

Shabat Study February 25, 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. ML

Good evening and welcome to Yada Yahowah. We're broadcasting to you this evening with heavy heart. It is what we predicted would occur. We are witnessing Europe back at war. A week ago, two weeks ago and three weeks ago, I had said on this air that war was inevitable. That there was no averting it because there were no rational people in the room. Not a single person who was able to understand what the issues actually were. And while the United States and Europe are trying to bludgeon Russia for having invaded the Ukraine, I have a different take and I dare say that what I'm going to share with you, while not popular, is nonetheless true.

The world's political and military alliances do not diminish the threat of war, they increase the threat of war. We all know that is exactly what happened in WWI and again in WWII. It has happened again. NATO didn't prevent the invasion of the Ukraine it caused the invasion of the Ukraine. Without NATO there would never have been an invasion. What happened with the Ukraine was set to play out like the Cuban Missile Crisis. The United States placed missiles in Turkey along the Russian border immediately after Turkey became part of NATO. Russia was threatened and responded by putting missiles in Cuba. The United States had a conniption fit that missiles would be so close to its population centers and so it blockaded Cuba and threatened Russia. Khrushchev and Kennedy negotiated what was an intelligent solution. I'm not sure there are any intelligent people left in our world. I think that between the progressives where evidence and reason no longer matter and the conservatives who are so wrapped up in the underwear of conspiracy, there are no thinkers left. But Khrushchev and Kennedy came to the conclusion that we can avoid the unthinkable which is war between nuclear powers if we agree never to include Cuba as part of the United States, not to make Cuba part of any US military alliance, not to invade Cuba and to remove our missiles from Turkey. And for that, we avoided war. This is the same thing.

Putin wants to protect his people and says, 'You know what you're doing with the Ukraine is exceedingly troubling for our people. You're fast-tracking them to become part of NATO and you're weaponizing them along our border. That is not acceptable. So we're going to get your attention, we're going to put 100,000 troops along the border and then we're going to tell you this is the problem: Do not allow the Ukraine to be part of NATO and remove your weapons. Demilitarize it.' The one thing that the "Weekend at Bernie's" administration run by progressives said is, 'That's a non-starter, we won't even discuss it. They want to be part of NATO, we're gonna make them part of NATO and we're not going to demilitarize them.' At that point there was no option other than war because if he waited and Ukraine became part of NATO then by attacking them we would immediately be plunged ... into world war. So he had no choice.

And then to make matters worse, rather than try to go back to the drawing board and say, 'That was a bad idea to make Ukraine part of NATO, a bad idea to take them over anyway, they're costing us a fortune, they're crooks. Why don't we just do the right thing, we'll de-escalate this by demilitarizing it and it all goes away?' Instead we started kicking sand in Putin's face, spitting at

him, cursing him. We will continue to make things so bad that he will have nothing to lose to keep on moving west and we will have egged him on, given him no option.

Personally I thought that Putin scored the victory he needed when he declared the Russian separatist areas independent and went in as a peacekeeping force. That was brilliant. But the West did not take kindly to it and started imposing sanctions to the point where he had almost nothing to lose. The report out of the Ukraine now is that some 3,000 Russians have been killed and they've lost almost 100 tanks and aircraft. I'm here to tell you that if the death toll continues like that, then Putin is not going to fight this war the way that it has been fought these first few days, which is with minimal casualties. He will do what America does and bomb the country into submission. It is what we did in Iraq with our initial... shock and awe.

YADA: We were so proud of ourselves. We killed a million people. We should be so proud. So that is where we are, and everything we're doing is pushing the world towards world war. So we need an adult in the room, and I don't think we have one. So that's where I think we are tonight.

All I can tell you is that if the death toll mounts then you will put Russia in a position where they have no choice but to fight the war as America fought in Iraq and a lot of people are going to die. And of course one of the things that this does, I had predicted this many months ago that when Zi and Putin last met, one of the subjects that they undoubtedly discussed was coordinating the attack on Taiwan and the attack on the Ukraine.

China, the moment the Olympics were over, began to fly their military aircraft over Taiwan again. They have sent press releases saying that Taiwan is theirs so it has nothing to do with the Ukraine, it's not like the Ukraine, it is always theirs, will continue to be theirs, they'll take it anytime they want. The difficulty is that the death toll for the Red Chinese to invade Taiwan will be astronomical. Not that Zi would care. As we watch the sands in man's time glass trickle to zero, we are seeing two hellish wars all within the last three to three and half years of man's existence in this present state on this earth.

I'm going to read something to you then we're going to return to where we were on last week's program. I'm going to read something that I translated yesterday and today from Yachezq'el | Ezekiel. I've been doing this a long time, Kirk, almost 21 years. This is the saddest, most graphic, most emotional thing that I have yet translated.

“The word of Yahowah came to be (*wa hayah dabar Yahowah*) **with me** (*'el 'any*) **to say** (*la 'amar*), (*Yachezq'el* 6:1) **‘Son of Man** (*ben 'Adam* – descendant of the first man conceived in God's image), **establish your presence** (*sym paneh 'atah* – set your face) **against the high places** (*'el har* – toward the mountains) **of Yisra'el** (*Yisra'el* – of those who strive and struggle against God), **and prophesy against them** (*wa naby' 'el hem*). (*Yachezq'el* 6:2)

Say (*wa 'amar*), **“Prominent and high places** (*har*) **of Yisra'el** (*Yisra'el*), **you should listen to the word** (*shama 'dabar*) **of my Upright One** (*'edown 'any* – the Upright Pillar of My Tabernacle), **Yahowah** (*YaHoWaH*).

This is what Yahowah, my Upright One, says (*koh 'amar 'edown 'any Yahowah*) **to the prominent and high places** (*har*) **and to those at a lower elevation** (*wa la ha giba 'ah*), **to the depressed** (*la ha 'apyq*) **and to the proud** (*wa la ha gay'*), **‘Behold** (*hineh*), **I, Myself will come bringing** (*'any 'any bow' – I will return and bring with Me*) **a sword over you** (*'al 'atem chereb*

– a cutting and dividing implement, an engraving tool from *Choreb* upon you, therefore with the Towrah coming over you). **Then I will destroy** (*wa ‘abad* – I will lay waste such that they no longer exist) **your places of worship** (*bamah ‘atem* – your sacred shrines). (*Yachezq ‘el 6:3*)

Your altars will be devastated and desolated (*wa shamem mizbeach ‘atem* – your religious sites will be ravaged and ruined, destitute and deserted) **and the religious imagery reminiscent of your idolatrous worship, including blowing smoke on behalf of false gods** (*wa chaman ‘atem*), **will be scrutinized and broken** (*shabar* – will be smashed and destroyed).

And I will bring down and then cast down (*wa naphal*) **your deceased who are defiled** (*chalal ‘atem* – your slain who were profane and reprehensible) **before your religious dung** (*la paneh giluwlym ‘atem* – in the presence of your disgusting symbols and images, the crappy things you have come to establish, idolize, and venerate). (*Yachezq ‘el 6:4*)

I will place the corpses (*wa nathan ‘eth pheger* – I will set the lifeless and corporeal carcasses of religious worshippers) **of the descendants of Yisra’el** (*beny Yisra ‘el* – of the children who struggled against God) **in the presence of their disgusting religious symbols and the excrement they have acclaimed** (*la paneh giluwlym hem*). **And I will scatter** (*wa zarah*) **your essential essence, even your bones** (*‘eth ‘etsem ‘atem*), **all over your religious altars** (*sabyb mizbeach ‘atem*). (*Yachezq ‘el 6:5*)

Wherever you dwell (*ba kol mowshab ‘atem*), **those cities will be laid waste and desolated** (*ha ‘yr chareb*), **while the sites of religious worship** (*wa ha bamah*) **will be left destitute** (*shamem*).

As a result (*la ma ‘an*) **of the damage they have done** (*‘asham* – for having caused such suffering and guilt, necessitating restitution as punishment), **your religious altars** (*mizbeach ‘atem*) **will lie in ruins** (*chareb*). **The religious things you have venerated** (*wa giluwlym ‘atem*) **will be shattered while observing the Shabat** (*shabar wa shabat*).

The religious imagery reminiscent of your idolatrous sun worship, including your propensity to blow smoke on behalf of false gods (*wa chaman ‘atem*), **will cease to exist** (*gada’* – will be shredded into little pieces and scattered). **Your customs and practices** (*ma ‘aseh ‘atem* – your laborious deeds and accomplishment, your habitual tasks) **will be wiped away and blotted out** (*machah*). (*Yachezq ‘el 6:6*)

When the slain (*wa chalal* – the defiled and dead) **fall, dropping** (*naphal* – fail and fall prostrate) **in your midst** (*ba tawek ‘atem*), **then you will know** (*wa yada’* – you will be made aware, will acknowledge and understand) **that, without question** (*ky*), **I am** (*‘any*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).”””” (*Yachezq ‘el / God Grows / Ezekiel 6:7*)

“I will leave a remnant (*wa yathar* – so then I will spare a few so that some remain) **so that there will be** (*ba hayah*) **some survivors who escape** (*phalyt* – sparing and delivering some from) **the sword** (*chereb* – the dagger which divides) **among you** (*la ‘atem*), **along with some gentiles** (*ba ha gowym* – including people of other races and places) **here where you were scattered** (*ba zarah ‘atem*) **throughout the Earth** (*ba ha ‘erets*).” (*Yachezq ‘el / God Grows / Ezekiel 6:8*)

“Those who have escaped and been spared (*wa phalyt* – those who have been kept safe and are returning, these survivors) **among you** (*‘atem*) **will be reminded of Me and they will proclaim the truth about Me** (*wa zakar ‘eth ‘any* – they will remember Me as they publicly acknowledge Me) **along with the gowym | people from other ethnicities** (*ba ha gowym*) **from where** (*‘asher*) **they had been oppressed** (*shabah*).

This is where, as a result of the relationship, I was crushed (*shem ‘asher shabar*) **over their unfaithful thinking and disloyal inclinations** (*‘eth leb hem ha zanah* – over their whoring hearts) **as they have turned away from Me** (*‘asher suwr min ‘al ‘any* – because they have rejected and abandoned Me) **and as a result of their disloyal and despised viewpoint** (*wa ‘eth ‘ayn hem ha zanah* – and because of their unfaithful perspective) **regarding the things they worship and venerate** (*giluwlym hem* – the dung they idolize), **right to the end** (*‘achar*).

They have remained divided and self-destructive, especially repugnant (*wa qowt* – they continue to be abhorrent in their self-loathing), **even among themselves** (*ba paneh hem* – in their own presence), **for their wrongful shepherding and immoral associations** (*‘el ha ra ‘ah* – for the wicked and harmful things, and the miserable and unfortunate advice) **which** (*‘asher*) **they have engaged in** (*‘asah* – they have participated in and acted upon), **for all** (*la kol*) **of their detestable abominations and their repulsive religious behavior** (*tow ‘ebah* – abhorrent and confusing worship).” (*Yachezq ‘el / God Grows / Ezekiel 6:9*)

We have a fellow that writes very well, unfortunately his mind is poisoned by Judaism and he can't think past his Talmud, that took exception when I said that God despises the Talmud, hates Judaism with a passion and the claim that Judaism was actually the most damaging thing that's ever happened to Jews and claims, 'No, no, you know the Torah doesn't say that, there was no Judaism at the time of the Torah, therefore it's not true.' Yahowah begs to differ. There is no way to interpret what I just read any other way than Yahowah is going to annihilate Jews. He'll leave a few to honor the promise of Yowm Kippurym, but most he's going to kill. There's a tendency for people to think 'Well that's awfully harsh. It's unfair. That's mean.' No, I think your animosity is wrongly placed should you think that. God has warned them countless times over 1,000 years. 'Don't be religious, religion is deadly - don't do it.' And nonetheless they have done it and they have done it claiming to speak for Him. What's really cruel is to have had this warning and to continue to taunt God by continuing to be religious. This is not what God wants to do, it's what He has to do.

So you think you have problems with the Ukraine? I wanted to put that in perspective. God is within twelve years now of having to wipe out the majority of His people. And He's not just going to do it painlessly. He's going to scatter their bodies and mix their ashes with the religious rubbish they venerated. And as you get deeper into Ezekiel, he doubles down. He says 'This is my testimony for the last days. This is the end of you. What you've done is an abomination, you're repulsive and I'm going to do to you what you have done to others.'

So excuse me for starting off on a fairly ... downbeat note, but actually it is exceedingly positive. I know that might sound surprising, but it is. Even this invasion of the Ukraine is exceedingly positive because Yahowah told us it would happen this way. And with everything that He has affirmed will happen, His credibility soars. We know that He inspired these words and we can trust Him and He has given us an out, a way to avoid all of it, the opportunity to live forever, to be perfected, to become part of His family, to inherit all that He has to give, to be enriched, to be empowered. And the very fact that He has told us this and has been consistent over the thousand

years of revelation is the good news. You can choose the Covenant. It's there for the taking, but you're going to have to walk away from religion first.

That said, we'll sneak back a couple of passages from where we were at the end of the program last week in Yasha'yah 41:8. When we were reading this, I thought that this was about as harsh as Yahowah was going to be regarding His people. I knew that Howsha', which I've subsequently translated since we've written this, is harsh and blunt, God's not happy with His people. Yasha'yah is mild compared to Ezekiel. In fact "Elyah is a patsy compared to Ezekiel. In fact that's not even fair because none of those words were Ezekiel's - they were Yahowah's. And for those that would say that you're wrong, I'm telling you this is what God said, so you ought not be attacking me. You've got far bigger problems than me. You can try to win the argument against me, and it will get you nothing. And you can't win it against God. That was not the intent, however. God says:

“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 I 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)

There are some aspects of that I want to highlight and that is that Israel is a double-edged shekel. On one side you've got the heads and the other side you've got the tails. And the head is an individual who is empowered by and liberated by God, individuals who engage and endure with God and on the asinine side, you have those who struggle and strive against God. Yish-sarah-el means both. Ya'aqob is a name that can go both ways. It is reward or consequence. He grabbed the heel of his brother, tried to circumvent, to over-achieve. But he also dug in and was stubborn, embedding his heels. He was not the firstborn, but God chose to hate his brother because his brother chose to be violent, murderous and religious. Tested is an interesting word. Bashar is both “chosen, tested, wanted” and “preferred, desired and selected, examined and assessed.”

Do you know that to be part of the Covenant, we come in the same way “Abraham did? There's an entire chapter of Bare'syth called *The Test*. “Abraham was tested. Fortunately, he was given the Towrah, so for him it was an open book test. We have the Towrah too, and so for us it is an open book test. There's no excuses. We ought to get it right. But understand, there is a test and that we must pass it to be part of the Covenant.

Lastly, I want to share something that I have a tough time with. Yahowah loves (ahab) 'Abraham. I don't even like him for two reasons. One I've shared many times which is that I am inspired by intelligence. I am bored by stupidity. I'm not going to say 'Abraham was stupid, but he certainly wasn't bright. His responses to God were never inspired. Moshe was brilliant, Dowd was brilliant. There wasn't a single statement by 'Abraham that would rally to that cause. I do not find him inspiring. Dowd, and Moshe I find inspiring. Yasha'yah, I love. I love 'Elyah's sarcasm, The way Zakaryah explains Kippurym is so brilliant. The second reason is the primary reason. He twice pimped out his wife for financial gain. Sarah God respected. Sarah was somebody God talked to.

Sarah's name is emblazoned in the middle of Yisra'el. Sarah, God says, is your mother - if you're Covenant. And yet 'Abraham traded her for sheep, goats and donkeys. That's not my thing. But right here it says God loves 'Abraham. So I'm sure He sees something in him I don't see. And maybe we'll come to love him too. But right now all I can say is if God can love 'Abraham, we're doing just fine. You are Yisra'el. Yahowah is encouraging you to act like it.

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 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)

We have to keep one thing in mind here. This is obviously absolutely unequivocally speaking of the Last Days. This has not yet occurred. God's telling us what's going to occur at the single most pivotal point in human history. This is literally "do or die" and it begins with:

As a result of the relationship (*'asher*), **I am ready to restore you, enable you, reestablish you, empower you** (*chazaq 'atah*), **I want to repair and strengthen you.**

Who's you? Yisra'el

Enabling you to recover and prevail. And doing so from the far extremities of the earth (*min qatsah ha 'erets*), **from the most distant parts of the planet, from its most powerful people** (*'atsyl hy'*).

And the time that he's calling His people, the time that he is prepared to restore and empower them is a *qara'*. It's a *miqra'*. He's calling out, He's reading and reciting an invitation, He's issuing a summons to welcome us individually into His presence. *Qara'* is the verb that sits at the heart of one of the most important titles throughout God's Towrah teaching, *Miqra'*, *Miqra'ey* in the plural. *Qara'* is the verb. First thing God says to the restored, the enabled, the empowered Yisra'el is

You are My coworker

If you don't understand that about God, you don't understand God. What did Adam do in the Garden? He worked it. What does Yahowah call His Son, Dowd? The Messiah. My coworker, My associate. What does He call Moshe? My coworker, My associate. If you don't like work, if you don't appreciate the value of work, you're not going to like God very much. If you're among those that wants the government to take care of you, that wants a handout, that thinks they're

deserving of entitlements, then you're not gonna like being around the rest of us in the Covenant. We're here to work, to do a job.

I get up every day before the sun. I come into this study, and I work at it. I do a job. Work has become a pejorative for many, drudgery. For me it's the most fulfilling thing in the world. You add value, you contribute, your life becomes meaningful. Each day has value. Work is a really good thing. I understand the Hasidics in Ultra-Orthodox Judaism don't buy into that concept. They have taken the not working to an extreme. But that's not God's style. And last He says,

I have chosen and evaluated you (again from *bachar*).

We ought to recognize that there are two aspects of being the chosen people and that is while God chose Yisra'el, including Yahuwdah, they chose not God - the overwhelming preponderance of them. And so we have to accept Yah's invitation to benefit from it and that's why there is this evaluation. So you have received an engraved invitation from God. If you're Yisra'el, if you're Jewish, are you going to answer it? Or are you going to continue to cling to your Talmud? I think you began your study this week in those two statements, Kirk. You want to add something from the words you studied?

KIRK: I would like to say that for many years when every week I do this I go through all the things that you write, trying to prepare as much as I can for the program. It's irrelevant to me whether I speak much or not but I enjoy it, I truly do. But I can honestly say that if you want to argue like some of the people sending you stuff and will be sending you stuff, emails and all, you need to get down and read the stuff yourself and figure out that, they give you all the tools. Ninety percent of everything I've done this week has been emphatically 'yeah that's exactly what it says' and then I go off on my little tangents on the other ten percent where I dig up stuff and it's fun to me and letters and everything but there's no way you can come out with a different conclusion. I'm sure when I get to Ezekiel on those things as harsh as it is to hear, that I'll discover that yeah, that's exactly what he said. Because he's very plain. I find it so thrilling. It's just that you can figure this out. I never thought I would.

YADA: And it's not that hard. It does take some time, a lot of want to, a lot of desire.

Fear not (*'al yare'*) **for I am with you** (*ky 'im 'atah 'any* – because I am beside you and accompanying you (still singular and addressing Yisra'el)). **Do not be discouraged or dismayed** (*'al shatha'* – do not be anxious or apprehensive, nor look away) **for I am your God** (*ky 'any 'elohym 'atah*).

I will empower you so that you grow strong, established, determined, and courageous (*'amets 'atah* – I will strengthen you and support you such that you become adventurous and fearless, fortified and mature, alert and secure).

In addition (*'aph*), **I will assist and help you** (*'azar 'atah* – I will come to your aid) **so that I can accept and uphold you** (*'aph tamak 'atah* – I will grasp hold of you, support you, sustain you, and be faithful to you) **with My vindicating right arm** (*ba yamyn tsedeq 'any* – with My rightful influence and correct approach). (*Yasha 'yah 41:10*)

God doesn't want us to fear Him. He wants us to be with Him. He doesn't want us to be anxious, apprehensive, discouraged or dismayed. He wants us to be positive. I recognized a long time ago

that there are lots of handicaps in the world, but there's only one that is totally debilitating - a bad attitude. God doesn't want to be around people with a bad attitude. Be upbeat. Another interesting thing is that if you look at the people God respected, they all had a strong backbone and character. They were courageous, bold, blunt, damn-the-torpedo kind of guys. That's what God likes, and He will enable us to be just that.

YADA: Another interesting thing 'azar is the Hebrew word for "help." It was used to describe why Chawah was given to 'Adam in the Garden. 'Azar was spoken here in first person. Who's the speaker?

KIRK: Yahowah.

YADA: Yeah. So rather than this notion of us serving God, God says, 'I will I assist and help you, I will come to your aid'. One of the reasons He's going to help us is that so He can accept us. I get it okay. Without His help we probably wouldn't be worth accepting. And then because of that assistance...

KIRK: Maybe that's what He saw in 'Abraham. He knew He could really make something of him. He was a piece of crap so many times, like so many others, but He can see past it and believe me when we all get there together, we will be an improved us. And this is the test. He walks away.

YADA: And in 'Abraham's defense, 'Abraham did something that perhaps one in a million are willing to do. He walked away from Babylon, from the co-mingling of truth and lies, from the birthplace of organized, institutionalized religion. So that is laudable. Second, 'Abraham passed the test. He did everything God asked him to do. And so those two things has God looking at him favorably. And when God anoints us with His Set-Apart Spirit, we're bathed in light so there is no darkness available to see. So He's seeing 'Abraham at his best, and 'Abraham at his best is an inspiring character. Someone that God could say "Yeah, I love him. At the end, he got it.

KIRK: You know Craig, from the hundreds of people that I've talked to, the hardest thing to do is walk away. They just can't leave it.

YADA: It is. Like this fellow that's an articulate writer, but when it comes to his religion, he can't think. He's just dumbstruck. So the reason that Yahowah will be annihilating most of His people is because they can't leave their religion. They will be religious right to the end, even as the world is crashing down upon them. So here the Creator of the universe, the Author of life is offering to help His people because He wants to accept and uphold His people which should make you feel special, welcome, desired. But it should also motivate you to grasp hold of His hand. That's really hard to do if you don't know who He is. Religious Jews still will not say His name.

Considering what comes next, somebody may want to warn the progressives, the conspiratorialists and the jihadists before they go full retard.

Here and now (*hen* – look and behold, at the present time [from 1QIsa]) **I will humiliate** (*bowsh* – I will shame, bringing emotional distress and physical pain) **and insult to the point of despair** (*wa kalam* – and I will dishonor and deprive, confounding and shaming) **all of those who have been contentious with you, in competition with you, or jealous of you** (*kol ha charah ba 'atah* – everyone who is aroused against you, angry with you, even displeased with you, incensed and

fretting over you (nifal participle – the progressives, conspiratorialists, and jihadists who have acted demonstrably in this way will be treated this way)).

They will have consistently chosen their enduring fate (*hayah* – they will become (qal imperfect jussive)) **which is to be negated, ceasing to exist** (*ka 'ayn* – which is to be for naught, becoming a nonentity, as if nothing). **Each individual** (*'yish* – a person) **who was antagonistic toward you, quarreled or fought against you, or was opposed to you** (*ryb 'atah* – who disputed you, who was hostile toward you, insulted you, or had a grievance against you) **will be exterminated** (*'abad* – will be annihilated and then expelled, die and be damned, their lives squandered, having no value, and their whereabouts no longer known (qal imperfect) [from 1QIsa]). (*Yasha 'yah* 41:11)

And should you inquire about them (*baqash hem* – should you seek to hold them responsible and to account (piel imperfect)), **you will not find them** (*wa lo 'matsa 'hem* – you will not encounter them or happen upon them). [1QIsa omits this statement by repeating the beginning of the previous statement followed by the conclusion of the next sentence which was likely a scribal error.] **Those people** (*'yish*) **who have bickered and squabbled against you** (*matsuwth 'atah* – who have tried to destroy you), **especially those who battle against you** (*'yish milchamah 'atah* – including individuals who deploy weapons against you in military and militant fighting), **will be gone, ceasing to exist, having chosen their eternal fate which is the state of nothingness** (*hayah ka 'ayn* – will be for naught as they are negated forevermore (qal imperfect jussive – having actually chosen to always exist as a nonentity)). (*Yasha 'yah* 41:12)

Here we find that God isn't the all-accepting, all-loving being that Christians would have Him be. Nor is He the all-condescending punishing God of Judaism. In Judaism, a religious Jew thinks that God doesn't care about them until they're being punished or somehow harmed and that their god is paying attention to them when he is badgering them because somehow that will make them more righteous. So the Jewish god is a perpetual tormentor. The Christian god is perpetually loving. They are the opposites of one another. Of course the Islamic god is a torturer and a jihadist so he's a real special character too.

Yahowah is disgusted by religion. He finds it humiliating and it would be humiliating if you're God. You're God for crying out loud and Your own people whom You formed a relationship with, whom You saved from 400 years of slavery, whom You led across the desert to the Promised Land, whom You gave your Towrah teaching in their language, in their presence, that those people, after You did all that for them, chose fake gods over You. Chose the arguments among men in the Talmud over Your Towrah teaching. That is humiliating. You sacrificed your soul on Pesach and endured She'owl to ransom them and us on Matsah so You could reward us by adopting us into Your Family and they said 'No, we'd rather be religious.' That's humiliating. One of the themes of the prophets running all the way through to the very end is that God's gonna test them and treat them in kind. He's going to be absolutely fair. It's one thing if you read these comments in Ezekiel here, religious Jews deny the existence of She'owl. They say that She'owl, hell, doesn't exist. Well I'm here to tell that not only are they going to find it, it's going to be the most familiar place in the world to them. Everything that they venerate is going to be right there with them.

Here and now (*hen* – look and behold, at the present time [from 1QIsa]) **I will humiliate** (*bowsh* – I will shame, bringing emotional distress and physical pain) **and insult to the point of despair** (*wa kalam* – and I will dishonor and deprive, confounding and shaming) **all of those who have been contentious with you, and in competition with you, or jealous of you** (*kol ha charah ba 'atah* – everyone who is aroused against you, angry with you, even displeased with you, incensed

and fretting over you (nifal participle – the progressives, conspiratorialists, and jihadists who have acted demonstrably in this way will be treated this way)).

When we read this, we're not quite as bothered by it - at least I'm not - as when God says, 'I'm going to annihilate My people,' because folks like the Fakestinians, the progressives, and the conspiratorialists have said and done so many stupid things against Jews. The Roman Catholic Church has tortured Jews for over a thousand years. The Nazis and Europeans led their pogroms against Jews. And that's one of the things by the way, that I wanted to say about the Ukraine since we're on this subject. What goes around comes around. The nation that was the worst to Jews that killed the highest percentage of Jews per capita, that was the most gruesome in torturing Jews, taking young babies and pulling off their arms and legs in front of their parents and then decapitating their parents, throwing little children against the wall crushing their skulls, were animals. And so for the people that bludgeoned God's people, I say what goes around comes around. God is fair. You are getting what you deserve. So when we read this, those who have harmed Jews and who have spoken out against Jews, which would be most of the world, are gonna get what they have dished out. They chose to humiliate, degrade, and negate Jews. They're gonna be negated and humiliated. Each individual who was antagonistic toward Yisra'el will be exterminated. Not gonna be a lot of people left are there?

When I was translating that portion of Ezekiel today, I did kind of the extension on what God is saying and my summation is that it's going to be one in a thousand Yisra'elites and one in a million Gowym.

That's not a lot. That means that at the end there'll be about twice as many Yisra'elites as there will be Gowym. There's about eight billion people on the planet, about fifteen million Jews. So if it's one in a thousand Jews and one in a million Gowym then there'll be twice as many Yahuwdym and Yisra'elites in Shamaym as there are Gowym.

This is clearly unlike any other time. Those who are opposed to God's people and His place will be shamed for their derogatory attitude and then they're going to be removed not only from the land, but they're also going to be wiped off the face of the earth. Only then will Israel live in peace.

This is because (*ky* – indeed) **I am** (*'any*) **Yahowah** (*YaHoWaH*), **your God** (*'elohym 'atah*), **who is restoring, empowering, and reestablishing you** (*chazaq yamyn 'atah*). **And it is I who say to you** (*ha 'amar la 'ath*), **'You should not be intimidated or frightened** (*'al yare* – you should not be anxious or afraid (qal imperfect jussive)); **I, Myself, will be assisting you** (*'any 'azar 'atah* – I will be helping you, increasing every aspect of your nature, strengthening you (qal perfect)). (*Yasha 'yah* 41:13)

Do not be distressed, don't be anxious (*'al yare* – you should not be awestruck or intimidated, neither worried nor fearful (qal imperfect jussive)), **worm** (*towla 'ah* – otherwise insignificant crimson grub or one adorned in scarlet; from *yala* – to have spoken wildly and rashly) **of Ya'aqob** (*Ya 'aqob* – of My Footsteps, father of the nation, commonly transliterated Jacob, a synonym for *Yisra 'el*; from *y* – I and *'aqab* – to receive the reward and suffer the consequences of circumventing or overreaching, digging in one's heels). **And to the extent** (*wa math* – the adults who are left, particularly the men [1QIsa]) **you are Yisra 'el | Individuals who have Engaged and are now Enduring with God** (*Yisra 'el* – those who struggled and strove against God who are now freed and empowered by the Almighty), **I will help you** (*'any 'azar 'atah* – I will assist and support you [1QIsa – you is masculine]), **declares, in advance of it occurring** (*na 'um* – prophetically)

announces), **Yahowah** (*YaHoWaH*), **your Redeemer** (*wa ga'al 'atah* – the one who buys you back, redeeming and ransoming you, delivering you (qal participle) [1QIsa – again you is masculine, addressing Yisra'el]), **the Set-Apart One** (*qadowsh*) **of Yisra'el** (*Yisra'el*). (*Yasha 'yah* 41:14)

KIRK: When I saw *towla 'ah*, the worm, it reminded me of the 22nd Psalm, and I went back and studied it again. I think you wrote about it one time, or I read it somewhere about the female, the scarlet worm. And it was amazing how he throws these in - with the crimson blood and how it does, it kills itself. The female protects its children by making attaching herself for life onto the tree and to save the children. They have their babies, fly away and start over. What a metaphor.

YADA: Yeah, the *towla 'ah* is an amazing story when you understand the metamorphosis of it. It means “to be adorned in scarlet as a crimson grub.” It is from *yala* which is “to have spoken wildly and rashly.” Here he is speaking really of a metamorphosis and in a way of what Yisra'el can become and Ya'aqob of course is a metaphor for Yisra'el. God's very clear. 'I'm here to empower you, I'm here to restore you, I'm here to reestablish you.' “You” here, is not *atem* which would be “you all.” It is just you individually, you singular. Now, you singular could be just addressing Yisra'el. That's certainly possible. So “you” could be Yisra'el. But if “you” is Yisra'el, you ain't many., and you're gonna be a lot fewer.

So to the extent that you act like Yisra'el, God wants to help you. Yahowah is your redeemer. It's what we talked about in the last program. Why among the 13 pillars of Judaism don't we find Yahowah's name mentioned once, not ever? Why don't we find that Yahowah is the redeemer of Yisra'el? Why don't we find that it is Yahowah who is returning? We don't find any of that. Yahowah also calls Himself here the Set-Apart One. Set apart is, of course, essential. It's the Set-Apart Spirit. Yisra'el is the people set apart to God. Yahowah's name is set apart. His Miqra'ey are qodesh, they are set apart. The Shabat is set apart. His Covenant Family is set apart. Everything that is important to God is set apart which means it is not common. If something is popular, if it is common, it is not set apart unto Yahowah.... If you act like Yisra'el, Yahowah will be your redeemer. Not the rabbis, not Judaism, not the Talmud or the IDF. As a result, He will deploy you to transform the world, ridding it of negative influences.

Behold (*hineh* – pay especially close attention to what is occurring here and now), **I will cause you to be** (*sym 'atah* – I will appoint you as [from 1QIsa where you is again masculine as opposed to the MT where it is feminine]) **like a restored and re-established** (*la chadash* – a reinstated and reaffirming), **highly valued and precise** (*charuwts* – a finely crafted and sharp), **threshing sledge** (*mowrag* – device used to dislodge useful grain from the husk and stalks), **double-edged to cut down** (*phyphyowth* – with teeth to devour) **the lords and the rulers who were controlling** (*ba 'al* – the landowners and possessive citizenry). **You will thresh and trample** (*duwsh* – you will tread upon and tear apart) **the elevated places** (*har* – the most prominent places) **and grind them into powder, pulverizing them** (*wa daqaq* – you will use this implement to break them up and crush them). **Then you will cause** (*sym*) **the high places of worship** (*giba 'ah* – the summits of illicit activity) **to be like chaff** (*ka ha mots* – useless husks blown away). (*Yasha 'yah* 41:15) **You will winnow them** (*zarah hem* – you will scatter them) **and the Spirit, like the wind** (*wa ruwach* – like the wind), **shall carry them away** (*nasa 'hem*) **as that which is associated with them is dispersed** (*puwts 'eth hem* – are thrown into oblivion) **by the force of the gale** (*sa 'ar* – the raging storm). **And you will celebrate, shouting joyously** (*gyl* – you will be delighted with the fortuitous upgrading of circumstances), **with Yahowah** (*ba YaHoWaH*). **Then you will shine brilliantly**

(*wa halal* – you will be clearly visible as light [conjunction united these thoughts if from 1QIsa]) **along with the Set-Apart One of Yisra’el** (*ba qadowsh Yisra ’el*). (*Yasha ’yah* 41:16)

This began with behold | *hineh*. We (a long time ago) wrote an entire chapter - might have been even two just following through on all of the interesting places that God used *hineh*. It’s “pay attention, here and now to what is occurring, look up”. And then first thing is ‘I will cause you’ and this is not a metaphor. (*Ka* is “like”.) **I will cause you to be like a restored and re-established, highly valued threshing sledge.** We’ve talked about this many times; God has three horticultural metaphors. These three metaphors have one thing in common which is they must be crushed before they’re useful. It is by being ground a bit, it is by being under pressure, chafed awhile, that we develop grit, character and backbone and become interesting and, capable individuals. The three of course are grain, which is subject to the threshing sledge. The second is grapes which have to be crushed to make either wine or grape juice. And the third is the venerable olive, which is crushed to make olive oil which can produce both a nutritious food, a healing ointment and also a beautiful light.

And what was going to be done with this double-edged threshing sledge? It’s going to cut down the controlling lords and rulers. It is to devour the *ba ’als*. Isn’t that terrific? This would be “the possessive citizenry, the landowners, those who are controlling, the lords and masters”, the *ba ’al*. And you’re going to thresh and you’re going to trample every time you read *har* in a context like this - the elevated place. It is because man placed his most esteemed sites of worship on hills. Look at the Acropolis. The hill of the Acropolis is where the Parthenon was which was the temple to Athena. Mt. Olympus was where the Greeks had their religious site devoted to the gods. It was Capitoline Hill in Rome. It’s Capitol Hill in the United States with all of our shrines. This has been man’s nature for some time. And so it is used as a metaphor to say that these would be established religious and political institutions that are in the elevated places. They’re gonna to be ground to powder. The high places of worship will be like chaff. And we’re going to take a role in winnowing them so that the Set-Apart Spirit, the Ruach, shall blow them away and they will be dispersed by a gale.

It’s also interesting here that rather than grieve that the most famous and powerful people in the world have been cut down, ground up and blown away, we’re gonna be celebrating it. Why? Because God’s taking the earth back to the conditions that were enjoyed in Eden, and He can’t do that until He scrubs the earth of religious, political, military and conspiratorial influences. So by watching the religious and political be ground up and blown away, we are one day closer to returning to Eden to camp out with our heavenly Father. It is very much like if you lived in a house that was infested with rats that had the plague and it was filled with vipers, brown recluses, and deadly scorpions so that they were crawling everywhere such that your family was on the cusp of being killed. When all those vermin, the toxic elements and disease are removed from your home, you’re going to be celebrating. That’s why this is presented that way, and you can be among those celebrating! All you gotta do is choose God! You don’t have to be among those ground up. Choose God. If you’re listening to this program, listen to what He has to say and accept it. So the story does have a happy ending. It’s a bright new beginning and the question remains, ‘Will you add your name to the credits? Are you going to be part of writing the next scene?’

The oppressed and afflicted (*ha ’any* – those deprived of property and possessions who have been exploited and extorted) **without political or religious status** (*wa ’ebyownym* – the disenfranchised and powerless within the society, those seeking freedom from oppression and

abuse; from *'abah* – the willing and accepting [from 1QIsa]), **who seek water** (*baqash maym*) **when it is scarce and they are parched** (*wa 'ayn lashown hem ba ha tsama 'nashath*), **I, Yahowah** (*'any YaHoWaH*), **will respond to them** (*'anah hem*). **The God of Yisra'el** (*'elohym Yisra'el*) **will not forsake them** (*lo 'azab hem* – will not abandon them). (*Yasha 'yah 41:17*)

Water is being used as both a metaphor for cleansing us of religious scum and the means to sustain our lives. It is also being used because a foreboding drought is going to come upon the land. This phrase **'without political or religious status'** it is from a very interesting Hebrew word *ebyownym*.

The *ebyownym* is the term evidently that Yahowsha' used in His Instruction on the Sermon on the Mount, and they identified with it. It doesn't mean "meek", it means "those without political and religious status". Those that called themselves (in 30 CE) *ebyownym*, actually wrote down the words that Yahowsha' cited in his two most important speeches, Sermon on the Mount and the Olivet Discourse. And they didn't just write them down, they wrote them down in the language he spoke – Hebrew. The only thing that differentiates the book of Matthew from the two books he plagiarized (something in the range of 80% of Matthew is plagiarized from either Mark or Luke), the only thing that's not plagiarized is plagiarized because he incorporated the Hebrew status of the Ebyownym to give him a veneer of credibility doing so around 90 CE under a phony name. But the Ebyownym have merit in the future story because without them we would not have the Sermon on the Mount or the Olivet Discourse. And those are really important speeches. So there will be water even in the desert and where there is water, the desert will bloom in preparation for our return to Eden. This is what God says.

I will open (*patach*) rivers (*nachar* – streams of flowing water) **on the barren plains** (*'al shaphy*) **and in the middle of the valleys** (*wa ba tawek biqa 'ah*), **I will open springs** (*ma 'yan*).

I will place (*sym*) **lakes of water** (*la 'agam maym*) **in the desert** (*midbar*). **Then the parched land suffering from drought** (*wa 'erets tsyah*) **will have sources of water coming forth** (*la mowtsa 'maym* [from 1QIsa where the source is masculine]). (*Yasha 'yah 41:18*)

I will bestow (*nathan*) **in the desert** (*ba ha midbar*) **the cedar** (*'erez*), **and the acacia** (*shitah*), **the myrtle** (*hadass*), **and the olive tree** (*wa 'ets shemen*). **I will place** (*sym*) **in the arid plateaus** (*'arabah*) **the cypress** (*barowsh*) **and the ash** (*tidhar*), **as well as the pine** (*ta 'ashar*) **all at the same time** (*yahdaw*). (*Yasha 'yah 41:19*)

As a result (*la ma 'an*), **they will see** (*ra 'ah* – perceive) **and know** (*yada ' – realize*), **examine** (*wa sym*) **and understand** (*sakal* – gain the insight) **by making the connection between these things** (*yahdaw*), **that** (*ky*) **the hand** (*yad* – the influence and actions) **of Yahowah** (*YaHoWaH*) **did this** (*'asah zo 'th* – acted to make this occur) – **the Set-Apart One of Yisra'el** (*qadowsh Yisra'el*) – **conceived and created it** (*bara 'hy '.*)' (*Yasha 'yah 41:20*)

There's a drying out of the earth that's going to occur, so we should be anticipating a world-wide drought, certainly a regional drought in the middle east and in Yisra'el. The thing that causes the desert to bloom and become one of the most beautiful places on earth is water.

God's going to provide water. I'm not going through Yasha'yah 41 for the primary purpose of amplifying it to the point that we get bogged down. This the third volume of *An Introduction to God* so it serves a different purpose than say if we were writing in *Observations* or *Coming Home*

and we were 10 – 15 volumes into this. I'm just saying that those who want to take the time to look up each word: cedar which is *'erez*, acacia which is *shitah*, myrtle which is *hadash*, olive which is *shemen*, and it's actually *'ets* which is the tree of the olive, the cypress is *barowsh*, the pine is *ta'ashar*, "all at the same time" is from *yahdaw*. If you were to analyze each of these, I am certain there's a story in them. For me, the thing that is the big story, one of the insights that is unique to the *Yada Yahowah* series is that the story of the Garden of Eden is told because we're returning to it. That the purpose of Sukah is that we take six steps to God and on Sukah, the seventh, we camp out together with Him in a restored Gan 'Eden. So this is the story of us being with God in Eden, being exiled from Eden by not listening to God, doing exactly as He said for us not to do, and then ultimately 6,000 years later we return to the Gan 'Eden. For that to occur, Yahowah has to restore the earth. And here instead of religious shrines that He has toppled, He's going to plant trees and He's going to water them. The cedar, the acacia, the myrtle, the olive, the cypress, the ash, and the pine, all at the same time. So that would be an interesting exercise just to see what all those words mean and where do they lead.

KIRK: I'll see what I can come up with this week and share it with you and then you can see where they lead as well.

YADA: **As a result** (*la ma'an*), **they will see and know.**

This is really an interesting combination of words.

As a result (*la ma'an*), **they will see** (*ra'ah* – perceive) **and know** (*yada'* – realize), **examine** (*wasym*) **and understand** (*sakal* – gain the insight) **by making the connection between these things** (*yahdaw*), **that** (*ky*) **the hand** (*yad* – the influence and actions) **of Yahowah** (*YaHoWaH*) **did this** (*'asah zo'th* – acted to make this occur) – **the Set-Apart One of Yisra'el** (*qadowsh Yisra'el*) – **conceived and created it** (*bara'hy'*).’ (*Yasha'yah* 41:20)

God wants us to think our way to them.

As a result (*la ma'an*), **they will see** (*ra'ah* – perceive) **and know** (*yada'* – realize), **examine** (*wasym*) **and understand** (*sakal* – gain the insight) **by making the connection between these things** (*yahdaw*), **that** (*ky*) **the hand** (*yad* – the influence and actions) **of Yahowah** (*YaHoWaH*) **did this** (*'asah zo'th* – acted to make this occur) – **the Set-Apart One of Yisra'el** (*qadowsh Yisra'el*) – **conceived and created it** (*bara'hy'*).’ (*Yasha'yah* 41:20)

The intent is to reveal that once all of the political, religious, military and societal pollution is removed from the earth, it's going to be returned to the conditions that we - mankind, Adam, Chawah and Yahowah in the Gan 'Eden/ the Garden of Great Joy experienced 6,000 years ago. We are returning where our relationship began. But not everyone's going to be on the same page. Not everyone is going to see it the same way. Rabbis have a nasty habit of claiming the things of God for themselves. So let the naysayers protest, claiming that their arguments and laws supersede God's testimony. If nothing else, it'll be entertaining. After all, 'Eiyah has to have somebody to make fun of.

While the following dialog is in Yahowah's voice, there are overtones of the wit and the grit of 'Eiyah certainly in these words. Discrediting Yisra'el's religious and political establishment in a sarcastic manner is familiar territory for the most provocative of Yahowah's spokesmen. You know the priests of Ba'al, The Lord and Asherah, the Queen of Heaven and Mother of God worked

for Jezebel and Ahab, the King and Queen of Yisra'el. Yisra'el's been religious a long time. When somebody says, 'Oh Judaism didn't exist back then.' - Oh yeah? I'm gonna tell you, it existed. You weren't even 50 days removed from the Exodus and you were already religious.

KIRK: Bowing down to a ba'al.

YADA: Bring forward and present your argument says Yahowah. Bring forward and present your argument (*qara'b* – approach and offer) approach and offer your contention and your dispute, your accusation, whatever grievance you may have (*ryb'atem* – your contention and dispute, your accusation and grievance), 'says Yahowah (*'amar Yahowah*). Gather together and bring forth (*nagash*) your petitions and your supporting rationale, your evidence buttressing your disputes (*'atsumowth'atem* – the evidence buttressing your disputes), 'asks (*'amar*) the One who counseled and advised (*malak* – the one who led) Ya'aqob (*Ya'aqob* – the father of the twelve tribes who became Yisra'el). (*Yasha'yah* 41:21) He's been at this a little longer than they have. 'Let them choose to come together, compile everything they know, present what they have (*nagash* – they can give us their best shot and elect to advance their case (hifil imperfect jussive)), and let them inform us, reporting a reasonable explanation to us (*wanagad la'anachnuw*) of what is going to occur during the upcoming meetings and when they're going to transpire (*'eth'asher qara'* – when, where, how, and why everything will happen (qal imperfect jussive)).

Can they speak intelligently about the most important things or report what happened in the beginning (*ha ri'shown mah henah nagad*) so that we can examine and consider it (*wasym leb'anachnuw* – when placed before us we can choose to consistently incorporate them into our thinking (qal cohortative imperfect)), and so that we can know, should we choose to become aware, what will occur in the future, and then be able to recognize what will transpire during the last days (*wayada'acharyth henah* – and understand the fate and reward of the remnant in the end (qal cohortative imperfect) [from 1QIsa where this is one sentence])?

Perchance, might we hear (*'ow shama'anachnuw*) of the things to come (*habow'* – of what will occur)?' (*Yasha'yah* 41:22)

Oh methinks Yahowah is being very sarcastic!

KIRK: Yeah, just a little.

YADA: Yeah, 'Put up or shut up boys. The Talmud is filled with your arguments, let me have 'em. Come on, guns blazing, bring it on. Give Me your positions, all of your supporting material. But keep in mind, I'm the One who counseled and advised Ya'aqob, and he turned out pretty good.'

compile everything they know, present what they have (*nagash* – they can give us their best shot and elect to advance their case (hifil imperfect jussive)), and let them inform us, reporting a reasonable explanation to us (*wanagad la'anachnuw*) of what is going to occur during the upcoming meetings

Which would they be? Kippurym? Sukah?

When are they going to transpire? How about October 2nd, 2033, 6:22pm as the sun sets in Yisra'el, Year 6000 Yah so that Yahowah will have restored the earth and we return to the Garden on Sukah just five days later, beginning on a natural shabat?

Can they speak intelligently about the most important things or report what happened in the beginning (*ha ri 'shown mah henah nagad*)

so that we can examine and consider it (*wa sym leb 'anachnuw* – when placed before us we can choose to consistently incorporate them into our thinking (qal cohortative imperfect)), **and so that we can know, should we choose to become aware, what will occur in the future, and then be able to recognize what will transpire during the last days** (*wa yada ' 'acharyth henah* – and understand the fate and reward of the remnant in the end (qal cohortative imperfect) [from 1QIsa where this is one sentence])?

I did. Can they? Can they examine anything I've said and come up with an explanation perchance? So I said, "Put up or shut up." And since there's no validity to much of anything the rabbis have argued and since not a single one of the legions of them was a prophet or has spoken for Yahowah - ever, they're going to perform as well as the 850 advocates of Ba'al, the Lord and Asherah, the Queen of Heaven did before 'Elyah. That didn't turn out very well for them. In fact, after having read His divine taunt, I know where 'Elyah got his material. And, of course, we know the consequence of pretending to speak for God. All 850 were killed, as will be the case with every rabbi.

Now keep in mind, we ought not be threatening or encouraging violence. As always when confronting evil we must use our words, not our weapons. I am simply reporting what Yahowah's going to do following this encounter. It does not take a prophet to predict the inevitable.

Now the interesting thing here about God's taunt is that if the rabbis had done what we are doing they would know the answer to every one of these questions. They could explain what has and will occur, accurately presenting every important step along the way. They would know when, where, how and why Yahowah fulfilled the first four Miqra'ey and even when, where, why and with whom He will honor His commitment to fulfill the final two. They would even know their fate; all they would have to do is read these books with a desire to learn rather than argue and they would be right for a change. All they'd have to do is read with an open mind and they'd be right for a change. Cliff if you're listening (that's the ultra-orthodox Jew who is still clinging to the myth of the Talmud), stop arguing, start listening. If a gowly whose principal language isn't Hebrew, who grew up on the wrong side of the tracks, grew up as a Christian, grew up as political here in the United States, if he can figure this out, why can't you? I know the answer to every one of these questions, why don't you? In fact, you can't answer any of them. The difference between me and you is that I take Yahowah's words seriously and you take your own seriously.

Yes, Yahowah revealed the answers to every one of these questions and He does so throughout His Towrah and Prophets. And yet, since Yahowah realizes that the religious types value their words above those He inspired, God is aware that their arrogance will compel them to make fools of themselves. Reprising what occurred with 'Elyah and likely in His presence as he returns as one of the two witnesses. The rabbis will be offered yet another intermission to see if they can find

their G-d, the Adonai hashem, the holy one blessed be he in the latrine. Or perhaps he's taking a nap, snoozing along with them. If you read the story of 'Elyah, you'll know that ... that's exactly what he accuses them of doing. "We'll wait, we'll wait right here. Maybe your god is taking a poop. We'll let him get done, let's not hurry him. Perhaps he's taking a nap. You know he's an old fellow, let's give him some time." Yeah, that's exactly what God is saying. This is a taunt.

The more we read into this, the more I see Yahowah using 'Elyah as one of His final two witnesses. In fact we know He is going to use them, but I think He is going to use 'Elyah to taunt and torment rabbis. These are the very questions I would ask them, not only because I know the answers, because I realize they don't. They will scour their Talmud for clues but since the rabbis they have venerated above God have none, it'll all be for naught.

'Report and explain (*nagad* – reveal, providing an informed and rational response to (hifil imperative)) **that what is to come and who will return** (*ha 'atah* – what will happen and who is coming back (qal participle)) **in the end and even from our brethren who will arrive** (*la 'achowr* – hereafter as a relative and kin), **so that we may come to realize** (*wa yada* ' – we can come to know and understand (qal cohortative imperfect)) **that, surely** (*ky* – that hypothetically) **your gods** (*'elohym 'atem* – your mighty ones, those who rule over you by claiming to represent God) **are also right, good, even better** (*'aph yathab* – are up to the task and can perform as well).

Or perhaps (*wa*) **you are wrong, incorrect, uninformed, irrational, maybe immoral and of no use** (*ra 'a* ' – you are rotten and worthless, misleading frauds (hifil imperfect second-person plural – you are consistently responsible for this invalidating outcome)) **and, free of your influence, we should choose to be disappointed and disgusted, especially considering the consequence** (*wa shatha* ' – independent of religious, political, and social influence, and then on our own initiative, we should be dissatisfied and disheartened, repulsed and offended, even alarmed by what this implies (hitpael imperfect cohortative)), **now that we have heard all of this and we can see it for ourselves** (*wa ra 'ah yahdaw* – because it is all being revealed to us, enabling us to perceive what has been occurring (qal imperfect) [from 1QIsa whereas the MT has them staring at one another]). '(Yasha 'yah 41:23)

What a closing statement!

Or perhaps you're wrong, you're misinformed, irrational, immoral and incorrect. And free of your influence we should choose to be disappointed and disgusted now that we've heard all of this and can see it for ourselves.

God is toying with them and then will humiliate them.

KIRK: Now look at how many souls have been wasted. Why shouldn't He?

YADA: Yes, and let's be clear. God goes to great lengths to condemn Christianity. He calls it the plague of death. He mocks the Christian New Testament. He certainly speaks of Islam as Satanic, and it is. But the religion God spends the most time attacking, the religion He is most vehemently opposed to is Judaism because it has been the biggest foe of His people. And so He's mocking rabbis here, humiliating them deliberately.

And now that we have seen and heard all of this for ourselves, should we ought not be disgusted? Shouldn't we be disappointed?

When I first learned that Paul was a scallywag and a complete fraud, I was disappointed and then I was disgusted. If you're a religious Jew you should go through that exact same response. God is walking you through the correct response to Judaism because until you give up Judaism you have no chance of being with Him. If you're a religious Jew, you can't even say His name. And if you can't say His name, you are not going to be among those who greet Him upon His return. The remnant of Yisra'el will see and hear again. The words of God will resonate in the souls and in the hearts and in the minds of this remnant. It is a time of reawakening and return, of liberation and enlightenment - of truth for a change.

The rabbis will be outed. Their lies will be hanging out like dirty laundry for everyone to see, kippahs, tallits, tefillin, kittels and rekel flapping in the breeze. The filthy game of Judaism will finally be exposed. Rabbis will be seen as frauds. And that is the final answer to the Jewish question. So only this remains: will you accept it before it's too late? Or do you intend to go down with the Talmud?

'Behold, here and now (*hen* – surely), **you are all worthless** (*'atem min 'ayn* – you (plural) are without value, nothing and for naught). **And your work, your laborious rituals, and your achievements** (*wa po'al 'atem* – your actions and efforts, your great accumulation of accomplishments, what you have ordained and done [from 1QIsa]) **are fleeting and empty breath** (*min 'epha'* – for naught, hot air, even venomous and serpentine).

The one choosing to be with you (*bachar ba 'atem* – he or she who prefers you and accepts you (qal imperfect)) **is also an abomination, detestable and repulsive** (*tow'ebah* – the religious individual is also foul and disgusting, unethical and abhorrent, offensive and unclean). '(Yasha 'yah 41:24)

KIRK: Well that's scary yeah, yeah. Don't want to hang out with these guys.

YADA: That is correct. So the rabbis, they're all worthless. He's tested them. He's asked them these questions, this test today, they will fail it tomorrow. And so God's saying that since they're of no value, the things they have told you to do, your laborious rituals, all of your actions, efforts achievements, they're worthless. They're as fleeting as empty breath. And what is a spoken word a moment after it's gone? It's nothing.

But God's going a step further here. I think that's why you reacted Kirk. He's saying it's not just the rabbis, it's the ones choosing to be with them. They're all an abomination, they're all detestable, they're all repulsive - *tow'ebah*. *Tow'ebah* is the word that Yahowah uses through Ezekiel as well to describe Judaism. Judaism, from God's perspective, is *tow'ebah*. It's an abomination, repulsive, detestable, reprehensible. So now we all know what Yahowah thinks of rabbis and the religious. And since Yahowah is a huge proponent of Yahuwdym, it should be obvious that, unlike the Haredim, He does not equate being Jewish with Judaism. If you do not know that rabbis define being Jewish with Judaism, then you don't know how big a difference there is between Yahowah and the rabbis.

To immigrate into Israel today, the rabbis have total autonomy, total say who can and cannot come it. And, while they will claim that their criterion is that your mother be Jewish which isn't Yahowah's criteria, He says nothing about such a thing, ethnicity is a non-factor. You have to have the endorsement of an ultra-orthodox rabbi to be able to immigrate into Israel. You can't come in as a reform or a progressive or as a conservative Jew, even an orthodox Jew, you have to come in

as an ultra-orthodox Jew. And the reason they do that is because they have a parliamentary system. They want more votes cast for their entitlements so that they can be paid not to work, to be religious all day. So they define being Jewish with Judaism.

One of the things that was thrown at me constantly in *Prophet of Doom* where I degrade, expose and condemn (excoriate) everything to do with Islam, completely condemn the behavior of Mohammed, the words of the Koran, the first Muslims, what is said about Allah - all of it. And so I was called racist and a bigot. And I said wait a minute. I didn't mention race here. Sorry but I didn't ever mention race. I'm speaking of an idea. The idea is the religion of Islam. There is nothing bigoted, nothing racist about that. Well the same thing is true with Judaism and the rabbis. They equate attacking and criticizing the Jewish religion - Judaism - with antisemitism. But antisemitism is 'opposed to the name' and there's no one more opposed to the name than the rabbis. And the fact of the matter is that we are among the greatest proponents of ethnic Jews and the most outspoken critics of Judaism. And so this notion that you are antisemitic when you condemn Judaism is the kind of excuse that a person who cannot justify their religion will make. It's the thing that someone will say that can't engage in rational argument. They have to use an ad hominem attack and they will slander the messenger by calling the messenger a racist when it does not apply. There is no one on the planet more aggressively exposing and condemning Judaism than me. And there is no one who is devoted to awakening and saving Jews.

Now, that is as a person, Yahowah is the biggest opponent of Judaism and the biggest proponent of Jews. But the very fact that Yahowah has set the example, Jews are His chosen people. He is the God of Yisra'el. He is returning to Yisra'el. He is coming back to restore His relationship with Yisra'el. He is building His home in Yisra'el. The Covenant was with Yisra'el and yet He is vehemently opposed to Judaism. So you cannot accuse God of being an antisemite and He is aggressively anti-Judaism. Now should you be of the mistaken belief that the object of Yahowah's sarcastic scorn is other than today's rabbis - all of whom fail God's test, then you will be counted among the repulsive and abhorrent. When it comes to pretending to speak for God and then changing His name and message, the Almighty, He is not very accommodating. If you're wearing curlicues, excuse me, payots (well though some claim, especially in Yiddish, the mother tongue of the Haredim, that the plural of *payot* is *payees* and not *pe'oth*, and lord knows I don't want to unnecessarily offend the offensive), I'd suggest a razor along with a match for your mourning suit and the rest of your religious garb. God sees it as I do - repulsive - and that's not good when the intent is to form a relationship. God has a remedy. And as always, He will work with someone who is committed to sharing His words. But this time will be different and that is because God could not find a Yahuwd | Jew who was willing to listen to Him or speak for Him.

'I called into action (*'uwr* – I have aroused to accomplish and I have motivated, awakened and raised up, making obvious by exposing and pressing into public engagement (hifil perfect)) **someone from the north who I view as a hidden treasure** (*min tsaphown* – someone highly valued awaiting discovery), **and he has come forth for you** (*wa 'atah* – he has arrived upon the scene for your benefit).

From the rising of the sun and in the first light of the day (*min mizrach shemesh* – from sunrise, getting up at the first appearance of light, early in the morning, brilliant in the light of day), **he will consistently and literally call out, issuing an invitation** (*qara''* – he will read aloud, reciting the summons while proclaiming a welcome to the meeting (qal imperfect)) **in My name** (*ba shem 'any* – using My personal and proper designation).

Then he will pursue (*wa bow* ' – he will go against and come upon) **the government and religious officials** (*segen* – the sectarian and secular leaders as well as the military rulers, the heads of state and prominent institutions) **as if they were malleable and fermenting mud** (*kamow chomer* – simultaneously as if they were pliable and troublesome muck and foaming mire) **and as** (*wa kamow*) **a potter formulates, frames, and conceptualizes** (*yowtser*) **an assault** (*ramas* – aggressively pressing in upon and destroying, trampling and crushing) **on mucky clay** (*tyt* – slimy dirt, muck, and mire which needs to be dug out and swept away). '(Yasha 'yah 41:25)

I think we're going to begin there next week. I'll read through it one last time just so we're properly prepared for next week. After saying that Judaism had poisoned His people, God says:

“I called into action someone from the north.”

That means I called someone and aroused them to accomplish this mission who was not from Yisra'el. From God's point of view this person is a hidden treasure, someone awaiting discovery.

“And this individual that I called into action, he has come forth for you, he's arrived on the scene for your benefit. He gets up early, from sunrise, getting up at the first appearance of light early in the morning. And he will consistently and literally call out, issuing an invitation - qara' - he will read aloud, reciting the summons, proclaiming a welcome to the meeting in my name.” “And then he will pursue the government and religious officials”

There are two aspects of this mission, again, two sides of the shekel. There's the heads and the tails. The head is the one that is observant, listens, thinks and comes to know Yahowah based upon what He had to say about Himself, what He is offering and expecting in return. The tail is the religious, the political, the conspiratorial that are estranged from God and lead others away from God. They have to be exposed and condemned for there to be a reconciliation of God's people. At this point there are not enough Yahuwdaym and Yisra'elites who are free from religion and politics to have the Day of Reconciliation/ Yowm Kipurym meet Yahowah's satisfaction. Our job, and Yahowah always chooses to work through people; He chose us to do this for you, is to awaken more of you so that there are more of you that are greeting God on the Miqra' of Kipurym. That's why we're here. And for us to do that we have to conceive, formulate, frame and conceptualize a full scale assault on Israeli politics, on Judaism, on Progressives, and the liberal approach to government. We have to expose it and condemn it because until God's people, at least some of God's people, begin to question it, separate themselves from it, they're never going to be open and receptive to accepting Yahowah by name, by reputation, by Towrah teaching and guidance, through the Covenant by way of the Miqra'ey. So we must do both. And we're here to do both. We were called into action to do both, and we love this job.

KIRK: Can't wait for next week, this is good stuff.

YADA: So next week we will continue. This is about two thirds of the way through this remarkable chapter. Every day there's something more to learn. One of the things that's been so wonderful about this rewriting process is that the last time I edited *An Introduction to God*, it was one volume. Now it's three. The translations, I don't think were, all that good. Certainly we've learned a lot and do a much better job now. We missed about 80% of what God was saying. So many of the insights didn't resonate because we were not prepared to hear them. You aren't prepared to have a discussion about relativity and about how energy and matter are the same thing but different amounts of the same thing, or how time flows at different rates relative to the observer

when you're two years old. That is not a conversation you're going to have with a two-year-old. The annihilation of God's people is not a two-year-old discussion. We have to grow, we have to learn, we must build a foundation of knowledge and understanding of who Yahowah is, what He is offering, what He is instructing and guiding and teaching, before we're prepared really to develop the capacity to interpret, understand and evaluate His testimony. So it's an ongoing process. And that's been the beauty of having written all the way through the two volumes of *Coming Home*, the five volumes of *Observations*, the four volumes of *Questioning Paul*, and the six volumes of *Yada Yah*. And now coming back to rewrite *An Introduction to God*, so much of what we have learned provides the foundation for far more insightful analysis of God's testimony. Passages we just skipped over because we didn't know how they apply, well now they resonate.

I think a good example of this is that we will come to, and Kirk you reviewed the 2nd Chronicles passage where Solomon was providing the first and original true Sermon on the Mount. He speaks of the arrival of the *nakry* and why God was using him and what His people should do relative to him. And so you decided, "Alright, I can't find error with the way the words are translated. Let me see how the religious have managed to interpret this." What you found is that there are hundreds of bible commentaries, and now with the internet, every preacher has his own little commentary on every nuance trying to impress people. But not a single one takes a whack at that.

KIRK: No, they just skip it like it ain't there. I was amazed.

YADA: They don't know how to process it. It is why God can ask the rabbis those questions and recognize that not a one can answer them. — I gave you the answers but you're so full of yourselves you don't know them.

KIRK: Well you have to read where He wrote 'em. They ain't gonna do that.

YADA: Gotta get your nose out of your Talmud.

KIRK: I will share something with you next week which is so cool in 41:26 about a word and show you how the language, Yahowah invented Hebrew for this story. I'm absolutely convinced. You can use any language you want to, buy butter and do whatever. But this whole language was written to tell His story to His people. And when you go back to the old pictographs (which I wouldn't suggest you do it, it'd be too hard) but there's some things in it which are so great. And I'll just leave it there for 41:26, I'll shoot it over to you later, it's just a nuance. He puts those nuggets in there that you have to look for but wow, that is so amazing.

YADA: Yes, full of jewels. Full of jewels with wonderful facets that can be examined in so many different ways and the longer we're at it the more we're able to see how beautiful the language and the message really are. And I'm quite convinced that He's pleased. I'm excited by the quality of the three volumes of *An Introduction to God*. I think this is so insightful and it's so pertinent for today, so important for God's people. So I'm, justifiably I think, proud of it. And I'm positive that as we move closer to Yahowah's return and continue to learn more, we'll look back one day and say 'well you know we missed a lot there, there was a lot more!'

KIRK: This is deep, this is deep. This is good though.

YADA: But I don't think we're gonna be disappointed by what we're leaving out. As I look over my shoulder and see three feet of books, that's just spine to spine, three feet of books in the rewrite,

we have provided a lot of answers. We've given you a lot of encouragement. We've given you reasons to turn to Yahowah, to accept Him to embrace His name, to know and appreciate what He is asking from us, celebrate what He is offering to us. I think we've done the job that He asked us to do. And we will continue to do it with our last breath to the very end, recognizing that we would like, and Yahowah would like, Yowm Kipurym to be more celebration than agony. So may Yah bless. We look forward to being with you this time next week. Hopefully the world will not be at war and hopefully that sane minds will somehow be found among the dunderheads. May Yahowah bless, look forward to being with you next week. Good night.