

Shabat Study July 9, 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

YADA: Good evening and welcome to Yada Yah; we're here this evening with Kirk. Kirk, I know you've been to the new yadayah.com and yada.yahowah.com websites which have all the new books that have been retranslated and rewritten, complete with fresh commentaries. When you click on any one of the books, each containing anywhere from 500 – 700 pages, that are on the bookshelf, you will be read from there. The link to Amazon is also available so that you can purchase either the hard copy or the Kindle edition of each book. The Kindle edition is ridiculously reasonably priced for I think around \$10.00 for the entire collection. The hard copy of each volume averages I think around \$10.00 - \$12.00 per volume. We aren't trying to encourage anyone to spend money; we don't receive any royalties from them. They are offered as cheaply as Amazon can print and sell them.

Every podcast program that we have done is also categorized and available by clicking on the appropriate link on the website's Community page. I recently found out at yadayah.com that the hardest thing to do previously was to make this kind of site, which is obviously written material, book driven, to work on a cell phone. David has made it possible to bring it up on your smart phone. It's beautifully presented. Almost every night for the past week I've spent an hour or two reading various chapters on my cell phone. It's beautifully presented, and easy to read. I do this to see mainly how someone coming to us in the most natural way (because there are 7 billion smartphones out there) how they would see these books and this site. He's done a very nice presentation to make all of this work on a cell phone. I encourage you to share it with friends.

We are going to return to what was the last chapter on Taruw'ah. We are now translating and editing the second of three chapters on Yowm Kipurym. When we were sharing this particular chapter on Taruw'ah, which is a translation of Yasha'yah 55, 56, and 57, with the editors the reaction was so positive that we were encouraged to go ahead and share at least part of it during the show. Then we're going to return to our repudiation of Acts 2. It will be a repudiation of the Christian *New Testament*, which is helpful because Christianity has been so harmful to God's people. And even for those who have ___ having this kind of evidence at your fingertips that demonstrates just how far afield those nincompoops that wrote it went to besmirch Jews and create their myth of Replacement Theology and how obviously ___. We're going to find that when they quote passages, particularly in Yow'el, and we actually dig into those translations and find out what God said, it's most applicable to our situation here and now. So, we will return to that when we finish this chapter.

To go back a bit so we can press on in context, here is some of what we reviewed last week.

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*).

These two statements and the ones that follow are so direct. Listen to God. I was talking with a young woman who is one of Leah's best friends. She had come out of a really tough environment, and we were talking about how these books translate Yahowah's testimony; she has copies of them. I told her this is a father/daughter relationship that Yahowah is offering and that at this point it is her opportunity to listen to Him rather than to talk to Him. She asked, "How am I going to have a father/daughter relationship without having a conversation?" I responded, "Do you think you're in a position to tell God something that He's going to find instructive, useful, or something that He should hear? Maybe, just maybe God knows a lot that would really help you if you would just listen to Him, and rather than playing the religious game of praying to God, did a whole lot of listening for a couple years."

I've done a lot of listening to God for almost 21 years and I still don't have much to say other than, "Wow, that was impressive or what a wonderful incite You shared there." At this point, and I imagine it's going to be true for some time, our relationship works a lot better if our conversations are I listen ... and the only time I talk is on a program like this where I'm sharing what I've heard. It's the example of Dowd where Dowd became a spectacular student and as a spectacular student, he learned how to become a teacher. And it's ... There's nothing wrong with ... Yah's words but there is nothing I have found so far that I would say, "Hey you ought to listen to me, God, because it's going to be really good for Your soul." I keep on saying it's a really good idea to keep on listening to Yahowah. You can listen to Him by reading His words.

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*).

Therefore, if you want your souls to continue to exist what should you do? Listen to God and walk on the Path He provides. It is straightforward, but I guess nobody wants to hear it. You have prayer groups and bible studies where people seem to ... that they are going to get something out of the *Christian New Testament* when God said, 'Listen to Me.' I don't know any place in the *Christian New Testament* where God speaks in first person. If you read the Towrah, Prophets and Psalms, God is talking to us in first person throughout all of it. This is a perfect example. The "me" here is Yahowah. If you want to listen to Yahowah, you need to read the Towrah, Prophets and Psalms.

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*)

This is central to what we've come to understand. We listen to Yahowah, we walk to Him to become part of the Covenant. The Covenant is everlasting. There's only one of them and it's always presented as a singular thing. When it says it's everlasting, that means there is no room for a "renewed" Covenant. Now, this Covenant is __, affirmed and verified, particularly in a very loving and unfailing fashion through Dowd. God is saying here that Dowd is the exemplar of His Covenant. If you want to be cut into the Covenant then you ought to pay attention to Dowd's life and lyrics because he's an example of how Yahowah's unremitting love and unfailing devotion took a man who was so skilled in so many ways, but also very flawed, and made sure that he was right so that he could be vindicated.

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*), 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 would call that Yahowah's stamp of (approval)?

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 (*Dowd*) as (*nathan huw'*) an enduring witness (*'ed*) to people of every ethnicity and culture (*la'om*), 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 (*Yisra'el*), 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*) 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*).

If indeed this is talking about us, and I don't know if there's any other ... candidate ... yada yada all the way through this. While it is true that we are working as intensely and as quickly as possible, most mornings here start well before six o'clock in this chair rewriting, retranslating, providing commentary on what we're learning, and most days I leave this chair around 7:30 – 8:00 at night.

I used to do it six days a week; for the most part I now do it seven days a week because I have learned that the one thing we can do on Shabat is what we're doing. This is a Shabat-based program; we are actively engaged in celebrating the Shabat. The Shabat is not for doing nothing; it is for doing something so long as that something is to study and celebrate God.

The following is still referring to this gowy.

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*)

There are reasons that I have speculated, and I could be right or wrong, as to why Yahowah chose to say so much about this Gentile through Yasha'yah. There is an entire chapter devoted to explaining who he is, what he's doing, and how God managed to make somebody that had no other credentials effective as a teacher and communicator of His word. My initial thought was that there may be two reasons for this. One is personal to Yasha'yah, and Yahowah loves His prophets.

In Yasha'yah we're told he was very frustrated; in all of his long life as a prophet, not a single person in his lifetime capitalized on what he shared. All of these magnificent prophecies, the ultimate, consummate prophet, just brilliant. So many of these things are conveyed in His words. Yahowah is saying, 'I want you to write this down, but the prophet gets to inject himself into the story. Yahowah likes working through people. He wants them to interject themselves into the story. What we're doing right, now reading this and personalizing it is precisely what He wants us to do.

With Yasha'yah doing this job so marvelously well and not to have anyone respond to him during his lifetime, it was important for Yahowah to show him, just like He talked to Shamow'el and Shamow'el said, 'I told you, Yahowah, the people want a king; they don't want to benefit from the Towrah and the judges anymore, and not only that the king they want is modeled after the Gowym.' Yahowah said to Shamow'el, 'No, they are not rejecting you – they are rejecting Me.'

That's part of the message that Yahowah is conveying here to Yasha'yah, but when Yasha'yah lamented when Heaven's door was opened and there was no one there during his lifetime I think Yahowah compassionately said, 'Your words, what you're writing down now, are going to have a profound effect on Yisra'el, on Yahuwdah.' It could be thousands, tens of thousands, hundreds of thousands, hopefully a million – but the remnant of Yisra'el is going to celebrate Yahowah's return, and it's largely because of what Yasha'yah wrote. So much of what we're conveying is out of Yasha'yah. So, I think God is saying, 'It's over. Your words are going to make a difference. I'm going to show you that here's this guy that is going to translate them, speak out about them, write about them, and they are going to prevail and resonate.

I think the second reason is that Yahowah really dislikes rabbinic Judaism. It's not just that they are wrong about everything, it's their arrogance. One of the ways that God is responding is that He told Yasha'yah over and over again that I looked for some of My people through whom I could work and I found no one for a very long time, so I withdrew from them and stopped even trying.'

But God made a promise to His people, particularly to ‘Abraham that He was going to call them home and reconcile His relationship with them and so Yahowah is committed to doing that. Because of the stubbornness and blindness of Yisra’el and Yahuwdah, and the arrogance of His people, God said, ‘Maybe the best way to reach them is that they can’t stand the Gowy. They turn their noses up the Gowy. I’ll communicate to them through a Gowy.’

I think those are the two reasons.

KIRK: Probably so. Who else could He go to among the Yahuwdym? It would have to be somebody secular.

YADA: I don’t think there’s anybody among the Jews. There are two groups of Yahuwdym. Eighty percent of Jews are agnostic or atheist. Their lives are purely secular; they celebrate a little of the culture of Jewishness, but they are not religious. Twenty percent of Jews are Orthodox; there is a smattering that are Reformed Orthodox that say, ‘What the hell. The Talmud is ridiculous. We’re not going to be guided by this.’ The Talmud has become the Orthodox Jew’s Towrah. When they say they are Towrah observant they mean they are Talmud observant. Even though I write there are two Talmuds; one is the Jerusalem, the other is the Babylonian. The Jerusalem Talmud is almost impossible to read; it’s very crude, has never been edited, and is incomplete. The towrah of Rabbinic Judaism is the Babylonian Talmud. That’s why Yahowah is calling them out of Babylon.

I think those are the reasons that He did it; and God likes old rascals, so I qualify. There are some qualities that He finds attractive in some people; we know this because of Dowd. If you have some of Dowd’s attributes and attitude, then that’s probably going to play well. When you read Dowd’s Psalms what do you find? That he’s really outspoken. He’s a heck of a student. He knows his stuff; he can write because he has read. He has a great relationship with Yahowah and loves His name. He is very articulate and is verbose. You can say something in a hundred words; Dowd is going to take a thousand. That’s just the way he is, verbose. He’s verbose about a topic that is about life or death; our relationship with Yahowah. He is courageous; nobody backs Dowd down. He’s always willing to tackle anyone who is contrary to Yahowah’s message. He is passionate about life and relationships. These are characteristics of Dowd. If someone has those characteristics Yahowah is going to say, ‘I can work with that. I’ll put up with the other nonsense and work with them.’

You also have to think to be really effective with Yahowah is that you need to have a little of Moseh. Moseh also had a backbone; that man had courage. He was also verbose; he was a good student and a great teacher. One of the things about Moseh that made him exceedingly appealing was that he was the only person on the planet that was exceedingly familiar with the political and religious entities that made Mitsraym what it was, the crucible of political and religious oppressions. He not only knew the nature of the religion and the politics, he despised them. He saw what they did to His people; he stood up to it, rejected it and walked away from it. That made him exceedingly valuable to Yah. So, it is helpful if you’ve been stupid in the past (I don’t recommend you be stupid in the past for this purpose). If you have been stupid in the past, you

can turn that into an asset by knowing how to expose and condemn it. There is merit in that as well.

So, this the nature of Yasha'yah and it is everywhere in the prophets. When we get to the end God has chosen whether, He uses the term “choter”, “nakry”, “gowy”, we're going to find two more that are used in the 56th chapter. God uses lots of descriptive words. What's interesting is that none of those words by themselves would be considered flattering, and you can't be flattered if Yahowah has chosen to engage you in some manner because one of the qualifications is that you're not qualified.

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,

Go to the website and read all you would like; it's all free. Soon it will be 15,000 pages of consistently calling you out. That's what we're doing here as part of this program.

literally summoning you by continuing to make pronouncements to welcome you to an upcoming meeting (*qara'*).

What is the meeting we're welcoming them to?

KIRK: Taruw'ah.

YADA: No, we are the living embodiment of Taruw'ah. We are welcoming Yisra'el to Yowm Kipurym, the Day of Reconciliations.

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*) 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,

One of the things we learned as we translated Yasha'yah 17, in particular, is that Yahowah is doing the gleaning and there will be Yahuwdym who don't have to endure the Time of Ya'aqob's Troubles because they were ... probably going to be 7,000 maybe 8,000 people all totaled between Gowym and Yahuwdym that will be gleaned in the Taruw'ah Harvest based upon the numbers that Yahowah provides. But that's still a lot of people. Yahowah was happy with 'Adam in the Gan 'Eden. That's a lot of people. So, this Gowy is shaking the tree – that's the metaphor even in Yasha'yah 17 and 18 is that the ripe olives in that tree on the upper-most limbs are ready to be plucked off; that's how you harvest an olive tree – you shake it. The metaphor here is really important to understand.

preparing you for the harvest by recognizing and respecting your value (*pa'ar 'atah*). (*Yasha'yah 55:5*)

The Chosen People are more highly regarded by Yahowah than anyone else. I was just writing in a chapter that we aren't chosen by Yahowah, valued by Yahowah for being gowy. Yahowah will accept a gowy who chooses to be with Yisra'el. Our "gowyishness" is overlooked when we embrace what it means to be Yahuwdah and Yisra'el and we attend the Invitations to Be Called and Meet and accept the terms and conditions of the Covenant. Yahowah is explicit saying, 'There are going to be lots of happy Gowy when I return.' That's because we really cease being gowy – we are Yisra'el without the ethnicity of it.

KIRK: We have the adoption papers.

YADA: Yes, we have the adoption papers. We're 'coming with the Towrah,' as Dowd said, 'So you can't keep me out.'

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*)

We are running out of time, and I don't think there is any other radio program or book series that are focusing on what we can learn about Yahowah. The series is called, and the site is *Yada'* – "to know" *Yahowah*; this program is Yada' Yah Radio. Throughout these books we consistently use, proclaim, and explain Yahowah's name. His name is essential to encountering Him, choosing and meeting Him, benefiting from Him.

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

God says,

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*).

This is important because there are so many cases where Yahowah talks about the "seed of Dowd" and everybody just wants to go to the descendants of Dowd. *Zera'* means "to sow seeds" and here when Yahowah says,

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*).

That means that the seeds that are being sown by Dowd are Yahowah's words. That is what is being conveyed here. It says,

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*).

If we are nourished by Yahowah's word, the seeds which have been sown by the prophets, including Dowd, then His words will have the desired results which is to form an everlasting relationship with us.

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*)

That's a marvelous review of Yasha'yah 55 through verse 11. This then begins Yasha'yah 56 which may well be one of the most intensely personal chapters we have yet encountered. ... It's personal, emotional, familial, ..., reassuring, wonderful and terrible. It's all of those things.

“For this is what (*ky koh*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **says** (*'amar* – promises and avows):

What is it that God tell us to do other than to listen to Him?

‘Be observant and consider (*shamar* – remain focused, closely examining while thinking about) **the means to exercise good judgment and justly resolve disputes** (*mishpat* – making good decisions; from *my* – to question the implications of and *shaphat* – deciding).

It's amazing how difficult *mishpat* is for the religious institutions to (recognize)? They want it to be “command,” ... but the key to understanding *mishpat* is something we recognized probably five years ago. There was a word that appeared in one of the early Yasha'yah prophecies that we were translating, around Yasha'yah 9 I think, when we encountered this. It was a word that appeared only twice, and no one could figure out what it was. We were having things from left field trying to define it. I looked at it and said, “Wait a minute. This is a word like ___ *shaphat*, which is the end of the word, and is exceedingly common in Hebrew. It means “to decide, to exercise good judgment, to be discerning, to differentiate between right and wrong and good and bad, to be just.” So, *shaphat* is “to judge, to be judicious, to think and form rational and logical conclusions.”

There are two ways to writing the prelude to that, either mah or my. Both mah and my are interrogatories in Hebrew. An interrogative encourages us to ask who, what, where, why, when ... ponder the implications of them. *Mishpat* says “I want you to think about and ponder the implications of exercising good judgment and of making good decisions.” If you make good decisions in a just manner, you resolve disputes. This is what Yahowah says. **‘Be observant and remain focused closely examining while thinking about the means to exercise good judgment and justly resolve disputes – mishpat.’**

Then (*wa*) **engage, acting upon** (*'asah* – do, profiting from) **that which is correct and vindicating** (*tsadaqah* – that which is right, justifiable and acquitting), **because indeed** (*ky*), **My deliverance and resulting salvation** (*yashuw'ah* '*any* – My liberation and freedom; from *yasha'* – to save, liberate, free, and deliver) **are approaching** (*qarowb la* '*any* – is near, close, and intimately personal).

And (*wa*) **the one who is correct about Me** (*tsadaqah* '*any* – the one who is right about Me, the one with a just cause, and even My Righteous One) **will come** (*la bow'* – will arrive) **and he will be revealed** (*galah* – he will be made known, disclosed, and seen).” (*Yasha'yah* / Yahowah Saves / Isaiah 56:1)

It's hard to imagine a statement where every single word of that statement is among the most important (in the language)? This is truly and surly verifiably what __Yahowah | The Name of Names says – '*amar*, “***Shamar* – be observant.**” About what? *Mishpat* – the means to exercise good judgment, to think and to make good decisions. And then '*asah* – engage, act. On what? The *tsadaqah* – that which is ...right ... justifiable ... why? “**Because My salvation, My deliverance, My liberation and freedom is near, close and intimately personal.**”

And (*wa*) **the one who is correct about Me** (*tsadaqah* '*any* – the one who is right about Me, the one with a just cause, and even My Righteous One) **will come** (*la bow'* – will arrive) **and he will be revealed** (*galah* – he will be made known, disclosed, and seen).” (*Yasha'yah* / Yahowah Saves / Isaiah 56:1)

To be saved we must know, and to know we must be observant. We must also act, engaging based upon what Yahowah has shared. We must also be right, and to be correct we must exercise good judgment. So while Yahowah saves, He is discriminating.

I want to repeat that because ...

To be saved we must know, and to know we must be observant. We must also act, engaging based upon what Yahowah has shared. We must also be right, and to be correct we must exercise good judgment. So while Yahowah saves, He is discriminating.

Yahowah repeatedly reveals that Dowd is *tsadaq* | right. He is the Righteous One who is returning. However, Dowd has been so meticulously revealed, he is better known than anyone in Yahowah's unfolding story other than Yahowah Himself. I think there are 1,073 times that Dowd is specifically mentioned, so there is nothing secret about him. We're not waiting to __Dowd. God says ... 'He's my guy; he's my son. I'm his father; he's the Messiah, the King, My shepherd, My Chosen One, the Branch, my Firstborn.' Okay, he's been disclosed. And Dowd has also been here before. Therefore, *Yasha'yah* may be reminding his people that the gowy which *Yisra'el* is wont to deny, the one conveying *Yasha'yah's* and Dowd's message, is here. This reference may serve to affirm that he is right about God, so that *Yisra'el* anticipates his arrival and looks to him for answers.

“Blessed by the benefits of the relationship (*'ashry* – joyous and productive by way of being on the correct path) **is the person** (*'enowsh* – is the mortal man and otherwise ordinary individual)

who acts upon and engages in (*‘asah* – participates in, celebrates, and profits from, doing) **this** (*zo’th* – these things).

God didn’t say, “Blessed with the benefits of the relationship is the person who has faith.” He didn’t say it’s the person who is religious or good. He most certainly didn’t say it’s a person who is Catholic or evangelical.

“Blessed by the benefits of the relationship (*‘ashry* – joyous and productive by way of being on the correct path) **is the person** (*‘enowsh* – is the mortal man and otherwise ordinary individual) **who acts upon and engages in** (*‘asah* – participates in, celebrates, and profits from, doing) **this** (*zo’th* – these things).

Everything we’ve shared so far on this program ... Yasha’yah 55 and now so far in 56.

Because (*wa*) **the son** (*ben* – the child) **of ‘Adam** (*‘adam* – mankind), **by observing** (*shamar* – by closely examining and carefully considering) **the Shabat** (*Shabat* – the seventh day of promise), **and by not defiling and profaning it** (*min chahal huw’* – without making it common and ordinary or treating it with contempt), **he is empowered and strengthened, enlightened and restored** (*chazaq* – he prevails and is established, invigorated and enabled, becoming intensely steadfast and unwavering, renewed and resolute, firm and capable) **by it** (*ba hy’*).

And by being observant (*wa shamar* – by remaining focused and thoughtful), **his hand** (*yad huw’* – his actions and that which he influences) **is kept from acting upon or engaging in** (*min ‘asah* – does not do) **anything unjust, immoral, or irrational** (*ra’* – unethical, harmful, troubling, counterproductive, or evil).” (*Yasha’yah / Yahowah Delivers / Isaiah 56:2*)

One of the things that strikes you here is as we read through this is that this child of man, by observing the Shabat and not violating it, by not making it common but making it special, is empowered and strengthened. I want to tell you, folks, I’ve worked out a few days in my life and I’ve been a couch potato a few days in my life, and I can assure you I was never strengthened by being a couch potato. A nap is not going to cause enlightening. If you want to be enlightened and strengthened, you have to work. When we celebrate the Shabat and make it special based upon what we learn on that day about Yahowah, then we are strengthened, enlightened and empowered by it.

God is also saying that if you diligently observe and study My words, even if you are just influenced by someone who is studying My words, you’re going to be kept from doing something that is irrational, like being religious.

This begins by stating that the person who engages in the aforementioned is blessed. Therefore, we receive the benefits of the Covenant relationship by being observant, exercising good judgment, and acting upon that which is right, and therefore, vindicating. This leads to our immediate deliverance and salvation.

God then discloses that the child of ‘Adam, the first man of course born with a *neshamah* is why he would say child of ‘Adam. We were just talking about ... a young person from Yahowah’s point of view. Moseh was 80 when he started his journey and was 120 when he ended it, and

Yahowah would still Moseh a ... From God's perspective he was a child. I don't think that through eternity we ever grow beyond the status of being Yah's kids. So this child of man with a *neshamah* | conscience, by observing the Shabat is strengthened and empowered, enlightened and restored, becoming steadfast and unwavering. This means that the active and studious approach we discussed regarding the seventh day is valid. That's a place where we get a lot of pushback from the religious Jews.

The religious all profane the Shabat, making it common. By doing nothing on it, the Hasidic make it like every other day in their lives.

The religious all profane the Shabat, making it common. By doing nothing on it, the Hasidic Ultra-Orthodox Jews make it like every other day in their worthless lives. They don't work and they don't engage.

Christians, like everything else, replace it with "Sunday Worship Services." And Muslims, clueless as ever, after claiming that their *Qur'an* confirms the *Towrah*, play jihadist on Fridays between prostrations to Allah.

This is also a scathing indictment on Roman Catholicism and its stepchildren, Orthodox and Protestant Christianity. According to God, our salvation is dependent upon how we observe His Shabat. It is impossible to square any of this with Sunday Worship Services, the Lord's Day, or Replacement Theology.

When we observe the *Towrah* and act upon its instructions, we do not become a goody-two-shoes but instead real, established, confident, and truthful – like Dowd. Our actions are guided by Yahowah, keeping us from being "ra' – unjust, immoral, or irrational, harmful, troubling, or evil."

Continuing to speak of the *gowy*, we find that this observant foreigner and authorized designee is directly associated with Yahowah. The text reads:

"Do not say to (*wa 'al 'amar* – do not claim) **the observant son of a foreign land** (*wa ben ha nekar* – one who pays attention and is observant; from *nakar* – one who knows and understands through thoughtful examination, who recognizes and acknowledges, and who is discerning and respectful) **who has formed a relationship with** (*lawah 'el* – who is associated with, having joined forces with, who is attached and bound to, engaged in a very close friendship with and therefore accompanying) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalom* – reconciliation as *'elowah* – Almighty God) **something which would infer or suggest** (*la 'amar*), **'Yahowah** (εφει – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **has abandoned me, preventing me from being included** (*badal badal 'any* – has separated me and forsaken me, left, dismissed, and exclude me) **as part of His family** (*min 'al 'am huw'* – from His people)."

And let not an esteemed and authorized designee say (*wa 'al 'amar ha sarys* – let not the official representative and qualified leader who has been castrated or emasculated by the society and thus cast off and neutered, profess), **'What now, if (hen) I have become a silenced counselor and muted messenger** (*'any 'ets yabesh* – I have become a paralyzed worker akin to a shriveled up,

withered, and dried up tree; from *'etsah* – an advisor and counselor who has been shut down, and from *y-basar* – one who proclaims My message to humanity and *yabab* – speaking loudly on My behalf)?” (*Yasha'yah* / Yahowah Saves / Isaiah 56:3)

To the contrary, this is what (*ky koh*) **Yahowah** (*Yahowah* – a transliteration of εφει, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **says** (*'amar* – promises and declares) **on behalf of individuals who have been castrated as a result of the positions they have taken as leaders** (*la ha sarys* – regarding highly valued individuals who have been granted authorization, these official guides, who have been emasculated and neutered by their societies as a result of their leadership), **of those who provide guidance regarding the benefits of the relationship** (*'asher* – who walk along the correct path) **by being consistently and continually observant** (*shamar* – by closely examining and carefully considering (qal imperfect active – who are literally and genuinely, constantly and habitually attentive) **during My Shabats** (*'eth shabatowth* *'any* – with regard to celebration of My promise pertaining to the seventh day), **who evaluate and choose** (*bachar* – who prefer and desire, who after probing and examining the evidence prefer (qal perfect)) **to walk along the correct path** (*ba 'asher* – the proper way) **in deference to Me** (*chaphets* – out of respect for Me and to please Me by expressing their desire to be with Me, volunteering and eager to experience this with Me (qal perfect)), **and** (*wa*) **who are willing to demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered** (*chazaq* – who resolutely focused upon, committed to studying, and dedicated to accomplishing the intended purpose through their unremitting and unrelenting resolve to help encourage others to grasp hold of and prevail through (hifil participle – the subject causes the object to participate in this manner, becoming ever more like them to the point that they are literally defined by this approach)) **by My Covenant** (*ba beryth* *'any* – through My Family-Oriented Agreement), (*Yasha'yah* 56:4)

I will offer, freely giving (*wa nathan* – I will bestow and grant) **to them** (*la hem* – concerning them and on their behalf) **in My Home and within My Family** (*ba beyth* *'any* – in My household) **and within My protected enclosure** (*wa ba chowmah* *'any* – inside of My secure and impenetrable walls, in My especially compassionate embrace as the Father- and Mother-in-law; from an unused root meaning to join) **an outstretched, welcoming, and empowering hand** (*yad* – the support, authority, and ability to powerfully influence so as to accomplish an essential mission) **and a name** (*wa shem* – a personal and proper designation and renown) **even better** (*towb* – more pleasing and satisfying, beneficial and valuable) **than other sons and daughters** (*min ben wa min bath*).

I will give to him and them (*nathan la huw' / hem* – I will offer him and then bestow upon them, appointing for him and them [*huw'* | him in 1QIsa^a and LXX, *hem* | them in 1QIsa^b and MT]) **an everlasting and eternal** (*'owlam* – an enduring) **designation and reputation** (*shem* – personal and proper name) **which, for the benefit of the relationship** (*'asher* – to convey the correct way to get the most enjoyment out of life), **will never be removed** (*lo' karath* – will not be taken away (nifal imperfect – the subject carries this out and receives the benefit for all time)).” (*Yasha'yah* / Yahowah Saves / Isaiah 56:5)

I must tell you, the last part of that is really what was so cool to me because with the team that has rallied around this retranslation and the rewriting of all these books and has been so dedicated to not only their publication on Amazon but to their presentation online, fact checking and the edit pass; we have so many wonderful people that have become part of this team.

By the way, speaking of part of the team, Steve, whom we reached out and is known in the chatroom as Bloodbath, Steve Serna, is well. I asked people if they could find where he was and if he was doing okay. We didn't hear from him, then he sent an email this past week and said that what was to have been a day surgery procedure did not go as planned and he was in the hospital for two months and did not have access to the internet, so the day he came home he reached out to us and let us know he's on the mend, and we are delighted to hear that.

The part here that resonated with me was,

I will give to him and them (*nathan la huw' / hem* – I will offer him and then bestow upon them, appointing for him and them [*huw' | him* in 1QIsa^a and LXX, *hem | them* in 1QIsa^b and MT]) **an everlasting and eternal** (*'owlam* – an enduring) **designation and reputation** (*shem* – personal and proper name) **which, for the benefit of the relationship** (*'asher* – to convey the correct way to get the most enjoyment out of life), **will never be removed** (*lo' karath* – will not be taken away (nifal imperfect – the subject carries this out and receives the benefit for all time)).” (*Yasha'yah / Yahowah Saves / Isaiah 56:5*)

I think it's both. I think that all of us who have combined to reach out to Yahowah's people are all included in this. Everything that God says, we should all personalize. God does not reveal things that only applies to one person and that shouldn't resonate with everybody. So, everybody who is listening who has the time, inclination and passion should go about translating Yahowah's testimony and explaining it to the best of their ability and share it. And even if that's not their thing, then to take what we have learned and to share it. Engage in the process; don't be a couch potato. It's much more fun to be part of the process.

So in the first part of this God is saying don't go and say woe is me; God doesn't listen to me, God has abandoned me and has prevented me from being included in His family. Don't tell him that. He's not going to buy it. He knows it's not true. If you were to say you weren't up to this challenge because you're either too old, too tired, or too busy, God says, 'I'm not buying that either.' To the contrary ... what Yahowah says.

To the contrary, this is what (*ky koh*) **Yahowah** (*Yahowah* – a transliteration of εφει, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **says** (*'amar* – promises and declares) **on behalf of individuals who have been castrated**

We have a world that loves to castrate anybody that ____

as a result of the positions they have taken as leaders (*la ha sarys* – regarding highly valued individuals who have been granted authorization, these official guides, who have been emasculated and neutered by their societies as a result of their leadership),

You put your head above the crowd in our society and people are going to take swipes. Someone was over the other day; they said they Googled me, and I just laughed. There have been millions of people that have taken swipes at me. I don't care. You must get to the point where you don't care. The very fact that society is lashing out against us tells us that we're right where God wants us. We are *sarys* – highly regarded and valued individuals from Yahowah's point of view. He's granted us this authorization and He will grant anybody who is part of His family who wants to explain and share His word. We are the official guides that by our society and cultures have attempted to emasculate and neuter us.

of those who provide guidance regarding the benefits of the relationship (*'asher* – who walk along the correct path) **by being consistently and continually observant** (*shamar* – by closely examining and carefully considering (qal imperfect active – who are literally and genuinely, constantly and habitually attentive) **during My Shabats** (*'eth shabatowth* *'any* – with regard to celebration of My promise pertaining to the seventh day),

It's pretty hard to do nothing if you're consistently vigilant, observant and thoughtful.

who evaluate and choose (*bachar* – who prefer and desire, who after probing and examining the evidence prefer (qal perfect)) **to walk along the correct path** (*ba 'asher* – the proper way) **in deference to Me** (*chaphets* – out of respect for Me and to please Me by expressing their desire to be with Me, volunteering and eager to experience this with Me (qal perfect)),

We know that path is through the Mow'ed Miqra'ey.

and (*wa*) **who are willing to demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered** (*chazaq* – who resolutely focused upon, committed to studying, and dedicated to accomplishing the intended purpose through their unremitting and unrelenting resolve to help encourage others to grasp hold of and prevail through (hifil participle – the subject causes the object to participate in this manner, becoming ever more like them to the point that they are literally defined by this approach)) **by My Covenant** (*ba beryth* *'any* – through My Family-Oriented Agreement), (*Yasha 'yah* 56:4) **I will offer, freely giving** (*wa nathan* – I will bestow and grant) **to them** (*la hem* – concerning them and on their behalf)

A lot of things went into the “**before I freely offer.**” Steadfastly desiring to learn about the Covenant, committed to walking along the correct path, respect for Yahowah, are exercising their free will to show their desire to learn, they are observant and thoughtful on the Shabat, they have stood up as leaders and have been attacked by their societies for having done so. Based upon that, God says,

I will offer, freely giving (*wa nathan* – I will bestow and grant) **to them** (*la hem* – concerning them and on their behalf) **in My Home and within My Family** (*ba beyth* *'any* – in My household) **and within My protected enclosure** (*wa ba chowmah* *'any* – inside of My secure and impenetrable walls, in My especially compassionate embrace as the Father- and Mother-in-law; from an unused root meaning to join) **an outstretched, welcoming, and empowering hand** (*yad* – the support, authority, and ability to powerfully influence so as to accomplish an essential mission)

God is reaching down and out welcoming us, empowering and supporting us and giving us a name.

and a name (*wa shem* – a personal and proper designation and renown) **even better** (*towb* – more pleasing and satisfying, beneficial and valuable) **than other sons and daughters** (*min ben wa min bath*).

There are lots of wonderful names in the Towrah; Yasha'yah is one of them;. Yahowah Liberates, He delivers, He saves. Yow'el | Yahowah is God, ELYah | God is Yahowah, Noach | Worthy Guide, Moseh | The One Who Withdraws, Dowd | Beloved, Zakaryah | Remember Yah, Sarah | To Engage and Endure. Those are the names of sons and daughters. Sarah's name was integrated into - Yisra'el | Engage and Endure with God. There are lots of wonderful names and God is saying the name I am giving those who engage in such a way that they check off the boxes here that I delineated. I'm not giving anything away for free; I'm giving it to them for free, but this is what they have done and I'm going to give them a name that is even better than the names of other sons and daughters. I'd be happy to be called "Bozo" in heaven.

A name is something that's enduring. It's identifying and descriptive. Yahowah is going to give us a name that is better than ones we have just mentioned. That's pretty cool.

I will give to him and them (*nathan la huw' / hem* – I will offer him and then bestow upon them, appointing for him and them [*huw'* | him in 1QIsa^a and LXX, *hem* | them in 1QIsa^b and MT]) **an everlasting and eternal** (*'owlam* – an enduring) **designation and reputation** (*shem* – personal and proper name) **which, for the benefit of the relationship** (*'asher* – to convey the correct way to get the most enjoyment out of life), **will never be removed** (*lo' karath* – will not be taken away (nifal imperfect – the subject carries this out and receives the benefit for all time)).” (*Yasha'yah / Yahowah Saves / Isaiah 56:5*)

I've long thought that here we are. We began this almost 21 years ago. Kirk it's been 13 or 14 for you. We've been doing this for a good while and have probably in the range of six, seven, eight, maybe a little more if we participate in the witnessing during those last three years, but that's kind of what we have left. That seems like an awfully short period of time even if you're devoting 10 – 12 hours a day to it. That's a very miniscule amount of time to give up or the realization that there may be 1,000, 10,000 or 100,000 more people sharing eternity having an unlimited number of days. Logical, reasonable trade. Understand it's not like we're trading where we're giving up something to gain something. We're giving up our time, for example, to gain time for others, most who we don't even know. Our time that we spend in this is so rewarding. It's like I'm going to give you the opportunity to study with me and learn from me and then I'm going give you the opportunity to share what you've learned from me, and then I'm going to enrich other people with it. It seems to me it's sort of like the Passover meal we're not really ... to Yahowah ... really structured. So, no matter what we do we receive infinitely more than we're contributing.

KIRK: If you were just looking at these passages and just translated a few of the key words and realized this is what it says, it's not a joke, (I've been looking at the Christian Bibles and at how bad they are) it doesn't take but a few words to do it. So it should satisfy you personally that you're hearing the right thing, you can prove it to yourself and the more you do it, the more you

feel Yahowah is right there with you. And obviously He knows what we and everyone who participates in the show or just listens to the show and ____.

YADA: He knows, and He cares ... God's engaged His Set-Apart Spirit. We're right up against it; Yahowah is near, He's approachable now, let's take advantage.

Let it not be said in the presence of this *nakar* and *sarys* | the observant foreigner who has come to understand through thoughtful examination and who, as the official designee, has been ostracized from the mainstream that Yahowah has abandoned His people. He hasn't; His people have abandoned Him. Nor let it be said that He or anyone has prevented His people from knowing Him. Those things are not true; we know better. Yisra'elites are estranged from God because they have done this to themselves. Our mission is to share this profound truth with anyone who will listen.

Moreover, this *nakar* and *sarys* has not sought to replace Yahuwdaym but, instead, to welcome them. He is committed to guiding God's people home. This process begins by being observant, coming to know, and then forming a relationship with Yahowah.

Yahowah values the observant, especially when they take their lumps for standing up against the ways of man. He wants us to provide guidance and to endure the darts and arrows of the nay-sayers especially when we talk about the benefits of the Covenant relationship.

The insight which really stands out here, grabbing our attention, is the way Yahowah describes His designee observing the Shabat. He is not inactive, doing nothing, as the religious profess, but instead is genuinely observant and actively engaged. What's the best way to be observant? Read His testimony and think about it. And as a result of his approach to the day of promise, he is found leading others down the path which leads to the benefits of the relationship.

And this is something the *nakar* and *sarys* is eager to experience with Yahowah as it is born out of his respect for God and his desire to please Him. I find pleasing God to be quite pleasing. As such, we are demonstrating an intense desire to learn, which is empowering. And Yahowah has responded to this steadfast devotion to the Covenant by welcoming him into His Family. God is doing so with an outstretched and enabling hand.

While it is apparent that we are seeking to please God, Yahowah, and is not pursuing accolades. We aren't pursuing accolades. God is offering us a better name than any other, but not because we have requested it. There are times I've thought about, Kirk, you and I don't have Hebrew names. Wouldn't it be nice if we were given a Hebrew name? I picked one which I thought was really cool and I liked which was Yada. I still like that name. We don't have Hebrew names; Yahowah is saying He's going to give us one. That's pretty cool. We didn't ask Him for it; we're not seeking these kinds of things from God. It's God's nature to want to give. The name He may give us, by the way, is the same name He's giving all His children, which again reemphasizes the importance of making everything personal even though it applies to everyone in the Covenant. Everyone in the Covenant is going to gain Yahowah's name, so ... if we're gaining a name which everybody is gaining, it's still the best name there is. Yahowah. Yes. So, God is offering us a

name better than any other. The only name that I know that is better than any other is His, and we will forever be known by ... one who shared the benefits of the relationship.

“The children (*wa beny*) of the observant and discerning ...

The descendants are those who are part of Yahowah’s family because of what we have learned. I think it was nice of Yahowah after that extraordinary ... disclosure that existed in Chronicles | Words of the Day where Solomon is giving a commencement speech for the completion of Yahowah’s home on Mount Mowryah and he closes by talking about this *nakry*, which is based upon *nakar*. We’re familiar with it because we found it, not looking for it, we found it because we were trying to come up with a serviceable definition for *zarowa*’. It became obvious there were three *zarowa*’ and they aren’t all the Sacrificial Lamb, so that one definition was insufficient because Dowd is also a *Zarowa*’ as is Moseh. So, we were trying to come up with a workable definition for *zarowa*’ which became “the protective shepherd, the liberating shepherd as well – the one who protects and leads the flock but also delivers the flock, but also the Sacrificial Lamb. So, we ... also learned that *zarowa*’ is based upon the verb *zera*’. The *Zarowa*’ is the one who sows the seeds ____.

We were searching for the meaning of *zarowa*’ when we came upon that passage because it says that the *Nakar* is going to focus on and identify the *Zarowa*’, and is going to tell us that the most important of the *Zarowa*’ is Dowd. That’s where we found the *nakar*. Here in *Yasha’yah* Yahowah is using the same term.

KIRK: Do you realize that when you said that, when we came to that conclusion when you started talking about it, a lot of people became what these last few paragraphs are talking about. They said, “Don’t listen to this man.”

YADA: Several things happened along the way. One is that we lost a significant number of those were listening to us when came to expose and condemn Paul. We lost a very significant number of those who were listening to the program when we came to realize that *Yahowsha*’ was nothing more and nothing less than the Passover Lamb. We lost a lot of people over that.

When we began explaining that from God’s perspective Dowd’s right, that Dowd’s the Chosen One, the Son of God, the Messiah, the King of Kings a lot of people didn’t want to hear that either. Then when Yahowah did something that we did not expect, quite frankly I would have preferred it not to have been that way, which is that He has many many prophecies about what we are doing, and I think that caused people to be uncomfortable because we had way too many people initially that were conspiracy buffs. God made it clear that we don’t engage in conspiracies, don’t promote conspiracies, and when I began exposing and condemning them, we had a lot of people that turned there. Then to hear God say you ought to listen to him, do what he says and capitalize on this because he’s writing my sign | my nes that caused a lot of people to walk away. We are never going to walk away from where God’s words lead us, even ... if they lead us to a place we don’t expect.

KIRK: I think it’s wonderful; look at how many things it’ opened up.

YADA: I do too. I also think there were some people too that, I can think of one in particular now, that doesn't much like Jews.

I had rewritten all these books saying that I had been way too anti-Christian and not nearly focused on what was needed on being anti-Judaism ... that Yahowah is writing these books for the benefit of His people knowing that there will be Gowym who will read and capitalize on them. But the primary thrust of Yahowah's message is always to His people and there are a lot of folks that just don't like Jews. There's a whole lot of things that you can say that's not going to make you real happy, but so long as you continue to focus on Yahowah's message you're going to be popular with Him.

“The children (*wa beny*) of the observant and discerning foreigner (*ha nekar* – of the one who pays attention and is attentive; from *nakar* – one who knows and understands through thoughtful examination, who recognizes and acknowledges, and who is perceptive and respectful) **have formed a relationship with (*ha lawah 'al* – are associated with, having joined forces with, are attached and bound to, and are engaged in a very close friendship with and are therefore seen as accompanying) **Yahowah** (𐤆𐤏𐤅𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).**

What a wonderful affirmation of what we have done.

They serve Him (*la sharath huw'* – they render assistance to and help Him),

Boy, can I ever think of the hours that have been devoted to this outreach to God's people. We serve Him and we do so with love of Yahowah's name. It is the banner to which we all rally. We love Yahowah's name.

in love with (*wa la 'ahab 'eth* – in a close personal relationship, they show their genuine affection for and appreciation of) **Yahowah's** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **name** (*shem* – personal and proper designation and reputation).

Seeking to exist as His coworkers (*la hayah la huw' la 'ebed*), **they always observe** (*kol shamar* – exclusively, literally, and continually they examine and considering (*qal* participle active – known for actually and actively being attentive and thoughtful) **the Shabat** (*Shabat* – the promise of the seventh day), **making it special by not disrespecting it** (*min chalal huw'* – not treating it with contempt by allowing it to become commonplace and ordinary).

The way to disrespect the Shabat is the same as you would go about disrespecting Yahowah's name – ignoring it. You do nothing ... God says I want you to act and engage, to be observant, to listen. You want to disrespect God? Don't listen, don't observe, do nothing.

They willingly demonstrate ... from me. You know if you don't like it complain to me. Yahowah's had enough complaints already.

They willingly demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered (*chazaq* – they are resolutely focused upon, committed to studying about, then dedicated to accomplishing the intended purpose through their unremitting and

unrelenting resolve to help encourage others to grasp hold of and prevail through (hifil participle)) **by My Covenant** (*ba beryth* 'any – through My Family-Oriented Agreement). (*Yasha 'yah* 56:6)

It's not just the love of Yahowah's name, the emphasis in all of this is to be Covenant. Realize that all of God's benefits come to us by accepting the terms and condition of the Covenant. We are committed to, we are empowered by, we intensely desire Yahowah's Covenant.

God is speaking in first person.

It is My desire (*taphilah* 'any – due to My intervention and assessment and as a result of My reasoning and judgment, it is My decision) **to bring** (*wa bow*' – I will pursue and carry) **them to My Set-Apart Mountain** (*hem 'el har qodesh* 'any) **and cause them to rejoice, being elated** (*wa samach hem* – to have them enjoy a positive attitude, happy) **in the family** (*ba beyth* – within the home).

Who is them?

Seeking to exist as His coworkers (*la hayah la huw' la 'ebed*), **they always observe** (*kol shamar* – exclusively, literally, and continually they examine and considering (qal participle active – known for actually and actively being attentive and thoughtful)

Who is them? The children of the observant and discerning ___ who have formed a relationship with Yahowah. Yahowah says

It is My desire (*taphilah* 'any – due to My intervention and assessment and as a result of My reasoning and judgment, it is My decision) **to bring** (*wa bow*' – I will pursue and carry) **them to My Set-Apart Mountain** (*hem 'el har qodesh* 'any) **and for Me to cause them to rejoice, being elated** (*wa samach hem* – to have them enjoy a positive attitude, happy) **in the family** (*ba beyth* – within the home).

Their uplifting sacrifices and elevating offerings (*'olah hem wa zebach hem*) **will be accepted and favored** (*la ratsown* – will be approved with pleasure) **on My altar** (*'al mizbeach* 'any).

This is because (*ky*) **My House** (*beyth* 'any – My Home and Family) **shall be called** (*qara*' – will be designated and summoned as) **a Home** (*beyth*) **of Intervention** (*taphilah* – of reasoned requests and sound judgment; from *phalah* – to be separated and designated as marvelous and wonderful) **for the entire family** (*la kol ha 'am*).” (*Yasha 'yah* / Yahowah Saves / Isaiah 56:7)

We're going to think about everything in there, but one point at a time.

Hasidic Jews look down upon non-Ultra-Orthodox Jews, and they are racists in their degradation of Gowym. With all evidence to the contrary, they view themselves as superior. And yet those receiving preferential treatment from Yahowah are *gowym* and secular Jews. As the proverbial sons and daughters of the *nakar* | observant foreigner, they would all have been decidedly anti-religious.

Let's be clear, the *gowym* who are being adopted by Yahowah are not being accepted because they are *gowym*, but instead because they have chosen to be as *Yisra 'el* was intended. These *Yahuwdym*

are not being rejected or replaced because they are *Yahuwdym*, but instead because they have chosen to behave like *gowym*.

The *gowym* who are going to be there on Yahowah's Mountain who Yahowah is bringing there, who He is having celebrate with Him, whose offer He is accepting whether they are offering to sew the seeds of His words to cultivate them and to bring souls to Him to ... on His testimony, that those *gowym* are there because they have chosen to be what *Yahuwdym* means – beloved of Yah. The *Yahuwdym* that are not being there are not there because they have chosen to behave like *gowym*.

Said another way: the Covenant relationship is correct while Judaism is wrong.

There is nothing wrong with being an adopted *Gowym* in Yahowah's family because guess what. You get a name that's still better than the names of other sons and daughters. Even if they call you Bozo the Clown you are there, and they can never take that away.

There are a number of commonalities between what has been said of the *nakar* and those who have come to know Yahowah through this partnership. It is a partnership; that's how Yahowah likes to work. Okay, so we are a minority partner; it doesn't matter. Following 'Abraham's footsteps, we have all come to enjoy a close, personal relationship with Yahowah. As Children of the Covenant we have fallen in love with Yahowah's name, which is why you will find so many of us congregating around a place called *Yada Yahowah*.

To a person, we are thrilled to be employed by our Heavenly Father and consider it a privilege to serve Yah. As unqualified as we may be, we recognize that with time short and workers few, God is more than capable of overcoming our inadequacies – enlightening and empowering us with His Word and Spirit.

As Yasha'yah's prophecy attests, we are actively engaged on the Shabat, celebrating the promise of the seventh day by being observant. We use this day to closely examine and carefully consider Yahowah's *Towrah* | Teaching and Guidance. For many of us, the seventh day gets underway as the sun sets on a Friday evening, and we begin our Shabat *Towrah* Study on *Yada Yah Radio* (7:30 PM EST at blogtalkradio.com/yada)

For us, the Shabat is liberating. It is the antithesis of the rabbinical approach of being paralyzed by ridiculous religious edicts which ensures that this weekly opportunity to enhance our relationship with Yahowah is squandered.

With Hasidic Jews having made their stifling and antiquated religion their life's work, the Shabat is profaned as the most religious day of the week. Unlike those who have come to know Yahowah through His *nakar*, they show their contempt by honoring their *Talmud* and then call their religious drivel, the Torah. They despise Yahowah's name to such a degree, they have edited it out of the *Towrah* and Prophets.

The majority of souls who have come to know Yahowah through the *nakar*'s translations and shared insights are *Yahuwdym* | Jews. We are "*chazaq ba beryth* – steadfastly committed to learning all there is to know about the Covenant." We "demonstrate our unremitting and

unrelenting resolve to encourage others to prevail, as we have, by becoming part of God's Family." We identify ourselves as "Covenant."

Upon Yahowah's return with Dowd on Yowm Kipurym, we joyfully anticipate being brought to Yahowah's *Har Qodesh* – His Set-Apart Mountain. We will be there to celebrate God's reconciliation with Yisra'el and Yahuwdah – a reunion we served to enhance by openly sharing the words of the prophets. It is the happiest and saddest day and the most important day of all creation. Up to this point there is no more important day for Yahowah than this day, the Day of Reconciliations with Yisra'el and Yahuwdym ___ forever. And every promise that goes on they will never again face any hardship and will never again be separated. It is the single most important day in all of Yahowah's eternal existence, Yowm Kipurym in 6000 Yah. And we're going to be there! We're going to observe the reunion. To some degree we serve to enhance it by openly sharing the words of the prophets. As part of Yahowah's growing Family, we will rejoice, knowing that we contributed as Yahowah had requested.

KIRK: Where on this planet could you study the Towrah? There are some people that can find pieces of it out but where could you go? This is a big deal from the start.

YADA: I understand that very few people are willing to take the time to correctly translate the words of the Towrah and Prophets out of the Dead Sea Scrolls or even from the Masoretic text and I realize that most people don't speak Hebrew, a tiny fraction do. And while English is the lingua franca of the world and more people speak English than any other language, particularly people that would be receptive to knowing Yahowah, not everyone does and there are people that are upset saying what about the person that doesn't have access and doesn't speak Hebrew. Let' be honest here; there are 7 billion smartphones. Every smartphone has ... You can use your smartphone to translate any text. In all of the browsers, if you want to translate, if it's not in your native language, they will offer to translate. It can be translated into any language, and it's all free. Thanks to Jackie and David it all is available to you. There is no excuse. It's there; if you want to prioritize it, it's available to you.

Our offering on this day will be accepted because it is comprised of Yisra'elites and Yahuwdym. We offer to study Yahowah's word. We offer to listen to Yahowah speak. We offer to be observant and to learn, and to teach. That offering where Yahowah has provided the seeds, we have planted, nurtured and scattered them, now we are reaping their fruit. We will have played our part in calling Yisra'el and Yahuwdym home. The favored of God will be lifted up on this day because they, too, have come to love the name, people, place, and word of Yahowah, our God. We intervened in this dispute on behalf of the entire family by rebuking Judaism as we celebrated what it means to be Yahuwdym. We didn't intervene as a mediator, savior, Prophet, or as a Messianic figure. We intervened simply because Yahowah asked us to. Our intervention was to do what Taruw'ah requests – loudly, boldly, bluntly, expose and condemn those things which lead people away from God while witnessing to the truth. That is our offering on this day, and it has been accepted. It has borne fruit and the fruit are known as Covenant.

At this glorious moment, one in which we find our beloved Yasha'yah celebrating the life of Dowd and explaining how we would echo his sentiments to call his people home, I consider it right to contemplate where Yahowah inspired his prophet to take us through these words...

I'm going to share this and then we'll begin this time next week on Yasha'yah 56:8. It's humbling and very difficult to talk about. We, I know it's "I" and I think it's shared, have made only one request of Yahowah. To begin this process, I asked for three things:

- 1) That God would protect my home and family because what we were doing was dangerous. It's one thing for me to be vulnerable (I've lived a wonderful life) but it's another thing to put them at risk. I asked Him for that, and He has done far more than what I asked for in that regard.
- 2) To never allow me to work alone. To provide the spirit, the insight and support to do what was necessary to make an inadequate tool functional so that I would never have to be self-reliant, ever, and to always have Yahowah's involvement, support and contribution so that when we function the best I am able to be used.
- 3) That God would work to make that what we learn available.

David comes into our lives and Yow'el before him and has made this message available online. Then we have these wonderful tools where Jerry McLaughlin is able to find broadcast opportunities and radio stations where we had not only our own show but prior to that probably in the range of 5,000 hours of interviews on radio talk shows around the country sharing this message, and that Yahowah would find a way to communicate. Then we have Jackie and the editing team that are so dedicated to these books being published. And then we have something I never would have expected which is the ability to take the text and within days of the time it was created and have the book available in so many different formats. They are now all available; many of them free; others so ridiculously cheap that your soul, I'm sure, is worth it.

These were the things we asked for; we didn't ask for anything else, other than I said in passing several times that I would like Yahowah to humor me with two things. I wanted to be among those, not just as a spectator but as a contributing witness, during the trials of Muhammad and Paul. I figured I devoted enough time exposing and condemning them that while I'm certainly not needed, I would find satisfaction in being among those who would condemn them.

The other thing we asked for was to be at the back of the room, inconspicuous, just having the opportunity to see the glow, twinkle in Yahowah's eye, the smile on His face, the outstretched arms of the first hug of some of those who came to know Yahowah and became part of the Covenant because of what we had learned and shared, that we could share that moment if it's not too private and personal. It would be a wonderful thing. I've asked for that.

Yet here and now we read that the most important day in the eternity of Yahowah's existence that he's not allowing us to sneak into the back of the room, He's bringing us to His Set-Apart Mountain and causing us to be among the celebrants. He is saying what you brought I accept. It's so reassuring; so Yahowah. I'll leave the recap until next week so we can roll into it.

It is Yahowah to say from your perspective you contributed nothing but gained everything. That's not Yahowah's perspective. He says He's Dad and no matter how big a head start, or tools Dad has given us, no matter how much Dad has invested in us and set us for success, when we do succeed on His behalf it makes Him enormously happy. While this should Yahowah's most glorious day to celebrate the reconciliation of the relationship with His people, He recognizes that if He shares that joy, it's magnified. And if He gets to share it with His children, so much the better. If He gets to credit His children for whatever little bit they contributed for it, what could make a Father prouder? So, it is exceedingly revealing of His role in our lives and His nature that He has allowed us to participate in something that He is entirely responsible for and that we are beneficiaries of, and yet from His perspective as Dad He wants to credit us and show His satisfaction that we were there and that we did our best. It is an exceedingly touching thing, and that's why this material is so touching. Everything we've come to know, and share is reinforced in these words, and we're all brought right into the middle of it with Yahowah celebrating Yowm Kipurym.

KIRK: What a walk this is.

YADA: Yes, what a walk this is. It gets better. I don't think I can handle it. I'm pretty happy with the ways things are. It it's going to get better. You'd better go slow otherwise I'll blow circuits.

Thank you, Kirk, for being part of this team. Please enjoy the new website, yadayah.com or yadayahowah.com. Please share particularly with Yahuwdym and Yisra'elites and of course with Gowym. There will be lots of happy Gowym celebrating Yowm Kipurym with Yahowah.

May Yah bless. I look forward to being with you this time next week. I'm sorry for my voice going in and out but we do not claim at any point to be perfect implements. It's through our flaws that Yahowah shines most brightly. May Yah bless; Happy Shabat.