

Shabat Study July 23, 2021, by Yada

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

Good evening and welcome to Yada Yah Radio. It's my pleasure to be with you. I am Yada. We have Kirk with us this evening.

I want to bring your attention to the Yada Yahowah website so that you know where we are in our progress: it's just yadayah.com or yadayahowah.com. We have just completed Volume 5 of *Yada Yahowah*, so just in that series are the volumes *In the Beginning*, which is the creation story, *The Story of Man*, which is the analysis of what Yahowah has to say about 'Adam, Chawah and the Garden experience, which is important because that's where we are headed. Hopefully, you will like that story because that's what eternity is going to be like. Then there's *In the Covenant*, which is our second book on the Covenant. This one is the most recently written and goes right to the heart of what the terms, conditions and benefits of the Covenant are. It does a little more of an overview of 'Abraham and some of his exploits because it's important that we recognize that God is quite accepting of who we are so long as we are willing to walk away from religion, politics and most importantly listen to Him, then God will work around our inadequacies, if you will. *Invitations* is a very long volume. It covers the first three Mow'ed Miqra'ey, Pesach, Matsah, and Bikuwrym. On the cover is a beautiful picture of a dinner I ate on Passover a year ago that my wife fixed for us while living on the boat while we were still a bit of vagabonds without a home; it was a wonderful time, and that picture reminds me of that. We now have *Appointments* up, which is going to be broken into two volumes. It was trending towards 800 pages, and that's a lot. What I have translated and written in the most recent chapters on Kipurym (I'll get to that in a moment) is very dense and extraordinary material, by far the most fun I've ever had translating and writing commentary by a long shot. I'm a little concerned it might be too heavy in the sense that it makes lots of connections that we'll talk about in a moment. That's ... into two books. So after the book *Invitations* there will be one called *Harvests* which will just cover Shabuw'ah and Taruw'ah. It's hard to imagine those were just a couple of chapters in the old *Invitations* volume, and now those two are books. It's amazing too, because nobody celebrates the Mow'ed Miqra'ey, Jews are clueless, and I just found so much interesting material in it. In fact, the chapter we're going to return to happens to be one of the many *Taruw'ah* chapters that will be in the *Harvest* volume. Jackie is so fast; I had an email exchange with her last night and with a number of our Covenant family saying that I needed some advice on leaning towards breaking the *Appointments* (the last four Mow'ed Miqra'ey) into two independent volumes, *Shabuw'ah* and *Taruw'ah*, and finished by walking through with all the other things we were going to do, particularly since *Kipurym* has become so intense. Jackie liked the idea, so I broke all those volumes into reasonable length chapters, and she has turned them into a book and is submitting them to Amazon for printing as early as tomorrow. So sometime next week we should be able to buy Volume 5 of *Yada Yahowah*. For Volume 6, *Appointments*, I think I'm writing the 6th chapter on Kipurym. Imagine that.

Kipurym in the old book was one chapter; now it is five chapters long. I found that the book of Zakaryah from beginning to end is an announcement of and a celebration of Kipurym, that the whole thing is the Day of Reconciliations, and almost all of Mal'aky is as well. There were so many surprises. One was, many of our listeners may know, there's an interesting exchange in Zakaryah Three. It's the one that caused, I forgot his name, but he was very active in his communication with us who had a Doctorate and I think a PhD. This is what finally sent him off was that he insisted that I was wrong when I said that Yahowsha' is not mentioned by name in a single prophecy. He said Zakaryah was all about Yahowsha'. It is about Yahowsha' but it wasn't the Yahowsha' he was thinking about; it was Yahowsha' who was the son of Yahowah Tsadaq which means Yahowah is Right. That Yahowsha' came out of Babylon and was the High Priest at the time the Temple was rebuilt. So he is the perfect foil for this conversation between Yahowah, a mal'ak, Zakaryah, and Satan. So, you've got Yahowsha', the High Priest, you have Satan accusing him, Zakaryah is throwing in his two cents, you have the mal'ak who is coordinating the meeting, and commentary also from Yahowah, making this an interesting conversation. It definitely is not prophetic of Yahowsha' the Pesach Lamb. There's nothing about Pesach in it; it's all about preparing the High Priest who from God's position is so filthy he's covered in excrement of his own doing. It's not like he took on the excrement of the world, but from God's point of view he's just filthy and he's covered with it. God says all of his associates are as well. So, Satan is saying these guys are not qualified to perform, they are way too disgusting.

You read through this, and you say, 'Why is this here? What does it have to do with Kipurym?' It turns out everything. Kipurym is the Mow'ed Miqra where just a little bit of blood off the finger is spattered on the Mercy Seat of the Ark of the Covenant. The Mercy Seat is called *Kaporeth*; it's the singular of Kipurym. Yahowah set up for 'Aharown | The Alternate to slay a bull, which of course, would be eaten by the community, for his own iniquity because he did a lot of bad things. The bull is interesting because what was 'Aharown's single biggest mistake? The golden calf. So, Yahowah is rubbing that in his face just to resolve his issues so he can come in and do this on behalf of the people. And on behalf of the people there were two goats, not lambs. Lambs are cute, loving, intelligent, communal, they listen to their shepherd, they know their names, they are an entirely different breed than goats. Goats are ornery, obstinate, won't listen, and can be mean. There are two goats; one of them is a scapegoat. So Yahowah is talking about Yowm Kipurym and what He wants done, and the scapegoat is for the reconciliation of the Children of Yisra'el while the bull is to take care of 'Aharown so he can do his duty.

So that is the presentation, and there is this whole discussion of the linen and garment that 'Aharown is to wear; the headwrap and everything else. What does that have to do with Zakaryah Three? Everything because Zakaryah Three is about one subject – Kipurym. As it turns out, the appointment that took me maybe half the time that I have been doing this, maybe ten years to understand, I was always confused as to why would you have a Day of Reconciliation after Pesach and Matsah? God has elongated our days, He has perfected and adopted us, we've been enriched and empowered on Shabuw'ah', we're messengers on his behalf and on the family's behalf on Taruw'ah. Why do you have Reconciliations after all that? You're adopted into the Family; wouldn't you think that you had been reconciled?

The fact of the matter is Reconciliations has nothing to do with us who are currently in the Covenant and those of us who have taken advantage of first five Mow'ed Miqra'ey. Reconciliations is the single most important day in human history, in universal history. It's the Day of Days that Yahowah enjoys the restoration of His relationship with Yisra'el and Yahuwdah. There's nothing more important. It's the single most important day in human history and universal creation. So for that day to work, for Yahowah, who will not violate His own Towrah, there has to be somebody who is prepared and qualified to sprinkle the drops of blood onto the Mercy Seat of the Ark of the Covenant, recognizing that that Mercy Seat and Kipurym are exactly the same thing. The Seat and the Day are both based upon Kipurym. What we're reading in Zakaryah Three is that Satan is accusing Yahowsha' of being a scumbag. God says, 'Okay. I get it. He's filthy but I have a plan for that. Clean him up, put on new linen garments.' And Zakaryah says, 'Hey, you forgot the headwrap; put on the headwrap too.' I just wonder, why was Zakaryah interjecting himself into the discussion. Do you know why? Because he had read the Towrah and the Towrah talks about all the garb, the washing, the cleanliness, and everything necessary to prepare the High Priest to go in and perform on behalf of the Children of Yisra'el, and the last thing is that he puts on a headwrap. So Zakaryah is watching this whole thing and sees that there's no headwrap and calls attention that a headwrap is needed and to get one. That takes some major confidence to interject in a discussion between Yahowah, Satan, and a mal'ak. So, you must appreciate the fact that God chose Zakaryah because he knew the Towrah. Zakaryah got to demonstrate to us that he knew the Towrah. So, that's what took me back to the Towrah's presentation of what is to occur on Yowm Kipurym relative to the Mercy Seat which happens to be again the same word as Kipurym. When you view Zakaryah Three from that point of view then you recognize this is the funniest thing in the world.

You know how Christians take every prophecy about Dowd and give it to Yahowsha'? This one where the individual's name is Yahowsha' is actually about Dowd. It actually names Yahowsha' but it's really about Dowd. We find later in Zakaryah that Dowd is the Renaissance Man. Dowd is going to be dressed up as the High Priest. He's not going to become the High Priest, but dressed as the High Priest he will perform the responsibility that is necessary on Kipurym relative to the Kaporeth | Mercy Seat to reconcile the relationship between Yahowah, Yisra'el, and Yahuwdah, which is all explained as you move through the text of Zakaryah. To bring all those things in was so exciting I thought how can it get better than this?

The last time I tried translating Zakaryah Four I ended up scrambled and didn't have a clue, but I tried. Zakaryah Four is the presentation of the two witnesses. You might ask what the two witnesses have to do with Kipurym? It turns out everything. The prophecy you've read so many times in Yasha'yah, 'Make straight the way of Yahowah' also happens to be in Zakaryah and throughout the prophets. Yahowah is returning on Kipurym, so guess who is making that announcement? The two witnesses. Now that I'm grappling with what is the symbolism here in Zakaryah Four, if it's not already up on the website it will be in and remain in the *Appointments* volume just in a different place.

Moving forward, thank you, David, for being so spectacular in making a wonderfully interactive website that works online in a normal browser on a computer, tablet, or phone, making all the

books on the bookshelf available with just one click on any of them. Thank you for doing this, and thank you, Jackie. I know there's no such thing as a saint, but if there was, we would appoint Jackie as Saint of *Yada Yahowah*.

I found that this wasn't complicated at all; it's magnificent and abundantly clear who the olives are. I ended up going back because of the branch of the olive tree. We know one of the two; they are named. It's ELYah; the other one I didn't think was named, but it is. It's a full ... to the olive is directly related to the sucker. Sucker sounds like a pejorative, and if it is, fine. An olive sucker is not a pejorative. A sucker forms on an olive tree if an old olive tree trunk is neglected and gets too old, dies, gets cut down, or something tragic happens to the main trunk of that tree. The roots still provide nourishment, so 'Out of the root stalk'. My favorite prophecy is included in this chapter now because low and behold the whole root stalk of Jesse | One Who Stands Out and Notices is interwoven through the two witnesses of Zakaryah Four, and it explains exactly how it goes from that root stalk back to Dowd and the relationship with Dowd. It's magnificent.

There are really only two things in the entire presentation. There's no ____, there's no river, just two things. A Menorah representing Yahowah and two olives on either side of the Menorah; one beginning at sunrise and one coming in towards the end at sunset. It's just so magnificent and then you go into Five and Six, and by the time you get to the end of Six Yahowah, again through His prophet, is drawing our attention to Yada Yahowah. There's a lot going on that might be too confusing for most because there's one line and then you've got to go through a better part of a chapter in another book to say this is how this needs to fit in here, but by the time you're done most everything we've learned are pieces that fit into this puzzle that paints this spectacular picture that everything has been pointing to this one day, the Day of Reconciliations, Yowm Kipurym.

So, that's where we are. I've got two more chapters to write, one on Kipurym which is what Mal'aky has to say about it and then there's a chapter on Sukah. I don't know if that will grow to more than one chapter, but that's the plan now.

To give everybody an idea of where we're going, we will soon have 20 books up in the new format retranslated and completely rewritten. *Written in Stone* is currently volume Five of *An Introduction to God*. I'm thinking about changing *An Introduction to God* to have it cover only three things:

The Word which explains the nature of the Hebrew language. I think it does a pretty good job for somebody who wants to understand the stems, conjugations, the moods, the relational nature of the language and the fact that it is like light that is expressive throughout time and how you have volitional moods woven into it, the letters themselves and what they convey. I think the Word volume of *An Introduction to God* belongs there. It's the only place where we have a whole chapter devoted to explaining Yahowah's name.

Written in Stone is the analysis of the Ten Statements.

The next thing is *The Covenant*, but with now having two volumes on the Covenant, Volume Two of *Observations* and Volume Three of *Yada Yahowah*, we probably don't need a third volume on

the Covenant. It's the same material but each time I've given it a different perspective, but it's the same material that doesn't need repeating.

We certainly don't need another volume of the Miqra'ey of *An Introduction to God* because we now have three volumes now adding up to about 1,200 – 1,300 pages just devoted to the Miqra'ey, which is probably enough.

That leaves us with the Towrah, which is enormous, particularly the Psalm 119. There are three very long chapters in that Towrah volume. I'm thinking of taking that Towrah volume and placing it right after what will be now Volume Six, *Appointments*, so that will be a volume called The Towrah. We'll remove it from *An Introduction to God*, retranslate it and do all new commentary and it will be placed there and then we'll only have the first two or three chapters of *An Introduction to God* that will stay as part of that volume.

As you know, some time ago we completed the five volumes of *Observations: Perspective, Covenant, Growing, Teaching, and Understanding*. There's the *A Voice Calls Out* volume and *My God Why? of Coming Home*.

Questioning Paul went from one volume to four, *Liars Lie, Towrahless, Devil's Advocate, and Incredible*. *Incredible* has grown substantially because we added another 100 pages to the end of it with a review that I wrote recently once again on the Christian *New Testament* because for Shabuw'ah we covered a lot of this already, and we'll do more later. We covered the book of *Acts* to demonstrate that there's no part of it that is accurate because Luke was telling the story from Peter's alleged perspective about the fulfillment of Shabuw'ah and he didn't get anything right.

Then at the end, for those who miss the old website that had the calendar for the Miqra'ey schedule, Jackie and David redid the schedule and put it as God's Calendar at the end of the bookshelf. We're going to add a rewritten chapter of *Yowbel* to it, and may add some other material, but as of now it's sitting as an independent volume at the end of the bookshelf. So that is where we are. It's yadayah.com or yadayahowah.com where you can go directly to the books as well as to the printed books that are for sale on Amazon, as well as direct links to the podcasts through the Community as well.

Let's return to where we were, which was Yasha'yah 56:12 where we are talking about Yasha'yah's presentation of the fulfillment of Taruw'ah. So, he goes into great detail about what the situation is at that time particularly amongst the religious community of Yisra'el. I understand that right now the Hasidic Ultra-Orthodox Jews represent about 20% of the Jewish population. They are breeding like rabbits and don't work. With seven to eight children per family they will be almost one-third of the Jewish population in Israel by the time Taruw'ah will be fulfilled, certainly by the time Yowm Kipurym is fulfilled. Then you have a growing more secular, highly politicized group now in Israel. All of these most recent elections were for the purpose of cobbling together a government that includes right-wing conservatives and the Muslims. It's the strangest thing I've ever seen and of course every important vote is either deadlocked or they lose because they can't get the Islamic party to go along with the conservatives, and they bribe the Islamic party with a god-awful amount of money for them to be part of this alliance, and they don't vote with them. So, it's a real mess. There is about one-third of Israel now, and will continue to be,

exceedingly political and are ostracized from God as well as those who are religious who are ostracized from God. That tells us flat out that two-thirds of His people are not going to make it to Yowm Kipurym; they won't even be candidates for the Covenant at that point.

We don't know how many of the one third that survive to the fulfillment of Kipurym and Yahowah's return, and we don't know what percentage of them will be reconciled. All we know is that two-thirds of Jews have been excluded, all of the religious and the political. So, God is definitely keeping up with current trends in Israel, He's just happened to write about it 2,700 years ago.

We're going to pick up the story at Yasha'yah 56:12. We have covered the Dastardly Dogs, so we know what God thinks of the rabbis.

This is, again, God placing us inside the mindset of the rabbinical community.

“Come, let us consent to assemble together and agree to change everything around (‘atah – let’s approach things differently (qal imperative)). Let us reach for and receive (laqach – let us select and accept, taking) the wine (yayn), drinking fermented, alcoholic beverages (shekar – alcohol) to remain inebriated and intoxicated (saba’ – to the point of drunkenness).

Tomorrow (machar – the future) will be like (wa hayah ka – will come to exist similar to) this day (zeh yowm), with us more powerful and important (gadawl – greater and more distinguished), even more exalted and wealthier (yether – considered superior, abundantly enriched through the binding nature of religion), exerting our power and influence (ma’od – being praised and honored as inspirational).” (Yasha'yah / Yahowah Frees / Isaiah 56:12)

For those that don't what I do, and I wouldn't encourage anyone who wants to do this, I'm probably a little strange in this regard, but I go to bed every night and get up every morning reading the Jerusalem Post on my phone to keep up on what's going on in Israel. Right now rabbis are just having conniption fits because they want total control of everyone's life in Israel. Their big deal is, they just lost a Supreme Court hearing. They want to determine who is and who is not a Jew. You are or are not a Jew not based upon your ethnicity, but based on your religiosity. They have completely changed what Yahowah talks about in terms of the descendants of Ya'aqob – that's an ethnicity. They want it to be entirely religious. You're not a Jew, in their point of view, if you are not religious. It's not just religious. If you are a Reformed Jew or a standard Orthodox Jew, you don't count. They will demean and smirch you and say dastardly things. They are just foul and accomplish nothing; they are not even employable, yet they are stunningly rich. They have the government pay for everything, then charge people an arm and a leg for stupid stuff. You can't get married without paying them, can't get divorced without their approval and paying them, you can't immigrate to Yisra'el without their approval. They control everyone's life. Even in kosher. Yahowah said almost nothing about what is ... In fact, in *Dabarym* by the time Moseh is analyzing what God says isn't really healthy for you but eat what you want, just be thoughtful about it. The rabbis said the proof that you need our Talmud is that God didn't explain how to be kosher. He didn't explain how to be kosher because He didn't want you to be kosher. They have thousands of rules.

One of the big money makers for the rabbis is that the organization that determines whether a food product sold in a market or a restaurant is kosher or not has all to do with paying the rabbis. The rabbis will go so far as to say ‘Even if 100% of your food is blessed by us, and therefore you pay us and it is therefore kosher, even if you have us in here and we review your restaurant and everything you do in your kitchen kosher, if you’re open on the Shabat you’re not kosher anymore, and you’re not kosher on the other six days of the week. ... is that can you imagine that one of the things they say that the need more strict rules is that a person ___ a dessert that had milk in it. Can you imagine how horrible it is that a restaurant that serves meat would also have a milk dessert? Of course, they get that from when Yahowah says don’t boil a lamb in its mother’s milk. God didn’t say you can’t have a piece of cheese or a glass of milk while you’re having your lamb kabob. These rabbis are just insane. And they’ve got this thing that if you’re at home making a meat dish and you spill a little milk on the kitchen counter, you can’t even clean it up; you’ve got to call the rabbi. God is disgusted by the way they look, the way they act, the way they treat their people, and if you’re stupid enough to be one of those 20% who is befuddled by them, good riddance.

Tomorrow (*machar* – the future) **will be like** (*wa hayah ka* – will come to exist similar to) **this day** (*zeh yowm*), **with us more powerful and important** (*gadawl* – greater and more distinguished), **even more exalted and wealthier** (*yether* – considered superior, abundantly enriched through the binding nature of religion), **exerting our power and influence** (*ma’od* – being praised and honored as inspirational).” (*Yasha ’yah / Yahowah Frees / Isaiah 56:12*)

I’m sorry, pal. It isn’t going to be that way.

And such is the toast of the rabbis. With their bearded noses in the air, they will fall flat on their tuchuses – soiling their ugly religious outfits in the process. Yahowah is going to let His people know that He despises those who claim that they speak for Him. One of the greatest ironies in Israel is those who pretend to speak for God. You should see them.

When we are eating dinner, we’ll play an Israeli news station that constantly shows these morons in their black hats and outfits, their little curly eques bobbing up and down in rhythm. It’s like ‘I got no brain and maybe if I shake my head, I’ll find it.’ It’s just revolting and thoughtless. They will say all they are doing is studying Towrah. Bull. They don’t even know what the Towrah looks like. They have renamed the God-forsaken Babylonian Talmud the Towrah. When they say they are studying the Towrah now, they are reading their goddamned Talmud. And not just any Talmud; the Babylonian Talmud.

It’s interesting that the Jewish scriptures were written after the Christian ones. Christianity is not an outgrowth of Judaism. Judaism was written afterwards. Hasidic, the super Orthodox Judaism was created in the late seventeenth, early eighteenth century in Poland. So, there’s just no part of this that makes any sense.

The undercurrent of both the *Talmud* and *Zohar* is change – moving from God to man, from freedom to control, from enlightenment to ignorance. But a new day is dawning. Yahowah is returning with Dowd and neither find stupid appealing – especially when the idiots are braggarts.

Was there any word that you analyzed, Kirk, in 56:12?

KIRK: One was almost comical in context. *Gadowl*, you read **with us more powerful and important** (*gadowl* – greater and more distinguished). If you look at the letters you’ve got a gimmel, a dalet, a wah and a lamed. ____ would mean that you are walking away from the Pesach Door ... enlightenment and ... and then you’re walking away from being led by Yah and or Dowd. On top of that you have the root which is the gimmel and dalet which means the storehouse of material wealth ___ negative but in context it’s negative because that’s their game. And if add another dalet to it you have another word that means “you have assemble together, to attack, to raid, to invade”. So why would you want to be ____ and important – *gadowl*? *Ma’od* comes out to be from the root “smoke, mist __ dust, clouds of ashes”. I know later you say they blow smoke.

YADA: What’s interesting too, as I was being fact checked by Mike, he has this propensity now that to look up a word that he thinks would be interesting to pursue. I had written a little bit about what each religious Jewish sects are called, we’ll cover this in an upcoming chapter. Every single one is being so blatant and saying, ‘Yep, we’re lying. That’s us. We’re unfaithful; we’re going to own it. Yep, call me a whore. I’ll own it.’ It’s amazing.

Intoxicated with their own sense of self-worth, their own words, their own religion and political schemes, Israel’s leadership, especially rabbis (exalted ones), have controlled Jews so long, they cannot imagine this ever changing. And yet during the *Miqra’ of Taruw’ah*, as rabbis think they are ushering in a new year on Rosh Hashanah, their worst critics will vanish. What then?

God’s diagnostic evaluation of the worst of His people began...

“His watchmen, those assigned to be Israel’s lookouts and keep watch, protecting Yahuwdaym (*tsaphah huw’*) are blind (*’iwer*). They are all (*kol hem*) ignorant and opposed to Yada’, without understanding, without revelation or respect, and thus clueless (*lo’ yada’*).

They are all (*kol hem*) dumb dogs, incapable of intelligent speech (*’ilem keleb*), without the capacity to understand or the ability to prevail, unqualified and incapable, utterly incompetent (*lo’ yakol*), barking and howling in incomprehensible fashion, babbling Babylonian prophets (*la nabach*), panting while dreaming (*hazah*), lying around smitten with their inactivity and lack of awareness (*shakab ‘ahab la nuwm*). (*Yasha’yah 56:10*)

That’s not a very flattering commentary. I’m sure *keleb* is a wonderful word, but the fact is that dogs were a lot different when this was written ... 2,700 years ago in Yisra’el than they are now. They were not members of the family, which is what they have become, and they have lived up to their name, *keleb*. But that was not the case. They were mostly scavengers.

These dogs (*wa ha keleb*) have the soul of a goat, as they are stubborn, aggressive, and disagreeable creatures, bitterly antagonistic (*’ez nepesh*).

They never acknowledge that they have taken too much, never admitting that they are gluttonous sexual deviants, unrestrained and insatiable, wallowing in abundance (*lo’ yada’ saba’ah*).

The percentage of rabbis that are engaged in sexual malfeasance is very similar to Catholic priests.

Those tending the flock (*wa hem ra'ah*) are without Yada', ignorant and irrational, devoid of understanding, clueless and disrespectful, neither perceiving nor comprehending, and thus lacking the capacity to teach (*lo' yada' byn*).

All of them have turned their own way (*kol hem la derek hem panah*), every man for his own ill-gotten gain and dishonest advantage (*'ysh la betsa' huw'*) without exception or restraint (*min qatseh huw'*). (*Yasha'yah 56:11*)

'Come, let us consent to assemble together and agree to change everything around (*'atah*). Let us reach for and receive (*laqach*) the wine (*yayn*), drinking fermented, alcoholic beverages (*shekar*) to remain inebriated and intoxicated (*saba'*).

Tomorrow (*machar*) will be like (*wa hayah ka*) this day (*zeh yowm*), with us more powerful and important (*gadawl*), even more exalted and wealthier, enriched through the binding nature of religion (*yether*), exerting our power and influence (*ma'od*).'" (*Yasha'yah / Yahowah Frees / Isaiah 56:12*)

The flock has been deceived by these dastardly dogs.

KIRK: When you read that do you think that it's true what we used to talk a lot about in Christianity, preachers in particular, they just really don't believe this is true to begin with, you know? To them there's no God ...

YADA: The most amazing thing is that in Judaism there is no God. You can read almost any Jewish site – there is no _____. I don't know what the hell they are doing it for. They ... they live righteous lives and ... for what purpose. And they are not living righteous lives. They are disgusting. They treat their women and children horribly, they dress horribly, they don't contribute anything to society, they are parasites and leeches, and for what? They don't ever get their noses out of their Talmud; they spend all day rationalizing with rabbis. In fact, if they are going to make an argument, they cite some derelict rabbi from 600 CE or later. They never quote Yahowah.

KIRK: There's so little difference among imams, preachers and rabbis.

YADA: We return to *Yasha'yah 55, 56, 57, and 58* in the *Taruw'ah* chapter to witness the fulfillment of *Taruw'ah* because Yahowah explains it. It's so funny because Christians who don't like the thought of a "rapture" (and they shouldn't because there is no rapture) say there's no reference to this in the Old Testament (there was no "Old Testament" either). The rabbinical types when they are debating Christians say 'I don't know what you're talking about your goddamned rapture. There's no such thing.' The fact of the matter is that *Yasha'yah* talks about the *Taruw'ah* Harvest, and he has a lot to say about it.

We have reached our intended destination, the point in the prophecy where *Yasha'yah* presents the rabbinical response to *Taruw'ah*. In this regard, it is instructive to know that, in this next statement, the Masoretic renders '*abad*, "have vanished," as a completed action, while the Dead Sea Scrolls depict something that has not yet come to fruition, and thus as "will vanish," predicting a yet unfulfilled disappearance. I would say that is significant.

“Then (*wa* – and so [in 1QIsa but not the MT]) **those who are right** (*tsadyq* – the vindicated, righteous and just, those who are correct and in accord with the standard and thus upright)

Again, if you want to capitalize on what Yahowah’s offering, you want to start with *tsadyq* – being right. It’s not that big a deal because it’s an open book test. He gives you all the answers.

“Then (*wa* – and so [in 1QIsa but not the MT]) **those who are right** (*tsadyq* – the vindicated, righteous and just, those who are correct and in accord with the standard and thus upright) **will vanish, their whereabouts unknown** (*‘abad* – will disappear such that those who remain will not know where they have gone).

And no one will give it any thought (*wa ‘ayn ‘ysh sym ‘al leb* – not one individual will take it to heart, will examine what may have occurred, with no one pondering the portent).

Loyal and devoted individuals (*‘ysh chesed* – the most steadfast and relationship-oriented people) **will be harvested, gathered together and taken away** (*‘asaph* – will be withdrawn as they are escorted away, removed from their places and transported to a new location and state) **while no one makes the connection to comprehend what has occurred** (*ba ‘ayn byn* – without anyone comparing this prophecy to what has transpired so that they understand, not a soul realizing what happened).

One of my favorite Hebrew words – *byn*. I was sharing at length that I’m personally excited to have recently completed this chapter on Kipurym analyzing Zakaryah Chapters One through Six and also later 12 and 13, and every bit of it to understand requires us going to a previous prophecy whether it’s that magnificent prophecy that brought us all together in 2 Samuel 7 or the actual presentation dealing with Kipurym and the Mercy Seat on Kipurym, no matter if it’s the prophecy in Yasha’yah 11 about the Choter/sucker, it all fits together if you make the connections. And that is what God’s people are failing to do. You can know a lot of stuff and understand nothing if you don’t know – *byn*.

The reason the rabbis can’t fathom, can’t process what has occurred on the fulfillment of Taruw’ah is that they are not making the connection. You will never understand if you don’t know how to compare one prophecy to another and see why things were stated in a certain way.

For indeed (*ky* – surely), **from** (*min* – separated from and out of) **the presence of** (*paneh* – the existence and appearance of, even having to face or be confronted by) **this disastrous calamity and miserable suffering, such wickedness and wrongdoing** (*ra’ah* – having one’s fellow countrymen, friends and associates, even neighbors and companions become so destructive and harmful during this troubling time), **those who are correct** (*ha tsadyq* – those who are right, and thus vindicated, just and righteous, upright and innocent) **will be taken away** (*‘asaph* – will be gathered together and harvested, removed and escorted away).” (*Yasha’yah / Yahowah Delivers / Isaiah 57:1*)

This is just so powerful in terms of the presentation of Taruw’ah as we have come to understand it that it is a harvest, a gleaning, of those who have capitalized on the Covenant’s conditions, those who have attended the Mow’ed Miqra’ey. This is the fulfillment of Taruw’ah. It doesn’t describe

what our job is on Taruw'ah, but it certainly explains what the world's reaction is going to be and who is going to go. What was your question?

KIRK: My question was at this point we're gone. At what point will they pick up the book again and start reading?

YADA: The religious, never. ... two thirds are gone ... Yahowah has a plan for that too. First of all, He has used every functionality of His Spirit, because suckers aren't the brightest growth in the orchard. He's ... using the full capacity of the Spirits. His Spirit has seven functions and He's using them all. These dastardly dogs are blind; look at what they are missing! Wallowing in the rabbinical rubbish with miserable lives, and yet we get to explore Yahowah's testimony. That is so cool.

We do not know of the remaining one-third how many of them are going to listen to Yahowah. I expect between ... I do not know between now and then, I would expect based upon the numbers we've read elsewhere and in Yasha'yah 17 and 18 in particular, that it seems like 7,000 between Gowym and Yahuwdym that will be harvested on Taruw'ah is a reasonable estimate. Following that, I'm hoping the Taruw'ah harvest is in 2029. I think it's highly unlikely it will be 2026, ... 2027 is a possibility. We have proponents in the Covenant family for 2027, maybe more for that than any other. There are those who like 2028, but I'm hoping for 2029. I want to stay here as long as we possibly can because anything we do that reaches out and awakens ... that is forever.

Yahowah is going to do it when He wants to do it. The fact is when it says that indeed they are going to be removed from the presence of, it's from *ra'ah* – disastrous calamity, miserable suffering, wickedness and wrong-doing, having one's fellow countrymen, friends and associates, even neighbors and companions become so destructive and harmful during this troubling time. *Tsadyq* is the direct opposite of *ra'ah*. *Tsadyq* is “those who are correct, right, vindicated, righteous, upright and innocent. The religious love the concept of being righteous and they apply it to themselves; they are the most righteous of the righteous. It's amazing how many rabbis when I was doing *Prophet of Doom* and *Tea with Terrorists* and explaining what Islam is all about, would call me the “righteous Gentile”. They probably wouldn't say that now if they're reading these books.

The religious want to call themselves “righteous” and that's a religious term. They are the least righteous people of all because to be *tsadyq* isn't to be righteous and religious, it's to be right. Being right doesn't make you good or anything other than correct, and with Yahowah being correct is enough. ... Be correct. Know My name, my Covenant conditions. Know what those conditions are and accept them. Know that I have Invitations and attend them. Listen to me.

I was writing a chapter several days ago, I've been doing this now for 8 – 16 hours for six to seven days a week. For those of you who say, ‘You're not celebrating the Shabat if you're doing this seven days a week,’ I've come to understand that Shabat is a very active thing. Every time God talks about Shabat He always writes it from the perspective of activity. It is not a day for doing nothing; it is a day for doing something that really matters as opposed to your ordinary work. I've been doing this now for twenty years an average of ten to twelve hours a day six to seven days a week. That's a long time, and in all of that time 99.99999% of the time I was listening, and God

was talking. Our relationship works really well that way. It's not that I'm quiet because once I listen to Him, I'm in a position to share with the Family. I get to talk, and I'm sure He's listening, but I'm not talking to him.

Christian prayers, I remember how stupid I felt sitting in front of a group of people and I'm allegedly talking to God. That's how group prayers are. God is not interested in me. Our relationship works because I'm communicating a lot to Yahowah even though I'm saying virtually nothing. What am I going to ask God for? I live on an island with potholes; I don't want a Ferrari. I have the most wonderful woman in the world as my wife; I'm not looking for a girl or a woman. I'm not going to play golf for a living so having hand-eye coordination isn't going to be very helpful. I wake up every day living in paradise. What more could I ask for? Am I going to ask Him if He will help me understand this passage? What do you think I'm doing all day? What are you going to ask Him for? So, no. I listen. He's a very effective communicator. I'm not certain that what I've written in these recent chapters is going to appeal to everyone. You've got to be focused because there are a lot of connections that we're making here, but it was so exciting for me.

As I shared with *Zakaryah*, he interjected himself into a prophecy in Yahowah's presence. He's saying, 'You forgot about the headwrap.' I bring that up because God wants us to interject ourselves into His revelation. What do you think the book of *Dabarym* is? The entire book of *Dabarym* is Moseh, having listened to God, is sharing what he learned so that people will understand. God wants us to interject ourselves into, but the way we do it when we study His word is that we get all excited when we find a new insight and a new connection that maybe no one has found in thousands of years. We get to celebrate that by sharing. There's a lot of give and take in communication but it doesn't work with us praying. We just don't do it. Just think how demeaning that is. 'Listen to Me, listen to Me.' ... 'Listen to Me.' Think of what we are effectively telling God about what we think of him that rather than listening to Him, we'd rather talk to Him; that our feeble understanding and desires are somehow going to be more useful and beneficial, 99.9999% which are wrong, than listening to God. He's going to say, 'What the __ wrong with you. You don't even know who I am. Why would I listen to you if you're not willing to listen to me?' As a matter of fact, in *Zakaryah*, God says exactly that.

“When I talked to them they did not listen to me, so then when they cried out I did not listen to them.” That's the way I think this should go.

This is saying that the Taruw'ah harvest is going to be in the midst of *ra 'ah*. I therefore think we are going to be in the midst of *ra 'ah* and to be in the midst of *ra 'ah* I don't think this is happening in 2026, hopefully not in 2027, my preference would be 2029. If it happens in 2029, there will be six months of what we call "radio silence" because Elyah and his pal are returning on Pesach in 2030. From Pesach of 2030, you were asking how are these other people going to know? We're leaving them our legacy of these books, websites, the audio programs (that's the reason we're doing this), and, all of the supportive websites to Yahowah's message.

Within a matter of six months from the time we are gone these two witnesses actually stand before Yahowah. They are not just operating on their own recognizance. At the time they are speaking

there is this giant flying scroll that hovers overhead, the Towrah. So, the two witnesses are speaking before Yahowah with the Towrah elevated above them, that's pretty powerful.

This is saying those who are right – that is the key, right, right, right – will vanish, their whereabouts unknown, and no one will give it a second thought. Loyal and devoted individuals will be harvested, gathered together and be taken away while no one makes the connection to comprehend what has occurred.

For indeed (*ky* – surely), **from** (*min* – separated from and out of) **the presence of** (*paneh* – the existence and appearance of, even having to face or be confronted by) **this disastrous calamity and miserable suffering, such wickedness and wrongdoing** (*ra'ah* – having one's fellow countrymen, friends and associates, even neighbors and companions become so destructive and harmful during this troubling time), **those who are correct** (*ha tsadyq* – those who are right, and thus vindicated, just and righteous, upright and innocent) **will be taken away** (*'asaph* – will be gathered together and harvested, removed and escorted away).” (*Yasha'yah* / Yahowah Delivers / Isaiah 57:1)

Let's just say that the political and religious can't figure it out. God just said they are not going to. But by this time we know there is going to be a major returning to Yahowah, so of that one third remnant of Yisra'el, I'm hopeful that the numbers are significant, that there will be many returning to Yahowah.

Understand that Yahowah is not into the numbers. Whether it is another 7,000 or 7 million, this is not an issue with Yahowah. Yahowah wants to have a wonderful eternity with His family, and a family of 7,000 is just fine with Him. If it's 7 million, that's fine too. It is what it is. There's ... also the possibility that this last bunch goes into the thousand-year celebration of Sukah. There's a lot transpiring and a lot we don't know at that point and it's going to be different being one of those harvested on Taruw'ah and one who is not. *Yasha'yah* 57:1 may be one of the most profoundly important passages because of what it reveals of about what's going to happen on this day.

Yahowah, fortunately, is a gentleman. The Covenant is His family, and He is not going to expose His children to the worst man has to offer. That is why we're going to be removed. I don't want to be around when 9 out of 10 people are annihilated. There is a point where God is doing the annihilation, but up to this point it is not God.

KIRK: It's people killing people.

YADA: Yes. When He returns let it be known. Zakaryah says it exquisitely, “All of the humans who have come to war against Yisra'el, against Yaruwshaliam are instantly dissolved.” At that point, everything just dissolves. God is going to put an end to a militant world, but up to this point those who have died have killed themselves.

Yasha'yah / Isaiah 57:1 is predicting the Taruw'ah harvest, revealing that only those who are correct will disappear. They will be withdrawn so that they will not have to endure the impending calamity known to us as the Time of Ya'aqob's Troubles.

Not only will these *tsadyq* | right-minded individuals vanish, but their whereabouts will also remain unknown to those left behind. And that is bewildering because the answers are so clearly delineated in this prophecy.

Once those who are correct about God, and thus vindicated, are gone, no one will give them a second thought. The prophetic portent of this event is among the most important in human history, with Covenant members being escorted to Heaven, and yet no one will be the wiser for it

Those of us being “*asaph* – harvested and taken away on Taruw’ah will be withdrawn” from a troubled world and then “transported to a better place” where we will be “transformed into a superior state of being.” Even though we will leave this written legacy, one of the reasons that so few will notice is that our “*chesed* – loyalty and devotion” is to One they do not know. We are focused upon our relationship with God at a time when they are consumed by their religion and politics. We will not be among those the rabbis value, but instead discount and disparage. Our values will be in conflict with theirs.

Since Yahowah was clear, let’s be resolute: this is an “*asaph* – harvest,” and is, therefore, the fulfillment of Taruw’ah. It will occur no sooner than the first day of the seventh month in year 5993 Yah, which is September 11th, 2026. September 1st or October 1st, 2027 are possibilities because the seventh month is not totally evenly split but is close enough to a split that there is a possibility that either one of those is a possibility and could be true. I have what I think is the most logical of those, looking at the moon cycles, but that’s for each individual to study and come up with their own conclusion. So those are the possibilities of Taruw’ah. But so is September 19th, 2028. The latest this will transpire is September 8th, 2029, during the 1st day of the 7th month in 5996 Yah. If so, the world will remain clueless as to where we were taken until ELYah and his fellow witness arrive on Pesach the following Spring in 2030 in the midst of the storm.

I will tell you that while I think ELYah could enjoy himself in the middle of a swamp, the fact is this is not a job that you want. ELYah will take this job because it’s what he lives for. Quite honestly, while ELYah was spectacular in terms of his sarcasm in taking on the prophets of Ba’al, the Lord, and Astarte/Asherah, the Queen of Heaven/Mother of God, Queen Jezebel and her husband and Yahuwdah and mocked them to their faces, when you read the whole scene around it, he’s so disgusted by them he says, ‘What the hell are you doing with me? Just get out of here.’ He’s doing his job exceedingly well, but understand that if you have a relationship with Yahowah, as we do and are students of His Testimony, as we are, if you love Him, as anyone who is part of His family does, being ... to be confronted 24/7 by these religious and political buffoons, this is not duty that a member of Yahowah’s family would naturally sign up for. If your choice is, you can be in shamaym exploring the Universe having fun with Yahowah or you are the only two sane voices speaking for Yah to a world filled with religious, political, and conspiratorial nincompoops, like the big marches in Poland where marchers blame Jews for COVID. This is not something you want to put on your resume.

I put myself in the middle of idiots for three years. You can’t debate them and Yahowah’s word isn’t acceptable. I was translating a passage from I think Zakaryah several days ago, and when Yahowah was saying this is what our responsibility is and that we should be very excited to share

the word, He says, “Only share it with those who are reasonable.” So, when it comes to sharing it with these religious and political nincompoops, that’s going to be tough duty.

As I said, the last possible day this could happen is on the first day of the seventh month in 5996 which is September 8, 2029. So, that’s what we’re hoping that we’ll be around then, if we are then so much the better.

We have learned two things about those who will be withdrawn: they are *tsadyq* | correct and *chesed* | loyal. Since this is an open-book test, where the answers are all provided, being right is relatively easy. And considering God’s generosity, loyalty is only natural. Why would you not want to be loyal to Yah? I don’t get it. So what is the world’s excuse?

Byn is one of my favorite words. There are three letters, the beyth, the yod and the nun. Beyth means “family and home” with a single entrance into the home. The family home comes by way of Yahowah’s hand, which is the yod, to ... those who are rooted in His word and who are growing as His children. So, we are children who grasp Yahowah’s hand to be part of His family, *byn*. I consistently view it in connection with the dot-to-dot puzzles I adored as a child. By connecting the dots in the correct order, a picture emerged out of a sea of seemingly random points.

This Hebrew word for “understanding” reveals that to go beyond knowing to comprehension we must make the proper associations, coming to appreciate how one thing leads to another and how they are related. In this case, to properly assess who was harvested, by whom, and why, one would have to make the connection from this prophecy to its fulfillment. And since God said it’s only those who are correct that are being harvested, if you’re not a nincompoop and can say, ‘Okay, only the people who are correct can be harvested, what did those people have to say because it must have been right.’

We will have left quite a legacy, both the audio programs but more importantly the books. Understand the books are a big deal. Yahowah loves to communicate in writing. He wants us to communicate in writing. You leave not only a more enduring legacy, one less susceptible to being misappropriated, but the advantage of writing is that you can be so much more involved when you can read something. You can read more swiftly or more slowly. You can learn at your own pace, and with search engines you can verify anything and can do your own search. Because Yahowah loves the written word, the books are more important than the shows.

The triggering event will be “*ra’ah* – a time when one’s fellow countrymen, friends and associates, neighbors and companions, especially shepherds, and thus pastors and rabbis, are universally and hideously wrong.” The *ra’ah* | deceived are being contrasted with, and separated from, the *tsadyq* | right.

A time of terrible calamity is on our horizon. Far worse than the Covid-19 lockdowns of 2020, by 2029 the world will be at war with itself and with nature. There will be suffering beyond our comprehension. Billions will die. And from this, those who are correct will be withdrawn and taken away. Unfortunately, we will be so few in number that the religious leaders will brush our disappearance aside as if it did not occur. And that’s fine. We don’t want, and Yahowah doesn’t want them in shamaym.

But for the one third of Yisra'elites who are neither religious or political who are still interested in knowing the truth, it's right here and it's profound, exciting and makes sense, it's easily verified. It's liberating, empowering and enriching. It's nothing negative. You give up nothing that is productive and you gain everything. The things you give up are counterproductive; the things you gain are empowering, enriching and enlightening beyond comprehension.

This passage provides yet another clue as to when the *Taruw'ah* Harvest will transpire. It states: **“For indeed (*ky*), away from and out of (*min*) the presence of (*paneh* – the existence and appearance of, having to face or be confronted by) this disastrous calamity and miserable suffering (*ra'ah*), those who are correct (*ha tsadyq*) will be taken away (*'asaph*).”**

The Children of the Covenant will be taken to Heaven prior to the worst of Ya'aqob's Troubles. This timing is reinforced in Yasha'yah 17. There we were told that this gleaning would occur after the fall of Damascus when Yisra'el is thinned at the waist. That is, of course, indicative of imposing the “Two-State Solution,” which is the Final Solution, making Israel indefensible. After that “Two-State Solution” is imposed we will find exactly the same thing that happened with Nevil Chamberlain in the “State Solution” with Czechoslovakia that led directly and immediately to world war. We are told that after the fall of Damascus when Yisra'el is thinned at the waist, and that of course, is indicative of imposing the “Two-State Solution” making Israel indefensible.

Therefore, before our departure becomes imminent, we will know which of these four days in 2026 through 2029 this harvest will occur. And in the interim, rather than saying I want to know if it's going to be 2026 or 2029, ... just *Taruw'ah* up a storm. The timing is this, but that's not the purpose. The purpose is to expose and condemn religion and politics, to let people know who are patriotic and conspiratorial that they are wrong, and to let people know there's a better choice, that they can be correct about God. That is the purpose of *Taruw'ah*. We were enriched, enlightened, inspired, and empowered during *Shabuw'ah* so that we could do this job ... Right. We have Jackie and David as well. Molly, JK, Mike, and the Kirkster as well. A couple weeks ago it said that there would be a group of people working together with the *nakar* who would ... all be working with Yah.

Speaking of the loyal and correct who will be harvested in Yahowah's vernacular, we discover that they will go to a better place. This is such great stuff; God has told us exactly what is going to happen.

“And then (*wa* – in addition [in 1QIsa but not the MT]) he will arrive, entering into, and included among (*bow'* – he comes by way of a harvest, is brought into, and is associated with) the reconciled, tranquil, prosperous, safe, and saved (*shalown* – those in protective custody, totally satisfied, absolutely content, renewed, healthy, peaceful and harmonious, secure and restored, enjoying the most favorable of all circumstances with friends and companions).

For us that are so intricately involved in the written and audible presentation of Yahowah's word through *yadayah.com*, *yadayahowah.com*, *YadaYah Radio*, the websites and the books and the like, I am convinced that at this moment we are retired. The job we have done Yahowah is thrilled about it. He has told us that; we covered it in our last program. He's very happy with what we've done. There will be a grand celebration over it. We are relieved of duty. Dowd is in charge.

Yisra'elites, particularly Yahuwdym will be put in positions of authority. I don't think we have any responsibilities going forward. Yahowah is going to integrate His Towrah inside everyone, they will all know Yahowah. I'm hoping that after there's a brief celebration, because it's Yahowah's nature and He likes seeing His family celebrate, where we get to witness all those who have come to know Yah because of what we have done on His behalf, from that point on I think that we are going to be quasi-retired.

Quasi-retired because I was wrong about something. I've said on this program that Yahowah doesn't need people to be building His home on Mount Mowryah, that the Millennial residents, called the Royal Residents in Temple, that that's being built by Yahowah. That's not entirely correct, and I should have figured it out. What does Yahowah do on His own? Almost nothing. He doesn't like working alone. Why is Yahowah bringing Dowd back? Because He loves him, He likes working through him. Why did Yahowah decide He was going to go into Egypt to reveal His Towrah with an eighty-year-old dude? Because He likes working through people. So, the Royal Residents ... all of those who are reconciled unto Yahowah at this time, we're going to work together. We're going to build it together. We're going to have sweat equity in the Royal Residence of Yahowah. That's pretty cool.

KIRK: Can I paint a mural?

YADA: Yes, you can paint a mural. I've always been a frustrated architect ... restoring this, so I might even ask if I can build a wing over someplace. It is a word that is more Royal Residence than Temple, that's what I think it is. We're building our home together because we get to live with Yahowah.

“And then (*wa* – in addition [in 1QIsa but not the MT]) **he will arrive, entering into, and included among** (*bow'* – he comes by way of a harvest, is brought into, and is associated with) **the reconciled, tranquil, prosperous, safe, and saved** (*shalown* – those in protective custody, totally satisfied, absolutely content, renewed, healthy, peaceful and harmonious, secure and restored, enjoying the most favorable of all circumstances with friends and companions).

They will be spiritually allied (*nuwach* – they will be led and guided to a favorable and restful spirituality; from *ruwach* – becoming a child of the Spirit) **within** (*'al*) **His** (*huw'* – His [in 1QIsa but “their” in the MT]) **restful environs** (*mishkab* – His lodging and furnishings designed for comfort, rest, reflection, and thoughtful meditation; from *my* – to ponder the implications of *shakab* – a restful place and situation, possibly *mishkan* – dwelling place, a home and tabernacle), **walking in a manner which is right, honest, fitting, and proper** (*halak nakoach* – traveling through life in an appropriate manner, truthful and sincere, in accord with what is correct while being straightforward and upright) **with Her** (*hy'* – Her, as in our Spiritual Mother [in 1QIsa as “*hy'* – her” vs. “*huw'* – his” in the MT]).” (*Yasha'yah* / Yahowah Saves / Isaiah 57:2)

So we get to build together. It's not like it's going to be stressful or that we're going to be on our feet 12 hours a day every day. A lot is going to be restful and comfortable with a time for reflection and thoughtful mediation. *Mishkab* – His lodging and furnishings designed for comfort, rest, reflection, and thoughtful meditation; from *my* – to ponder the implications of *shakab* – a restful place and situation, possibly *mishkan* – dwelling place, a home and tabernacle. That is where

we're going. We're going to arrive restful, tranquil, prosperous, safe and saved, *shalowm*. So long as we are shalowm with Yahowah, the rest will take care of itself nicely. We get there by walking in a manner which is right, honest, fitting and proper.

Now we know who will be taken, from whom, and when, even where. All of that has been answered for us. God has told us who will be taken on Taruw'ah; those who are right. From whom, from the *ra'ah* – the religious, political, and conspiratorial; those who are wrong. And when is going to be in the years between 2026 – 2029; hopefully 2029 on Taruw'ah. Even where – we are going to shamaym.

This is Heaven. Those enjoying God's hospitality have observed the Towrah, attended the Miqra'ey, and accepted the Beryth. As a result, we will be among the *shalowm*: reconciled and prosperous, safe and saved. We will enter the "*shalowm* – protective custody" of our Heavenly Father and Spiritual Mother, finding "total satisfaction, absolute contentment, renewed health, peace and harmony, security and restoration in the most favorable of all circumstances with friends and companions." If there was not so much to accomplish between now and then, I would like to go this coming Taruw'ah.

I'm hoping we can still go out and smack the pellet around and enjoy nature. There's a passage we covered in our last program that suggested there will be wildlife and animals; hopefully we'll be able to communicate with them. We're going to be in a marvelous environment. I'm excited, but the most important thing is that we are going to be reconciled, we are shalowm, we are at peace with our Maker. It's a lovely place for us to be. And with the concluding word of shalowm, it's a good place to end the program.

It's pretty cool. I translated this ten years ago and to come back and find that it is so detailed in the who, the what, the where, the why, the when, the how of a Taruw'ah harvest, God has left it out there for us to understand. Here we are talking about Taruw'ah, and He's got all this detail for us. Just imagine what He has to say on Kipurym which is the single most extraordinary day in Yahowah's eternal existence.

So, we'll be with you next week at this time. Happy Shabat to one and all. We'll be adding the new books to the bookshelf. Thank you for getting them up, David and Jackie. Hopefully soon we'll be able to have another printed edition sitting on our shelf and move into now twenty volumes since we began this rewrite. I would say that within the years' time we will have finished the rewrites and be on to new material. I'm excited to see where we go. My preference is to continue with some of the Mizmowr, but there's so much more to learn in Yirma'yah and Yasha'yah, and we really haven't covered much of Ezekiel to study the Magog war, which I'm sure is also interesting to people. I lean towards the books of Yasha'yah and Yirma'yah because they are so detailed into the plusses and minuses of all that's going to happen, so emphatic about why God hates the religious, political, and conspiratorial and so passionate about His family and His love for His children.

Shabat Shalowm everyone. Good night.