is give Him that opportunity.

Yahowah spoke life into existence, documenting His oration using the three-dimensional language of DNA. He then nurtures and restores the living with His words. They convey what God wants, which is to benefit the relationship He sought to establish with humankind.

While the religious have done their utmost to change, counterfeit, and conceal Yahowah's Word, His purpose, which is to form loving, familial relationships with men and women who choose to know Him and who elect to trust and rely upon Him, will not be thwarted.

Our reunion will be joyous, our relationship reconciled, our lives guided, and our countenance serene...

KIRK: That makes it more heinous to change His words; that is just light years past our normal thinking; it just destroyed all the seeds.

YADA: It's one thing to let the weeds choke them out; it's another to neglect them, it's another thing to cast your (fantasy)? But the worst thing the religious ... corrupted Yahowah's seeds. Yahowah says,

“For in joy (*ky ba simchah* – because in gladness, with a positive attitude), **you will come out** (*yatsa'* – you will be brought out), **and with the relationship reconciled** (*wa ba shalom* – prosperous and satisfied, as friends and companions, blessed and in peace, completely sound), **you will be guided and led** (*yabal* – you will be directed and escorted (hofal imperfect paragogic nun – the beneficiaries are being overtly led by God who is providing the ongoing guidance)) **to the mountains and the hilltops** (*ha har wa ha giba'ah*), **becoming worry-free, peaceful, and serene** (*patsach* – becoming stress-free) **as you appear** (*la paneh 'atem*), **singing** (*rinah* – shouting for joy). **All of the trees of the field** (*wa kol 'ets ha sadeh*) **shall clap their hands, bending in a celebratory manner** (*macha' kaph*). (*Yasha'yah / Yahowah Delivers / Isaiah 55:12*)

Instead of (*tachath* – in place of) **the thornbush** (*na'atsuwts* – a prickly shrub), **a cypress tree** (*berowsh* – an evergreen pine or noble fir) **shall ascend** (*'alah*). **And in place of** (*wa tachath* [from 1QIsa]) **the briar** (*sirphad* – the stinging nettle), **the myrtle** (*hadas*) **shall rise** (*'alah*).

And it will exist (*wa hayah*) **as a place to approach** (*la sham la* – as a means to know the name of) **Yahowah** (𐤏𐤃𐤏𐤃𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **an everlasting sign and symbol** (*la 'owth 'owlam* – an eternal example and illustration, a banner and signal for all time) **which shall never be uprooted or cut**

down (*lo' karat* – which shall never cease or be cut away).” (*Yasha'yah* / Yahowah Frees / Isaiah 55:13)

One of the things that we have come to realize is that Yahowah is going to return the earth to the nature of what was experienced in the Garden of Eden | *gan 'eden* | joy.

“For in joy (*ky ba simchah* – because in gladness, with a positive attitude), **you will come out** (*yatsa'* – you will be brought out), **and with the relationship reconciled** (*wa ba shalown* – prosperous and satisfied, as friends and companions, blessed and in peace, completely sound), **you will be guided and led** (*yabal* – you will be directed and escorted (hofal imperfect paragogic nun – the beneficiaries are being overtly led by God who is providing the ongoing guidance)) **to the mountains and the hilltops** (*ha har wa ha giba'ah*), **becoming worry-free, peaceful, and serene** (*patsach* – becoming stress-free) **as you appear** (*la paneh 'atem*), **singing** (*rinah* – shouting for joy). **All of the trees of the field** (*wa kol 'ets ha sadeh*) **shall clap their hands, bending in a celebratory manner** (*macha' kaph*). (*Yasha'yah* / Yahowah Delivers / Isaiah 55:12)

That's one of the great thrills of being out in nature seeing the leaves and branches; hearing them clapping, if you will.

Instead of (*tachath* – in place of) **the thornbush** (*na'atsuwts* – a prickly shrub),

Which we can equate to religion,

a cypress tree (*berowsh* – an evergreen pine or noble fir) **shall ascend** (*'alah*). **And in place of** (*wa tachath* [from 1QIsa]) **the briar** (*sirphad* – the stinging nettle), **the myrtle** (*hadas*) **shall rise** (*'alah*).

This is not urban renewal but a natural renewal. All of this, which is the return to 'Eden, will exist as a place to draw near and approach Yahowah. It is all an everlasting sign and symbol of an oath which shall never be uprooted.

And it will exist (*wa hayah*) **as a place to approach** (*la sham la* – as a means to know the name of) **Yahowah** (𐤆𐤏𐤐𐤗𐤅 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **an everlasting sign and symbol** (*la 'owth 'owlam* – an eternal example and illustration, a banner and signal for all time) **which shall never be uprooted or cut down** (*lo' karat* – which shall never cease or be cut away).” (*Yasha'yah* / Yahowah Frees / Isaiah 55:13)

God is promising us a thousand years of the Garden of 'Eden. I'm sure there have been some that have longed to know what it was like to live there. We've studied it earlier, and can't wait to return. God has given us that opportunity. He's going to return us to the Gan 'Eden, and when we arrive Yahowah will be there to greet us. All of the irritating and toxic plants which troubled 'Adam upon his exile will be replaced with trees Yahowah finds shapely and pleasing.

This has been among the most enlightening prophecies we have read thus far. It is certainly worth repeating. I'm going to repeat where we've been and call it an evening. We'll pick it up next week because ... it ... better, it only gets better from here.

We're approximately 15% of the way through this material. I don't think anyone is listening to this program unless you love Yahowah and cherish His Word. For those of us in that camp, this is our Garden of 'Eden.

I'm going to read right through it because sometimes it's just nice to get the full dose of what Yahowah says.

“This is an announcement and warning (*howy*) to everyone who thirsts (*kol same*): choose to walk toward the water, toward the source of cleansing and life (*halak la ha maym*). Then, let the one who wants to enjoy the benefits of the relationship do so without cost because the path to walk to get the most enjoyment out of life does not require anyone to pay anything (*wa 'asher 'ayn la huw' kesep*).

You have been given the opportunity to go about (*halak*) acquiring food, that which is nourishing (*wa 'akal*), and choosing to procure and obtain what is needed (*shabar*).

Come hither (*wa*) to obtain (*shabar*) wine (*yayn*) without any money (*ba lo' kesep*) and milk (*chalab*) without remuneration or compensation (*wa ba lo' machyr*). (*Yasha'yah 55:1*)

So please explain: why do you spend, continually paying out money (*la mah shaqal kesep*), for that which is not actually bread (*ba lo' lechem*) such that your labor (*wa yegy'a 'atem*) is not satisfying and produces nothing of lasting value (*ba lo' la saba'ah*)?

Listen diligently (*shama*) to Me (*'el 'any*) and be nourished by (*wa 'akal*) that which is good, by that which is useful and beneficial, productive and valuable (*towb*), even exquisitely pleasurable and extravagantly superb, divinely delightful and abundantly enjoyable (*'anag*), with these being the most desirable and beneficial options (*ba ha dashen*) for your soul (*nepesh 'atem*). (*Yasha'yah 55:2*)

Incline your ear, doing so of your own volition (*natah 'ozen 'atem*), and choose to walk to Me (*wa halak 'el 'any*). Choose to actually listen (*wa shama*) so that your soul may continue to exist (*wa hayah nepesh 'atem*).

Then I will cut you into, establishing for you (*wa karat la 'atem*) the everlasting (*'owlam*) Covenant (*Beryth*) which was affirmed and verified (*'aman*) with unremitting love and unfailing devotion (*chesed*) for Dowd (*Dowd*). (*Yasha'yah 55:3*)

Behold, because surely (*hen*) I bestowed and offered him as (*nathan huw'*) an enduring witness (*'ed*) to people of every ethnicity and culture (*la'om*), as an authorized leader publicly promoting the truth (*nagyd*), and as an instructor (*wa tsawah*) for an archaic and misled world (*la'om*). (*Yasha'yah 55:4*)

I want to emphasize this here and now, asking you to pay attention (*hen*): there is a lone Gentile, someone who is neither a Yisra'elite nor Yahuwdy (*gowy*), whom you consistently

fail to recognize and acknowledge (*lo' yada'*) that you can actually read consistently calling you out, literally summoning you by continuing to make pronouncements to welcome you to an upcoming meeting (*qara'*).

In addition (*wa*), this lone Gowy (*gowy*), who is not understood or respected by you, and who possesses information you fail to comprehend (*lo' yada' 'atah*), shall be, and now has been, hurriedly brought before you, and he is intense in his continual focus upon you, not wasting any time, genuinely working as quickly as possible to pursue you (*ruwts 'el 'atah*) doing so on behalf of (*la ma'an*) Yahowah (*YaHoWaH*), your God (*'elohym 'atah*), approaching the Set-Apart One (*wa la qadowsh*) of Yisra'el (*Yisra'el*).

For indeed (*ky*), he is reaffirming your status, lifting you up by shaking the tree to knock off the fruit so that you can be gleaned, preparing you for the harvest by recognizing and respecting your value (*pa'ar 'atah*). (*Yasha'yah 55:5*)

Seek, learning the information which has been made available about (*darash*) Yahowah (*Yahowah*) while He may be found and encountered (*ba matsa' huw'*). Choose to call upon Him (*qara' huw'*) while He is near (*ba hayah huw' qarowb*). (*Yasha'yah 55:6*)

Those in violation of the standard, the unethical and immoral, the religious and political (*rasha'*), should choose to reject their own way (*'azab derek huw'*), along with their evil and deceitful individual whose beliefs, musings, and opinions are untrue (*wa 'awen 'ysh machashabah huw'*).

Let him choose, of his own volition, to return (*wa shuwb*) to (*'el*) Yahowah (*Yahowah*) so that He may have compassion on him and love him, reengaging in a relationship with him (*wa racham huw'*).

And as for your God (*wa 'el 'elohym 'anachnuw*), He will actually forgive (*la salach*) many (*rabah*). (*Yasha'yah 55:7*)

For My thoughts (*ky machashabah 'any*) are not your thoughts (*lo' machashabah 'atem*). And neither are My ways (*wa lo' derek 'any*) your ways (*derek 'atem*), prophetically declares (*na'um*) Yahowah (*Yahowah*). (*Yasha'yah 55:8*)

For the spiritual realm (*ky shamaym*) is dimensions beyond the comprehension of (*gabah*) the material realm (*min 'erets*).

Likewise, so (*ken*) are My ways (*derek 'any*) well in advance (*gabah*) of your ways (*derek 'atem*) and (*wa*) My reasoning (*machashabah 'any*) distant from (*min*) your inclinations and opinions (*machashabah 'atem*). (*Yasha'yah 55:9*)

Indeed, just as (*ky ka 'asher*) the rain (*geshem*) descends, coming down (*yarad*), along with snow (*wa ha sheleg*) from the sky (*min ha shamaym*), they do not return there without watering and refreshing the earth (*wa shem lo' shuwb ky 'im rawah 'eth ha 'erets*) such that it conceives life, buds (*wa yalad hy'*), sprouts, and grows (*wa tsamach hy'*).

When I give seeds (*wa nathan zera'*) **to the one who sows** (*la ha zera'*), **there is bread to eat** (*wa lechem la ha 'akal*). (*Yasha'yah 55:10*) **So shall My word be** (*ken hayah dabar 'any*).

For the benefit of the relationship (*'asher*), **that which goes out of My mouth** (*yatsa' min peh 'any*) **shall not return to Me without result, delivering what was expected** (*lo' shuwb 'el 'any reqam*).

Without exception (*ky 'im*), **it will accomplish** (*'asah*) **the relational benefits which** (*'asher*) **I desire for those I find pleasing** (*chaphets*). **And it will succeed** (*wa tsalach*) **for the benefit of the relationship for which I have extended it** (*'asher shalach huw'*). (*Yasha'yah 55:11*)

Indeed, with a positive attitude (*ky ba simchah*), **you will be brought out and withdrawn** (*yatsa'*). **And with the relationship reconciled** (*wa ba shalown*), **you will be guided and led** (*yabal*) **to the mountains and to the hilltops** (*ha har wa ha giba'ah*), **becoming worry-free, peaceful, and serene** (*patsach*) **as you appear** (*la paneh 'atem*), **singing** (*rinah*).

All of the trees of the field (*wa kol 'ets ha sadeh*) **shall clap their hands, bending in a celebratory manner** (*macha' kaph*). (*Yasha'yah 55:12*)

Instead of (*tachath*) **the thornbush** (*na'atsuwts*), **a cypress tree and noble fir** (*berowsh*) **shall ascend** (*'alah*). **And in place of** (*wa tachath*) **the stinging nettle** (*sirphad*), **a myrtle** (*hadas*) **shall rise** (*'alah*).

And this will be (*wa hayah*) **a place to approach** (*la sham la*) **Yahowah** (יהוה), **an everlasting sign and symbol** (*la 'owth 'owlam*) **which shall never be uprooted or cut down** (*lo' karat*).” (*Yasha'yah / Yahowah Frees / Isaiah 55: 1-13*)

I don't think, Kirk, in all the time we've done this I've been as moved as I was by Isaiah 55 until I translated Isaiah 56. I don't know what's going to happen as we approach next week, but in Isaiah 56, there were sections that I read to my wife three or four times, and even the third and fourth time, I was so choked up with tears flowing from my eyes I just couldn't read. It is so uplifting and emotionally charging.

Yahowah talks at one point about His how upon His return during the Day of Reconciliations His people mourn for him as one would mourn for a first-born child. Then you realize this is the most extraordinary day in Yahowah's long existence as an Eternal Being, and yet the single, most joyous experience for Him is the Yowm Kipurym reconciliation of His people. And yet, what He's saying is we're going to be crying like babies. There is a joy so great that you can't even think or talk about it without welling up in tears. That's what's going to happen, at least __ to me as we read about what happens on this day because Yahowah blew me away. While I am expecting Yahowah to share with us His great joy at this the highlight of His eternal ____, that's not what He says.

He says, 'That guy over there. He helped bring this about. This day is as much about him as it is about all of us.' It's like a father who has a big family, and the dunderhead of the family didn't amount to much of anything. He went off and did his own thing; then one day the dunderhead stumbled back home, and he said, 'Dad I've got a lot to learn.' He begins to learn from the father, begins to be about the father's business, and he falls in love with his father. Then he realizes

there's not much time left and that he's squandered a lot of his life, and what he's learning now is so profound and uplifting. The dunderhead of a child says, 'I need to be sharing this so that more people can experience what we're experiencing.' This relationship is so much more than me. It should be all of us. And as the dunderhead made a mess of his life suddenly is doing the father's business in such a way that Dad is now proud.

When the reunion actually happens exactly as Yahowah wanted it to, _____, this day is special for Him too. It's exactly as a loving father would be. You're looking at your kid and saying, 'I'm proud of you.' But he was such a dunderhead. It doesn't matter, he's still God's kid. That's essentially what He says. It's one of the most revealing moments that tells us what Yahowah is really like, and one of the most humbling moments as well. From that point the dunderhead kid will become like everybody else in the family. God is going to celebrate this too.

The thing that is interesting when we come to this section is that kid, as he grew up, gave birth to lots of other rather remarkable individuals who were also being engaged and recognized by Yahowah at this time. It goes from one to many as God looks out upon this Covenant Family which has become so devoted to sharing what we have come to know, and it is a tribute to His nature. It is an extraordinary moment where you read it and say, 'Oh my goodness, we double our efforts.'

Then you realize you are being thanked for something that you got a billion times more out of it than you put into it. What? Thanks for growing, thanks for benefiting, thanks for being enlightened, for being enriched and empowered? Thank you? But that is the nature of ... our Heavenly Father; He wants to work through His children. The greatest thrill for God is to see His children prevail.

It's hard to pry ourselves away from what we were covering because it was so profound and sets us up so beautifully. This is almost two and one half, almost three chapters removed from that material. We will return to it, but as I was sharing this with the Family, because you just can't keep this kind of stuff secret, everybody had the same response as ... sharing this. So, that's why we jumped ahead.

For those who want to catch up on everything we've done as a team over the last year, go to yadayah.com or yadayahowah.com and you will find archives of this radio program. You'll find a bookshelf filled with sixteen volumes. You can click on any volume to read it; you can go directly to the Amazon site that presents the printed versions of these books. I have five or six sets surrounding me because I find them inspirational. They give me a sense of satisfaction knowing we have worked diligently to convey Yahowah's message, and it is there for the open-minded who are willing to incline your ear.

So, I say thank you, Kirk. Thank you to one and all. We love to be with you and look forward to returning to this marvelous material this time next week.

I know that Mike, because he has a copy, presented some of this in the chatroom. Mike, I guess we're a full chapter away from it, but Mike presented some insights the other day. It just shows

how we are all growing up. This is just a little story that shows the remarkable nature of what Yahowah will do to enlighten us.

I was talking about how the fact that religious Jews have gotten all misguided in a bunch of things, and one of the things we talked about is their proclivity to worship trees. I said, “I think what He’s talking about here is a rabbinic holiday that is on the 15th day of the month,” one of the four New Year’s days in rabbinic Judaism. I didn’t pay any attention to it; it’s the 15th day and it’s called the “New Year of the Trees.” I talked to him a little about what it was, and I thought that was the answer that Yahowah was driving at.

Mike said, “If you look at the two words that the rabbinic-types have used to describe the 15th day, it’s not the normal approach. The normal approach to writing the 15th day is 10 + 7. Ten in Hebrew is “yod” (Yahowah’s hand). The 7 is the “hey” so you have Yah if you write 15 the normal way, 10 + 7. The rabbis wrote it as 9 and 6 just to avoid recognizing Yahowah. I’m sure there was some rabbi that thought he was so clever and here Mike found it and called him out. It’s a beautiful thing what you can do when you take the time to think about what Yahowah has shared.

The month was the Hebrew word for “scepter.” So, what they had written was that they were now in control of the scepter; they were the empowered – they had become the gods, the authorized rulers; they had taken the scepter away from Yah, and Mike caught them.

Just to give you a kudo. I’m trying to explain what these words represent and what we can learn from them. I recognized there are some words that are neutral, negative, and decidedly positive and it is whether or not the letters are leaning, looking and moving in the direction of a letter that is in Yahowah’s name or are they going in the opposite direction? We’ll encounter some of those along the way. That was something that you found. I don’t know what caused you to do it, but you came to the conclusion and it’s so valid.

The majority of the letters in the Hebrew alphabet lean from right to left; the language is written from right to left. When those letters look or lean away from a letter in Yahowah’s name, it’s a bad thing. When move toward or look toward a letter in Yah’s name, then the word has a positive connotation. It’s pretty cool.

KIRK: Look at gowy.

YADA: Yes, gowy, walking away from the hand of Yah. Exactly right. It has to pain Yahowah to have written that there was a lone gowy that did this because He’s constantly telling His people not to go in the way of gowy. Gowy is not something we should ascribe to, but as gowy we can ascribe to being part of Yisra’el and what it means to be Yahuwdah | Beloved of Yah. So, we as gowy can be part of the Family when we cease being gowy and become Yisra’el and ... Yahuwdah. The problem with Yisra’el and Yahuwdah is that they have become gowy. They are acting like the gowy, and there are some gowy that Yahowah has chosen that are acting more like the original intent of Yisra’el. So that is the ____.

It took me a long time to close the program. I look forward to being with you next week. Thank you so much; I appreciate your enthusiasm for the new material. It is true as, Yahowah knows, a joy shared is magnified. That’s what we are accomplishing with these words.

May Yah bless you all. Happy Shabat.