

Shabat Study September 16, 2022, by Yada

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

Good evening and welcome to Yada Yah Radio. I'm here with Kirk. We have a challenging lady barreling down on us named Fiona, not to be mistaken for Shrek's love interest. She is half a storm and has been battling probably the most significant wind sheer in a tropical storm yearning to be a hurricane in recorded history coming through the Atlantic. She is half a storm with the center of rotation actually outside the storm because the front half has been sheered off. She is headed this way and it was looking like the eye was going to pass over Saint Croix which might have been fine but we are now going to be on what is called "the dirty side of the storm," which is where the strongest winds are. She's going to come about 50 to 100 miles south of us, maybe a little less, and could be 25 to 30 miles south of Saint Croix. It was originally supposed to begin with tropical storm ___ this evening and now it is forecast to be tomorrow morning. We're expecting to get 6 – 12 inches rainfall over the next 24 hours. That's a lot of rain. Two of my three internet broadband services will be interrupted by it, so I may fade out on you. She will turn into a hurricane after she passes us by. It's always nice to have malak on your side.

I was mentioning to you, Kirk, I am dancing a jig, celebrating to some extent, that Yahowah is quite the tease. In Daniel 12 He basically says, "If you're not approaching the Last Days, you aren't going to figure out Daniel, particularly Chapter 12, the last chapter. You're not going to do it because I'm going to seal the book until the Last Days. I don't care if you are Einstein, you are not going to figure it out." It says in the Last Days, particularly if you are one of the two witnesses, who He speaks about vociferously in Daniel 12, that if you have your wits about you you're going to figure it out. That would be like saying, "Okay, if I can't figure it out then I have to wear the badge on my head that says 'You are really stupid.'" And that would be embarrassing.

The good news is that I would wager to say the first person ever to figure out both the 1,290 days and the 1,335 days as well as the "times times and half a time" which isn't really times times and half a time, it's mistranslated in English translations. It's Mow'ed Mowedym and a portion of them, so it's three full series of seven Mowedym plus a partial series of Mowedym and then the time from the "Great Abomination" when Satan through his advocate demands to be worshiped as God where it's no longer any pretense; he is a god and if you don't worship him as God, then it's "off with your head."

He will outlaw the Feasts. It's not like the sacrifices start again; there's no suggestion that the sacrifices have resumed as you see in Christian eschatology, it's simply that the regular observation of them is made illegal. It's the hitpa'el stem, so it's very forcefully done such that observing them is literally a matter of eternal life or ... mortal death. From Satan's "coming out party", if you will, to the end of Yisra'el's ordeal is 1,290 days, so I figured out when the first day of that was from the last day of it is as well as why there is a difference between 1,290 and 1,335 at the end of Daniel. So, it's very exciting and so far so good. I've been able to unravel every one of the statements in Daniel 7 in terms of what all the symbolism is, who are both the small and large horns. I've been able to ascertain who the man was and that is arriving in white linen, so it's exciting so far to go through this and clearly understand all the pieces.

I'm still going through on pins and needles and I'm trying my best to do two things: 1. I'm trying not be presumptuous. If I don't know, I want to be able to say, "I don't know." There were a couple things in the process, this is Volume 9 of Yada Yah. There is a reference to 3,000 (He doesn't call them "souls") in Yahowah's presence who are as brilliant as stars, as great as the sun, and 30,000 who are paying attention to Him who are especially judgmental. So there is the inference that the number of Covenant members that will spend eternity with Yah could be that 30,000; Daniel doesn't specify who they are or differentiate between the two groups of 3,000 and 30,000, but 30,000 would be very similar to the numbers that I thought would be realistic for Yowm Kipurym and the totality of those who will be with Yahowah.

It's a very exciting revelation and it's interesting because Daniel does take all the heat off us. He says, "I don't get it. Can you explain these things to me?" He's a prophet, and if he doesn't get it that makes us feel a little better if we don't get it. But then Yahowah has to throw in the needle of saying, "I'm going to lock it up until the End Days so don't even bother. If you're talking about it and you're not approaching the End Days or if you're not one of the witnesses, don't even bother because you're not going to get it; you're just going to make a fool of yourself. But if you are one of the witnesses, and you are intelligent, it's all laid out here for you."

The hardest part of it is the numbers, but there might be something as we go into it. Daniel is three concentric circles. The same story using different symbols is told three different times with a layer of details added each time to help further understanding. So hopefully by the time we're done we'll have something that will be interesting and worthy of discussing. It all seems to coincide beautifully with Yahowah's Timeline, particularly the number of days between the first of 'Abyb which I think will be April 4th. Jacki has looked at these numbers and she thinks the first of 'Abyb is April 3rd. The difference is the percentage of renewable light that is on the moon's surface.

The 1,290 days takes even into account the one leap year between now and then, and it comes right at the end of the eighth day of the celebration of Sukah, or if Jacki is right on the beginning of the eighth day of Sukah, but it is exactly 1,290 days, and then the 45 days thereafter are described by Dowd who makes an appearance and is the fellow in white linen. He speaks of a series of trials distinguishing who gets to live with Yahowah forever and who goes off to She'owl. So the 45 days, the difference between 1,290 and 1,335 happens to be five weeks. Five is the number of confusion and is the number of the era of religious and political oppression over Yisra'el. For five weeks there will be trials with the two witnesses.

Craig loses connection.

KIRK: Craig asked me, should we have problems, if I would begin where he left off in Howsha' 1:2 and I will repeat before the end of the show last week.

“At the beginning, in the midst of this widespread pollution and profanity (*tachilah* – with perverse corruptions common; from *chalal* – to pollute and profane, to desecrate by making popular and common), Yahowah (*YaHoWaH* – our 'elowah | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) spoke (*dabar* – communicated) through *Howsha'* | He Liberates and Saves (*ba Howsha'* – with He Delivers and Sets Free).

And (wa) Yahowah (YaHoWaH) said ('amar) to Howsha' | He Liberates and Saves ('el Howsha' – with He Delivers and Sets Free), 'Go and take (halak laqach – walk about and select) for yourself (la 'atah) a woman ('ishah – a bride, wife, and fiery female) who feigns love for money like a prostitute (zanuwnym – who is a harlot and whore who profits by making men feel good).

Impregnate her so that she conceives and bears children (yalad) who are disloyal whores, pandering themselves around like harlots (zanuwnym – who will play with anyone and slut themselves around for financial gain). This is because (ky) those of the land (ha 'erets) are unfaithful prostitutes (zanah zanah – harlots committing despicable and loathsome acts for money), separated and away from (min – disassociated from) Yahowah (Yahowah – written as directed by His towrah – teaching) as a result and in the end ('achar – after doing so and following this during the last days).'" (Howsha' / He Delivers / Hosea 1:2)

While *tachilah* is typically rendered “in the beginning,” it seems inappropriate to ignore its root and leave readers shortchanged. Based upon *chalal*, (which is the root word; most of the nouns have a verbal root) we discover that Yahowah is speaking to Howsha' about the “widespread pollution and pervasive corruption which are manifest in the popular religions” of Yisra'el. *Chalal* addresses that which is “common and pervasive, thus profane.”

I might add it is what goway are famous for and have become ordinary like everyone else rather than set apart.

This is important because God seldom speaks out against individual sins, about the kinds of things on which the religious tend to fixate. Based upon His testimony, He is annoyed by problems which corrupt the people at large. And as it pertains to being wrong about God, the most pervasive counterproductive influence is religion followed by politics and conspiracies. Each is capable of spreading virally through human contact, such that, in the resulting pandemic, the entire society is plagued. As has been the case with Israel, most everyone ends up venerating vestiges of man's imagination and dying estranged from the Covenant.

And speaking of Yahowah, Howsha', like every prophet inspired to speak for God, consistently reveals His name. It is always the same name, and it is found throughout their testimony. This is among the easiest ways to differentiate between prophetic revelations and statements which are *chalal* – profane, defiled, and polluted.

Since *'ishah* is typically translated as “wife” in this statement, some clarification is in order. *'Ishah* is the feminine variation of *'iysh* | masculine individual. *'Ishah* speaks of a woman or female individual of any age, whether single or married, widowed or divorced, a mother or someone with this potential. *'Ishah* is written identically in the Hebrew text to *'eshah*, which conveys the feminine and maternal aspects of God's fiery light.

Therefore, this prostitute could have been exceedingly hot or a real flamer. But that is not the point, since marriage is not defined in the Towrah. There is no ceremony, there is no special designation, and there are no vows which distinguish a person as someone's husband or wife. The religious ceremony,

vows, rings, veils, white dresses, and enduring commitments to exclusivity, never leaving one another, have grown out of pagan religious and political lore.

On the other side of this equation, divorce in the Towrah is as simple and straightforward as writing a letter and explaining the reasons for wanting to separate. This is precisely what Yahowah is doing now through Howsha'.

Even the Towrah's perspective on adultery isn't portrayed as it is in Western society. There is no prohibition against having many sexual partners or against premarital sex. Therefore, Yahowah's instruction regarding committing adultery on an ongoing basis isn't about deviating from sexual monogamy but, instead, religious infidelity.

And it is from this perspective that we can appreciate the intent of terms such as *zanuwnym* | harlots. While it is used to describe the oldest profession, beyond this, the tawdry notion of feigning affection for money is so common among the religious that Yahowah uses it to describe the fallen condition of His people.

Rabbis have developed an affinity for getting lavishly paid, beyond that of high-priced call girls, for telling the religious that they are righteous. Their affection for the faithful is feigned as is their devotion to G-d. They have become expert at making the men most estranged from Yahowah feel as if they were the most G-dly.

As the Father of the Covenant established with the Children of Yisra'el, Yahowah has had to endure some very unsavory behavior – and for a long time. So now to encourage empathy among the most unsympathetic of people, God asked His prophet to go find a prostitute. That means that he was off to the nearest religious establishment to find a woman of ill repute – or simply someone as immoral as His people. This union with the religious would result in unethical and disloyal children, as had been the case with Yisra'el.

Even though the moral compass of Jews was no more misaligned than that of *gowym*, there was a difference. Since non-Yisra'elites have recently become part of the Covenant, they were not capable of being unfaithful. They could not break an agreement to which they were not a party. So while they have chased after all manner of false gods, most *gowym* simply don't know any better.

There are so many ways to render '*achar* in the previous statement that we are tasked with choosing the best fit in this context. Therefore, I think Yahowah is chastising His people for being religious right to the bitter end – and thus up to the moment of His return. Most will never learn, making the Yowm Kipurym reunion a fairly small, private affair.

These things known, the primary purpose of this exercise is that God wanted Yisra'el to witness what it was like to be married to a whore and to raise despicable children who besmirched and abandoned their Father. Yahowah wanted Yahuwdym to realize what they had done to Him – and what they would continue to do. He was going to divorce Yisra'el and it was important for them to appreciate why they had left Him no alternative.

“**So (wa) he went** (*halak* – walked and traveled) **and selected** (*laqach* – he obtained, took, acquired, grasped hold of, receiving) **Gomer** | **Bring to an End** (*‘eth Gomer* – to perform until the job is done; from *gamar* – to cease and be no more), **the daughter** (*bath*) **of Diblaym** | **Two Cakes** (*Diblaym* – to have your cake and eat it too), **who conceived** (*harah*) **and gave birth to a son for him** (*wa yalad la huw’ ben*). (*Howsha’* 1:3)

Yahowah (*Yahowah*) **said** (*‘amar*) **to him** (*‘el hu’*), **‘Call** (*qara’* – designate, recite, and announce) **his name** (*shem huw’* – his personal designation and reputation), **Yzra’el** | **I Scatter God’s Seed** (*Yzra’el* – Jezreel, offspring and seed of God; a compound of *y* – from *‘any*, meaning I or me, *zara’* – to sow, conceive, produce offspring, and *‘el* – god, thus: I, God, will sow).

For (ky) in a little while (*ma’at ‘owd*), **I will reckon with** (*wa paqad ‘eth* – I will take into account and summon) **the blood of** (*‘eth dam* – the deaths associated with) **Yzra’el** | **I, God, Will Sow** (*Yzra’el* – Jezreel, offspring and seed of God; a compound of *y* – from *‘any*, meaning I or me, *zara’* – to sow, conceive, produce offspring, and *‘el* – god, thus: I, God, will sow) **upon** (*‘al*) **the house** (*beyth*) **of Yahuw’** | **I Am He** (*Yahuw’* – I Am His, Jehu; a compound of *y* – from *‘any*, meaning I or me and *huw’* – he, him, or his), **so that** (*wa*) **I can begin a temporary intermission in order to fulfill the promise associated with seven** (*shabath* – I will initiate a temporary leave, disappearing for a while, saying nothing until I fulfill the vow and honor the oath of the seventh day (hifil perfect)) **with the kingdom** (*mamlakuwth* – the dominion and authority, the reign and sovereignty; from *malak* – king who reigns) **of the house of Yisra’el** (*beyth Yisra’el* – the home of those who engage and endure with God). (*Howsha’* 1:4)

And (*wa*) **it shall come to be** (*hayah* – it shall happen, even though it will not be this way forever (qal perfect)) **during that time** (*ba ha yowm ha huw’* – in this day) **that I will break** (*shabar* – I will end, crushing and destroying, thereby giving birth to a new expectation out of the rubble (qal perfect)) **the obstinacy and stubbornness** (*‘eth qesheth* – the vehemently bowed and resistant nature, the burdensome presence and ill-treatment; from *qashah* – to become hardened and unreceptive, difficult, obstinate, and stubborn so as to be ill-treated as a result) **of Yisra’el** (*Yisra’el* – Individuals who Struggle or Endure with God) **in the Valley** (*ba ‘emeq* – in the profoundly deep and mysterious depression which is difficult to comprehend, where the cunning immoral deviants plot to obscure understanding) **Yzra’el** | **I Sow the Seeds of God** (*Yzra’el* – Jezreel, offspring and seed of God and I Scatter and Sow God’s Seeds; a compound of *y* – from *‘any*, meaning I or me, *zara’* – to sow, conceive, produce offspring, and *‘el* – god, thus: I, God, will sow).” (*Howsha’* / He Saves / Hosea 1:5)

Gomer’s name reveals that God wanted to *gomer* | bring an end to the obstinate and rebellious nature of His people. In particular, it was time for Yisra’el to realize that it was all or nothing. They would either be in the Covenant or estranged from God and on their own – left to their own devices.

This is underscored by the realization that they could not have *diblaym* | two cakes – the round yeasted cakes common among the religions of the region and matsah. The old adage, “You cannot have your cake and eat it too,” was born here. It would be religion or relationship, man or God, deception and death or truth and life, impoverishment or enrichment.

The words which follow depict tragedy and hope, affirming the contrast apparent in *diblaym*. Yes, *yzra'el* | God's offspring, the Children of Yisra'el, would be scattered, but in so doing, Yahowah was sowing the seeds which would eventually take root, bear fruit, and facilitate their fortuitous return.

When the phrase, *ma'at 'owd* | a little while, was spoken by God, it suggested that their time apart would be relatively short from God's perspective – where a day can be compared to a thousand years. In this case, Yisra'el's time away from God would last just shy of three days (from circa 850 BCE to 2030 CE).

Yzra'el | Jezreel was, as God is stating, a bloody mess, necessitating a bold statement. There would be a *paqad* | accounting of not only what transpired there but, also, what preceded the killing spree. And there was the successful defense of Yisra'el by a remarkable woman. In this place, the story of Dowd and Sha'uwl is told, as is the showdown between 'ElYah and Ba'al. Jezreel still shudders in the wake of an exceptionally evil king and queen but, also, of Deborah fending off the Canaanites and, thus, of the salvation and destruction of Yisra'el.

Based on what we are about to learn about Jezreel, it would be unfair to render the valley's name as a pejorative. It is a compound of '*any* | I, *zera'* | sow and seed, and '*el* | Almighty God. These words can be rendered: I, God, Sow, or I scatter God's seed. Therein, seed can represent the seeds of understanding which, when properly sown and attended to, will take root, grow, and become fruitful and productive. Or *zera'* can represent offspring and descendants, therefore, children. The only potentially negative rendering of '*any zera'* '*el* would be: I scatter God's children.

Recognizing that Yahowah can make lemonade from lemons, and perfect even the most imperfect of us, we may see *Yzra'el* as a reclamation project. That is God's specialty. He saw His people for what they were: bloodied and broken in a pile of religious rubble. They were so far gone only a Mother and Father could love them, could see them not only for what they were but for what they could become.

Yahowah is committed to the most important restoration project in human history – the reconciliation of the Chosen People. And it would begin with an honest assessment of Yisra'el's fallen condition.

While *Yzra'el* | Jezreel is encouraging linguistically, it is also an intriguing place. The valley stretches from the shores of the *Yarden* | Jordan River to the Mediterranean Sea. On the south side of the *Yzra'el* | Jezreel Valley are places steeped in the lore of God's people: Mount Gilboa, Megiddo, and Mount Carmel. On the north, we find the town of Jezreel, the Canaanite city of Shimron, Endor, and Mount Tabor.

Beyond the rich and troubled history of the Jezreel Valley, which we will contemplate, we will need to know some of the story of the House of *Yahuw'* | I Am He. It was in reference to what he represents that Yahowah's *shabath* | began a temporary intermission in order to fulfill the promise associated with seven. God's *shabath* | initiated a temporary leave of absence, disappearing for a while, saying nothing until fulfilling the vow to honor the oath of the seventh day. Yahowah would do so with *mamlakuwth beyth Yisra'el* | the kingdom and reign of the House of Yisra'el. So even in divorce, there would be no room for Replacement Theology. God will restore His relationship with His people.

Recognizing that Yisra'el had become addicted to the inebriating toxicity of religious cults, and that it was compromising their judgment and destroying their relationship, God would need to *shabar* | break their addiction, thereby *shabar* | giving birth to a new expectation which would emerge from the travail. Specifically, God saw His people's adherence to their religious devotion as *qesheth* | obstinate and burdensome – their backs were bowed and they were vehemently resistant to change, as unreceptive and mule-headed as anyone has ever been.

Yoda comes back on line and picks up where he left off.

YADA: As we proceed with this we find that God is asking us to conduct what He hopes will be an open and honest appraisal of what Yisra'el has become, particularly in conjunction with their history. *Yzra'el* and *Yahuw'* are not positive things. The history of *yzra'el*, the Jezreel Valley is really bleak. Horrendous things happened there. So God wants us to see Jews as He sees them not only for as horrible as they have been and have become, but how magnificent they will be after He restores them. He is revealing that He has a plan, that He has made a promise, and that His people will rise from the rubble after a long intermission in advance of the seventh day.

The entire book of *Howsha'* is a dissertation on the history of Yisra'el. Right from the beginning where God is discussing the original Covenant relationship and the aches and pains in developing them through 'Abraham, who clearly was a scalawag, *Yitschaq*, whom we don't know an enormous amount about, and *Ya'aqob* whom the more we know about the more we applaud *Yahowah* for seeing it through. *Ya'aqob* had issues and becomes a symbol for Yisra'el. Yisra'el has issues and it's unwise of us to pretend otherwise. God doesn't want us to do so. The book of *Howsha'* is written so that we will face the facts, listen to the music, understand exactly why God has so many grievances against His people, and why He has not directly spoken to a *Yahuwdym* in 2,500 years. God had to choose a gowy to awaken His people because there wasn't any *Yahuwd* that would listen to Him, and this is the story of *Howsha'*.

It isn't just the story of a long intermission, of being disinherited or of a divorce. It is also the story of reconciliation, of the family coming back together, and that time is just eleven years from now. We are broadcasting tonight in a very troubled part of the world right now in terms of our social media outreach in Chili which has just elected a new president. All indications are that he is anti-Semitic, so it's tough to be Jewish there. Also, next door in Argentina it is exceedingly difficult to be Jewish, and it's going to be tough to be Jewish in the entire world over the next number of years.

We were discussing, before we were cut off, the Time of Troubles is proclaimed very distinctly in Daniel. The Time of Troubles is as I had anticipated, it's three and one-half years beginning very close to Pesach in 2030 (Year *Yahowah* 5997) and ends on October 2 with Reconciliations followed by *Sukah* in 2033; October 2nd and October 5th followed by the eight days of *Sukah* through the 15th. This is the time that options run out for every one in the world, but particularly for *Yahuwdym*, so you don't have much time. The story that we are listening to and will be focusing on in the next few months in our program is *Howsha'*'s revelation of the history of Yisra'el and he is constantly referring to what

happened in the Jezreel Valley. There's no hiding the fact that everything associated with the Jezreel Valley is just flat-out embarrassing.

The town of *Yzra'el* | Jezreel was located in the valley sharing the same name. Along the eastern flank of the lowlands was the west bank of the Jordan River, (*Yarden* means "to descend") beginning south of the watershed of Galilee. On the northeastern end of the valley is Mount Tabor, and to the south, Mount Gilboa. On the west, the valley extends into Megiddo, where we find Mount Carmel. These are some lightning rod names in Yisra'el's history. There are far more bad things that happened here than good.

The Towrah first speaks of this area in Dabarym 11, where Moseh instructs the Yisra'elites that, upon crossing the *Yarden* | Jordan River, they should place the Towrah's blessings on Mount Gerizim and the curses on Mount 'Ebal. The two mountains are located in the southeasternmost part of the plain where the Jordan and Jezreel Valleys intersect. This is important because Howsha's revelation is predicated upon the triumph and tragedy of Yisra'el as the nation either embraced or rejected the Towrah's instructions in this regard. It is a very important place because this is the place where we had affirmation of the blessings and the curses. And the most archaeological find probably of the last 100 years, and certainly since the Dead Sea Scrolls, has been found in this very place also just verifying the Towrah's authenticity. That's where we find this lead tablet that speaks of the curses found exactly where they were spoken using Yahowah's name and the original pictograph alphabet dating to this exact same period. It proves all the critics of the Towrah wrong.

It is in *Yzra'el* | Jezreel that we witness Deborah as a Shaphat and Naby', with her soaring oratory and exemplary character rallying Yisra'el against the attacking Canaanites on Mount Tabor. She would summon Barak, asking him to gather an army from Naphtali and Zebulun to rendezvous at Tabor to defeat Sisera, commander of the Canaanites. (Judges 4 and 5)

The story of Gideon also takes place in the *Yzra'el 'Emeq*, at the foot of Mount Gilboa, providing a window into the character of an adolescent Yisra'el. (Judges 6 - 8)

King Sha'uwl, the people's improper choice to govern them, consulted with the Witch of Endor in the Jezreel Valley. He was defeated on Mount Gilboa by the Philistines, where he committed suicide. That's not a sterling endorsement of the Jezreel Valley either. (1 Samuel 29:1-6 and 31:1-13)

The most revealing and perhaps the most character-defining story to take place within the *Yzra'el 'Emeq* | Jezreel Valley is that of 'Ach'ab | Ahab and 'Iyezebel | Jezebel and the great debate, and is one of my favorite prophetic stories. The hero of the story is the amazingly sarcastic 'Elyah | Yahowah is God who single handedly embarrasses the 850 prophets of *Ba'al* | the Lord and 'Asherah | goddess of Fortuitous Relationships. It's a story we've told before and we may share snippets of it because 'Elyah will return and play an enormously important role in our future.

It is on Tabor that Yisra'elite kings built altars to worship false gods. (Hosea 5:1) If you care to believe Constantine's mommy, and you shouldn't, the misnomer named Jesus was allegedly born and later transfigured there in the Jezreel Valley.

The Maccabees, Romans, Muslims, Crusaders, Ottomans, and even Napoleon fought in the Jezreel Valley. Untended for centuries, it became barren, swampy, and malaria-infested. However, beginning with the revival of Zionism, Zionist activist, Yehoshua Hankin, circa 1890, and fellow Jews began purchasing as much of the valley, even at exorbitant prices, that the Turkish Muslims would sell. And even with the Turks exiling Hankin and stealing his land, Jews were relentless in their pursuit of the valley, which they repurchased, drained, and reforested, transforming Jezreel into one of the most fertile regions of Israel, serving as the nation's breadbasket.

The *Yzra'el 'Emeq* | Jezreel Valley is called "The Way to the Sea" in *Yasha'yah* | Isaiah 9:1 – at the introduction to one of God's most revealing prophecies linking past to present and into the future. It has long been where every significant travel, trade, and military route in ancient Yisra'el intersected; it is also the place of one of the Last Days wars.

Jezreel is also where, according to *Yirma'yah*, the final battle of the Time of Ya'aqob's Troubles will be fought, near Megiddo. As such, *Yzra'el* is about highs and lows, beginnings and endings, and even a fresh start for those who turn back to where they began.

So there are going to be numerous references to the Jezreel Valley in *Howsha'* because Yahowah wants the Yisra'elites to look in the mirror, to have an appreciation of what they have done, and then the desire, motivation and conviction to change.

The story of the Jezreel Valley is Israel's story. And since it serves as the starting point for *Howsha's* prophecy, the ensuing divorce and long intermission, let's review some of the major events which transpired in this place, beginning with Moseh in *Dabarym* 11. His words lead us right unto the gateway into this valley, and they coincide with the time the Yisra'elites entered the Promised Land. They are essentially the instructions that were given to Yisra'el as they were first granted access to the Promised Land. We are going to listen to Moseh speak of what would occur, commencing at the beginning of his exceedingly insightful speech...

“You should love (*wa 'ahab*) Yahowah (*'eth Yahowah*), your God (*'elohym 'atah*), by diligently exploring and meticulously evaluating (*shamar*) His sustaining and observable requirements (*mishmereth huw'*), His clearly communicated and inscribed prescriptions which cut us in by allocating a share (*chuqah huw'*), His method of exercising good judgment regarding the means to resolve disputes (*mishpat huw'*), and the instructive conditions of His relationship which convey what He is offering and expects in return (*wa mitswah huw'*) every day (*kol ha yowmym*). (*Dabarym* 11:1)

Isn't that interesting. We've all had love interests in our lives. I've never had a love interest say, "You should demonstrate your love for me by diligently exploring and meticulously evaluating my requirements, my clearly communicated for living, my method of exercising good judgment and resolving disputes, and the instructive conditions of our relationship agreement.

Since Yahowah has inspired Moseh to say this is how He wants love demonstrated to Him, we would be foolish to say that we demonstrate our love for God by making large donations, by expressing our faith, by bowing down, by praying or doing any religious act. God is saying, "If you love Me this is

how I want you to demonstrate it. Listen to what I have to say, explore it and meticulously evaluate the requirements that I have laid out for us to be together.” And there are requirements. It’s God’s home. If you want to be part of His Covenant there are five requirements, His clearly communicated and inscribed / written prescriptions which cut us into the relationship, His *chuqah* / His method of exercising good judgment / *mishpat*, and the instructive conditions of His Covenant relationship / *mitswah* and doing so every day.

So the means to love Yahowah is to know Yahowah, and the means to know Yahowah is to listen to what He has to say. God is saying, “I’m not asking you to believe, I want you to know, and if you know me you’re expressing ...” I don’t think there’s any way to know Yahowah without loving Him, but you can’t love Him without knowing Him.

Come to realize and acknowledge (*wa yada’*) **this day** (*ha yowm*) **that your descendants will not be knowledgeable** (*ky lo’ ‘eth ben ‘atem ‘asher lo’ yada’*), **because they will not have witnessed or experienced** (*wa ‘asher lo’ ra’ah*) **the instructions and warnings, the attempts at educating and correcting, which have been offered** (*muwsar*) **by Yahowah** (*Yahowah*), **your God** (*‘elohym ‘atem*), **His magnificence** (*godel huw’*), **His resolute and unyielding influence, along with His empowering and uncompromising hand** (*‘eth yad huw’ ha chazaq*), **especially the outreach** (*ha natah*) **of His Zarowa’ | Strong Arm protecting the flock while sowing the seeds which will take root and grow** (*zarowa’ huw’*), (*Dabarym 11:2*) **even** (*wa*) **His signs, examples, illustrations, and banners explaining how to consent to the agreement** (*‘owth huw’*) **pertaining to the work He accomplished and things He prepared** (*wa ‘eth ma’aseh huw’*), **engaging in and acting upon for the benefit of the relationship** (*‘asher ‘asah*) **within the midst** (*ba tawek*) **of the Crucibles of Political and Religious Oppression** (*Mitsraym*), **and before** *Phar’aoth* | **Pharaoh** (*Phar’aoth*), **the ruler** (*melek*) **of the Cauldrons of Persecution and Subjugation** (*Mitsraym*), **as well as to his entire country** (*wa la kol ‘erets huw’*), (*Dabarym 11:3*) **and what He did to the overall strength, wealth, influence, and troops** (*wa ‘asher ‘asah la chyl*) **of Mitsraym** (*Mitsraym*), **where He caused the water of the Red Sea to flow over them** (*‘asher tsuwph ‘eth maym yam suwp ‘al hem*) **as they pursued after you to overwhelm and persecute you** (*paneh hem ba radaph hem ‘achar ‘atem*) **as Yahowah reduced their strength** (*wa ‘abad hem Yahowah*), **even to this day** (*‘ad ha yowm ha zeh*), (*Dabarym 11:4*) **continuing to benefit the relationship by what He did for you in the wilderness** (*wa ‘asher ‘asah la ‘atem ba ha midbar*), **right up until you came to this place** (*‘ad bow’ ‘atem ‘ad ha maqowm ha zeh*).” (*Dabarym 11:5*)

I like run-on sentences; I love making the connections in a really long sentence. As passionate as I am about Yahowah’s testimony and making connections, drawing everything together in a long sentence, I would tell you that at least a half dozen of my editors will tell me, “I’m not following this. Will you please break this down into five sentences?” That was a ... Moseh had a much longer attention span than we have today, there were no other distractions around at the time. These people knew all these things, so there wasn’t anything here that was unknown to them, and yet he was saying, “You have experienced all of this. You’ve seen it all and yet you don’t get it. You’ve witnessed and benefited from,

and lived through all this that God has done for you, and yet you are just dunderheads about it.” How can there be a religion of Judaism when Yahowah says a billion times, “Don’t be religious?”

When Yahowah says, “There’s nothing more important than My name and if you negate the value of My name, I will never save you,” is the religion of Judaism based upon the negation of His name? How is this possible? So Moseh is very passionately saying, “You’ve seen and experienced all this. All this had been done for you and yet you’ve been on vacation someplace and have missed it all. You’re so busy grumbling and pining for the bad old days that none of this registered with you, and as a result you’re going to continue making fools of yourselves.”

So it is a long sentence but Moseh is saying, “I’ve done a lot for you in many ways and yet after all this you still don’t get it.” And that’s really the story of Moseh. God conformed; His people did not.

Come to realize and acknowledge (*wa yada*) this day (*ha yowm*) that your descendants will not be knowledgeable (*ky lo’ ‘eth ben ‘atem ‘asher lo’ yada*), because they will not have witnessed or experienced (*wa ‘asher lo’ ra’ah*) the instructions and warnings, the attempts at educating and correcting, which have been offered (*muwsar*) by Yahowah (*Yahowah*), your God (*‘elohym ‘atem*), His magnificence (*godel huw’*), His resolute and unyielding influence, along with His empowering and uncompromising hand (*‘eth yad huw’ ha chazaq*), especially the outreach (*ha natah*) of His *Zarowa’* | Strong Arm protecting the flock while sowing the seeds which will take root and grow (*zarowa’ huw’*),

As a matter of fact He would have Yasha’yah write before this introduction to the Passover Lamb, and there isn’t any religious, political Jew, or any Jew outside our family, that has embraced the Covenant and who knows what a *zarowa’* is much less than there are four of them. They are clueless as to what a *zarowa’* is and to the identity of the Passover Lamb, who is *Yahowsha’*. That’s why Yasha’yah 53 and 54 where we were talking about the Passover Lamb actually said, “Who is it that has shared with you the identity of the *zarowa’*? If you want to listen to him share with you the identity of the *Pesach ‘Ayl*.” So as we go from *Dabarym* 1 to 11:2

(*Dabarym* 11:2) **even (*wa*) His signs, examples, illustrations, and banners explaining how to consent to the agreement (*‘owth huw’*) pertaining to the work He accomplished and things He prepared (*wa ‘eth ma’aseh huw’*), engaging in and acting upon for the benefit of the relationship (*‘asher ‘asah*) within the midst (*ba tawek*) of the Crucibles of Political and Religious Oppression (*Mitsraym*), and before *Phar’aoh* | *Pharaoh* (*Phar’aoh*), the ruler (*melek*) of the Cauldrons of Persecution and Subjugation (*Mitsraym*), as well as to his entire country (*wa la kol ‘erets huw’*), (*Dabarym* 11:3) **and what He did to the overall strength, wealth, influence, and troops (*wa ‘asher ‘asah la chyl*) of *Mitsraym* (*Mitsraym*),...where He caused the water of the Red Sea to flow over them (*‘asher tsuwph ‘eth maym yam suwp ‘al hem*) as they pursued after you to overwhelm and persecute you (*paneh hem ba radaph hem ‘achar ‘atem*) as Yahowah reduced their strength (*wa ‘abad hem Yahowah*), even to this day (*‘ad ha yowm ha zeh*), (*Dabarym* 11:4) **and even to this day continuing to benefit the relationship by what He did for you in the wilderness (*wa ‘asher ‘asah la ‘atem ba ha midbar*), right up until you came to this place (*‘ad bow’ ‘atem ‘ad ha maqowm ha zeh*).”** (*Dabarym* 11:5)****

What’s so amazing here is that He’s saying this now even before His long view of history. He talks about the Beast and how Babylon is the birthplace of the Beast and it morphs into Persia which then

transcends into Greece which then metastasizes into Imperial Rome which then evolves into the Roman Catholic Church. What country is missing from all that? It was brought to its knees ceasing to be a factor before all this was ___ talking about the history of the world going forth before Daniel's eyes.

“For by contrast (ky), your eyes have seen (‘ayn ‘atem ha ra’ah) all of the important work (‘eth kol ma’aseh ha gadowl) of Yahowah (Yahowah) which He acted upon and engaged in to show the way to the benefits of the relationship (‘asher ‘asah). (Dabarym 11:7)

He did all that for them and every time they had the opportunity, they were condemning Moseh and Yahowah, they were bellyaching about this thing and that. Every time we turn around, the Children of Yisra’el are giving God a tongue lashing.

And so (wa) you should observe, closely examining and carefully considering (shamar) every one of the instructive conditions of the agreement (‘eth kol ha mitswah) which, to get the most enjoyment out of life (‘asher), I have provided instructions and directions (‘anoky tsawah) for you this day (‘atah ha yowm). Because of them (la ma’an), you can be strengthened and empowered, renewed and restored, becoming especially steadfast and unrelenting (chazaq).

It is never too late to be restored, renewed, strengthened, and empowered. The process is through the Miqra’ey, Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, Kipurym, and Sukah. The means for everlasting life in Yahowah’s company is through the Five Conditions of the Beryth. We can all do it at any time on any day.

So (wa) go in and inherit (bow’ wa yarash) the Promised Land (‘eth ha ‘erets) which, as a benefit of the relationship (‘asher), you are crossing over (‘atah ‘abar) by name (shem) to receive as an heir (la yarash hy’). (Dabarym 11:8)

As a result (wa la ma’an), your days will be prolonged (‘arak yowmym) on the land and above the earth (‘al ha ‘adamah) which, beneficially and as a result of this relationship (‘asher), Yahowah (Yahowah) promised (shaba’) to your fathers (la ‘ab ‘atem) to give it to them (la nathan la hem) and to their descendants, those who grow from the seeds which were sown (wa la zera’ hem) – a Land (‘erets) flowing (zuwb) with milk and honey (chalab wa dabash). (Dabarym 11:9)

For the country (ky ha ‘erets) which you are entering (‘asher ‘atah bow’ sham) to inherit (la yarash), it is not like (hy’ lo’ ka) the realm (‘erets) of the religious and political oppressors (Mitsraym) from which you have been withdrawn (‘asher yatsa’ min), because there (sham ‘asher), you always sowed the seeds yourselves (zera’ ‘eth zera’ ‘atah), then you provided the water (wa shaqah) by foot (ba regel ‘atah) for something like a garden (ka gan) of vegetables (ha yaraq). (Dabarym 11:10)

But the land (wa ha ‘erets) which you are going to cross over (‘asher ‘atem ‘abar sham) to inherit it (la yarash) is a land (‘erets) of hills and valleys (har wa biqah) drenched in water (shatah maym) with rain from the sky (la matar ha shamaym). (Dabarym 11:11)

That’s an interesting concept. Egypt is flat as a pancake. When land is flat it gets no rain. Rain is a factor of air movement over moist areas, like an ocean or lake. It is uplifted as the land rises into hills

or mountains. The warmer air nearer the surface can pick up and hold more water than cold air. As the air is picked up by the prevailing winds up the slopes of those mountains it moves up in elevation where it cools and holds less moisture, and that moisture falls. So God is explaining the scientific basis for rain. You get regular rain through a terrain change particularly as the prevailing winds come off large bodies of water and then rise. Yisra'el is like that where the mountains run right up through the spine of the country, the perfect place to see to it that they were dropped the rain. And not so much happens on the other side. So God is explaining that this place is going to be different. In Egypt all you had was the Nile, and if it flooded you had some good soil, and if the Nile didn't flood you starved. So it was an entirely different place He was taking them to, and He wanted them to have an appreciation of how the gardens would grow naturally here.

But the land (*wa ha 'erets*) **which you are going to cross over** (*'asher 'atem 'abar sham*) **to inherit it** (*la yarash*) **is a land** (*'erets*) **of hills and valleys** (*har wa biqah*) **drenched in water** (*shatah maym*) **with rain from the sky** (*la matar ha shamaym*). (*Dabarym 11:11*)

And that is because it is a land (*'erets 'asher*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **cares about and attends to** (*darash 'eth hy*).

The only place on Earth that Yahowah cares about and ____.

Yahowah's (*Yahowah*), **your God's** (*'elohym 'atah*), **sight** (*'ayn*) **is always** (*tamyd*) **upon it** (*ba hy*), **from the beginning of each year** (*min re'shyth ha shanah*) **and to the conclusion of time** (*'ad 'acharyth shanah*).” (*Dabarym 11:12*)

Arrivederci Mecca, the Vatican, Washington, Paris, and London. There's only one place that God cares about. Even when He provides a history of nations, it's because of what those nations did in their interactions with Israel.

By way of an interesting insight, as I mentioned earlier, for there to be consistent rain, there must be hills and valleys. It gives us insight into the authenticity of Yahowah's testimony.

“And if you will (*wa hayah 'im*) **be especially observant, exploring and evaluating** (*shamar shamar*) **my instructive conditions of the agreement regarding what is expected and offered** (*mitswah 'any*) **which, to show the proper way** (*'asher*), **I have provided as instructions and directions for you today** (*'anoky tsawah 'eth 'atem ha yowm*) **to approach by loving** (*la 'ahab*) **Yahowah, your God** (*'eth Yahowah 'elohym 'atem*), **and by working with Him** (*wa la 'abad huw*), **with all your heart and using your best judgment** (*ba kol lebab 'atem*) **and with all your soul, your ability to be observant and responsive** (*wa ba kol nepesh 'atem*), (*Dabarym 11:13*) **then He will offer you rain for your land** (*wa nathan matar 'erets 'atem*) **in the proper time** (*ba 'eth huw*), **early autumn rains** (*yowreh*) **and spring rains** (*malqowsh*) **so that you may gather in and harvest** (*'asaph*) **your grain** (*dagan 'atah*) **along with your wine and your olive oil** (*wa thyrowsh 'atah wa ytshar 'atah*).” (*Dabarym 11:14*)

“Choose to be observant, examining and evaluating (*shamar*), **lest your judgment** (*lebab 'atem*) **be gullible and deceived, naïve and enticed** (*la 'atem pen pathah*), **and you turn away and are**

forsaken (*suwr*) by serving (*'abad*) other gods (*'elohym 'acher*), making declarations on behalf of and worshipping them (*wa chawah la hem*). (*Dabarym 11:16*)

Once again we are told that we express our love for Yahowah not by praising Him. Please don't do that to God; it's insulting. Previously it said you love Him by closely examining and carefully considering the key aspects of His Towrah teaching. Here now He's saying to express your love for Him by working with Him. Yahowah loves work. I love work; everybody should love work. Work is good, productive, it adds value, it's something we can do together to produce something worthwhile.

Connection fails

It is providing these __ and Yada Yah websites where everyone is working for and with Yah for the benefit of His people. If you go to yadayah.com you can use the index at the top of the page to search any book either by its Hebrew name or its English name. You can also search any address you want and be taken there. You can also scroll down and find any address and where it is covered in all the published volumes in the entire collection. You can also have multiple translations up at the same time. So there are many ways you can accurately translate Hebrew words; it is a marvelous tool. Yada Yah has come so far, with the support it's getting from social media, with what Jacki has done working with David to present all these books so that every page of every book is available to you on your laptop, desk top, cell phone, tablet, or through the hard copies which can be purchased royalty free from Amazon for just the cost of printing and shipping. The most wonderful and enjoyable thing is to be working for Yahowah.

There's nothing I would rather do than translate Yahowah's word. Working with Yahowah is exceedingly rewarding, it's very much fun and pays dividends (they aren't even taxable). It is __ our love for Yahowah by working with Him, doing so with out best judgment and all our soul which is our ability to observe and respond with our best attitude. When we do that, He rewards us.

“Choose to be observant, examining and evaluating (*shamar*), lest your judgment (*lebab 'atem*) be gullible and deceived, naïve and enticed (*la 'atem pen pathah*), and you turn away and are forsaken (*suwr*) by serving (*'abad*) other gods (*'elohym 'acher*), making declarations on behalf of and worshipping them (*wa chawah la hem*). (*Dabarym 11:16*)

There is a reason that Moseh is saying, “Focus, focus, focus, read, read, read, observe, observe, listen, listen, listen,” because when you do you're going to fall in love with Yahowah. You are going to engage and work with Him, and your life is going to have meaning. You are going to be liberated, empowered, enriched, and your eternity is going to be spent with God in Heaven.

But if you don't and choose to be religious, political, or just lazy instead, then you're going to be mislead and will lose the capacity to exercise good judgment, you will be gullible, naive, and easily enticed. And when that happens you will turn away and be forsaken; you will end up serving and worshipping fake gods.

Christianity is falling at mind-boggling rates. Ten or fifteen years ago Christianity was the acknowledged religion as early as the 1990s. Ninety percent of Americans said they were Christian.

That number has fallen to fifty percent. The number of Americans that said they are unaffiliated or not religious doubled from sixteen percent to almost thirty percent. Talk about important for this mission! Anyone who is devoutly religious ... not even worth the time, don't even try. The same thing would apply to a Progressive or Conspiratorialist. Don't bother. You are not going to be able to use evidence and reason to convince them of anything. The very fact that people are leaving Christianity in droves in America makes what we're doing so much more meaningful because it's the people who consider themselves agnostics, in particular those who have rejected religion, that are the very people who can reason themselves to an understanding of God providing the tools that we have given with more accurate and complete translations and insightful commentaries. So this is really good news.

Unfortunately in Israel it's not the case. Instead there's this enormous battle where forty percent of the people are overtly religious to the point their lives are worthless or overwhelmingly political, both on the Right and Left such that they are totally reliant and believe in their local politician.

Something very tragic happened in Israel just a few day ago. Benjamin Netanyahu, who is not an Orthodox Jew but whose only path to power is to bribe the Haredim to vote him into power by forcing all Israelites to fund them, announced that if he is reelected he will guarantee that the Haredim ultra-Orthodox schools are funded. He said this the day after the *New York Times* released a report on Haredim ultra-Orthodox schools in the United States.

The State of New York, for example, provides a billion dollars to these schools and when they gave the required basic math and grade level tests for all students, not one Haredim student could pass any of them. They actually forbid teaching the students how to read English. The only thing you can do is spend all day listening to and reading what the rabbis wrote in Yiddish. This is absolute total and complete destruction of a human life putting every Haredim child into an intellectual ghetto. That's what Netanyahu would have Israel do. This is a real problem where the people become gullible and deceived, naïve and easily enticed because they are not listening to Yahowah, but instead to these goddamned rabbis instead who are misleading them, who are feasting on them, who are making merchandise of them.

Then (wa) Yahowah's (Yahowah) animosity will be kindled

So if you are part of Yahowah' family, if you are a Yisra'elite, a Yahuwd, and you've chosen to be unobservant and have chosen to prioritize man's word, like the *Talmud*, over His *Towrah* and are listening to men yabber as opposed to what God has to say, then Yahowah's animosity is kindled toward you.

and His frustration will burn (charah 'aph) against you (ba 'atem) and He will restrain (wa 'atsar) the atmosphere ('eth ha shamaym) so that there will be no rain (wa lo' hayah matar) and the earth will not be productive (wa ha 'adamah nathan 'eth yabuwl hy'). Then you will have hastened your demise and will be abruptly led away (wa 'abad maherah) from upon (min 'al) the good and beneficial land, this beautiful and pleasing realm (ha 'erets ha towb), which, as a benefit of the relationship ('asher), Yahowah (Yahowah) is offering to you (nathan la 'atem). (Dabarym 11:17)

Therefore (wa), you should place (sym) these words of mine ('eth dabar 'any 'eleh) upon your heart to influence your judgment ('al lebab 'atem) and before your soul such that your consciousness is observant and responsive (wa 'al nepesh 'atem).

You should tie that which is associated with them (wa qashar 'eth hem) as a sign that you agree, as an illustrative example of your consent, symbolically ('owth) over ('al) your hand, influencing what you can influence and achieve (yad 'atem).

They can be (wa hayah) as symbolic signs coming full circle (la towtapthoth) between your eyes to encourage understanding through thoughtful comparisons (bayn 'ayn 'atem). (Dabarym 11:18)

You should teach them (wa lamad 'eth hem) to your children ('eth ben 'atem), speaking with them (la dabar ba hem) while living in your home (ba yashab ba beyth 'atem), when you are walking along the way (wa ba halak 'atah ba ha derek), even when you lie down and rest (wa ba shakab 'atah), as well as when you rise (wa ba quwm 'atah). (Dabarym 11:19)

He's not telling you to read your Talmud, New Testament, or the Quran. He's telling you to listen to what He had to say, to what Moseh had to say in the Towrah, not the Talmud. Even if religious Jews would tell you their Talmud is the Towrah that is an outright lie. It is not. Listen to the words Moseh conveyed on behalf of Yahowah. Teach those words to your children, don't teach them the ridiculousness of the rabbis. Teach them what Moseh had to say.

Speak to them in your home, when you're walking with them, when you lie down. Recognize that these words symbolize the nature of God and the relationship He wants to achieve with you. Let those symbols influence your perspective and the things you do. Don't be stupid and put a box with a snippet on the back of your hand, or on your arm, or between your eyes that makes you look like a damned fool.

That's not what He's talking about here.

You should write them (wa kathab hem) on the doorframe of your home ('al mazuzah beyth 'atah) and within (wa 'al) your gates (sha'r 'atah). (Dabarym 11:20)

As a result (la ma'an), your days will be substantially enhanced and increased (rabah yowmym 'atem),

Boy isn't that true. I can't wait to get up shortly after 5:00 am and very seldom leave this chair before 7:30 or 8:00 pm, and I love every minute of it.

As a result (la ma'an), your days will be substantially enhanced and increased (rabah yowmym 'atem), along with the time (wa yowmym) of your descendants (ben 'atem) upon the earth, this realm of 'Adam ('al ha 'adamah), which, as a benefit and to show the way to get the greatest joy out of life ('asher), Yahowah (Yahowah) promised (shaba') to your fathers (la 'ab 'atem), giving it to them (la nathan la hem) in a manner consistent with the days (ka yowmym) of the spiritual realm of the heavens (ha shamaym) above and beyond the Land ('al ha 'erets). (Dabarym 11:21)

He's saying here that "this Land" isn't a piece of dirt, rather it represents Heaven, eternity, camping out with Yahowah. The "Land" is God's home and He's sharing it with you. And long after this material world exists, the Promised Land will continue to be Yahowah's home where we get to live with Him forevermore. A "land," like these words, are all symbols helping us understand what God is offering and asking in return.

Because if (*ky 'im*) **you closely examine and carefully consider** (*shamar shamar*) **everything associated with the instructive conditions of the agreement** (*'eth kol ha mitswah ha zo'th*) **which I have provided as directions for you** (*'asher 'anoky tsawah 'eth 'atem*) **to act upon and engage in** (*la 'asah hy'*), **approaching in love with** (*la 'ahab 'eth*) **Yahowah, your God** (*Yahowah 'elohym 'atem*), **walking in all of His ways** (*la halak ba kol derek huw'*), **while clinging to Him, closely associated with Him** (*wa la dabaq ba huw'*), (*Dabarym 11:22*) **then** (*wa*) **Yahowah** (*Yahowah*) **will drive out** (*yarash*) **all of these people from different races** (*'eth kol ha gowym ha 'eleh*) **from your presence** (*min la paneh 'atem*). **You will dispossess** (*wa yarash*) **non-Yisra'elites** (*gowym*) **more numerous and powerful** (*gadawl wa 'atsuwm*) **than you** (*min 'atem*). (*Dabarym 11:23*)

The exact opposite happened. This was a cause and consequence – you do this, I'll do that, you don't do this, I won't do that. So what happened? The Egyptians and Hittites booted them out, the Canaanites fought with them, they lost so many battles to the Philistines. Then came the Assyrians, Babylonians, then the Greeks and Romans, and then the Muslims, and on and on, constantly booted out. So God is saying, "If you want Me to protect you and rid this land of those who would drive you out, listen to what I say. Rather than the ___ thinking it was Jewish laws made up by the rabbis, walk with Me. Don't cling to some rabbi and their ridiculous celebration, cling to Me. Hold My hand. Pay attention to the direction that I have provided. Listen to the instructive conditions of the Covenant. This land will be yours without interference. Because it isn't means that you didn't listen."

Every place (*kol ha maqowm*) **which the soles of your feet tread** (*'asher darak kaph regel 'atem*), **it will be yours** (*ba huw' la 'atem hayah*). **From the desert wilderness** (*min ha midbar*) **to Lebanon | Lebanon** (*wa ha Lebanown*), **from the River, the Euphrates River** (*min ha nahar nahar parat*), **and all the way to the Western Sea** (*wa 'ad ha yam ha 'acharown*) **will exist as** (*hayah*) **your territory** (*gebuwl 'atem*). (*Dabarym 11:24*)

No West Bank, no Gaza, no Hezbollah in Lebanon, no worries of Islamic Jihadists. "Listen to Me and walk in My way and it will all be yours."

No one will be able to stand up (*lo' yatsab 'iysh*) **to your presence** (*ba paneh 'atem*). **Yahowah, your God** (*Yahowah 'elohym 'atem*), **will cause them to be in awe of you** (*pachad 'atem*) **and to respect you** (*wa mowra' 'atem*) **as His gift** (*nathan*) **over the presence of all** (*'al paneh kol*) **the Land** (*ha 'erets*) **which you walk upon** (*'asher darak ba hy'*), **consistent with what He has spoken to you** (*ka 'asher dabar la 'atem*). (*Dabarym 11:25*)

Today Jews are mocked and disrespected more than any other people on Earth. And since God said, "If you listen to Me and walk in My way, if you cling to Me and love Me, than no one will be able to stand up to you. Everyone will be in awe of you and respect you," which is the opposite of what they are experiencing.

Choose to see and perceive (*ra'ah*) **that what I am offering** (*'anoky nathan*) **in your presence** (*la paneh 'atem*) **this day** (*ha yowm*), **the blessing and benefit or the curse of being slighted and vilified** (*barakah wa qalalah*). (*Dabarym 11:26*)

The blessing and benefit (*'eth ha barakah*) **are associated with the relationship** (*'asher*) **if you listen** (*shama'*) **to the instructions regarding what is being offered and expected per the agreement** (*'el mitswah*) **with Yahowah** (*Yahowah*), **your God** (*'elohym 'atem*), **which I have offered as instructions to you** (*'asher 'anoky tsawah 'eth 'atem*) **this day** (*ha yowm*). (*Dabarym 11:27*)

It's so simple! The eleventh chapter of Dabarym tells you everything you need to know. Read it, embrace it, accept it and act upon it. You'll know God's name, His prophet's names, you'll know what He asks and expects of us and what He's offering to us. You'll understand the benefits, but you'll also understand what God predicted, which is that we would reject Him.

The curse of being seen as unworthy and accused of invoking harm (*qalalah*) **will transpire if you do not listen** (*'im lo' shama'*) **to the terms and conditions of the relationship** (*'el mitswah*) **of Yahowah** (*Yahowah*), **your God** (*'elohym 'atem*), **or if you turn away from or change** (*wa suwr min*) **the way** (*ha derek*) **which** (*'asher*) **I am instructing you** (*'anoky tsawah 'eth 'atem*) **this day** (*ha yowm*) **and go after other gods which** (*la halak 'achar 'elohym 'acher 'asher*) **you do not know and cannot possibly understand** (*lo'yada'*). (*Dabarym 11:28*)

And so it shall be (*wa hayah*) **for certain when** (*ky*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atem*), **brings you** (*bow' 'atah*) **into the Land** (*'el ha 'erets*) **that, as a benefit of the relationship** (*'asher*), **you will be entering** (*'atah bow' sham*) **to inherit it** (*la yarash hy'*), **then you should present** (*wa nathan*) **the blessing and benefit** (*ha barakah*) **upon Mount Garizym | Separated** (*har garizym*) **and the curse of being seen as unworthy and accused of invoking harm** (*wa 'eth ha qalalah*) **upon** (*'al*) **Mount 'Ebal | Exposed** (*'al har 'ebal*).” (*Dabarym / Words / Deuteronomy 11:29*)

To understand the difference is your choice. God has laid it out. “If you listen to Me, walk hand-in-hand, love and work with Me, accept the terms and conditions of the Covenant, study the Towrah, then you will receive the blessings. If you reject these things, or are ignorant or naive of them, then life is not going to be very promising.” You will be like the Haredim in New York and fail.

Moseh's speech was a treat for the ears and a feast for the eyes, brain food upon which to be nourished and grow. He told all who would listen exactly what Yahowah was offering and expected in return – as well as how we can capitalize on the benefits of the relationship by listening to the words of our God. But for those who prefer faith to reality, religion to this relationship, imagined gods, like Hashem, Jesus, Allah, and the Lord (all crafted in man's image) to the one God who created humankind, they will suffer the consequence of denying Yahowah.

And since Moseh was clear and comprehensive, the realization that Yisra'elites have spent most of the intervening 3,400 years enduring the curses, being seen as unworthy while accused by the prophets of invoking harm, why are Jews continuing to antagonize Yahowah by rebelling religiously and politically? They won't acknowledge or say His name, they won't even call themselves by His name. They prefer the Talmud over the Towrah, the IDF to His hand.

Why do they continue to rebel both religiously and politically? One would have thought that, since they claim to be Torah observant, one Jew along the way might have noticed what Moseh revealed and assessed their history – perhaps even *bayn* | understood the association between these things such that at least someone tried the approach Moseh was articulating. But no, not a soul.

With these questions left unanswered, recognizing that these were the instructions to live by, we can follow this to see what happened. When Yahowsha' / Yahowah Delivers led the people into the Promised Land he fulfilled specifically what Moseh had requested, inspired by Yahowah. Let's consider that.

“Meanwhile ('az), Yahowsha' | Yahowah Saves (Yahowsha') built, establishing for the family name (banah), an altar (mizbeach) to approach Yahowah (la Yahowah), the God of Yisra'el ('elohym Yisra'el), upon Mount 'Ebal | Exposed (ba har 'ebal), (Yahowsha' / Yahowah Liberates / Joshua 8:30) exactly as (ka 'asher) Moseh (Mosheh), Yahowah's coworker ('ebed Yahowah), had instructed (tsawah) the Children of Yisra'el (beny Yisra'el) and consistent with (wa ka) what was written (ha kathab) within (ba) the written scroll (sepher) of the Towrah | Teaching and Guidance (Towrah) of Moseh (Mosheh) – an altar (mizbeach) of complete stones ('eben shalem) which no one has wielded ('asher lo' nuwph) an iron tool upon them ('al henah barzel).

And they lifted up (wa 'alah) upon it ('al huw') that which rises up ('olah) to approach Yahowah (la Yahowah). In addition (wa), they prepared for consumption (zebach) a friendship and fellowship offering to affirm the alliance (shelem). (Yahowsha' / Yahowah Delivers / Joshua 8:31)

And there, he wrote (wa kathab sham) among the stones (ha 'eben) a copy ('eth mishneh) of the Towrah | Directions and Instructions of Moseh (Mosheh), which he had written ('asher kathab) before (la paneh) the Children of Yisra'el (ben Yisra'el). (Yahowsha' / Yahowah Saves / Joshua 8:32)

All Yisra'el (wa kol Yisra'el), their elders (wa zaqen huw'), scribes (wa shoter), and their judges (shaphat huw') stood on opposite sides ('amad min zeh wa min zeh) of the Ark (la ha 'Arown) which was conspicuous beside (neged) the Lowy priests (ha kohen ha Lowy) who lifted up and carried (nasa') the Ark of the Covenant ('Arown Beryth) of Yahowah (Yahowah). Similarly, the foreigners who were traveling with them (ka ha ger) as well as the native-born (ka ha 'ezrach) assembled with half of them (chatsy huw') toward the foreground ('el muwl) of Mount Garizym | Separated (har garizym) and half of them (wa ha chatsy huw') toward the foreground ('el muwl) of Mount 'Ebal | Exposed (har 'ebal), just as (ka 'asher) Moseh (Mosheh), the coworker of Yahowah ('ebed Yahowah), instructed (tsawah) to bless and for the benefit (la barak) the family and people of Yisra'el ('eth ha 'am Yisra'el) from the beginning (ba ha ri'shown). (Yahowsha' / Yahowah Keeps Safe / Joshua 8:33)

They took the words of Yahowah literally, which is how we should take them. They did as God instructed. They were there with the Ark of the Covenant. They were native-born Yisra'elites and gowym, and there was the written scroll of the Towrah they were paying attention to. There was no Talmud or “Oral Law.” This whole myth that the Talmud is the Towrah dating to the time of Moseh is poppycock, an outright religious lie that you have to be educated in the Haredim schools to believe.

Afterward, accordingly (*wa ‘achar ken*), **he recited, pronouncing** (*qara’*) **every one of the words** (*‘eth kol dabarym*) **of the Towrah | Teaching and Guidance** (*ha Towrah*), **the blessing and benefit** (*barakah*) **and the curse of being seen as unworthy while being accused of invoking harm** (*wa ha qalalah*) – **in accordance with everything** (*ka kol*) **which is inscribed** (*ha kathab*) **within** (*ba*) **the written scroll** (*sepher*) **of the Towrah | Directions and Instructions** (*Towrah*). (*Yahowsha’ / Yahowah Protects / Joshua 8:34*)


There did not exist (*lo’ hayah*) **a word** (*dabar*) **out of the entirety** (*min kol*) **of what** (*‘asher*) **Moseh instructed** (*tsawah Mosheh*) **that** (*‘asher*) **Yahowsha’** (*Yahowsha’*) **did not read and recite** (*lo’ qara’*) **conspicuously and publicly near** (*neged*) **the entire community** (*kol qahal*) **of Yisra’el** (*Yisra’el*), **including the women** (*wa ha ‘ishahym*) **and the children** (*wa ha tap*), **as well as the foreigners** (*wa ha ger*) **who traveled** (*ha halak*) **with them and in their midst** (*ba qareb hem*).” (*Yahowsha’ / Yahowah Saves / Joshua 8:35*)

One of the rabbis said, “Don’t allow the women to read the Torah because ... use it against us.” Well, of course they will because ... and you lied through your teeth; of course they will. Jewish men wake up each day and say, “Thank G-d I’m not a woman,” and then they make women’s lives miserable. What miserable people.

Since religious Jews pay homage to a lie, that of an Oral Torah, Yahowah consistently underscored the realization that His Towrah was a written document which Yahowsha’ read and recited. And since the rabbis have disparaged women by precluding them from Towrah study, Yahowah affirmed that they, too, were there to listen and learn.

We turned to these passages in a desire to better understand the events which transpired in and around the Jezreel Valley. And this particular presentation is appealing for three reasons. The first is that this reference is from Moseh and found in the Towrah – and thus early in the life of Yisra’el. Experience in the Jezreel Valley begins here.

Second, it is in and of itself a portrait painted in black and white. It conveys the blessings which would abound if Yisra’elites listened to Yahowah as well as the degrading consequences of ignoring God. Moseh was exceedingly clear as to what would lead to one versus the other. It is a referendum on religion versus the relationship Yahowah intended.

And third, not only was the altar that Yahowsha’ was instructed to build on Mount ‘Ebal unearthed in the 1980s, it was recently announced that, when sifting the material which was excavated from around the altar, the leading archaeologist serving the Associates for Biblical Research, Dr. Scott Stripling, discovered a small lead tablet. The altar dates to 1400 BCE – during Yahowsha’s lifetime. Metallurgy demonstrates that the lead used to create the tablet came from a Late Bronze Age mine located in Greece and is, therefore, from the same period. Further, the tablet was written using the oldest paleo-Hebrew text, with the characters drawn as we presented them throughout *An Introduction to God*. Even more remarkable, the inscription matches the explanation of what occurred. We not only find the words *qalalah* | curses, *ba ha ‘elohym* | by the God, we find the oldest written text of Yahowah’s name, spelled:  | Yahow.

Isn't that amazing? ... BCE written in the original Paleo Hebrew alphabet of the Towrah affirming on the altar these curses and benefits.

That's a pretty good way to start our tour through the Jezreel Valley – unfortunately from this point it's going to turn dark.

Next week we will be celebrating Taruw'ah, which for us is really the most important of the Miqra'ey. Our lives revolve around Taruw'ah; we are the living embodiment of Taruw'ah on behalf of Yahowah's intent to awaken His people so that many will choose to come home and be reconciled with Yahowah on Kipurym.

Happy Shabat as we near the celebration of Yowm Taruw'ah. Please do not be fooled by Rosh HaShanah. It is the Babylonian celebration of the Head of the Year and the Babylonian Talmud. Yahowah's New Year starts in 'Abyb, not in the seventh month of the year. Don't do that. Understand the purpose of Taruw'ah which is to warn Yisra'elites that you have very little time left and to celebrate the message that Yahowah has provided to return home.

Happy Shabat and Taruw'ah. We look forward to being with you at this same time next week. May Yah bless.