

Shabat Study February 18, 2022, 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 ()? A____ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening and welcome to Yada Yah Radio. It's a pleasure to be with you this evening. I understand that our social media marketing effort is once again in the Philadelphia metropolitan area, so we welcome all our listeners from that region. I hope this show provides the kind of information that helps you better understand who God is, what He is offering, and what He expects in return.

A couple of items in the news; you probably noticed that Daryl Brooks, a Wisconsin parade attacker, drove a SUV into a crowd of parade walkers and killed six people including a young child and several elderly people. Dozens of others were injured. I just wonder since Black Lives Matter has a conviction fit if a white person kills a black person, why there is no plea, why are there no protests or riots or courtroom watches or media wringing their hands when Brooks pleaded not guilty. He was, of course, released on parole for aggressive felonies and violent attacks of others, so he's been a thug for a long time. Perhaps someone can tell me why Black Lives Matter doesn't matter if a black life is a thug and a murderer. We call that hypocrisy.

In Southern France a Neanderthal cave was discovered and showed that science has been completely wrong on the interactions and the timeline between Homo Sapiens and Neanderthals. It turns out they got along splendidly, they cohabitated, they were able to conceive and bear children together, they shared the same habitat, and lived alongside one another for 50,000 to 60,000 years. It often gets my goat when they say, "We're following the science." Science is often wrong. There is no aspect of this that is consistent with the science of it. It's like the issue with COVID-19 and the liberal politicians saying, 'We're following the science.' Would you please tell me what science has to do with the depreciation of your currency when you deficit spend, or what science has to do with the tradeoff between sexual abuse, drug abuse or suicide when you deprive people of their liberty and their social outlet? Can you tell me what science has to do with the problem of people being paid not to work ever wanting to go back to work? Do they understand how to make judgment calls or is it strictly if you want less people in the hospital put masks on everybody, inject them and don't let them do anything, and shut down every business? We are incapable of thinking.

Now that COVID has run its course, we're right back to where I said we would be which is that the mortality rate of COVID is within the range of the flu. It is more contagious than the flu, certainly, but the mistakes we made are a) we didn't put on masks early enough (that was what the Towrah advised), b) we didn't isolate people, which is also what the Towrah advised. The Towrah says if you have a pandemic, get the people that are infected ... and what we did was the single dumbest thing you could possibly do. We put them in the hospital which is where all the sick folks were. Then if somebody died of three different comorbidities, if they happened to have COVID

when they died, they called it a COVID death. And so we grossly inflated the number of people that actually died of COVID. There is almost nothing we did that made any sense. It turned out not to matter in the end. There was no benefit in shutting down people's livelihoods and businesses. There was a tragic consequence. We screwed up the economy, we have raging inflation, we have supply lines that are so screwed up when you go to the market, or the home improvement store, the shelves are bare. Raw materials are two to three times what they were prior to them screwing this up. And, of course, suicide, drug abuse, and alcoholism, are all exponentially higher than before we went into this. We did everything wrong.

I've been talking about the Russian situation now for probably six weeks, and over the past six weeks one of the things I've found is that we kicked a whole lot of sand in Russia's face; let's call Russia Putin because that seems to be fun to do. So we overthrew the popularly elected government and started to bribe the dependents (the unruly children) that were there, we started to arm them. We talked about bringing them into NATO and brought more and more troops and arms into the Ukraine, and then when Putin responded, as Kennedy did during the Cuban Missile Crises, saying this is not appropriate, we do not want NATO and American weapons along our border, it's not reasonable, stop it. Rather than the administration saying 'Okay I understand you're responding to the missiles we put in Turkey. We'll pledge that we won't invade Cuba, we'll pull our missiles out of Turkey, you pull yours out of Cuba, we'll avoid a nuclear war.' But no. The numskulls we have in Washington, the Biden Administration, says, "No, I've got a better idea. Let's spit in Russia's face. Let's say 'Heck no. We're not going to pull any of our weapons out. In fact if they want more, we're going to bring more in. If they want to become part of NATO, let them become part of NATO. We're going to do to the Ukraine what we did to Turkey, and we don't give a crap what you think. So let's go ahead and see how WWII works.'" That's essentially what we're doing. We're just so unbelievably stupid and what's amazing about all this is that the U S media is incapable of seeing this as a rerun of the Cuban Missile Crisis or the belligerence of our State Department, of our NATO alliance, of this administration. I don't know how many times you can spit into somebody's face and say, 'We're telling the media that if you hit us back then we're going to steal all your toys, we're going to take all your money, we're not going to do any business with you anymore. If we taunt you into hitting us, then it's over for you.' The Russians are proud people. How much can they take of that before you give them no choice but to lash out which seems to be the plan because this administration wants to be a wartime president? It is exceedingly sad what we have done in our inability to think.

We're going to postpone for a couple weeks our conclusion of the celebration of Yowm Kipurym which we were nearing the completion of Zakaryah. We still have Mal'aky to cover. Understand the single most important day in history of the universe and humankind which is when Yahowah returns to reconcile His relationship with Yisra'el and Yahuwdym, so we will return to that.

I have been translating Chapter 10 of Volume 3 of *An Introduction to God*, the prophecies about the Towrah, what the prophet had to say about Yahowah's Towrah beginning in Yasha'yah 30 – 42. So I'd like to pick up where we were because it does such a marvelous job of explaining where we, Yahowah's people, are, where Jews are relative to God, what God's perception is of His people, and what they need to understand if they want to be among the remnant that is celebrating

His return on Yowm Kipurym or among the vast majority who will rue that day. I don't know if there's anything more important to God's target audience than what He has to say in Yasha'yah 30, 41 and 42, because if you don't come to appreciate how much God despises Rabbinic Judaism, and rabbis specifically, if you aren't capable of understanding that, then there is no hope for you to establish a relationship with Yahowah.

“As a result, therefore (*la ken* – regarding this), **here and now, this is what** (*koh*) **the Set-Apart One** (*qadowsh* – the unique and uncommon, special and separated, dedicated and devoted, One) **of Yisra'el** (*Yisra'el* – of Individuals who Engage and Endure with God or Those who Strive and Struggle Against the Almighty) **says** (*'amar* – professes and declares), **‘Because** (*ya'an* – for the temporal reason and since) **you reject and despise** (*ma'as 'atem* – you all are disassociating from, spurning while loathing, festering while trying to dissolve and cause to vanish and disappear) **this particular message and these specific words** (*ba ha dabar ha zeh* – this account and testimony), **while instead relying** (*wa batach* – becoming vulnerable by taking the wrong approach and step, unsuspecting that you are naïve and stumbling, insecure and undefended because of your belief (*qal imperfect*)) **upon extortion and control, the mistreatment of others for unjust gain** (*ba 'osheq* – in acting like tyrannical and troublesome dictators subjugating and oppressing, taking unfair advantage by dealing disingenuously and cruelly defrauding) **and you rejoice** (*wa giyl* – you are pleased with yourselves, gathering around in a circle to vigorously and enthusiastically celebrate [from 1QIsa while the MT has *luwz* – to be perversely wrong and devious]) **and depend upon it** (*wa sha'an 'al huw'* – lean toward it and rely upon it, remaining committed to it to support yourselves), (*Yasha'yah 30:12*) **so likewise it shall be for you all** (*la ken hayah la 'atem* – the same way it will endure for you (*qal imperfect*)).

This is tough medicine. God is saying that Judaism is extortion, a control mechanism, that it is misleading His people. If you look at the Haredim in Israel, they are parasites dependent on handouts from the government. These handouts were developed because Netanyahu needed the Ultra-Orthodox Jews to be part of his coalition to become Prime Minister and to stay as Prime Minister, so he got them to side with him by giving them ever larger stipends to spend all day being religious and not working. They are breeding like rabbits because they are such a state-sponsored benefit of doing nothing with your life other than being religious. In Israel everybody serves in the IDF except the Haredim. There are some, but very few; some Haredim work, but very few. They are just a net parasite. So they are extorting His people. When we look at the earnings of rabbis, they make almost three times more than the average cleric because they have a fee for everything. They control much of Israel. You can't be part of immigration to Israel without their blessing and their determination of who is a Jew or not goes way beyond who was your mother. That's not Yahowah's test, but theirs. Is there an Ultra-Orthodox rabbi who will endorse you? They don't want anybody coming to Israel who is not Ultra-Orthodox because it will dilute their political control over the country and therefore their ability to side with others to form a government where they receive these concessions. So God is talking to His people, and He says...

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Struggle Against the Almighty) **says** (*'amar* – professes and declares), **'Because** (*ya'an* – for the temporal reason and since) **you reject and despise** (*ma'as 'atem* – you all are disassociating from, spurning while loathing, festering while trying to dissolve and cause to vanish and disappear) **this particular message and these specific words** (*ba ha dabar ha zeh* – this account and testimony),

Which words? Yasha'yah's words. Yasha'yah from beginning to end is based on only two things, Judaism and the politics of Israel are reprehensible and an abomination to God, and those that adhere to the political and religious mandates of Israel are going to be annihilated by God.

The second part of that is that Yahowah is returning with Dowd, He's offering His *Towrah* for us to learn and understand who He is, what He is offering, and appreciate what He is asking in return. Those are the only two things. So the words are - Judaism is an abomination to God.

If you are listening for the first time and you think that is anti-Semitic to say that Judaism is an abomination to God, then you would be accusing God, Yahowah, of being anti-Semitic. I'm just telling you what He has to say. I happen to agree with Him. God can't be anti-Semitic because ... He is very proud of His name. His name is Yahowah. One of the biggest problems He has with Judaism is they completely ignore His name; in fact they have written it out of their lives and their religion.

God goes on to say that Judaism is extortion and a control mechanism. All religions are control mechanisms, and understand I'm not sitting here talking to you as a Christian because I'm not a Christian. If you want to know my stance on Christianity, read the four volumes of *Questioning Paul*. In those volumes we destroy and annihilate the credibility of the Christian *New Testament*, and prove that Paul was demon possessed. There is no Jesus Christ, and the Christian *New Testament* is counterproductive. We're not pro Islam. I've written probably the most read and effective book ever on proving Mohammod was a terrorist, a pedophile, a rapist and mass murderer amongst the worst people who ever lived. I'm not coming to you as a Secularist or as a Progressive. We also excoriate Progressives as they are the most thoughtless, irrational people on the planet. I'm coming to you as Yahowah's witness, someone He has appointed to convey this message to you so that you will leave Judaism and come home. The last thing we are is anti-Semitic, but we are also like Yasha'yah. We're going to tell you the truth because you need to hear it.

while instead relying (*wa batach* – becoming vulnerable by taking the wrong approach and step, unsuspecting that you are naïve and stumbling, insecure and undefended because of your belief (qal imperfect)) **upon extortion and control, the mistreatment of others for unjust gain** (*ba 'osheq* – in acting like tyrannical and troublesome dictators subjugating and oppressing, taking unfair advantage by dealing disingenuously and cruelly defrauding) **and you rejoice** (*wa giyl* – you are pleased with yourselves, gathering around in a circle to vigorously and enthusiastically celebrate [from 1QIsa while the MT has *luwz* – to be perversely wrong and devious]) **and depend upon it** (*wa sha'an 'al huw'* – lean toward it and rely upon it, remaining committed to it to support yourselves), (*Yasha'yah* 30:12)

God is saying you actually celebrate it. Oh God, look at the idiots bobbing their heads as if their brains are about ready to fall out in their ritualistic prayers, they are enjoying it, they think it's swell. They depend on it. God says turn about is fair play. You're going to be controlling and

extort others and rejoice over this evil, I'm going to slather you with it. This is your sign – wear it.

so likewise it shall be for you all (*la ken hayah la 'atem* – the same way it will endure for you (qal imperfect)).

This depravity and perversity (*ha 'awon ha zeh* – this failing and resulting guilt, this iniquity and its consequence) **will result in the likes** (*ka*) **of a breach** (*perets* – a failure, fissure, and break) **which is a weakness** (*ba'ah* – which is defective asking to be ransacked) **about to collapse** (*naphal* – ready to fall) **in an elaborate defense mechanism** (*ba chomah sagab* – in a high and lofty wall) **which will suddenly and unexpectedly** (*'asher pito'm*) **come to be fractured and fall, crashing down and crippling** (*bow' sheber hy'* – come to be broken and destroyed, causing everything to be shattered) **in an instant** (*la petha'* – suddenly, in the blink of an eye [from 1QIsa]).” (*Yasha'yah / Yah Saves / Isaiah 30:13*)

One interesting thing about Rabbinic Judaism, particularly with the Ultra-Orthodox and the Haredim, is that they completely isolate their stooges. The idiots that believe them are in an intellectual ghetto. They have “kosher” phones that don't have internet access and can't call a help line when rabbis prey on little girls. They are completely in the dark because of the control mechanism that has been placed on them by the rabbis, and we're not trying to save them or awaken them. If you're Haredim, be miserable all by yourself. For those that know it's wrong and you're looking for right, we're happy to help. From God's point of view it is pure depravity.

The Haredim assign people that they think they can trust to attack, to slander those like myself. There aren't a lot of “us” out there, so we're quite a target. God says we're going to be a target. So they will do everything they can to slander us so that any questioning Jew that is listening to this message will reject it not on its merits but based upon their misappropriation of it in their slander. So that defense mechanism arguing in essence against the one source of valid information about who Yahowah is, when He's returning, what He's offering and what He's asking of you to be part of His Covenant, God says it's going to collapse and it's going to come crashing down on them in the blink of an eye, in an instant.

This is *koh* | now. You are *koh* | here, if you are a Jew. It is the *la ken* | result of having antagonized Yahowah by having misled and abused His people for far too long.

Because Yisra'elites have come to prefer their political and religious leaders, their heritage and culture, even identifying with their long history of suffering overthrusting Yahowah, they have brought this upon themselves.

At the beginning of this presentation beginning last week, I warned those that would listen that, if you are Jewish, you would not like what you were about to hear. And yet, rejecting this message, spurning it in hopes it will all go away, is not going to change anything. The malfeasance of rabbis is deeply entrenched. They have been in control and in a position to extort Jews, gleefully taking unfair advantage of their brethren, for twenty centuries. Fortunately we don't have much time left. We are now within the early months of 2022, just over eleven years away from Yahowah's return, and prior to that time it will come crashing down.

What they have done will be done to them, God is saying. Of that, there is no question. So only one remains: are you be standing beside them and buried along with them? God hasn't gotten one prophecy wrong in 3,450 years, and I can assure you He doesn't have this one wrong either.

Yahowah has called today's Jewish leaders, particularly rabbis, *'awon* | depraved and perverse. And He compares this failure to a breach in an elaborate defense mechanism which is on the verge of collapse. He even warns you that their demise will come suddenly and unexpectedly – albeit unexpectedly for them, but you were just warned, so you can't say it's without warning. God just told you it's going to happen. The grand edifice of Judaism is fractured and will soon fall, crumbling in the blink of an eye.

Then God reveals that, as Judaism's defenses are shattered and collapse, there will not be a single artifact of the religion left unscathed – nothing to be found among the fragments of the religion, not even a shard to remove fire from a hearth or to scoop out so much as a drop of water from a cistern. The nine-candle menorahs will be gone. You won't find anything – no stars of David, no *Talmud*. It will be the complete and total annihilation of the religion and the religious.

“For thus says (*ky koh 'amar* – regarding these events occurring in the here and now, declares) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration [from 1QIsa as the MT added *'adony* – my Lord]), **the Set-Apart One** (*qadowsh* – the unique and uncommon, special and separated, dedicated and devoted, One, or in rabbinical parlance: ‘the Holy One, Blessed be He’) **of Yisra’el** (*Yisra'el* – of Individuals who Engage and Endure with God), **‘Had you changed your opinions and altered your beliefs to return** (*ba shuwbah* – had you reconsidered and come back, withdrawing so as to be restored), **you would have been freed, finding tranquility and compassion** (*nachath* – you would have enjoyed peace and contentment) **and you would have chosen to be delivered from harm’s way and saved** (*yasha'* – you would have been liberated and remained safe (nifal imperfect paragogic nun)) **in a most favorable and in a lot quieter circumstance** (*ba shaqat* – being safe, secure, and satisfied, undisturbed).

And by trusting and relying (*wa ba bitchah* – with a high level of confidence and assurance), **you would have been strengthened and empowered** (*hayah gabuwrah 'atem* – you would have experienced the optimal outcome (qal imperfect)).

However (*wa* – but), **most of you were unwilling to consent** (*lo' 'abah* – you would not relent or concur and failed to voluntarily consent to accept the stipulations).” (*Yasha'yah* / Yah Saves / Isaiah 30:15)

God's saying, “It's all there for you. All you had to do was walk away from religion and politics – it's the first condition of the Covenant. It's the first thing Yahowah asked ‘Abraham to do long before he was even ‘Abraham when he was ‘Abram. The first thing God said to do was to walk away from your country, from the family of man, from society. And he, of course, was walking away from Babylon. The Jews revere the Babylonian Talmud.

Woulda, coulda, shoulda, but didn't is what God is saying here. You had all the opportunity in the world. If you are listening to this program, you have the option of choosing Yahowah over the

rabbis. You will lose nothing and gain everything in return. Sure, you'll have a bunch of religious Jews that are going to slime your reputation, attack you, call you all sorts of disgusting names, but the very fact that they do that to you for having chosen Yahowah tells you you don't want to be part of them. The very fact that they would treat you like that reveals exactly what they are like.

Yahowah did not ask much, only that Yisra'el change its opinions regarding Him and His Towrah, preferring the Towrah over the Talmud. Had they *shuwbah* | been willing to alter their beliefs and return, had they reconsidered the religion that had cost them so much, they would have been restored to fellowship. The drone of the shrill voices of the rabbis would have subsided, muffled under their collapsed defenses, leaving the remaining Yahuw'dym in a much quieter and more satisfying circumstance.

Such is the prerequisite of the Covenant. Upon withdrawing from the *babel* | confusion of religion and politics, we can *bitchah* | confidently trust and rely on Yahowah to strengthen and empower us. But alas, Yahowah needs our consent to save us. Isn't that interesting? God can't save you without your consent. Now I understand in Rabbinic Judaism there is no salvation, but with Yahowah there is. It's actually an afterthought, which is very strange for the religious. The Christians and Muslims probably can't even fathom that God's primary objective is not to save us. His primary objective is for us to get to know Him as He really is, come to respect Him, to trust Him, and come to appreciate what He is asking of us and what He is offering to us so that we might choose to be with Him. Salvation happens to be a byproduct of all that. The primary gifts of choosing to be with Yahowah and part of the Covenant are: 1) We become like God, like light, we become immortal. 2) Like light, like God, we are perfected, our souls look perfect in His presence. How do you think it was possible for Yahowah to constantly tell us that Dowd was *tsadyq*/right, when he had more flaws than hairs on his head? It's because He immersed him in the Set-Apart Spirit. Being right about God caused God to see him as perfect. 3) God adopts us, that's the purpose of Bikuwrym. That's the day not celebrated by religious Jews, but then the day we are perfected by God is another day not celebrated, and Matsah has simply been relegated to an ingredient that is missing during Pesach. They don't even get Pesach right because the plate is filled with things that Qayn would have delighted in, but not Hebel.

“One thousand (*'elep* *'echad* – 1,000) **will be warned and proven wrong** (*ga'arah* – shown to be incorrect using words, reprimanded, admonished, criticized, chided, and corrected) **at the appearance of one** (*min paneh 'echad* – facing a single individual).

When confronted by the presence (*min paneh*) **of five** (*chamesh* – of the fifth) **who criticize, admonish, reprimand, and correct** (*ga'arah* – who warn and rebuke, expose and chide), **you will flee** (*nuws* – you will depart and withdraw, escaping for your lives (qal imperfect)) **until, as a result of the witness** (*'ad 'im* – as a condition of the restoring testimony), **you are part of a remnant which is spared** (*yathar* – you escape and survive, preserved as the remainder of what once was prominent (nifal perfect)), **like** (*ka* – compared to) **a beacon upon a solitary standard** (*toren* – a signal and banner atop of the mast of a flagpole) **upon the summit of the mountain** (*'al ro'sh ha har*) – **like the Nes | Sign and Banner which is lifted up and displayed** (*ka ha nes* – representing the Leader's means to communicate with His people encouraging them to follow Him, serving as a prominent means of effective communication which when raised is readily seen

by the intended audience – a signal displayed atop a standard by the *ruwach*), **upon the highest elevation** (*‘al ha giba’ah* – on top of the hill).” (*Yasha’yah* 463/ Yah Saves / Isaiah 30:17)

Yasha’yah has a romance and is ecstatic that Yahowah chose a *choter*, in places he’s also called a *nakry* and *Nes*. Yasha’yah will also refer to him as a *zarowa’*, and Yahowah will later introduce him as a *basar/a* herald. This individual is very intriguing to Yahowah, so when he’s talking about the “the one will warn and prove a thousand wrong”, He’s speaking of that one that he knows that Yahowah has equipped because the one He has equipped is going to share Yasha’yah’s message so that it finally resonates. Yasha’yah is one of my very favorite people that ever lived. He was a magnificent servant of Yah and prophet. And yet as well as he did his job, during his lifetime there is no evidence that a single Yahuwdym listened to him. When Yahowah invited Yasha’yah up to Shamaym and Yahowah threw open the door to Heaven and Yasha’yah looked out, there wasn’t a single Jew or Gowym, not a single person was standing outside, not one. Yasha’yah said, ‘Woe is me. I’ve been a complete failure.’ And Yahowah told him that he had not been a failure, but that he had done a marvelous job. And to console Yasha’yah, Yahowah said, ‘Do you want to see how your words will ultimately resonate in bringing so many of your brethren to this door? Let me show you.’ So it’s true that Yasha’yah cares about and is excited about the work that Yahowah is doing through this individual. So, that’s the one.

So who are the five voices? I think they include Mosheh sharing the Towrah, Dowd singing the Mizmowr, Yahsha’yah professing these prophecies, and of course, the two witnesses. ‘Elyah is one, the other is the *Choter* since it has been his responsibility to compose the *Nes* which is being lifted up at this time.

as a result of the witness (*‘ad ‘im* – as a condition of the restoring testimony), **you are part of a remnant which is spared** (*yathar* – you escape and survive, preserved as the remainder of what once was prominent (nifal perfect)), **like** (*ka* – compared to) **a beacon upon a solitary standard** (*toren* – a signal and banner atop of the mast of a flagpole) **upon the summit of the mountain** (*‘al ro’sh ha har*) – **like the Nes | Sign and Banner which is lifted up and displayed** (*ka ha nes* – representing the Leader’s means to communicate with His people encouraging them to follow Him, serving as a prominent means of effective communication which when raised is readily seen by the intended audience – a signal displayed atop a standard by the *ruwach*), **upon the highest elevation** (*‘al ha giba’ah* – on top of the hill).” (*Yasha’yah* 463/ Yah Saves / Isaiah 30:17)

If you would like to read that *Nes/Sign* before it is lifted up upon the remnant of Yisra’el, go to yadayah.com to know Yah. I would recommend with starting with Volume One of *An Introduction to God*. Volumes Two and Three, as well as six volumes of *Yada Yahowah*, then two volumes of *Coming Home* preceded by five volumes of *Observations* are there for you to read.

“And therefore (*wa la ken* – as a direct result of this and in return, assuredly), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **is waiting, expecting and desiring this result** (*chakah* – is patiently adhering to the plan, longing its fulfillment), **to approach you being merciful and compassionate, generous and caring** (*la chanan ‘atem* – to bestow favor upon you;

from *chanah* – to diminish an aspect of Himself to camp out and abide with you, growing with you).

Further, and as a result (*wa la ken*), **He is lifting up on high, proud to raise you in love** (*ruwm la racham 'atem* – He has arisen to exalt and extol you mercifully, taking action to increase His affection and devotion to you (qal imperfect piel infinitive)).

Indeed (*ky*), **Yahowah** (*YaHoWaH*) **is the God** (*'elohym*) **who inspires making informed and rational decisions about the means to appropriately resolve disputes** (*mishpat* – of exercising good judgment regarding the ultimate Judgment).

Blessed and happy, in a most favorable circumstance, are those who have walked along the path to receive the benefits of the relationship (*'ashery* – are the fortunate; from *'asher* – making progress along the straight and narrow path, whose journey through life is right and whose steps are guided in the correct way to give meaning to life) – **all who confidently wait, expecting Him** (*kol chakah la huw'* – everyone who anticipates and desires His approach).” (*Yasha'yah / Yah Saves / Isaiah 30:18*)

This is the other option. We talked a long time ago about the Tree of the Knowledge of Good and Bad. This is the “Good”. Rabbinic Judaism is the “Bad”.

“And therefore (*wa la ken* – as a direct result of this and in return, assuredly), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **is waiting, expecting and desiring this result** (*chakah* – is patiently adhering to the plan, longing its fulfillment), **to approach you being merciful and compassionate, generous and caring** (*la chanan 'atem* – to bestow favor upon you; from *chanah* – to diminish an aspect of Himself to camp out and abide with you, growing with you).

I guess to benefit from that it's rather important to know who God is, and He's not *ha Shem*, He's not G-d, He's not Adonai, He sure as hell isn't Jesus Christ, and for damned sure He's not Allah. He only has one name and that is Yahowah (*YaHoWaH*). It's exceedingly easy to pronounce. It's comprised of four vowels, one of which is repeated. Three letters. No one questions the initial letter. It's the first letter in Yisra'el and the first letter in Yahuwd, which becomes “Jew”, it's the first letter in *Yasha'yah/Isaiah*. The 'ah' sound is very prevalent in Hebrew. You can find it *Towrah*. No one has any problem pronouncing *Towrah*. You can find it in *hayah* the verb that Yahowah used when introducing Himself to Mosheh, 'I AM, who for the benefit of the relationship I say I AM / *hayah*.' The 'o' sound, we just mentioned *Towrah*. Where do you think the 'o' sound comes from in *Towrah* if not from the *wah*? How about *shalowm*? Where did the 'o' sound come from in *shalowm*? The *wah*. So, it is *YaHoWaH*. Anybody who would tell you anything different would be doing nothing but irritating God and depriving you of one of the great treasures in the universe.

But here's Yahowah waiting and expecting you, and He wants

to approach you being merciful and compassionate, generous and caring (*la chanan* ‘*atem* – to bestow favor upon you; from *chanah* – to diminish an aspect of Himself to camp out and abide with you, growing with you).

All you have to do is be positively influenced by any of those five, by Mosheh, Dowd, Yasha’yah, ‘Elyah, or by the final witness, the Choter.

Further, and as a result (*wa la ken*), **He is lifting up on high, proud to raise you in love** (*ruwm la racham* ‘*atem* – He has arisen to exalt and extol you mercifully, taking action to increase His affection and devotion to you (qal imperfect piel infinitive)).

There is a myth in religious circles that we should bow down and praise God, ‘We should lift up God in prayer and praise.’ Guess what. We’re really puny compared to Him. He does not need to be lifted up. He’s already as big and as powerful and as high as He can possibly be. And even if He weren’t, it’s for darned sure we aren’t capable of “lifting Him up”. That would be stupid. But as our Father, it is appropriate for Him to get down and lift us up and that’s what He wishes to do. God is in the business of raising children and to raise children you must get down on your knees and lift them up. That’s what He’s saying here.

Indeed (*ky*), **Yahowah** (*YaHoWaH*) **is the God** (‘*elohym*) **who inspires making informed and rational decisions about the means to appropriately resolve disputes** (*mishpat* – of exercising good judgment regarding the ultimate Judgment).

We’re going to find that *mishpat* is used throughout this dialog. God has a lot to say about *mishpat*, and *mishpat* is a fairly easy word for us to translate because it is one of many Hebrew words that is a compound of two words – *mi* which is an interrogatory. It says we ought to question and ponder the who, what, where, why and how of something. *Shaphat* is “to decide, to exercise good judgment, to be discerning, to be discriminating, to be fair”. So *shaphat* is how you resolve a dispute; how you make an informed and reasonable decision. Yahowah is saying, “I’m all inspiring and informing you so that you can make a sound, informed and rational decision about me and then ‘*asher* it. ‘*Asher* is based on ‘*asher* and is the first-person pronoun of ‘*ashery*. ‘*Asher* means “making progress along a straight and narrow path, whose journey through life is right and whose steps are guided in the correct way to give meaning to life”.

Blessed and happy, in a most favorable circumstance, are those who have walked along the path to receive the benefits of the relationship (‘*ashery* – are the fortunate; from ‘*asher* – making progress along the straight and narrow path, whose journey through life is right and whose steps are guided in the correct way to give meaning to life) – **all who confidently wait, expecting Him** (*kol chakah la huw*’ – everyone who anticipates and desires His approach).” (*Yasha’yah* / Yah Saves / Isaiah 30:18)

God is waiting for us. If you are awaiting God’s return, then you will find Him ready to greet you in a loving way.

Yahowah is anticipating the Day of Reconciliations and His people’s return. While I do not know the number of Yahuwdym who are going to be celebrating this day, I realize that the fortunate few

will find Yahowah thrilled to meet them. He is even proud to raise those who have anticipated His return as His sons and daughters. This is a happy day for God and His Family.

“For the people, now family (*ky ‘am*) who live and remain (*yashab* – who settle down and endure) in Tsyown (*ba Tsyown* – among the Signs Posted Along the Way) in Yaruwshalaim (*ba Yaruwshalaim* – a compound of *yaru* which is the basis of *Towrah* which means “source of guidance and direction” and *shalaim* which is “along with the guidance on reconciliation”), you will weep no more (*bakah lo’ bakah*).

This is speaking of the Last Days because I can tell you there has been a lot of weeping among Jews, and there will continue to be. It’s going to be a very rough world to be Jewish, rougher than the world Jews faced during the rise of the Nazis.

Yahowah (𐤎𐤏𐤃𐤇𐤁𐤀 – YaHoWaH [from 1QIsa vs. He in the MT]) will most assuredly be merciful and kind to you (*chanan chanan ‘atah* – He will be exceptionally generous and compassionate toward you)

Man will be abusive; God will be kind to you

at the sound (*la qowl*) of your announcement and call for assistance (*za’aq ‘atah* – of your summons for help and proclamation (*qal* infinitive)).

As soon as He hears it (*ka shama’ huw’*), He will answer you (*‘anah ‘atah* – He will respond to you).” (*Yasha’yah / Yah Saves / Isaiah 30:19*)

God’s not hard to please. Reach out to Him, tell Him you want His help, and then seek it by studying His *Towrah* and prophets, get to know Him, what He is offering and expecting in return, make an announcement that you want Yahowah to be your savior and He will respond.

It’s good to be a *Tsyown* | Zionist. God clearly is a Zionist. *Tsyown* means “signs posted along the way”. After all, it’s Yahowah who placed them along the way between His son the Messiah, David/Dowd’s home and His home mistakenly called the “Temple”.

A moment ago, I mentioned that Yahowah needs our permission to save us. And here, we find affirmation that, the moment we announce our intent to rely upon Him, He will respond mercifully and generously.

Before we move on to the next *Towrah* reference, if you are still clinging to the notion of God amending His testimony by way of subsequent religious texts via the *Talmud* or *Zohar*, I’d encourage you to pause a moment and think. How utterly ridiculous would it be for God to create, publish, communicate, and enable the plan inscribed in the *Towrah*, at great personal cost to Him as He fulfilled it, and then to change it with the *Talmud*, *New Testament*, or *Qur’an*, only to return to the original plan for the rest of time? If you have a rational answer to that question, send us a letter.

At this point my intent was to turn to the 42nd chapter of *Yasha’yah* because in the 4th verse we find the prophet speaking of “inheriting His *Towrah*.” However, the pronouncement Yahowah is making begins much earlier – way back in the 40th chapter. It’s all one discussion that leads to a

crescendo. So let's begin there as Yasha'yah was shown the events which will precede Yahowah's return with His son and our Messiah, Dowd/David.

In these words, Yahowah is asking us to speak out and address His people so that Jews reconsider their political and religious belief. This is an amazing journey God is going to take us on, so be prepared.

“Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result)), **My people** (*'am 'any* – My family [therefore speaking of Yahuwdah and Yisra'el]), **promises your God** (*'amar 'elohym 'atem* – declares your Almighty One). (*Yasha'yah* 40:1)

Yisra'el and Yahuwdym. Full stop. They are God's people. As a Gowy we can partake of the Towrah, accept the Covenant, and attend the Mow'ed Miqra'ey. God has a very specific provision that says there's one Towrah, one Covenant, ... one set of ... annual set of Invitations for both Yahuwdym and Gowym, so we as Gowym can become part of God's family, equal footing with Yahuwdym so long as we do what Yahuwdym were called to do which is to observe the Towrah, but when God speaks of His people, He is speaking of Yahuwdah and Yisra'el, full stop. So when God is criticizing His people, He's speaking of Jews and if He's talking about their behavior vis-à-vis Him, their response to Him, He's talking about Judaism. It's not that He doesn't care about Christianity. He has a lot to say of negative things to say about Christianity and about Islam; He despises those religions, but neither of those religions have been as hurtful to Jews as has been Judaism. So God is mostly interested because it is His people He's criticizing in Judaism.

“Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result)), **My people** (*'am 'any* – My family [therefore speaking of Yahuwdah and Yisra'el]),

Doesn't that mean that the thinking of God's people is wrong? So if the majority of Jews think that Judaism is essential to being Jewish ... people are wrong about that. God didn't say there was a handful being wrong here. He says, 'No. You need to

“Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result)), **My people** (*'am 'any* – My family [therefore speaking of Yahuwdah and Yisra'el]),

The overwhelming preponderance of God's people (and Gowym) are wrong, but God doesn't care as much about the Gowym. It's not to say as a Gowym you can't have a wonderful relationship with Yahowah; I do. And it's not to say that a Gowym can't be used mightily with Yahowah; I

am, so are you. But the fact of the matter is that God has always been and will continue to be focused on His people; they are His priority.

Speak (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*‘al leb* – with the proper intent, motivation, and thoughtfulness), **unto Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Guidance regarding Reconciliation Flow).

He wants us to speak openly and candidly. *‘Al leb* – some would just say, ‘Well that is speak from the heart and the heart is the seat of emotion’. Well then you don’t know Hebrew very well because in ancient Hebrew the *leb* / heart was not the seat of emotion; it was the seat of judgement. The liver was the seat of emotions. So by saying, ‘**Speak from the heart**’, He’s saying

Speak (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*‘al leb* – with the proper intent, motivation, and thoughtfulness), **unto Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Guidance regarding Reconciliation Flow).

Make an announcement to her, summoning her by reciting to her (*qara’ ‘el hy’* – call out an invitation to her, proclaiming this by reading to her), **that, indeed** (*ky* – surely and truly), **her battles** (*tsaba’ hy’* – her time of enduring the presence of armies and her military campaigns) **will be finished and completed** (*male’* – fulfilled and satisfied and, thus, will have ended and be over).

That has not occurred yet. This is a prophecy of Yahowah saying that ‘When I return, her battles will be over’ because Yahowah is going to wipe out her enemies. Be a little careful there because ... according to God public enemy number one of His people – rabbis. That’s whom the wall is going to fall on.

Make an announcement to her, summoning her by reciting to her (*qara’ ‘el hy’* – call out an invitation to her, proclaiming this by reading to her), **that, indeed** (*ky* – surely and truly), **her battles** (*tsaba’ hy’* – her time of enduring the presence of armies and her military campaigns) **will be finished and completed** (*male’* – fulfilled and satisfied and, thus, will have ended and be over).

The key verb there, of course, is *qara’*. *Qara’* is the basis of *Miqra’*, the *Miqra’ey* in the plural are the seven Invitations to be called out of this world and to meet with God. Those seven *Miqra’ey* do not include Purim, Hannukah, Rosh Hashanah, and the most important day for us (not the most important day for Yahowah) is the day that religious Jews ignore, making it nothing more than a missing ingredient for Passover. That day would be Matsah. It is *Chag Matsah* which Passover is part of; it’s not that Matsah, or the like thereof, is part of Passover. Passover is part of Matsah as is Bikuwrym, which is a day that religious Jews don’t celebrate either. And, of course, the most important day to Yahowah, Yowm Kipurym, the Day of Reconciliations, religious Jews have inverted so that it is a day of affliction, the opposite of God’s intent.

Make an announcement to her, summoning her by reciting to her (*qara’ ‘el hy’* – call out an invitation to her, proclaiming this by reading to her), **that, indeed** (*ky* – surely and truly), **her battles** (*tsaba’ hy’* – her time of enduring the presence of armies and her military campaigns) **will be finished and completed** (*male’* – fulfilled and satisfied and, thus, will have ended and be over).

The consequence of her missing the way (*'awon* – her propensity to be wrong by perverting and twisting the truth) **will be pardoned through restitution, causing her to be accepted, regaining favor** (*ratsah* – she will be reconciled because this will be resolved by making amends, compensation will have been paid for her, leading her toward being in agreement, the relationship restored at this moment (nifal perfect)) **because she will have obtained** (*laqach* – she has grasped (qal perfect)) **from the hand** (*min yad*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **a double portion** (*kephel* – twice as much) **for all of her** (*ba kol*) **errant and mistaken ways** (*chata'* – offensive and perverted propositions).” (*Yasha'yah / Yahowah Saves / Isaiah 40:2*)

Yisra'el is God's example, and they've been a really bad one. And God said, 'Okay. You've paid for what you've done. Now get your act together, stop this religious nonsense, stop missing the way and you'll be pardoned. I'm ready to accept you. Reach up for My hand.'

Since none of these things occurred circa 30 CE (or in 31, 32, or 33), and most are still ongoing, the prophet is addressing God's family – Yahuwdah and Yisra'el – at a future time when the people are no longer religious, and the nation's last battle has been fought and won. Yisra'el has most assuredly not changed her collective mindset toward Yahowah (they won't even say His name) and the people have not been comforted. Her battles continue, with the worst occurring right after Yahowsha's departure in 33 CE, both at the hands of Rome. So rest assured, Twistians, that does not apply to you. Even recently, she was forced to fight for her survival as Europeans engaged in ethnic cleansing, a.k.a., genocide, a word that was coined to describe racial mass murder, part of the Holocaust during the last world war – a double portion, indeed. She fought for her independence in 1948 and then for her very existence in 1967 and 1973. Further, there will be two enormous battles which are still to come, the Magog War and Armageddon. Therefore, we can conclude with absolute confidence based upon Yasha'yah 40:2 that Yasha'yah 40:3 was not fulfilled 2,000 years ago. It, therefore, did not apply to “Jesus,” even if there were such a fellow. It was not written to predict Yahowsha's experience with Yahowchanan in the *Yarden* | Jordan River. That entire story of John the Baptist is a myth.

I do not care if you call yourself a “Christian,” believe that your Bible is the inerrant word of God, or how much you may identify with “Jews for Jesus,” find affinity with the Messy-Antics, or love the mythos associated with “Yeshua,” this does not apply even to Yahowsha'. Get over it and get with the program. God is addressing a witness who will announce His arrival in 2033 and, therefore, He is identifying someone today with this pronouncement with you...

“A voice (*qowl*) **calls out, inviting and summoning** (*qara'* – reads and recites, calling out and welcoming) **in the wilderness** (*ba ha midbar* – in a desolate and lifeless world where the word is questioned), **‘Turn around and choose to change direction such that you are prepared for** (*panah* – alter your approach and perspective so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation).

Of your own freewill, choose to become straightforward and right, making a correct and on the level decision regarding the (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering (piel imperative)) **raised highway, an elevated walkway and gateway** (*masilah* – uplifting and upright conduit to show the way to ascent; from *salal* – to lift up and esteem, respecting the ability to be elevated out of and above), **through the dark and lifeless wilderness** (*wa ba ha 'arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la 'elohy 'anachnuw* – to move toward and draw near our Almighty One).” (*Yasha'yah* / Yah Saves / Isaiah 40:3)

Nah, this was not the line of “John the Baptist.” That was not when Yisra’el’s battles were over; they were just beginning. No. This is a voice speaking to you today sharing the revelation found in *Yasha'yah*.

“A voice (*qowl*) calls out, inviting and summoning (*qara'* – reads and recites, calling out and welcoming) **in the wilderness** (*ba ha midbar* – in a desolate and lifeless world where the word is questioned), **Turn around and choose to change direction such that you are prepared for** (*panah* – alter your approach and perspective so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation).

Of your own freewill, choose to become straightforward and right, making a correct and on the level (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering (piel imperative)) **raised highway, an elevated walkway and gateway** (*masilah* – uplifting and upright conduit to show the way to ascent; from *salal* – to lift up and esteem, respecting the ability to be elevated out of and above), **through the dark and lifeless wilderness** (*wa ba ha 'arabah* – is the feminine of *'arab* which is through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la 'elohy 'anachnuw* – to move toward and draw near our Almighty One).” (*Yasha'yah* / Yah Saves / Isaiah 40:3)

The Towrah was revealed on Mount Choreb which is in Arabia. So that’s where this elevated walkway will emerge because it emerges from the Towrah.

Yahowsha’/ Yahowah Saves, who is the passover Lamb, opened the Doorway to Life, but He did not speak of, construct, nor ask His disciples to build a highway to heaven. It was Moseh and later Dowd who revealed how we prepare ourselves such that we are able to walk toward God – even through the darkest and most lifeless wilderness.

When this occurs in the waning days preceding Yowm Kipurym in year 6000 Yah, that is a date that is easily found. Yowm Kipurym, the Day of Reconciliations, the day that Yahowah is returning for His people in year 6000 Yah, happens to be October 2, 2033, God would say ...

“Every depressed place (*kol gay*) shall be raised (*nasa*’ – will be elevated) and each (*wa kol*) lofty place of illicit worship (*har wa giba’ah*) shall be brought down (*shaphel* – will be leveled).

And it shall come to be (*wa hayah* – it will come to pass) that the insidiously deceitful and deceptive nature of that which is not on the level (*‘aqob* – that which is undulating, slippery, and misconstrued, and tends to cause people to teeter, fall away, and go astray) shall be clear-cut and flattened out (*la mishowr* – will be smooth, devoid of potholes, becoming upright and straightforward) – the uneven terrain of obstructionist conspiracies which make the way impassable (*ha rekes* – the binding tethers of enticing collusions which impede progress, these harmful schemes, even the bumpy ground of intrigue, the snares and plots which hamper and obstruct the way, blocking the path) shall be burst open (*biqa’ah* – shall be ripped apart).”
(*Yasha’yah* / Yahowah Saves / Isaiah 40:4)

No matter how one translates or interprets these words, this has not yet occurred. It could not, therefore, pertain to Yahowsha’ circa 33 CE. God’s target audience is Yahuwdym, but still there are places we must speak of, expose and condemn Christian myths. And we must do that because Christians have claimed what we have called the “Old Testament” for themselves. God says that Dowd is the son of God, the King of Kings, the one returning with Him, He anointed Dowd three times as the Mashyach, Dowd is the branch, the chosen one, the shepherd. All these promises and accolades, attributes and titles that were offered to Dowd, Christianity stole. They said, ‘They don’t apply to Dowd,’ even though that’s the name God used (God can’t keep the name straight). ‘Those really apply to Yahowsha’ (whose name by the way is never mentioned). They have misappropriated all of God’s titles and attributes of His son, Dowd, and afforded them to a misnomer “Jesus” to give that misnomer credibility. And then they have usurped all the promises that Yahowah made to Yisra’el and claimed them for themselves. So it is important to expose and condemn Christianity particularly in passages that Christians claim validate their religion.

Let’s not lose sight of the fact that Jews created Christianity. All of Paul’s letters are the basis of the Christian New Testament, he was not Jewish, he claimed to be a rabbi. And let’s not lose sight of the fact that Christianity has been the most debilitating and hellish religion in terms of the crimes it has perpetrated against Jews. So it is important that we expose and condemn Christianity even though God’s people are Jews. And by the way, there’s a whole lot of converso Jews out there, Jews who thought it was a better choice to convert rather than be tortured or killed. So they changed their name, their religion, but they can’t change their genes.

On *Yowm Kipurym* | the Day of Reconciliations, October 2nd 2033, at sunset, guess who is coming to celebrate the Miqra’...

“Then (*wa*) the glorious presence (*kabowd* – the manifestation of power, the splendor and status, the actual persona and honorable nature, the abundance, value, and rewarding gift) of Yahowah (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) will be revealed, becoming openly known (*galah* – will be exposed, disclosed, and recognized).

And (*wa*) the good news will be that every living creature (*kol basar* – all flesh will be gladdened, with every man either announcing or receiving the favorable report) will see Him

(*ra'ah* – will view, observe, inspect, and understand Him) **all together at the same time** (*yahdaw* – in unity with Yah, all in one accord, now more like Yah, exactly at the same moment).

This is true and reliable because (*ky*) the mouth (*peh*) of Yahowah (*Yahowah*) has spoken it (*dabar* – has said it).” (*Yasha'yah* / Yahowah Saves / Isaiah 40:5)

In the 13 Principles of Rabbinic Judaism there isn't a single one that says Yahowah is God's name or that says Yahowah is the one returning. And yet that's what this says. There's not a single one that says that the good news is that every living creature will see Him at the same time. But you need to know that not only is Yahowah returning, you don't have much time left. He is returning on Yowm Kipurym in year 6000 Yah, which on our Roman pagan calendars is October 2, 2033, at sunset.

This is true and reliable because (*ky*) the mouth (*peh*) of Yahowah (*Yahowah*) has spoken it (*dabar* – has said it).” (*Yasha'yah* / Yahowah Saves / Isaiah 40:5)

God has never gotten a prophecy wrong, and He's not going to start on this one.

It's a simple question: why have so many Christians been led to believe that the prophecy foretold in *Yasha'yah* 40:3 pertained to the arrival of “Jesus Christ” when it undeniably and irrefutably declares that Yahowah's glorious presence shall be revealed and openly known? How is it that when only a few thousand living in *Yahuwdah* saw *Yahowsha'* at any one time, Christians have managed to ignore the fact that this prophecy is fulfilled only when every living creature will see the glorious appearance of Yahowah the world over at the same time? And since the Christian “Gospels” say otherwise, why should anyone believe them – especially their mythical accounts of “John the Baptist?”

If you are wondering, how is it possible that everyone would see Yahowah at the same time, Yahowah is coming back as undiminished light. Man will have so destroyed the planet by this time you won't even be able to see the sun through the muck that is stirred up from a nuclear winter, from an asteroid strike, and from world war. It's going to be hellish out there. And Yahowah will come back more brilliant than the sun. Yes, His presence will envelop and illuminate the earth, and everyone will be able to see Him at the same time.

If you are a Jew listening to this, and you do not care what 2.5 billion Christians have been led to believe, I would respectfully encourage you to reconsider. As I have shared, they have misappropriated your property disregarding your God, your people, and His return to you. It is vital that you reclaim what they have stolen so that you are among the chosen people gathered in Jerusalem to celebrate His arrival. Along the way, if you don't already, you might also want to learn the name of the son of God and the Messiah.

“A voice urges (*qowl 'amar*), ‘Read and recite, choosing to call out and welcome (*qara'* – of your own freewill issue an invitation and a summons, announce a proclamation, read aloud and designate by name and title (*qal imperative*)).’

So I enquired (*wa 'amar 'any* – and then I [Yasha'yah] said (qal perfect) ['any is from 1QIsa]), **'What should I read and recite** (*mah qara'* – who should I invite to be called out, who should I welcome)?'

'The good news to every living being because an animal (*kol ha basar* – every aspect of this message to every inhabitant of the earth because flesh) **is an abode akin to grass** (*chasyr* – dwells like hay, dried and brown, needing water to live and grow, ultimately serving as food for other animals).

And (*wa*) **their entire benefit** (*kol chesed huw'* – their appearance and the totality of their usefulness, even all of their embarrassing and shameful behavior) **is like** (*ka* – can be compared to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **of the field in the open and broad way** (*sadeh* – of the way which is spread out far and wide). (*Yasha'yah* 40:6)

The abode likened to grass (*chasyr*) **withers** (*yabesh* – shrivels, dries up, and is gone). **The flowery aspect of the engraved plaque on a shining memorial with its written inscription** (*tsyts*) **loses its vitality and fades because it is disdained as foolish** (*nabel* – wears out and decays, and is seen as stupid, senseless and contemptible) **when the Spirit** (*ky ruwach*) **of Yahowah** (*Yahowah*) **blows away the forgettable and forgotten** (*nashab ba huw'* – forcefully stirs among the unmemorable, driving them away such that they are no longer recalled).

Insightfully and unexpectedly (*'aken* – truthfully, and as a means to reveal causation), **the people** (*ha 'am* – the families, followers, and nations) **are an abode akin to grass** (*chasyr* – a dwelling like hay, needing water to live and grow). (*Yasha'yah* 40:7)

The abode of grass (*chasyr*) **withers and shrivels up** (*yabesh* – dries up and is gone). **The flowery written inscriptions on memorial plaques at gravesites** (*tsyts* – the engraved and shining ornamental trophies memorializing prior achievements) **are disdained as foolish as they fade away** (*nabel* – loses its sheen and wears out, degrading and decaying because it is seen as stupid, senseless, and contemptible), **but the Word** (*wa dabar*) **of our God** (*'elohy 'anachnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la 'owlam* – forevermore).” (*Yasha'yah* / *Yahowah Saves* / *Isaiah* 40:8)

That being the case, there's no reason for a Talmud, a Zohar, a Qur'an, or a New Testament. It is essential to our wellbeing that we know where God is returning, when, and to whom. We should ponder who He is bringing along with Him as well.

“Upon the elevated and exalted mountain (*'al har gabah* – toward the high and exalted mount), **ascend** (*'alah* – go and climb up). **Tsyown, the Signs Posted Along the Way** (*Tsyown* – the written directions posted on the path), **proclaims the good news** (*basar* – brings the positive proclamation, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject, the signs posted on Tsyown, put the object, you and me, into action)) **for you to approach** (*la 'atah*).

I didn't know as I was translating this, initially, but God is repeating a word, and this is the fourth time He's used it, *basar*, which is almost always translated "flesh" in English Bible renditions. It's primary meaning here happens to be "a herald proclaiming good news, someone making a positive proclamation, somebody publishing and announcing a message". As we make our way through this, Yahowah is going to say He has supported and chosen a *basar*/a herald. And now we know what that herald is going to be proclaiming, because Yahowah has told us all the way through including

"Upon the elevated and exalted mountain (*'al har gabah* – toward the high and exalted mount),

Which is Mount Mowryah that we should

ascend (*'alah* – go and climb up). **Tsyown, the Signs Posted Along the Way** (*Tsyown* – the written directions posted on the path),

Which the herald is proclaiming to you

proclaims the good news (*basar* – brings the positive proclamation, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject, the signs posted on Tsyown, put the object, you and me, into action)) **for you to approach Yahowah** (*la 'atah*).

Powerfully and with authority (*ba ha koach* – mightily with all of your capability and newfound potential, in your vigor and robust nature, even with your restored qualifications as they pertain to your function and purpose), **choose to raise your voice** (*ruwm qowl 'atah* – of your own volition lift up your vocalizations and verbal pronouncements (hifil imperative – the object is engaged by the subject such that they are continuously similar in their actions and inclinations)) **bringing the good news** (*basar* – proclaiming this positive and uplifting report, publishing and announcing the glad tidings (piel participle – a verbal adjective which is demonstrative whereby the subject puts the object into action)) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance, Instruction and Direction regarding Reconciliation Flow).

Lift up on high (*ruwm* – of your own volition raise up to an even higher elevation, exalting, even increasing the importance of (hifil imperative)) **and choose to proclaim** (*'amar* – of your own freewill, announcing and saying (qal imperative)), **'Fear not, no longer be intimidated, anxious, or apprehensive** (*'al yare'* – do not be frightened or afraid (qal imperfect jussive)) **cities** (*'iyar* – the towns and populated places) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah, those who Relate to Yah and are Related to Yah). **Behold, look up now and see** (*hineh* – pay attention at this moment and notice that here is) **your God** (*'elohy 'atem*).” (*Yasha'yah* / Yahowah Liberates / Isaiah 40:9)

That's going to be wonderful if you know Him, it won't be so good if you don't.

Yahowah's focus has always been upon Tsyown, Yaruwshalaim, Yahuwdah, and Yisra'el right up to and including the moment of His return. There is no hint of, indeed no room for a church in Rome, a cathedral in Washington, London, or Paris, nor a mosque in Mecca (actually Petra, but that's another story). The reality is that Islam was conceived and began in Petra, had nothing to do

with Mecca, and Muhammad was never in Mecca. Exposing and condemning Islam is also important for Jews because Islam is the most anti-Semitic religion ever conceived, and also probably the most overtly satanic.

“**Behold** (*hineh* – pay attention and notice, right here and right now), **I** (*any*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation), **the Upright One** (*edown* – the Upright Pillar of the Tabernacle), **will arrive** (*bow*’ – will come, returning (qal imperfect)) **with a herald and a powerful ruler** (*ba chazaq* – with the loud blast of a trumpet from an empowered and passionate person who is mentally disciplined, along with a capable leader with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and defending, one who embodies the right character, appropriate status, and vocal strength to govern appropriately who is also a courageous leader with a firm and strong hand who clearly knows how to guide in the proper direction).’

And then (*wa*) **His capable arm and one sowing the seeds of truth** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of His remarkably impactful guide among the flock, His ram who engages and fights to protect and direct His sheep, who with His strong arm is fruitful in His ways, accomplishing the mission, especially when sowing the seeds which advance the purpose of God and His sacrificial lamb) **will vividly communicate** (*mashal* – will explain the proverbs and parables while sharing the wisdom of the prophets, speaking in memorable ways by making comparisons, drawing pictures with words, providing a narrative on the witness while also ridiculing that which deserves contempt while wisely exercising authority over individuals and governments using words) **regarding approaching Him** (*la huw’* – concerning Him).

There are very few Jews that know God’s name is Yahowah and that He Himself is going to arrive. As for *chazaq* there is a general awareness of Jews that one of the reasons that Yahowsha’, whose name they don’t like to say, could not be the Mashyach was that the Mashyach was going to be a fighter, a strong and capable individual. There was one of those, and He also happens to be the actual Mashyach and the actual son of God and King of Yisra’el. He is the one who united Yisra’el and brought them into Yaruwshalaim. His name is Dowd. It means “beloved.”

Dowd is one of four *Zarowa’*, and is my favorite. Understanding who the four *zarowa’* are is important. The first *Zarowa’*, according to God, is Mosheh. He’s the one as a shepherd led the flock out of the religious and political oppression of Mitsraym. The second *Zarowa’* is Dowd, the Mashyach and son of God. He is also the shepherd of Yahowah assigned to care for Yahowah’s flock who with a very strong arm served to protect Yahowah’s people, and he has sown the seeds of truth through his *Mishal* and *Mizmowr*. According to *Yasha’yah* there is a fourth *zarowa’*. He is the *Nakry*, the *Choter*, the *Basar*, the last witness. We call him “the little z” because his job is to share what the prophets shared, to share what Mosheh conveyed, to share what Dowd conveyed, to share what Yahowsha’, who is another of the *Zarowa’*, has done. *Yahowsha’* is the *Passover Lamb*. The three great *Zarowa’* have a story to tell and it is the little *zarowa’*, the last *zarowa’*, the final *basar*, who is vividly conveying that story.

Look up and pay attention (*hineh* – behold the details and be observant) **to him** (*'eth huw'*): **the compensation for his loyalty** (*sakar huw'* – the just return and reward offered for his services and steadfast devotion) **and** (*wa*) **his work, past and present** (*pe'ulah huw'* – his labor for what he is doing and has done), **is right in front of him** (*la paneh huw'* – is approaching him and facing him, in his very presence, appearing before him).” (*Yasha'yah* / Yahowah Delivers / Isaiah 40:10)

There are several ways to render *chazaq* in this prophetic declaration. Yahowah is arriving to *chazaq* | strengthen and He will *chazaq* | prevail. Yahowah's arrival will be *chazaq* | heralded by the blast of a trumpet in harmony with the purpose of Taruw'ah. If you are a religious Jew, you don't even know what Taruw'ah is because your religion has replaced Taruw'ah which is to sound the trumpet, to call out a warning against religion, and to call people's attention to Yahowah and His upcoming return that occurs on Taruw'ah.

The one proclaiming His arrival will be *chazaq* | empowered, passionate, and mentally tough. But also, God's companion will be *chazaq* | a powerful ruler, a capable leader with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his people, and not like Pharaoh. No, he fought to defend his people. God likes it when we fight to defend His people.

Most people don't appreciate that Yahowah likes fighters. He doesn't like warriors in the sense of going off to kill people for patriotism or taking something from others, but if you are fighting to protect His people, if you are fighting His adversaries, if you are battling religion, negative political influences, God loves that. The greatest fighter Yisra'el ever knew was Dowd. He was not a fighter in the sense of Kublai Khan or Genghis Khan, Julius or Augustus Caesar who conquered and subjugated other people, not like Pharaoh. He fought to defend his people, and God likes it when we fight to defend His people.

The *chazaq* can represent many things and many times God uses a term because He wants you to look at the herald who will be strengthened by him, and He wants you to look at the Mashyach who will be returning with him as a strong leader.

In favor of the herald, he will *mashal* | vividly communicate how to approach God. He will *mashal* | explain the proverbs and parables in addition to sharing the wisdom of the prophets. He will *mashal* | be speaking in memorable ways and be fond of making comparisons, drawing pictures with words, and providing a narrative on God's testimony. He will also *mashal* | be ridiculing those who deserve contempt.

In favor of the mighty man, Dowd is *mashal* | is a king, a strong leader, a man who wisely exercises authority over individuals while governing using words. Dowd exemplifies both aspects of *mashal*, from being the author of the Mashal to being God's chosen leader.

Zarowa' is also a title with several legitimate definitions, two of which could apply to this prophetic pronouncement. *Zarowa'* is either applicable to Dowd as the Protective Shepherd and Protective Ram, or it speaks of someone who is announcing his return, making this *zarowa'* a capable arm serving to guide the flock by sowing the seeds of truth.

This leads us to consider who it is that Yahowah is *sakar* | compensating for his loyalty, his steadfast devotion, and his service to God's people? What has he done which Yahowah sees as not only prominent but, also, clearly identified with him?

In the context of vocally announcing the timing and place of Yahowah's return, while preparing an unreceptive people for this extraordinary event, it is hard to discount the message voiced throughout *Yada Yahowah*. After all, if the intent were to ascribe any of this to Dowd, why wasn't he mentioned? Dowd's name is mentioned 1,100 times when Yahowah is speaking of him. Dowd's name doesn't appear here. We know that Dowd is returning, and we know that God's affinity for him and the role that he is going to play, but he's not mentioned. And so in context of vocally announcing all of this we just have to recognize that if it's Dowd he should have been delineated my name. Yahowah has afforded him the titles of Messiah, Son of God, King of Kings, Shepherd, Branch, First Born, Chosen One, Zarowa', and Prophet while also telling us that he was preferred over all others, anointed, enveloped in the Spirit, right, and that he will return to help us recognize him.

Such may be the case with this next sentence. Yahowah called Dowd to shepherd His flock and Dowd called Yahowah "my Shepherd." God has strong and capable arms and He selected four Zarowa' to serve His people. Yes, we know that after the announcement has been made by another voice that Yahowah will return with Dowd, so it is time to get down to business. But are God and King gathering and shepherding the flock or are they delegating this opportunity to another Covenant member? The answer could be both.

"Like (*ka*) a shepherd (*ra'ah*), he will tend (*ra'ah* – care for the needs of, leading, feeding, and protecting (qal imperfect – actually, literally, genuinely, and continually)) his flock (*'eder huw'* – those who need his assistance).

He will gather (*qabats* – he will collect and obtain (piel imperfect)) the lambs (*taleh* – the young and vulnerable kids, the recent offspring of the adult lambs) in his strong and capable arms, shepherding, guiding, and protecting them (*ba zarowa' huw'* – with all the resolve and overall ability he can muster as an important and impactful individual of action who, as a ram among sheep, is a leader and fighter, engaged within the flock as a shepherd protecting the sheep, fruitful in his ways, accomplishing the mission, especially when sowing the seeds which advance the purpose of the arm of God and His sacrificial lamb).

He will guide, leading (*nahal* – he will direct, sustain, and nurture, caring for and helping (piel imperfect – the consistent guidance will benefit the sheep)) those who are being nursed (*'uwl* – the recently born and youngest sheep being suckled by their mothers), lifting them up (*nasa'* – raising and carrying them, honoring and respecting them) in his lap (*ba cheq*). (*Yasha'yah* / Yahowah Delivers / Isaiah 40:11)

As we enter the 1,000-year celebration of *Sukah* | Camping Out with God, there will be distinctions between individuals. Some number of thousands will be spiritual beings who have returned following the Taruw'ah harvest. The stars of this day will be the acclaimed remnant of Yisra'elites and Yahuwdym who were appropriately prepared for Yahowah's return. And while now included within the Covenant Family, they will retain both physical and spiritual qualities throughout the

prolonged Sukah Shabat. None of these people, however, will need to be led because they will all have come to benefit from Yahowah inscribing His *towrah* | guidance within them.

The latter group, as physical beings, will conceive children, and they will need guidance, even as they are weaned by their mothers. They will have been born with freewill, and therefore, they will need to hear the Towrah recited to them to determine whether or not they want to accept it or reject it. And that is the job being assigned to this individual. However, while guiding infants is rewarding and enjoyable, it would not likely be the responsibility of Yahowah or Dowd, because if they were to intervene in this way, their very presence would make a mockery of freewill. The prophet is, therefore, still speaking of the one announcing their return because he is already serving as a teacher.

Under the auspices of full disclosure, while I do not yet fully appreciate the ramifications, at least for some and for a while, there may be two additional classes of people. Those who demonstrated no animosity toward Yahowah or Yahuwdym may be allowed to enter the Millennial Shabat. Also, there will be recompense for the worst of the offenders, with those who abused Jews forced to serve them in the most menial of capacities – and thus enduring what they perpetrated.

Lastly, I'd like to impugn a lingering myth about living with Yahowah. We will not be lounging around getting fat eating bonbons. God values work, and so we will be given the opportunity to serve alongside Him as we care for one another and the universe. So for God to assign the job of teaching young people so that they come to know and respect him, this is going to be very common. God wants to work with us and through us, not alone, and it has been His *modus operandi* right from the beginning.

This all brings us right back to seeking to identify this *Zarowa'* since this is the second mention of him in the past two statements. It is possible that it is applicable to Dowd serving as the Protective Shepherd and Protective Ram. It could also speak of the individual who is announcing his return, making this *zarowa'* a capable arm serving to guide the flock by sowing the seeds God has provided and cultivating them.

It may be uncommon for some of you to listen to someone equivocated, if you wish, to use the term to say, "It could be this, it could be that." But that's how we learn and gain trust and communicate the things of God. If a word can mean many things, who are we to say it only means this one and none of the others? Why would we ever want to shortchange ourselves by only considering a possibility? What happens when we think we're so damned smart that our interpretation is the only one that matters? I think it is much better for us to share the possibilities that this could be speaking of Dowd and also could be speaking of the one who heralds Dowd's return, and that you know how these words play out to facilitate either of those two options, and how they really are not in conflict with each other. Whether it's speaking of the herald who is announcing Dowd's return with Yahowah or Dowd's return with Yahowah, it's the same message isn't it? But it's healthy for us to share openly how we derive the meaning of these words, what the options are, and how they can be interpreted. God wants us to think; He's not looking for an idiot that does what he's told. Any idiot can do what they are told; it's another thing all together

to come to know and then to make the connections and engage in the thought process to understand and based on that understanding to engage with God on that basis.

And as we have also suggested, Yasha'yah may be projecting anthropomorphic attributes on God – even though in this circumstance, with Him returning with His Light undiminished, it seems a bit out of character. Further, we have every reason to conclude that Yahowah will not change His approach upon His return. He has consistently chosen to work with and through those He has selected and equipped to achieve what He wants accomplished. Therefore, this *zarowa'* is most likely the cherished Covenant member whose voice served to announce what we are witnessing in these words.

That's what God likes to do, and it's important that we all recognize that in God choosing to work this way doesn't make the individual special unless that individual happens to be Mosheh. Mosheh was an 80-year-old stutterer when he started this. He was a refugee, if you will, and skedaddled out of Mitsraym because he killed a guy. He wasn't a prize, but he became one. God knew what He was doing, the guy was brilliant. He had great character and courage and was probably the world's greatest orator.

Dowd was one of the Zarowa'. God presents the good, the bad, the beautiful and the ugly as it relates to His son. I think He does that so that we aren't so intimidated that you have to be a Mosheh to earn God's favor. Dowd is God's most beloved; His favorite person in the history of mankind, and the dude had flaws, passion and for darned sure he had intellect, backbone and character. He made some bad calls along the way but clearly, he's one of the Zarowa'. The Zarowa' you don't want to follow is Yahowsha'. That was a rotten job; you do not want to be the Passover Lamb. You want to benefit from the Passover Lamb but that is not the job you want.

The easiest job by far is long hours in a chair translating and studying but the ___ of the fourth *zarowa'* is to read what the other *Zarowa'* said, to contemplate what they said, and convey it to Yahowah's people in such a way that it resonates with them so that they will choose to capitalize on what the *Zarowa'* have provided what Yahowah is conveying through them, and they will become part of His family. So it's the little *zarowa'* that has the cush job among these four. Clearly there have been four. I would have sworn there were three; I presented the three. It was marvelous that Yahowah tells us that Mosheh and Dowd were *Zarowa's*, and that Yahowsha' as the Passover Lamb was a *Zarowa'*. But Yasha'yah has his *zarowa'* too, so clearly there are four.

Moseh liberated the Yisra'elites, leading them away from religious and political oppression and to the Promised Land. He was also the voice of the Towrah and conduit for God's greatest gift. Dowd was the ultimate Shepherd, nurturing and protecting Yahowah's sheep, bringing them together and guiding them within their home. Yahowsha' served as the Passover Lamb, opening the door to life. And as we now know, Yasha'yah spoke of a fourth and final *zarowa'* who would call God's people home.

With all the acclaim directed at the Towrah, with his soaring prophecies regarding Dowd, and his compelling portrayal of the Passover Lamb, in Yasha'yah 53, the prophet known as Isaiah is cognizant of the realization that there have been three great *Zarowa'* whose role in the lives of God's people has been essential – absolutely irreplaceable. And yet, because his focus is on

Yahowah's return and the role his prophetic announcements play in shaping what we will soon witness, the final, albeit vastly less significant, *zarowa'*, is of great fascination to this prophet because of the role he plays in proclaiming his words at this time.

Based upon its use in the Towrah (*Shemowth* / Exodus 6:6, 15:16, *Bamidbar* / Numbers 6:19 and *Dabarym* / Deuteronomy 4:34, even *Mizmowr* / Psalm 77:15 and *Yasha'yah* / Isaiah 33:2), *zarowa'* is used to symbolically present the Sacrificial Lamb's ability to shoulder our burdens in association with Passover – but not always. *Zarowa'* is based upon *zera'* – to sow seeds and, thus, denotes the ideas of “being productive and fruitful in sowing the seeds of truth, and of conceiving offspring” – no men exhibited these attributes more so than Moseh and Dowd.

Most Hebrew dictionaries define *zarowa'* as “arm,” but that usage is quite rare, occurring in just over a dozen of some ninety references. But to be fair, the “arm” and “shoulder,” like the “hand,” in Hebrew are almost always presented symbolically, conveying an individual's “influence and capability,” their “power and strength,” their “ability to be productive, to get things done, and to prevail.”

Similar to the symbolic usage found here in *Yasha'yah* 40, while also being deployed during prophetic references to the Last Days, we find *zarowa'* used in *Mizmowr* / Psalms 98:1, *Yasha'yah* / Isaiah 51:9, 52:10, 63:5, and *Yachezq'el* / Ezekiel 20:33 – all addressing Yahowah's ability to vanquish His enemies upon His return.

Now, folks, it's just getting interesting. Recognizing that we are pursuing these prophecies to better understand Yahowah's relationship with His people today and tomorrow and then to more accurately assess what *Yasha'yah*/Isaiah scribed in the opening of what is now the 42nd chapter, I'd like to walk you through what is recorded in the 41st.

So that you're aware, the entirety of the intervening statements from *Yasha'yah* 40:12 – 41:7 focus on Yahowah's role as Creator, as the author of the Towrah, as the Instructor, and as Almighty God. The prophet is reintroducing Yahowah to the people who have forgotten Him, and worse, to those who are more interested in listening to their rabbis instead of God. And while all of that is beautifully written, compelling and inspiring, our mission is to remain focused on who you are and why you are still influenced by the Jewish religion and culture when you could be engaged and enduring with God.

“You are *Yisra'el* | Individuals who Engage and Endure with God (*wa'atah Yisra'el* – or you are among those who wrestle and struggle against the Almighty), **My coworker** (*'ebed'any*), ***Ya'aqob* | Reward or Consequence** (*Ya'aqob* – My Stance, I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast), **whom, to show the way to the benefits of the relationship** (*'asher*), **I chose and tested** (*bachar* – I wanted and preferred, I desired and selected, and I examined and assessed) **as the seed** (*zera'* – was the offspring sown and cultivated in order to grow and be productive) **of 'Abraham** (*'Abraham* – Merciful Father and Father of the Uproarious Multitudes), **My love** (*'ahab'any* – My close and affectionate companion and friend). (*Yasha'yah* 41:8)

You are Yisra'el, God is encouraging you to act like it. In fact, while you're at it, act like Yahuwdym which means "Beloved of Yah". Act like Yisra'el; act like Yahuwd.

As a result of the relationship (*'asher*), **I will restore and enable you, reestablishing and empowering you** (*chazaq 'atah* – I will repair and strengthen you individually and, thus, addressing *Yisra'el*, enabling you to recover and prevail (hifil perfect – facilitating your restoration and empowerment at that moment in time)) **from the far extremities of the Earth** (*min qatsah ha 'erets* – from the ends of the Earth and the outskirts of the Land), **from the most distant parts of the planet and away from its most powerful people** (*'atsyl hy'* – away from the most acclaimed and eminent world leaders).

I will call out to you at that time, reading and reciting an invitation to meet and welcome you individually (*qara' 'atah* – I will proclaim a summons for you (singular, meaning, *Yisra'el*) at that moment (qal perfect)), **and say to you** (*wa 'amar la 'atah*), **'You are My coworker** (*'ebed 'any 'atah* – you and I will be working together). **I have chosen and evaluated you** (*bachar 'atah* – I prefer you, have selected you, and have examined and tested you at this time (qal perfect)) **and I will no longer reject you or spurn you** (*wa lo' ma'as 'atah* – I will not limit My association with you because I am no longer averse to you (qal perfect)). (*Yasha'yah 41:9*)

Wow. You are Yisra'el. You are not Gowy, you're not Hasidic, Christians, Progressives or Communists.

“You are *Yisra'el* | Individuals who Engage and Endure with God (*wa 'atah Yisra'el* – or you are among those who wrestle and struggle against the Almighty),

You are God's associates,

My coworker (*'ebed 'any*), **Ya'aqob | Reward or Consequence** (*Ya'aqob* – My Stance, I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast),

You are the descendants of Ya'aqob,

whom, to show the way to the benefits of the relationship (*'asher*), **I chose and tested** (*bachar* – I wanted and preferred, I desired and selected, and I examined and assessed) **as the seed** (*zera'* – was the offspring sown and cultivated in order to grow and be productive) **of 'Abraham** (*'Abraham* – Merciful Father and Father of the Uproarious Multitudes), **My love** (*'ahab 'any* – My close and affectionate companion and friend). (*Yasha'yah 41:8*)

'Abraham is usually translated as "my friend", but the fact of the matter is that 'Abraham means, "my love." I have a tough time with 'Abraham. He did some really crappy things, and he never says or does anything particularly brilliant. He's the opposite of Mosheh and Dowd who are brilliant, have character and are inspiring individuals. Yahsha'yah inspires me, 'Abraham doesn't. But God loves him, and I think that's part of the deal here. If you're willing to walk away from Babylon, from the confusion and intermixing of politics, away from your country, culture and the family of man to God, He will meet you right there and walk with you all the way to the Promised Land. Because it's so rare that someone will do that, God is excited when they do it. There was

something about 'Abraham's persona that God loved. It could be by default that he was the only one willing to do this and to listen to God in this way, and to his credit, he passed the test. For us it's an open-book test; the test is not hard.

As a result of the relationship (*'asher*), **I will restore and enable you, reestablishing and empowering you** (*chazaq 'atah* – I will repair and strengthen you individually and, thus, addressing *Yisra'el*, enabling you to recover and prevail (hifil perfect – facilitating your restoration and empowerment at that moment in time))

This is God saying, “You are My people, and despite everything that you have done I am going to reestablish and reenergize you. I'm going to restore My relationship with you. That's why it's called the Day of Reconciliations. “And I'm going to call you, help you, restore you and

reestablish you from the far extremities of the Earth (*min qatsah ha 'erets* – from the ends of the Earth and the outskirts of the Land), **from the most distant parts of the planet and away from its most powerful people** (*'atsyl hy'* – away from the most acclaimed and eminent world leaders).

That's because you're spread out all over Hell's half acre. I think that most of this points to the United States where ... percent of Jews live. He would have not used *'qara* / “That I'm calling out to you,” ... invitation to you if He wasn't going to *'qara* / going to meet you during the Miqra' of Yowm Kipurym.

I will call out to you at that time, reading and reciting an invitation to meet and welcome you individually (*qara' 'atah* – I will proclaim a summons for you (singular, meaning, *Yisra'el*) at that moment (qal perfect)), **and say to you** (*wa 'amar la 'atah*), **'You are My coworker** (*'ebed 'any 'atah* – you and I will be working together). **I have chosen and evaluated you** (*bachar 'atah* – I prefer you, have selected you, and have examined and tested you at this time (qal perfect)) **and I will no longer reject you or spurn you** (*wa lo' ma'as 'atah* – I will not limit My association with you because I am no longer averse to you (qal perfect)). (*Yasha'yah* 41:9)

You have received an engraved invitation from God. Are you going to answer it?

We'll pick this up again next week, we're about halfway through this chapter. It's such a beautiful presentation of where God's people are today, why they are in this mess, who Yahowah is, why He is calling them away from Rabbinic Judaism, what the consequence is of being religious, what the consequence is of changing your approach and attitude, listening to Yahowah and coming to know Him, and then what's going to happen on the Day of Reconciliations on Yowm Kipurym, and what role this basar plays in trying to awaken God's people so that they are open to and ready for His return, and anticipating His return and therefore able to be included in His Covenant family when God returns.

It's really saying, “Here is where you are, here is where I would like you to be, let's see if we can make that happen.” There are very few things we could focus on that are more pertinent to God's people at this time.

Part of doing this is that when you really come to know Yahowah, who He is, what He is asking from us and what He's offering to us, how the Covenant/Beryth, Miqra'ey/Invitations work collectively, how they are both presented in the Towrah/God's teaching and guidance, you come to love who Yahowah is and His name, there's an understanding that permeates who you are and it empowers you to speak extemporaneously to share God's message with His people in a very dramatic and compelling manner, a manner that encourages God's people to think, and sometimes our passion for what God says dictates what we are going to share next. That's where we have been.

I think many who are part of this know that before the sun rises, we're sitting in these chairs translating, thinking and contemplating what God said. Come the end of the day, it's hard not to want to share what we learn every day, and this has been an extraordinary week for learning. It's part of the thrill of doing this, the sharing with the family of what we have learned.

So Happy Shabat to one and all, enjoy this time.