

Shabat Study by Yada, September 15, 2023

Taruw'ah

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those 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

You know, it's amazing that I have a beautiful Taruw'ah Showphar in the house and Leah can blast the Showphar far better than the one we just heard.

0:38 Last week, I said that after having looked up Taruw'ah that because there are only three-tenths of one percent of renewing light on the moon's surface tonight, that would typically qualify for the standard that I use, which is I usually like to see at least one percent of renewing light on the moon's surface to calibrate the first day of the month. Taruw'ah is the first day of a month. In this case, because it happens to be one of our Shabat Towrah study shows, I've decided to pull a Hezekiah and celebrate Taruw'ah two nights in a row. So, tonight, we had a wonderful Taruw'ah dinner, blasted the Showphar, and told tall tales of having done Taruw'ah now for twenty-two years. I began this outreach on Taruw'ah twenty-two years ago and will have ten years left to do so. On tonight's program, we will discuss the time we think the Taruw'ah Harvest will be and how Yahowah Himself presents Taruw'ah.

1:59 If you're listening to us in Yisra'el, you're probably asking what a Taruw'ah is because Judaism has no interest in Taruw'ah and has taken great liberty with Yahowah's schedule. For example, Matsah is the single most important Miqra'. Yahowah assigns every adjective known to Him to Matsah, and Jews flat-out ignore it. Matsah becomes an ingredient that is part of a seven-day celebration of Passover when Passover is one day, according to Yahowah. Passover is part of Chag Matsah, and Chag Matsah is a seven-day celebration that includes Bikuwrym. But Jews ignore Matsah. Suppose you read the Israeli newspaper or watch Israeli news, which we do. In that case, you will know they are all talking about the first "High Holy Days," where around 20,000 religious Jews bob their heads up and down in prayer at the Western Wall because it is the Jewish New Year. No, it is not. It is if you want to be a Jew estranged from Yahowah. But if you want to know God, Taruw'ah is one

of only seven *Miqra'ey*, which makes it unique. There's no question that Yahowah declared *Taruw'ah*, which means "to herald the message," is one of the seven *Miqra'ey*. It is a *Shabatown*, and as a *Shabatown*, we celebrate *Taruw'ah* as if it is a *Shabat* even if it doesn't fall on a normal *Shabat*. We are celebrating it twice; if it was good enough for Hezekiah, it will be good enough for us. We've already observed it this evening with a natural *Shabat* and will celebrate it tomorrow as part of a *Shabatown*, which means "to celebrate all things *Shabat* oriented."

4:45 For those listening in Israel who are confused, thinking that it's a rule that on a *Shabat* you can't do anything, *Shabat* is an actionable verb. The thing to do on *Shabat* is to celebrate one's relationship with Yahowah. Particularly when you have a *Shabatown*, you want to celebrate your relationship according to the particular *Miqra'*.

5:19 In addition to *Taruw'ah* being a *Miqra'* and a *Shabatown*, it is also a *zikarown*, which means "all things pertaining to remembering." Yet, Jews have forgotten it to the extent they prefer to celebrate the Babylonian Head of the Year with *Rosh Hashanah*, which means "head of the year," which is the Babylonian New Year. So, *Taruw'ah* no longer plays any role in the Jewish religious calendar. It has been replaced by the Babylonian New Year, now called "*Rosh Hashanah*."

6:04 This practice resembles Christianity's blatant replacement of Passover, UnYeasted Bread, and Firstborn Children with the Babylonian religious observance of Easter. Now, when you're copying Christianity, which is the most anti-Semitic religion ever conceived, then you're no better than they are, and you have a problem. This is a serious blight on Jewish rabbis that they can't figure this out, and it is one of many examples where the precepts of the religious remain in conflict with the revelations upon which they claim to be based. It is one of many reasons a person must be irrational or ignorant to believe in Judaism or Christianity.

7:00 Prophetically, it is essential to recognize that the *Miqra'* of *Yowm Taruw'ah* is a day set apart to "shout for joy and signal a warning" and is a day of heralding God's message. It is followed by the second chance of *Yowm Kipurym*, the last opportunity to reconcile one's relationship with Yahowah. It is the seventh opportunity that Yahowah has provided throughout the past 6,000 years to reconcile one's relationship with Him. There will not be an eighth. So, *Taruw'ah*, to a considerable extent, exists to announce the approach of *Yowm Kipurym*.

7:55 The final *Yowm Kipurym*, this ultimate Second Chance (although it's really the seventh for God's people) will be celebrated on October 2nd at sundown 6:22 PM in

Jerusalem and the climax of this great event will be the return of Yahowah (which is God's one and only name) and His beloved firstborn son, the Messiah and our Savior, Dowd (whose name has been corrupted to David). Dowd means “Beloved.”

8:32 The good news is that five days after this Invitation to be Called Out and Meet of *Yowm Kipurym* we’ll be celebrating *Sukah* where we get to Camp Out with God. God will reestablish ‘Eden on Earth, ushering in the Millennial Shabat by camping out with mankind for one thousand years.

8:53 So, here’s the statement that Yahowah made to introduce the *Miqra’* of *Taruw’ah*:

9:08 “**Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*dabar* – declared the Word while conversing with) **to** (*‘el*) **Moseh** (*Mosheh* – the One who Draws Out) **to say** (*la ‘amar* – to communicate, answer, respond, and promise) ...” (*Qara’* / Called Out / Leviticus 23:23)

9:14 “**Speak** (*dabar* – convey these words) **to** (*‘el* – for the benefit of) **the sons** (*beny* – the children, offspring, and descendants) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **saying** (*la ‘amar* – to express by communicating), **“In** (*ba*) **the seventh month** (*ha chodesh ha shabyi’y* – regarding the promise of renewal), **on the first** (*ba ‘echad* – in the initial) **of this time of renewal** (*la ha chodesh* – of the new month), **there exists** (*hayah* – was, is, and will be (qal imperfect – actually and relationally with ongoing implications)), **on your behalf** (*la ‘atem*), **a Shabatown | an empowering and enriching expression of everything associated with the promise of seven** (*shabatown* – a special set-apart day to celebrate and reflect on the meaning of the Shabat and how during it we are enriched and empowered), **a Zikarown | the commemoration of an inheritance right which is important to recall and remember** (*zikarown* – a memorial, sign, and mental reminder, a symbolic maxim, a brief statement set into the official record which helps us to be mindful of our rights and responsibilities as we grow in relationship and are enriched by it): **Taruw’ah** (*Taruw’ah* – raise one’s voice and make a racket, shout out a warning and sing for joy, announce what is going to occur with meaningful and acclaimed words, screaming and clamoring to get people’s attention), **a set-apart** (*qodesh* – a very special and separating, dedicated and purifying) **Invitation to be Called Out and Meet** (*Miqra’* – a summons to gather together and read, reciting and proclaiming; from *mah* – to question the implications

of *qara'* – calling out, reciting, reading, and proclaiming, encountering and meeting).””” (*Qara'* / Called Out / Leviticus 23:24)

10:00 That’s straightforward so how could one claim to be Towrah observant if you're going to ignore all that? Understand in rabbinical Judaism *Yowm Taruw'ah* doesn't exist. It has been replaced by a Babylonian holiday. So, how is it possible to be Towrah observant, ignore *Taruw'ah* and replace it with the Babylonian religious holiday unless the very core, the very essence of Judaism is a lie? I'm open to suggestions. You don't have any, so let's just state that again because it happens to be Yahowah speaking.

10:51 Again, for Jews, Yahowah just happens to be God's name. He has only one name and it's how He wants to be referred to forever. He tells us His name in His Towrah, Prophets and Psalms 7,000 times. He never once says, Call Me Hashem. He says, To negate the importance of My name is an unforgivable sin. That happens to be the Third Statement He etched in stone if you'd like to look it up. It's one of the many great blights on the religion of Judaism, Christianity and Islam. They do not know, they do not use, they do not proclaim, they do not care about, they have done everything they can to negate the value of Yahowah's great name. And if you do not know, do not acknowledge, if you do not love Yahowah's name, you do not know Him, and you have no relationship with Him which means there is no opportunity whatsoever for your soul to spend eternity with Him.

12:07 “**Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*dabar* – declared the Word while conversing with) **to** ('el) **Moseh** (*Mosheh* – the One who Draws Out) **to say** (*la 'amar* – to communicate, answer, respond, and promise)...” (*Qara'* / Called Out / Leviticus 23:23)

12:07 Moseh means “to draw out of the world as it exists.” The world's great influences in terms of pervasiveness, not in terms of value, are religion followed by politics and then in our world today that would be followed by either militarism or conspiracy. Moshe's name means to draw one away from and out of those things.

12:39 “**Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*dabar* – declared the Word while conversing with) **to** ('el) **Moseh** (*Mosheh* – the One who Draws Out) **to say** (*la 'amar* – to communicate, answer, respond, and promise)...” (*Qara'* / Called Out / Leviticus 23:23)

“**Speak** (*dabar* – convey these words) **to** (*‘el* – for the benefit of) **the sons** (*beny* – the children, offspring, and descendants) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God),

12:52 Yisra’el can have one of two meanings. It is based on three Hebrew words: ‘ysh – Individuals, sarah which means individual. ,,,, *Yisra’el* – a compound of ‘ysh – Individuals, who *sarah* – the name of ‘Abraham’s wife and probably the most interesting woman in God’s story, means “To Engage and Endure.” On the negative side “To Wrestle With and Struggle With” but also “To Be Liberated By and Empowered By,” and *‘el* – God.

13:31 “**Speak** (*dabar* – convey these words) **to** (*‘el* – for the benefit of) **the sons** (*beny* – the children, offspring, and descendants) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **saying** (*la ‘amar* – to express by communicating), “**In** (*ba*) **the seventh month** (*ha chodesh ha shabyi’y* – regarding the promise of renewal),

13:44 Yahowah is very clear that the first month of the year, therefore New Year's Day for Him, is *'Abyb* 1. It is not Sivan 1. This is the seventh month of the year for those who are numerically challenged as must be the case with religious Jews, but then again religious Jews have no clue that we happen to be living in year 5990 Yah with only 10 years remaining until Yahowah returns.

14:14 All one has to do to ascertain that is to look at the genealogies that Yahowah has provided and also to look at what *Gabry’el* | God’s most Courageous and Capable Man – that would be| Dowd - revealed to *Dany’el* in terms of the exact day that he would enter Jerusalem to fulfill Pesach, Matsah, and Bikuwrym as the Messiah. He gave us that that he would enter Jerusalem which was four days before Passover when the Lamb would come into the home in what we would now call in 33 CE which was year 4,000 Yah, the 80th Yowbel.

15:02 So, the first month of the year is the month that we celebrate Pesach, Matsah, and Bikuwrym – that is *'Abyb*. It happens to be designated by the fact that barley is one of the first grains to rise, and the barley bud is *'abyb*, meaning that it is green and growing, still receptive on the stock, and it's the new moon that's closest to the time that the barley is in that condition. It's also the time that flax would flower. This is given to us as information during the Exodus when Yahowah explained the timing of it. *'Abyb* 1 is the first day of the year, so I can assure you that the seventh month, the seventh renewing moon after *'Abyb* first, cannot be New Year's Day.

15:59 “**Speak** (*dabar* – convey these words) **to** (‘*el* – for the benefit of) **the sons** (*beny* – the children, offspring, and descendants) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **saying** (*la ‘amar* – to express by communicating), **“In** (*ba*) **the seventh month**, [which is this month, *chodesh* means “to renew, to reaffirm, particularly regarding a promise] (*ha chodesh ha shabyi’y* – regarding the promise of renewal), **on the first** (*ba ‘echad* – in the initial) **of this time of renewal** (*la ha chodesh* – of the new month) [This would mean either months, but *chodesh* or *chadash* in Hebrew means “to renew or to restore”], **there exists** (*hayah* – was, is, and will be (qal imperfect – actually and relationally with ongoing implications)) [something that continues and does not have a finite stamp on it, but an internal time stamp], **on your behalf** (*la ‘atem*), **a Shabatown | an empowering and enriching expression of everything associated with the promise of seven** (*shabatown* – a special set-apart day to celebrate and reflect on the meaning of the Shabat and how during it we are enriched and empowered), **a Zikarown | the commemoration of an inheritance right which is an exceedingly important event to recall and remember** (*zikarown* – a memorial, sign, and mental reminder, a symbolic maxim, a brief statement set into the official record which helps us to be mindful of our rights and responsibilities as we grow in relationship and are enriched by it. From *zakar* – to be mindful of, to memorialize and remember something, to take that statement to heart): **Taruw’ah** (*Taruw’ah* – raise one’s voice and make a racket, shout out a warning and sing for joy, announce what is going to occur with meaningful and acclaimed words, screaming and clamoring to get people’s attention), **a set-apart** (*qodesh* – a very special and separating, dedicated and purifying) **Invitation to be Called Out and Meet** (*Miqra’* – a summons to gather together and read, reciting and proclaiming; from *mah* – to question the implications of *qara’* – calling out, reciting, reading, and proclaiming, encountering and meeting).””” (*Qara’* / Called Out / Leviticus 23:24)

17:43 Taruw’ah’s primary meaning comes from *ruwa’* which is “to announce a message, to acclaim something with words, to express information to get one’s attention.” I would call it “heralding the message.” It is a set apart *Miqra’* Invitation to be Called Out and to Meet, obviously, with Yahowah.

18:06 *Miqra’* is based upon *qara’* as a compound of *mah* – to question the implications of and *qara’* which means “to call out, to read, to recite, to welcome, to invite, to summon, to proclaim, to encounter, to meet.” I certainly don’t have any question about any of that. Kirk, did you study any one of these words? They are all straightforward.

18:33 KIRK: They are. Even the symbols are so obvious even with the root. I remember you a few minutes ago were talking about Shabatown. If you have a root that is Shin Beyt it means pressed towards the house or to go towards the house or go to the home or return home would be a good definition in the context of where we are now. They are pretty easy. You can't mess these things up. So, I've checked all your words and I have no argument. I'd like to see somebody come up and change it.

19:10: YADA: I don't think you can. There are passages that are potentially controversial because the words have either dark and light sides or there's many potential interpretations of the words. In this case there isn't a single word that would have any degree of flexibility in terms of its definition. These are very straightforward concepts. Every word in this except for *Taruw'ah*, which is the title of the day, not Rosh Hashanah, is a very common word in the Hebrew language. *Dabar* – speak, *beny* – sons or children, *Yisra'el* thousands of times, *la 'amar* – to say thousands of times, *ba, ha chodesh ha shabyi'y* - seven is a common word. *Qodash* serving is both month or time of renewal, a very common word. On the first *'echad*, an exceedingly common, *hyah* is probably the most common verb throughout the Towrah, Prophets and Psalms. It means “there exists, there is,” *la 'atem* is “on your behalf.” It's the plural of “you,” so “it's on all of your behalf.” We talked about *Shabatown*. Everyone knows it's about Shabat. It has the suffix “own.” When you see a suffix “own” with the word it means that it's all things pertaining to that word. *Zakar* is a very common Hebrew word. It's used both as a noun and verb. As a noun it speaks of a young man and as a verb it speaks of remembering and memorializing. *Taruw'ah* is the next word.

21:20 *Qodesh* is the third of four definitions of what it represents. It is part of its acclaim, something that set apart. *Qodesh* is important to Yahowah. Everything that's important to Yahowah is *Qodesh*. *Taruw'ah* is *qodesh*. It's important to Yahowah even if it's not important to Judaism. And then, of course, *Miqra'* is an exceedingly common title based upon one of the most popular verbs in the Hebrew language – *qara'*.

21:56 Far fewer than one in a million people understand the purpose or importance of *Taruw'ah*. And that is inexcusable since God has pulled out all of the stops in defining it. I think there's only one *Miqra'* that gets this many adjectives: *Qodesh*, *Zikarown*, *Shabatown*, *Miqra'* and that is *Matsah*, which is, of course, the other one

that Judaism chooses to ignore. Matsah is also called “esteemed,” which means it is essential on top of all these others.

22:44 Sheba’ | seven is Yahowah’s favorite number because it is the sum of His design equation. Six, representing mankind conceived on the sixth day, in addition to God, who is one, which represents God’s idea of the perfect result. He is trying to encourage us to join with Him by six plus one equals seven.

23:07 Its root, *shaba’* means: “to avow in sworn testimony,” and “to promise.” Vocalized differently, the same consonants convey “to be overwhelmingly satisfied.” *Shaba’* is also the basis of Shabat, the day we are encouraged to celebrate our relationship with God, contemplating what He has done along with His Son to fulfill His promises.

23:36 This is the reason Yahowah introduced seven *Miqra’ey*. There are six steps we are invited to follow to meet Him, all of which lead to the seventh, the place where we are granted the opportunity to camp out with God on Sukah.

23:55 We’ve been over this, but it bears repeating. *Chodesh* means “to renew, restore, repair, and reaffirm.” It is used to introduce a new month when the reflected light on the moon’s surface is renewed and begins to grow, it’s part of the symbolism of it. As such, *chodesh* reflects the purpose of the *Miqra’ey* which is to grow, to be renewed, to be restored.

24:17 It is also possible that *chodesh* is related to *qodesh*, pronounced the same way but with “ch” as opposed to the “q” in *qodesh*, the Hebrew word meaning “set apart and special, cleansing and purifying.” *Qodesh* is used to describe Yahowah’s Spirit (the *Ruwach Qodesh*) which is the Set-Apart Spirit and everything else important to God.

24:47 With Taruw’ah celebrated on the first day of the seventh month, and with Yah’s calendar commencing in ‘Abyb – the month of Pesach, Matsah, and Bikuwrym – it is observed within two weeks of mid-September. It is, therefore, the first of the three Fall Feasts.

25:09 ‘*Atem*, as I have shared, is the plural form of you, which can be represented by “you all.” It tells us that the *Miqra’ey* are for all of us – reconciling our relationship with our Heavenly Father. We are being summoned to celebrate our relationship by living with Him.

25:29 By using *hayah* in this statement, particularly when it was written in the imperfect, God reminds us that Taruw'ah was observed in the past, is being fulfilled in the present, and will be celebrated in the future. Taruw'ah is our life. I was called to this mission on Taruw'ah and have celebrated Taruw'ah every day for the past 22 years. It means, "to herald a message," and that is our mission. Written in the qal imperfect, the *Miqra'* genuinely exists as part of the relationship with ongoing implications over time.

26:19 There are five *Shabatown* described in the Towrah in relation to the *Miqra'ey* – in addition to the special Shabat celebration in concert with Chag Matsah. Chag Matsah is not a Shabatown, but it is delineated as a special Shabat. This is the second day designated a Shabatown – with the first appearing in the preamble to the *Miqra'ey* (*Qara' / Leviticus 23:3*). The third occurs on *Yowm Kipurym* and is presented in the 32nd verse. Then, in the 39th statement of *Qara' / Called Out / Leviticus 23*, we discover that the first and last days of the *Miqra'* of *Sukah* are always celebrated as a Sabat, regardless of the day of the week upon which they fall.

27:13 Based upon their positioning and depiction, the seven Mow'ed *Miqra'ey* are the most important days of the year, so by designating the next three a Shabatown, God is revealing that the Autumn Feasts should garner our undivided attention. Celebrated on the 1st, 10th, and 15th days of the 7th month, Taruw'ah, Kipurym, and *Sukah* are nearly as inseparable as Pesach, Matsah, and Bikuwrym.

27:49 It is, of course, interesting that in their "High Holy Days" Kipurym becomes the most important day on the Jewish calendar and everything about the Jewish religious celebration of Kipurym is backwards and upside down. They turn it into a day of mourning, to a day of affliction, to a day to twirl defenseless chickens over one's head. It's a day of depriving oneself when from Yahowah's point of view it is a day to celebrate one's reunion with Yahowah. It's the last chance to reconcile one's relationship. It's the plural of reconcile which means it's the Day of Reconciliations.

28:40 As we discovered, Yahowah set the entire presentation of His provisions for eternal life, our removal from human perversions, and adoption into His Covenant into the context of the Shabat. Then He established the day of our enrichment and empowerment seven sevens from Bikuwrym – calling it *Shabuw'ah* | the Promise of the Shabat. And now with Taruw'ah, Kipurym, and *Sukah*, they are all a Shabatown.

29:11 It's interesting in terms of religious Jews turning the Shabat into the most cumbersome day of the week when there are thousands of rules that they are contorted into following that Dowd, when his nepesh fulfilled Matsah, which was

the single greatest work ever perpetrated by humankind, no one has ever done more for more than what Dowd accomplished on Matsah. And it was a natural Shabat in the 80th Yowbel year when Dowd celebrated in year 4000 Yah. So, this notion that you are to do nothing on the Shabat is inconsistent with the Father and Son, with the Messiah Dowd whom Yahowah called right. Yahowah called right.

30:17 Seven Mow'ed based upon Yahowah's Shabat instructions are fulfilled over 7,000 years. Expelled from 'Eden just shy of 6,000 years ago, we are on the precipice of our return, camping out in the Garden through year 7000 Yah. Collectively, the Mow'ed lead us away from religion and to the relationship Yahowah intended.

30:42 I shared these words so I would just like to reemphasize the fact that Taruw'ah itself is the one word in this that isn't tremendously common. I don't know if it's mentioned in the range of maybe a hundred times, but compared to all the other words in this statement it's the one that is the most unique. If you're among those who think my voice is too shrill, I'm an impassioned individual. In this regard I'd be very similar to the enthusiasm for the mission that was shown by Moseh, Dowd, and the prophets.

31:38 Religious Jews will set a place for 'ElYah at the Pesach table; I want to tell you when it comes to shrill voices that dude had one. He was always sarcastic and copped an attitude. Yahowah loves 'ElYah's approach so much He's bringing him back as one of the two Witnesses.

32:05 The fact of the matter is that we are here to get Israel's attention and therefore we will continue to raise our voice because Taruw'ah encourages us to make a racket as we shout out a warning and sing for joy. With *ruwah* we're being encouraged to announce what is going to occur with meaningful words, clamoring to get people's attention. I would argue for those that think that we may be too verbose that based upon *ruwah* God is of a different opinion. While I'm not one of them, Yahowah's prophets were anything but meek.

32:58 While *ruwa* defines the meaning of Taruw'ah, there are some other similar words which may shape our understanding. Among them is *tara*, a "gate or doorway," even "gatekeeper." It is used to describe the "temple doorkeeper." This could mean that Taruw'ah's message, properly conveyed, should help illuminate the path which leads to and opens Heaven's Door.

33:19 *Taruwpah* speaks of "healing," something accomplished when our relationship with God is reconciled. *Toren* represents an "upright pole onto which a

standard, sign or flag that draws our attention and can be read or interpreted as flown.” That is relevant because Yahowah refers to His message for His people as a *nes* | signal and banner which He intends to raise.

33:51 *Tabuw’ah* describes the “yield of a harvest, especially grain.” This may be relevant because this is the third and final harvest in Yahowah’s three harvests that permeate His seven Mow’ed Miqra’ey.

34:16 *Tabuwnah* is “understanding, insight, and wisdom achieved through logic and reasoning.” My favorite definition of the purpose of this is to help apply those things so that people, particularly Yisra’elites, can think their way to God, which is how He prefers it. It advances our understanding of *Taruw’ah* as a *Shabatown* and especially a *Zikarown*. It is hard to remember that of which you have never heard.

34:45 The Invitation to be Called Out and Meet of Trumpets is clearly designed to call God’s people home. That’s the purpose of the family reunion we call Yowm Kipurym. We observe this day by encouraging Yisra’elites and Yahuwdym to closely examine and carefully consider Yahowah’s message, scrutinizing it logically, rationally considering every step along the Way as if their life depended upon each of them. And it does.

35:18 Finally, *taruwmah* means “gift.” There is no greater present than receiving the benefits of the Miqra’ey and Beryth.

35:34 Yahowah is putting us on notice that we have been given the opportunity to *Taruw’ah* | shout out a warning and sing for joy, conveying His message to those who need it most. It is the next-to-last step in the exceedingly unpopular path which leads to the reconciliation of His people.

35:52 Symbolically, the approach of *Taruw’ah* was to be announced by a blast of a ram’s-horn trumpet known as a *Showphar*. This trumpet was designed to signal an alarm, to announce something important, to proclaim news, to assemble people for movement of some kind, and to blast out a joyous sound in celebration of something wonderful. The instrument itself, the “horn of a male lamb,” serves as a metaphor for Yahowah’s influence in our lives. Therefore, it should not be surprising that Yasha’yah’s / Isaiah’s presentation of *Taruw’ah* in the years preceding Yahowah’s return concludes by emphasizing the importance of raising our voices, like trumpeting a *Shophar*, to call Yisra’el home. In the latter chapters of Yasha’Yah | Isaiah he speaks of a very loud voice | *qowl* that serves as a *Bashar* | Herald to

proclaim the message that Yah's people need to hear so that they attend the family reunion of Yowm Kipurym.

37:17 *Taruw'ah* is as much about providing a warning as it is about rejoicing. And that is because *Taruw'ah* produces a great divide. On this day, the Covenant's children will be called, gathered, and lovingly removed from this world by Yahowah so that they will not have to endure the Time of Ya'aqob's Troubles. That is cause for rejoicing. For those left behind, let's signal a warning, encouraging them to rectify their relationship with God now before it is too late.

37:55 When the first Yisra'elites heard the title, "*taruw'ah*," they would have conjured up the image of Yahowah's priests raising a ram's-horn trumpet, a *Showphar*, and blowing a blast to signal something which was essential for them to know. The air they blew into the instrument symbolized our souls as the Hebrew word for "soul," *nepesh*, also means "to breathe." On this day, some souls will be jubilant with Yahowah in heaven, while others will be warned, now knowing why they missed the ride of a lifetime.

38:34 The wind instrument was developed out of a ram's horn. A "ram" is symbolic of God leading and protecting His flock, of the role of shepherds in our lives, and of the Passover lamb. It is also symbolic of Dowd, the Messiah and God's Son.

38:53 We spoke briefly about *Qodesh* is from *qadash*, which is a different vocalization of the same consonants. *Qadash* means "to be prepared by being set apart, being consecrated, and then becoming dedicated." Consecration conveys the idea of "dedicating or devoting something or someone to a Godly purpose." There's nothing more important to God than being set apart unto Him and to be set apart from the world of religion and politics, the most pervasive of man's plague.

39:34 Today, reciting the Word of God is the best way to observe each of the *Miqra'*, but particularly this one. Our observance should recognize that the first four Mow'edym were already fulfilled by Dowd, the Messiah, the *Zarowa'*, the Son of God, in the 80th Yowbel in year 4000 Yah which was in 33 CE. On *Taruw'ah*, our celebration focuses on sharing that there are two more promises to be fulfilled. Those who understand them, who trust and rely upon them, will enjoy the benefits attributed to each. One is reconciliation, the other is the opportunity to camp out with God.

40:29 According to Yahowah, His *Miqra'ey* have not been repealed. That's a problem for both Judaism and Christianity. They were not just for the Jews either. We listen and attend or die. So, let's listen, again...

40:47 **“I am ('any) Yahowah (YaHoWaH), your God ('elohym 'atem). (Qara' 23:22) Then (wa) Yahowah (YaHoWaH), spoke (dabar) to ('el) Moseh (Mosheh) to say (la 'amar), (Qara' 23:23) ‘Speak (dabar) to ('el) the Children (beny) of Yisra'el (Yisra'el), saying (la 'amar), ‘In (ba) the seventh month (ha chodesh ha shabyi'y), on the first (ba 'echad) of this time of renewal (la ha chodesh), there exists (hayah) on your behalf (la 'atem), a Shabatown, an empowering and enriching expression of everything associated with the promise of seven (Shabatown), a Zikarown, the commemoration of an empowering and enriching inheritance which is important to recall and remember (Zikarown): Taruw'ah, an opportunity to raise one's voice and make a racket, shouting out a warning while singing for joy (Taruw'ah), which is a Set-Apart and special (Qodesh) Invitation to be Called Out and Meet to Recite and Welcome (Miqra').”** (Qara' / Leviticus 23:24)

41:53 **“Refrain from engaging in or attempting to produce (lo' 'asah – do not bring about or try to perform (qal imperfect)) any part of the service (kol 'abodah – any of the duties) of the Mala'kah | Maternal Counselor (Mala'kah – the Spiritual Messenger and Heavenly Representative).**

42:05 **Appear before, approaching (wa qarab – come and draw near, be present with) the feminine manifestation of the fiery light ('isheh / 'ishah – the maternal warmth of the fire by our adoptive Mother who enlightens, purifies, and elevates) to approach (la – toward and concerning, on behalf of and according to) Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our 'elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration).”** (Qara' / Called Out / Leviticus 23:25)

42:18 We first met the Mala'kah as we were introduced to Chag Matsah. This was also the first mention of a Shabatown. The announcement reads...

42:25 **“And (wa) Yahowah (Yahowah) spoke these words to (dabar) Moseh (Mosheh) in order to promise and say (la 'amar), (23:1) ‘Under the auspices of freewill, convey the Word (dabar) of God on behalf of ('el) the Children (beny) of Yisra'el (Yisra'el) and say to them (wa 'amar 'el hem): The Mow'edym | Appointed Meeting Times (Mow'ed) of Yahowah (Yahowah) are to show the way to the benefits of the relationship ('asher).**

42:52 You are continually and genuinely invited to attend (*qara*’) them as (*’eth hem*) Set-Apart (*qodesh*) *Miqra’ey* | Invitations to be Called Out and to Meet (*Miqra’ey*). These are (*’eleh hem*) *Mow’edym* ‘Any | Eternal Witnesses to My Appointed Meeting Times (*Mow’ed* ‘any). (*Qara*’ 23:2)

43:09 For six days, bleaching white and dressing in fine linen, whitewashing the darkness of mankind (*shesh yowmym*), She shall act, continually engaging in (*’asah*) the service of the Spiritual Counselor, doing the work of the Maternal aspect of God’s nature (*Mala’kah*). And then on (*wa ba*) the seventh day, the time the promise will be satisfied and abundantly fulfilled (*ha shaby’iy ha yowm*), there will be a Shabat observance, a seventh day to celebrate with God (*Shabat*), a *Shabatown* to consider everything associated with the promise of being empowered and enriched (*Shabatown*) by the Set-Apart nature, the separating and special aspects (*qodesh*), of the Invitation to be Called Out and Meet, of this welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship (*Miqra*’).

44:12 The Maternal Spiritual Messenger and Heavenly Representative works (*Mala’kah*) doing everything such that you do not have to do anything (*kol lo’ ’asah*). It is a Shabat observance, the seventh day (*Shabat hy*’), to approach (*la*) **Yahowah (*YaHoWaH*) to live and abide throughout time (*ba kol mowshab ’atem*).” (*Qara*’ / Called Out 23:3)**

44:34 So many people struggle with the Book of Qara’, (misnamed Leviticus). It’s the third of the three books that comprise the Towrah and yet I think there’s more instruction and guidance here than any place else. When you’re reading Bare’syth, which is exceedingly insightful, it’s all about why I created the heavens and the Earth, how and why I established this Covenant, how you can become a part of it, what the benefits of the Covenant would be, how that Covenant was manifest through Noach initially, then through ‘Abraham and Sarah, then via Yitschaq, then through Ya’aqob, and then through Ya’aqob’s son. It’s a marvelous story of God fulfilling His intent.

45:33 Then as we get into to Shemowth | Names | Exodus we find Yahowah introducing Himself to Moseh saying that His name is Yahowah and that’s the only name He wishes to be known and remembered by and He asks Moseh to go back with Him to withdraw the Children of Yisra’el from Mitsraym | the Crucibles of Human Oppression.

46:05 Then we have the whole story of the Exodus and of Jews having a very difficult time being appreciative of what God has done for them.

46:15 This is followed by an explanation of the provisions that Yahowah has made available for His people to resolve their relationship with Him.

46:29 The most amazing part of this whole story is that God's firstborn | *Bakowr*, the very Son of God, Dowd, His Beloved, His Chosen One, the *Mashyach* | Messiah, who served as the *Zarowa'* | Sacrificial Lamb, therefore becoming our Savior, volunteered in his second of three lives to fulfill Pesach, Matsah, and Bikuwrym leading to Shabuw'ah. His corporeal body served as the Passover Lamb and it died so that our lives, our relationship with God would not suffer that same fate. It served as the same purpose as Pesach in Mitsraym, that for those who celebrate it the correct way are passed over for death. And, of course, it was all about firstborn sons and that's why Dowd was the one who fulfilled it.

47:43 But the day that is particularly interesting is Matsah because it's the one that Jews just ignore entirely. I had, until recently, struggled with how Matsah perfected us because the second condition of the Covenant is to be perfected. You say, How does that work? Well, in the case of Matsah, Dowd volunteered and Yahowah supported his choice to have his soul after Pesach be laden with the guilt of his people. So, he took all the guilt of the Covenant family, all of Yahuwdym and Yisra'el's guilt, and he carried it with him into She'owl where he spent the Mow'ed Miqra' of Matsah. By taking our guilt into She'owl | Separation from Yah and leaving it there it resulted in us being perfect so that there is no evidence against us. It's a marvelous solution because it says that we are not changed by Matsah. What happens is that all the things that make us unique, our persona, character, aptitudes and attitudes remain. But the stigma, the stain and guilt of missing the Way through religion and politics is removed so that all the gunk is gone and all that remains is the fullness of our persona.

49:42 A marvelous insight into this is to look at Dowd himself. Dowd was brilliant in what he had to convey to us. He was courageous in how he defended his people but the next moment he could be a dunderhead, and yet God said he was right and loved him. Why? Because this exceedingly capable and passionate guy benefited from what he himself did when all his guilt was removed. So, what God got to enjoy was this rascal of a man who was very full of himself, as we will all be. The fullness of our persona continues; it is unchanged and only our guilt is removed.

50:29 Now the brilliance of this is explained through the concept of Eternity. If God transformed us so that we were like him through Matsah, which removes our guilt, then we would all be clones. What would be interesting about spending eternity if you're talking to yourself, if everything that you think, you say and do is the same as everybody else? What difference would it make if there was one person in the family or ten thousand people in the family if they were all changed so that they were the same? God recognizes eternity is a long time. There's a lot to do together, and the only way that it's going to be interesting is if we get to go into it with the fullness of ourselves – passions, inclinations, attitudes, aptitudes, character - it all goes with us. It's just that the gunk is all gone because Dowd took it past, present, and future and deposited it in She'owl. It's such a marvelous thing the way that he went about perfecting us. And once you come to embrace it you say. Why isn't the world celebrating this. It's genius!

52:02 And then, of course, God's firstborn | *bakowr*, now of course, religious Jews said that he can't be the Son of God because they're different species, then why did God call him Son and why did God say he is My Firstborn? Go figure. Anyway, the third Mow'ed Miqra' is called Bikuwrym, which is the plural of *Bakowr* | firstborn, so it's Firstborn Children. So, Dowd became Yahowah's Firstborn through this process where he became immortal and was perfected in this way with his guilt gone and yet all the other things of Dowd would remain as he was then brought into Yahowah's Covenant family becoming the Exemplar of the Covenant.

52:44 Then Shabuw'ah, of course, follows. It is the promise of the Shabbat where Yahowah also violates the Jewish interpretation of the day because He and enriches, empowers, emancipates and enlightens us on Shabuw'ah; we grow in every conceivable way going from mortal and decaying beings trapped in time in 3D to being liberated as spiritual or energy-based beings as light in seven dimensions. That is the purpose of Shabuw'ah. Once we have benefited as Covenant members through these first four Miqra'ey, which Dowd fulfilled in year 4000 Yah, then we are prepared to do what we're doing on this program – celebrating Taruw'ah to explain to God's people that is not Rosh Hashanah, and that Rosh Hashanah is doing nothing but pissing God off. You might as well be flipping Him the bird.

53:57 DEE: Jews are miserable celebrating Rosh Hashanah; they don't even enjoy it.

54:04 YADA: No. It's part of their High Holy Days and to be holy in Judaism is to be oppressed. That's why they wear the black mourning suits; it's a miserable and

unhappy life in religion. That's why the Haredim today are so eager to put other people down because they have miserable, unfulfilling lives. It's a good thing for us that they aren't educated enough and not given sufficient freedom to read what we've written or listen to what we have to say on Yahowah's behalf; it will keep the riffraff away.

54:50 Taruw'ah's primary purpose is not just to herald Dowd and his fulfillment of these events and explain what the Mow'ed Miqra'ey represents, as I just have. It is to warn Jews that their final opportunity for reconciliation with God, and they are estranged from God. It shouldn't take a genius to figure that out. The last 3,000 years have not been much fun for Jews. There are very few highlights and a lot of miserable outcomes because the attitude of Jews relative to God has not changed since the first day of the Exodus. In fact, it hasn't changed since Moseh tried to save them from Mitsraym. Read the Waters of Marybah if you want to understand how miserable these people were.

55:45 If you want to understand how miserable these people were look at them before Yahowah parted the sea and how they were complaining and wanted to go back. No matter when during the Exodus for 40 years they were irascible. God's saying, I'm going to give you one last chance to figure this out. I'm going to empower these individuals to tell you the truth so that some of you capitalize and listen and that a remnant of Yisra'el will join us on Yowm Kipurym when Father and Son return.

56:28 Yowm Kipurym is the Day of Reconciliations when Dowd himself will enter the newly restored House of Yahowah. I think it will be built with light. The Ark of the Covenant will be restored there, and he will anoint the *Kaporeth* | Mercy Seat | *Kipurym*, based on the same Hebrew word, and in so doing he will have fulfilled and honored the Towrah's instructions on reconciling a disparate relationship. This will enable the Children of Yisra'el to be reunified with one another.

57:16 That's a big deal because the Jews have been at war with each other since the end of Solomon's reign. It probably is as bad today as it has ever been with the Progressives rallying in the hundreds of thousands against the coalition properly elected government and judicial reform, which is necessary for Israel's survival, and also the ridiculous religious coalition that Netanyahu has tried to cobble together and has done so exceedingly poorly which has caused this coalition to capitulate to ridiculous needs and desires of the Haredi. Almost eighty percent of Israelis know

that the special treatment that is given to the Haredi is dead-wrong, that it is exceedingly destructive and unfair to the people and puts Israel in a bad position.

58:32 Last week I shared my insights into MBS and the United States sponsored normalization agreement between Saudi Arabia that Netanyahu is so enamored with. I said that it will be the first step in the Time of Ya'aqob's Troubles, that it will in fact be Israel's Neville Chamberlain moment. This week Blinken acknowledged that the Saudi Arabians, which means MBS, will demand that there is a normalization agreement, a two-state solution if you will, with the Fakestinians for normalization with Saudi Arabia. To do so will be the death knell of Israel. Apart from Yahowah's intervention over the next ten years Israel could not survive that decision. This is Oslo Accords on steroids. It'll be the worst decision Israel ever made. That's where we are.

59:59 The seventh and final celebration on Yahowah's calendar is Sukah. It means "to camp out with Yah." It's not so much about buildings, huts, tents, or booths, but rather about coming full circle. Yahowah explained that His idea of a good time was camping out with 'Adam and later with 'Adam and Chawah in the Gan 'Eden | Garden of Great Joy. It was a place to celebrate life literally, and this is what Yahowah wanted to accomplish with humankind. Unfortunately, 'Adam and Chawah rebelled against Him, and we've gone through these past 6,000 years as a result. Sukah tells us that we're going back to the conditions celebrated in the Garden where this time the Garden will be really big. It's going to start off being the size of Yisra'el and then be expanded to coincide with the entire Earth and before it's done the 'Eden-like celebration will be the whole universe. Then when God is done at the end of the thousand-year celebration, this will be just the starter universe and the guideline for the really big one He's going to create.

1:01:26 We might think, wow this universe is great. I've got hundreds of billions of galaxies with hundreds of billions of stars. Why be so quick about creating a new one and getting rid of this one after a thousand years? Keep in mind during these thousand years, time will be for us as it is for Yah - it will simply exist - so that thousand years is forever or it's the blink of an eye depending on how you want to enjoy it. So, you're not shortchanged in that regard. There will be plenty to see and you'll have plenty of time to see it because you can go from one point to another in the universe in no time whatsoever. That's the beauty of being a seven-dimensional being. Also, remember that as a seven-dimensional being, which God is, the universe is six dimensions. For a seven-dimensional being to create a six-dimensional

universe that is as robust as what Yahowah created takes a lot of calculating, is the ultimate mathematical equation, and requires an enormous amount of intelligent design to do it. The energy a seven-dimensional being needs to create a six-dimensional universe is no more complicated than an artist creating a painting. Kirk, as an artist, knows when creating a painting you must have intellect, skill, put forth effort, and know what you're going to do. But there is nothing of you that is lost when you create a painting. And you get better at it. That's why we're going to have a second universe and a great expansion of the world. That is the message of Taruw'ah. That is why we are celebrating it.

1:03:35 Now I would like to talk a little about what Yahowah had to say about the Harvest that is associated with Taruw'ah. Two of my favorite references to this are in Yasha'yah, the greatest of prophets, in my opinion. I know Yahowah says that Moseh is the greatest, and Yahowah, of course is right. Moseh was great for many reasons. His character was exemplary, and he was involved in doing with Yahowah the things that Yahowah is most interested in which is liberating His people from control of human institutions and teaching and guiding them through His Towrah. So, that puts Moseh in a unique position. But just as a pure prophet just telling us what has happened, what is happening and what will happen you just don't get better than Yasha'yah. He's the Prophet's Prophet. So, this is from the 17th chapter. I know I'm enamored with Yasha'yah. I love the guy and feel like I'm a kindred spirit to him, not in the sense I'm a prophet, I'm not. But boy, he has a lot to say about what we're doing and he's enthusiastic.

1:05:44 It's exciting to see all the ways that Yasha'yah tells people that this is going to happen because it's essential if you want to talk about prophecy. Prophecy primarily exists for two reasons. One is to validate the words that we are sharing, reading, observing and listening to were inspired by Yahowah because He alone can be correct a hundred percent of the time with the exacting prophecies that He had committed to writing centuries before they played out in human history. So, it proves God's existence that He inspired these words. Also, God has presented this entire story to bring us back to the conditions experienced in 'Eden through the Mow'ed Miqra'ey to fulfill the benefits of the *Beryth* through the Mow'ed over this span of 7,000 years. So, this is the story that is so essential that for there to be a family reunion for what Yahowah has intended with humankind, and particularly His people to prevail, there has to be somebody awakening them after 3,000 years of tripping over their own feet. Jews have been their own worst enemy for 3,000 years, and if God didn't provide a different approach to them at this time nothing would change.

There would be no family reunion, Kipurym would not be celebrated, and creation would have been for naught. So, there's a lot riding on this which is why Yahsha'yah has so much to say about it.

1:07:35 “**And it will actually come to pass** (*wa hayah*) **in that day** (*ba ha yowm* – around this time) **that the size** (*ha huw'kabowd* – that the magnitude, dimensions, and volume, that the respect and dignity, that the reputation and abundance, that the presence and power, that the honor and status) **of Ya'aqob | Israel** (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am the heel; from *'any* – me, myself, and I are *'aqab* – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel of Yisra'el) **shall be decreased to the point of no longer being sustainable or viable** (*dalal* – shall be diminished, making the State incapable of surviving, being thinned and impoverished so that normal life becomes impossible to support, will be weakened, lacking what is essential; from *dalah* – to devise a plan which stirs up troubling impoverishment).

1:07:56 This is precisely what MBS is trying to achieve in normalization with Israel. This is what the Oslo Accords were all about. This is what the two-state solution is trying to obtain to thin Israel at the waist so she's only about 10 miles wide where 70 percent of the population resides so that the nation is indefensible, and it isn't sustainable or viable. This is exactly what's going to happen and Yahsha'yah predicted it 2,700 years ago and Israelis are so full of themselves and so estranged from Yahowah, so unwilling to listen to what He has to say, will go along and allow this to happen. So, we're going to share it because Yahowah wants a remnant of His people to recognize this and to be against it.

1:09:04 “**And it will actually come to pass** (*wa hayah*) **in that day** (*ba ha yowm* – around this time) **that the size** (*ha huw'kabowd* – that the magnitude, dimensions, and volume, that the respect and dignity, that the reputation and abundance, that the presence and power, that the honor and status) **of Ya'aqob | Israel** (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am the heel; from

'any – me, myself, and I are 'aqab – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel of Yisra'el) **shall be decreased to the point of no longer being sustainable or viable** (*dalal* – shall be diminished, making the State incapable of surviving, being thinned and impoverished so that normal life becomes impossible to support, will be weakened, lacking what is essential; from *dalah* – to devise a plan which stirs up troubling impoverishment).

1:09:17 **The fattest, best protected, and most important place** (*wa mashman* – the waist or midsection, the stoutest and most populated area, the most prosperous tract of land; akin to *mashmah* – to horrify and devastate) **of his body** (*huw' basar* – his physical existence) **shall be leaned** (*razah* – made thin and shrink in size, will be sacrificed to the cause of pagan gods, becoming untenable and unsustainable, all in a wasteful and unproductive manner; from *raz* – to hide the ultimate agenda of *razown* – diseased dignitaries and sick government officials).” (*Yasha'yah* / Yahowah's Salvation / Isaiah 17:4)

1:09:29 **“Then it shall be** (*hayah*) **like** (*ka* – similar or comparable to and consistent with) **the gathering in and receiving** (*'asaph* – joining together and bringing in, collecting and then assembling before removing by way of an ingathering and withdrawing through guidance) **of a harvest** (*qatsyr* – a reaping of the fruit from the chaff in the proper season; from *qatsar* and *qatsyr* – to cut away the branch so as to remove it from a short but extremely vexing time of grief, a time which must be shortened due to the extent of the vexing provocation of uncontrollable anger, the divisive anguish and devastating rage, and grievous wrath on the sustainability of life by fragmenting and splintering relationships to the ends of the Earth during the end of time) **of standing grain** (*qamah* – that which is upright and has the ability to stand and rise; from *quwm* – to affirm, validate, and establish the standing and upright so that they might rise).

1:09:43 When you say that the fattest, best protected, and most important place, this would be the midsection between Tel Aviv and Jerusalem, right in the core of Israel, which is what will happen when you've got Gaza on one side and the Fakestinian State on the other, you've got just this narrow little cord that's going to be left, it will be indefensible with the Hezbollah firing missiles from the north, the Hamas firing rockets from the west, and the PLO and Islamic Jihad and all the Fakestinians firing rockets and missiles from the east. There will be no place to hide. There will be no capability to defend Israel from the onslaught of rockets where hundreds of

thousands will be overwhelming Israel's defenses and the Iron Dome. But then Islamic jihadists and Islamic militaries, with the fact that Saudi Arabia is by far America's largest customer of weapons of mass destruction and the Iranians have finally become good at something besides oppressing their people, and that is making weapon systems that it's all brought to bear against Israel. She will be indefensible, and the world won't care.

1:11:28 It's interesting that in this normalization deal the United States has to commit that it will use its military and our troops to defend Saudi Arabia if attacked. We don't have that kind of an agreement with ... We've already done it. What do you think the first ... that was then Saudi Arabia with American lives. So, from this realization this is what the two-state solution is going to do. It's going to make Israel indefensible where at the waist of his body is going to be leaned. The transition is immediate.

1:12:12 **“Then it shall be (*hayah*) like (*ka* – similar or comparable to and consistent with) the gathering in and receiving (*‘asaph* – joining together and bringing in, collecting and then assembling before removing by way of an ingathering and withdrawing through guidance) of a harvest (*qatsyr* – a reaping of the fruit from the chaff in the proper season; from *qatsar* and *qatsyr* – to cut away the branch so as to remove it from a short but extremely vexing time of grief, a time which must be shortened due to the extent of the vexing provocation of uncontrollable anger, the divisive anguish and devastating rage, and grievous wrath on the sustainability of life by fragmenting and splintering relationships to the ends of the Earth during the end of time) of standing grain (*qamah* – which would represent the Children of the Covenant - that which is upright and has the ability to stand and rise; from *quwm* – to affirm, validate, and establish the standing and upright so that they might rise).**

1:12:43 **And (*wa*) His Protective Shepherd, Sacrificial Lamb, and the One who Sows His Seeds (*zarowa’huw’* – His Leading Ram and His Strong Arm; from *zara’* – the one who sows seeds which take root and grow, producing offspring (a reference to *Dowd* | David and his Taruw’ah Herald)) will reap the harvest (*qatsar* – he shall gather that which is productive, useful, and valuable from fields, orchards, and vineyards, collecting fruit from the chaff in a season which must be curtailed by cutting them away so as to remove them from a short but vexing time of unbearable grief experienced during the last days and to the ends of the Earth so as to sustain their lives and withdraw them from a time of anger and anguish)**

1:13:01 There are, by the way, three Zarowa'. We can talk about which one he is referring to here.

1:13:08 **will reap the harvest** (*qatsar* – he shall gather that which is productive, useful, and valuable from fields, orchards, and vineyards, collecting fruit from the chaff in a season which must be curtailed by cutting them away so as to remove them from a short but vexing time of unbearable grief experienced during the last days and to the ends of the Earth so as to sustain their lives and withdraw them from a time of anger and anguish) **of first fruits** (*shibolyim* – the heads or kernel of the grain and the branches which are flowing and growing).

1:13:15 **Then** (*wa*) **it shall be** (*hayah* – he will literally come to exist at this time (qal perfect)) **as one would conduct** (*ka* – in a manner similar to) **a gleaning** (*laqat* – a rapid gathering up of what is left, quickly removing the remaining harvest, speaking of a numerically insignificant ingathering and implying that a small amount is collected in relation to the energy expended to grasp hold of them and withdraw them) **of first fruits** (*shibolyim* – the heads or kernel of the grain and the branches which are flowing and growing) **in** (*ba*) **the broad valley of Rapha'ym** (*'emeq Raphq'ym* – the dead and departed without material substance, the souls of the deceased along the broad and open way; from *rapha'* – defects which could have been healed by a physician, restoring the impaired to health and *rapah* – to be feeble and falter, to be left alone during a descent from a higher place to a more diminished status as a result of being lazy and limp, habitually refusing to exert the effort required to prevail; a broad and open valley just over four miles west southwest of the Temple Mount in Jerusalem.)” (*Yasha'yah* / Yahowah Frees / Isaiah 17:5)

1:13:59 **“And in him** (*wa ba huw'* – within it, addressing Ya'aqob, representing a united Yisra'el and those within the Covenant Family), **there will be a remnant who will be spared and survive** (*sha'ar* – there will be physical beings who remain and will be left behind, but also a remnant of souls who will leave and live because they are related in a close, familial relationship, remaining as part of a group for a duration of time (the niphal passive perfect consecutive indicates that each individual will be harvested or left at this moment in time based upon the choices they have made)), **gleanings** (*'olelah* – smaller secondary harvests of that which was purposely left on the vine where few are taken) **as in going around at the right time of year** (*ka naqaph* – comparable to encompassing and shaking off during the proper yearly cycle as a means of harvesting, while implying that those surrounded and immersed in this manner will enjoy an indefinite amount of time as they are

taken out of a threatening and dangerous situation) **an olive tree** (*zayth* – olive; from *zow* – brightness): **two or three** (*shanyam shalowsh*) **ripe olives** (*gargar* – mature fruit and olive berries; from *garar* – to be taken away) **in the top** (*ba ro'sh* – on the uppermost and choicest, directly from the source who initiated all things, from the One who leads, from the summit of the first and finest, even the most crucial) **branch** (*'amyr* – highest branch or summit (symbolic of Dowd and the Choter)), **four or five** (*'arba' chamesh*) **on its fruitful branches which have been cut away** (*ba sa'yph huw' parah* – clinging to a crevice of its (the olive's) flourishing and productive limbs, those who live life abundantly and who produce offspring in a successive generation for the harvest; from *sa'aph* – which has been cut off (rendered from the DSS)), **prophetically declares** (*na'um* – before it occurs pronounces) **Yahowah** (𐤎𐤓𐤕𐤌), **God** (*'elohym* – Mighty One) **of Yisra'el** (*Yisra'el* – of individuals who engage and endure with God).” (*Yasha'yah* / Yahowah’s Deliverance / Isaiah 17:6)

1:14:40 There's a lot to unpack here. Okay. In the preceding statements in Yasha'yah 17, we have the timing of this event, where Damascus becomes a twisted ruin and crumbles. The Muslims fighting for fundamentalists will hold sway whether it's the Iranian-inspired Hezbollah, the Shiites, or the Saudi Arabian Sunni, which will control Syria because right now, we have Russia defending Damascus and the United States eager to destroy Damascus; it is the catalyst for all of what is going to occur here. So, when Damascus falls and becomes a twisted heap of ruins, then the world will 'go to the mat,' if you will, to make certain that what it considers to be the catalyst for Islamic terrorism, which are the Fakestinians, will be appeased by giving them large swaths of Israel. Israel will be thinned and left indefensible by the two-state solution. Then he says, at that time, this gathering, this Harvest, this receiving of a *qatsyr*, of "a reaping" will occur, and it will bring in the standing grain – that which is upright with the ability to stand and rise. It is from *quwm* "to affirm to validate, to establish."

1:16:58 Then he says that there is an association here with the Zarowa'. Zarowa' is to my thinking the least understood and most important title throughout the Towrah, Prophets, and Psalms. It is used throughout the Towrah to speak of the Sacrificial Lamb. It is used in the 89th Mizmowr and other places to identify Dowd specifically as the Sacrificial Lamb and Strong Arm of God.

1:17:29 There are three individuals that are identified as Zarowa'. Two mighty and one I refer to as the little 'z'. The most important of these is clearly Dowd who serves as the Zarowa' | Sacrificial Lamb, but in this case while Dowd is returning at this

time, he is not returning as the Sacrificial Lamb. You could ascribe this to Dowd though and say he's returning as the Strong Arm of God, which is another aspect of Zarowa'. Zarowa' can also be 'A Protective Shepherd' which is the role that Moseh played.

1:18:13 Yasha'yah also tells us that Moseh was a Zarowa'. Moseh is not the one returning. He did his thing, and did it better than anyone in history, but he's been given his gold watch and his magic carpet and will be with us in Eternity, but he plays no role in these events.

1:18:45 While Dowd's sacrifice in fulfilling Pesach, Matsah, and Bikuwrym as the Zarowa' makes the Taruw'ah Harvest possible, Dowd isn't the key player at this time. Dowd is the key player on Kipurym when he returns. This is Taruw'ah; this is not Kipurym, Pesach, Matsah, or Bikuwrym, therefore, it's not Moseh or Dowd. There's only three of these guys and the other one is the little 'z'.

1:19:24 You come to realize that *Zarowa'* is based upon *zera'* which means "to sow seeds which take root and produce new life leading to a productive harvest." The purpose of Taruw'ah is to sow these seeds. The reason there is a third zarowa', this little 'z', is that his job as Dowd's *Bashar* | Herald, as Yahowah's *Choter*, as the *Nakry* | Observant Foreigner is to sow these seeds so they take root, grow and produce new life so that there is a satisfactory Harvest come Kipurym. So, this zarowa' has got to be the little 'z'. He is the *Bashar*, the *Nakry*, the *Choter*, the Final Witness.

1:20:42 **"the One who Sows His Seeds (*zarowa' huw'* – His Leading Ram and His Strong Arm; from *zara'* – the one who sows seeds which take root and grow, producing offspring (a reference to *Dowd* | David and his Taruw'ah Herald)) will reap the harvest...."**

1:20:49 That's the entire purpose; that's what we are about. That's why Yahsha'yah says so much about what we're about and what we're doing here. If God didn't intervene in this way and make it possible by applying His seven spirits to this individual, then His people would not change, would not accept Yahowah's name, Dowd as the Messiah and Zarowa' | Sacrificial Lamb, the fulfillment of the Mow'ed Miqra'ey, the fact that Yahowah is returning with the Messiah, Dowd, that there are terms and conditions of the Covenant that are intertwined with these Mow'ed Miqra'ey, and they would not be there, as Zechariah says, looking up to Yahowah accompanied by the one that we pierced, Dowd. So, that's what we are doing here. We are preparing and cultivating these seeds, which are the Words of Yahowah and

His prophets, including Dowd so that there is a harvest to reap, a first fruits of kernels of grain which are saved souls which are growing. 1:22:21

1:22:21 **Then** (*wa*) **it shall be** (*hayah* – he will literally come to exist at this time (qal perfect)) **as one would conduct** (*ka* – in a manner similar to) **a gleaning** (*laqat* – a rapid gathering up of what is left, quickly removing the remaining harvest, speaking of a numerically insignificant ingathering and implying that a small amount is collected in relation to the energy expended to grasp hold of them and withdraw them)

1:22:27 Gleaning, seeds which are sown which take root, first fruits, *qatsyr* | harvest, receiving, an ingathering. God's making it pretty clear that's what we're doing here.

1:22:45 **Then** (*wa*) **it shall be** (*hayah* – he will literally come to exist at this time (qal perfect)) **as one would conduct** (*ka* – in a manner similar to) **a gleaning** (*laqat* – a rapid gathering up of what is left, quickly removing the remaining harvest, speaking of a numerically insignificant ingathering and implying that a small amount is collected in relation to the energy expended to grasp hold of them and withdraw them)

1:22:50 Which is a rapid gathering up as part of a fairly small, insignificant, sparse ingathering or harvest. There are not going to be a lot. You can count the number of people that will capitalize on this Taruw'ah Harvest in single-digit thousands – maybe 7,000.

1:23:17 **of first fruits** (*shibolym* – the heads or kernel of the grain and the branches which are flowing and growing) **in** (*ba*) **the broad valley of Rapha'ym** (*'emeq Raphq'ym* – the dead and departed without material substance, the souls of the deceased along the broad and open way; from *rapha'* – defects which could have been healed by a physician, restoring the impaired to health and *rapah* – to be feeble and falter, to be left alone during a descent from a higher place to a more diminished status as a result of being lazy and limp, habitually refusing to exert the effort required to prevail; a broad and open valley just over four miles west southwest of the Temple Mount in Jerusalem).” (*Yasha'yah* / Yahowah Frees / Isaiah 17:5)

1:23:25 What does he mean by that? It means these people are coming out of a world which is dead and dying, a world of souls that are zombies, dead men walking. They are coming out of a place of the broad and open way of religion and politics. They are coming from the place where people are feeble and falter.

1:23:54 “**And in him** (*wa ba huw’* – within it, addressing Ya’aqob, representing a united Yisra’el and those within the Covenant Family),

1:23:54 It is likely he’s still talking about this little ‘z,’ the last of the Zarowa’.

1:24:03 “**And in him** (*wa ba huw’* – within it, addressing Ya’aqob, representing a united Yisra’el and those within the Covenant Family), **there will be a remnant who will be spared and survive** (*sha’ar* – there will be physical beings who remain and will be left behind, but also a remnant of souls who will leave and live because they are related in a close, familial relationship, remaining as part of a group for a duration of time (the niphal passive perfect consecutive indicates that each individual will be harvested or left at this moment in time based upon the choices they have made)),

1:24:17 There was a time where we were devoted to this but doing it as Yada, as a nom de plume, totally anonymous and having great fun with what we were learning, and sharing what we learned. Then suddenly we started reading hundreds of prophecies that said, God needs you to do this task and mission. I've explained to you how I'm preparing you to do it. I'm going to tell you about the results.

1:24:50 At that point I said, well, He’s really serious. We’re responsible for awakening Yisra’el and Yahuwah so that they are here for this Harvest, so they are receptive to Yahowah, to what Dowd represents, to the Miqra’ey as Yahowah intended them, that they are listening to His message “...**so that in Him there will be a remnant that will be spared and survive.**” This is the Good News. This is why we do this and why the whole team works to get those books on the shelf. That’s why the yadayah.com website is so robust. It’s why we do these shows, and why we have social media outreach. It's all done so that there will be a remnant who will be spared and survive. It’s a gleaning, it's a smaller Harvest.

1:25:53 **as in going around at the right time of year** (*ka naqaph* – comparable to encompassing and shaking off during the proper yearly cycle as a means of harvesting, while implying that those surrounded and immersed in this manner will enjoy an indefinite amount of time as they are taken out of a threatening and dangerous situation)

1:25:59 What is the right time of year? It's the first day of the seventh month when you're talking about this one.

1:26:08 Then he says you can perceive this as **an olive tree** (*zayth* – olive; from *zow* – brightness)

1:26:14 Now that conveys several things. The olive tree is presented for several reasons: 1) It is the most solidly rooted tree in Yisra'el. It's not easily blown by the wind. 2) It's the longest-lived tree in Yisra'el, speaking of eternal life. 3) It produces olives, the source of olive oil which is not only used for anointing but produced the purest light during the night in the ancient world. 4) When Zakaryah presents the two Witnesses he talks about, in that case two trees. In this case he's speaking of one of the two because the two branches of those two trees become the two Witnesses, but 'Elyah, the second Witness, hasn't arrived yet.

1:27:36 **two or three** (*shanyam shalowsh*) **ripe olives** (*gargar* – mature fruit and olive berries; from *garar* – to be taken away) **in the top** (*ba ro'sh* – on the uppermost and choicest, directly from the source who initiated all things, from the One who leads, from the summit of the first and finest, even the most crucial) **branch** (*'amyr* – highest branch or summit (symbolic of Dowd and the Choter)),

1:27:36 When he's talking about two or three ripe olives on the top branch, he is not saying it's just going to be two or three people. It likely represents two or three thousand people, just like a day represents a thousand years. So, ...”**on the top branch two or three people.**”

1:28:02 Now the top branch, from Yahowah's point of view, would be the branch that represents Dowd. The Choter, for example, is the secondary branch. So, for the top branch to represent Dowd, we're talking about Yahuwdym – two or three thousand. It says two or three ripe olives on the top.

1:28:27 **four or five** (*'arba' chamesh*) **on its fruitful branches which have been cut away** (*ba sa'yph huw' parah* – clinging to a crevice of its (the olive's) flourishing and productive limbs, those who live life abundantly and who produce offspring in a successive generation for the harvest; from *sa'aph* – which has been cut off (rendered from the DSS)),

1:28:34 Since this is a remnant of Yisra'el the branches which have been cut away would be Yisra'elites. They would be the ten tribes that were cut away during the Assyrian time. Now it's also possible to look at them as those who are separate from Yisra'el or Yahuwdah and therefore these four or five could also be *gowym* because Yahowah is very clear that the role of His *Nakry* | Observant Foreigner and His *Choter* is to speak primarily to Yisra'el and secondarily to Gowym. So, the four or five could well be four or five thousand Gowym that will be joining two or three thousand Yahuwdym that will be part of this Harvest.

1:29:35 **on its fruitful branches which have been cut away** (*ba sa'yph huw' parah* – clinging to a crevice of its (the olive's) flourishing and productive limbs, those who live life abundantly and who produce offspring in a successive generation for the harvest; from *sa'aph* – which has been cut off (rendered from the DSS)), **prophetically declares** (*na'um* – before it occurs pronounces) **Yahowah** (יהוה), **God** (*'elohym* – Mighty One) **of Yisra'el** (*Yisra'el* – of individuals who engage and endure with God).” (*Yasha'yah* / Yahowah's Deliverance / Isaiah 17:6)

1:29:40 So, now we know the timing of when this is going to be and how many. We know we know the nature of the Harvest and its association with Taruw'ah. God has given us a lot of information here to process.

1:30:04 He did not tell us specifically the year but if you look at the prophecies that Gabry'el (who is Dowd) revealed to Daniel, this would be sometime in 2029 because in 2030 'Elyah and the Second Witness (Yada) arrive in Jerusalem two weeks after the incarnation of haSatan arrives as a peacemaker, who is intent on destroying Israel, because while 'Elyah and Yada will be speaking on Yahowah's behalf the human incarnation of Satan is there to forestall what this predicts. This predicts that there will be a remnant of God's people that can be harvested and haSatan has to prevail by keeping that remnant from looking up to Yah as Zakaryah 10 specifies where they look up to Yahowah and cry their eyes out recognizing all we have done as a people to neglect Him over the thousands of years and neglect what His Son has done for us. They will be tears of joy, but nonetheless it's going to be an exceedingly emotional moment. Satan fails if nobody's there; we prevail if there's a remnant there. Fortunately, God has told us the outcome that there will be a remnant. So, that's what we're working towards and what we're calling God's people towards.

1:31:57 What's interesting in this particular Harvest is that we know that this Harvest takes place when Israel is thinned at the waist. Dowd tells us that when this happens to Israel that its immediately thereafter that the Time of Ya'aqob's Troubles begins. We can put together the timeline. The living incarnation of haSatan will enter Jerusalem on the first of 'Abyb, 2030. Two weeks later on 'Abyb 14, on Passover, 'Elyah and Yada arrive as the final two witnesses and the next three and a half years are miserable the world over but particularly in Yisra'el, and we'll do our level best to debate the losers and to awaken the winners of this remnant who will be there when Yahowah returns. This is Satan's last hurrah and the only way he can prevail. Like in the first half of Ezekiel, there are 25 ways to kill a Jew and in the second half he's going to build a temple complex that is so big it covers the entirety of __ to

Yahuwdah and bury the entire city of Jerusalem leaving nothing for God to come home to if he were to get his wish to build that massive temple. It's essentially built to be a concentration camp with a crematorium to kill all surviving Jews. That's what he must do to win, and we will prevent that from occurring. Yahowah will be pleased with the Family Reunion, and that is what this is all about.

1:34:04 Briefly, there is this other very interesting review in Yasha'yah 57 of the Taruw'ah Harvest.

1:34:11 **“Then** (*wa* – and so [in 1QIsa but not the MT]) **those who are right** (*tsadyq* – the vindicated, righteous and just, those who are correct and in accord with the standard and thus upright) **will vanish, their whereabouts unknown** (*'abad* – will disappear such that those who remain will not know where they have gone).

1:34:24 **And no one will give it any thought to pondering the implications** (*wa 'ayn 'ysh sym 'al leb* – not one individual will take it to heart, will examine what may have occurred, with no one pondering the portent).

1:34:29 **Loyal and devoted individuals** (*'ysh chesed* – the most steadfast and relationship-oriented people) **will be harvested, gathered together and taken away** (*'asaph* – will be withdrawn as they are escorted away, removed from their places and transported to a new location and state) **while no one makes the connection to comprehend what has occurred** (*ba 'ayn byn* – without anyone comparing this prophecy to what has transpired so that they understand, not a soul realizing what happened).

1:34:40 **For indeed** (*ky* – surely), **from** (*min* – separated from and out of) **the presence of** (*paneh* – the existence and appearance of, even having to face or be confronted by) **this disastrous calamity and miserable suffering, such wickedness and wrongdoing** (*ra'ah* – having one's fellow countrymen, friends and associates, even neighbors and companions become so destructive and harmful during this troubling time), **those who are correct** (*ha tsadyq* – those who are right, and thus vindicated, just and righteous, upright and innocent) **will be taken away** (*'asaph* – will be gathered together and harvested, removed and escorted away).”
(*Yasha'yah* / Yahowah Delivers / Isaiah 57:1)

1:34:59 This is the Taruw'ah Harvest.

1:24:59 **“And then** (*wa* – in addition [in 1QIsa but not the MT]), **he will arrive, entering into, and included among** (*bow'* – he comes by way of a harvest, is brought into, and is associated with) **the reconciled, tranquil, prosperous, safe,**

and saved (*shalown* – those in protective custody, totally satisfied, absolutely content, renewed, healthy, peaceful and harmonious, secure and restored, enjoying the most favorable of all circumstances with friends and companions).

1:35:07 **They will be spiritually allied** (*nuwach* – they will be led and guided to a favorable and restful spirituality; from *ruwach* – becoming a child of the Spirit) **within** (*'al*) **His** (*huw'* – His [in 1QIsa but “their” in the MT]) **restful environs** (*mishkab* – His lodging and furnishings designed for comfort, rest, reflection, and thoughtful meditation; from *my* – to ponder the implications of *shakab* – a restful place and situation, possibly *mishkan* – dwelling place, a home and tabernacle), **walking in a manner which is right, honest, fitting, and proper** (*halak nakoach* – traveling through life in an appropriate manner, truthful and sincere, in accord with what is correct while being straightforward and upright) **with Her** (*hy'* – Her, as in our Spiritual Mother [in 1QIsa as “hy’ – her” vs. “huw’ – his” in the MT]).” (*Yasha'yah* / Yahowah Saves / Isaiah 57:2)

1:25:33 God is asking the rest of the Yisra'elites who didn't get with the program and who are still estranged from Him.

1:35:40 “**What did you find so troubling that you were afraid of Me** (*wa 'eth my da'ag wa yare'* – what was so worrisome and concerning that you did not respect Me [from 1QIsa with the conjunction and second you]) **such that** (*ky* – so that) **you became deceptive in so many ways becoming proven liars, weaving your delusions on behalf of a false god** (*kazab* – your opinions are wrong about God, what you write and say is counter to reality, you are worshiping something that is not real, only imagined (piel imperfect active – believers suffer the effect of these continual and deliberate lies))?”

1:36:02 **You have not thought about these things, nor have you been inclined to** (*wa lo' sym 'al leb 'ath zo'th* – you have not set it upon your heart or placed it in your mind to [from 1QIsa where these things appear]) **be associated with Me** (*wa 'eth 'any*), **and you have not mentioned Me because you do not remember who I am** (*lo' zakar* – you do not proclaim the truth about Me or respond to Me in an appropriate manner, never recalling anything memorable about Me [from 1QIsa]).

1:36:23 **Have I been negated because I have been silent** (*ha lo' 'any chashah* – have I been eliminated and nullified for not responding)? **Has it been so long** (*wa min 'owlam*) **that you do not respect Me and are against Me** (*wa 'eth 'any lo' yare'* – that antagonism toward Me has foreclosed any reverence for Me)?” (*Yasha'yah* / Yahowah Saves / Isaiah 57:11)

1:36:45 That's hard to read much less project Yahowah saying that against the majority of His people.

1:36:50 **Then one will make an announcement** (*wa ha 'amar*), **'You should choose to build up and decide of your own freewill to esteem, honor, and cherish** (*salal salal*) **this about-face, turning around and observing the signs before the appearance** (*panah*) **of the way** (*derek*), **choosing to take action and remove** (*ruwm*) **the obstructions and impediments which are stumbling blocks** (*mikshowl*) **from the elevated path** (*min masilah*) **for My family** (*'am 'any*).'
(57:14)

1:37:21 Yasha'yah goes into great detail in I think the 40th Chapter where he talks this *Bashar* | Herald who is the voice that will be calling out to prepare the way for Yahowah's return, to prepare the people so they're aware of what they must do to capitalize on the benefits that Yahowah and His Son are offering through Kipurym, so they are part of that remnant that's what's being ...

1:37:48 DEE: Does anybody question whether or not it's you? Yasha'yah 55:5 seals the debate. It says, "This is the lone gowy who does this."

1:38:03 YADA: There are so many of these prophecies that it becomes undeniable that what we are doing is what Yahowah intended when I was recruited by Him to do this specific mission 22 years ago on this very day. But it is irrelevant that Yahowah recruited me to do this and then empowered the result with His seven *Ruach* and even had Solomon at the single most important moment in Israel's life at the very dedication of the first home of Yahowah speak of the arrival of this *Nakry* | this Observant Foreigner during the last days and the importance of what he has to say.

1:39:05 What's important here is that Yahowah recognizes that His people have not listened to Him in 3,000 years. There hasn't been, until quite recently as a result of what the *Choter* and *Nakry* is doing, a single Yahuwd willing to engage on behalf of God and so God had to go a different route and He had to do it in such a way that He'd be effective in garnering His people's attention. And since God has spent so much time, when He was actually speaking to His people through His prophets, to tell them Don't emulate the ways of the gowy that when He had no other option but to employ a gowy in this way because His own people were unwilling to act, He's saying now, You better listen to him because this is your last chance, there are no more. You either listen to what he has to say and figure it out or it's over. There are no more chances.

1:40:15 So, there's only one reason that there would be hundreds of these prophecies all at this time all for this reason which is God wants a remnant of His people celebrating His return with His son on Yowm Kipurym that recognizes what Dowd did for them as the *Zarowa'*, as their Savior, in fulfilling each of the seven Mow'ed Miqra'ey. That is what God wants, that's what He's going to have, and that's why there are so many prophecies that speak specifically of what we're doing because God wants His people to listen. Happy Taruw'ah!

1:41:15 For us it will be Taruw'ah tomorrow, it will be Taruw'ah every day for the next 10 years just as it has been Taruw'ah every day for the past 22. Of course, just as Dowd is the living embodiment of the Covenant as its *Zarowa'* | its Passover Lamb that made it possible, you're listening to the living embodiment of Taruw'ah, and fortunately now there is a whole family that is committed to helping Yah's people listen to what Father and Son had to say and what they had to do ... able to harvest a remnant of Yisra'el.

1:42:11 So, this is Taruw'ah, the day that Jews don't celebrate and you think now you have an appreciation of why God said it was a *Zikarown* | a day to remember, why God said it was a *Shabatown* | a day to celebrate their relationship, why He said it was *qodesh*, why He called it a *Miqra'* | a time to read and recite, to be welcomed and invited into God's company, to be called out of the world? Now you know why.

1:42:42 So, the hope is that more and more ears and minds are opened among God's people that live throughout the world. Some 85 percent of Yahuwdym live in either Yisra'el or the United States, so we call you home.

Our episode has ended, so we wish you all a good night and a wonderful Taruw'ah. I look forward to being with you this time next week.

May God bless.