

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, welcome to Yada Yah. We're here with Kirk. It was an interesting week in the sense that Elon Musk was successful in his acquisition of Twitter; ... a lot of attention but the last time I checked it was around 50 billion dollars, give or take ten billion or so. I was interested in that for two reasons. One is that Elon Musk is a very interesting fellow. He obviously doesn't know Yahowah, but he is a rational thinker, he is exceedingly brilliant, and I just find him fascinating.

One of those interesting things this week was that he acknowledged what I have always thought. Okay, he is the richest man in the world now but had one thing gone wrong on two occasions he would be bankrupt. The difference between being bankrupt and being successful is often nothing but good luck. To do what he and most entrepreneurs have done, you've dedicated yourself, you work twenty-hour days for five, ten, fifteen years, you've been insanely committed, you've taken risks, you've gone through sleepless nights, you've made payroll out of your pockets, you've done a lot of spectacular things, but at the end it comes down to things falling your way and in his case with SpaceX they had three successive failures. If they had had the fourth failure the company would have been bankrupt. But they didn't. With Tesla there was a round of financing where the company had run out of cash and would not have been able to make payroll within a week's time had they not received an infusion of capital, and they did. It staved off bankruptcy by literally days.

Interestingly Musk is an advocate of free speech and thinks this whole caucus of trying to regulate what people can say by social media is just disastrous. Unfortunately the sexist, who is now a reformed sexist, who formed Facebook out of an original company that was shaming women and playing off what was strictly based upon their physical appearance while he was a student, he is insanely liberal and progressive, and so all his platforms have ... and the Thought Police is only extreme liberalism, and evidently Larry Page of Google must have been a liberal, or those who have taken over the company are, because once again his YouTube platforms have Thought Police and only allow things that are progressive and exceedingly liberal.

So Elon Musk is a breath of fresh air. He says, "No. I know the difference between right from wrong. We really have to have access to information so that we can make an informed decision, and if you have Thought Police that will only allow one side of a story to be told, like the Ukraine war for example, you have no chance of making a rational decision.

I'm so delighted he that was able to buy it, but oh my goodness are the Progressives going apeshit. For them it would be like the sky is falling. They finally found something they can control because other than the mainstream media they have not been successful at economically controlling anything; when they try it is an utter disaster. They have Obama out telling the world that we have to limit access to information so that people know what to believe so that they believe what they want them to believe. It's frightening but it is expected. This is what we expect is to be erratic censure of information by the

extreme left – Progressives, Communists, Socialist Secular Humanists, the Wokeists; it's very real and palpable and will effect the Yada Yah platforms. I don't know how Yah plans to circumvent them; we know in the last three years He will do so miraculously through His two Witnesses but between now and then I don't know how He will continue to allow us to convey and post this message, but thanks to the likes of Jacki and David with the web site and the books and the publishing and editing it's available to you now. So I would strongly advise you to take advantage of it while it is available to you.

We'd like to pick up where we left off a week ago in Yachezq'el, the second to last chapter, Volume 3 of *An Introduction to God* which turned out to be one of the most interesting things we've ever done. So much we've learned over the 12 – 15 years since it was originally drafted that one volume became three and it's enormously superior to what was originally written.

Speaking of interesting, it was probably less than a year ago that I wrote the first of the three volumes on the Mow'ed Miqra'ey. We have Miqra'ey, Qatsyr which is *Harvests*, and we have Mow'ed, *Eternal Appointments*. In the first of those there is a translation of *Yasha'yah* 53 because *Yasha'yah* 53 is one of several presentations along with *Psalms* 22 and *Mizmowr* 88 that present the Pesach 'Ayl / Passover Lamb along with Matsah leading to Bikuwrym. I was amazed at how much more I was able to deduce from those translations. As it turns out Yahowah is really desirous of us understanding the role that Yahowsha' played as the Passover Lamb, the involvement of His *nepesh* / consciousness within Yahowsha', the transition where the Set-Apart Spirit took Yahowah's *nepesh* to She'owl so that like a probe He was able to see, feel, hear, touch, smell, complete awareness of what was happening through this projection of His consciousness leading to Bikuwrym, and He specifically said He is appointing a *bashar* / a witness, a herald to try to convey the detail as to what He's doing, why He's doing it, and how we can capitalize upon it. So it's one of the things I really look forward to sharing as part of this program because there's so much more there than what I had anticipated.

We're going to pick up at Yachezq'el / God Grows / Ezekiel 44:5. There will lots of insights that Kirk will share once we have read through the testimony.

“**Yahowah** (*YaHoWaH* – our ‘*elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **said to me** (‘*amar* ‘*el* ‘*any* – shared with me), **‘Son of Man** (*ben* ‘*adam* – child of ‘*Adam*), **place upon your heart** (*sym leb* ‘*atah*),

Which means consider using your best judgment.

**look with your eyes** (*wa ra'ah ba 'ayn 'atah*), **and listen with your ears** (*wa shama' ba 'ozen 'atah*) **to everything which, for the benefit of the relationship** (‘*eth kol 'asher*), **I** (‘*any*) **have spoken to you** (*dabar 'eth 'atah* – I have communicated in words to you) **concerning all of** (*la kol*) **the clearly communicated prescriptions, the inscribed recommendations, and written requirements of what should be done in this life to live** (*wa chuwqah* – the rules regarding being allocated a share; from *choq* – the shared and nourishing thoughts associated with an allocation of something from one who is set apart which are designed to cut us into a relationship agreement) **in Yahowah's Family Home** (*beyth Yahowah* – the home, family, household, and Covenant of Yahowah).’

**And so with all of** (*wa la kol*) **His Towrah teachings and directions** (*Towrah huw'* – His Towrah instructions and guidance), **you should examine them using your best judgment** (*sym leb 'atah* – you make them an essential part of your thinking) **in order to enter** (*la mabow'* – so that you gain access

along the pathway to; from *mah bow* – to thinking about arriving and entering) **the Family Home** (*ha beyth* – the house and household of the Covenant) **and with regard to everything associated with this stage of the journey** (*ba kol mowtsa* – the way of exploration to come forth as in an exodus; from *mah yatsa* – to consider withdrawing from and coming out of the world) **to the set-apart place** (*ha miqdash* – the destination for the separated and dedicated; from *mah qadash* – to ponder the implications of being set apart, separated, and special).” (*Yachezq’el* / God Grows / Ezekiel 44:5)

That's a statement that could go on the front door of every public building and every home in the world. It has a little bit of everything that we need to know. It begins with Yahowah's name. It's communicated to one of us, 'Son of man.' It asks us with our heart, which is our seat of judgment, our eyes which our ability to observe, our ears which is our ability to listen to everything (*'eth kol 'asher*)

**which, for the benefit of the relationship** (*'eth kol 'asher*), **I** (*'any*) **have spoken to you** (*dabar 'eth 'atah* – I have communicated in words to you) **concerning all of** (*la kol*)

And the first thing on that list is *chuwqah* - the rules regarding being allocated a share; from *choq* – the shared and nourishing thoughts associated with an allocation of something from one who is set apart which are designed to cut us into a relationship agreement). It speaks of inscribing and engraving, so it's written instructions to us. And all of this is about *beyth Yahowah* – Yahowah's home. There is nothing more important than Yahowah's name, Yahowah's home. Yahowah's home is the Covenant and it is Heaven. It is the Promised Land and is eternal life. It is the result of Pesach and Matsah. It is the result of Kipurym / Reconciliations leading to Sukah. It is the place where we will find our Spiritual Mother and Heavenly Father. It is what God wants us most to appreciate. It is the inscribed prescriptions and instructions, requirements and recommendations for living in His home. We find all of this, of course, in His Towrah which isn't limited to the first five books that are conveyed through Mosheh. God's Towrah / teaching, guidance, directions, and instructions permeate everything His prophets reveal. That's why the new *Introduction to God* goes from Words to Instructions to Towrah. So God wants us to listen, to observe, to consider everything that He has written in His Towrah which He says

**you should examine them using your best judgment** (*sym leb 'atah* – you make them an essential part of your thinking) **in order to enter** (*la mabow* – so that you gain access along the pathway to; from *mah bow* – to thinking about arriving and entering) **the Family Home** (*ha beyth* – the house and household of the Covenant)

And that should be our entire purpose in life, with a caveat. Everyone of us should have as our number one priority coming to know Yahowah. Our second priority should be to come to appreciate what He is offering and what He is expecting in return. Our third great priority ought to be to accept it, act upon it, and be appreciative for it.

But there is another priority. It's what we're doing now, sharing Yahowah's testimony. The inheritance that Yahowah is offering us is so enormous that it is not diminished by having more people inherit it. Our access to God who is infinite and immortal is not limited by having more brothers and sisters in the Covenant Family. As a matter of fact, so long as there is a very effective screening mechanism where there are no religious, overly political, no conspiratorial allowed and that the only people who enter Yahowah's home are those who have chosen to be part of His Covenant family, who agree with Yahowah and have accepted what He is asking, then the more individuals in that family the more aware they are, then the better, more enriching and exciting eternity is going to be.

Most of the things that we do in life that are the most interesting and enjoyable are shared. If you live a life deprived of sharing intimate and inspiring moments then that's a tragic life. We need that, we crave it and grow from it and the more souls that are part of Yahowah's family the more people there are to go off and explore with, to share with, to learn with, to sing with, to camp out with. So this is one of those places where the inheritance becomes greater the more it is divided. And this is with everything associated with this stage of the journey to the Set-Apart Place.

Right from the beginning, we have talked about Yada Yahowah, the Towrah, the prophets, the Miqra'ey, the Covenant as a journey of exploration. We are traveling through words, time and space to find Yahowah, to come to know Him and to enter His home, and this journey of exploration is through the Towrah but most especially it is through words. So this statement with (*ba kol mowtsa'* – the way of exploration to come forth as in an exodus; from *mah yatsa'* – to consider withdrawing from and coming out of the world) to the Set-Apart Place. Everything that is important to Yahowah is set apart, His name, His home, the Covenant, the Mow'ed Miqra'ey, His people, the Shabat are all set apart. So to enter Yahowah's home He's saying that we need to journey away from human influences, religion, politics, and conspiracies so that we can enter His Set-Apart Place.

So I don't know how much more you would want in a statement than you find in Yachezq'el 44:5. That is exceedingly rich. He's talking about His Towrah through one of His prophets many, many centuries after His Towrah was revealed which tells you His Towrah hasn't gone out of style.

So you looked up some of the words here with your analysis of the letters.

**Please note I do not have access to Kirk's study notes or presentations, therefore I cannot guarantee the accuracy of this part of the transcript. Thank you for your understanding.**

KIRK: I did, but I wanted to say something first. It's been on my mind for many months. I've been rewriting my understanding of these letters because I do think they verify the things you say. It's not enough, the words are the best but it's amazing what's there and if you look at them it tells the same story, so I took it upon myself on the \_\_\_th \_\_\_ to print down every letter that made up every word and see if it could verify what you are saying. And it does. I've been doing this a long time now so I found more than I expected. It made me think about so many times you said, and I don't want to steal the floor from you for very long, but what you said from so long ago about you started with *'asher* and how you translated it and initially as far as figuring out how you came to writing just the way you \_\_\_ the definition where you would say, “Which is 'to show the way to the relationship.” And I would look up in all the lexicons and other materials and they say “which” or “this” or “it's a relational word,” but they don't put it together. They really don't have a clue what *'asher* means.

YADA: They will list under *'asher* a verbal definition, several nouns and prepositions, and they will show that there are like eight different *'ashers* but there aren't eight different *'ashers*. They are all spelled the same way. So the obvious conclusion is if you have *'asher* as a preposition, and as a verb, and as a noun, when *'asher* appears you ought to convey the full scope of what it offers.

The first thing we learned about *'asher* is that it is relational, so it speaks of the relationship / association between things which is far more important than just a relationship because the Covenant, of course, is the ultimate relationship; it's a family relationship with our Creator. But it's by forming relationships between things that we go from knowing to understanding. It is through those associations. So *'asher* is sort of the glue that helps us transition from knowing to understanding. But

if you look up the verbal root it would mean “to walk along the correct path,” the narrow and restrictive path because it doesn't allow you to veer to the right or left. It is a straightforward path which you walk or step along that leads to the relationship. It is exceedingly beneficial and it is designed such that you get the greatest joy out of life. All of that is conveyed by the one word.

So when we come to the word, we can just write “which,” “that,” “when,” “because,” ... and so who of us should claim that we are smarter than God and that we can choose among all of those possibilities, all of which apply, all of which increase our understanding and we should limit it to one and forego all the rest?

KIRK: Exactly. You know, I thought about that and I also thought about free will. A lot of this in the translations that I was doing here and I'll post it so that somebody can read it so it won't wear everybody out. But in that regard you were talking about Elon Musk and I was thinking about this whole thing is about a journey home. We always leave. They left the Garden and went to Egypt. They left again. He threw them out because they wanted to be religious; they couldn't understand, they just don't get it, we didn't get it early, and it's all about coming home. It's about turning around and coming back to the family relationship where He wants you to be. *'Asher* says exactly that. It's the Almighty He's using words to show the way to the relationship with the shin and then with the rosh at the end. It's for someone who is responsive, someone who observes, someone *shamars* His Towrah, *shamars* His words. That's the way that leads you back home, and every word in here seemed to be saying so much of the same thing or is totally related to that.

Then I thought about as I was doing this there are three, and you pointed something out to to me a couple months back about the Tsade, however you want pronounce it. There are three people – letters – in this alphabet. There is the one with potential, it's the Nun and it's always in a word, and I find it over and over again in words where He's talking about His Children; they are eager, they have potential, they want to be, they are stretching out starting to grow ...

YADA: The Nun is drawn seed ... very similar to what barley would look like as a seed growing and taking root. But it is unmistakable in today's understanding from a sperm. If you were to draw a sperm, that's exactly how they look. At the time that Mosheh was writing this, Yahowah might have said, “Listen. Draw it this way. I recognize that it's a seed upside down because the seed would normally be down and the growth would be up, but I want you to do it this other way. Just humor Me on it. There's going to come a time where these fellows are going to make a big deal out of this alphabet, and they are going to come to understand these words based upon the way they are drawn and they are going to understand that the Nun is not just “seed” in the Hebrew sense, because “seed” also means “offspring,” and “that which is sown that produces growth that is productive.” It is the basis for children. For example, *ben* / son in Hebrew. *Beyth* is a home and the end two letters is the seed or sperm, so it is the beginning of life in a home, is the son, someone who is beginning their life in a home, is what the way the letters read. So it's pretty spectacular and for those of us who are advocates of these letters, we just received the most marvelous of all gifts.

That lead tablet that was found recently that dates back to the time of Yahowsha' ben Nun, Mosheh's successor, around 1400 BCE, and it is written using these Paleo graphic letters. So that's how the Towrah was originally written. When we see the original autograph we'll be able to read it because it's written in this original alphabet where every letter was a symbol and those symbols all convey the kind of information, Kirk, that you are about to share.

KIRK: Yeah. Everything you said is true. In analyzing the three people, in this next one I looked at, and you pointed out something obvious and wasn't just guess work and then the Tsade. This is not a guy who is laying on his side or asleep, he's not brain dead and he's not lazy. He's sitting up like a shepherd would. Shepherds don't stand up all day long. They find a hill, they look down, you have to rest while you're working in the sense rest your body because it's a very active thing. So he's sitting down there but he's also pointing his \_\_\_ where it looks like he's looking at the sky, so this is an observant fellow. And I take that to mean, because I've analyzed enough words that it's in where you realize that he is in a position, he's observant, he's starting to *shamar* things, *shamar* Towrah.

YADA: It's actually even beyond the shepherd, which I agree with you it is the prone position that you would be in if you were resting and had to get off your feet but your still looking at keeping an eye on your sheep.

In the ancient world where if one kind of lounged at a table or in a home there were not chairs and tables as we know them. Tables, yes, but they were really short and you kind of got into that position to eat and to read. Even today if you were sitting up on a couch or bed, you would be very similar to that position. So it is the position of someone that is being observant and reading.

KIRK: So you follow that with the third letter that depicts a person, and that's the Hey. The Tsade has gone from observing to now understanding. We know it's understanding because he or she is displayed with in awe with their hands up reaching up to Yahowah whose hand is reaching down, as we know, and it is also engaged by walking. This is all about the Path. Everything in the *Yada Yah* series reiterates over and over going back to Yah, returning to Yah – shuwb – turn away from mankind and come back, and that's the man or woman who is engaged and understands because that's why they are reacting that way.

Once again, the other thing that runs through Tsades that I keep finding over and over and you can't miss it, is what you're talking about with Elon Musk – free will. Everything is \_\_\_ in free will, free speech and free choice. So you can turn away and walk away or you can, even the Pesach Door is a door that swings. You can go in or you can go out. You can get cut into the relationship or you can get cut out of it. After awhile it becomes wow, there it is again, the teacher keeps teaching a thousand ways until you finally, duh, get it, and I'm slow but I finally get it.

So I did all those words and sometime down the road I'll post it so that somebody can have a thorough read through, but I've also had to change my notes on what all these letters mean because they are just more than that, and I didn't want to steal your definitions. I want to make sure this is what this is saying, and I say, “Wow. That really is.” And then if you string them together you can tell the story through the letters really well. It's been a fascinating journey and I would have not done it had I not listened to you 15 years ago. It was like, “Wow. This is so cool.” So when I get over excited or I'm at a loss for words it's like, wow.

YADA: There are other letters that have anthropomorphic imagery. For example, the Gimel is a foot walking in the wrong direction but that is a big part of the Towrah's story. The Yowd which is the first letter in Yahowah's name, the first letter in Yisra'el, it is an arm reaching down and out with an open hand. Kaph is the palm of an open hand. So it is another letter associated with our nature. The 'Ayin is the human eye so it too has human implications of being observant. The Pey is our mouth; it is speech that can be both good and bad. The Rosh is one of the most human of all images because it is a man or woman's head conveying the idea of seeing, listening, observing. The last anthropomorphic symbol

would be the Shin, drawn in the form of teeth. It speaks of language and nourishment. So there are lots of human terms.

Some of the other letters are: The 'Aleph is a ram's head. Yahowah loves metaphors like this but in particular sheep. The sheep have the characteristic, they are communal animals, and are very intelligent. They communicate and come when you call their name. They interact more closely with, follow, and depend upon a shepherd than any other animal. The males are very protective of the flock. There are so many aspects of sheep that Yahowah views as the 'Aleph which is the ram, a male lamb to describe Himself and so many others.

*Beyth* is a family home, the floor plan of a home with only one way in. The Dalet is the doorway of that home. The Wah is the tent peg that would enlarge and secure a home in ancient days. The Zayin is the plow used to cultivate the ground so that you can live in one place and not have to be a nomad or vagabond. The Chet / Hhet is a fence which would keep your family safe. The Thet is the basket in which you would put that which you have grown, your harvest and anything that is valuable to you inside. The Lamed is the shepherd's staff, something the shepherd holds to lead and protect the sheep but also to walk. Mem is where we have come from and the ultimate cleanser, the very thing we need almost as much as we need air to breathe and more than we need food to eat, it's water. The Sameach is a sign for us to read to know where we are along the Way. The Qoph is the rising sun which is the time we get up and has increased light during the day. The Taw is both a sign and a signature and is symbolic of a doorway. Every one of those letters has a human aspect to it, part of our lives. It's the story of man and of our relationship with God.

You were going to go through some of the words here.

KIRK: Here's one that I thought was quite interesting, 'any / I. I wrote it's so Yah-like because you have an 'Aleph / the Almighty. The first two letters are a root, the 'Aleph and the Nun. It's defined as a search for a person, place or time. The Almighty is the 'Aleph and the Nun is the potential or the child of whatever age when they are starting in their walk. And then Yah, of course, is there to raise us up to help us, reaching down to lift us up and I thought, wow, what a great word for "I".

The \_\_\_ is the separation and protection with the "Ch" or the "Hh" / the Chet. It's increased once again in the family and increases the individuals as well with the wah. You have a gathering together in the Qoph which is always the sun on the rising or raising up still telling the same story and it's for people and for people who join and meet there are engaged and upright, that's the Hey – upright and walking towards the meeting place.

I did want to point out Towrah you have the Taw, Wah, Rosh, and Hey. The major difference between that and Yahowah, no one questions that Yahowah means "to teach" and they try to tell you that towrah doesn't mean "teach," it's "instructions, law" as opposed to "instruction and teaching and guidance and direction," but it's mostly "law," which it's not because that would make it impossible to have free will and Yah is not a "Lord." He's a helper, He's a father, otherwise everything else you said would be wrong.

The word itself starts off with a Taw and I thought how fascinating because the Taw is the Signpost along the Way. I always associated that with Tsyown and where we're ultimately heading to Yahowah's home. It's a guiding post, and I know it's \_\_\_ and it's self evident and should be for everyone but it rarely is. So if you're witnessing to someone in the sense of trying to explain this sort of thing, then it's

all there. Yahowah is never in question.

YADA: Really the Taw in Towrah is not the same letter as the Tsade which is the “ts” sound that is in Tsyown / Signposts along the Way. The Taw is a vertical pole and a cross beam therefore it serves as the same kind of structure that you would put a sign on and it's also the same structure that you would use to establish a doorway with a beam, and it is considered to be a sign and a signature.

So in this one singular statement we find God speaking of the three things which unfortunately estranged the Haredim and preclude their salvation, Yahowah's name, His *Towrah*, and His *beryth*. The religious despise and disavow Yahowah's name, they replaced His Towrah guidance with their Talmudic laws, and they prefer their religion to the *beryth* / family.

Speaking of Yahowah's people, last week in the state of Texas, the results greatly exceeded expectations as the social media marketing was directed to the state of Texas. Today it is Phoenix, AZ, so we welcome those of you who have come from Arizona to listen to what Yahowah has to say.

Today, we can either focus, heart and mind, eyes and ears, on Yahowah's testimony or continue to be misled by men. Aware that the religious and political are running out of tomorrows, the occasion is now or never to read and recite the recommendations and requirements for entering Yahowah's Family Home. These instructions will be of no value to those who do not respond ahead of time, and as I say we are running out of time because Year 6000 Yah here in 2022 is just eleven years from now. You might say eleven years is a long time and that you don't have to be in a hurry. You want to be very careful with that because these are going to be exceedingly ... especially on Jews. It's going to take a lot to get the attention of the Chosen People for them to leave their religion, to disavow their rabbis and politics and to accept Yahowah by name based on His Towrah teaching. That's a lot to ask and it requires doing some things that they are going to be uncomfortable with. For example, the Messiah is known. He is the Son of God, and his name happens to be Dowd, and he is the one who is returning. He does not have a star, so if you identify with the Star of David you are badly mistaken. In fact that's actually the product of the Stockholm Syndrome where an image that was used to harm, disgrace, and isolate has now been adopted by both the State and faith. There is no Star of David, yet David / Dowd / Beloved is the Son of God. He is the Messiah, the King of Kings, the Branch, the Chosen One, the First Born, the Shepherd, he is the Prophet probably second only to Mosheh.

It also necessitates coming to understand who Yahowsha' is and Jews have done their level best to besmirch Yahowsha', changing his name and renouncing his role as the Passover Lamb, and if you don't understand his role as the Passover Lamb, you cannot benefit from it which means there is no eternal life.

And then you've got to come to realize that the rabbinical celebration of Passover is really screwed up to the point it has no value whatsoever and Chag Matsah is not even considered. At best it is a missing ingredient as part of the miscelebration of Pesach. Matsah is about removing the yeast, the fungus of religion from our lives and it is the center of this celebration. Pesach is part of Matsah, not the other way around and it leads to Bikuwrym where we become the sons and daughters of Yahowah and enter His home. There are so many things that we need to know. These instructions are of no value unless you respond.

This is the final stage of the journey, the fulfillment of the last remaining Mow'ed. Taruw'ah is being fulfilled as we speak. And then there is Kipurym and Sukah. The long path out of 'Eden is about to lead



back home into the Gan 'Eden. We have reached the conclusion.

Yachezq'el is providing us with a word's-eye view of life during the Millennial Shabat, commencing on the Shabat of Sukah in Year 6000 Yah (October 7th, 2033 at sunset). For those who have an infinity for the Jewish calendar, you've been hoodwinked and shame on you! All you have to do is read how the Rambam, while he was serving Muslims, came up with his crazy scheme. He became enamored, of course he was serving Muslims, with a number 19 which plays a significant role in Islam and the Quran, and what he called "The Sanctification of the Moon." He didn't use the genealogies that are presented within the Towrah to date the Towrah, so he's wrong and wrong by a lot. The fact is that in 3968 'Adam and Chawah were excluded from Eden. Two thousand years thereafter which is 40 Yowbel, in 1968 BCE, 'Abraham and Yitschaq were on Mount Mowryah where Yahowah provided the lamb in a dress rehearsal for the fulfillment of Pesach on that same mountain exactly 2,000 years thereafter, another 40 Yowbel, which is 33 CE, and that is when Pesach, Matsah, Bikuwrym, and Shabuw'ah were fulfilled. The first four Mow'ed Miqra'ey in Year 4000 Yah, each contributing to the benefits of the Covenant, each leading us home, each enriching, immortalizing, perfecting, and empowering the lives of God's children. That is what occurred. And 40 Yowbel from 33 CE is 2033, Year 6000 Yah, another Yowbel year.

And by the way as a point of interest in the midst of all that, we have the life of the most important person who ever lived: a prophet, song writer, a shepherd and king, the anointed Messiah, Dowd. That's God's timeline. Here in 2022 you have eleven years, and during those eleven years two out of every three Jews are going to die; there's only going to be a remnant left and that remnant left of one-third is going to be a tiny fraction of those who are willing to walk away from Judaism, who are willing to disassociate from Israeli or progressive politics or the great problems with the Chosen People. There is no religion that is as anti-Yahowah as Orthodox Judaism. It's God's least favorite religion and the religion that God most discusses and most often condemns. You have an extreme religion that deprives Jews of most everything including access to information and free will ruining their lives turning them into zombies in mourning coats.

On the other side, you have a disproportionate number of Jews who are Progressives, which is to be exceedingly liberal, completely disassociated from Yisra'el, most of them are atheists, and Progressives are among the least thoughtful people in the world. This is the dichotomy between the Chosen People and how few will actually even consider Yahowah's name or His Testimony as He revealed it.

So God chose to engage, and we must now choose to whether or not we wish to accept or not what He has done. The Towrah is vital and valid. It is the source of teaching, it is the source where disputes between humankind and God are resolved and souls are saved.

**“Then My family (*wa 'eth 'am 'any*) will choose to teach, providing guidance by explaining (*yarah* – will be a source of instruction and direction regarding (*hifil* imperfect jussive)), the difference between (*bayn*) the set apart (*godesh* – the separated and special) versus that which is ordinary and common (*la chol* – compared to the profane; from *chalal* – defiling and polluting), and between (*wa bayn*) the impure (*tame'* – the inappropriate, contaminated, and defiled) versus (*la*) the clean and perfected (*tahowr* – the cleansing and purifying). They will come to know and understand this (*yada'* – they will become aware of, recognize, comprehend, and respect these distinctions (*hifil* imperfect)). (*Yachezq'el* 44:23)**

**And during disputes (*wa 'al ryb* – so as contentious quarrels or disagreements arise), they will**

**present themselves** (*hem 'amad*) **as judges** (*la shaphat* – as decision-makers exercising good judgment to adjudicate) **using My means to resolve disputes and mitigate opposing positions logically using evidence and reason** (*mishpat 'any* – consistent with My thinking) **so that they are reasonable and rational in their decision-making** (*wa shaphat huw*’).

**And so then** (*wa 'eth*), **they will observe** (*shamar* –they will focus upon, pay attention to, and thoughtfully consider, explore, and evaluate (qal imperfect)) **My Towrah** (*Towrah 'any* – My Instructions and Directions, Guidance and Teaching), **which includes My clearly communicated prescriptions, inscribed recommendations, and written requirements to be cut into the relationship** (*wa 'eth chuqah 'any*) **throughout** (*ba kol*) **My Enduring Witness and Restoring Testimony regarding the Appointed Meetings** (*mow'ed 'any*) **along with** (*wa 'eth*) **My Shabat** (*shabat 'any* – My promise to reflect upon and celebrate the oath associated with seven), **which they will consistently set apart as special** (*qadash*).” (*Yachezq'el / God Grows / Ezekiel 44:24*)

That statement may be darn near as important and comprehensive as the previous one. It's interesting here, it says,

**My family** (*wa 'eth 'am 'any*)

Typically *'am 'any*, when Yahowah used it would be “My People,” “My Family,” “My Nation.” In this case I translated it as “My Family” because we have moved into the years immediately prior to or immediately after the fulfillment of Kipurym and Sukah where Yahowah has reconciled His relationship with Yisra'el and the Covenant's children are all together in the Family.

Yahowah is trying to help us come to a complete understanding of exactly what we are going to be doing. As I said, I chose to render this as “the Family” because I think at this time it is the Covenant Family of Yahowah that is specifically committed to teach as much as can be shared about what God wants us to know. With the Covenant Family doing that everyone who will survive to this point, who is part of the Millennial Shabat, is all going to be ready to engage with God at this time.

KIRK: Isn't it amazing that He chose to emphasize the difference between teaching? He starts out with the difference between set apart, something you've harped on for, maybe that's not \_\_\_ but you certainly shouted it out, qodesh, qodesh, qodesh, understand the difference between what is set apart, what is special vs. what is ordinary and common, which is religion, I don't care what it is, Rabbinic Judaism or Christianity, or a weak mind frame, you name it, or even Communism. They are all control functions and He's \_\_\_, “You're special.” I just find that so endearing. I mean that vs. which is ordinary, and between the impure and the perfected. How do you get perfected? Well you had to go through, of course they're going to be born in that period and they have to choose of their own accord to accept the Terms and Conditions, correct?

YADA: Correct.

KIRK: This is the Family afterwards so we have to be vs. what is clean and perfected then we'll come to know and understand.

YADA: *Yarah* which is the word for “to teach, to provide guidance and explanation” is the verb that Yahowah tells us that defines the meaning of His Towrah. For those who believe that Towrah means “law,” Yahowah would disagree because He specifically says that *towrah* is based upon *yara'* / the

source from which teaching, guidance, and directions flow. It is those things and there is no way to interpret it differently unless you just want to change the Word of God and that's a very dangerous thing to do. So,

**“Then My family** (*wa 'eth 'am 'any*)

I think that's the Covenant Family.

### **will choose to teach, providing guidance**

The thing they are going to explain is the difference between that which is set apart and ordinary and common. The single most ordinary and common thing on earth today is religion, 90% of the world's population is religious. The second most common would be politics. Between politics and patriotism you probably have 80% of the world's population, even if you're tribal in your politics. Number three is conspiracy, which is now about 60% of the world's population. Those are the most common things.

God says, “I want you to know the difference between that which is set-apart, separated, special and uncommon.” Everything to do with Yahowah, His name, His Shabat, Towrah, His Mow'ed Miqra'ey, Yisra'el, His People, are set apart which means they are uncommon not religious, not political, and not conspiratorial. So He wants you to know the difference between that which is set apart, His Towrah teaching for example, and His name, and that which is ordinary and common; religion defiling and polluting. Between the impure vs. the clean and perfected, they are going to know and understand this.

If we were to go to Israel today, or to a Jewish community in the United States, and you were to bring together 1,000 Jews in either Yisra'el, the United States, or there a quite a few in France, you wouldn't find one in a thousand that would know the difference between the set apart and the ordinary, between the impure and perfected. They wouldn't know much less understand.

**And during disputes** (*wa 'al ryb* – so as contentious quarrels or disagreements arise), **they will present themselves** (*hem 'amad*) **as judges** (*la shaphat* – as decision-makers exercising good judgment to adjudicate)

And that is our problem. ... we've stopped exercising good judgment, you see it all around. Progressives epitomize this. They share opinions and platitudes that are wholly incongruous with evidence and reason and yet present them as if they're enlightened and truthful. That's why they want the Thought Police and don't want people to have access ... information because evidence and reason completely destroys the myths of Black Lives Matter, Progressive Liberal Politics, Socialism, Communism, they don't want you to have access to information. Liberals have lost the ability to be judgmental.

The same thing would be true of people who are overtly political on the Right and politics and conspiracy theories are their lives. Conspiracy Theory is this giant swamp where credibility is extinguished and all they do is talk to one another in an echo chamber and pass along some of the dumbest lies like reptilian overlords, chemtrails, the government was an inside job on 911, every mass shooting is really a government plot, COVID is even a government plot, or that vaccines are tracking mechanisms and are the “Mark of the Beast.” These guys are about as lost as the Flat Earthers are.

Evidence and reason is the only way you are going to know God. You have to think your way through this. These words are tools along this journey, but you have to think, and the religious can't think.

There isn't a single ultra-Orthodox Jew that will ever come to know Yahowah, not one. There are perhaps a few that will leave the ranks of the Haredim that will give up Judaism, that will recognize that it stinks to high heaven, that is completely false, who question their rabbis who will come to know Yahowah. There are perhaps a handful of Progressives out there that will recognize that it's utter nonsense. And how could you be out there screaming that "Black Lives Matter" when 93% of the time that a black person is killed it's by another black person? Why are you pointing a finger at someone else?

God is saying, "Yes, they will continue to disagree on things but when those disagreements arise we've got a means of exercising good judgment

**using My means to resolve disputes and mitigate opposing positions logically using evidence and reason (*mishpat* 'any – consistent with My thinking) so that they are reasonable and rational in their decision-making (*wa shaphat huw* ).**

What a novel idea.

**And so then (*wa 'eth*), they will observe (*shamar* –they will focus upon, pay attention to, and thoughtfully consider, explore, and evaluate (qal imperfect)) My Towrah (*Towrah* 'any – My Instructions and Directions, Guidance and Teaching), which includes My clearly communicated prescriptions, inscribed recommendations, and written requirements to be cut into the relationship (*wa 'eth chuqah* 'any) throughout (*ba kol*) My Enduring Witness and Restoring Testimony regarding the Appointed Meetings (*mow'ed* 'any) along with (*wa 'eth*) My Shabat (*shabat* 'any – My promise to reflect upon and celebrate the oath associated with seven), which they will consistently set apart as special (*qadash*)." (*Yachezq'el* / God Grows / Ezekiel 44:24)**

As we move now from the time of Mosheh, Dowd, the prophets like Yachezq'el, the time of the fulfillment of the first four Miqra'ey, and as we approach Yahowah's return with Dowd the Towrah reigns supreme. The Towrah permeates the Towrah, Prophets, Psalms, Mashal/The Writings, God's teaching. Once we pass Yowm Kipurym and enter Sukah where Yahowah says He's going to write a copy of His towrah inside us, I don't think it's the same Towrah we have access to today that tells us how to come home, how to ... enjoy eternal life, how to be perfected by God, how to come to know Him and trust and rely upon Him, how to be empowered, enriched and liberated by him because that Towrah that permeates the prophets spends as much time telling us what we are doing wrong and what the consequence is as it does on teaching us what is right. As we move into the celebration of the Shabat for a thousand years we don't need to know that 'Abraham was a bit of a scallywag. There is no benefit of knowing he pimped out his wife, Sarah, on two occasions to enrich himself. I don't want to know that. God loves the man; he has redeeming qualities. I would like to know those. I don't want to know that Dowd responded poorly when Absalom rebelled against him or that Dowd responded poorly when God gave him one of three choices that he picked the worst of them. I don't want to know that Dowd sent his general off to war because he thought his wife was really hot. I want to know the Dowd that sings the great songs, who was the great prophet, who is the great defender of Yisra'el, who is the man that God came to love more than any other. I don't want to know that Yisra'el rejected Yahowah and chose King Saul and decided they wanted to be like the Gentiles and have a political government. I don't want to know that Saul became demon-possessed and that he tried to kill Dowd. I want to know that Dowd was anointed, that he is God's Shepherd, that he is my Shepherd and King.

The towrah that we need going forward is still God's teaching but it should say things like a black hole

is a bad idea. If you want to see one, the fact of the matter is you can't see them because no light escapes and you can't see where there is not light, so I'll give you a map ... they are. Just avoid them, you'll be happier for that choice. I'll tell you where some really cool things are, where there are some interesting lifeforms. There's a sun that has turned into this giant diamond probably worth seeing, some nebula up close would be spectacular. Here's where you all can go but when you go there, here's how you travel through time, here's how you transition back and forth from a material being to a spiritual being. There are a lot of instructions that we need to know. I can't even fathom what it's like to exist in the fourth dimension. You can maneuver in time and what the ramifications of that are. And to think there's a fifth, sixth, and seventh dimension, all I know is that I hope Yahowah has a really clear instruction manual that tells us how to get the most out of life, how to maneuver, how not to get ourselves hurt in the process, or hurt somebody else. So I think that is the kind of towrah teaching He is going to prescribe, but it's not going to have the sadness. We can celebrate what it would have been like to have been on that ark or building the Ark with Noah, his sons and their wives. I think that would be a fascinating discussion but I don't want to be reminded that mankind had become so militaristic, religious and political that God needed to reboot the whole system. So I think that's the kind of towrah we're going to have going forward.

We have a repeat of *chuqah* in the Towrah. The key thing that God wants us to know are the *chuqah*. It's based on *choq* and means “to cut, to share, to communicate,” it's most often translated “prescriptions,” it's “inscribed recommendations,” “written requirements,” that cut us into a relationship such that we are allotted a share of the Covenant Family, then within the Covenant Family our inheritance is the universe; time, a direct relationship with Yahowah.

*Mow'ed* is as important as any word in Hebrew. *Mow'ed* is from *mah* / to ponder the implications of and *'ed* / eternal testimony and restoring witness. Collectively *Mow'ed* are appointments but the two words that comprise it are “eternal witness and restoring testimony.” So in the Towrah the thing that God is saying focus on is His *choq* – His clearly communicated prescriptions, His inscribed recommendations that cut us into the relationship, His enduring witness and restoring testimony especially regarding the appointed meetings along with His Shabat.

It's hard to even imagine how the Shabat would rank up there with the other two but it does because the Shabat has nothing do with doing nothing. If it was a day to do nothing it most certainly would not rank up there with the Towrah, Choq, or with the Mow'ed. It isn't a day to do nothing. It is a day to be especially observant. It is a day to prioritize our relationship with God. It is a day to learn, to grow. It is a day based upon *shaba'* which means “to promise.” It is a day we focus on what God has promised to do for us. It is also based upon *shaba'* / seven so that it's the seventh day so that we recognize that the seventh Mow'ed on the seventh day is Sukah when we return to the Garden of Eden. So with *Shabat* we learn so much that that's why it's up there with the other concepts, all of which God said are set apart and special.

Soon, there will be many others *yarah* | explaining that, to be *qodesh* | set apart unto Yahowah through His Towrah, Beryth, Mow'ed, and Shabat, we must separate ourselves from the common and ordinary things of man – most notably religion, politics, culture, and conspiracy.

Soon, there will be many others. We have always taken and continue to take this view. God asked us to do what we are doing, not because we had a prominent position in academia because we didn't. He didn't ask us to do it because we were prominent in the community because we were not. He didn't ask us to it because we were theologians or scholars because that's not the case either. He didn't ask us to

do it because we were in politics and had access to public platform. God doesn't communicate with those types of people. Look at Dowd. He was the seventh or eighth ... and he was out there tending sheep and by the time they were all done they said, "You gotta have another son because God has specifically rejected all these and God said, 'Hey the criterion I use is not the criterion you use.'" Sometimes the criterion is nothing more than available. Why 'Abraham? Because he was the only guy that had walked away from Babylon ... what Yahowah had to say and that was good enough. So, yes, Yahowah asked us to share this with His people, and we are doing so. But if there were a thousand or a million more we would be delighted. It isn't a thing we prize and say, "Aren't we special?" No. But we are special because there are very few people willing to walk away ... and share His story. We all should want to be like this.

Wouldn't it be wonderful rather than have one group of people writing, translating, sharing this, doing these programs, publishing this on the website, and it's a wonderful family devoted to doing this, wouldn't it be wonderful if there were a thousand, ten thousand or a hundred thousand? So don't be envious, join us. The more the merrier.

Soon, there will be many others *yarah* | providing instructions on the proper way to observe the Shabat by celebrating our relationship with Yahowah.

Soon, there will be many others who *yada'* | realize and acknowledge that, to *shamar* | is to be observant, closely examining and carefully considering the word of God.

Soon, there will be many others who *yada'* | know and understand how to pronounce Yahowah's name, that His Towrah is comprised of Teaching and Guidance, that the Beryth is His Family, and that His Mow'ed bring His people Home.

That is the story that God wants us all to know.

What we just shared with you just happens to be found in Yachezq'el, the second-to-last chapter of the rewrite of *An Introduction to God*. It's purpose is to talk about and to share what the prophets have to say about Yahowah's Towrah. The beauty of what God revealed is that His Towrah endures right to the end. It's one of the gazillion things Christians and religious Jews got wrong.

Religious Jews, starting with their rejection of Yahowsha' as the Passover Lamb, is when they began to write their Jerusalem Talmud and thereafter the Babylonian Talmud grew out of this rejection of God fulfilling the first four Mow'ed Miqra'ey such that what is now called Towrah in Hebrew and among religious is really nothing more than the Talmud.

In Christianity, according to Paul, if the Towrah only was for the Jews then it no longer has any value now the "Jesus" has come. They have no clue who Yahowsha' really was and what his purpose was as the Passover Lamb. Nor do religious Jews. So it's a very sad story as to what has happened.

The Covenant will be renewed. We're going to jump into Yasha'yah / Rise Up to Yah and move towards what is the ... prophecies that God ever shared.

If you were to ask a thoughtful Christian (there are not many of those) to explain why they think that God has an Old and New "Testament" this is where they will turn. They will say, "Well it says there will be a new covenant which isn't like the old one." But they won't bother to read what God said prior to that which is that this reaffirmation of the one and only Covenant is going to be made with Yisra'el and Yahuwdah which completely excludes a Gentile church. And they don't read what God says after that which is the lone difference between the Covenant as it was established with 'Abraham and its

reaffirmation because God is going to write a copy of His towrah inside us. That's a very profound difference. The reason that God can't write His towrah inside us now is that it would eliminate free will. It would be like God saying, "You can only have this channel and all competing information is no longer available to you." That's not the way God operates. He wants you to have full access to everything so that you can make an informed choice if you wish to have a relationship with Him. The very fact that the reaffirmation of the Covenant is based upon the integration of the towrah completely destroys the myth of Christianity, so their one proved text works directly against the religion.

Based upon the information we have considered all along through this introduction to God, there can be no mistaking the enduring merit of the Towrah. It is comprised of Yahowah's Teaching and Guidance and it permeates His prophetic revelations. The Towrah is the lone means God uses to direct His children to the Covenant. Without the Towrah, there is no Covenant.

As we continue our journey to understand the Towrah through the words of the prophets, it is time for us to turn our attention to Yirma'yah, whom the world knows as Jeremiah. Like his predecessor, Yasha'yah, Yirma'yah also focuses on the dire consequence of religious malfeasance.

Not many people recognize that the dominant theme of both Yirma'yah and Yasha'yah, the two most prolific of the prophets, is God condemning religion, that God's hatred of the religions of Judaism, Christianity, Islam, Socialist Secular Humanism. That is the dominant theme throughout those prophetic books, and has to be so because until you can convince someone to walk away from their religion there is no way to convey the truth. A religious person is incapable of processing the truth about God. So God must expose and condemn religion and politics to have any chance of having an open mind with whom to reason.

Although God's witness isn't stuck in time as are we mere mortals, should you be curious, Yahowah spoke through Yasha'yah between 742 to 700 BCE and then through Yirma'yah from 626 to 587 BCE. This means that "Jeremiah" lived during the waning days of the kingdom of Yahuwdah (known as "Judah"), and that he personally witnessed the destruction of Yaruwshalaim (known today as "Jerusalem") by Babel, which we know as Babylon. That's pertinent because the Jewish *Talmud* was composed in Babylon and still bears its name.

Yirma'yah, whose name means "Rise Up to Yah," shares a personal vignette at the beginning of his book. He acknowledges that Yahowah not only knows the future, He has already engaged in it, forming relationships with those who would work with Him to convey His message and advance His plan.

It is counter to the thoughts of most people \_\_ chooses to work through most individuals, God did not go into Mitsraym / Egypt today alone. In fact He was unwilling to go until He had the right person through whom to work which was Mosheh. God was unwilling to establish Yisra'el until He found the right shepherd, Dowd. He was unwilling to engage in a Covenant relationship until He reached out to and found 'Abraham. God works through people. It's only one example of Yahowah saying, "I'm just going to speak directly to the people as opposed to through someone, and it did not work out well. That was early in the exodus when Mosheh had begun to come down from the summit of Choreb to share what he had learned from Yahowah, face all aglow, and God said, "I think I'm going to try communicating directly to them. He did, and it scared them to death. I think mostly their issue was that they had come out of 400 years of slavery, they weren't literate, all of the gods they had known were fake but used against them, the most vicious army and political might and religious state in the world they knew still wanted to pursue and kill them, so they didn't have much self esteem. If you've been enslaved for a long time you're not going to have much self esteem. They had even seen what

happened when 'Aharown and a number of Israelis decided they were going to build a golden calf. So the real God scared the bejesus out of them. That booming voice was frightening for them and they said, "Don't do that." God realized that we are more comfortable hearing His message conveyed through people. So could God today have said, "Now that it's eleven years prior to My return it's time I used the Big Voice. I will fill the sky, be a Second Sun, if you will, brilliant with a booming voice that everyone can hear in their own language everywhere in the world?" God just doesn't act that way because if He did He would obliterate free will because who in their right mind is going to say ... "I'm not going to argue with that. That's my deal?" No.

Beyond all that, the prime objective was to form a relationship with people, so He wants to work through us. Even with 'Adam He said, "I've got you here and we're going to work the Garden together." With Noach, "We're going to build this ark together." When Shamuw'el said, "They are rejecting me. I'm so sorry they chose a political king." He said, "No, they have rejected Me. We're a team; we're working together." When ... you go all the way through it and it's always the same where God says we're in this together and it's always a partnership. He even fulfilled Pesach with Yahowsha', the Passover Lamb. He's returning with Dowd. So it should not be surprising that God has chosen, even in these Last Days, to communicate to His People through an individual. The only thing that should be surprising to those who don't study what God said directly is that it's a Gowy that is the leading *bashar* / herald. The reason I said it should be surprising is that everyone up to this point that God has communicated with through His prophets were Jewish. But God has said I'm going to use a choter, a nakry, a fourth zarowa', a bashar, a mal'ak, a yada'. We've come across probably 50 times that He's said this, so it really ought not have been the biggest surprise in the world since the first dedication on the first House of Yahowah on the Mount. Solomon is giving the dedication speech and right in the middle of it he says, "This guy ... he ain't gonna be Jewish but he's going to tell you the truth and you need to listen to him." Yasha'yah interrupts one of the most important prophecies, that of the Passover Lamb, the very thing that Jews reject the fulfillment of, that the Passover Lamb Yahowsha' has been here, and he interrupts the whole thing and says, "God has told me there's going to be a bashar / a herald that's going to bring the details of this story to you so that you understand exactly what happened, why it happened that way, and how to capitalize on it. So you ought not be surprised by it. Yasha'yah 11 that memorializes the Great Isiah Scroll is about a Choter, a sucker. A sucker is what grows up from an old root stock or an old stump and brings new life to a tree. Yahowah said it in so many different ways it shouldn't have been a surprise, and it probably is to most people. God said for thousands of years He looked to His People for another prophet. The last was Mal'aky in 450 BCE a thousand years after Mosheh conveyed the Towrah. And after that He said, "I searched I searched, I looked I looked and there were none." So that is the reason we are here.

There are many now that have joined as part of the Covenant family and are actively engaged in sharing Yah's message with His People. So that is where we are.

**“And so now (*wa*) the Word (*dabar*) of Yahowah (*YaHoWaH* – our ‘*elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **came to literally and consistently exist as** (*hayah* – it actually and continually came to be as (qal imperfect)) **God to me** (‘*el ‘any*), **in order to say** (*la ‘amar* – to share and affirm, to promise and convey), (*Yirma ‘yah* 1:4) **‘In the period before** (*ba terem* – in advance of the time) **I formed you** (*yatsar* – I prepared you) **in the womb** (*ba ha beten*), **I knew you** (*yada’* – I was aware of, familiar with, and chose you).**

**And in the time before** (*wa ba terem*) **you were brought out of** (*yatsa’ min*) **the womb of a loving**



**mother and the point of origin** (*ba ha racham* – the maternal gestation of tender affection and compassion), **I set you apart as** (*qadash 'atah* – I dedicated you to being special) **a prophet** (*naby'* – one who proclaims the message of God, a person who serves as a spokesman for God) **to the people of different races and places** (*la ha gowym* – to the Gentiles).

It's kind of an interesting thing that Yirma'yah is the one prophet that God said, "I'm going to talk a lot about My People because that's what I'm most concerned about." And He does all the way through Yirma'yah's testimony. Yah says right up front, "This prophet is going to also speak to the Gentiles / Gowym." So it is the Word of Yahowah. That is what we follow home. That is our voyage of discovery; it takes us from man's world to God's and the Word of God, of Yahowah, comes alive with His prophets.

For God to say to a man, "I chose you before you were born" means that God's perspective on time, His position within time, is different than our own. We are stuck in three and one-half dimensions. We are three-dimensional constructs; that's the minimum dimensionality for life. We have height, depth, and width. But we also know that the fourth dimension is time, and unfortunately for us, time only flows in one direction. Every moment we move another second forward in time our presence becomes, I don't know how best to say this, but we move directly from the present into the future which becomes our new present so that we can speak of the past where we have been and can no longer go and in the present, we cannot prolong it. It's this relentless march through time.

With Yahowah, He was able to tell Yasha'yah, when he was a teenager, "I knew you before you were born," which means Yahowah could see the future in the past which is how prophecy works. God is not predicting the future, He has witnessed our future and is reporting back what He has seen. That is also why there is no such thing as "predestination." Just because He has witnessed what we have done in our past does not make us predestined to do it. God gave us free will. He is not predestining us to a certain future, He is saying, "I have seen your future, your choices lead here. This is what man becomes acting on his own initiative and I'm reporting back to you what I have witnessed in your past so that as you move toward that future you will not be blind or unaware; you'll know exactly where you are going. Beyond that, when those things which I have foretold that are going to happen and have had them written down memorialized in the Dead Sea Scrolls so that when they occur just as they were foretold and that happens thousands of times without ever having a made single mistake, you are in a position to trust what I have said."

All of Yahowah's teaching is surrounded with prophecy because that is God's means of proving that He inspired these words. So He has witnessed our future and has conveyed it to His prophets in our past so that when we study His words through His prophets we come to know that He can be trusted and that He is God, He has proves His existence but He also eliminates putting us in a position where we do not know. And, of course, throughout all His prophetic statements He teaches us.

So that is the only way that God could have said, "I knew you before you were even conceived in the womb," and that He set him apart as a prophet. To "set apart" means that this man was very special. There were only forty of them; that's pretty darned special. And of those there's only one whose primary audience was Gentiles. That makes him one out of 10 – 15 million.

And then He says,

**You are My gift** (*nathan 'atah* – I have provided, offered, and given you).” (*Yirma'yah* / Rise Up to Yah / Jeremiah 1:5)

What a wonderful concept.

This is a good spot for us to take a break. We'll be back with you next time. We are thankful for those of you who have listened from Phoenix, AZ and last week from the Lone Star State of Texas. We look forward to being with you this time next week. Thank you all who posted and were active in the chatroom and for those listening online. Have a wonderful Shabat. May Yah bless.