

Shabat Study November 26, 2021, by Yada

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

Good evening and welcome to Yada Yah Radio. I'm here with Kirk this evening. Before we begin the show with your research on the last witness, there is some bad news out in the world. Israel announced yesterday that the South African variant had arrived and there were a number of diagnosed cases and that it will likely be as bad as COVID was two years ago. This is a time of concern because the South African variant has 30 mutations to the spike protein which is how the virus attaches to human cells and then replicates. This was the gain of function research that was done in the Wuhan Lab in China, and it was already bad. The RO factor on this has been exceedingly high and the Delta variant was much higher than the original variant.

There are two aspects of what's now being called the Omicron that are very concerning. First, it is very similar to the beta variant in South Africa where it is vaccine resistant and thus far vaccines do not seem to be very effective against it. Second, it's far more contagious and spreads more rapidly through the body because of the mutations to the spike protein.

I'm sharing this because about six months ago I reported what the super computers had analyzed in terms of the progression of COVID. They said they were in it for another two years, but I don't think that is correct. I think it's going to be longer than that. I don't know if we will ever know a world different than what we've come to know under this. There are a lot of different issues. I live on an island with a mostly African descent population and there is just wholesale conspiracy among them, so we only have 30% vaccination rates. Today while on my boat I saw groups of locals coming in from an offshore party island where there are 25 people sitting in a boat that is probably rated for ten, nobody wearing masks, and very few, if any, have been vaccinated. They have all the genetic markers that make them exceedingly susceptible to long term COVID and serious COVID death.

With these kinds of mutations and the RO factor where it is and the fact that the majority of people who get COVID don't know they have it because they are asymptomatic, there are many who have long term COVID debilitating symptoms while others die from it. It is a horrible disease because it has elements of HIV, Ebola and the SARS all wrapped into it. Liberal politicians have used it to create lockdowns to have absolute control over the population, and humans do not fare well under deprivation of freedoms. We've all said by doing it that death from other causes like spousal abuse, alcoholism and suicide is going to cause more death than COVID itself, and that's probably going to be true in the long haul. Liberals think that businessmen are idiots and that they are so much smarter than everyone else, so they rush to say, "We have essential and nonessential businesses and we're going to shut the nonessential ones down." I said the moment that was spoken that they don't know the complexity of free enterprise where people trying to serve others create products that make it all work and that it is a symbiotic economic system, and that there are

so many parts to it that you cannot designate what can and cannot run without severely disrupting the supply chains. It's everything from cardboard packing material to transportation and fuel supplies to the raw materials themselves to make things as well as access to labor. We are now facing shelves that are empty of staples and skyrocketing prices on normal commodities. We have destroyed our currency and have spent 8 trillion on a variety of government super programs to stimulate the economy again as if the Liberals think that just by flooding the economy with money, that's the same thing as creating something of value. It's devastating because it robs everyone of because inflation is the ghastliest government confiscation scheme of all. So that's where we are; it's looking dire, and I don't think there's any hope in sight.

While it's clear that being vaccinated is the most reasonable, logical and healthiest call that an individual can make, I'm not certain that even if we did have very high vaccination rates that we would be able to endure this because it's going to multiply in places where the vaccination rates are going to be low for lots of reasons, like throughout Africa and that's the reason why in that community we have variants; we have variants in India as well. The Dutch announced today that about 1/3 of the passengers aboard a plane coming in from Africa had COVID. What do you do with them? The world travels so freely, so quickly; we are in a horrible situation, so I don't think there is going to be a resolution here.

Before we move into Chapter 3 of Kipurym, which is the best day ever, Kirk, you did some research for those who want to follow along. You can find that at yadayah.com and click the Community link at the top of the page at the bottom right you will see "Who is the Second Witness", a PDF page of Kirk's analysis. David and Jacki were able to get it online for today's program. So Kirk I'm going to let you share your comments on what you found.

KIRK: I'm going to make a few comments just to set it up before I go to the material. I want to thank Jacki and David and all parties involve. Many of you know that I translate using ancient pictographs to confirm and further identify little nuances that I can find. The Towrah, Mizmowr and Naby only contain only about 8,000 words whereas the English has 470,000 words and another 100,000 borrowed or adopted ones which I thought leads to a lot of confusion and the opportunity for malfeasance like what the Twistians, and people like that, do with them. I find that all the time which makes it difficult for me to translate because I spend almost as much time looking up English translations to see why they use a word. Hebrew being the first language, Yahowah's *mal'ak* had confused man's language in order to prolong the life of His people. In what I have read you have several areas that developed their own pictographs: the Egyptians, Chinese, Mesopotamia, and the Mayans. Today we have 6,909 languages in the world. So trying to put this in English and do what you do is quite amazing.

When we were in Zakaryah 4:1 here is what I discovered when analyzing and looking for the second witness. So I'm going to read this and you jump in wherever you like.



Hebrew letters are symbols that convey concepts as well as sounds. I always keep in mind that context is the most important element in translating a word or pictograph correctly.

“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’).


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


While examining Zakaryah 4:2, I notice that the word “galah” is translated as a bowl in English interlinears and Bibles. In Mow’ed | Appointments, chapter 2 - Kipurym, Yada translates galah as “being revealed, being expressed and made known.” In context, the Heavenly Messenger is showing Zakaryah something. While galah can be something round or a mound of dirt or rocks, bowl becomes nonsensical. The two-letter verbal root gal / Gam-Lamed tells us it means to uncover, expose something. All that is fine, but the fun began with the Ancient Hebrew letters:  (#1543) These pictographs would seem to show a man walking away from being led and becoming one walking to Yahowah with reverence and respect for Him. But that doesn’t fit in the context of what is and will shortly be revealed. So not revealing something important to Yahowah for Zakaryah is what is happening here.  A Gam or Gimel is the most apt description of gowym who walk away from Yahowah. If this is a gowy, how can that be? What if, instead, it’s a gowy, seeking out Yisra’el, and other non-Yahuwdym in order to lead them to Yahowah? To verify this, I needed to find evidence of this to corroborate my supposition.

Next Yada took us to Yasha’yah 11:1. Immediately, we encounter a stem (*geza*) and sucker (choter). “A stem off of the main branch (choter) will be extended (yatsa’ emerging from (min – out of) the rootstock (geza’) of Yshay | to Stand Out and Be Noticed (*Yshay*) as (wa) an observant branch (netser) through (min) the roots, and that which keeps him anchored, steadfast, and nourished (shersh huw’), such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others (parah). (Yasha’yah 11:1)


Geza:

 Gam / Gimel – to walk and gather together

 Zayin – cut a path to, harvest

 ‘Aleph – strength, leader, authority, and empowered – in this case, by the Ruwach Qodesh. The ‘Aleph often refers to Yahowah.

Pictographically:

 can mean:

The gowy cutting or creating a path to Yahowah.

 The verbal root means to shear or remove the wool from the sheep to make a

cover, clothing for the family.

Or

Pull, remove the wool from your eyes

Or

The gowy using the (agricultural) implement for harvesting the sheep (Yisra'el).


If we are identifying the choter, it is probably all (kol) of the above that apply!


Next, we encounter choter – a sucker emerging from the rootstock of an Olive Tree, serving as a secondary source of growth.


Yasha'yah is not giving a lesson in botany; he is describing an individual who is willing to listen and who is committed to thinking while collecting things Yah values.

Can the pictographs support this?

#2415 Choter 

 Chet / Hhet – to protect, separate, corral. A tent wall. Walls and fences cut people into or out of the family. It is how shepherds protect the sheep.

 Tet / Thet – to surround, enclosed container or basket to protect valuables. The Tet is equivalent to the Taw in many ways. It represents a signpost, doorway, mark, monument, upright pole, or beam.



 Resh / Rosh – top, beginning, best, observant one who engages all 5 senses to understand then acts upon that knowledge.


And secondarily, this choter would have to be a gowy – non-Yahuwdym, non-Yisra'eli engaged in this activity.

Further in Yasha'yah 11:1, this choter will stand out and be noticed and draw attention. This is based on the name associated here “Yshay” and “Yesh” conveying to exist, stand out, there is something that exists.

Pictographically, Yesh is drawn 

It is not a stretch here to say that Yahowah is lifting up a voice. This has to be referring to a 2nd voice since we know ElYah (God is Yah) is identified already, and Zakaryah would have known that.

Now, we are introduced to this choter with words that further identify his characteristics. #5342 Netser  – an observant branch. The significance of netser is explained by its verbal root, natsar (#5341), spelled the same way: Natsar, Nun Tsade Resh , means to watch over and protect, to preserve. The one, the shepherd, watches over the sheep and leads them to pastures. They are led down the correct path to safety. Shepherds build booths from branches for shade. Think Sukah.

In the middle of the word, we find the Tsade . It is the only other letter facing to the right. Here, it shows a shepherd watching over the flock – just like a father figure at the doorway to the tent (family home). That is a positive connotation.

YADA: I'm not really sure if that letter goes to the right. The feet are on the right side, the head is on the left side; the head is a lot more valuable than the feet, and with the head on the left side, it seems to me that that letter can go either way and is really not a letter that you can say moves to the right verses the left. I think the only letter that definitely moves to the right is the gimmel and this one can be either way.

The other thing about the Tsade is if you translate a lot and you come across a word with a Tsade, it is going to be intense. There are as many with Tsade that is not a good thing as there are with vowels; that's a good thing. Easily one of the top ten Hebrew words is *tsadyq* – to be right, correct upright, to be vindicated, acquitted. *Tsyown* – the signposts along the way, *erets* – the promised land. I don't look at the Tsade as a letter going the wrong direction. The only one that is universally going in the wrong direction is the gimel, which is the first letter of *gowym*. Even in that case there are on occasion, depending on the context, positive connotations. Like *galal* – to roll away, and Yahowah uses it to roll away our religious and political corruption. So there are times when a “g” word has positive connotations. It's not black and white; context is what determines if it's positive or negative. You can look at the two letters in *netser*, the nun is moving right to left in the direction that Hebrew flows. When you see it next to the Tsade those letters are similar looking. Other than the Tsade being more horizontal and the nun more vertical, they are exceedingly similar, and we very quickly say the nun is moving right to left, and so is the Tsade.

KIRK: I can picture that as someone sitting on their haunches tired, resting or looking out over the camp as David described in one of the Psalms.

YADA: In the ancient world where we didn't have furniture like we have now I see it as a person getting comfortable for reading or being observant.

KIRK: Next, we find Sheresh **𐤑𐤍𐤏𐤑**. **𐤑** – nourishing words (Towrah, Naby', Psalms)

𐤍 – increases and adds to the family while securing the home. Root and take root in soil.

Increased understanding by observation.

𐤍 – observant man, top, first, beginning, best. One who carefully considers and closely examines Yahowah's words.

𐤑 – nourishing words (Towrah, Naby', Psalms)

𐤑𐤍 – is also the name of the pictograph for the observant man. And the word is buttressed by nourishing words on each side.

And finally, #6509 Parah **𐤐𐤍𐤏** Pey Resh Hey – to be fruitful is to produce new individuals of the same kind – parah.

𐤏 symbolizes words and when studied, understood, and shared **𐤍** produce **𐤐** engaged individuals who walk to Yahowah with reverence.

At this point, I can count 2 words identifying a gowy and 4 words emphasizing an observant man – all 6 of which are engaged in calling out to and guiding Yahowah's people home where they will be safe and thrive.

Yasha'yah

11:2

This is because (wa) the {1} Spirit (ruwach) of Yahowah (Yahowah) will settle and remain on him (nuwach 'al huw'), the {2} Spirit (ruwach) providing the capacity to comprehend and teach (chakmah) and (wa) {3} to enable understanding by making connections to reveal insights (binah), the {4} Spirit (ruwach) of advice and counsel ('etsah) and {5} of being emboldened and inspiring (wa gebuwrah), the {6} Spirit (ruwach) of knowing and knowledge (da'ath) so as (wa) to {7} respect and revere (yira'ah) Yahowah (Yahowah).” (Yasha'yah / Isaiah 11:2)

Tis individual being identified, a gowy, needs and wants all the Divine power and energy he can get. And Yahowah tells us next that he (and ELYah) receives 7 gifts.

1) **𐤅𐤏𐤃** Spirit – Ruwach (#7307)

It is breath of a man. One’s character. Verbal form depicts to be refreshed. Perhaps this refers to 2030 when ELYah returns on Pesach – along with the 2nd witness?

The Hebrew nomads were aware of wind patterns and following the prescribed pathway aided by the seasons. Spirit of quick understanding and insights is also germane.

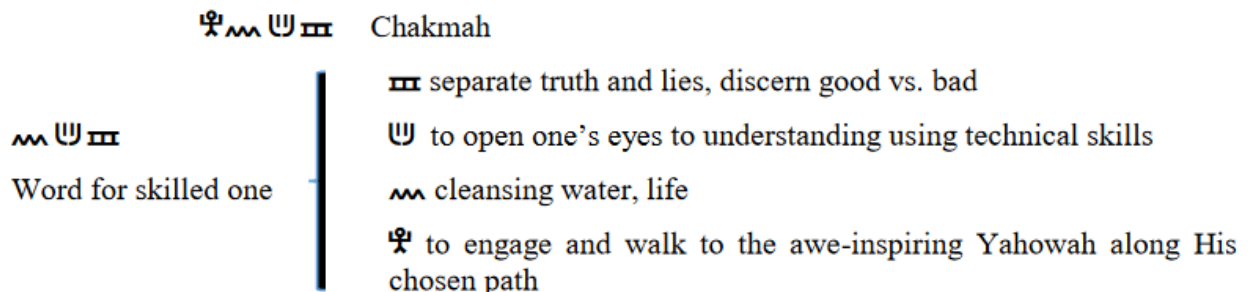
Pictographically:

𐤅𐤏𐤃 – (verbal root) one who carefully considers and closely examines Yah’s word and is protected.






𐤅𐤏𐤃 Spirit – Ruwach, with the Wah added, one becomes increased in all manner of understanding and energy.

𐤅𐤏𐤃 Nuwach – We also find nuwach which gives them rest, energy, freedom, and protection from enemies.



2) Spirit provides Chakmah (#2451) – wisdom, skill, wit, and understanding. Ability to share and teach this wisdom.





If you’ll notice on the first three letters of Chakmah chet, qof and mem and that is the actual letter for a skilled one. So it’s pretty definitive there.


3) Spirit of Binah (#998) – understanding - characterized by comprehension, good sense, and ability to connect the parts to see the whole  Binah Pictographically: Those in Yahowah’s family home  are lifted up, aided by Him , and grow from potential children  into engaged adults  through the ability to understand.

4) Spirit of...‘Etsah (#6098) – advice and counsel. Also, tree because it is upright and firm. They deliberate and resolve issues like elders of the tribe. Remember this is a concrete language understood about the five senses and they would equate tree and spine of being upright.

 ‘Etsah – from the verbal root,  ‘Eyts – counsel, tree, spine Pictographically:



 – an eye and sight symbol used to observe and perceive. It represents perspective of man or Yahowah. Paying attention to the task, which in this case is Kipurym.  – a rested man observing the flock as a shepherd would do. In any case, observing something valuable: Yah’s perspective and plan.

YADA: Think again of that position of the tsade. If you are in that position your eyes are definitely looking up. It’s even more than the hey. We always talk about the hey representing standing up, reaching up, looking up to God. In the hey position in order to look up you have to put your neck way back. In the tsade position you are looking straight up into the heavens. That is depicted certainly as an observant individual.




 – to reveal (Towrah); to revere, regard with awe and respect. This can represent the one given the counsel as well as the goal of the one receiving the advice.

5) Spirit of...Gebuwrah (#1369) – This word represents one of bravery and courage. One who defends one’s property and/or conviction. The property is Yah’s family, and the conviction is affirming the truth. It implies as much about mental toughness as physical strength. On the sheet I have isolated the gimel from the four letters on the left.

Gebuwrah

From verbal root,   – one of great strength, authority, and ability to persevere

Pictographically: We are again confronted by a “gowy” looking, seeking those who have walked away. The next 4 pictographs speak of a family home (covenant), increase in number and personal capacity, to be one who closely examines and carefully considers Yah’s words in order to become an engaged, empowered, and enlivened member of Yah’s family.

6) Spirit of...Da’ath (#1847)  – This particular doorway is to life eternal, the Pesach door. The ‘Ayin -  eye observes with a newly found perspective. It is perceiving the  Taw which represents an upright pole, signpost of Tsyown (Zion), a mark or monument. That is why da’ath’s meaning is discernment, the ability to grasp and comprehend that

which to so many seems obscure or unknowable. It is the ability to recognize the truth. If you have the Spirit, then you would recognize some of these things. It kind of answered the question for me. Why don't people get it? They just don't seem to have the ability to put it together, or don't care.

The verbal root עָרָא means to see and know. Experience and observation provide us with great knowledge.

Side note:

Yada עָרָא (#3045) verb – to know relationally. Yada (verb and name) has the same verbal root, עָרָא as da'ath

7) Yira'ah (#3374) יָרָא – revere, respect, to stand in awe of Yahowah It is not fear. You've got this word with a yod which is a hand reaching down and lifting up person who is concentrating or with the intention of studying God or God's Word with the final ___ hey. How can you find fear in a hand that is reaching down to lift you up?

YADA: It's an open hand, not a fist.

KIRK: From the verb, yare' (#3572) יָרָא – to stand in awe with reverence and respect.

יָ – lords push down, make one obey and bow down, eliminate freewill. This symbol is Yah kneeling down to lift His children up, reconcile and set free.

רָ – the ones He lifts up are those who care enough to shamar – closely examine and carefully consider His words in the Towrah

יָ – The 'Aleph is an authority, leader, protector who has power and strength. It represents the ram's head, leader and protector of the flock.

אָ – The Hey symbolizes the person we become. Engaged, walking down the correct path, looking up, reaching up, to Yahowah, our Father.

These 7 gifts – such a deal!



Zechariah 4:3

One last word on where I began – אָלָה Galah. The Hebrews aligned / oriented themselves to the East as modern era people orient to the North. Therefore, the first witness, the govy, is in the west and speaks to Yahuwdym, where 50% reside. The second, ElYah, came from the East, Yisra'el. Regardless, the לָ Lamed leads the way to that which is being revealed, directing all of us home, buttressed by the two witnesses the gimel which is the goy and the hey, the established one already.

A few years ago, I had the good fortune to be invited to join the Shattering Myths radio program. It ran five days a week for two hours then was extended later to three hours per show. The host announced that he preferred to be called Yada in order to divert attention from himself

and to focus on the translations and insights that were forthcoming. I found these following statements quite amazing:

Zakaryah asks the Spiritual Messenger, “Why are these here, Sir?” (Zakaryah 4:4) “And the heavenly representative who had spoken with me answered, and he said to me, ‘Why do you not know Yada’ or understand what these represent?’”

Yada (#3045)  means to have an intimate relationship with another person, an idea or experience. It means to know. The verbal root  means to see, know. It is interesting to notice that the proper perception is obtained after one passes through the Pesach door. Also, one should notice that the one seeking relationship and knowledge is aided by Yahowah’s helping hand, the Ruwach Qodesh.

If one wishes to yada’ Yahowah, the answers are found in the Yada Yahowah series. Knowing Yahowah and what he offers is the mission of these books. This has all been made possible by the one called “Yada.”

Now, you know the two witnesses.

YADA: Powerful insights to be deduced from of all things the original alphabet, the way it was conceived which made it possible for even an illiterate person to know what the words were conveying. A hand that is leading you towards a doorway to a home followed by the eye for perspective so that you can perceive and therefore know about both that doorway and the home is the relational construct of Yada’, no question about it.

We’re going to return to the text of Kipurym. I’ve designated Chapter 3 of the five chapters on Kipurym called *The Best Day Ever*. I called it that because it became apparent that the most important day for us is Matsah. Pesach, Matsah, Bikuwrym, the Chag Matsah is where we become immortal, perfected, and adopted into Yahowah’s family, but Matsah is not a lot of fun for Yahowah because He suffered as the Pesach ‘ayl/Passover Lamb, and He suffered even more as His soul went into She’owl so that He could ransom us and remove the stench of religion so that we could be adopted into His family.

Kipurym is an entirely different scenario. Every aspect of Kipurym is positive and it doesn’t matter if there are three people there or three thousand or three million because on this day Yahowah is going to be celebrating His Covenant relationship with the descendants of ‘Abraham, Yitschaq, and Ya’aqob, and that’s the day that Yahowah is most looking forward to. The fulfillment of *Yowm Kipurym* is not only the happiest day of the year for Him but of His long existence.

The most interesting and important day in the long march of time since the universe was created is *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – beginning at sunset on October 2nd, 2033. The more we learn about it and the events leading to its fulfillment, the more effective we become as witnesses, and that is our role as Covenant members. But beyond this, we can come

to appreciate Yahowah's long ordeal with His people from the perspective of this being a joyous reunion, and so much of the aches and pains of frustration will be resolved on this day.

Leading to it though will be cathartic years. As we now know, the world changed in ways we could not have imagined in January 2020 with the arrival of the Covid-19 pandemic, and the international deprivation of peoples' liberties and livelihoods, destroying currencies, supply chains, and economies in the process. Anti-Semitism is sweeping the globe, with shrill voices insisting upon the "Two-State Solution." It will serve as the impetus for World War III, just as Neville Chamberlain's surrender of Czechoslovakia to the Nazis led to the Second World War.

The years between 2026 and 2033, particularly between 2029 and 2033 will be horrific, beyond our current comprehension, as mankind devolves toward the abyss. At the end of it, there will be a light for some and eternal darkness for others. The decisions you make now with the information which has been made available to you will determine the outcome of your soul.

From one breath to the next, we go from the sons of the anointed standing before Yahowah, to this...

"Then I turned (*wa shuwb*) **and lifted my eyes** (*wa nasa' 'ayn 'any*) **and saw** (*wa ra'ah*), **right there** (*hineh*), **a flying** (*'uwph*) **scroll** (*magilah*). (*Zakaryah 5:1*)

He said to me (*wa 'amar 'el 'any*), **'What do you see** (*mah 'atah ra'ah*)?"

I answered (*wa 'amar*), **'I see** (*ra'ah*) **a flying** (*'uwph*) **scroll** (*magilah*). **Its length** (*'orek hy'*) **is twenty cubits, which is 30 feet** (*'eserym ba ha 'amah – 9.1 meters*), **and its width was ten cubits, or 15 feet** (*wa rochab hy' 'eser ba ha 'amah*).' (*Zakaryah 5:2*)

He said to me (*wa 'amar 'el 'any*), **'This is the consequence of breaking the binding agreement** (*zo'th ha 'alah – this is the curse of Alah, and the sanctions, for having invoked this recompense of God*) **which extends** (*yatsa' – which is brought forth*) **over the face of the entire Earth** (*'al paneh kol ha 'erets*).

This is because (*ky*) **everyone** (*kol*) **who takes away from this or deceives regarding it** (*ha ganab min zeh kamow huw' – who removes any aspect of what it says or what it offers the rightful owners by trying to outwit the heirs or cheat them out of their Father's Garden; from gan – garden and 'ab – Father*) **will be banished and forced to endure eternity elsewhere** (*naqah*), **while everyone** (*wa kol*) **who swears an oath of allegiance** (*shaba'*) **will also be swept away and banished** (*min zeh naqah – and forced to endure elsewhere, cut off and purged from the living*). (*Zakaryah 5:3*)

'I will produce it and extend it (*yatsa' hy' – I will bring out the scroll*), **'prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*) **of the vast array of spiritual messengers** (*tsaba'*), **'and** (*wa*) **it will happen upon** (*bow' – it will pursue*) **the home** (*'el beyth*) **of the deceiver and thief** (*ganab – the one attempting to remove some aspect of it or steal the heir's inheritance*) **and the house** (*wa 'el beyth*) **of the one who swears an oath of allegiance** (*shaba'*) **in My name or using My reputation** (*ba shem 'any*) **which is deceptive or misleading** (*sheqer – which is false or mistaken, untrue or wrong*).

Then it will remain in the midst of his house (*wa lyn ba tawek beyth huw'*) **and consume it** (*wa kalah huw'* – completely destroy it such that it ceases to exist), **from the timbers to the stones** (*'eth 'ets huw' wa 'eth 'eben huw'*).” (Zakaryah / Remember Yahowah / Zechariah 5:4)

So we go from these two witnesses, they are on either side of the Manowrah, they are represented by the olive trees, they are represented by Yah to convey His message. And above them we see a flying scroll.

My first inclination was the Towrah. I'm not sure. Yahowah has repeatedly said that He's going to lift up a sign, a Nes. It could be that sign that could be lifted above their heads. There would be an advantage of the sign over the Towrah and that is the Towrah is written in Paleo Hebrew, it's a language that very few people worldwide speak or can read, and the Towrah speaks of lots of things that aren't pertinent to this moment in time. If it is in fact is a Nes, because God says He's going to lift up a sign, and it certainly appears that the sign He's going to lift up is the one that is associated with the Nakry and the Choter, and therefore one of those two witnesses. If that is the case, we've got a lot of things going on. One is that sign in the language that is read by more people than any other on the planet? The answer is yes, English. Number two is that sign written in a language that is read, used and spoken by more Jews than any other? And the answer is yes. Does that sign, if it is in fact *Yada Yahowah*, focus on that which is pertinent for that particular day? The answer would be yes. Does that *Yada Yahowah* series, if it's the Nes, include the Towrah? Absolutely. Matter of fact, Volume *Two of An Introduction to God* focuses on Mosheh's speeches in *Dabarym* 4, 6, 29 and 30 for example. They are brilliant and stunningly perfect. Did you know that when Mosheh is speaking to the people in *Dabarym* 29 and 30 that he is speaking of us today? The entirety of it is prophetic and has nothing to do with the people standing there listening to him; it is all about us today. Having that visible you would be able to say, "Well this is in the Towrah pertinent to what is occurring right now."

The Towrah has a nice blend of accommodation and condemnation, but so does the Nes. The Nes takes what's in the Towrah and Prophets and makes it particularly condemning of Judaism, Christianity, Islam, and (Social Secular Liberalism)?... which didn't exist at the time. So it could be that that is what is being lifted above their heads. You might say, "That's pretty pompous to say that that is what the *mal'ak* is going to lift up." What is *Yada Yah* based upon? Translating the Towrah and Prophets with the message of calling Yahowah's People home and to assail those who stand in the way. This scroll is not being lifted up in this particular case at this time to call the gowym home. Maybe there ... or they haven't, but there is still at this point another three years where Yisra'el will be listening and seeing and one of the things God says in *Dabarym* is, "I've made it impossible for you to understand, but I'm going to change that; I'm going to open your eyes." And maybe that is coterminous with this so that there's going to be an explosion of those who are Yisra'elites/Jews who are going to be able to understand and accept *Yada Yahowah* for the first time. So there is that possibility. But keep in mind, while I'm always worried when I take anything out of Revelations, there is indication in the Prophets that the last two witnesses are not going to be pacifists. They aren't going to be saying, "Hey folks. It's time to wake up. Yahowah is calling you. Please pay attention." No. If somebody comes with a stupid argument, they are going to incinerate them.

God is saying here, “I’m no longer trying to (reach)? the gowym world. I’m not even trying to wake up the political, religious or Jewish world. That isn’t my job right now. I’m here to tell you that what’s written here explains why the vast majority of you are going to She’owl.” You read these words, there’s no mention of a middle ground which is the place where most souls have gone up to this point, which is just ceasing to exist. No. These souls are going to She’owl. So it's going to be very much like ‘Elyah’s confrontation with the prophets of Asherah and Baal. He killed him. So I think that’s what we are dealing with here. When you translate Mosheh’s last public speech, he’s saying that just as God exterminated people for attacking Yisra’el, in the end that’s what He’s going to do again.

So this is an exceedingly harsh response to people who have been exceedingly harsh to Israel for a long time. This is a consequence. He says, “Here’s this scroll. It’s a big billboard up in the sky 30 feet x 15 feet.”, kind of the aspect ratio of a wide screen tv from today’s viewpoint. So the *mal’ak* said, “This is a consequence of breaking the binding agreement | *alah* which extends over the entire earth. Man has gotten it wrong and I’m here to tell you that through My prophets I explained this and gave you every opportunity to get it right. I want you to know why you are being convicted. This is no longer a call to come home, this is conviction.” The world at this point is divided only into two groups: Yisra’elites who are not religious or political and are interested in hearing what Yahowah has to say and want to yada’ Yahowah. I can’t say how many that will be; the quantity doesn’t mean a lot to Yahowah. He would rather have one more like Dowd than seven million like ‘Aharown. The other group is all the rest whether they are gowym or Yisra’elites acting like gowym because of their politics and religion. So this is being presented to condemn because everyone who takes away from this or deceives regarding it, *ganab*, another one of those g words, who removes any aspect of it or takes away anything that deprives the rightful owners by trying to out...the heirs which is what the world is really trying to do relative to Israel.

If you look at the Biden administration, it is telling Israel, “You can’t build homes in your homeland.” That would be just like the French telling America that you have to stop building homes in Texas. “I’m sorry. That’s very offensive building homes. You need to stop doing it. I know that the people there are terrorizing you. I know that the land was given to you by God. I don’t care about any of that, and I know that building a home is a really good thing and that you actually own this property. Nonetheless we’re going to have you stop building homes.” They are going to be banished and forced to endure eternity elsewhere while everyone who swears an oath of allegiance will be swept away and banished.

If you are swearing an oath like ‘I pledge allegiance to the flag’, if you are swearing your allegiance to a military institution, if you are swearing an oath to be part of a government, if you are swearing an oath of pledging your soul to a religion it’s over. “I will produce it.” Yahowah says, and extend it. I will bring out the scroll.” It doesn’t say “I’m going to write it.” It says, “I’m going to bring it out.”

One of the things that struck me while translating Mosheh’s speeches is that something really resonates deep within us. When Yahowah allows someone like Mosheh to convey the insights He wants shared, rather than God just booming it out and saying, “I’m God. This is what I’m offering

and what I'm expecting in return.”, Mosheh provides a human perspective on who God is and what He is offering after studying, listening to and living the words of God, he is bringing them to us in a way that we can relate to, appreciate and capitalize upon. His speeches are easily the best ever written, the most motivating, insightful, very prophetic, and largely prophetic of our time. So if in fact this giant sign that is being lifted up is His words filtered through the human mindset and perspective, it is how God communicates most effectively. It's His style, it's what He's done from the beginning, and it works. What you get are the words of God, plus some commentary, analysis and insights so you can say “When God says, this is what He means. When God is offering this, this is what He expects. When God is condemning this, these are who He is condemning.” So I think there is that possibility. He says,

‘I will produce it and extend it (yatsa' hy' – I will bring out the scroll),’ prophetically declares (na'um) Yahowah (YaHoWaH) of the vast array of spiritual messengers (tsaba'),

God said, “I'm going to lift up the Nes.”

‘and (wa) it will happen upon (bow' – it will pursue) the home ('el beyth) of the deceiver and thief (ganab – the one attempting to remove some aspect of it or steal the heir's inheritance) and the house (wa 'el beyth) of the one who swears an oath of allegiance (shaba') in My name or using My reputation (ba shem 'any) which is deceptive or misleading (sheqer – which is false or mistaken, untrue or wrong).

Then it will remain in the midst of his house (wa lyn ba tawek beyth huw') and consume it (wa kalah huw' – completely destroy it such that it ceases to exist), from the timbers to the stones ('eth 'ets huw' wa 'eth 'eben huw').” (Zakaryah / Remember Yahowah / Zechariah 5:4)

Therefore, coterminous with the arrival of the two witnesses, Yahowah's message as it is conveyed through His Towrah and Prophets will be revealed for all to see – and read. There will be no excuses. Passing God's test ought not be difficult because it remains an open book. The world has access to what we have learned. We have offered it freely.

That said, we should expect deplorable results. God's word will be no more popular than it is now with one tiny exception, and that is Yahuw'dym who are not overtly religious and political, who have a genuine interest in understanding and knowing Yada Yahowah are going to have their eyes opened and their lives will be transformed. But other than that there's just going to be a demeaning, degrading and destructive time. Many will seek to negate the promises that has made to His people. Man has become exceedingly good at that. Others, like *New Testament* Christians and *Talmud*-toting Jews will claim that they have changed it. And by so doing, they will deserve the consequence.

Early on, Yahowah told all who would listen that those who curse Yisra'el will be cursed in return. This is God doing what He has promised.

It is telling with nearly two billion Muslims hellbent on killing Jews while invading Yisra'el that they will be cursed as a result of their belief in Allah. Having rendered the *Qur'an* chronologically, then having set it into the context of Muhammad's life as was revealed in the *Hadith*, I was able to prove that Allah is Satan, making this consequence all the more appropriate.

The key points here are that we should expect a literal fulfillment of these prophecies, and these things are not just spoken of in Zakaryah. In the speech that Mosheh made he is speaking of these days and of this particular consequence. And thus with the arrival of the two witnesses on Passover in 2030, an enormous sign will be unfurled for all to see. At this time, everything will become black and white, with more dramatic indications of the Covenant's benefits along with the implementation of the curses imposed against the anti-Semitic. In his speech in Dabarym 29:30 Mosheh says this same thing that all of the things that the gowym did to Yisra'el are going to be thrust upon the gowym and they are going to get what they gave; there is going to be recompense.

Up to this point, there have been three potential outcomes for human souls; life with Yahowah, eternity in She'owl, or death – with these souls ceasing to exist. At this point, it appears that there will be no middle ground. Everyone will be deemed to be with Yahowah and His people or against them. As such, anyone who attempts to discount the Towrah or misappropriate what belongs to Yisra'el will be banished to an eternity in She'owl. The cost of dishonesty now, especially regarding Yahowah, will be a long stay in Hell.

The timing of up-or-down and no-in-between seems to coincide with the arrival of the two witnesses and the unfurling of this sign. And it is telling that the Word of God will literally consume those who deceive. There will be nothing left.

The Word of Yahowah will not be acting alone. The Branch is returning – and he is the most amazing individual to have ever walked the Earth. His name is *Dowd* | David. He is the Son of God, His Chosen One and Firstborn, God's Shepherd, Messiah, and King.

Addressing the cleansed and restored High Priest, Yahowsha' ben Yahowtsadyq, God asks Zakaryah to...

“Say to him (*wa ‘amar ‘el huw’ la ‘amar*), ‘Thus says Yahowah (*YaHoWaH*) of the heavenly helpers (*tsaba*), communicating (*la ‘amar*), “Behold (*hineh* – look now and see), the individual (*‘ysh* – the man) who is known as (*shem huw’* – who is named) *Tsemach* | the Branch (*Tsemach* – Growth) will branch out and grow in his place (*wa min tachath huw’ tsamach*) and he will build at that moment in time (*wa banah* – he will reconstruct for the family name) the Residence and Temple (*hykal* – the sanctuary and palace) of Yahowah (*YaHoWaH*).”” (*Zakaryah* / Remember Yahowah / Zechariah 6:12)

And so it will be. *Dowd* | David will have the great honor of overseeing the construction of Yahowah's Residence on Earth upon his return. The man who has always been known as the *Tsemach* | Branch will once again become the catalyst for our growth.

While we have seen it before, it is still a bit startling to see Yahowah refer to someone from the House of Yahuwdah serving and adorned as a *kohen* | priest. But if there ever was a guy suited to do it all, it is *Dowd*. This is how I am anticipating seeing him for the first time...

“He will build (*banah*) the Royal Residence (*‘eth hekal* – the Temple) of Yahowah (*YaHoWaH*) while his authority and countenance (*howd* – honor and glory) are lifted up and upheld (*nasa’* – is raised and sustained).

Then (*wa*) **he will sit and remain** (*yashab* – he will settle upon and stay) **upon his throne** (*‘al kise’ huw’* – upon his seat of honor and authority) **and he will govern with symbolic narratives** (*mashal* – he will rule through proverbs, showing leadership by explaining things in a memorable way by making the kind of comparisons which lead to understanding).

Additionally (*wa*), **he will be** (*hayah* – he will exist at that moment in time (qal perfect)) **dressed as a priest** (*kohen* – adorned in priestly garments while serving as a minister facilitating our ability to comprehend the Mow’ed) **upon his seat of honor** (*‘al kise’ huw’* – on his throne).

Advice and counsel (*‘etsah* – guidance and instruction on the proper course of action, teaching and direction regarding the plan and its purpose will be presented wisely) **on peace and prosperity, satisfaction and contentment, the blessings of reconciliation and freedom** (*shalown*) **will exist** (*hayah*) **to encourage understanding by making the connections between both of these responsibilities** (*bayn shanaym hem*).” (*Zakaryah* / Remember Yahowah / Zechariah 6:13)

Now, I’ve told you and told you that the reason that the story of Yahowsha’ Yahowtsadyq in *Zakaryah* 3 followed by the two witnesses in Chapter 4 is because Dowd is going to be responsible for sprinkling the blood on the *kaporeth* | Mercy Seat that makes Yahowah’s return and the reconciliation of His people on Yowm Kipurym legit and sync with the Towrah. Yahowah is going to execute and fulfill Yowm Kipurym exactly as it is written in the Towrah which means someone dressed as a High Priest needs to sprinkle the blood of the bull and that scapegoat onto the *kaporeth* | Mercy Seat of the Ark of the Covenant. That is going to be the Branch | Dowd because the King and the Branch is going to be dressed as a High Priest. That’s why we had that whole conversation about it.

What is so spectacular is that the thing that God would not allow Dowd to do is now going to happen. Dowd is going to now build God’s house after he takes care of the Mercy Seat of the Ark of the Covenant. It all comes full circle. Everything that God has said, the Towrah is fulfilled, His Son get’s this great distinction, the Mercy Seat is made available to the Chosen People.

Yahowah is such a great Dad. More than anything, His son wanted to build a Home for his Father. He had acquired Mount Mowryah, including what is known as the Temple Mount, and he had stockpiled the materials. The King’s longing to build God’s House precipitated the impassioned exchange between the Beloved (*Dowd*), the Gift (*Nathan*), and Yahowah as chronicled in 2nd Shamuw’el. And it is that prophetic portrayal of a Father’s love for His son that served as the impetus to attract the *Choter* | Sucker and inspire everything which would follow. Without that prophecy we are not here. Everything that followed was inspired by that specific prophecy. It’s like we’re seeing our lives . . . before our eyes and yet it has nothing to do with us. It has everything to do with Dowd and Yahowah and the Mercy Seat and the fulfillment of Yowm Kipurym, and yet there’s that sign sitting up in the air and God’s coming full circle with everything that He’s done with us after identifying who that second witness is going to be.

Over the ensuing twenty years we have come to behold and lift up the *howd* | countenance and authority of Dowd as God’s beloved son. We have witnessed his special place with Yah, coming to appreciate the honor and glory the Father is affording His son. We first witnessed this in the

prophecy about building Yahowah's home as it is recorded in *Shamuw'el / He Listens to God / 2 Samuel 7*.

I will never forget the moment. I was pacing in the log cabin I had built along a picturesque whitewater stream, the Jumping Branch, meandering through the woods within my Virginia farm. I had just returned from surviving a meeting with Islamic jihadists in Israel and was attempting to share that experience in *Tea with Terrorists*. It was as if a limb from one of the towering red and white oaks (*'alah* in Hebrew) had hit me square in the head as the wind stirred outside the cabin on this cool spring day. No matter which Bible I queried, every translation of 2 Samuel 7 was wrong. And it was then and there that my quest to know the truth, to understand what God actually revealed, began. Twenty years have passed and now you are reading the result: *Yada Yahowah*.

After having translated *Shamuw'el / He Listens to God / 2 Samuel 7* seven times, I am excited to read about its fulfillment in Zakaryah's presentation of the events surrounding *Yowm Kipurym*. I am happy for Yahowah and thrilled for Dowd, even personally fulfilled to be sharing this as a witness to their reunion. It is as if I am witnessing the birth of Yada and the conception of *Yada Yahowah* from the vantage point of where it has all led – to Dowd building Yahowah's Home and then reigning as king.

Yes, Yahowah's promises to His son will be honored. The *Tsemach | Branch* has grown. His purpose has been upheld, but it is far from ending. The author of the *Mashal | Proverbs* will govern through them – sharing their parental advice. Dowd will continue to lead through his lyrics. His ongoing narratives will serve to explain the things of God and the universe in such a way that we will be able to make the kind of comparisons which lead to understanding. Just as Yahowah allowed Mosheh to compose the most important part of the Towrah, Dabarym, He's allowing Dowd to be our guide to Eternity. God loves it when these special individuals like Mosheh and Dowd understand who He is, what He's offering, what He expects in return and then to have them put it into their own words in a way that resonates with us.

It is so Yahowah to dress His son in white linen, in the garments He designed for the priests, the very attire we considered in Zakaryah 3. It is why that story was presented immediately before the revelation of the witnesses and now, leads to this affirmation.

I am laughing now, because Yahowah has upended the religious interpretation of using Yahowsha' to represent Dowd rather than the other way around. It is Dowd whom Yahowah has chosen to perform as His Towrah instructs approaching the *Kaporeth | Mercy Seat* on *Kipurym | Reconciliations* on behalf of Yisra'el. That is what this is announcing...**“Say to him [Yahowsha'] (wa 'amar 'el huw' la 'amar), ‘Thus says Yahowah (YaHoWaH) of the heavenly messengers (tsaba’), by communicating (la 'amar), “Behold, look now and see (hineh), the individual ('ysh) who is known as and is named (shem huw') Tsemach | the Branch (Tsemach) will branch out and grow in his place (wa min tachath huw' tsamach), and he will build at that moment in time (wa banah) the Royal Residence and Temple (hykal) of Yahowah (YaHoWaH).””** (Zakaryah 6:12) It is as heartwarming as it is hilarious.

And that is why we find the Messiah and King **“dressed as a priest (kohen – adorned in priestly garments while serving as a minister facilitating our ability to comprehend the Mow'ed) upon his**

seat of honor (*'al kise' huw'* – on his throne).” Moments like these, with insights like this, are worth celebrating.

Now if I may share another profound insight. The reason Yahowah told Dowd that he would not be permitted to build the initial Home of Yahowah, which no longer exists, and the new one is going to exist as long as the Earth exists, is because, **“The Word of Yahowah came to me, saying, ‘A great amount of blood you have poured out as you have fought great battles. So, you will not build this House for My name because of the abundance of the blood you have shed in the Land in My presence. Behold, a son shall be born to you who will be a man of repose and relative ease...for Shalom | Solomon shall be his name. Shalom in a more favorable circumstance I will give to Yisra’el in this day.’”** (1 Chronicles 22:8-9)

God is not condemning or judging Dowd. He’s saying, “I was right there with you.”

With blood on his hands as a result of defending Yisra’el from *par, sa'yr, chata'th*, and *pasha'*, let’s *bayn* | make a thoughtful connection to what will occur on *Yowm Kipurym*. Remember what we were told that the “alternate,” or “stand-in,” would do to facilitate reconciliation? **“Aharown** (*Aharown* – the Alternative) **should approach** (*qarab*) **with the bull** (*ba par* – representing that which is broken and frustrating because it is in violation of the agreement and divisive) **for being wrong and having missed the way** (*ha chata'th*) **for his benefit** (*'asher la huw'*) **and for the purpose of reconciliation** (*wa kaphar* – making atonement) **through this for himself** (*ba'ad huw'*) **and for his house and family** (*wa ba'ad beyth huw'*). **He should take the life of the bull** (*wa shachat 'eth par*) **as the resolution for having been wrong** (*ha chata'th*) **for his benefit** (*'asher la huw'*). (*Qara'* 16:11) **And he should obtain** (*wa laqach*) **some of the blood of the bull** (*min dam ha par*) **and sprinkle it** (*wa nazah*) **with his finger** (*ba 'etsba' huw'*) **on the face** (*'al paneh*) **of the Mercy Seat** (*ha Kaporeth*) **on the eastern side** (*qedem* – the beginning of a new day). **Then toward the front** (*wa la paneh*) **of the Mercy Seat** (*ha Kaporeth* – the Place of Reconciliation), **he should sprinkle** (*nazah*) **some of the blood** (*min dam*) **with his finger** (*ba 'etsba' huw'*) **seven times** (*sheba' pa'am* – to uphold the promise in the conduct of life). (*Qara'* 16:14)

Next, he should prepare the goat (*wa shachat 'eth sa'yr* – striking out at that which is stubborn and annoying) **to provide the means to resolve iniquity and pardon sin for going astray** (*ha chata'th*) **for the benefit** (*'asher*) **of the people** (*la ha 'am*) **and return** (*wa bow'*) **with its blood** (*'eth dam huw'*) **toward the House** (*la min beyth*) **and through the curtain** (*la ha pharoketh*) **and do** (*wa 'asah* – act, engaging accordingly) **with its blood** (*'eth dam huw'*) **as he did with the blood of the bull** (*ka 'asher 'asah la dam ha par*), **sprinkling it** (*nazah 'eth huw'*) **upon the Mercy Seat** (*'al Kaporeth* – over the Place of Atonement and Reconciliation) **and toward the front** (*la paneh*) **of the Mercy Seat** (*ha Kaporeth*). (*Qara'* 16:15)

Thereby (*wa*) **he shall provide reconciliation** (*kaphar*) **upon the Set-Apart place** (*'al ha Qodesh*) **as a result of** (*min*) **the impurity and filthiness** (*tuma'ah* – the foreign residue and offensive immoral nature) **of the Children of Yisra’el** (*beny Yisra'el*), **and as a result of** (*wa min*) **their religious rebellion and political defiance** (*pesha'hem*), **it will be resolved along with**

the realization that they have been totally wrong and have all wandered away (*la kol chata'th hem*).

Therefore (*wa ken*), **he should act accordingly, doing this** (*'asah*) **to approach** (*la*) **the shining and clear tent** (*'ohel*) **of the eternal witness and restoring testimony of the appointed meeting** (*mow'ed*) **which is inhabited and abides** (*ha shakan*) **with them in the midst** (*'eth hem ba tawek*) **of their impurity and filthiness** (*tuma'ah hem*).” (*Qara' / Leviticus 16:16*)

Just because Yisra'el is finally coming to yada' Yahowah does not mean that they have their act together, that they are totally right and are cleansed of rabbinic Judaism or politics. So they need the benefit of being perfected because if ever a people have been wrong, they have been wrong. God is going to resolve that problem so that He can reconcile the descendants of 'Abraham, Yitschaq, and Ya'aqob on Yowm Kipurym by doing exactly what He instructed 'Aharown to do this time having His Beloved Son the Messiah do it. This is such a perfect fulfillment of the most important and happiest day in the history of the Universe.

'Aharown and Yahowsha' would be symbolic of what Yahowah will have Dowd do for his people on this day. He will act in accordance with the Towrah to reconcile the relationship with Yisra'el and Yahuwdah via the Kaporeth on Kipurym leading to Sukah. And now we know why blood would be sprinkled on the Mercy Seat, why it would come from a *par* and a *sa'yr* and not the Passover *'ayl*, and why it would occur on Kipurym, not Pesach.

Thereafter, Dowd's role will continue as it has always been...

“Advice and counsel (*'etsah* – guidance and instruction on the proper course of action, teaching and direction regarding the plan and its purpose, will be presented wisely) **on peace and prosperity, satisfaction and contentment, the blessings of reconciliation and freedom** (*shalowm*) **will exist** (*hayah*) **to encourage understanding by making the connections between both of these responsibilities** (*bayn shanaym hem*).” (*Zakaryah / Remember Yahowah / Zechariah 6:13*)

Shalowm, indeed. We find the future where we began. This all ties right back into *Shamuw'el / 2 Samuel 7*.

“It came to pass when the king sat down and relaxed in his home, because Yahowah had given him comforting respite from his adversaries, (7:1) that the king said to Nathan, the prophet, ‘Please look around. I live in a house of cedar, but the Ark of God sits within curtains.’ (*Shamuw'el / 2 Samuel 7:2*)

So, Nathan said to the king, ‘Choose to go and do all that is in your best judgment for Yahowah.’ (*Shamuw'el / 2 Samuel 7:3*)

But then that evening it came to be that the word of Yahowah came to Nathan. He conveyed, (7:4) ‘Go and tell Dowd, My coworker, that this is what Yahowah says. “Why should you build Me a home to live in? (7:5)

Indeed, I have not lived in any house since the time that I lifted the Children of Yisra'el out of the crucibles of oppression in Mitsraym, even to this day. I have existed going about in a tent dwelling. (Shamuw'el / 2 Samuel 7:6)

Anywhere along the way, that I have journeyed with the Children of Yisra'el, did I say a single word to any of the tribes of Yisra'el, My people, Yisra'el, whom I fed, asking, 'Why not build Me a house of cedar?' (Shamuw'el / 2 Samuel 7:7)

Therefore, say to My associate, Dowd, this is what Yahowah of the spiritual implements says, "I took you from the sheepfolds, from chasing after lambs, to be the leader over My People, over Yisra'el. (7:8)

And I have been with you wherever you traveled. I have cut off all of your enemies, removing them from your sight, and I have made your name great, comparable to the names of the greatest on earth. (Shamuw'el / 2 Samuel 7:9)

Furthermore, I will appoint a place for My People, Yisra'el. And I will plant them there such that they may dwell in this place of their own and never have to move 148again.

Neither shall the Son of Evil afflict them anymore as will have been the case. (Shamuw'el / 2 Samuel 7:10)

And since the time that I instructed the Judges in conjunction with My People, Yisra'el, I have created for you a respite from all of your enemies.'

Moreover, Yahowah is boldly and publicly announcing for you that, indeed, He will act, engaging with you to create a family and home. (Shamuw'el / 2 Samuel 7:11)

'Surely (ky), your days will be proclaimed and fulfilled (male' yowmym 'atah) after your relaxing rest (wa shakab) with your fathers ('eth 'ab 'atah).

Then I will rise up and take a stand (quwm) to bring to fruition what you have sown (zera') without hesitating nor delaying ('achar) your approach to providing the way to the benefits of the relationship ('asher).

This shall be extracted and withdrawn, then delivered out of (yatsa' min) a small particle of your physiological nature (ma'ah)."

And so (wa) I will establish (kuwn) his reign over his kingdom ('eth mamlakah huw')." (Shamuw'el / 2 Samuel 7:12)

Now speaking to us of Dowd, Yahowah continues...

"He, himself, shall reestablish and restore a home for My name. And, I will fashion and form the place of honor of his kingdom as an eternal witness forever. (Shamuw'el / 2 Samuel 7:13)

I, Myself, will be a Father for him and he shall be My son. So when that which is perverted and twisted is associated with him, I will correctly reciprocate and argue on his behalf,

deciding with him to chastise with the scepter of this man, and by assaulting so as to end the lives of the children of ‘Adam. (*Shamuw’el / 2 Samuel 7:14*)

Then My steadfast love and enduring mercy shall not be taken away from him in the manner that I rejected it being associated with Sha’uwl, whom, to show the way to the benefits of the relationship, I removed, abolishing before your appearance. (*Shamuw’el / 2 Samuel 7:15*)

Moreover, your house will remain established, verified and true and your kingdom and reign will exist forever as an eternal witness in association with My presence.

Your throne and place of honor shall exist and be established forevermore.’ (*Shamuw’el / 2 Samuel 7:16*)

Consistent with all of these words and everything within this revelation, Nathan correctly conveyed them to Dowd.” (*Shamuw’el / Listen to Him / 2 Samuel 7:17*)

Every word of that is best understood from the perspective God just shared through Zakaryah. Now we know what house that Dowd is building. Now we know exactly what is happening and why. It all fits together when we join the prophets Shamuw’el and Zakaryah on this day and understand exactly why Yahowah was talking to him about building a home.

One prophecy flows into the other, all leading us to the same place: Yahowah’s return with His son and the King of Yisra’el on Yowm Kipurym. And as with Dowd, to a significant degree, so too with all of the Covenant’s children. It is an honor to be invited into their company. It is glorious to see *Yada Yahowah* in such magnificent company...

“And the crown (*wa ha ‘atarah* – the symbol of status) has always been and will continually exist (*hayah* – shall always be (qal imperfect)) for the purpose of *Chelem | Being Restored (la Chalam) through Towbyah | Yah’s Goodness (wa la Towb Yah) by Yada Yahowah | by Knowing and Understanding Yahowah (wa la Yada’ Yahowah), in order to Chen | Receive Mercy (wa la Chen) as a Yahowsaphan | Child who Treasures Yahowah – valuing what He has hidden for us to discover (ben Tsaphanyah), especially as a way to memorialize the 150inheritance right and commemorate the symbolism (la zikarown) associated with the Royal Residence and Temple (ba hekal) of Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration).*” (*Zakaryah / Remember Yahowah / Zechariah 6:14*)

Even we have been written into this story because even we play a part of Zakaryah 6:14.

I say we will stop at this point. It’s hard for the eyes not to tear up. It’s so spectacular to see Yahowah honoring His Son in this way and for us to be there sharing this moment. Not just sharing as people who have been invited to witness it, we’re sharing this moment with the opportunity to witness to it. It is the greatest day in the history of days, and we know now exactly how it’s going to unfold, and it’s perfect.

May Yahowah bless. Have a wonderful Shabat to one and all. We look forward to being with you next week. Hopefully I’ll be a little less emotional, but this one is about as powerful as it gets, my fellow Covenant members. This is pretty spectacular what Yahowah is saying. Shabat Shalom.

