

Shabat Study August 20, 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. Welcome to Yada Yah. It is being prolifically reported around the world that the United States has lost all credibility in the world and that no one will ever again trust it. There is considerable truth to that statement although I think that our calamity is self-inflicted. I recall in the Fall of 2001 all through 2002 when everyone was being patriotic and rallying around the President, I said it does not matter how long we're in Afghanistan, how many lives we lose there, how many people we kill there, how much money we spend or how long we stay, when we leave Afghanistan, it will be as if we were never there. It was obvious that was going to be true, just by studying Islam because you cannot fight a religious enemy using bullets and bombs; the United States, and the world, is unwilling to hold Islam accountable for the terrorism that it inspires. We went to war without a clue as to who our enemy was. We thought Islam could be peaceful, that people could be negotiated with, and that we could trust them. Such is not the case.

We left Afghanistan. While it was my fervent conclusion that we should have never invaded Afghanistan, that that was a tragic mistake with devastating inevitable consequences which made a bad situation worse, which is what we did in Iraq, Syria, Lebanon, Sudan, Somalia, which is what we seem to be vested in doing, that if we are going to invade, at least have the character to remove those who helped you, particularly if you're in a situation where you are dealing with such a deadly enemy.

A report from Afghanistan today is that about three weeks ago the Taliban invaded a Sufi village (Sufi is a spiritual form of Islam which really is Islam light or pretend Islam which the Taliban don't like), robbed the homes and raped the women. Upon the men's return the Taliban tortured them all to death. When asked why they did that they responded that they were at war; that's just what happens whether you have weapons or not. It is a tragic situation and America is doing and is prepared to do nothing to help those who have helped us. That is what causes America to be viewed with such animosity around the world.

There are some victors in Afghanistan. One is Pakistan. I had told all who would listen that the United States using Pakistan as a means to fight the Taliban was like negotiating with the US Navy to fight the Marine Corps. The Taliban is Pakistan and is one of the ... of the Pakistani Government. The Pakistanis have come out of hiding and are celebrating their victory. I was right in that regard.

There is a total of weapons left behind, not just people. A good friend sent me an email saying that the total of US weapons left behind for the Taliban to now use against Afghans is 600,000. We left behind 76,000 vehicles, 163,000 radios, 208 aircraft with no pilots to fly them. An average

American aircraft costs about 50 million dollars. Surveillance and reconnaissance equipment and 4,700 HUMVIs were left behind, which are probably worth \$100,000 each. The Taliban are proudly driving them around. I don't know if they are smart enough to put gas in them, but they are driving them around. We left 2,500 bombs, 20,000 hand grenades, and 7,000 machine guns.

It's easy to point the finger and say that Bush was a nincompoop for invading Afghanistan. I said at the time, that it was the invasion of Afghanistan followed by the invasion of Iraq that would be the final nails in American's coffin, and it will not recover; I was right.

You can blame Biden now for a chaotic withdrawal. In the middle of the night he withdrew all US military personnel but didn't remove our Embassy staff. He had to send 6,000 armed US personnel back into Afghanistan to withdraw our Embassy staff. Amidst the chaos, he left Afghani interpreters that worked in our offices of which the Taliban have a list and have since systematically tortured. We have an internal Taliban document specifically saying that anyone found to have collaborated with the United States will be tortured to death, and we left them there. Those poor people are pictured clinging to the sides of a C17 as they take off with ___ in the sky. What a travesty; we don't even have the character to save those who worked for us while we were there. It's disgusting.

Speaking of disgusting, the WHO (World Health Organization), which Biden is again sponsoring, called the United States and Israel immoral for offering COVID booster shots. I've said right from the beginning if we don't develop boosters for COVID, if we don't determine how long these antibodies last, and if we don't stay on top of the mutations, it's all going to be for naught. Well, we didn't. I said in the last program that the politics of this is a serious problem because what the world wants is to do the impossible, which is to send refrigerated aircraft around the world and pretend that you could come up with a reasonable vaccination program in an Islamic or African country, if that was even physically possible, and it isn't.

We've now learned in Israel and the United States that up to this point the vaccine has been marvelous. In the United States up until last week 98.95% of those who died from COVID were unvaccinated. Of the half of Americans who have been vaccinated only one-half of one percent of the fatalities were vaccinated. That's great so long as the antibodies endure. We found out about four weeks ago that Israel, which is the first country to aggressively vaccinate its citizens, that the antibodies in those who had been vaccinated back in December and early January had begun to fail, and now more than half of Israelis are in the hospital with COVID-related illnesses are fully vaccinated. The surprise is that the majority of Israelis are fully vaccinated but ran past the longevity of the antibodies. What a travesty.

WHO is, of course, is smiling and calling us immoral. Their rule is there is nothing wrong with the vaccine, there's no scientific evidence that says you need a booster. Giving a booster is like giving a second life jacket to someone who already has one while precluding the person who has none from having one. If they want to do it their way, then they can develop their own vaccine. They are so in bed with China, they have plenty of money. Work with the Chinese to develop a vaccine and do whatever you want to with it. But a taxpayer's pay in a country where they use their wherewithal to come up with a vaccine for a disease that they did not create, they prioritize

the saving of their own citizens, and they recognize that like many viruses the antibodies don't last forever. And you want to call them immoral for trying to save the lives of their own citizens? What is happening to us?

President Xi of China is doing what all good communists do. He's jealous that given the opportunity in free enterprise that we are not all born equal, that some thrive while others do not, and because of the enterprise zones where they have removed communism there are many very wealthy Chinese. He wants to put an end to all that and confiscate their money by wealth-free distribution. The media is eating it up alive, 'Isn't that fair, isn't that wonderful?' What's going to happen if you confiscate the monies that those who have been successful have made. ... anyone in their right mind ever going to invest again? Where would people work without factories? The workers don't build the factories, design the products or raise the capital. Xi is doing a wonderful thing from my point of view. He's stifling the Chinese economy.

I should clarify something because I received several letters on it, some quite articulate, most poorly written. Last week what I meant to say, whether I said it directly or not, this is a program without notes, we speak extemporaneously. It's possible I may have conveyed something that I didn't intend. Let me speak about the vaccine and your choice to accept or reject it.

The evidence is overwhelming that the vaccine saves lives. The evidence is overwhelming that the conspiracies theories against the vaccines prove that the conspiracies are unfounded and not true. Those promoting an anti-vaxx agenda are killing people. In America I had projected that about 40% of Americans would not accept the vaccine because conspiracy is the fastest growing religion in the United States. And the 40% that won't take it will be living with corona for the foreseeable future, certainly the next two or three years. I said that by not taking the vaccine you are playing directly into the hands of those who claim that you are being manipulated. The claim made by the anti-vaxxers are so inadequate and stupid that I said what's fair and just is for those who are encouraging others to risk their lives should lose their lives.

If you are just a nincompoop and you can't figure it out, and you've got whatever your conspiracy theory is that 'I'm not going to take the vaccine; I'm going to risk my life and my family's,' so be it. I don't want you to die. I wish you weren't foolish. I don't have any respect for you, but I don't want you to die. And if you're out promoting these conspiracies such that you confuse others and they are not vaccinated and they die, you have committed an act of murder. God's view of that sort of thing is the same as mine. That for those people their death is fair. That's my position. If you choose not to be vaccinated, you're foolish. But that's your choice. I wish you all the luck in the world. If you choose to lie, be a conspiratorial idiot and send me the kind of emails and others promoting your anti-vaxx agenda that are written at about the level of a third grader and you convince others to risk their lives, there needs to be a consequence for that. I hope that clears up my position on those who are part of conspiracies.

I don't want anyone who promotes any conspiracy to be anywhere near the Covenant, my translations, what we have learned, or Yahowah's name. You are a giant cesspool into which credibility is usurped. I don't even know why in the hell you are listening to this program. The

very fact that you are clinging to the world's fastest growing religion, you can't be part of the Covenant. It's just as if you were a libertard and as if you were religious.

Let's return to where we were in *Yasha 'yah* 57. The story in the later chapters of *Yasha 'yah*, starting at 57 and we're going all the way to the end of the book. I've translated much up through Chapter 65; it's the same story but more biting. There is more antagonism from Yahowah as well as more references to what He felt would be the appropriate solution. God is very appalled at religion. While He has said a lot of things to expose and condemn Sha'owl | Paul, the inspiration behind the Christian *New Testament*, calling him the Plague of Death, the Father of Lies, and the Son of Evil, the combination in *Yasha 'yah*, while not entirely directed at Jews, because there are lots of derogatory statements addressing the religion and politics of the Gowym which God is going to annihilate upon His return. The great preponderance of what God has to say about His disgust against religion is directed at Judaism. These later chapters are specifically condemning Hasidic Judaism.

God is appalled and disgusted, and for good reason. Those who play religious dress-up pretending that they have their "Oral Torah" and are "Torah observant" are irritating God beyond comprehension. They are all going to spend a long eternity in She'owl.

"With the perversity and depravity associated with (*ba 'awon* – as a consequence of the error and wrongdoing of) **his ill-gotten and dishonest gain** (*betsa' huw'* – his deception and thievery), **I was provoked to anger** (*qatsaph* – I was enraged, becoming furious, exceedingly displeased).

I lashed out at him (*nakah huw'* – I struck him down), **concealing Myself** (*wa sathar* – vanishing), **due to My displeasure** (*qatsaph* – because I was antagonized and furious).

God has walked away from Israel. He has literally blinded the religious in His community so that they are clueless as to what He has revealed in the Towrah, Prophets. They spend all day setting aerate nuance as to how to kill a mouse in your home according to the rabbis. They don't have a clue as to what Yahowah's name is or what He has to say.

Nonetheless (speaking of Rabbinic Judaism) (*wa*), **he went on backsliding, walking in a rebellious fashion** (*halak showbab* – he behaved like a self-assured and untrustworthy hypocrite), **by way** (*ba derek*) **of his thinking and inclinations** (*leb huw'* – his judgment and motivations)." (*Yasha 'yah* / Yahowah Delivers / Isaiah 57:17)

Everything about Judaism is anti-God. Can you imagine you're a community of Jews claiming to be Towrah observant, you can read and speak Hebrew, and you don't know God's name that He revealed 7,000 times in His Towrah? And you don't even know it? You will quote rabbis infinitum, but you'll never quote Dowd, and his name appears 1,100 times. God says not to add to His Towrah, so you create a secondary one. You've got a religion that ties you up in knots. It tells you all the things you can't do and makes your life totally unproductive. You can't watch television, use the internet or have a smartphone because then you would use them and find out that your religion is stupid. They wouldn't want you to know that your God hates you, but you probably already know that, otherwise why would your lives be so miserable? If you read Jewish sites, they will say that our miserable lives are proof that God is paying attention to us because

He's making our lives miserable so that we can be righteous. Righteousness does not come from misery, but instead from being right. That's why they call it "righteous".

"I have seen and considered (*ra'ah* – I have examined) **his ways** (*derek huw'* – paths and conduct [plural in 1QIsa]), **but nonetheless** (*wa*), **I will heal him** (*rapha' huw'* – I will restore him to favor, repair him to health, and renew him to the original state).

I will lead and guide him (*nachah huw'* – I will reliably and personally direct him, creating the opportunity for him (hifil imperfect)) **to reconciliation and restoration** (*shalem* – to restitution and being fulfilled), **providing comfort and compassion to him** (*nichuwmym la huw'* – consoling him [1QIsa]) **and to those who are grieving** (*wa la 'abel huw'* – as well as to those who mourn during the calamity for him)." (*Yasha'yah* / Yahowah Liberates / Isaiah 57:18)

A friend and Covenant member wrote me today that his wife is a Mormon. He asked what he could have his wife read to learn of Yah. To be a Mormon you must be a total nincompoop. Mormonism is in the top three of the dumbest of religions of all time. Like Hasidic Judaism, you have to be disconnected from reality. Mormonism has everything wrong; their book is filled with contradictions. I told him not to bother because he can't fix that by giving her anything to read. Hand her a copy of *Questioning Paul*; she can't process it. Religion becomes exceedingly adversarial of any threats to its existence; it's a defense mechanism.

When God says, **"I have seen and considered** (*ra'ah* – I have examined) **his ways** (*derek huw'* – paths and conduct [plural in 1QIsa]), **but nonetheless** (*wa*), **I will heal him** (*rapha' huw'* – I will restore him to favor, repair him to health, and renew him to the original state).

God isn't talking about the Hasidic Orthodox Jews. He's talking about the victims of it because if you're a Hasidic Jew you're in it so deep there is no way out. When they took anonymous poles of Hasidic Jews, it's now about 40% that said they know it's not true and they would love to get out but there's no way out. They are so abused when they try getting out. Because the rabbis are so vicious to those who seek freedom, and because it is so destabilizing, those who get out largely turn to drugs and other forms of abuse, so it becomes nigh on impossible. Just getting out, you are so disoriented that going from there to the truth is a leap too far for most.

The only ones who have a chance are the Israelis who are neither overtly political, and a lot are exceedingly liberal, and conservative as well; it's a very political country. Neither those who are overtly political or those who are religious are not going to give up their politics or religion because it defines their lives. So, we're dealing with a narrow cross-section of Israelis and Jews worldwide. There are about as many Jews in the United States as there are in Israel, and about ?_ of that many in the world, but it's only the secular ones that we have an opportunity to reach, and I really don't know how many of them are reachable. Thus far in the known Covenant Family, about half are Jews.

Presently, I am rewriting *An Introduction to God*. I have added a new chapter called *Why You, Why Me?* Why are you reading this book and what can we tell about you that you are even reading this book?

By way of announcement, we completed the 20th book, *Mow'ed*, the sixth volume of *Yada Yah* today. Jackie has turned it in to Amazon and will be on the website within the next couple days. It will be available for purchase as a paperback by probably tomorrow on Amazon.

Why You, Why Me? is an interesting story on how and why Yahowah introduces Himself to certain people, and what they have in common. It's the first time I decided right from the beginning we are going to share with readers exactly what Yahowah had to say about our mission, who we are, what we are doing, and how they should respond to it. It should be an interesting read when it's all done.

“I have seen and considered (*ra'ah* – I have examined) **his ways** (*derek huw'* – paths and conduct [plural in 1QIsa]), **but nonetheless** (*wa*), **I will heal him** (*rapha' huw'* – I will restore him to favor, repair him to health, and renew him to the original state).

How is Yahowah going to do that? The last of Yahowah's prophets that spoke would have been Mal'aky around 450 BCE, although some say it may have been Zakaryah. Why has it been so long since Yahowah has spoken? If Yahowsha' had spoken and written Hebrew and left a record written in his thoughts and words down on a scroll like Yasha'yah, Zakaryah, Mal'aky, Dowd, or Moseh, then I would count that as the Word of God. But he didn't. If there had been a contemporaneous scribe fluent in Hebrew that as Yahowsha' was delivering the Sermon on the Mount wrote down everything he said in Hebrew, maintained that for us and it came to us in a protected and credible way, I might even consider that to be the Word of God. But there is no such thing, not even close.

You might ask about the book of Revelation. The only parts of Revelation that are credible are those paraphrases of Daniel, Ezekiel, Zakaryah, Mal'aky and Yasha'yah. I have spent a lot of time on what God is going to do in the future and I never went to Revelation once trying to figure it out. Zakaryah and Mal'aky never leave that subject. The last third of Yasha'yah and Yirma'yah are focused on that subject so there's no reason to go to Revelation.

So with the last of Yahowah's prophets having left us a written legacy dating back to 450 BCE, how is Yahowah going to lead His People to reconciliation? We are 12 years from Yahowah's return. If there was an alternative to a comprehensive presentation of Yahowah's name, His creation account, the formation of the Covenant, the purpose of each Mow'ed Miqra'ey, what the prophets say about what has and what will occur, if there was such a thing, we could say God has it all under control. But apart from these 20 volumes that we have now rewritten, what is there? Without that, how does God lead His People? There hasn't been a prophet speaking since that time and religious Jews aren't interested. They don't care what Yahowah has to say.

Speaking of rabbis, you know how the Christian *New Testament* speaks about their Jebus arguing with the rabbis and how Paul tees off on the rabbis and there are all these disclaimers about these rabbis being sniveling, conniving Jews plotting to kill God? There's the same problem with this as there is with the Jesus of Nazareth idea. There was never a town named Nazareth until the third century when Constantine's mommy went there, which means those books that reference Jesus of Nazareth were written after Constantine's mommy returned from “her holy land pilgrimage”. There were no rabbis in the first century. The term “rabbi” isn't used until sometime in the second

century, and then it's not applied widely. Even Gamaliel, who Paul claims was his teacher, there's not one word about him teaching anybody anything or ever holding class, or being respected or even acknowledged. He isn't even the source of any of the early *Jerusalem Talmud* claims.

There were no rabbis at the time of Yahowsha'. The first person that it is accredited to is a mythological Jewish character that tried negotiating with the Romans for peace. His idea was that he would crawl into a coffin (people were terrified of dead people at that time) and pallbearers would take him to Vespasian. He claims that he predicted that Vespasian would capture Jerusalem and that he would become emperor, and for prophesying such things Vespasian gave him three wishes as if he were the Roman Geni. The problem with that is that Josephus came up with that plot. That is the whole story of Josephus. He played a game of lots to see who would be the last to commit suicide among the traitors to his people hanging out in a cave after having their clocks cleaned. He gets the last straw so when it comes time for him to take his own life he went to Vespasian and turned traitor by promising to tell everything he needed to know about capturing Jews in exchange for Vespasian sparing his life. To make that look better, he said that he predicted that Vespasian would become emperor and that he would capture Jerusalem. For that prediction Vespasian awarded him Roman citizenship. We're projecting the term "rabbi" on somebody that is plagiarizing Josephus' story. The first wide-spread use of rabbi as a title of a Jewish religious leader dates to the 17th century.

God must have someone that will lead and guide reliably, direct, creating the opportunity for the reconciliation and restoration of His people. That is what He has asked us to do. It's a marvelous opportunity because we gain far more than we give. It was something that He wanted done, but there were no Yahuwdym willing to do it.

“When I bring about (*ba bara*’ – when I perform based upon what I have created [from 1QIsa]) **the fruit** (*nowb* – nourishing product which simulates growth and causes life to flourish) **of the lips** (*saphah* – of words, of speech and language), **there will be reconciliation and restoration** (*shalowm shalowm* – there will be fellowship through redemption, friendship through relationship, and contentment through blessings, bringing salvation [in 1QIsa^a there is one *shalowm* while in 1QIsa^b, LXX, and MT it is repeated]) **for those who are afar** (*ha rachowq* – distant geographically) **and for those who are nearby** (*wa la ha qarowb* – those who are in close proximity, approaching and engaged in the relationship),’ **says** (*amar* – affirms, announces, and promises) **Yahowah** (*Yahowah* – a transliteration of εφει as directed in His *towrah* – teaching).

‘Then I will heal him (*wa rapha’ huw*’ – I will restore him to favor, repair him to full health, and I will renew him to his original state, mending the relationship with him).’” (*Yasha’yah* / Yahowah Saves / Isaiah 57:19)

Of the known Jews worldwide 42% - 45% live in Yisra’el – those would be the Jews nearby. Jews living in the United States number 42% - 45%. Those would be the Jews who are far away. And God says He's going to heal them. For that to occur, Yahuwdym must start listening to Yahowah. It has been a long radio silence, 3,400 years since Yahowah spoke to His people. You can't blame Yahowah. His people were disgusting and didn't want to talk to Him anymore. He tells us precisely. He says He looked and couldn't find anybody. Occasionally there would be someone willing to walk away from all the perverted lies, but even then ,they were victimized. No matter

what He did, He searched to find somebody He could work through, and there was no one. The more He looked, the angrier and more disgusted He became. That's the status of Yahuwdym and Yisra'el. And it has been that way for 3,400 years. And yet there is more prophetic ink addressed to Yahowah's restoration of His people than any other subject. Yahowah is going to deploy whatever tactic necessary to awaken His people, to lead them to reconciliation so that when He returns with Dowd on the Day of Reconciliations there will be someone to look up at Him and welcome Yahowah home by name.

This is good news because, while Yahowah is calling His people home, Home is the Covenant even more than it is Yisra'el. And Israel is a tough place to live. It is infected with rabbis and their Hasidic ilk, and with Hamas Muslims itching to be terrorists. While the country is a beacon of hope in a sea of Islamic despair, in today's political climate, the specter of building millions of homes for the Jews still in Diaspora is not realistic. Therefore, while God wants Yisra'el to live in the land He provided, some will come home to the Covenant before establishing residence in the Promised Land.

Yahowah's offer of restoration is not universal, however. While all mankind is invited to avail themselves of His gift, most will be swept away by the raging sea. For there to be harmony and contentment, for there to be peace and fulfillment, the religious and political must go.

“However (*wa*), the wickedly wrong and condemnable, the unGodly and unjustified (*rasha'* – those who remain errant and are guilty of continuing to violate the standard, those who will be judged and condemned), who have been stirred up, will be banished like the retreating tide (*garash* – who are tossed to and fro, expelled and driven away, estranged and cast away) like the sea (*ka ha yam* – like the ocean, serving as a metaphor for *gowym* still estranged from Yisra'el), because (*ky*) they cannot remain silent (*shaqat* – they cannot accept this favor or be at peace because all they know is dissatisfaction and strife).

They do not have the capacity to understand or prevail (*lo' yakol* – they will not process this information correctly and therefore will fail to grasp its meaning, so they will neither comprehend nor endure (hofal imperfect passive – they will never be able to get out of their own way long enough to understand)).

And so (*wa*) the muck and mire (*rephesh wa tit* – the sticky slime and malleable, pliable, and impressionable clay) of his waters (*maym huw'*) will be stirred up and tossed around by the motion of the retreating waves (*garash* – will be tossed to and fro, then expelled and driven away, estranged, they will be banished like the retreating tide).” (*Yasha'yah* / Yahowah Delivers / Isaiah 57:20)

This is Yahowah forecasting what's going to happen to the overtly political and the Hasidic religious Orthodox Jews in Israel. God is saying no matter. The fact is I'm going to lead My people to restoration no matter, nonetheless **the wickedly wrong and condemnable, the unGodly and unjustified (*rasha'* – those who remain errant and are guilty of continuing to violate the standard, those who will be judged and condemned), , who have been stirred up, will be banished like the retreating tide (*garash* – who are tossed to and fro, expelled and driven away, estranged and cast away) like the sea (*ka ha yam* – like the ocean, serving as a metaphor for *gowym***

still estranged from Yisra'el), **because** (*ky*) **they cannot remain silent** (*shaqat* – they cannot accept this favor or be at peace because all they know is dissatisfaction and strife).

They are just bellyaching over everything. They finally want to come up with new kosher laws so that it's not just a monopoly for rabbis and so that other Jewish institutions other than the head rabbinic can establish kosher laws. It's like you had killed their first-born. They can't remain silent, and they most certainly don't have the capacity to understand or to prevail. It's almost impossible to impose kosher laws using the Towrah, because there are none. Even though God said pork is not good to eat and these fish without gills and bottom-feeders are not healthy to eat, in fact can be dangerous, and for most of human history they would kill you. He explains why some things are food and some things are not healthy. By Dabarym God says you can eat whatever you want so long as you are thoughtful about it. So, there really are no kosher laws in the Towrah.

They do not have the capacity to understand or prevail (*lo' yakol* – they will not process this information correctly and therefore will fail to grasp its meaning, so they will neither comprehend nor endure (hofal imperfect passive – they will never be able to get out of their own way long enough to understand)).

Which is consistent with every religious individual, it's just the rabbis are more pompous about their stupidity.

And so (*wa*) **the muck and mire** (*rephesh wa tit* – the sticky slime and malleable, pliable, and impressionable clay) **of his waters** (*maym huw'*) **will be stirred up and tossed around by the motion of the retreating waves** (*garash* – will be tossed to and fro, then expelled and driven away, estranged, they will be banished like the retreating tide).” (*Yasha 'yah* / Yahowah Delivers / Isaiah 57:20)

That's how He views the *Talmud* – muck and mire.

If we think that the Hasidic in Yisra'el are apoplectic over being excluded from Israel's new secular government, it is hard to imagine how enraged they will become when Yahowah returns, and not only excludes them, but continues to excoriate them in the process of expelling them.

Hasidic Jews despise the nation of Israel. They will protest with signs saying that Israel is an abomination to G-d. That's how far from reality they are. They pay no taxes, don't serve in the military. They hate the very country that pays them to not work and play religion all day.

The religious who claim to be right will be branded and banished as wrong. They are beyond hope because they are incapable of understanding. No amount of prophecy is sufficient to cause a believer to accept Yahowah's testimony over that of those who have betrayed them. Their faith has disabled the capacity to comprehend – and that is a death sentence because we must think our way to God. His every word is a bit of *yada'* | knowledge we can process using our *neshamah* | conscience to *byn* | understand.

You did a little work on *neshamah* over the last week, Kirk.

Kirk begins his presentation and is corrected by Yada on the word *neshamah*.

YADA: *Neshamah* is a compound word. It is *shama'* which is the feminine version of "to observe and to listen" with a nun at the beginning of it. The nun is the child. So, *neshamah* is "a child who is observant and who listens". I realize you're not going to find that in any lexicon, but you can probably find that in your analysis of the letters. I know the lexicons say exactly what you reported that that's the verbal root, but it's obvious it's not. It's obvious that *neshamah* is based on *shamar* and *shama'*. They are two exceedingly popular verbs in Hebrew. *Shama'* means "to listen" and *shamar* means "to observe" and the *a'* ending simply makes it feminine.

KIRK: Let's go the pictographs; I stand corrected on that. In the pictographs you have a nun, shem, hey. I asked myself how to go from the nun to the hey. I think of the nun as a potential person; it is a seed or a beginning. At the end you have a hey which is an upright person who is observing this glorious site of Yahowah engaged in because they are walking. This is the completed version, what we are striving for. Then I looked at the two letters in between which are the shem and mem. They are standing upright not moving in any direction. The "she word" the shem, we use that lots of times the definition of that letter. The mem – not only is water, life and cleansing, but we recognize now a lot more it means "to question and analyze". So basically it tells you if you want to go from nun to hey, then you should question, consider and carefully observe nourishing words which you find in the Towrah. I thought the story is complete wherever I look, especially getting into the pictographs.

YADA: That's a beautiful picture. The nun is the beginning of a child. It's something taking root. You are born as a child and you can be that person that is standing upright reaching up to God, who is observant, by *shamar* and *shama'* which is the verb in between. The two letters at the end are not part of the verbal root. It's telling you that if you pay attention to the verbal root, which is to listen and observe, you can go from that little child at the beginning of the word to the upright adult at the end of the word. It's a mechanism to get you from one place to the other.

Look at this other word, *byn*. It is the home that belongs to those who accept Yahowah's hand as children. So, children who accept Yahowah's hand are accepted into His home. Beyth, yowd, nun.

Judaism has a long history of *shaqat* | dissatisfaction and strife. It has made life miserable for God's people and driven a wedge between them and their creator. It will be their undoing, as the Hasidic will not survive their faith. It will kill them, finally putting them out of their misery.

Yahowah has described the Ultra-Orthodox as muck and mire, malleable and impressionable, clay. Tossed to and fro as they lean back and forth in their religious stupor. You see them praying at the Western Wall and they are bobbing their heads the entire time. No wonder they don't have a perspective that works. You can't be observant bobbing your head all the time.

Remorse over prior religious entanglements, sufficient to disassociate the Hasidic and cause them to recognize that they are wrong is never going to occur and yet it is a precondition for admission into the Covenant. It is a bridge too far for believers.

“**Therefore** (*wa* – and so [from 1QIsa]), **there is no reconciliation, restoration, or salvation** (*‘ayin shalown* – there is no peace, renewal, return to health, satisfaction, blessing, ransom, favor, fellowship, or redemption),’ **my God says** (*‘amar ‘elohym ‘any*), **‘for those who are wrong and unjustified** (*rasha’* – those who remain errant and are guilty of continuing to violate the standard, those who will be judged and condemned).” (*Yasha ‘yah / Yahowah Saves / Isaiah 57:21*)

The corollary of this whole thing is to engage in a relationship with Yahowah, you must be right. If you are wrong, there is no reconciliation. It isn’t hard to be right. It’s an open-book test and the language isn’t all that complicated. ‘Abraham was clearly not the most moral or the brightest guy around. He passed the test. And he was working with a tiny fraction of what we’re working with. Dowd was brilliant and articulate and passed the test with flying colors, but he also didn’t have as much to work with as we do. Think about how little Noah had and yet he passed the test. So, we have no excuse. It’s all laid out for us. The Covenant has five conditions, there are seven annual meetings to facilitate the benefits. It’s pretty straightforward. Walk through the Doorway to Life. Allow Me to perfect you by walking to Me and relying on Me. we walk to God and are perfected through the next step of the Miqra, Matsah, so we can be adopted into His family on Bikuwrym and be enriched and empowered on Shabu’ah that gives you the opportunity for how ever many days we have left to Taruw’ah to share Yahowah’s message so that He can reconcile His relationship, as He wishes to do, with Yisra’el and Yahuwdym. Then we can all camp out with Yahowah for a thousand years.

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Rasha’ is not individual wrong. To be *rasha’*, to be wrong of any kind, is collective, religious and belligerent wrong. It is rebellion against God. One of the words used as a synonym for *rasha’* is criminal. It means “to be errant, to be unjustified, to be wrong, to be guilty, to be condemned, you are going to be judged”. It speaks of the negatives of religion.

This is a simple and direct statement from God to us through His prophet, *Yasha ‘yah / Salvation* is from Yahowah. Those who are wrong about Yahowah cannot be saved. Period. Everyone who is religious and overtly political are wrong about Yahowah. Those caught up in conspiracy theories such as chemtrails to poison you, mass murders being government plots with government actors, vaccinations are government schemes to control your life or to track you, that 911 was an inside job, none of you can form a relationship with Yahowah. He doesn’t want any part of you. If you are wrong, you are not allowed in God’s home. You would think walking away would be the reasonable thing to do. But how do you deal with those who are unreasonable? To be religious you must forego evidence and reason. It’s impossible to use evidence and reason with them.

Listening to the arguments made by the conspiratorial types, it’s so laughable that someone would believe them, would identify with them, and promote such stuff. You shake your head and ask how is it that anybody can fall that far down the rabbit hole, and think they are the only ones who are truthers and the rest of us out in the light are part of a plot? It’s truly amazing.

“Choose to call out, summon and proclaim, read aloud and announce, the news to all publicly (*qara’* – issue an invitation to be called out, choosing to recite what is written and remember what has been spoken about entering into the company of God and being received and welcomed by Him (qal imperative)).

Do not spare your throat (*ba garon ‘al hasak* – do not withhold or restrain, holding back your speech).

Lift up and raise (*ruwm* – proudly act, increasing the volume of) **your voice** (*qowl ‘atah*) **like a Showphar** (*ka ha Showphar* – as if it were the ram’s-horn trumpet symbol of the *Miqra’* of *Taruw’ah*).

Choose to boldly announce this report openly and publicly (*wa nagad* – of your own volition, and because it is your desire, in a straightforward fashion, conspicuously inform by choosing to convey this message serving as a warning (hifil imperative)) **to My people** (*la ‘am ‘any* – to My family, the Children of Yisra’el), **to the House of Ya’aqob** (*wa la beyth Ya’aqob* – to the Family of Yisra’el): **they are in religious rebellion and political revolt** (*pesha’ hem* – they are in defiance, indignant and offensive) **and they are wrong, having missed the way** (*chata’ach hem* – they are immoral, guilty, and offensive and will be condemned for having gone astray, forfeiting their opportunity).” (*Yasha’yah / Yahowah Delivers / Isaiah 58:1*)

That sounds like our perpetual now. I was reviewing the first meeting that I had with Yahowah when He introduced Himself twenty years ago on *Taruw’ah*. We are still celebrating *Taruw’ah* twenty years later.

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That is our every day, is it not? It’s what the *Yada Yah* series of books and this program represent and convey. It is what Yahowah wants done. It is the only reason Yahowah speaks of us.

I’m writing a new introduction to *Introduction to God, Why You, Why Me?* I’m constantly telling the readers that I’m not sharing this for my benefit. I already know this; I’ve spent twenty years

living it, so I'm really familiar with it. It isn't for me or any of us that He speaks of us, it's for those who are listening to us. Yahowah is telling the story of what He is doing through us for the benefit of His people. We tell this story because Yahowah wants to benefit His people. Speaking about

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There is nobody else doing this. It's not only something that God wants done. He has announced that He is sponsoring it. And He didn't announce it for our benefit, but for yours. We gain nothing other than criticism for acknowledging what God said. We make ourselves vulnerable to criticism by publishing these books, doing this program, and by acknowledging that God is speaking of what we have written and said. For us, it is a negative. We would be far better off continuing doing this anonymously; life would be much easier. We would still get all the satisfaction and joy out of it.

God speaks this way to His people because He wants them to pay attention. Earlier in the program I asked how that is going to happen? How is God going to lead His people to reconciliation if the last time He spoke through a prophet was 2,450 years ago? Here's the answer:

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
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






– they are immoral, guilty, and offensive and will be condemned for having gone astray, forfeiting their opportunity).” (*Yasha’yah* / Yahowah Delivers / Isaiah 58:1)

There aren’t a lot of people telling the rabbis and the Hasidic Jews you are wrong and have missed the way. God is disgusted by you. To be fair, He’s saying the same thing to Muslims and Christians. That is what God wants said and it is what He said. It’s pretty hard for us to be wrong, because if we’re wrong then God is wrong, and He’s never wrong.

When I translated this, it was a powerful statement for us because it speaks of what we are doing.



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This message is sponsored by the letter Q . It speaks of the ending of one day and of the beginning of the next. It draws us to the horizon of new possibilities, of being done with the old and ready for a fresh start. With the light fading on some, it shines ever more brightly and clearly on others.

Qara’ |    is at the center of it all. Those moving forward and experiencing this opportunity are looking toward the protective ram leading the flock. They  see  in the Aleph , the first letter in the Hebrew alphabet, the first letter in ‘*el* |  | God, their ‘*ab* |  | Father.

Aleph, the first letter of the Hebrew alphabet is drawn as a male lamb because there is something extraordinary about sheep. More than any other animal, they are a flock animal. They want to live in a communal nature; they want to be part of a family, if you will. They want to be guided by the shepherd, and will respond to their names when the shepherd calls them. They will call out to the shepherd when another member of the flock is in danger. They expect the shepherd to lead them to water, to pasture, to safety. They have gregarious personalities and are kind. They are among the few animals that have the capacity to reason. That’s not true of a cow. A bull is a mean animal, and they are dumb. Sheep are smart, and are very enjoyable to be around.

God chose the sheep because the image of the ram protecting the flock and of the shepherd living with the flock, guiding, nurturing and protecting it was the image He wanted to convey. He wanted to present Himself as one of the sheep leading, guiding and protecting the flock. That’s why He chose the ram’s head. The showphar of Taruw’ah is a ram’s horn. It’s right there before us; it’s a gentle animal that wants to be led. We would be wise to learn about sheep.

So, the first letter of *Qara’* is drawn in the form of a new horizon, the qoph . The second letter is a roch  which is a person who is observant using their eyes and ears. The *neshamah* is the child who is observant and who is listening ... a person standing up, reaching up to God. So, the roch is that processing center which shows us looking, listening and thinking. The rosh is positioned in the word *qara’* so as to be looking and paying attention to the leader of the flock and the sunlight, the horizon is on the shoulder of the person looking to God. The sun isn’t in their eyes blinding them. It is behind them giving them a perfect perspective.

KIRK: Another take on that is the sun gathers on the horizon at the end of the day and that's why it's so colorful and beautiful to look at the sunset. It's a gathering place. At the end of the day they gather around to tell their stories after they've been everywhere during Sukah. We can go back and say look what I did. It's a beautiful word. Look at all the different imagery that you can get from it.

YADA: The two times of the day that I love the most are the sunrise and sunset. They are special times and that's the nature of the first letter of *qara'*; it speaks of this perspective of light.

Qara' is an "invitation to meet with" God, "to be welcomed into" His presence. It is our "opportunity to be called out" of *rasha'* to *shalown*. *Qara'* speaks of "issuing a summons, of calling out to" our fellow man, "making a public proclamation comprised of the information needed to capitalize upon the announcement by reading and reciting" Yahowah's words. It is through *qara'* that God "becomes known and we are received into" His company.

Our proclamation to God's people is to be bold and blunt, neither diplomatic nor politically correct. Our summons is to be straightforward and public, as if blasting away on a trumpet. There is nothing subtle about any of this. It is a warning – plain and simple.

God's invitation is now in your hands, and unless you are as brilliant as Dowd or as indispensable as Moseh, I strongly suggest that you capitalize on this invitation because it's likely that you'll never get another one. I would say that to everyone. To every Yisra'elite and Yahuwdah out there, if you're listening to this, God is calling you home. If He has begun to introduce Himself to you, capitalize on it; do not linger. It is unlikely in the time we have left that you will receive another invitation to come home.

We are in a different time than when the Chosen People were locked up, imprisoned and tortured in Mitsraym | The Crucibles of Political and Religious Oppression. At that time there was only one Yisra'elite on the planet with whom God could work – an eighty-year-old sheep herder and stutterer. Moseh was reluctant, he did hesitate. He was in a unique position. He was the only one on earth that God could work through to accomplish His agenda. Turns out that Moseh was the perfect choice. He was brilliant, articulate, a man of great dedication, courage and character.

There was a seven or eight-year-old boy named Dowd who God reached out to. He was God's first choice among all humans. He turned out to be the most brilliant, articulate man who ever lived. While he did not hesitate when God choose to anoint him and to bring His Spirit upon him, if you are listening to these words, God is not looking for another Dowd nor is He searching for another Moseh | Moses. Don't ignore His invitation.

Today I re-presented the *nakry* citation from Solomon, *Why you Why Me?* It is really clear. God says, "Listen to what he has to say and act upon it". God wants you to pay attention and wants you to act because this is profoundly important. He wants us to call out to you

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What is the report? **they are in religious rebellion and political revolt and they are wrong, having missed the way.**

It's not hard to be right. It's not hard to walk along the way that Yahowah intended. You have to open your mind and your eyes. Exercise your *neshamah*. It's all here for you. God wants you to know Him and to be part of His family.

“Then (*wa*) **those who are right** (*tsadyq*) **will vanish, disappearing such that those who remain will not know where they have gone** (*'abad*). **And no one will give it any thought pondering the implications** (*wa 'ayn 'ysh sym 'al leb*).

God is speaking of *Taruw'ah* when He will remove His Covenant family from the earth, and He's going to do it the midst of some very hellish times in the midst of a period where His people are almost universally wrong. And that's why they are going to miss the truth.

Loyal and devoted individuals (*'ysh chesed*) **will be harvested, gathered together and taken away** (*'asaph*) **while no one makes the connection to comprehend what has occurred** (*ba 'ayn byn*).

For indeed (*ky*), **away from** (*min*) **the presence of** (*paneh*) **this disastrous calamity and miserable suffering, such wickedness and wrongdoing** (*ra'ah*), **those who are correct** (*ha tsadyq*) **will be taken away** (*'asaph*). (*Yasha'yah* 57:1)

And then (*wa*) **he will arrive, entering into, and included among** (*bow'*) **the reconciled, tranquil, prosperous, safe, and saved** (*shalowm*). **They will be spiritually allied** (*nuwach*) **within** (*'al*) **His** (*huw'*) **restful environs** (*mishkab*), **walking in a manner which is right, honest, fitting, and proper** (*halak nakoach*) **with Her** (*hy'*). (57:2)

But as for you (*wa 'atem*) who are present (*qarab*) here and now (*henah*), you are children of fortune-tellers who are blowing smoke (*beny 'anan*), the seed (*zera'*) of adultery, of being unfaithful by being religious (*na'aph*) and prostitution (*wa zanah*). (57:3)

Over whom and upon what basis (*'al my*) are you effeminate and overly sensitive individuals exploiting and mocking (*'anag*)? Against what and over whom (*'al my*) do you open your mouth and boast (*rachab peh*), sticking out your tongues and prolonging your speeches (*'arak lashown*)?

Are you not (*lo' atem*) the children (*yeled*) of rebellion who rose up in clear defiance of authority (*pesha'*), the seed of (*zera'*) vain and useless liars with mistaken beliefs (*sheqer*)? (57:4)

Are you not those who burn with lust and rage (*ha ha chamam*) over the lamb and leadership (*ba ha 'ayil*) and under (*tachath*) every spreading tree (*kol 'ets ra'anan*), killing the children (*shachat ha yeled*) within the depressions (*ba ha nachal*) beneath the clefts in the rock (*tachath sa'yph ha sela'*)? (57:5)

Your fate (*chalaq 'ath*), grave, and inheritance (*nachal*) are among (*ba*) the smooth-talking and insulting flatterers and thieves who destroy (*cheleq*).

There they go as your lot (*shem bow' ka goral 'ath*). And for them (*gam la hem*), you have poured out drink offerings (*shaphak shaphak*), uplifting (*'alah*) grain offerings (*minchah*). For these things (*ha 'al 'el-leh*), shall I relent and change My mind (*nacham*)? (57:6)

On a high mountain, you have arrogantly (*'al har gaboah*) made (*suwm*) your bed (*mishkab 'ath*), raising it up and advocating it (*nasa'*). Additionally (*gam*), there (*sham*) you ascribed status to yourselves (*'alah*) by slaughtering the living (*zabach zabach*). (57:7)

Then lingering at another (*wa 'achar*) door (*deleth*) and its framework (*wa mazuwzah*), you have set up and placed (*sym*) your own memorial and maxims (*zikarown 'ath*). Indeed (*ky*), separated from Me (*min 'eth 'any*), you have revealed and uncovered (*galah*) your bed and your death bier (*mishkab 'ath*) and climbed up into it (*'alah*) while enlarging it to accommodate many (*rachab*).

Then (*wa*) you established (*karath*) for yourselves and with them (*la 'ath min hem*) devotees and lovers (*'ahab*), in whose bed (*mishkab hem*) you have beheld (*chazah*) their phalluses (*yad*). (57:8)

I think God is calling rabbis perverts.

You descended toward, lowering yourself by showing regard for (*shuwr*), Molek, the Lord of the Ammonites and Phoenicians to whom Israelites sacrificed their infants as if he were sovereign (*la ha Molek*), with (*ba*) oil (*semen*) and numerous perfumes along with your medicinal ointments (*wa rabah raquach*), sending out (*salah*) delegations of your anguished envoys (*syr 'ath*) as witnesses into perpetuity (*'ad*) unto the distant separation of (*min*

rachaq) the humbling and lowly status (*shaphel*) endured upon reaching (‘*ad*) She’owl (*She’owl*). (57:9)

With the variation and duration of your long rabbinical (*ba rob*) journey, your ways (*derek ‘ath*) were wearisome (*yaga’*), but you never admitted (*lo’ ‘amar*), ‘It is hopeless and futile (*yarash*).’

Reinvigorated (*chayah*), you expressed and extended (*matsa’*) your influence (*yad ‘ath*) such that you did not show weakness (‘*al ken lo’ chalah*). (57:10)

What did you find so troubling that you were afraid of Me (*wa ‘eth my da’ag wa yare’*) such that (*ky*) you became deceptive in so many ways you have become proven liars, weaving your delusions on behalf of a false god (*kazab*)?

You have not thought about these things, nor have you been inclined to (*wa lo’ sym ‘al leb ‘ath zo’t*) be associated with Me (*wa ‘eth ‘any*), and you have not mentioned Me because you do not remember who I am (*lo’ zakar*).

Have I been negated because I have been silent (*ha lo’ ‘any chashah*)? Has it been so long (*wa min ‘owlam*) you do not respect Me and are against Me (*wa ‘eth ‘any lo’ yare’*)? (57:11)

I will correctly recount your work, accurately portraying your customs and practices (‘*any nagad tsadaqah ‘ath wa ‘eth ma’aseh ‘ath*), but it will not be to your benefit (*wa lo’ ya’al ‘ath*. (57:12) When you finally cry out for help (*ba za’aq ‘ath*), let your assemblies and what you have accepted (*qibuwts ‘ath*) save you (*natsal ‘ath*). Every one of these meaningless and futile things, as if they were a fleeting breath (*wa ‘eth kol hem hebel*), the Spirit (*ruwach*) will grasp hold of and carry away (*nasa’ laqach*).

But (*wa*) the one who takes refuge in Me (*ha chasah ba ‘any*) will inherit (*nahal* the Land (‘*erets*) and become an heir to (*wa yarash*) My Set-Apart mountain (*har qodesh ‘any*). (57:13)

Then one will make an announcement (*wa ha ‘amar*), ‘You should choose to build up and decide of your own freewill to esteem, honor, and cherish (*salal salal*) this about-face, turning around and observing the signs before the appearance (*panah*) of the way (*derek*), choosing to take action and remove (*ruwm*) the obstructions and impediments which are stumbling blocks (*mikshowl*) from the elevated path (*min masilah*) for My family (‘*am ‘any*).’ (57:14)

For (*ky*) thus (*koh*) says (‘*amar*) the One who lifts up (*ruwm*), and the One who carries away those He has forgiven (*wa nasa’*), who lives (*sakan*) forever as an eternal witness (‘*ad*), the One whose name (*wa shem huw’*) is set apart (*qodesh*), ‘He will dwell (*sakan*) in the set-apart (*qodesh*) heights of heaven (*marowm*), along with (*wa ‘eth*) those slandered for having unpretentiously regretted and corrected their mistakes (*daka’*), in addition to the spirit (*wa ruwach*) of the abased (*shaphal*).

The spiritually abused (*shaphal*) will be revived and restored (*la chayah*) while invigorating and enlivening (*la chayah*) the heart, mind, and soul (*leb*) of the unpretentious and contrite (*daka*).' (57:15)

For (*ky*) I will not quarrel, contend with, or plead (*lo' ryb*) forever (*la 'owlam*), nor will My frustration and My righteous indignation (*wa lo' qatsaph*) be unending (*la netsach*). Indeed (*ky*), before My appearance (*min la paneh 'any*), the Spirit (*ruwach*) will lose contact with and ebb away (*'ataph*) along with (*wa*) the conscience (*neshamah*) I have acted upon and endeavored to engage (*'asah*). (57:16)

As I've said, if you are listening and you do not know Yahowah, are not part of the Covenant, if you are hearing these words and have been invited to attend the Mow'ed Miqra'ey, accept and respond because you may never get another chance.

With the perversity and depravity associated with (*ba 'awon*) his ill-gotten and dishonest gain (*betsa' huw'*), I was provoked to anger (*qatsaph*). I lashed out at him (*nakah huw'*), concealing Myself (*wa sathar*), due to My displeasure (*qatsaph*). Nonetheless (*wa*), he went on backsliding, walking in a rebellious fashion (*halak showbab*), by way (*ba derek*) of his thinking and inclinations (*leb huw'*). (57:17)

I have considered (*ra'ah*) his ways (*derek huw'*), but nonetheless (*wa*), I will heal him (*rapha' huw'*). I will lead and guide him (*nachah huw'*) to reconciliation and restoration (*shalem*), providing comfort and compassion to him (*nichuwmyam la huw'*) and to those who are grieving (*wa la 'abel huw'*). (57:18)

When I bring about (*ba bara'*) the fruit (*nowb*) of the lips (*saphah*), there will be reconciliation through the restoration, fellowship through redemption, friendship through relationship, and contentment through blessings, bringing salvation (*shalowm shalowm*) for those who are afar (*ha rachowq*) and for those who are nearby (*wa la ha qarowb*),' says (*'amar*) Yahowah (*Yahowah*). 'Then I will heal him, restoring him to favor and health (*wa rapha' huw'*). (57:19)

However (*wa*), the wickedly wrong and condemnable, the unGodly and unjustified, those who remain errant and are guilty of continuing to violate the standard (*rasha'*), who have been stirred up, will be banished like the retreating tide (*garash*) like the sea (*ka ha yam*), because (*ky*) they cannot remain silent or be at peace because all they know is dissatisfaction and strife (*shaqat*). They do not have the capacity to understand or prevail, unable to process this information correctly, they will fail to grasp its meaning and cease to exist (*lo' yakol*).

And so (*wa*) the muck and mire of the malleable and impressionable clay (*rephesh wa tit*) of his waters (*maym huw'*) will be stirred up and tossed around by the motion of the retreating waves, then expelled and banished like the retreating tide (*garash*). (57:20)

Therefore (*wa*), there is no reconciliation, restoration, or salvation (*'ayin shalown*),’ my God says (*'amar 'elohym 'any*), ‘for those who are wrong and unjustified (*rasha*’).’ (*Yasha 'yah* 57:21)

‘Choose to call out a summons and proclamation, reading aloud during the announcement, issuing an invitation to be called out, choosing to recite what is written about entering into the company of God and being received and welcomed by Him (*qara*’).

Do not spare your throat or hold back in your speech (*ba garon 'al hasak*). Lift up (*ruwm*) your voice (*qowl 'atah*) as if it were a *Showphar* | Trumpet comprised of the ram’s horn which is symbolic of Taruw’ah (*ka ha Showphar*).

Choose to boldly announce this report openly and publicly in a straightforward fashion, conspicuously informing by choosing to convey this message serving as a warning (*wa nagad*) to My people (*la 'am 'any*), to the House of Ya’aqob, the Family of Yisra’el (*wa la beyth Ya 'aqob*): they are in religious rebellion and political revolt, defiant and indignant (*pesha' hem*) and they are wrong, having missed the way, forfeiting their opportunity by having gone astray (*chata 'ach hem*).” (*Yasha 'yah* / Yahowah Delivers / Isaiah 58:1)

That is a powerful message. We usually don’t cover that much of Yahowah’s Testimony without breaking it up with explanations and commentary, but that flows pretty succinctly and it’s pretty hard to miss that God is essentially conveying that Judaism is wrong and irritating, and as a result My people have lost their way and no longer know Me and I no longer know them. And yet, a day is coming when I am going to restore all of Yisra’el that is willing to listen.

As the *neshamah* fades amongst most people, it will be active again in the few who are willing to hear what God has to say, who are willing to listen to His showphar, who will contemplate His word, His message, His instructions and are willing to change sufficiently to become anti-religious and anti-political so they can become pro-Covenant. Those are the individuals that Yahowah is going to reconcile with upon His return. That is the message of Yasha’yah, of Yahowah, and that is our message.

So we will be back at it next week. You are in fire country, Kirk, and I’m in hurricane country. I’ve been here through two hurricane seasons, and so far, the storms that have menaced our horizon have gone elsewhere. I know there are fires all around you, may they not menace your home.

KIRK: I keep reading the 91st Psalm. I know He’s talking about things other than just the natural, but still I feel that’s covered too.

YADA: The 91st Psalm is the first long passage that I sent off today as I was completing Chapter Two of *An Introduction to God*. It begins with the 91st Psalm and speaks of Yah’s promises and how He initially reached out to us. It is the promises that we claim, that He has provided, and that we live every day. It is a wonderful place for us to focus to be comfortable, confident, telling us exactly how we would be empowered by God to serve His people.

Like all of Yahowah's message, the 91st Psalm is the antithesis of religion where they want to have praise ceremonies and lift up their god and worship him and serve him. That's not the way with Yahowah. Every word of the 91st Psalm is about God being committed to working for us, serving us, lifting us up and protecting us, enriching and empowering us, to enlightening us and keeping us from harms way. It's what loving fathers do if his children are in harms way and lost and he finds someone willing to go after them. We take the 91st Psalm personally and view it as having been expressly written for us, and everyone on this planet should view it the same way.

May Yah bless. We'll see you next week.