

Shabat Study November 19, 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. Please note that I do not have access to Kirk's presentations or study notes. Thank you for your understanding. MK

Good evening and welcome to Yada Yah Radio. We have Kirk with us this evening. There are three news items I want to cover quickly.

Scientists worldwide cannot figure out why there are so few deaths and so few reported cases of COVID in the African Continent. A most stark example is Nigeria. Nigeria has a population of 200,000,000, which is approximately 60% the size of the United States' population of roughly 332,000,000. From the beginning of the COVID epidemic to today in Nigeria where only 6% of the population is vaccinated and where there have never been any lockdowns, where masks are infrequently worn and hygiene is a problem, there has been a total of 3,000 deaths. The United States loses 3,000 people to COVID in two days. The entire African Continent, except for the Republic of South Africa, which is a house of fire and has every possible thing wrong including a riotous population, every other country on the African Continent is having an exceedingly small reaction to COVID even though hygiene is very poor, mask mandates are almost nonexistent, and there have been no lockdowns. So it shows you that the world's reaction of "let's shut everything down and control everybody", and the idea of shutting down business because the Liberals love to control it isn't very smart. It tells you that the analysis that we did on COVID two years ago, which is people are going to get sick from this nasty virus because it combines HIV and Ebola and it's going to attack every aspect of your body and if you're a long-haul COVID victim it's really bad. So they really don't know the issues are in Africa. One possibility is that Malaria and the antibodies that are necessary to fight it, another virus, or the drugs to treat Malaria have a cause and effect because Malaria is the biggest killer in Africa.

Another is, which they don't like to talk about, is HIV in many African countries is very high – 40% of the population has HIV and the HIV medications seem to be also having an effect. So it could be both those things. It could be the population – the mean age is 23 years old, where in Europe it's about 45, so they are half the age on average, and younger people seem to fare a little better. It could be that they aren't confined to close proximity indoors; there are a lot more urban areas and people are more spread out and they spend more of their lives outdoors, and the virus does not like sunlight. It's certainly something to consider.

The next thing is a house of fire. The US has been spending money at a mind-blowing rate. The Biden Administration has passed for this fiscal year a budget of over six trillion dollars, nearly doubling the federal budget. Additionally, we have passed legislation over the last two years for 6.5 trillion dollars for COVID relief. Rather than let business run we have devastated it, weakened our currency and have increased our debt over six trillion dollars for COVID relief. On top of that the Biden Administration now has a federal budget that is over six trillion dollars, we've spent

over six trillion dollars for COVID relief, the first bill that the Biden Administration passed was over a trillion dollars for COVID relief. Then he had his infrastructure bill which was over a trillion dollars, and they just passed a two trillion “Build Back Better” bill which has nothing to do with building but is a Socialist bill which is all about rewarding failure and redistributing wealth. It’s like they have no concept of the value of money or what it does when you create this kind of spending and debt. The US national debt is recorded now as \$29,000,000,000,000. If you add in the unfunded mandates of the Social Security liability beyond what has been put in reserve for it, Social Security is \$22,000,000,000,000 in arrears in terms of an unfunded mandate, Medicare is \$34,000,000,000,000 in arrears in terms of an unfunded mandate, and the total US unfunded liabilities of all time right now are \$161,000,000,000,000.

The US annual budget for Medicaid/Medicare is 1.3 trillion a year now, Social Security is 1.1 trillion a year, the Defense Department is 717 billion to which you have to add about an additional 300 billion for spying. Even at a low rate, the interest is 400 billion dollars per year.

The US current spending rates are right now projected for the current year are \$6,850,000,000,000. It’s just astonishing. If you look at the numbers, in 1980 the debt of the GDP was 34%. Today the federal debt to GDP is 126%. We are so far out of kilter I feel like Moses; I just want to stammer.

I’ve spent the last two months translating Mosheh’s speeches out of Dabarym. He’s the most articulate man I’ve ever listened to. We should all be stutterers.

Biden called Kyle Rittenhouse a right-wing supremacist. I paid no attention to his trial because here’s a 17-year-old that shows up at a Black Lives Matter protest where they were burning down cities in Wisconsin. He’s on video saying he’s there with his medical kit to help people and he does have an AR15 should somebody need protection. So he was being tried and I said that’s just not my thing. If you can’t use your words, then I’m out. I’m not a guy that carries a gun off my own property to do anything but protect my family from imminent harm. I understand there are people who think it’s appropriate to be armed and to keep others from looting innocent individuals and businesses; that’s supposed to be the government’s job. I understand that the government doesn’t do its job anymore and that the Liberals control who control our government seem to applaud protestors when those protestors are both violent and thieves. Even though this story didn’t resonate with me I figured that since it was the most watched story, I should at least look at the video evidence. There were video shots of every which way of that day so that you could determine this guys’ guilt or innocence just by watching, so I watched them. It’s as black and white as anything could possibly be that any rational person watching the videos can see that the first guy that was shot and killed, who just got out of prison for domestic violence and other various crimes, threatened to kill seventeen-year-old Rittenhouse and grabbed his gun while threatening to kill him. First, this guy is a bum; he’s not black so this is not a racial incident. In fact each of the people shot were also Caucasian – most people don’t know that but that is the case. The first person shot and killed was a thug, and he initiated the problem with Rittenhouse by chasing after him, threatening him, and grabbing his gun before he was shot and killed. Textbook self-defense.

There were three others. One guy witnessed this and then jump kicked Rittenhouse in the head. Another guy whacked Rittenhouse, while he was down on the ground, in the head with a skateboard, and others chased him threatening to kill him. You can watch the video. These thugs at these Black Lives Matter rallies have no moral fiber; they were violent thugs who attacked Rittenhouse, and he defended himself. So you've got the President of the United States calling him a white supremacist. He's exonerated today of all charge and the President says angry with the verdict. Then you have a CNN correspondent saying he was exonerated because of white privilege. No, he was being deprived because he was white. He shouldn't have even been there. The democrat-appointed and therefore liberal judge told the prosecution you can violate almost every part of the Constitution in your prosecution. It's beyond words how beyond far afield, illegal and unconstitutional their prosecution has been. But Liberals don't care; honesty and integrity mean nothing.

It's like the whole climate change global warming fiasco where a huge part of the presentation is a pile of lies. They know they are lies and they promote them saying they are justified in doing so. You can read articles that say climate change is threatening the unborn babies of pregnant women. The idiots that do the documentaries are fabricating everything, and they feel justified in doing so. As a country we've lost it in terms of our judicial system and our personal integrity. There were Liberals after Liberals in the media, including a congressman, that say this is just a product of white tears and only exonerated because of that, and the protestors are threatening violence as retribution. Between what we've done to ourselves economically because we are dunderheads economically, the problem with democracy is that the people that vote have no clue as it relates to economics, and shouldn't be voting.

In our last election because people didn't like Trump's personality, they voted to replace the Congress, Senate, and White House with Democrats who had been out of touch with reality, and it has buried the country. So you now know how America gets destroyed; we did it to ourselves.

Returning to where we were last week, I made a bold statement that the entirety of Zakaryah, a very important prophetic book, was written for a singular purpose, Yowm Kipurym, the Day of Reconciliations in year 6000 Yah, October 2, 2033, commencing at 6:22 pm, sunset, in Jerusalem.

We covered the story in Zakaryah 3 about the High Priest and his associates being called scalawags and that the High Priest is covered in his own excrement and finally must be cleaned of his own wrongdoing and is being lectured by a *mal'ak*. It's all about the fact that this Yahowsha' was part of the group that came back from Babylonian captivity (their 70 year time out) and rebuilt the House of Yahowah, the Temple that the Babylonians had destroyed. So he happened to be coterminous as the Chief Priest at the time of Zakaryah. So Zakaryah was shown a vision where Yahowsha' was a scalawag.

You might ask what does that have to do with the theme of this book, which is Yowm Kipurym. We read Qara'/Leviticus 16 which goes all the way through, during the Exodus | *yatsa'*, what 'Aharown the Chief Priest had to do to not only resolve his own screwups, like the golden calf making the bull's blood necessary, and then the scapegoat and why that blood is smeared on the kaporeth | Mercy Seat of the Ark of the Covenant. The Mercy Seat of the Ark of the Covenant has

the same name as the Day of Reconciliations. It is the only day that the Chief Priest is told “You need to sprinkle this blood onto the Mercy Seat to reconcile the relationship between Yisra’el and Yahowah.” The purpose of Yowm Kipurym | The Day of Reconciliations is to reconcile the relationship between Yisra’el and Yahowah. So the entire story is how there has to be someone in the role of a Priest to sprinkle the blood of the bull and the goat onto the *kaporeth* | Mercy Seat of the Ark of the Covenant to facilitate the Day of Reconciliations on the Day of Reconciliations or there can be no reconciliation according to the Towrah, and Yahowah is not going to violate His Towrah. So that’s the story of Zakaryah 3 and how it pertains to Qara’/Leviticus 16.

BB in the Chatroom is saying, “Good grief, your chapters are really long. I think I need a Yada Yah for Dummies.” Steve is a very smart man. It’s true they are long; they contain some amazing information and surprising insights and connections we are making along the way. Our target audience, even though they have been played for fools, are still very bright people. They are not fools, they have just been fooled, and to undo the damage that the rabbis have done to Yahowah’s Chosen People takes some doing. They know that the Christian Jesus was not the Messiah nor was he the Son of God. And they are right. Somewhere they know that Dowd was anointed the Messiah, but they don’t know he’s the returning Messiah and don’t recognize him as the Son of God, even though the Prophets make that crystal clear as well. They certainly do not recognize that Yahowsha’ was the Passover Lamb, and that’s a very important role. They have been fooled to think there was an “Oral Torah” that was inspired by Hashem and yet there was no such thing and that the written Towrah destroys the religion of Judaism. These are smart people who have been played for fools, so it’s exhilarating when we learn something in studying the Towrah and Prophets, and this is literally bringing the Towrah and Prophets together and the Hebrew word for understanding | *byn* is making connections between things to understand. The epitome of that is figuring out Zakaryah based upon what we read in Qara’ in the middle of the Towrah. So those kinds of profound insights have credibility that goes along with them that ultimately will resonate with the Chosen People.

KIRK: May I say that what happened to me happened to most of the people I’ve talked to when they talk about why this grabbed them. Once they get over the trigger that grabs them then they will read, as we did, thousands of pages. It’s not that they are so long, they may look a little overwhelming, but as you get into the first chapters, I’m rereading the first chapters and introductions to each of these books, and they tell you what the book is going to cover. Those things should grab you, if you’re interested at all and if you are, you’ll just keep reading. The length of these books didn’t discourage me, and they aren’t going to discourage anybody interested in their heritage.

YADA: This is literally life and death that your soul continues or your soul ceases. Being dragged into She’owl by rabbis lying to you or listening to Mosheh or the likes of Zakaryah, Yasha’yah or Dowd and following them into Shamaym/Heaven. In a world that is falling apart, where the currency no longer has any value, where people have no control over their financial wellbeing, where a pandemic has crippled us and changed . . . , where anti-Semitism is on a steep incline, where Russia and China are aligned together in opposition to the United States and Europe and where the

entire Middle East is ablaze you would think that you might want to spend a little time to see if God has an answer because it's for damned sure men don't.

One of the most challenging prophecies to interpret is found in Zakaryah 4. Based upon the way it reads, it is apparent that the prophet did not understand it either. There are prophecies that the prophets don't understand and there are prophecies that prophets get. Zakaryah, to his credit, in witnessing the events around Yahowsha' the High Priest, he got it immediately. I didn't get it until the fourth time I translated it. So sometimes the prophets are way ahead of us and they aren't just recording what they see, they understand what they see, like Chabaquwq listening to Paul's lie and deceiving people. He said, "Wait a minute. This whole thing is based upon God dying. God can't die." I know Zakaryah didn't understand because he says so.

While it is rare, sometimes God says things that are well beyond the original audience and only become meaningful to those who will be affected by them. An interesting thing we were discussing before the show is that there is a presentation of the *nakar* in Mosheh's speech to the Children of Yisra'el in the midst of Dabarym 29; he's telling Yisra'el 'This is going to happen during the last generation.' So he set the time, the conditions when this is going to occur, and even says 'The reason it's going to happen is because up to now and beyond God has not given you the capacity to understand. You aren't able to put it together but He's going to change that.' Which is good news for us. It tells us that a day is coming where God is going to pull the blinders off the eyes of His people. So Kipurym is going to be satisfactory to Yahowah because of what He's going to do to open the hearts, minds and eyes of His people.

I brought this up to you because I couldn't understand how in the world Solomon, who was pretty smart, in the midst of the most important speech ever made (in terms of observing the events anyway) why did he start talking about a *Nakary*? Why would he make this big presentation on what this guy is going to do, and we don't get it all right? That's because he not only read the Towrah he had written the Towrah. It was the responsibility of every king to write a copy of the Towrah so that they would know it intimately. Mosheh introduces the *Nakar* and talks about his contribution to awaken and bring Yisra'el home in the last generation. Mosheh's audience didn't understand that but 500 years later Solomon's audience did and 3,000 years after that we have. We are nearing the time of the two witnesses, so perhaps the allegorical language will begin to resonate with us.

The *mal'ak* guiding Zakaryah was not among the most direct communicators because he wanted Zakaryah to make the connections between the things he was revealing and their identity and purpose. That's the way God presents everything; He wants us to look at the information He has given us, to listen and closely examine and consider it so that we can *byn* – make the connection to understand it after we *yada* – come to know it. That's what He wanted Zakaryah to do, and us to do as well. Moreover, the prophet was awakened from his sleep – which is also germane to say that the prophecy was after a long sleep for Yisra'el.

“Then the heavenly messenger (*wa ha mal'ak* – so the spiritual being) returned (*shuwb*) who had spoken to me (*ha dabar ba 'any*), roused me (*'uwr 'any*) in a way which could be compared

to (ka) an individual ('ysh) being awakened from his sleep ('uwr min shenah huw').” (Zakaryah / Remember Yahowah / Zechariah 4:1)

We don't usually wake up very alert, but that's not the issue. It's about Yisra'el has endured a long slumber and they are finally being awakened.

Duly noted: Zakaryah was not yet fully awake. And yet without explanation, he was shown a collection of objects.

“And he asked me (wa 'amar 'el 'any), ‘What do you see (mah 'atah ra'ah)?”

If a mal'ak is asking you a question, then he expects you to figure it out.

I replied (wa 'amar) while using the perception of sight (ra'ah – I was looking), ‘Behold (wa hineh), a Manowrah (Manowrah – a lampstand which was beaming) comprised entirely of gold (zahab kol hy’).

It was being revealed (galah – it was being exposed and made known) first and foremost, above everything else (hy' 'al ro'sh hy’).

The center and focus is the Manowrah. That's a heck of a clue. The Manowrah represents on one side Pesach, Matsah, and Bikuwrym. On the other side it represents Taruw'ah, Kipurym, and Sukah. In the middle represents Shabuw'ah where God's children are enriched and empowered. It represents the six steps that we walk to Yahowah. It represents the ROYGBIV, the seven colors of the rainbow which is the sign of the Covenant. The rainbow is a sign of the Covenant because it's the fullness of light and light is where Yahowah is taking us. He saw the one symbol that Yahowah uses to depict His plan, people and nature. It was a Manowrah; it was being revealed first and foremost above everything else.

And there were seven (wa sheba') lamps (ner – small containers with olive oil and wicks to provide light) on it 113(hy' 'al hy’). It epitomized seven (hy' sheba’).

Why? Because the plan is $6 + 1 = 7$. We are nearing year 6000 Yah which is 2033. It is being presented as being a calendar and what we are witnessing here is this transition between 6000 Yah and 7000 Yah where we are empowered and enriched and can live with our God for 1,000 years.

And there were seven metal castings serving as channels and spouts (wa sheba' muwtsqah – there were seven places for the oil to flow) on the lamps (la ha ner – the olive oil containers replete with wicks) which, to show the way to the benefits of the relationship ('asher), were on top of it ('al ro'sh hy’).” (Zakaryah / Remember Yahowah / Zechariah 4:2)

He's describing the Manowrah which is a lamp.

Yahowah's “ro'sh – foremost” symbol is His Manowrah. It is a light stand comprised of six olive oil lights on either side and a single lamp in the middle. God, who is light, is represented by the center luminary. The three spring Miqra'ey – Pesach, Matsah, and Bikuwrym – are depicted by the first three lamps looking from right to left – the direction of Hebrew writing. The final three ner represent the fall Mow'ed – Taruw'ah, Kipurym, and Sukah. In the center, and with God, we are enriched, empowered, and enlightened on Shabuw'ah, the promise of seven.

The oil in these lamps represents the Ruwach Qodesh. The olive tree is deeply rooted in the Land and long-lived. The oil is nutritious, serves as a healing ointment, is used for anointing, and provides perfectly brilliant illumination.

Key to understanding the first installment of this prophetic portrait is the recognition that *galah* means “to be revealed, exposed, and made known,” not “bowl” or “fountain” as religious institutions would have us believe. That’s what got me in so much trouble. I kept wondering what the heck he was talking about and what was the “bowl”.

“And he asked me (*wa ‘amar ‘el ‘any*), ‘What do you see (*mah ‘atah ra’ah*)?’

I replied (*wa ‘amar*) while using the perception of sight (*ra’ah* – I was looking), ‘Behold (*wa hineh*), a Manowrah (*Manowrah* – a lampstand which was beaming) comprised entirely of gold (*zahab kol hy*’).

It was being revealed (*galah* – it was being exposed and made known) first and foremost, above everything else (*hy’ ‘al ro’sh hy*’).

It’s not a bowl.

Key to understanding the first installment of this prophetic portrait is the recognition that *galah* means “to be revealed, exposed, and made known”. It doesn’t mean “bowl” and there is no “fountain” on the Manowrah. Correctly translated, we are not struggling to figure out what a bowl is doing hovering above the Manowrah. And with *galah* rendered correctly, we can focus on Yahowah’s Manowrah, recognizing that “*hy’ ‘al ro’sh hy*’ – it is first and foremost, above everything else” when it comes to God’s symbols.

It is comprised of “*sheba’* – seven” “*ner* – small containers of olive oil.” Yes, “*sheba’* – seven.” There are also “*sheba’* – seven” “*muwtsqah* – places for oil to flow.”

Beyond the seven Mow’ed Miqra’ey, Yahowah spoke of His *choter* | stem growing out of the rootstock of *Yshay* | to Stand Out and Be Noticed. He revealed the means He would use to keep him anchored and productive in *Yasha’yah* 11:1. There appears to be a connection...

“A stem off of the main branch (*choter* – a sucker emerging from the root, serving as a secondary source of growth as an observant individual who is willing to listen and who is committed to thinking while collecting the things Yah values) will be extended (*yatsa’* – he will be brought forth to serve for a limited time), emerging from (*min* – out of) the rootstock (*geza’* – the stump from which new growth emerges, the genealogical source which is capable of supporting new shoots) of *Yshay* | to Stand Out and Be Noticed (*Yshay* – To Draw Attention to the Substance of Existence will stand up and be noticed) as (*wa*) an observant branch (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to be observant, focused, and protective) through (*min* – because of) the roots, and that which keeps him anchored, steadfast, and nourished (*sheresh huw’* – his base and foundation, his source and family, keeping his steadfast), such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others (*parah* – being consistently fruitful while causing and enabling fruitfulness on behalf of successive generations). (*Yasha’yah* 11:1)

This is because (wa) the {1} Spirit (ruwach – the Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support) of Yahowah (Yahowah) will settle and remain on him (nuwach ‘al huw’ – She was placed upon him, energizing him in an alliance with him, dwelling and residing within him, enriching the association to assure the most favorable outcome), the {2} Spirit (ruwach) providing the capacity to comprehend and teach (chakmah – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to educate) and (wa) {3} to enable understanding by making connections to reveal insights (binah – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to respond to life situations after thoughtful consideration), the {4} Spirit (ruwach) of advice and counsel (‘etsah – of pertinent directions providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) and {5} of being emboldened and inspiring (wa gebuwrah – of being a strong and courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with the character and confidence while defending God’s people and affirming their rights), the {6} Spirit (ruwach) of knowing and knowledge (da’ath – of recognizing where to look for answers and to acquire information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize the truth) so as (wa) to {7} respect and revere (yira’ah – to appreciate the awesome nature and astonishing greatness of) Yahowah (Yahowah).” (Yasha’yah / Isaiah 11:2)

As we journey through the prophecy, again if you want to understand what the prophets are saying you have to make the connection, and that’s what we are doing here. That’s what the *mal’ak* was asking Zakaryah to do. As we journey through the prophecy regarding the identity and purpose of the two witnesses, Yahowah will remind us that His Spirit is responsible for their success. Further, Yahowah will equate them to olive trees, affirming the *choter* | stem and sucker metaphor.

It is also instructive to know that, in addition to the seven Mow’ed Miqra’ey and the seven benefits associated with Yahowah’s Spirit, there are the seven colors in the rainbow. This is relevant because the rainbow is the symbol of the Covenant. These colors are Red, Orange, and Yellow on top, Green, symbolic of growth, in the middle, and Blue, Indigo, and Violet beneath.

The Manowrah is Yahowah’s witness. From it we can deduce insights into His nature and plan. And that is why the two witnesses, represented by the olive trees, are stationed on either side of Yahowah’s symbolic luminary.

The story of the Manowrah begins with the tree which enables it to shine, illuminating our lives – the olive. It is symbolic of Yahowah’s people in conjunction with His Spirit. As shared a moment ago, the olive is native to the land. It is firmly rooted and able to survive even the most severe storms. It is especially long-lived. Its fruit must be crushed before it is productive. Olive oil remains a source of brilliant light, healing ointment, and nourishment. It is the perfect way to convey many things relevant to God.

“There were two (*wa shanaym* – a pair) olive trees (*zayth*) by it (*‘al hy*), one on the right (*‘echad min yamyn*) of the revelation (*galah* – of what was being exposed and made known) and the other one (*wa ‘echad*) on its left (*‘al semo’l hy*).” (*Zakaryah* / Remember Yahowah / Zechariah 4:3)

Yes, there will be two witnesses. The one on the right was identified in the final line of what may have been the last prophet. In *Mal’aky* | Malachi 4:4-6 we discover that he is *‘Elyah* | Elijah. These could well be Yahowah’s last words to His people...

“Remember (*zakar*) the Towrah | Teaching and Guidance (*Towrah* – Instructions and Directions) of My associate (*‘eben ‘any* – My coworker and servant), Moseh 117(*Mosheh* – the One who Draws Out) which, to show the way to the benefits of the relationship (*‘asher*), I provided as instructions (*tsawah* – I delineated as directions) through him (*‘eth huw*) in Choreb (*ba Choreb*) for all Yisra’el (*‘al kol Yisra’el* – on behalf of everyone who Engages and Endures with God), including the prescriptions for living that cut you into the relationship (*choq*) and the means to exercise good judgment regarding the way to resolve disputes (*wa mishpat*). (*Mal’aky* 4:4)

Behold (*hineh*), I, Myself, will send to you (*‘anoky shalach la ‘atem ‘eth*) ‘Elyah (*‘Elyah* – Yahowah is God), the prophet (*ha naby*), before the coming arrival (*la paneh bow*) of this exceedingly important (*ha gadowl* – the great and intensely powerful) and awesomely inspiring (*wa yare*’ – fearful and intimidating for some while for others a time to express reverence and respect) day (*yowm*) of Yahowah (*YaHoWaH*). (*Mal’aky* 4:5)

Then he will restore (*wa shuwb* – he will change and return) the thinking and inclinations (*leb* – the hearts and minds) of the fathers (*‘ab*) for the children (*‘al ben*) and the thinking and inclinations (*leb* – the hearts and minds) of the children (*benym*) to their fathers (*‘al ‘ab hem*) or otherwise (*pen* – lest) I will arrive (*bow*’ – I return and come) and inflict the Land (*wa nakah ‘eth ha ‘erets* – I strike the material realm) because it is so disfigured, it appears like the sea (*charam* – mutilated and split apart into the sea (serving as a metaphor for *gowym*), as doomed and excluded).” (*Mal’aky* / My Spiritual Messenger / Malachi 4:6)

When Yahowah says in the Towrah, “I’m not going to facilitate your inclination to think about this to make good decisions about it” it’s written exactly the same way as it is written here.

‘Elyah is an interesting choice. He did not provide even a tenth of the prophecies of Moseh, Dowd, Shamuw’el, Yirma’yah, or Yasha’yah, but he had something that we do not see in other prophets. He was sarcastic, quick-witted, and exceedingly judgmental – always ready and willing to trash the reputations of the religious and political. We don’t see that in other prophets. We don’t see them in a debate. We don’t see them interacting where somebody is throwing stuff at them and accusing, attacking and throwing things at them and to see how immediately he can twist it such that God’s message resonates and the people that are criticizing him are torn to ribbons by a quick-witted, well chosen and timely response. Clearly Dowd, Mosheh, Yirma’yah and Yasha’yah were more articulate, but no one had what ‘Elyah had, biting, quick-witted, exceedingly judgmental sarcasm. God must love it.

Therefore, we can deduce two things. First, God recognizes the merit in mocking a society's leadership, openly and bluntly exposing and condemning them. And second, He is fond of a witness who is not afraid to stand up against the rich and powerful.

Those who have read the *Mow'ed, Harvest, Appointments*, and *An Introduction to God* you know that I am not kind to rabbis. I am exceedingly sarcastic, mocking, biting, and the tone is unlike anything we have ever dealt with. So it's clear that this has Yahowah's hand all over it, and it's the biggest change, I would say, in the rewrites is the intentions focused on the rabbis. I would say it's very similar to the tone 'Elyah takes to the religious and political establishment of his day.

With 'Elyah being chosen to witness to Yisra'el in the years before Yahowah's arrival, his partner will likely share many of the same traits – albeit more in tune with challenging the false notions of Christians, Muslims, and Progressive Multiculturalists which were not around in 'Elyah's day. There isn't much difference in the religions that 'Elyah was denouncing and the religion of Judaism. He understands his people who have no problem with political and religious elite, but he knows nothing of Christianity, Islam, Multi Culturists, and Yahowah likes to have people who have a working knowledge of what He despises.

The best example is Mosheh. He was chosen because he had walked away having spent a lifetime right in the heart of the beast. He understood. So in the second witness based upon God acknowledging that 'Elyah will be one of the two, and the one thing that distinguishes 'Elyah is this quick-witted, exceedingly biting, judgmental rhetoric. The only difference is that there are many more foes now than Jews.

Since the *choter* is a sucker growing out of the rootstock of an old olive tree, giving it new life, perhaps he is the other witness. Standing on either side of the Manowrah, the two olive trees will be discussing Yahowah's symbols and using them to reveal His Towrah.

“So then I responded (*wa 'anah* – I replied) **by saying** (*wa 'amar*) **to the spiritual messenger** (*mal'ak*) **who had spoken to me** (*ha dabar ba 'any*), **to ask** (*la 'amar*), **‘Why are these here, sir** (*mah 'el leh 'edon 'any*)?’ (*Zakaryah 4:4*)

And the heavenly representative (*wa ha mal'ak*) **who had spoken with me** (*ha dabar ba 'any*) **answered** (*'anah*), **and he said to me** (*wa 'amar 'el 'any*), **‘Why do you not know Yada' or understand** (*ha lo' yada'* – why are you unaware of what is being revealed so that you can appreciate and acknowledge) **what these represent** (*mah hem 'el leh*)?’

I said (*wa 'anah*), **‘I do not, sir** (*lo' 'edon 'any*).’ (*Zakaryah 4:5*)

Then he answered (*wa 'anah*) **and said to me** (*wa 'amar 'el 'any la 'amar*), **‘This is the Word** (*zeh dabar*) **of Yahowah** (*YaHoWaH*) **to Zerubabel | the nauseating seed of the Lord and the confusion sown by Babylon's commingling** (*'el* – toward and against *Zerubabel* – that which is sown and scattered by *Bel* | the Lord on behalf of the confounding nature of Babylon; from *zera'* – seed sown and scattered, *ba* – by and with, *Bel* – the Lord and out of *Babel* – Babylon).’

This is God's answer to Judaism, Islam, Christianity and Social Secular Humanism.

It is to say (*la 'amar*), **'Not by might, ability, or wealth** (*lo' ba chayl* – not with physical strength or one's capabilities, not with armies or troops, not with religion or politics), **and not with force or authority** (*wa lo' ba koach* – nor with personal qualifications or power, nor with mighty deeds or status, not even with resources and possessions, and particularly not with violence), **but in actuality** (*ky' 'im* – instead) **with My Spirit** (*ba ruwach 'any*), **'declares** (*'amar*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **of the vast array of spiritual messengers** (*tsaba*’).” (*Zakaryah* / Remember Yahowah / Zechariah 4:6)

So the answer isn't going to come through a religious institution, national politics, at the UN conference on climate change, another trillion-dollar spending bill through the administration in Congress, or by the most powerful army or air force that ever existed. In fact the individuals delivering the word of God to accuse the influence of Babylon, they are not going to do with might or wealth, force or authority figure. No, the word that is going to devastate Babylon's influence is going to be spoken haven been inspired by Yahowah's Spirit.

We know that 'Elyah was inspired by Yahowah's Spirit. The most brilliant oratory, funny, direct, biting, relevant, we know that. And the Sucker has the seven Spirits of Yahowah working for him and his whole focus is on the Word of Yahowah. The two olive trees are focused on the Manowrah and so the messenger answers, "Okay. Let me explain it to you. It isn't hard."

'This is the Word (*zeh dabar*) **of Yahowah** (*YaHoWaH*) **to Zerubabel** | **the nauseating seed of the Lord and the confusion sown by Babylon's commingling** (*'el* – toward and against *Zerubabel* – that which is sown and scattered by *Bel* | the Lord on behalf of the confounding nature of Babylon; from *zera'* – seed sown and scattered, *ba* – by and with, *Bel* – the Lord and out of *Babel* – Babylon).’

It is to say (*la 'amar*), **'Not by might, ability, or wealth** (*lo' ba chayl* – not with physical strength or one's capabilities, not with armies or troops, not with religion or politics), **and not with force or authority** (*wa lo' ba koach* – nor with personal qualifications or power, nor with mighty deeds or status, not even with resources and possessions, and particularly not with violence), **but in actuality** (*ky' 'im* – instead) **with My Spirit** (*ba ruwach 'any*), **'declares** (*'amar*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **of the vast array of spiritual messengers** (*tsaba*’).” (*Zakaryah* / Remember Yahowah / Zechariah 4:6)

Up to the point of the messenger's question, Zakaryah had been shown a Manowrah and two olive trees, both of which he would have understood, including the connections between them. His interjection of the headwrap into the previous vision confirms that he knew his Towrah. We are dealing with a well-read and bright man who was likely chosen because he was a quick study.

Moreover, he would have had access to all of the prophets up to and possibly including Mal'aky. One of the oldest scrolls found in Qumran, dating to the late 2nd century BCE, includes all of the minor prophets, with Zakaryah's revelations positioned after Mal'aky's at the end of the scroll. Therefore, since he would have been intimately familiar with the design and message of the

Manowrah and he would have understood its association with the olive, his question would not have been, “What are these?” but instead, “Why are these being presented to me?”

In Mal’aky’s revelation, only one witness is listed – the other being sent to awaken Yisra’elites from their slumber – just as Zakaryah had been roused from his sleep. So with that in mind, and considering Zakaryah’s inherent aptitude, he was asking, “Why are *these* here?” He was wondering, “Why are there two olive trees witnessing on either side of the Manowrah?”

Before we reconsider the *mal’ak*’s answer, remember, this is the man who interjected himself into the previous episode, telling the *mal’ak* to include the headwrap. I know the Towrah, too, but I did not make the connection until after the Spirit pointed me toward Qara’ for the answer. For Zakaryah to have not only deduced this in the moment, which means he actually understood the intent of the vision, but to have been so confident in his assessment that he would complete the scene while in Yahowah’s presence, says that our prophet is much smarter than me and probably you as well.

I’m going to tell you, Kirk, that if you and I are witnessing that episode taking place in front of Yahowah, neither of us will make a contribution because I think we will be too overwhelmed.

Based upon his calling, his intellect, and desire to follow Yahowah’s words to their intended conclusion, Zakaryah would have been familiar with Yasha’yah’s prophetic presentation of the *Choter* | Stem. With an entire chapter focused upon him and the role he would eventually play, the prophet would have understood that Yahowah intended to enlighten and empower, equip and embolden the Choter with His Spirit so that he could compose the *Nes* | Sign that God would raise on behalf of His people. Therefore, he would have surmised that “it would not be by might, ability, or wealth, nor through armies, religion, or politics, and especially not through status or personal qualifications” that the Choter would bring new life to an old and abandoned olive tree, “but instead with My Spirit.”

The appointment to the role of Choter and Nakar is nothing anyone can brag about. It’s like standing on top of a stepladder, like winning a contest when there are no other contestants, it’s like getting first prize when you are the only one in the ring. There were no other choices, and to make it work, God had to lavish all seven Spirits and everything He had in His toolbox. It’s the coolest job since Mal’aky and Zakaryah, but it’s an unnamed role that was awarded by default.

That being so, why was the *mal’ak* being so snippy with him? Why do we read...“**And the heavenly representative** (*wa ha mal’ak*) **who had spoken with me** (*ha dabar ba ‘any*) **answered** (*‘anah*), **and he said to me** (*wa ‘amar ‘el ‘any*), **‘Why do you not know Yada’ or understand** (*ha lo’ yada’* – why are you unaware of what is being revealed so that you can appreciate and acknowledge) **what these represent** (*mah hem ‘el leh*)?””

I wasn’t expecting the *mal’ak* to be sarcastic. Zakaryah, a Prophet of Yahowah, is being admonished by a *mal’ak*. This is entirely different than Dowd’s 91st Mizmowr/Psalm. There are *mal’ak* aplenty assigned to everyone who is engaged in conveying Yahowah’s message. They are there to help you, so I’m not expecting this.

The answer was provided by Dowd in the 14th *Mizmowr* | Proverb. He identified the Choter as Yada. It is the only other time the Choter is mentioned, and so the spiritual messenger, already duly impressed by Zakaryah's previous session with Yahowah, expected a similar response, knowing that Dowd had written the following...

“A wise (*chakmowth* – the thinking and prudent, the most skillful and capable, properly instructed and learned) **woman** (*'ishah / 'eshah* – maternal fire, motherly light, and feminine enlightenment) **builds up** (*banah* – she constructs and establishes, restores and perpetuates) **her home and family** (*beyth hy'*).

While (*wa*) **the foolish** (*'iweleth* – the unthinking who is averse to understanding and thoughtlessly quarrelsome) **tears it down** (*haras hy'*) **with her own hands** (*ba yad hy'*). (*Mashal* 14:1)

The wisest of feminine individuals is the Set-Apart Spirit,

While (*wa*) **the foolish** (*'iweleth* – the unthinking who is averse to understanding and thoughtlessly quarrelsome) **tears it down** (*haras hy'*) **with her own hands** (*ba yad hy'*). (*Mashal* 14:1)

He who walks (*huw' halak*) **with integrity in what he knows to be right** (*ba yosher huw'* – with credibility in a straightforward and honest manner, never wavering), **respects and reveres** (*yare'* – admires and appreciates) **Yahowah** (*Yahowah*).

One of the reasons that there aren't any competitors even today 20 years after Yahowah made His choice is because no one else is writing about Yahowah. Central to the Nes and Nakar, according to God, is a reverence and respect for Yahowah's name making Yahowah's name known, and no one else is doing that, and it's central to the mission.

He who walks (*huw' halak*) **with integrity in what he knows to be right** (*ba yosher huw'* – with credibility in a straightforward and honest manner, never wavering), **respects and reveres** (*yare'* – admires and appreciates) **Yahowah** (*Yahowah*).

The devious who are going the wrong way along an errant path (*wa luwz huw' derek huw'* – those who are lost, those whose way is perverted and corrupt with his own twists and turns) **disregards and despises Him** (*bazah huw'*). (*Mashal* 14:2)

I would ask those who think the rabbis are so G-d smart to find Yahowah's name anywhere in their Babylonian Talmud. By the way, the seed of Babylon, you may want to open the cover of the Babylonian Talmud to find it.

Over the pronouncements (*ba peh*) **of the stupidly stubborn citizenry and corrupt leaders** (*'ewyl* – of the simpletons who as a nation of idiots fail to comprehend, of the ignorant and irrational governmental systems perverting and mocking the truth by promoting deceptions, of the argumentative and licentious leaders of unthinking citizens who are averse to understanding), **a Choter | a stem off the main branch who is an observant individual willing to listen and committed to thinking while treasuring the things which are valued** (*choter* – a sucker growing out of the rootstock or trunk of an abandoned olive tree, giving it new life) **will be lifted up to**

oppose and agitate (*ga'awah* – will triumphantly rise up and grow to become an excellent counterbalance and an effective influence, roaring on behalf of the Almighty).

And so the language (*wa saphah* – the lips) **of the one who learns, who comes to understand, and then teaches** (*chakam*) **will focus on what he observes** (*shamar hem*). (*Mashal* 14:3)

With no herds to graze or beasts of burden (*ba 'ayn 'eleph*), **the one responsible for their feeding and care** (*'ebuws*) **has empty fields** (*bar*).

And yet (*wa*) **a productive and abundant** (*rab*) **harvest is derived** (*tabuw'ah*) **by the vigor and effort** (*ba koach*) **of the bold who are observant, thoughtful, and responsive** (*shuwr* – of the bullish who notice what is happening, process what they see to comprehend, and then care enough to help others, rendering a service to provide for their needs). (*Mashal* 14:4)

A trustworthy and reliable (*'emuwn* – a dependable and honest, a steadfast and credible) **enduring witness** (*'ed* – source of restoring testimony) **does not intentionally or consistently communicate that which is false** (*lo' kazab* – does not lie and does not deceive, he does not engage in or encourage worship or the devotion to false gods, nor is he deluded regarding pagan delusions or errant opinions).

And yet (*wa*) **a false and misleading** (*sheqer* – a deceptive and irrational, mistaken and useless) **witness** (*'ed* – person who testifies) **pours out a torrent** (*puwach* – speaks as a blowhard) **of lies and delusions** (*kazab* – of false information and pagan deceptions, encouraging the worship of and devotion to false gods). (*Mashal* 14:5)

A scoffer (*lets* – a derisive and babbling ridiculer and a boastful speaker) **intermittingly seeks** (*baqash*) **expertise and erudition** (*chakmah* – wisdom and the technical skills perceived necessary to comprehend religious affairs) **but there is none** (*wa 'ayn*).

Understanding based upon knowledge (*wa da'at* – perceptiveness and discernment) **is swift and easy** (*qalal* – and not burdensome) **for the one who makes the proper connections** (*la byn* – for the one who gives his full attention to the process and then seeks to teach what he has learned, all with a sense of joy). (*Mashal* 14:6)

You should choose to walk away from (*halak min*) **the presence of** (*neged la* – being associated with or being receptive to) **an ignorant or irrational individual** (*kasyl la 'ysh*), **because otherwise** (*wa*), **you will not come to know or appreciate Yada's** (*bal yada'* – you will never become aware, acknowledge, or understand the teaching associated with *Yada's*) **understanding of the language or information and insights deduced from these words** (*saphah da'at* – this skillful and systematic approach to discerning the meaning of what has been communicated along with understanding the vocalization of the words themselves). (*Mashal* 14:7)

The capacity to understand (*chakmah* – wisdom and the technical skills perceived necessary to comprehend) **for the prudent and discerning** (*'aruwm* – of the sensible person who is aware of subtleties) **comes by way of him making intelligent connections** (*by derek huw'* – is facilitated by him judiciously relating information to deduce a greater meaning and by taking a path where

being perceptive and knowledgeable leads him to understanding when he embarks on this journey with his full attention).

However (*wa*), **the foolishness of corrupt leadership** (*'iweleth* – the stupidity, stubbornness and folly of a nation of idiots who fail to comprehend, the moronic governmental systems perverting and mocking the truth by promoting shams and ruses) **deceives and misleads** (*mirmah* – dishonestly betrays and beguiles) **the ignorant and irrational** (*kasyl* – the unthinking dullards who are simpletons). (*Mashal* 14:8)

Beguiled by corrupt leadership, those incapable of thinking for themselves (*'ewyl*) **mock, showing no respect for** (*lyts*), **the atoning sacrifice** (*'asham* – the offer to resolve their guilt or the consequence and penalty for being wrong).

Alternatively (*wa*), **those who are right, on the level, and straightforward** (*yashar* – those who are upright and correct, who are in accord with the proper standard, who agree with and accept its guidance and direction) **observe the connections between things and come to understand** (*bayn* – pay attention and realize the relationships which connect such things, associating them appropriately so that they comprehend) **the choices which lead to being approved and accepted** (*ratsown* – the decisions which are pleasing, satisfactory and satisfying, enabling the individual to be favorably received). (*Mashal* 14:9)

The locus of a person's thoughts and emotions (*leb* – the thinking and feelings, the inclinations and disposition) **knows** (*yada'* – is familiar with and acknowledges, is concerned about and aware of) **his own soul's** (*nepesh huw'* – his own individual memories and inner nature, the sum of his own past experiences and future ambitions, capacity to observe what surrounds him and respond) **mental anguish and hostility** (*marah* – rebellious nature and resulting bitterness and defiance).

And even if he experiences genuine jubilation as a result of overcoming adversity (*wa ba simchah huw'* – even when he is stimulated and entertained, momentarily transcending that which is so unpleasant to be cheerful), **no one benefits from that which is unacceptable, inappropriate, and illegitimate** (*lo' 'arab zar* – those who join in with him to experience what is deemed politically incorrect remain ostracized,). (*Mashal* 14:10)

The house (*beyth* – the home and family, but also the lineage and related institutions) **of the revolting and religious** (*rasha'* – of the Towrahless, of those who are rebellious and wrong in their violation of the acceptable standard) **will be decimated and destroyed** (*shamad* – will be overthrown and perish, then exterminated).

The shining shelter and radiant household (*'ohel*) **of those who are right** (*yashar*) **will flourish and thrive** (*parach* – will sprout and grow, with stems which bud and blossom, becoming productive). (*Mashal* 14:11)

There is a way (*yesh derek* – there exists a prominent path associated with substance and wealth, and it is affirmed by many) **which appears right** (*yashar la paneh* – which is presented as correct and acceptable) **to humankind** (*'ysh*), **but** (*wa*) **it ends** (*'acharyth hy'* – it concludes in the future, especially at the limit on time) **in the way of death** (*derek maweth*). (*Mashal* 14:12)

Zakaryah was much better informed and smarter than me, so the *mal'ak* was holding him to a high standard with his response. And since Yahowah had already introduced the Choter, explained his role, and shared his name through Yasha'yah and Dowd, the spiritual messenger thought that he would have realized that, while the first witness was 'Elyah, the Choter, Yada, was represented by the olive tree on the sunset side of the Manowrah.

As is Yahowah's style, the *mal'ak* representing Him answered Zakaryah indirectly, providing him with the information that he could use to make the necessary connections to understand. With this in mind, let's reexamine Zakaryah 4:4-6...

“So then, I responded (wa 'anah) by saying (wa 'amar) to the spiritual messenger (mal'ak) who had spoken to me (ha dabar ba 'any) to ask (la 'amar), ‘Why are these here, sir (mah 'el leh 'edon 'any)?’ (Zakaryah 4:4)

And the heavenly representative (wa ha mal'ak) who had spoken with me (ha dabar ba 'any) answered ('anah), and he said to me (wa 'amar 'el 'any), ‘Why do you not know Yada' or understand (ha lo' yada' – why are you unaware of what is being revealed so that you can appreciate and acknowledge) what these represent (mah hem 'el leh)?’

I said (wa 'anah), ‘I do not, sir (lo' 'edon 'any).’ (Zakaryah 4:5)

Then he answered (wa 'anah) and said to me (wa 'amar 'el 'any la 'amar), ‘This is the Word (zeh dabar) of Yahowah (YaHoWaH) to Zerubabel | the nauseating and scorched seed of the Lord and the confusion sown by Babylon's commingling ('el – toward and against Zerubabel – that which is sown and scattered by Bel | the Lord on behalf of the confounding nature of Babylon; from zera' – seed sown and scattered, ba – by and with, Bel – the Lord and out of Babel – Babylon).

It is to say (la 'amar), “Not by might, ability, or wealth (lo' ba chayl – not with physical strength nor one's capabilities, not with armies nor troops, not with religion nor politics), and not with force or authority (wa lo' ba koach – nor with personal qualifications or power, nor with mighty deeds or status, not even with resources and possessions, and particularly not with violence), but in actuality (ky' 'im – instead) with My Spirit (ba ruwach 'any),” declares ('amar) Yahowah (Yahowah) of the vast array of spiritual messengers (tsaba').”” (Zakaryah 4:6)

This is to say that the two messengers, represented by the early and late olive trees, would speak the Word of Yahowah, which was represented by His Manowrah's illumination, against “Zerubabel – the nauseating and scorched seed of the Lord and the confusion sown by Babylon's commingling.” The witnesses will be speaking out against “that which is sown and scattered by being ba | with Bel | the Lord and Satan's association with the confounding nature of Babylon.” Religion is the product of intermixing and commingling truth and lies to more effectively deceive. It is how Satan first beguiled Chawah in the Garden. It has remained his strategy ever since, which explains why the *Talmud*, *Zohar*, *New Testament*, and *Qur'an* contain so many misappropriated and misquoted statements from the *Towrah wa Naby'*.

While Zerubabel is a name, based upon the man's history, it speaks of "the Seed of Babylon." Like everything else associated with Satan, in Zerubabel there is a commingling of good and bad. On one hand, the word represents that which "has been *zera*' | sown and scattered *ba* – by *Bel* | the Lord out of *Babel* | Babylon." And indeed, Yahowah will deploy the two witnesses to call His people out of Babylon.

But speaking of coming out of Babylon, the man named Zerubabel came out of Babylon in one way, but not in another. He was appointed by Cyrus, the King of Babylon, to oversee *Yahuwdah* | Judea upon the people's return from captivity. So while he walked out of Babylon, he carried its influence with him. Further, with only one exception, he is always mentioned in the entourage of Yahowsha', the High Priest – whom Yahowah called "perverted" in Zakaryah 3.

In Ezra 3:2 through 3:8, we find Zerubabel's name listed alongside Yahowsha' ben Yahowtsadaq in concert with their journey out of Babylon, whereupon they commenced rebuilding the Temple. His name is mentioned in Ezra 5:2 in the same context. In Nehemiah 12:1, we find a similar reference, indicating nothing more than that he was among others who had come from Babylon, including Yahowsha'.

In Haggai, it gets a bit more interesting because in 1:1 Zerubabel is introduced as "the governor of Yahuwdah," which is to say that he had been appointed by King Cyrus of Babylon. Then it is Yahowsha' ben Yahowtsadaq, the High Priest in the previous revelation, who announces that "Yahowah has decided that the time has come for the House of Yahowah to be rebuilt." The first of two positive accolades follow, wherein the same assemblage of fellows, "along with the entire remnant of the people, listened to the voice of Yahowah as conveyed through the words of Haggai, the prophet." We learn that "Yahowah stirred up the spirit of Zerubabel, governor of Yahuwdah, and the spirit of Yahowsha', the high priest, and the spirit of all of the remnant of the people, and they came and worked on the House of Yahowah." (Haggai 1:12-14) Considering Yahowah's negative assessment of these guys in the previous prophecy, He was using them much like He had used Cyrus.

There is a curt genealogical reference in 1 Chronicles 3, leaving only one final mention in the short, two-page declaration of *Chagay* | Haggai regarding the man born and bred in Babylon. His final line reads:

"Say to Zerubabel, the governor administering the district for the king (*pechah* – the lord of the district, from Old Aramaic and thus of Babylonian origin) of Yahuwdah, saying, 'I will shake up the heavens and the earth.

I will overthrow the throne of the kingdoms of monarchical governments. And I will decimate the militaries of the governments of gentile nations. I will destroy the mobilized weapons of war and those who drive them.

I will send their airplanes crashing down, with their pilots abandoning ship, everyone falling by the dagger and sword of his brother and countryman.

On that day,' declares Yahowah of Hosts, 'I will grasp hold of you, Zerubabel, son of Shealtiel (*Sha'alty'el* – I Question God), who has served My interests,' declares Yahowah, 'and I will cause you to be like a signet, an implement to make an impression (*chowtham* – a seal and contrivance denoting an official identification), because of you, I have made this decision as will be the best option (*ky ba 'atah bachar*),' declares Yahowah of the spiritual messengers.'" (*Chagay / My Feast / Haggai 2:21-23*)

The most positive spin that can be placed upon this is that Zerubabel was similar to the king who had sent him. In Yasha'yah 45, God said of the arrogant and murderous pagan monarch, "Thus says Yahowah to His anointed, to Cyrus... 'For the sake of My associate, Ya'aqob, and Yisra'el, My chosen, I call you by your name, I name you, though you do not know Me.'" They were tools to be used on behalf of Yisra'el, but we will not see either of these Babylonians in Shamaym.

Therefore, just as Yahowah denounced Yahowsha' and his entourage, which included Zerubabel, and has concluded His assessment of him by suggesting that he is the very insignia of Babylon which has necessitated the demise of its modern incarnations of the Babylonian influence, we are wise to see *Zerubabel* | as the Seed of Babylon.

As talented a debater and an orator as was 'Elyah, I suspect that even the prophet will be pleased to know that his witness will be enlightened and empowered by the Spirit. He went after *Ba'al* | the Lord previously and made mincemeat of Satan and his prophets. But a lot has transpired in the ensuing millennia, and the forces of evil have honed and diversified their game.

Yahowah used an ordinary man, coupled with a strong and forceful hand, to withdraw His people from Mitsraym, but this mission is different. Babylon isn't so much a place of slavery, but instead a host of debilitating institutions and crippling beliefs. The approach to the end, while plagued by man, will be framed in the words of God – spoken by these two individuals alongside a Manowrah. Then when the shouting is over, just as we read in the 14th Mashal, the foolish will die so that those who are right may live.

Speaking to those who respect the might of nations and their militaries over the Spirit of God, authority figures over inspiration, the spiritual messenger asks...

"What do you think you are (*my 'atah* – who do you believe you are), a great and prominent figure (*har ha gadowl* – a mighty hill holding the high ground, someone lofty and important)?

Before the presence (*la paneh* – characterized and seen interacting in front) of *Zerubabel* | the Confusing Seeds Sown by Babylon (*Zerubabel* – the nauseating and scorched seed of the Lord and the confusion sown by Babylon's commingling, that which is sown and scattered by *Bel* | the Lord on behalf of the confounding nature of Babylon; from *zera'* – seed sown and scattered, *ba* – by and with, *Bel* – the Lord and out of *Babel* – Babylon), there will be a leveling out of those no longer upright (*la myshowr* – there will be a questioning of what is agreeable and straightforward among the flatlined; from *my* – questioning *yashar* – what is 131right and on the level).

Then He will remove (*wa yatsa'* – He will withdraw) the capstone (*'eth ha 'eben ha ro'shah*) amid deceitful and destructive shouts of (*tashu'ah* – cries which are devastatingly ruinous,

worthless and empty, falsified clamoring for; from *show'* – to offer worthless lies and vain falsehoods), **'Be kind and merciful toward it** (*chen chen la hy'* – show favoritism considering her popularity, acceptance, and beauty, be compassionate toward her, conveying 'Grace, Grace!').” (*Zakaryah* / Remember Yahowah / Zechariah 4:7)

Whether it is Political, Religious, or Geographic Babylon, there is Capitol Hill in America, the Vatican above all in Rome, and claims to the Temple Mount among Muslims. They all believe that they hold the high ground and that their claims are lofty and important.

Not so much in God's eyes because He is going to level them. It is what happens when a person who is standing against Him dissolves, turning into goo. Those who have questioned what is agreeable and straightforward will be flatlined – reduced in dimensions such that they only exist in time.

The capstone of Christianity is the *New Testament*. The cornerstone of Judaism is the *Babylonian Talmud*. For Americans, it is their claims of superiority and manifest destiny – the right to meddle in everyone's lives. For Muslims it is “Allahu Akbar!,” the absurd notion that Allah is greater, bigger, older, and more capable than Yahowah, although “Allahu Akbar!” really means “Allah is a Mouse”. Confronting them with the truth, the witnesses will reduce them to rubble.

To consume the fruit of Babylon is to be confused, the result of intermixing the Lord's seeds with those shared by Yahowah. In the presence of Babel, men and women are misled. To be “*ba Bel* – with the Lord” is to be estranged from Yah. Our only hope is to come out of her before it is too late.

This “leveling out” is spoken of in the prophets. A voice calls out to make straightforward the approach to Yahowah. The monoliths which have emerged out of Babylon will be toppled.

With the capstone removed, the edifice will fall. But even then, those who prefer lies to the truth, religion over a relationship with God.

Even to their last breath, there will be “*tashu'ah* – deceitful and destructive shouts which are devastatingly ruinous, worthless and falsified, clamoring:” “Be kind and merciful toward it.” Out of their minds, the faithful will shout: “*chen chen la hy'* – show some favoritism and respect considering her popularity, her overall acceptance, and her beauty.” Political correctness run amuck. The masses will not like the “hateful” rhetoric brought to bear against Christianity, Judaism, Islam, and especially Progressive Multiculturalists, and yet that is going to be the message of the two witnesses. While I loved every word spoken by 'Elyah, the world will react hatefully to his style. Yada will be similarly received.

In the battle between Yah and the Lord, Satan, “Grace, Grace!” will not prevail. The witnesses' message will be inspired by the Manowrah to bring down the lofty edifice of Babylon.

And yet, even as the exemplar of man's worst behavior, and the preeminent beast, some good came out of Babylon. Cyrus released God's people and Zerubabel oversaw the reconstruction of the Temple.

“Then (wa) the Word (dabar) of Yahowah (YaHoWaH) came to exist (hayah) inside of me (‘el ‘any), saying (la ‘amar), (Zakaryah Zechariah 4:8) ‘The actions (yad – the hand) of Zerubabel | the Seed of Babylon (Zerubabel – sowing the seeds of confusion by commingling, being of Babylon and with the Lord) established a foundation (yasad – laid a base for construction) for the House (ha beyth ha zeh) but under his influence (wa yad huw’) it would come to a violent end, as he was greedy for an unjust gain (batsa’ – it would be broken apart and torn down, ceasing to exist).

And therefore (wa), you will know (yada’ – you will come to realize and acknowledge, even understand) that (ky) Yahowah (YaHoWaH) of the spiritual messengers (tsaba’) has sent me to you (shalach ‘any ‘el ‘atem). (Zakaryah 4:9)

Because why (ky my) deride and show contempt (buwz – scorn and disrespect) for this insignificant day (la yowm qatan – the contribution of those who are unimportant), when you can delight in seeing (wa samach wa ra’ah) the plumb line (‘eth ha ‘eben badyl) in the hand of Zerubabel (ba yad Zerubabel)?

These seven (sheba’ ‘el leh) eyes (‘ayn) of Yahowah (YaHoWaH), they (hem) roam (shuwt) throughout the entire Land (ba kol ha ‘erets).” (Zakaryah / Remember Yahowah / Zechariah 4:10)

Zakaryah was a prophet, not a reporter, so announcing the completion of the second Temple was hardly news – and certainly not going to validate his credentials. But what was prophetic, especially with a copy of this prophecy dating to the 2nd century BCE, is that in the 1st century CE the House of Yahowah would “batsa’ – come to a violent end as a result of those greedy for an unjust gain. It would be broken apart and torn down, ceasing to exist.” The prophecy was fulfilled.

What Yahowah appears to be saying is that we should not sweat the fact that Zerubabel and his priests, along with their Babylonian amalgamation of religion and politics, played a role in rebuilding the Temple the Babylonians had torn down. Further, what they were building would be misused by Yahuwdym and then ripped apart by Rome – the seed of Babylon. They took its riches to fund the construction of their abhorrent Colosseum. It was an insignificant act during the time the Beast of Babylon was evolving through Persia, to Greece, to Rome, and then to Roman Catholicism. Therefore, we should see the humor, or at least the irony, in the Seed of Babylon holding the plumb line.

The seven eyes of Yahowah roaming the Land seems to attest to this. God was aware of what was going to happen, so He watched as the world devolved to the precipice of self-annihilation.

As for Zakaryah, he was still stuck on finding an answer to his initial question: why are there two olive trees?

“It was then that I interjected (wa ‘anah – so I responded), and asked of him (wa ‘amar ‘el huw’), ‘Who are these two olive trees (mah shanaym ha zaythym ha ‘el leh) on the right (‘al yamyn) of the Manowrah (Manowrah – the gleaming lampstand) and on the left of it (wa ‘al samow’l hy)?’ (Zakaryah 4:11)

And then I made a second request (*wa 'anah sheny*) **and asked** (*wa 'amar*) **of him** (*'el huw'*), **'Who are these two** (*mah shanaym*) **twigs** (*shibboleth* – sprigs, speaking of smaller stems off of the main branch) **of the olive trees** (*ha zaythym*) **which** (*'asher*) **are within reach** (*ba yad* – are beside) **of the two** (*shanaym*) **golden** (*ha zahab*) **pipes** (*tsantarowth* – conduits to transport oil to feed the lamps) **pouring forth** (*ha ryq*) **from out of them** (*min 'al 'ehem*) **that which is golden** (*ha zahab* – brilliant and shimmering, valuable and desirable)?” (*Zakaryah / Remember Yahowah / Zechariah 4:12*)

It appears that we were correct. Zakaryah understood the symbolism of the Manowrah and appreciated the witness of the olive trees, he just wanted to know why there were two of them. And since there were two, he wanted to identify them.

In his final request, Zakaryah offers some additional insights. The olives are more akin to “*shibboleth* – twigs, smaller stems off of the main branch.” And that is to say that they were “choteresque.” Further, they were near the source of olive oil, within reach of the two golden conduits – one to Pesach, Matsah, and Bikuwrym and the other to Taruw’ah, Kipurym, and Sukah. As a result, that which was “*ha zahab* – brilliant and valuable” would flow out of them. This is to say that the Spirit would inspire them to speak the Word of Yahowah with Her authority.

“And so (*wa*) **he replied to me** (*'amar 'el 'any*), **by asking** (*la 'amar*), **‘Even now, you do not know Yada and realize** (*ha lo' yada* – do you not recognize and appreciate) **who these are** (*mah 'el leh*)?”

Again (*wa*) **I answered** (*'amar*), **‘No, sir** (*lo' adony*).’ (*Zakaryah 4:13*)

So (*wa*), **he said** (*'amar*), **‘They are** (*'el leh*) **the two** (*shanaym*) **sons** (*beny* – offspring and progeny, the beneficiaries) **of the olive oil and thus the anointed ones** (*ha ytsahar* – olive oil for light and anointing oil) **who stand present** (*'amad*) **before** (*'al*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **for everyone on Earth** (*kol ha 'erets*).” (*Zakaryah / Remember Yahowah / Zechariah 4:14*)

The sons of the olive oil would be the sons of the Spirit born of the Set-Apart Spirit.

who stand present (*'amad*) **before** (*'al*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **for everyone on Earth** (*kol ha 'erets*).” (*Zakaryah / Remember Yahowah / Zechariah 4:14*)

This would make them – ‘Elyah and Yada – children of the Spirit and the beneficiaries of the anointed Mashyach, Dowd. Present and standing before Yahowah, they serve as witnesses for everyone throughout the Land.

While this is the first time I have been able to explain Zakaryah 3 and 4 I have been acquainted with this message for some time. Three years ago, I was sitting at my desk, completing a translation and preparing for the Shabat Towrah Study on Yada Yah Radio. My fiancé at the time, my wife

today, asked, “So what’s going to happen to Asher (our Labrador puppy) after the Taruw’ah Harvest?” So, I asked Yah, “Can we bring her with us?” To which He said, “Where do you think you are going? Why do you think I openly named one of the two witnesses and not the other?”

Okay, Kirk, you said you did a little artistry with some of these words. With all the enthusiasm I could muster I went through that because if I don’t present it that way, I break down in tears ... embarrassed.

KIRK: I don’t want to distract from this presentation because it’s wonderful. I enjoyed reading it and even more so as you read it tonight. I would say that we know the name Yada, we know the Nakar and Choter. Looking through the early words of this I found some interesting things that made me think it can’t be anything else but this gowy. It’s a little heavy on detail, but let me write it down precisely and send it to you next week. We will discuss it because I think it’s pretty cool. Let me do it that way because I don’t want to disturb this because if they haven’t read along, they should stop and think this over this unique presentation of some wonderful stuff.

YADA: Zakaryah was inspired to introduce us to the single most important day in Yahowah’s eternal existence where Matsah is the most important day in our human experience from our perspective looking at Yah and coming to Yah is the Chag Matsah, Pesach, Matsah and Bikuwrym. Matsah is not a lot of fun for God. That’s not the highlight of His existence. The highlight of God’s existence is the reconciliation, the coming together and the return of the Chosen People; the ultimate celebration is Yowm Kipurym. For Yowm Kipurym to live up to Yahowah’s expectation, for Him to enjoy this day more than any other in the entirety of His existence, His people must return to Him. And how can they return if there are no witnesses pointing them in the right direction?

The Towrah has been with us for 3,400 years; the most recent prophet has been with us for 2,500 years. The information has been here written down and has been available. It was given to God’s people in their language and has been there for 2,500 – 3,400, and they are no closer today to celebrating the Day of Reconciliations than they were 3,450 years ago. So something has to change. How is God going to get His people’s attention so that they pay attention to, and for the first time ever, understand and respond appropriately to His message if He doesn’t have a witness? That’s why these two witnesses were presented right here at the beginning of Yahowah’s prophetic testimony of the fulfillment of Yowm Kipurym because there is no celebration of Yowm Kipurym without the difference that the witnesses make.

KIRK: It’s well written and I think I can add something to it next week. I saw a program that covered the origins of the oldest languages including something that the Hebrew pictographs were written on, and from that they can know from what stage mankind (called Canaanites but they were Hebrews) took the pictographs from just a symbol to a sound, turning it into a fruitful language. Why they walked away from the pictographs I’ll never know, perhaps because the religious people couldn’t twist it. But in there, amongst other things, it points to the Choter and the Nakar. So I will send it to you.

YADA: Okay. For those who are still listening, and beyond the fact that 99% of the listenership of this program is through the archives which are presented on yahowahberyth.com and linked

from the yadayah.com and yadayahowah.com websites, all the supporting sites, including shamartowrah and davidsgod where he has every passage in its entirety that we have translated, are all sites that can post what you have written.

Kirk is a very analog guy, as am I, in a digital world where we are throwbacks to a different age. Kirk's favorite way of communicating is to write on ruled paper with his artist's hand of the original characters and then to draw pictures to help us understand. He's communicating exactly as the language was designed. Those attachments can be presented on those sites, and those sites are linked directly from the yadayah.com site. So for those who want to prepare for next week's program by reading what he has found, I'm certain that our friends will post it there so that you will have a chance to consider it before the program.

There is something that you said that I have recently admitted here. I've been doing this program now for about 15 years and within the last six months there has been a decided difference in the way that I'm doing the program. I used to only read my translations from the Towrah and Prophets and never read any of my commentary, always speaking extemporaneously to the prophetic text; about one third of this program was extemporaneous. The reason I've always preferred that is that there is a sincerity that comes from knowing the material and being comfortable with it to the extent that it just flows out of you. So I thought that style was additive to the text so that someone who had read the book would get more out of the programs because we looked at each of Yahowah's prophetic statements from fresh eyes and a new perspective with the audio programs.

That changed about a year ago because you can read my commentary now. I know probably ten times more than I did a year ago, which is ten times more than I knew two years ago and ten times ten times more than three years ago. It's a pretty steep learning curve when it comes to Yahowah's statements. So I'm much more comfortable talking extemporaneously than I was previously.

I don't know what the trigger was, but something happened during the rewrite of these 20 + books where the way that the commentary regarding the insights that could be derived from Yahowah's translations took on a different tenor. When it came to being antireligious and antipolitical it became much more biting, more 'Elyah-like. The insights became much more profound. So the commentary as it was written during this last 1 ½ years as we've been retranslating and rewriting everything has a very different resonance to it, and I'm convinced that if I don't share it with you as it was conveyed to me as I was writing it, that rather than providing something that you could just read, I think I would be cheating the listener; I think now it is better to hear it and be able to read it and have it reinforced this way because there's so much to it. It's so rich with so many intertwined strings within the threads of this fabric, and so relevant to God's people. This is a different style to this program. I, like you am not a listener but a participant so I don't know how that might sound to our listeners but it is, as the Spirit is leading, as it should be.

Yahowah has a very strong preference for the Word, overwhelmingly so. And yet He constantly tells us that in addition to shamar | observe the written word, we should listen to Him. We listen to Him by reciting those Words. So it is the permanence of the written word, the ability to do your own investigation, verification and analysis at your own pace and depth that is only available in the written word, and not in the spoken word, that God cherishes, but that He also wants us to

mouth the words, to hear and listen to them and the enthusiasm and passion that can be derived from them. So this style of depending upon and cherishing the written word and then conveying it so that we can hear it is Yahowah's style. And the more we do this, the more our style and perspective mirrors His. We become more like Him the more time we spend with Him, which is as it should be.

KIRK: One little taste of the one that first hit me. I think I understand the letters better than ever in the sense of the context of what is being written. In Zakaryah 4:1 *galah* – גלח/גimmel, lamed, hey. Most of the time the gimmel is considered a negative implication, the foot is going the wrong way. *Galah* means “being uncovered, exposed and made known”. Then I thought it's a gowy. What's the lamed do, it's leading. Where's it leading? To revere Yah. It's an upright __ lamed hey. In the context of who are we going to be talking about throughout this whole thing, he's asking Zakaryah, “Who is this guy?” He's trying to tell him who Yada is. And it's all in the little words you wouldn't think you would find in there.

YADA: As you pointed out *galah* is the first word you went to. If you will recall, at the beginning of this program I said the central word here that unravels all this for us is *galah*. Until you understand *galah* you're trying to figure out what a bowl is doing floating above the Manowrah you've got a symbol that makes no sense. There is no bowl. *Gala* means “to reveal, to expose, to make known”. And once you're there what are you making known? You're making known the Manowrah and the two olive trees which Yahowah then claims which are the words of Yahowah against the confusing influence of Babylon that He is inspiring through His spirit. And as you have pointed out and I missed, there's more to *galah* than what is revealed. *Galah* is the gimmel, it's the gowym, it's the foot going in the wrong direction typically. Certainly the foot going against the flow because Hebrew reads from right to left, gimmel is going from left to right.

Think about the Yisra'elites. They are all going from left to right and they are all going away from God. So here's this gowy walking against them confronting them. The other two letters are a lamed/shepherd's staff and hey. He's trying to guide the wayward sheep back into the fold. And he's speaking to the hey, the observant individual who is looking and reaching up to God. He's walking toward them with the staff of the shepherd and walking to those people. So there we are.

I think it's important to communicate and reinforce this. It is not an honor, trophy, there is no remuneration, prize, no anything that goes along with the job of Choter or Nakar other than it's fun and cool to work with Yahowah. It's the best job in the Universe. Some of the joy is different because to see this prophetically presented now there is a sense of responsibility and there tends to be a little too much time in this chair trying to write this.

That aside, the thing that changed so profoundly is that for God to mention how He was going to reconcile His relationship with His people and how He was finally going to get their attention and to see it all over beginning in the Towrah running through the Prophets with multiple chapters about this individual in Yasha'yah and the centerpiece of two of the most inspiring speeches every made, Yahowah is trying to say, “Pay attention. I'm doing this for you. He's a tool that I am using. I'm doing this for you so that you come home.” Capitalize on what God is doing. Listen. There's only one reason He's making these prophetic announcements to the remnant in the Last Days. You've got a lot of people lying to you and taking you in the wrong direction. God chose

somebody to reveal the truth to you and He wants you to listen and that's the reason He's saying all of this. And ultimately there are those two witnesses on either side of the Manowrah that are speaking the word of God against Babel.

By the way, think about unglamorous jobs. Can you imagine what that's going to be like? It will be fun to listen to 'Eiyah rip them to shreds.

KIRK: He knows the world today. Zakaryah cannot know that.

YADA: No, Zakaryah is not prepared. 'Eiyah is a quick study, and he is capable of debating and effectively destroying the credibility of anyone who has mislead and full of themselves. Yah's preference is to deploy implements that are already aware of what's wrong because His preference is to emphasize what is right, that there's so much to learn about what's right that if you already know and you already agree with Him on what's wrong, that's His preference. I don't see 'Eiyah__ one of the two olives. He's going to have a bud that's going to be a little more up to speed with where the world has gone.

Keep in mind, we're not only speaking to Yisra'elites. God made it clear that there's one Towrah and one Covenant for all. In his speech in Dabarym Mosheh said, "I'm not cutting this Covenant with just Yisra'el, but for all the foreigners here who have decided that they want to camp out with us. It's for all of them too." Solomon in his speech clearly says while his priority is going to be Yisra'el simultaneously he's going to be speaking to and resonating with other gowym, so in the end it's going to be plenty of both.

A hilarious thing to me is the whole nature of corruption of religion is that you counterfeit something that is true. The rabbinic Seder, the Passover dinner, while the plate has become totally ____, they are making an offering that God rejected on their plate; they have all manner of veggies and really no lamb. The rabbis set a place, a glass of wine and even put a zarowa' on the plate for 'Eiyah. Guess what day 'Eiyah is returning. Passover. They are going to have some explaining to do because he's not going to be very happy with them. One of the nice things about that is if indeed the final Taruw'ah harvest is in 2029, then we would have six months of "away time" prior to having to return. So that little vacation sounds appealing.

It was a good insight into the word *galah*. It's such a perfect word because it's the word that leads to understanding of this whole thing and takes away the confusion and takes us to understanding that it ain't a bowl.

Goodnight and Happy Shabat.

Correctly translated, we are not struggling to figure out what a bowl is doing hovering above the Manowrah. And with *galah* rendered correctly, we can focus on Yahowah's Manowrah, recognizing that "*hy' 'al ro'sh hy'* – it is first and foremost, above everything else" when it comes to God's symbols.