

Dawning of a New Day

Lion and the Lamb...

The following passage is often cited and even pictured in conjunction with the Christian myth of the “Second Coming of Jesus” to suggest that a state of nirvana will ensue. However, there was no “Jesus” and the Passover Lamb is never resuscitated to make an encore appearance.

The subject of *Yasha’yah* / Isaiah 11 has not changed. The prophet is still addressing the life and times of the *choter*. After revealing his origins and inspiration, as well as describing his mission and the result, *Yasha’yah* is setting him into the proper context – revealing when he will be accomplishing such feats of daring-do.

Further, what follows is an odd collection of animals, and an even more challenging choice of verbs, if that were the intent. Since God designed some animals to be carnivores, some as herbivores, and others omnivores, how and why is all of that going to change? Are we to believe that wolves and leopards are going to thrive by grazing which would require a complete redesign of their mouths and digestive systems?

Is mankind going to go vegan and forgo the Feasts, even Passover? More curious still, since the wolf and the lamb are in direct opposition, with the one representing the deadly plague of Pauline Christianity and the other Passover’s Doorway to Life, why is the former being depicted as a guest of the latter?

Perhaps, rather than view this unnatural situation replete with revisionist animals who no longer eat as they were designed, somehow forsaking their nature and living together in an idyllic setting, we might want to consider it in context, cognizant of the fact that we just read that Yahowah's Word and Spirit are going to strike, condemn, and slay those who are wrong.

From that perspective, "to dwell as a stranger" is not the only way the next verb, *guwr*, can be translated. Three of its four connotations are rather sinister. To *guwr* is "to stir up trouble and strife while being quarrelsome." Worse, *guwr* speaks of "planning a harmful response, of being rebellious and inciting a riotous situation, even of initiating a fight." As a result, *guwr* is "to terrify, instilling fear, while causing severe anxiety." That does not sound idyllic to me.

It is, therefore, conceivable that this reference to the wolf in conjunction with the lamb suggests that Paul's ilk will no longer prey on Yisra'el, that the religion he inspired will come to be an alien and stranger in the Land. The trouble he stirred up, his attempt at negating the purpose of the Passover Lamb, will no longer haunt God's people. It is, therefore, Replacement Theology which will succumb rather than this portending the advent of revisionist animals.

If so, this might actually depict the conditions experienced prior to Yah's return rather than immediately after it. It could be defining the limited timeline under which the *choter* | stem will operate, with its conclusion occurring prior to Dowd's arrival.

Once again, I am going to provide the information and let you judge for yourself. I am admittedly squeamish, and don't enjoy the site of a wolfpack killing a lamb such that they and their pups might live, so I don't have a dog in this fight. I would be delighted with a world

without carnivores. But my opinions here are irrelevant. All that matters is what God's words actually reveal when they are fully exposed.

“So then (wa) the wolf (za'eb – the predatory mammal (perhaps representing the most infamous Benjamite, Paul, the Wolf in Sheep's Clothing responsible for Christianity)) shall dwell as an alien, stirring up trouble and strife while being quarrelsome as a result of his insidious plans (guwr – will sojourn as a stranger, congregating with the flock while trying to lead them astray, scheming a harmful, treacherous, and deceitful response by being rebellious and inciting an adversarial situation, picking a fight by instigating an attack, causing severe anxiety (qal perfect – actually doing so but for a finite period of time)) against the lamb ('im kebes – in opposition to the dominate ram (used in the Towrah in conjunction with the Passover Lamb and Pesach)).

And (wa) the leopard (namer – a spotted and camouflaged or black predator; from an unused root meaning to be transparent regarding its nature and purpose (symbolic of Nimrod and Babylon)) will stretch out ready to pounce (rabats – or will lie in wait, crouched and prepared to leap) in association with ('im) the goat (gady – a young kid; from an unused root meaning: to cut off and divide (thus symbolic of those on the wrong side of judgment) (qal imperfect)).

Then (wa) the adolescent calf ('egel – a weaned cow; from 'agol – to revolve, coming full circle (symbolic of Yisra'el and those responsible for the golden calf)) and (wa) the young lion (kaphyr – the one who is covered (often used as a metaphor for Yahuwdah); from kaphyc – to connect and kaphar – to cover) who have been rebellious and recalcitrant (wa mary – who have been resistant and in opposition, displaying animosity, resisting God's authority) will be together at the same

time (*yachdaw* – will be in one accord, altogether in one place, united or alike).

And so this insignificant steward and easily determined and known servant (*wa na'ar qaton* – the attendant of a lower social status who can be readily known on behalf of the scattered sheep (like addressing the *choter*)) **shall motivate, lead, and guide them** (*nahag ba hem* – will be direct and influential among them as he attempts to direct their voluntary movements (qal participle active masculine singular – meaning that one man will literally and demonstrably influence them) (speaking of Yisra'el, i.e., Dowd's flock)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:6)

The last two statements, and particularly the concluding one, can be rendered positively or negatively, while the first example is considerably more credible presented as the Pauline Christian crusade against *Yahuwdym* | Jews and the Passover Lamb. The second statement is well-suited to follow in this negative vein, with the transparent, dark and camouflaged predator (another reference to the wolf in sheep's clothing), lying in wait and ready to pounce on the unsuspecting kid.

As we have discussed, the initial verb, *guwr*, isn't benign, making the opening statement a challenge to present positively when the full implications of the word are considered. Similarly, the second verb, *rabats*, has a light and dark side.

Moving to the third prophetic announcement, *nahag* isn't the customary word for “lead,” but instead one which suggests either “motivation or compulsion, of driving people in one direction or another and of being carried off with them, essentially becoming one with them.” Further, the adolescent calf could represent currently estranged individuals of the age of reckoning,

who are old enough to make their own decisions, and who have come full circle, becoming what they were intended.

Also, the *kaphyr* could represent Yahuwdah. If those interpretations are accurate, then the third prophecy would suggest that the insignificant sprout who will confront Pauline Christianity based upon the life and words of Dowd, will motivate open-minded Yisra'elites and willing Yahuwdym to follow him back to Yahowah.

But should the *'egel* represent unthinking animals meandering in circular fashion, lost and going nowhere, or serve as an allusion to the Golden Calf worshiped by those who were the first to reject the Towrah, and if the lion is a Jew acting as a vicious beast, then we are back to a Benjamite stalking easy prey in the pasture and driving them away from God. In such case, it would be the “*na'ar* – Lowly and Little one,” the Latin meaning of Paulos, leading almost everyone astray and to their demise.

From this perspective, the vicious lion could be Babylon, whose gates and temples were adorned by winged lions. This brings us right back to Pauline Christianity, as it shares much in common with the Beast of Babel. (Also interesting, *Babel* will be specifically denounced in the opening line of *Yasha'yah* / Isaiah 13.)

When confronted by passages which can be interpreted in various ways, I am inclined to consider every possibility and then migrate toward the ones which make the most sense in the context of the discussion. In this case, I am prone to seeing the first two predictions negatively and the third as either the consequence of the problem and/or of its cure. This being so, all of this taking place prior to Yahowah's return.

Before we press on, if you were looking for “the fatling” after the calf and lion, it does not exist in this form in any of the Qumran scrolls. The “*wa mary'a* –

fattened and embittered animal” apparently was not germane to this discussion.

As we progress in this prophecy, the word for “cow” changes from *‘egel* to *parah*, which carries the connotations of “being ineffectual and disappointed” and of “being frustrated and broken” in addition to being “fruitful.” Also, while *dob* can be translated “bear,” it can also be a “wild boar,” and address a swine’s willingness to eat almost anything.

But that’s just the beginning of the options at our disposal, because we are confronted by yet another challenge as we strive to correctly convey Yahowah’s intent. The next verb, *ra’ah*, is equally comfortable being rendered “to shepherd, to lead, to guide, to feed, and to protect” or “to be immoral and perverse, corrupting one’s companions.”

The second verb, *rabats*, as we have already learned, can mean “to lie down” or “to lie in wait,” either of which can be good or bad depending upon the circumstance. And as was the case with the cow, the word for lion changes from *kaphyr* to *‘aryeh*, a considerably more negative label, denoting the adverse ideas of “being a fierce and destructive beast stalking its prey, ready to gather them together and pluck them away one by one.”

If that were not enough, we are greeted with a third word for cow, this one *baqar*. It can represent anything from “cattle,” especially in “large herds,” to “bulls and oxen,” which became Satan’s preferred guise in many pagan religions, especially those which prevailed in Egypt, Babylon, Assyria, Canaan, Phoenicia, and on Crete with the Minoans. Further, the *baqar* were used by the religious during early morning sacrifices which were conducted secretly. And lastly, since “*teben* – dry and brittle straw” is worthless from a nutritional perspective, we are compelled to look for alternative meanings.

Therefore, all we can say for sure, is that this is a remarkably different time and situation than what we have experienced up to this point. That means that these events loom in our future, not past. But because there is so much potential for bad influences along with positive outcomes, we are likely dealing with circumstances on the event horizon of the Millennial Shabat of Sukah.

“The cow, representing the fruitful and flourishing (*wa parah* – the abundantly productive fruit; from *para*’ – fruitful) **and the bear, representing the empowered and capable** (*wa dowb* – a protective and motherly omnivore; from *dobe*’ – to be strengthened and become powerful, able to capitalize on all life has to offer, living a favorable existence in a peaceful state) **will be shepherded** (*ra’ah* – will be led to nourishing pastures and flowing waters, protected and guided).

Together (*yachdaw* – as one, unified and alike, in the oneness of Yah), **their youth** (*yeled henah* – their young children who are naturally born and begotten in the travails of childbirth) **will lie down** (*rabats* – will lie and wait ready for action).

The lion, as a wild carnivore (*wa ‘aryeh* – the powerful and regal, meat-eating predator, one of seven Hebrew words of lion; from *‘arah* – to gather together and pluck away, symbolic of Yahuwdah) **like** (*ka* – similar to) **the ox, as a domesticated herbivore** (*ha baqar* – a large herd of grass foraging animals, especially bulls or oxen; from *baqar* – to seek, enquire, and consider) **shall consume** (*‘akel* – shall eat and be fed) **straw** (*teben* – the stock of the grain between the ground and the head, used as fodder for livestock and as a building material).” (*Yasha’yah* / Deliverance is from Yah / Isaiah 11:7)

Straw is the stalk of the grain that is cut down once the usable kernels have been harvested and it has

withered. It can be used as bedding for barnyard animals or as a crude binder in clay bricks, but it has virtually no nutritional value. Hay, on the other hand, is cut before the grass goes to seed because that is when the most nutrients can be found in the stalk.

Without dried grasses combined in the mix, the remaining stubble or chaff comprising straw following the harvest of the grain offers little more than fiber. Therefore, neither lion nor ox can survive on straw. Nutritionally, it is as worthless as are religious beliefs. Worse than “let them eat cake,” they would be munching on their bedding and the stubble inside bricks.

I have poured over and contemplated every symbolic metaphor in this list, doing what I could to present each as insightfully as possible. However, I cannot attest as to whether Yah’s intent was other than I have surmised. In the end, my take on all of this is that the worst of times will lead to the best of days. The killing will stop, and living will commence, with the fiercest predator becoming as docile as a lamb.

Admittedly, given the options at our disposal, I have presented some of this a little differently than I had years ago. The *choter*’s role leading up to these events has been so surprising and unexpected, even now it is difficult to remain objective. Nonetheless, our mission has always been to strive for accuracy and then go where the words lead.

As such, God could well be making another three points. And we are left to determine whether this is transpiring on the cusp of His return or immediately after, and thus whether the events strung along the event horizon are good or bad. Personally, I don’t see any merit in cows and boars being shepherded together. One is food, the other is not. However, I can envision frustrated and broken people who will eat whatever is put before

them being misled by immoral compatriots with perverse interests. And I can see them all lying down in the mud together, oblivious to what is transpiring around them. This is happening today. They refer to it as “Chrislam.”

Likewise, I don’t envision God changing the digestive systems of animals and then providing His creation with worthless fodder. So I’m prone to seeing both predator and prey starving for lack of a nutritious meal during the days preceding Yahowah’s return.

But if you view it otherwise, that’s fine too. I would be happy to witness an end to the current cycle of life. And as we move forward, I suppose a case can be made that Yahowah is going to transform a poisonous viper into a lovable meerkat and that nursing mothers will encourage their children to play with now lovable creatures.

As John Lennon would sing:

“Just imagine there is no heaven. It’s easy if you try.
No hell below us, above only sky.

Imagine all the people living for today. Imagine there’s no countries, it isn’t hard to do. Nothing to kill or die for, and no religion too.

Imagine all the people living life in peace.

You may say I’m a dreamer, but I’m not the only one. I hope someday you’ll join us, and the world will be as one.”

I don’t want to be the great cosmic killjoy, as it is a catchy tune, but I’d be remiss if I didn’t point out that John Lennon is dead, shot to death on a sidewalk not long after promoting his vision of utopia. And he was so miserable in this life, he was typically drugged out of his mind.

As we strive to understand the next set of predictions, the initial verb, *sha'a'*, like those preceding it, can be rendered positively or negatively. It can be translated “playing, being amused, and having fun” or “being blinded, having one’s eyes closed, or losing one’s sight in the process of fondling or caressing something.”

Fortunately, there is no mistaking the deadly and damning aspects of “*pethen* – venomous vipers” or “*tsiph'ony* – toxic serpents.” Both are used in conjunction with Satan, his demons, and their poisonous religious schemes. As such, rather than render this next statement as a depiction of “all people living life in peace” following Yahowah’s return during the *Sukah* celebration, what follows could be occurring during Satan’s rise to power.

What we know is that life in the intervening years will no longer be red in tooth and claw. The toxins have all been removed. The Earth is now much like ‘Eden six-thousand years ago.

Life is good for many reasons, one of which is that the serpent is no longer in residence. And while Satan will once again be allowed to slither into the Garden for a brief moment to corrupt Yah’s word and flock, that day won’t occur for another thousand years. The world has been remade in Yah’s image, with children now doing that for which *Yitschaq* | Laughter and Playfulness was named.

“**An infant** (*wa yowneq* – a suckling child and tender shoot at the early stages of life) **will play** (*sha'a'* – will be delighted, finding great pleasure and enjoyment having fun) **over the hole** (*'al chur* – over the den) **of a serpent** (*pethen* – a poisonous snake or venomous viper; from an unused root meaning to twist) **and upon** (*wa 'al*) **the nests** (*ma'uwwrah* – the cavities in the ground where reptiles of a lesser light dwell) **of snakes** (*tsiph'ony* – of the poisonous vipers; from an unused root meaning to

extrude toxins, a mythical beast akin to a dragon) **the weaned and reared** (*gamal* – those who are now accountable for their own actions and have been raised) **shall place his hand** (*yad huw' hadah* – will stretch out and put his hand).” (*Yasha'yah* / Salvation is from Yah / Isaiah 11:8)

The Earth has become the happiest place in the universe. It is as Yah intended, filled with life and joy. And in part, it is this way because there is no longer any quarter for the toxins that have made our planet so deadly.

Or alternatively, and quite negatively...

And (*wa*) **the suckling infant** (*yowneq* – the nursing baby) **will be blinded while playing** (*sha'a'* – will close their eyes while delighting and having fun, losing their perception of sight in the process of fondling, caressing, and finding amusement) **over the pit** (*'al chur* – over the den, hole, or depression) **of the venomous viper** (*pethen* – poisonous snake; from an unused root meaning to twist) **and upon** (*wa 'al*) **the illuminated nests** (*ma'uwrah* – the cavities in the ground where reptiles of a lesser light dwell; from *'owr* – light [plural in 1QIsa]) **of the deadly serpents** (*tsiph'ony* – of the lethal and toxic adders; from an unused root meaning to extrude toxins, a cockatrice, a mythical beast akin to a dragon [plural in 1QIsa]) **the weaned and reared** (*gamal* – those who are now accountable for their own actions and who earn what they deserve) **shall place his hand** (*yad huw' hadah* – will put his hand inside that space).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:8)

The reason both are possible is because the earlier rendition would describe the immediate aftermath of Yahowah's return, enduring this way for 999 years. But then as we know, Satan and his fellow serpents will be released, just as he was once allowed to slither into the Garden. And it is also possible that I have my renderings

reversed, with the negative version preceding Yahowah's return. If so, I suspect this would be the consequence of taking one's children to church or of sending them to a mosque, even of letting them see a movie produced by the politically correct of Hollywood, or playing a war game on a video console. Parents are pushing their children toward the Devil, encouraging them to play with the Adversary.

Our Heavenly Father, however, isn't about to let any of this happen in His home. Heaven will continue to be a serpent-free zone – as will be the Earth during 999 of the 1000 years of *Sukah*.

The absence of evil, of corruption and deception, is only half of the equation. For there to be abundant life, a life worth living, there must also be that which is good, wholesome and true. If we know this, so does God.

“They shall not perpetrate evil (*lo' ra'a'* – they will not harm, trouble, nor mistreat) **and** (*wa*) **they shall not corrupt** (*lo' shachat* – they will not ravage or ruin, mar or blemish) **anything in association with** (*ba kol* [kol not present in 1QIsa]) **My Set-Apart** (*qodesh 'any*) **Mountain** (*har*) **because** (*ky* – for the express reason) **the Land** (*ha 'erets* – the earth) **shall be full** (*male'* – shall proclaim and complete, fully accomplishing, completing, finishing, satisfying, and confirming all [feminine in 1QIsa vs. masculine in the MT]) **of information which can be known about** (*de'ah 'eth* – the knowledge required to exercise good judgment regarding the nature of [from 1QIsa]) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **just as** (*ka*) **the waters** (*ha maym*) **cover** (*kacah* – overwhelm and adorn) **the sea** (*la ha yam*).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 11:9)

The reason we shall know Yah on this day is that He will be placing His *towrah* | guidance inside of all who survive to enjoy it with Him. The *choter*'s job will be complete. Even the *gowym* | gentiles, represented by the sea, will either be covered and adorned in the Word of God or overwhelmed by it and concealed from sight.

There has never been a reason for Yahowah to protect a gentile nation from serpents because they are governed by snakes. His children know to stay away from them and those who do not are irrelevant to God. But such is not the case with Yahuwdah, especially on Mowryah. This is home and the place of revelation. It is where Yahowah engages on behalf of His children. Tsyown is where we come to know about God. And He has unfinished business in this place.

Now speaking of one of the many ways the world will come to know Yahowah, while explaining how His children will one day understand what He has done on His Set-Apart Mountain on their behalf, we are reintroduced to the "*nec* – banner" He intends to lift up prior to His return.

The last time we witnessed this banner, it was being raised to confront the damage man had done to the vineyard Dowd and Yahowah had cultivated on Mowryah. The inference then was, as it is now, that Yahowah will lift up this ensign prior to His return for the express benefit of His people. And while there is still a connection with Dowd, this time we are told that the standard bearer will be an insignificant stem in and of himself, but yet important only because his written message will be rooted in the relationship Yshay's son and Yahowah's beloved developed with the Almighty. Moreover, this time we are expressly told that this untrained sprout becomes worthy of notice, indeed serves God and His children, by compiling a trustworthy sign

and reliable banner, because of what the Spirit of Yahowah has done through him.

I doubt that this standard bearer is a direct descendant of Yshay, Dowd's father, because there would be no way for him to know it or for anyone to prove it. And that would make such a prophecy irrelevant. But if Yahowah is predicting that His nameless envoy and ensign will base his message upon the foundation which was laid by Dowd, drawing the world's attention to it, then all one need do to validate the sign would be to study what has been written on it. If it contains a responsible, reasonable, and rational presentation of what Dowd had to say about engaging in a relationship with God, the banner is worth considering.

So long as the witness is rooted in what can be excavated and mined from the source, discovered by digging deep into the *Mizmowr* and *Mashal*, it is valid. It is in this way that the banner will remain firmly anchored, permanently positioned, and appropriately instructive, providing reliable guidance.

And that my friends is the primary reason Yahowah continues to depict and describe this "*nec* – sign." In a world full of lies, with men accustomed to deceit, it is the best way to convince His children that they can trust and rely upon what is written thereon because He contributed to the content and is responsible for bringing it to their attention.

For those who would protest such conclusions, I am right there with you. The predictions presented in Yasha'yah 11 are profoundly important and no one in their right mind would want to live up to such expectations. I certainly do not want that kind of responsibility. Such notoriety would likely draw unwanted attacks and criticism.

For these reasons, and more, I completed my initial review of *Yasha 'yah* | Isaiah 11 without suggesting that *Observations* might possibly serve as part of the sign, or of mentioning that it could be seen growing out of the stump of Yshay due to its revelations regarding Dowd. This was also my response when we first encountered this “*nec* – banner” way back in volume 3, chapter 5, *Rejecting Yahowah's Towrah*. Then we were seeking to understand the prophecy in *Yasha 'yah* / Isaiah 5:26. It was there that we read:

“Then (*wa*) He will lift up (*nasa'* – He will bring forth and raise up, accept and make prominent, bear and support (qal perfect – literally and totally for a period of time)) a standard serving as a banner and signal (*nec* – a prominent sign or insignia hoisted high upon an upright pole for all to see serving as an ensign and signal to convey important information which should be followed to bring people into the proper encampment (masculine singular); from *nacak* and *nacah* – that which is anointed, set apart, prepared, designated, and authorized to serve by pouring out proof which can be tested) for people of different ethnicities (*la ha gowym* – to approach and on behalf of a confluence of many different people living outside of Yisra'el) from far away (*min rachowq* – from afar, a great distance away in the distant future) and (*wa*) He will attract attention non-verbally (*sharaq* – He will reveal the signal by drawing attention (used to describe the piping (that which pierces the air and penetrates the ears) as a shepherd calling for his sheep)) to it (*la huw'* – to Him and it (masculine singular and thus addressing the standard which God has lifted up)) from (*min*) the ends (*qatsah* – the far extremity at the end of time and distant limits) of the earth (*ha 'erets* – of the land and material realm).

And behold (*wa hineh* – pay attention at this time, especially to the details, be observant, reach up and look

up), **in a very brief moment in time** (*maherah* – quickly and rapidly) **voiced at the speed of light** (*qal* – swiftly and speedily, nimbly and agilely moving from one place to another while lightly esteemed by many; from *qowl* – the sound of one’s voice calling out aloud) **it will come** (*bow’* – it/he will arrive and He will be pursued and then He will return (in the context of someone serving as an implement to facilitate Yah’s voice returning to the world) (*qal* imperfect third person masculine singular active)).” (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 5:26)

This reference came out of the blue. It was not part of a significant prophecy. The subject had been Dowd’s vineyard. And the beneficiaries were nondescript, as opposed to Yahuwdaym, for whom there is a different standard because they remain Yahowah’s Chosen People.

I had thought that the reference to the *Nec* | Sign was there to let us know that Yahowah was aware and appreciative of what His Covenant Family was doing. It was meaningful and reassuring to us, and invisible and irrelevant for everyone else. Perfect. We enjoyed the benefit without incurring additional responsibility.

But this is not the same. Yes, it is also somewhat anonymous, but it is the furthest thing from private. There is an entire chapter of *Yasha’yah* | Isaiah devoted to identifying the *choter* | stem while explaining how Yahowah will equip him to compose the *Nec* | Banner. Therefore, this time, there is far more public responsibility, indeed accountability. So when I initially wrote this chapter, I ignored what appeared increasingly likely and took the selfish and safe approach, which was to decline any potential association.

To acknowledge it in the context of this particular prophecy would almost certainly bring a hailstorm of

biting criticism – none of which I desire. I have been there and do not want to experience it again.

However, that was not the right approach. It is not where these words lead. It undermines the intended purpose of this prophecy by neglecting to identify the sign and by failing to draw attention to it.

When we become part of His Covenant Family, we naturally grow to accept our Father’s will and share an appreciation for what He wants to achieve. Therefore, it all comes down to what matters most to Yah.

As a result of Yahowah’s character and because of the promises He has made, God is Spiritually empowering His *choter* | stem to explain on behalf of all who are interested: 1) who He is, 2) what He is offering, and 3) what He expects in return. To achieve this result, the resulting *Nec* | Sign is being composed to convey: 4) His Towrah Teaching, 5) the life and lyrics of Dowd, especially as they pertain to His relationship with him, 6) the promises He made to His son as they pertain to Yisra’el and Yahuwdym, and 7) that Yah wants His people exposed to the prophetic testimony found in Yasha’yah so that they answer His call to come home.

To be part of Yahowah’s Covenant Family, and receive the resulting benefits, and then thwart what our Father seeks to achieve would be ungrateful and unconscionable. When we read Yahsha’yah’s pronouncements regarding the *choter* and *Nec* we should all devote ourselves to advancing their purpose. Our response should be: “Here I am, Yahowah, send me!”

Immediately after I initially translated Yasha’yah 11, the most devoted editor of these books for the past decade did something she had never done. She served as the conscience I was neglecting. She interjected her conclusions regarding the identity of the “*nec* – sign” and the rationale for the prophecy. While she conveyed it in

the nicest way possible, there was no denying her message. She said, in essence, the reason Yahowah has called attention to the *choter* and *Nec* by including multiple, and largely undeniable and unrivaled references to them in Yasha'yah, is that He wants His children, Yisra'el and Yahuwdah, to know that they can rely upon it, because it will guide them back home.

Further, God wants Gowym to take it, and thus Him, seriously. Once again, it's His style to lay all of His cards face up on the table, arrange them in the right order, and then let every person decide for themselves if they want to engage with Him or deny Him.

I was haunted by her email, recognizing that if this was Yahowah's intent, I was wrong to disavow the connection. Nonetheless, I was finished with Yasha'yah 11, and had moved on to translating Isaiah 12 and 13 for the next chapter.

At her urging, I returned to the idea of the *choter*, and realized that he is just a “small shoot, a little sprout, and an insignificant stem, a pliable living implement” – even “a sucker.” It is only because he is empowered by the Spirit that the results become noteworthy.

I realized that it would be okay to step out of the anonymity of being Yada since the Spirit is accountable and She can handle the responsibility. By doing so, I am still able to retain the role I have always cherished, of being a flawed implement who is wholly unqualified and completely irrelevant, while Yahowah lifts up the result of our collaborative affair.

Then she wrote again, this time reminding me of something I had previously recognized. *Yasha'yah* | Isaiah 11 underscores all three promises Yahowah had made to me sixteen years ago when we first met – especially the one whereby He agreed to be responsible for promoting the resulting message. And indeed, He has

lifted up this banner. So, I returned to *Observations* volume 4, chapters 7 and 8, *Spirit of Understanding* and *Dawning of a New Day*, and rewrote them. Three years later, I have returned yet again.

In Yahowah's witness, we are told that the message which will be lifted up will be written for the family of God, which is to say the Children of Yisra'el. Beyond them, at least initially, it's *gowym* | gentiles who will seek and find Yahowah by reading it. It will lead all who earnestly seek to engage in a relationship with God to the conditions of His Covenant. Those who respond will be afforded the benefits of living with God in His Home.

Based upon the Spirit's involvement, this will be an exercise in evidence and reason, a voyage of discovery where *'asher* is once again center stage. And based upon what we have been told and what Yahowah will soon share, this individual will take a stand and present what he has discovered in concert with Yahowah calling a remnant of His people back home from around the world.

The *choter* will have one last hurrah. Perhaps it will serve as affirmation, a tangible recognition that Yahowah fulfilled His promise to His people. Perhaps it will serve as confirmation of Yah's nature, that even in the big things, He uses the least impressive among us. Perhaps the *choter's* final task will be to introduce the returning Son, Branch, Messiah, Shepherd, and King he has so long admired.

And perhaps, even though it would be embarrassing, after having performed as instructed and after having survived the worst man could throw at him, Yah might be allowing those, who have benefited from what He did through him, to express their appreciation now that the mission is complete. Whatever the reason, before he fades into obscurity, the *choter* will, as Yshay implies, stand out

and be noticed for the banner he and the Spirit scribed for the family.

“Then (*wa*) it shall come to pass (*hayah* – it will actually happen, albeit briefly (qal perfect)) in that day (*ba ha yowm ha huw*’), the root which anchors and nourishes (*sheresh huw*’ – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) of *Yshay* | to Stand Out and Be Noticed (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched), who showed the way to the benefits of the relationship (*’asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings and joy) will stand up, present and accounted for (*’amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision, being evaluated himself while standing and unbowed (qal participle)), approaching as (*la* – regarding and concerning an extension toward the goal of producing) a signal and banner (*nec* – a standard bearer, a sign and ensign, something which is lifted up to communicate a message to those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca*’ – to set forth on a journey) for the family (*’am ’el* – for the people who are related (describing the Children of Yisra’el and the Covenant)).

Through him (*’el huw*’ – toward him as he leads, providing direction to God (*nec* is masculine singular)) gentiles (*gowym* – people unrelated to or living outside of Yisra’el) have and will continue to seek (*darash* – they will have inquired about, searched for, and investigated, expecting to find a responsible presentation about

engaging in the relationship which is nourishing and keeps them safe with ongoing implications throughout time as they strive to investigate and learn all that can be known, always enquiring and inquisitive (qal imperfect active – literally and continuously search)).

And so therefore (*wa*), **His restful residence** (*manuwchah huw'* – His place of repose and reflection, His comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah* – will be) **a reward and a source of enrichment and empowerment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of power, and as an attribution of an inheritance of impressive splendor).” (*Yasha'yah* / Salvation is from Yah / Isaiah 11:10)

Those who have sought to know Yahowah along with the *choter* will now spend eternity exploring the universe with the rest of the family. Eternity's purpose and the source of its joy are derived from “*darash* – seeking to know.” And yet after each new adventure, we will return home to rest and reflect upon what we have discovered along life's way. The *choter* is no different in this regard than any of Yah's children in that he will live an empowering and enriching existence as a result of his inheritance. It's good to be one of God's kids.

That was a lot to process, so let's linger here a moment longer. The “*sheresh* – root” of Yshay can convey a number of things, all of which are pertinent. And every connotation is worth considering because *sheresh* cannot be interpreted literally and is instead a metaphor. I have it on the highest authority that Dowd's dad didn't actually have roots instead of feet and he wasn't so short as to be called a stump.

Sheresh could imply that the standard bearer will be a direct descendant of Yshay, and thus a *Yahuwd* in the

line of Dowd. But if so, there would be no way to know it or prove it. It could convey that he will get right to the “root of the matter” and that Dowd’s life and words will serve as the “foundation” of his message.

Of particular interest, *sheresh* implies that the insignificant branch depicted as the *choter* will contribute to the ensign by “digging deep so as to mine the depths” of what can be learned from Dowd. Doing so will assure that he and the message “*sheresh* – remain firmly anchored and permanently positioned, while being appropriately nourishing,” which is to say that the message promotes growth and is enduring, in addition to being reliable.

Since we know nothing of Yshay, the message cannot be about him, but instead must focus on what we know of his son, Dowd, Yahowah’s beloved son. And yet from Yshay’s name we can deduce that Yahowah’s banner will “stand out and be noticed,” that the message will be “substantial” rather than brief, that it will speak of the “source of our existence” and “draw attention to the process of being enriched.” In other words, it is going to be dissimilar to everything else that has ever been written by men and yet be wholly consistent with Yahowah’s *Towrah* | Guidance and *Naby*’ | Prophets, especially with Dowd’s *Mizmowr* | Psalms.

Admittedly, I have a peculiar fascination with ‘*asher*. It is the word which brought me out of Christianity and from a reliance on religious translations to Yahowah by studying Hebrew. Of particular interest in this context, the first time I encountered ‘*asher* was in relation to a prophecy regarding what would come from Dowd. Subsequently, I have devoted my life to knowing Yahowah and understanding His Word, then sharing what I’ve discovered as openly and completely as possible. And along the way I have learned just how important Dowd is to Yahowah’s story.

'Asher is a relational term, and thus is one of many describing the Covenant. *'Asher* is used to make connections, to associate things which belong together, and thus serves as a catalyst between knowing and understanding. Especially important, *'asher* speaks of “showing the way, of revealing the correct path to walk to give meaning to life and to receive the benefits associated with the Covenant relationship.” Depicting the way to Heaven’s Door, *'asher* describes a “specific, certain, narrow, and restrictive, albeit correct, path.”

'Amad addresses one of the most startling and controversial concepts associated with God. He wants us to “stand up,” not bow down. He is always looking for someone to “take a stand” on what really matters in life, recognizing that doing so will be astonishingly unpopular. But what we don’t typically think of when addressing *'amad* is that it suggests that the individual who is taking this stand on behalf of the relationship established between Yahowah and Dowd, would be “appointed and sustained” by God, and that his mission would be “to provide the means to evaluate the evidence” our Heavenly Father has provided in such a way that it “enables this open and honest individual to make a thoughtful decision.” Further, by using *'amad*, Yahowah is affirming that the “stance is persistent and enduring.”

This brings us to the “*nec* – the standard bearer, the signal and banner, the ensign which is lifted up to communicate a message to those who are observant.” In that it is based upon *nacah*, we know that as a result of the message, those who observe it will be able “to assess its content and prove its veracity.” It will be written such that it “promotes further examination and ongoing analysis.” Readers will “be encouraged to evaluate and test” everything presented therein. Whether or not it has lived up to this standard, *Observations for Our Time* was written to accomplish these goals.

We can also affirm via *nacac*, that the banner will be “lifted up and displayed,” and thus be promoted by God, Himself. Further, *naca*’ implies that it will be the product of a “journey of discovery,” suggesting that it will map out the course the explorer charted as he made his way through God’s Word.

For those of you who may wonder why Yahowah would work with a flawed implement to reach out to His children, and not just speak to them Himself, I would encourage you to read *Shemowth* / Exodus, beginning with Yahowah introducing Himself to Moseh up to the point God agrees not to speak directly to His children again because they were growing fearful of Him.

The fact is, Yahowah created humankind because He wanted to explore the universe with us, to enjoy our company, to share His knowledge, so that is why He continues to work in this way. And frankly, since all of us are flawed, all Yahowah needs is someone who is open, honest, and willing.

Yahowah is a loving Father who cares for His children, so we should not be surprised that the banner is being lifted up “*‘am ‘el* – for God’s family,” Yisra’el and the Covenant. They need to know that He has not forgotten them and that He is returning for them – that He is going to protect them. But before He does, it’s important that they accept His assistance in returning home to Yisra’el. This banner will, therefore, encourage them to take Yahowah’s offer seriously and grasp hold of His hand.

But there will be another benefit to the words scribed on this banner. Though this text was written for Yisra’el, gentiles, those “unrelated to and living outside Yisra’el,” will “*darash* – come to inquire about and seek” Yahowah. They will “look for, expecting to find, and then investigate” what God had to say about the path home.

The banner will provide “*darash* – a responsible presentation regarding engaging in a relationship” with God “which is nourishing and keeps them safe.”

This will lead *Yisra’el* and *Gowym* alike to Yahowah’s “*manuwchah huw*’ – restful residence, His place of repose and reflection, His comfortable habitation.” Digging deeper, we discover that *manuwchah* is from *nuwach*, the word we investigated in depth some time ago.

By blending *ruwach*, the Hebrew word for “spirit,” and Noach, the “Trustworthy Guide to a Restful Spiritual Home” together, it suggests that Noach can guide us to Yahowah when the Showphar is blown by the *Ruwach Qodesh*. All we have to do is disassociate from religion, government, and societal customs, loosening the lines which keep us tethered to the pier, listen to Yahowah hailing us, come to a correct orientation of who He is and what He is asking, trust and rely upon the map He has provided, and then set sail following His directions.

Nuwach reveals that Yahowah’s Spirit is “associated with us and integral to the relationship” with God. As our Spiritual Mother, She “is actually related to us.” By “placing Her upon” His children, Yahowah “energizes us, rejuvenating, invigorating, uplifting, and empowering us.”

As we mentioned before, the Set-Apart Spirit provides the Family of God with a sense of “calm composure” so that we “retain our wits and never panic in the face of adversity.” As a result of *nuwach*, “we are at peace” with God. And through *nuwach*, Yahowah’s sons and daughters are “eternally enriched by association.” We are “assured of the most favorable outcome.” And all of this serves to “keep us composed and able to prevail, no matter the challenge.” Further, since “*nuwach* – spiritual contentment” shares an affinity

with *nawah*, we know that we have been invited “to live in a spiritual dwelling and abode where sheep abide.”

Yahowah’s Home in Heaven “*kabowd hayah* – exists as a glorious reward.” It “is a source of enrichment and empowerment.” By choosing the Covenant, we will come to “*kabowd hayah* – manifest enormous power” and “be attributed an exalted status” as sons and daughters of the Almighty. We “will inherit” the universe, and all that is His to give, which is to “be overwhelmingly enriched with property and possessions” beyond our imagination. Life with God will be grand, an amazing adventure.

Yahowah is going to rescue His children a second time. Just over 3,400 years ago He led them out of Egypt and into the Promised Land. Soon, He will find them dispersed upon gentile nations and deliver them from the far corners of the Earth, bringing them back home to Yisra’el.

“Then (*wa*) it shall come to pass (*hayah*) in that day (*ba ha yowm ha huw’*), my Upright One (*‘edowny* – the Upright Pillar of my Tabernacle) will once again join (*yacaph* – will increasingly associate) His hand (*yad huw’*) a second time (*sheny*) to reacquire, bring forth, and redeem (*qanah* – to reacquire and obtain) the remnant (*sha’ar* – the remainder) of His family (*‘am huw’* – His people (the Children of Yisra’el)) which remains (*‘asher sha’ar* – which to show the way to the benefits of the relationship) out of (*min* – away from) **‘Ashuwr | Northern Iran & Iraq (*‘Ashuwr* – To Tread Upon / Assyria), from (*wa min*) **Mitsraym | Lower Egypt** (*Mitsraym* – Crucibles of Oppression / Northern Egypt), out of **Pathrows | Upper Egypt** (*wa min Pathrows* – Subject to a Deceptive Interpretation / perhaps the Copts and Bedouins from Southern Egypt), from (*wa min*) **Kuwsh | Arabian Peninsula** (*Kuwsh* – Dark and Unknown / Horn of Africa, the Southern Sinai, all of Arabia, Yemen, and Oman and perhaps including**

Northern Mesopotamia), **out of** (*wa min*) **'Elam** | **Southwestern Iran** (*'Elam* – Conceal / Persia), **from** (*wa min*) **Shin'ar** | **Iraq / Babylon** (*Shin'ar* – Confluence of Rivers / Babylonia), **out of** (*wa min*) **Chamath** | **Syria** (*Chamath* – Military Fortress / Syria), **and from** (*wa min*) **the coastlands** (*y* – the inhabited shores of countries between or surrounded to some extent by large bodies of water, notably: Lebanon, the United States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and North and South Africa) **of the sea** (*ha yam* – of the gentiles).” (*Yasha'yah* / Freedom is from Yah / Isaiah 11:11)

It should be noted that while “*y ha yam* – the coastlands of the sea” is descriptive of any gentile nation with an extensive ocean shoreline, *y* also means “woe,” telling us that the conditions within these nations will continue to deteriorate, necessitating a “warning of dire consequences” to the Children of Yisra’el who intend to stay. Underscoring this “cautionary notice,” *y* is also the “howl of a vicious and cunning beast.”

If you are listening, you have heard this agonizing wail, having just witnessed the world’s reaction to President Trump’s announcement that *Yaruwshalaim* was the capital of Yisra’el. And yet, that was a seed within a pomegranate compared to the sea of trouble the world’s reaction to COVID19 will bring. One week to the next, the world fundamentally changed, depriving people everywhere of their freedom and employment, flirting with totalitarian rule and economic collapse on a scale never previously envisioned. While I do not yet know how or when, Jews will eventually be blamed and there will be war. There have already been riots.

While the “Jewish” population still living in diaspora has declined from 10.5 to 8.0 million since 1948, there are still between 5.7 and 6.7 million “Jews” in the United

States, 95% of whom live within twenty miles of the coast along the Atlantic Ocean, Gulf of Mexico, or Pacific Ocean. Of the most recent migration of “Jews” into Yisra’el, many have come on their own volition from the two most prominent areas not covered in Yahowah’s list, the Russian Federation (excluding St. Petersburg) and much of the southern portion of the old USSR, especially the Northern Ukraine and some portions of the Caucasus region.

Other than Yisra’el, only the United States, Canada, and Australia have seen growth in their Yisra’elite populations. The “Jewish” residents in Eastern Europe, Northwestern Africa, and most of the Muslim Middle East have all but disappeared – at least among those who know that they are Jews.

Recent DNA evidence suggests that there may actually be a substantial population of Jews residing in geographic Babylon, at least on their father’s side. This assessment also indicates that these Jews may be among the most prominent and prosperous Muslims.

Now that we know that Yahowah will be calling Yahuwdym out of Northeastern Africa, the Arabian Peninsula, Iraq, Iran, and Syria, and from throughout ancient Babylon, we can use the dominant male haplogroup (Y DNA) as our guide to assess the percentage of these peoples who are Jewish. But first this disclosure, DNA testing has not been done randomly, and only on a small percentage of these people. Further, we are relying exclusively on the dominant male haplogroup in our extrapolations.

As a result, while the tests are conclusive and accurately portrayed, it is very likely that only those with innate personal curiosity who are most open to scientific enquiry among Muslims would have allowed themselves to be tested, artificially skewing the result by a factor of

ten or more. Therefore, in our quest to be reasonable, I have downgraded the results across the board tenfold.

Out of Yahowah's list in Yasha'yah 11, we may find:

Iranian Persians: 38% of 81 million = 30.8 and thus 3.1 million Jews

Iranian Kurds: 60% of 6 million = 3.6 and thus 0.4 million Jews

Egypt: 21% of 97 million = 20.4 and thus 2.0 million Jews

Assyrians: 12% of 1.6 million = 0.2 and thus 0.02 million Jews

Iraqi Sunni Arabs: 64% of 11 million = 7.0 and thus 0.7 million Jews

Iraqi Shia Persians: 35% of 22 million = 7.7 and thus 0.8 million Jews

Iraqi Kurds: 18% of 5 million = 0.9 and thus 0.09 million Jews

Syria: 33% of 18 million = 6.0 and thus 0.6 million Jews

Saudi Arabia: 40% of 33 million = 13.2 and thus 1.3 million Jews

Qatar: 58% of 2.5 million = 1.5 and thus 0.2 million Jews

UAE: 34% of 9.5 million = 3.2 and thus 0.3 million Jews

Kuwait: 33% of 4.1 million = 1.3 and thus 0.01 million Jews

Oman: 38% of 4.6 million = 1.7 and thus 0.2 million Jews

Yemen: 72% of 28 million = 20.2 and thus 2.0 million Jews

To the degree that these projections are accurate, only a tiny fraction of these ten million individuals know that they are Jewish. If more were to know, it would be cathartic due to the anti-Semitic nature of Islam. After the Muslim conquests, having had their forefathers convert to Islam rather than die, most are far too corrupted by their satanic religion to hear Yah's voice.

Wouldn't it be wonderful if after reading *Prophet of Doom* and then *Yada Yah, Observations*, and *Coming Home*, that thousands of Yisra'elites were to emerge from geographical Babylon to become part of the Covenant Family?

We must now add acknowledged Jews living along the coastlines of the world to this list. The following list of nations, replete with their known Yisra'elite population, has been provided so that we might calculate how many "Jews" will be included in Yahowah's repatriation, and how that compares to the entire population.

Israel: 6,400,000 Yisra'elites

United States: 6,200,000 (increasing)

France: 450,000 (declining rapidly)

Canada: 385,000 (increasing insignificantly)

United Kingdom: 260,000 (declining)

Russia: 180,000 (declining (costal population only))

Argentina: 175,000 (declining)

Germany: 95,000 (declining (Baltic Coast only))

Australia: 115,000 (increasing)

Brazil: 95,000

South Africa: 70,000 (declining)

Ukraine: 60,000 (declining rapidly (coastal only))

Hungary: 45,000 (declining rapidly)

Mexico: 45,000

Spain: 30,000 (declining rapidly)

Belgium: 30,000

Netherlands: 30,000

Italy: 30,000 (declining rapidly)

Switzerland: 19,000

Chile: 19,000

Turkey: 17,000 (declining rapidly)

Sweden: 15,000

Uruguay: 12,000

Belarus: 11,000 (declining rapidly)

Panama: 10,000

Romania: 9,000 (declining rapidly)

Austria: 9,000 (declining rapidly)

Iran: 9,000 (declining)

Azerbaijan: 9,000

Poland: 7,000 (declining rapidly)

Venezuela: 8,000 (declining)

New Zealand: 7,000

Denmark: 6,000

Morocco: 6,000 (declining)

Latvia: 6,000

Hong Kong: 5,000

India: 5,000

Greece: 4,000 (declining rapidly)

Colombia: 4,000

All Other Included Countries: 43,000

All Other Excluded Countries: 15,000

-

Completely Included: 8,285,000 Rescued

Partially Included: 275,000 (175,000 / 100,000)

Mostly Excluded: 60,000 (50,000 / 10,000)

Completely Excluded: 265,000 Not Rescued

This means that 97% of the known Yisra'elite population in diaspora will be rescued by Yahowah based upon the list He has provided – or at the very least be given the opportunity to come home should they accept His offer. And even if 80% of the “Jewish” population

chooses to remain in places which have a rising tide of antisemitism, such as those in Poland, Austria, Romania, Belarus, Hungary, the Ukraine, and Russia, God is offering sanctuary in Yisra'el to 99% of His people. This does not mean that Yisra'el will be safe, far from it, as it will continue to endure the indignity of Islam and Socialist Secular Humanism. But "Jews" will fare far better there than anywhere else on earth. Some will even live to see the return of Yah along with Dowd, their Messiah and King.

To a large extent, this is already occurring. The Yisra'elite population of Yisra'el has increased from perhaps as few as one hundred thousand individuals to 6.4 million over the past seventy years.

In case you are curious, Islam is so inhospitable, according to the CIA, there are only 18 known Jews in Egypt, 100 in Pakistan, 30 in Yemen, and fewer than 10 in Saudi Arabia, Iraq, Iran, Kuwait, Libya, Algeria, Sudan, Somalia, Bangladesh, Afghanistan, Malaysia, and Indonesia. That's fewer than 250 "Jews" amongst 1,100,000,000 Muslims (0.00002%). They aren't welcome in the land of Socialist Secular Humanism either, with 2,500 residing in China, a nation of 1.4 billion.

If you are a gentile, God is going to give you one last opportunity to walk away from your country and engage in His Covenant with Yisra'el. But if you are a Christian, goodbye and good riddance. You will not be among those God will be bringing home. This is yet another death nail in the coffin of Replacement Theology.

The "*nec* – banner" will serve another function at this time. In addition to calling *Yisra'el* and *Gowym* home, it will provide a warning to the nations from which Yahowah's children are being removed. God wants them

to know that they have not been hospitable to His family, so He will not be hospitable to them.

“So (wa) He will lift up (*nasa’* – He will at a point in time raise and bring forth, He will bear and carry (qal perfect)) **a signal and banner** (*nec* – the standard bearer, a sign and ensign, something which is designed to communicate a message on behalf of those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca’* – to set forth on a journey) **for the gentiles and their nations** (*gowym* – for ethnicities, people, and places other than Yisra’el).

Then (wa) He will gather together and remove (*‘acaph* – He will collect and assemble as in a harvest, bringing together and withdrawing (qal perfect)) **the straying and scattered** (*nadach* – the banished of the diaspora who were expelled and forced to live in a different place) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

And (wa) the dispersed (*puwts* – the scattered who are away from home and shattered, the diaspora) **of Yahuwdah** (*Yahuwdah* – Beloved and Related to Yah) **He will gather up and obtain** (*qabats* – He will collect, assemble, and relocate as a result of the relationship, harvesting them (piel imperfect)) **from (min) the four** (*‘arba’*) **extremities** (*kanaph* – distant places, corners, or borders; from *kanaph* – to be thrust aside and hidden from view, to be cornered) **of the earth** (*‘erets* – material realm).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:12)

The proximity of this message to the retrieval of *Yisra’el* and *Yahuwdah* from these gentile nations strongly infers that this is not an invitation, but instead a warning. It would be a very bad idea to get in God’s way by attempting to forestall the movement of His children.

The last portion of this announcement affirms that rather than offering to relocate ninety-seven percent of Yisra'elites and Yahuwdym, God will be providing every wayward child an express ticket home. As for *Gowym*, He is not offering anything beyond what He has already provided – which is the opportunity to observe His *Towrah*, attend His *Miqra'ey*, and participate in His *Beryth*. Other than to provide the religious and political with yet another warning and rebuke, that will be the primary purpose of the banner at this time in these places.

In other words, this banner will also rebuke the ways of the Gentiles, exposing and condemning their religions, governments, and militaries. As always, God intends to leave everyone without excuse.

This will be the last call before the curtain drops. Yah is calling His people home, and along with them receptive Gentiles. It is not known how many of these will have read the *nec* | banner, but it is certain that they all concur with its contents.

This is all so picturesque and poignant. When Yahowah invited Yasha'yah to Shamaym and opened Heaven's Door, the great prophet lamented because there was no one standing outside ready to enter. But God's story was far from over. For the solace of His prophet and benefit of His people, Yahowah revealed how, in a distant place and time, an implement described as a *choter* would be enlightened and emboldened by His Spirit such that his words would resonate with Yisra'el.

The *choter* would compose a *nec* to convey the message the prophet had been inspired to write to a world finally willing to listen. Yasha'yah would live up to his name, Dowd would return to center stage, and as a result, all will be right with the world as Yahowah is acknowledged by His people. Soon, there will be thousands gleefully dancing through Passover's Door.

There are two distinct, albeit related, aspects of *Yowm Kippurym* | the Day of Reconciliations: *Yisra'el* and *Yahuwdah* will be reunited and Yahowah will reconcile His relationship with both. That is why *Kippur* is plural and written *Kippurym*.

And lest I forget, should these meager words contribute to any aspect of the banner Yahowah intends to provide on behalf of gentiles, please note: your synagogue and temple, your church or mosque, your nation and ethnicity, have all been expressly excluded. Yahowah's focus has been and continues to be *Yisra'el* and *Yahuwdah*. The best a *gowy* can achieve is to be a tiny stem grafted into the vine that is *Yisra'el*.

“Then (wa) the envy and jealousy (*qina'ah* – the resentment and ill will) shall depart (*cuwr* – shall be removed from) ‘Ephraym (‘*Ephraym* – Bandaged Wound / a pseudonym for *Yisra'el* and the Northern Kingdom).

And (wa) those who strive to restrict, imposing limits upon (*tsarar* – those who are adversarial in a state of enmity toward, those harassing, distressing, or besieging, especially those attempting to confine the area belonging to) *Yahuwdah* (*Yahuwdah* – Related to *Yah*) will be severed, some banished, others destroyed (*karat* – will be cut down and cut off, will fail and will be excluded from any association or relationship (nifal imperfect – those seeking to restrict *Yahuwdah* will be confined forever)).

‘Ephraym (‘*Ephraym* – Bandaged Wound / a pseudonym for *Yisra'el* and the Northern Kingdom) will no longer be envious of (*lo' qana' eth* – will no longer

seek to take advantage of or be angry at, nor seek to possess) **Yahuwdah** (*Yahuwdah* – Related to Yah) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Related to Yah) **will not seek to impose limits upon** (*tsarar* – will not be adversarial toward, harass, distress, or besiege, nor attempt to confine the area belonging to) **‘Ephraym** (*eth* ‘*Ephraym* – Bandaged Wound / a pseudonym for Yisra’el and the Northern Kingdom).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 11:13)

Yahowah is bringing His wayward children together and then home, and He isn’t going to tolerate anything or anyone standing in His way. That is why He used *tsarar* in this context. It warns against those trying to “impose restrictions” upon *Yahuwdah* while “attempting to confine the area which belongs to” *Yahuwdym* – and that would be most of the world.

While it is typically unfair to generalize, that is not so in this case. The world at large is opposed to Israel. Every nation wants to restrict Israelis in one way or another. They want to diminish the area of *Yahuwdah* | Judah they occupy. The United States and Europe advocate a “Two State Solution” which, not only confines Israel to a fraction of the land Yahowah gave them, forcing them to surrender their homeland to those who are terrorizing them, it would inevitably result in making Israel indefensible. For Muslims and Christian anti-Semites, this is just the means to an end: the elimination of Israel and annihilation of Jews. Since Yahowah will not let them get their way, it is best not to be on the wrong side of the “Final Solution.”

Additionally, Yahowah wants peace in the family, and not a bunch of bickering children. This is why we are told that the sibling rivalries and squabbles which led to their separation under Solomon will be forgotten.

It should be obvious, considering the fact that ‘Ephraym, as the Northern Kingdom of Yisra’el, remained in conflict with Yahuwdah from around 950 BCE up until the time of the Assyrian assault in 720 BCE and has yet to reconcile, that this is forecasting a future state of affairs. This reunification will gradually occur between now and Yahowah’s return in 2033.

By claiming the name of the long-departed “Palishty,” and calling themselves, “Palestinians,” the Muslim mythmakers perpetrating this fraud enabled the following prophecy. The Yisra’elites did not have aircraft circa 1000 BCE when last engaging these invading terrorists, but they do now. And they will be brought to bear against the Islamic jihadists.

“Then (*wa*) they shall fly, swooping down (*’uwph* – they will be airborne, traveling through the air like birds on wings, quickly moving (*qal* perfect)) upon (*ba*) the elevated positions (*katheph* – the hillsides and ridgelines, the concealed bases of support and armaments, even the flanks) of the *Palishty* | **Palestinians (*Palishty* – Invading Terrorists; related to *palash* – to roll into and over and *palats* – horror and terror) in the west (*yam* – of the sea (speaking of Gaza)).**

Likewise, and by joining together (*yachdaw* – similarly with one accord, unified at the same time (i.e., Yisra’el and Yahuwdah by flying over and swooping down upon the Palestinians)), they will seize control of (*bazaz* – they will show their contempt and capture; from *bazah* – come to despise and see as vile and worthless) the Sons of the East (*ben qedem* – Children of the East (the Jordanian, Syrian, Saudi, Kuwaiti, Iraqi, Iranian, and Pakistani Muslims)).

They shall stretch out their hand against (*mishlowach yad hem* – they will extend their sphere of influence toward) ‘Edowm (*’Edowm* – Red, descendants

of 'Esau (representing Islam) region between the Dead and Red Seas and east into Arabia) **and Mow'ab** (*Mow'ab* – Who is his Father, son of Lot by way of an incestuous relationship with his eldest daughter, located in Jordan east of the Dead Sea).

Then (wa) the descendants (ben – sons) of the 'Amown (*'Amown* – Related People, region east of the Jordan and north of the Dead Sea) **will recognize their power** (*mishma'ath hem* – will hear from them and be conquered by them).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 11:14)

Sha'awl led Yisra'el's unsuccessful attempts to keep the Philistines from invading Yisra'el while Dowd triumphed against them. There may have been occasional skirmishes thereafter, but the Philistines eventually became inconsequential compared to the threats posed by the Assyrians, followed by the Babylonians, and Egyptians, and later the Greeks, Romans, and Muslims.

Apart from what is said of them in the *Towrah* | Guidance, *Shaphat* | Judges, and *Shamuw'el* | Samuel, nothing is known of these illiterate and uncivilized barbarians. Further, other than this reference in *Yasha'yah* | Isaiah and their final epitaph in *Zakaryah* | Zechariah (2:5), nothing more is said of the *Palishty* | Palestinians.

The few who survived years of armed conflict with Yisra'el, were either killed by the Assyrians in the 8th century BCE (circa 720 BCE), or they were hauled off as slaves, and then assimilated into Babylon and then Persia. They left no mark of their existence besides some unattested and unremarkable graves. No Philistine cities or buildings have been unearthed. They did not have a written language and left no monuments nor any distinguishing historical artifacts.

Apart from what Yahowah inspired His prophets to write about them, absolutely nothing is known of the Philistines. And they ceased to exist as a unique ethnic group, people, or culture 2,700 years ago. Therefore, there is no such thing as a “Palestinian people” or a “nation of Palestine.” If what Yahowah conveyed is true, they were invading terrorists without any rights or status with God or to His Land. And if Yahowah’s testimony cannot be trusted, there never were any Palestinians.

At first blush, there seems to be no reason for Yahowah to attack the “*lashown yam* – tongue of the sea” of *Mitsraym*, as it is well north of Goshen where His people were enslaved. But upon further investigation, the choice of “tongue” leads us to some rather interesting conclusions.

“And (wa) Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will utterly destroy** (*charam* – will make uninhabitable and prohibit access as a gift given to those who love Him) **the slanderous tongue, language, and bay** (*lashown* – the gulf, inlet, words, and speech; from *lashan* – to libel and slander, falsely accuse) **of the sea** (*yam* – large body of water and a synonym for gentiles) **of the Anguishing Hardship of Egyptian Religious and Political Oppression** (*Mitsraym* – of the Leprous nature of Egypt; from *matsowr* – to lay siege and enclose, to be conspicuously and imprudently contentious, *metsar* – to anguish, harm, and trouble and *matsora*’ – leprosy).

He will wave His hand (*wa nuwph yad huw’* – He will raise and shake, swinging His hand) **over** (*‘al* – upon or against) **the river** (*ha nahar* – flowing water) **with** (*ba*) **the glowing radiant energy of His Spirit** (*‘ayam ruwach huw’* – His scorching wind). **And (wa) He will strike it** (*nakah huw’* – He will make physical contact with it) **to**

the point it becomes (*la* – so as to achieve) **seven** (*sheba'* – the cardinal number seven, also meaning promise) **rivers** (*nachalym* – streams).

Then (*wa*) **He will go out and lead** (*darak* – He will show the way, setting out to walk over and guide, encouraging others to follow) **in sandals** (*ba ha na'al* – wearing protection for the feet).” (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 11:15)

Egypt is yet another culture where the supreme deity bore many names, including: Atum, Ra, Amon-Ra, and Horus as those imposing the religion migrated between one god and many gods, including presenting the Pharaoh as god. Central to their religion was a Trinity of Father, Mother, and Son: Horus, Osiris, and Isis. But the religious heart of Egypt was in Karnak, not along the Mediterranean Sea.

Goshen, which is where the Children of Yisra'el were oppressed for four centuries, might seem like the ideal site for Yahowah to obliterate, erasing the anguishing memory of this horrible time, but since it was located in the upper Nile Delta, it was a long way from the Mediterranean Sea. Moreover, in that Yah constantly reminds us of what occurred here, I do not see God destroying this site.

Further, this is precisely where God intends to take us for a walk, leading His children through the delta, but only after He has transformed the region and divided the Nile into seven idyllic streams. I suppose it is to remind us of what He originally intended and how He has improved our lives. Although you will note, we will be wearing shoes, because copious amounts of His children's blood fell upon this land.

If Goshen is to be transformed, we must search for the location of the bay God intends to obliterate, and then consider what occurred there relative to gentile languages

which would deserve such a fate. Fortunately, there was only one significant city located on Egypt's Mediterranean shore, so we do not have to invest much time searching for it. In fact, it was as famous as any on earth.

The city of Alexandria was best known for its harbor, its lighthouse, and of course, its library and scriptorium. This is where Alexander declared that he was a god. And yet since this was common practice for men under Satan's influence, I doubt such a declaration would warrant this fate. But not long thereafter, Alexandria was where portions of the Towrah were first translated out of Hebrew and into Greek – a language ill-suited to convey Yahowah's name and message.

Called the "Septuagint" based upon the myth that seventy-two Hebrew scholars composed the translation, it would be continually augmented and severely corrupted before being translated into Latin, the language of the Beast, and then used as the basis of the Roman Catholic Church's Latin Vulgate. Collectively, their negative impact on the world would be reason enough for God to remove all traces of the Greek and Latin languages in addition to obliterating the site of this crime: the scriptorium.

However, as bad as these things turned out to be, when it comes to slanderous words, nothing had a deadlier influence on mankind than the Alexandrian scribes. They were the first to produce and disseminate copies of Paul's letters. Nearly every Hebrew text scribed in Yisra'el during this period was destroyed by the Romans, so these Greek translations and reproductions became the basis of the Christian New Testament.

Every one of the 69 late first-, second-, third-, and early fourth-century papyrus codex of the New Testament was discovered in and around Alexandria. God must,

therefore, think even less of the New Testament than He does the Qur'an. And I suppose that is because Paul was stunningly slanderous while Muhammad was simply stupid.

In the last chapter we learned that the Assyrian wanted to kill as many people as possible. And now we find that at least when it comes to Yisra'el, Yahowah wants to save as many as are willing. A spiritual causeway will lift Yisra'elites away from the grasp of the Assyrian, freeing them to return to Yahowah. God is going back in time, using history to demonstrate what He intends to do in the future.

And keep in mind, even though Assyria ceased to exist 2,500 years ago, during the last seven years prior to Yahowah's return, during the time He is bringing this remnant of His people home, the Assyrian will become more influential than at any other time in human history. Satan will establish an international government, a worldwide religion, and a global economic system with his potentate and his prophet in charge of each. The Assyrian will be as Pharaoh and the World will be as Egypt by 2027.

“There will be (*wa hayah* – so then there will exist) **a causeway** (*macilah* – a raised highway; from *calal* – a means to uplift) **for the remnant** (*sha'ar* – the rest and remainder) **of His family** (*'am huw'* – of His people) **from** (*min*) **the Assyrian** (*'Ashuwr* – the Lord of Oppression and Conquest / Assyria), **just as it was for** (*ka hayah la*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **in the day** (*ba yowm*) **they ascended** (*'alah huw'* – they were lifted up and taken) **out of** (*min* – from) **the Land of Egyptian Religious and Political Oppression** (*'erets Mitsraym* – of the Anguishing Hardship of the realm of Egypt; from *matsowr* – to lay siege and enclose, to be conspicuously and imprudently contentious, *metsar* – to anguish, harm,

and trouble and *matsora*' – leprosy)." (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:16)

Promise proclaimed. Promise kept, albeit with a few passing announcements along the way. We have been told that a lowly stem will take a stand and that Yahowah will lift up the resulting banner.

This then is the conclusion of *Yasha'yah* / Isaiah 11. It is prophetic of our time and beyond.

"The wolf (representing the predatory Benjamite, Paul, the Wolf in Sheep's Clothing) shall dwell as an alien, stirring up trouble and strife while being quarrelsome as a result of his insidious plans, congregating with the flock while leading them astray, scheming to promote his harmful, treacherous, and deceitful faith while inciting an adversarial situation for a finite period of time with the lamb (used in the Towrah in conjunction with Pesach).

And the camouflaged leopard and black panther, symbolic of Nimrod's Babylon, will lie down and stretch out, lying in wait, crouched and ready to pounce upon the young goat.

Then the adolescent calf and the young lion who have been rebellious and recalcitrant will be together at the same time. And so this insignificant steward and easily determined and known servant shall motivate and guide them. (*Yasha'yah* / Isaiah 11:6)

The cow, representing the fruitful and flourishing, and the bear, serving as a metaphor for the empowered and capable, will be shepherded. Their young children will lie down together. And the lion like cattle shall consume dry and brittle straw. (*Yasha'yah* / Isaiah 11:7)

And infant will play over the pit of the serpent. And upon the strangely illuminated nests where the

deadly serpents of a lesser light have dwelt, the weaned and reared, and thus those who are now accountable for their own actions, shall place their hand. (*Yasha'yah* / Isaiah 11:8)

However, they shall not corrupt anything in association with My Set-Apart Mountain because the Land shall be full and complete, providing all of the information which can be known about Yahowah, just as the waters cover and adorn the sea. (*Yasha'yah* / Isaiah 11:9)

It shall come to pass in that day that the root of the matter and the foundation which when excavated by one who digs deep, so as to become firmly anchored, permanently positioned, and appropriately instructive of Yshay (by Standing Out and Being Noticed), to show the way and reveal the correct path to walk to give meaning to life and receive the benefits of the relationship, will stand up and present himself, conveying the means to evaluate the One who appointed and sustains him, providing a way to evaluate the evidence and make a thoughtful decision as an ensign with the banner, as a standard bearer lifted up to communicate the message to those who are observant on behalf of God's family.

Through him, gentiles have and will continue to seek, inquire about, and investigate, expecting to find a responsible presentation about how to engage in the relationship.

Therefore, His restful spiritual residence, His place of repose and reflection, will serve as a reward, becoming a source of enrichment and empowerment. (*Yasha'yah* / Isaiah 11:10)

Then it shall come to pass in that day, my Upright One will once again join in, increasingly associating His hand, now a second time, to bring forth and

redeem, reacquire and obtain, the remnant of His family who remain out of 'Ashuwr | Northern Iran & Iraq, from Mitsraym | Lower Egypt, out of Pathrows | Upper Egypt, from Kuwsh | the Arabian Peninsula, out of 'Elam | Southwestern Iran, from Shin'ar | Iraq / Babylon, out of Chamath | Syria, and from the coastlands of the sea. (*Yasha'yah* / Isaiah 11:11)

He will bring forth, lift up, and raise a signal and banner, a standard bearer and sign, designed to communicate the message on behalf of those who are observant, enabling the gentiles and their nations to assess, examine, analyze, and evaluate what is being conveyed.

Then He will gather together and remove the scattered of Yisra'el, the banished of the diaspora who were expelled and forced to live in different places.

The dispersed who are away from the home of Yahuwdah, He will gather up and obtain, then relocate as a result of the relationship, harvesting them from the four extremities and distant places of the earth. (*Yasha'yah* / Isaiah 11:12)

The resentment and ill-will shall depart and be removed from 'Ephraym (Bandaged Wound / a pseudonym for Yisra'el). And those who strive to restrict, imposing limits upon, especially those attempting to confine the area belonging to Yahuwdah, will be cut down, some banished, others destroyed, all excluded from any association or relationship.

'Ephraym will no longer be envious, try to take advantage, nor seek to possess Yahuwdah, and Yahuwdah will not seek to impose limits upon or be adversarial toward 'Ephraym. (*Yasha'yah* / Isaiah 11:13)

And then they shall fly, swooping down, traveling through the air like birds on wings, quickly moving upon the elevated positions, the hillsides and ridgelines, the concealed bases of support and armaments of the *Palishty* | Palestinians (who are invading terrorists) throughout the west (Gaza). Likewise, by joining together, they will seize control of the Sons of the East (the Jordanian, Syrian, and Saudi Muslims).

They shall stretch out their hand against and extend their sphere of influence toward 'Edowm (the region between the Dead and Red Seas and east into Arabia) and Mow'ab (in Jordan east of the Dead Sea). Then the descendants of the 'Amown (region east of the Jordan River and north of the Dead Sea) will recognize their power. (*Yasha'yah* / Isaiah 11:14)

Yahowah, as a gift to those who love Him, will utterly destroy, while prohibiting access to the slanderous tongue, language, and bay of the sea of the anguishing hardship of Egyptian religious and political oppression.

He will wave His hand over the river with the glowing radiant energy of His Spirit. And He will strike it so that it becomes seven streams.

Then He will go out and lead, showing the way, setting out to walk as a guide, while encouraging others to follow in sandals. (*Yasha'yah* / Isaiah 11:15)

There will be a causeway, a raised highway to lift up the remainder of His family from the Assyrian, just as it was for Yisra'el in the day they ascended out of the Land of Egyptian Religious and Political Oppression.” (*Yasha'yah* / Isaiah 11:16)

It is thrilling to know what is going to happen. I can hardly wait to witness the family reunion. And in the

meantime, let's all enjoy what the Spirit has to offer and grow in understanding and respect for Yah.

e f e i

Before I present the feedback I received after sharing the two previous drafts of this chapter with eight individuals who have earned my trust on such issues, I would like to convey my own. When we combine what we have read in Yasha'yah with what can be deduced from a comprehensive internet search of all public pronouncements, written or verbal, it appears that I am currently the only candidate for the *choter* and *Yada Yah, An Introduction to God, Observations, and Coming Home* are the lone witness which could be considered part of a *nec*. But time has not expired.

Yes, I realize that there are now less than seven years remaining before the beginning of the Time of Ya'aqob's Troubles and the *Taruw'ah* Harvest, and that is not enough time for someone to do what we have done. But, does another potential *choter* have to do it the same way to compose a serviceable *nec*?

I am not so sure there is another viable possibility in that Yah isn't going to do any of this on His own. Based upon what I have subsequently learned listening to Dowd, and then to Shalomoh, as well as Yasha'yah, the words on the *nec* | banner are largely Dowd's. Yisra'el's Messiah is not only trying to gain his people's attention, but to call them home before the worst of the Time of Ya'aqob's Troubles begins.

The logistics of composing the *nec* | sign such that it effectively and accurately conveys Dowd's and his Father's intent, in time for Yisra'el and Yahuwdah to come out of the three Babylons – religious, national, and

geographic – and return home, substantially limits the possibility that someone else will rise to the occasion. Further, the realization that this individual will be a “*nakry* – foreigner from a different place and time, speaking a different language,” reveals that the natural choice of a Yahuwdym is excluded. At a time when the growing conspiratorial culture is causing Gentiles the world over to hate Jews and blame them for every problem, it is becoming ever more unlikely that God will find another candidate willing to invest twenty years of his life and risk his reputation on behalf of the Chosen People.

In my case, I would not have been nearly as effective had I not grown up in the church, become an ordained ruling elder, an evangelist, and bible study teacher. I was engaged in international business at every level, and as a result, I grew to understand economics. I was fortunate and have traveled to 150 countries around the world, and have come to know people and places as they really are, not how Americans envision them.

I have been involved in politics, having met with many world leaders. All of this helped me develop an appreciation of why Yahowah is so universally opposed to religion and politics, government and patriotism, human economic schemes and militarism. While I am less than a shadow of the former, it is not unlike Yahowah choosing Moseh, a man immersed in the worst of these things and who had walked away from them, to lead His people out of Egypt.

Should another *choter* take the same route to writing a *nec*, it would take fifteen to twenty years to develop a workable understanding of human organizational dynamics, and then share them as they were explored throughout *In the Company of Good and Evil*. It would require another extraordinary event to actually meet with Islamic Jihadists, the likes of al Qaeda, and come to know

their motivation firsthand, then share what they said in a book akin to *Tea with Terrorists*.

Even with overwhelming Spiritual support, I invested five years researching and writing *Prophet of Doom*. Its counterpart, *Questioning Paul*, was written and then rewritten three times over the course of three years. And yet without this background, without the Moseh experience in the heart of the beast, it would be hard to understand, much less explain, why religion and politics are in opposition to God.

And yet knowing this is paramount to the message on the *nec*. To appreciate the importance of accepting Yahowah's offer to come home, the Yahuwdym must first come to embrace the highly unpopular notion that neither their government nor their religion can save them. This perspective will become undeniable once we move past *Yasha'yah* 12 and into 13.

As was the case with everyone Yahowah has rescued, they all came to distrust and disavow religion and politics first, and had begun to walk away before they engaged. It was true with Noach, 'Abraham, and Moseh, even Dowd. So to some extent, a future *choter* will have to have endured and then disgorged these experiences, and come to know Yah prior to composing His sign.

But that's just the beginning. Unless God is going to use the next *choter* as a mouth and set of fingers, and has that individual learn on the job, then it will take years, at least five and perhaps ten, before the words on their sign would be worthy of consideration. For most of us, learning is a deliberative process. And we must learn before we can teach, be directed before we can guide.

Moreover, if the message on the banner is to be written by someone who repeats verbatim what Yahowah has revealed privately to him, he will be a "*naby*" – prophet," not a "*choter* – stem" and the message would

be a continuation of the *Towrah, Naby', wa Mizmowr*, not a sign pointing to them.

It's true, Yahowah can work miracles. But Moseh learned on the job because he was prepared by his prior experiences, as was the case with most of the prophets. A similar situation could also be true with another *choter* – but without these life experiences, he will have to be elevated to the status of prophet – something Yahowah is expressly disavowing regarding this individual. And truthfully, another prophet is unnecessary and would indeed be inappropriate.

Yahowah, through Moseh, Dowd, and Yahowsha', and communicating through prophets such as Yasha'yah, Yirma'yah, and Zakaryah, has already provided everything we need to know. All the *choter* has to do is convey their testimony such that it is accurate and resonates with today's Yisra'elites.

Perhaps Yahowah will shorten the time and diminish the learning curve for another candidate by encouraging him to read the aforementioned books like *Prophet of Doom* and *Questioning Paul*, and then *Yada Yah* and *An Introduction to God*, followed by *Observations* and *Coming Home*, so that he more quickly comes to understand what Yah is offering and asking in return. And then, by capitalizing even more fully on the seven Spiritual benefits listed within Yasha'yah 11, a future *choter* might compose a far better *nec*.

I originally saw this as a possibility because to the best of my knowledge, and I've had my DNA tested, I am not a descendant of 'Abraham, or of Ya'aqob, much less Dowd. So while I'd be delighted to be a *choter* in Yah's capable hands, one grafted into Yisra'el, He can do much better than my *nec* by choosing one of His own. But there is an insurmountable problem with this approach.

Solomon revealed that this individual will not be from Yisra'el, and only Yisra'elites can serve as prophets.

Nonetheless, my hope in this regard is to be of value, to help fulfill the promise of calling God's people home. Then perhaps what I've learned and shared will serve to bring another *choter* into the family, the one who will compose a *nec* worthy of our Father. But if not, then I trust Yahowah to use what His Spirit, His Word, and I have done with this *nec* | banner such that it serves His purpose.

Earlier, I paraphrased the words of my most beloved editor, of the woman who had served as my conscience on the identity of the *choter* and *nec*. In her words...

I understand why you didn't comment further on this, but the identity of the "stem – *choter*" and "secondary branch – *netser*" seems obvious to me. I am still of the opinion that Yahowah is confirming to the observant in Yisra'el and Yahuwdah who read these books that the translations in them are trustworthy so that a remnant returns to Him, fulfilling His promise.

As mentioned previously, they do not understand His Towrah, and times will be so chaotic, the books will be, at least for the observant, a way home for these prodigal sons [and daughters]. I think the title, "Observations for Our Time" is indicative of this.

She would then say...

I will read and study more later today, but I want to share a thought for you to ponder. I asked my son, Michael, who has read and studied Yah's word in all four books including OFOT through volume 2, chapter 7, why Yah would continue to inspire the specific details of this banner that He will lift up (and remember your deal with Him that you would not market the work you accomplished together).

I asked him why he thought we were given so many descriptive clues regarding the person working with Him, and why they were written down in such detail and in so many places? The only answer we can determine is that, like I wrote, Yah wants His chosen people to know that He worked with the author of OFOT primarily and the other covenant members secondarily to translate into English His Word for their benefit, so that they return to Him, enabling Him to fulfill His promise to 'Abraham.

Of course, as you've always stated and recently Yah, Himself, said, one only needs to be willing to work with Him and He will be with that person. Our Spiritual Mother is providing guidance. Also, as we know, and I've also searched the internet in the past, there are no other/s.

Jacki

This was my reply...

I've been wrestling with these same conclusions, particularly my original deal with Yah, all morning, and I am leaning toward rewriting some aspects of OFOT, volume 2, chapter 8 from this perspective. The *nec* is presented again in Yasha'yah 13, this time to expose and condemn *Babel*.

There is no way that Dowd would have used *choter* in a negative way only to have Yasha'yah use it against him or, worse, suggest that it applies to Yahowsha'. And yet, even the negative implications fit a *gowy* who was once political and plagued by Paul.

This is really difficult for me. But let's go where the words lead. Let's not lose heart just because we are uncomfortable.

Like you said, even the name OFOT fits. And all three agreements I made with Yah are included in this prophecy, not just the most obvious one. I said I would only do this if He would work with me, which may be

why we are told of the Spirit's role. And I asked Him to protect my home and family – which is the purpose of this portion of Yasha'yah - of God protecting His children, His family, and His home.

After completing the first version of this chapter, the one in which I ignored the “*byn* – connection” between the “*nec* – sign” and *Observations for Our Time*, I sent that draft of it to the cohost of the Yada Yah radio program. He wrote the following letter...

Yada,

I want to weigh in on this discussion [he had been cc'd on my editor's reply]. I should be preparing for tomorrow's show, but I spent the last two days reviewing Yasha'yah 11:1 through 11:16. I have focused upon understanding *choter* (a stem or twig), *nec* (a banner or sign), *geza'* (a stump or cut-off trunk), and *Yshay* (to become noticed), among other telling terms.

I cannot build a case for the *choter* not being you. It seems to me that it spells out a story of someone in the midst of a gentile nation, a *gowy* – i f c, meaning “back, as in the middle part of the body used in lifting.” The letters depict someone setting out on a journey (c) to add to (f) those who accept Yah's hand (i). You fit.

You have written a sign for an upright pillar, a banner displayed conspicuously from afar (from *nec* and *nasa'*). You've consistently sought to help convey Yahowah's desire to lift people up, rather than have them bow down. You never sought remuneration or funding. You have attacked Islam, Christianity, Judaism, and Socialist Secular Humanism, and all other worldly 'isms.' You have targeted governments, oppressive economic schemes, and the military using Yahowah's words and perspective, destroying their credibility.

I find the journey you/we are on to be remarkable. Of course, Yasha'yah is referring to you as the *choter* who scribed the sign. If not, I cannot wait to see who this guy might otherwise be.

I thought that there would be thousands who would become Covenant members when Terri and I began this walk. Ten plus years later, I realize that these books are meant for Yisra'elites and Yahuwdym in the years remaining before Yah returns. They are, after all, Yah's target market. Otherwise, only an infinitesimal number respond to God's invitation. This marvelous offer typically falls on deaf ears.

I do not think that there is enough time for someone to develop the type of relationship with Yahowah that you now enjoy. That person would then need to replicate what you've already done. In my humble opinion, you are now hitting on all cylinders with regards to what Yah has asked of you, and truthfully, of all of us.

'It's gotta' be you!'

Kirk

To which, I replied...

I appreciate your research and conclusions, my friend, but I still hope, although I do not think, that this isn't so. It's one thing to be a fan, commenting on the great drama playing out before our eyes, and yet another to be a character in the play - even a small and nameless one - because the play is life, itself.

Kirk, I was excited about being the *nec* when we first encountered the nameless sign way back in Yasha'yah 5, when it was addressing mankind's destruction of the vineyard Dowd and Yah had planted. I saw it as a gift from Yah, a personal note of appreciation, as a tiny gold star from my Teacher, so small no one outside of the family would even know that it had been handed out. Nice

for us to be recognized and appreciated, without any acclaim, notoriety, or further responsibility.

But in Yasha'yah 11, most of the chapter is devoted to presenting the *choter's* role in writing the *nec* which helps *Gowym* and *Yahuwdym* come back home. Christians actually believe it is prophetic of "Jesus." To claim that I am the *choter*, no matter how insignificant, who scribbled on the sign of which Yah speaks is way beyond my pay-grade, beyond my qualifications or capabilities, beyond my aspirations or what I think is appropriate, and beyond my comfort level. I have never sought acclaim and I've avoided taking credit for anything we have accomplished. So now, I'm like Moseh's lost little cousin, stammering, knowing that I'm not qualified for the role.

But if the Spirit has made it so, then so be it. We are too far down the path now to turn back and not see it through. If *OFOT* is the *nec* / sign, we have just been assigned more responsibility and accountability than we ever sought or imagined. So since it appears to be true, let's keep translating and analyzing, writing and talking, because no matter how much we write and say, it won't ever become too heavy for Yah to lift.

So that you know, the reason I was prone to agreeing with Jacki, and now with you, is that all of the details Yahowah has shared thus far point in the direction of what we have done – and there are now scores of them, both big and small. Moreover, as you have stated, there isn't another option and we are running out of time. It took us 15 years to get here, slaying Islam and Christianity, governments and militaries, along the way.

I have been translating, investigating, analyzing, commenting, and correcting *Yada Yah, An Introduction to God, Questioning Paul*, and now, *Observations for Our Time*, 6 days a week, 10 hours a day for a decade,

and I am just recently hitting my stride with *Yasha'yah*. I don't honestly know if there is enough time remaining for someone else to come up to speed and do more, doing it better than we have done.

My hope remains that *In the Company of Good and Evil*, *Tea with Terrorists*, *Prophet of Doom*, *YY*, *QP*, *ITG*, and *OFOT* serve to enlighten and educate the one who will someday soon write the *nec* - sign, introducing him to Yahowah, His *Towrah*, *Miqra'ey*, and *Beryth*, to *Dowd*, his *Mizmowr*, and to Hebrew, and that the *nec* will be even more accurate, complete, and influential. That would be the best possible outcome. But if not, we will continue to strive to make this sign as effective as possible. God loves His children and wants them to come home.

And looking at the flawed implements Yah has used along the way to convey His message, all in far more important roles, I may be appropriately typecast. I'm as flawed as any of them, maybe more.

Another editor, a man who has consistently provided some marvelous insights, shared:

Yada,

Every time I read a new chapter of *OFOT*, I think to myself, this is the one that a non-Covenant individual should read. That of course is too optimistic, but if this chapter doesn't inspire one to start looking....

You have weaved together a step by step outline that is coherent and convincing, at least to me.

James K.

I have had the good fortune to meet, JB, the long-serving cohost, of Yada' Yah radio in person. He not only came to know and love Yahowah as a result of *Yada Yah*, he has become a prolific translator and good friend. He hosts a site devoted to sharing what we have learned

about God: www.YahowahBeryth.com. His letter follows...

Yada,

I just finished reading Volume 4, Chapter 4 of *Observations for Our Time*.

As for the *choter*, I was initially of the opinion that I would stop just short of saying it is speaking of you or the *nec* of OFOT. I suspected that it could be speaking of someone who would come later. But as Kirk pointed out, there really is not enough time for someone else to come along and even approach what you have accomplished. There are thousands of people around the world who dedicate the energy and effort that you devote, but they dedicate it to defending or promoting their religion or country and not Yah's Word.

There are few people out there who dedicate some of their time to translating and sharing accurate translations of what Yahowah inspired, myself among them, but all of them, like myself, were inspired by you to do so. And none do it as prolifically as you or reach as many people as you.

It makes sense that Yahowah would raise up a banner in these times to point the direction home. But I find it interesting that it is not a *Naby'* / Prophet that Yahowah is using to accomplish this mission and to write the *nec* / sign. Rather than a man reporting verbatim what Yahowah has or will tell him as a *naby'* / prophet, God is revealing that the *nec* / sign will be written by a *choter* / a simple and unpretentious stem. Yahowah is simply reporting that there is a person who engages in what He wants us all to do.

This *choter's* knowledge of Yahowah is the result of being observant, of closely examining and carefully considering the Towrah, Prophets, and Devine Writings,

and thereby setting an example for others as to how to have a relationship with Yahowah. It's often easier to learn that you are wrong from a peer than from your mother or father.

In this case, as it relates to Yahuwdym and Yisra'elites, returning to Yahowah following a sign penned by a *gowy* who has been adopted into the family is akin to one born into a family who does not appreciate what they have until they see it from the perspective of one outside the family. In this regard, it could not have been achieved by a *naby'* / prophet. It would take a *choter* grafted into Yisra'el to present the transition from the Tree of the Knowledge of Good and Evil to the Tree of Lives.

I'm sure many will say that it is presumptuous of you to assume that you were spoken of in Yah's Word, but as you pointed out it's a very minor part in an epic play. And even then, as you have said repeatedly, the character is insignificant, because it is what is written that matters not the writer. And what you have written points people to Yahowah and His Towrah, to His Covenant and to Yisra'el.

Considering that what you have learned and shared has brought more people, including myself, to Yahowah than anything else which I am aware, I have a hard time not agreeing with everyone else who has chimed in, as uncomfortable as you and I both may be with it. This is the only conclusion I can come up with based on what the words say. I am open to being wrong here, but I am racking my brain to come up with an alternative and cannot.

James

And it was to him that I wrote...

I just finished reading your response and adding it to the chapter. It's interesting that our minds went in the same direction. Earlier today, prior to reading your letter, I wrote two pages suggesting that the *choter* could come along later and write the *nec*.

But, then after writing this segment and returning to the translations underlying volume 2, chapter 9 in Yasha'yah 13, I came to the conclusion that this is a losing battle. Based upon the additional insights provided in Yasha'yah 13:2, it's becoming very difficult to deny that I am the *choter* and OFOT is the *nec*. The only way for that to not be so, would be for the author of the *nec* to be a *naby'* / prophet. But if so, he'd be called a *naby'* and not a *choter*, and it would not be a *nec*, but instead an addition to the *Towrah, Naby', wa Mizmowr*. I hope that the reason you stated in your letter is true. It makes sense to me.

A friend, back in the time we attended the same high school, and I'm embarrassed to say, church, who later in life came to know Yahowah and became part of His Covenant Family by reading these books, wrote:

Yada,

I agree with Kirk, David, and the others. As I was driving home from work after reading 80% of this chapter yesterday and today, I was thinking that without someone who had the time, energy, and capacity to correctly translate our Father's words, a soul like my own, who was legitimately seeking the truth, would have a very difficult time getting to the correct knowledge and understanding of the way home. Our scriptures were in the Dark Ages for thousands of years due to religious corruptions and scribal error. You are the twig and your work is a banner that is raised high for those who are open-minded to see.

Brad

Someone who listened to either the Observations or Yada' Yah radio programs following the completion of this chapter wrote the following letter...

Yada,

Why do you call yourself “insignificant?” “Lacking meaning or import, not worth considering, unimportant,” so Mr. Webster says.

I was six when I was started at the One True Catholic and Apostolic Church, as they called themselves. And I was eighteen when I left it for good. I had no idea where to go so I latched on to so-called New Age messages where I fell deeper into a pit. Next was Christianity, and I now know why. I was actually able to read their Bible. The Catholics had told us not to read it.

I eventually saw the truth about Paul and ran around in a quest to find someone who also saw it. But everyone was deaf and dumb on the subject.

And then came you. And with you came the correct translations of the true language and Yahowah sent His Ruwach to me because I was willing and desperate to know Him. And I think that most in our Family have a similar story.

Our inquiries to Yah are always answered in His Way. It is why we *shama'* / listen and *shamar* / observe every day and night. We also felt very sad for Him when He found no one there at the Door He had opened into His Home. We know He has helped us to learn to trust Him and we are confident that He is protecting us and we have proof of that in His Word. And we absolutely know that we are not insignificant.

Craig / Yada, we would not know Yahowah if it weren't for the Banner you have written and Yahowah has lifted. There should be no question now about your significance or relevance. I know you are modest and I

know the importance of this. But those of us following in Yahowah's Way, know who you are and what it has meant for us. And I think that your favorite person, Dowd, knew this about himself too.

What would we have done? Ha Satan has done his bloody work so well by covering the truth, layer by layer, over the eons. So much so that many of the remnants of Yisra'el don't even know who they are. This happened in my own earthly family.

We want to say thank you to you because we can't help it. We know you are His Messenger.

Teridee

To which I replied...

As you know, my intent with "insignificant" was to underscore the difference in roles between Yahowah's named prophets and a twig grafted into His tree. I clearly understand that my *nec* / sign directing the observant to Yahowah is the antithesis of "irrelevant," but nothing I write will ever be as important as their prophecies. My sign simply points those who are looking in the right direction, and to the real *naby'* / prophets.

Your story, Teridee, is the same as my own, the same as most of us. So we agree, the *nec* - sign is trustworthy and true to Yah's Word. The *choter* may be an untrained tendril, but after being grafted into Yisra'el and observing Yahowah's Towrah, he was able to compose a banner that Yahowah has and will continue to use to bring His children home.

For the sake of your search and mine, for the sake of your soul and mine, I'm grateful that Yahowah can work miracles with flawed implements – so long as they are willing to go where His words lead.

Thank you for your letter. I will include it in the chapter as I have done with the others.

A Yahuwdy with whom I shared this correspondence and chapter, a woman known for her amazing research and brilliant mind, responded in her normal, vibrant way. She wrote...

Yada,

Why is this difficult for you to accept?

You may dislike accolades or even to be mentioned within the text, but it's obvious to anyone who is observant and understands, that it would be in character for Yah to acknowledge those who have worked to convey His message, as well show His appreciation for those who tend the garden Dowd planted. Yahowah cherishes those who love His words. Period and of story on this one.

I knew it was you the moment you described your French beauty (the TBM850 in Yasha'yah 5). You are the "Yada" spoken of in Yirma'yah as I had previously shared. You had no trouble acknowledging that last Pesach, so why not this time, just because it is on your account? Look here, if we are to observe and think diligently on these very words it is undeniable that we must go where the words lead, and these words have led you here, to this very place. Now it is time to follow them to where they take Yah's people, for much is at stake.

What good is a banner if it does not draw attention? This sign is directed at Yisra'el and those who sojourn with them. It is designed to call Dowd's people home, because what good is a kingdom if there be none to enjoy it? What value is an inheritance, if it is an empty plot of land?

No one else fits this description, dead or alive. And it's far too late to substitute another. The *nec*/banner must be raised in time to allow Yah's people to return. Yahowah must [because of the promise made to

Abraham] bring His people home. In this regard, time is of the essence and time will be needed to round up His wayward flock. If you have ever been in a room full of Yahuwdaym as I have, you realize this will be no easy task, one made difficult by our self-reliant attitudes. But since we still operate under the auspices of freewill, there is precious little time left to change the minds of the most recalcitrant people on earth.

You're it friend. You were forged by your life experiences to do this. They paved the way for you to see how the world actually works behind the scenes. That puts you in a unique position to expose, condemn, and reject all of it. And in the process, you found the dusty path of old, one which leads to the joyous truth - something far better than any of us had imagined. That is especially for Yahuwdaym, who no longer have to accept that horror [as you call it] of a dead god on a stick which was the implement of our torture for centuries. We will much more readily recognize our rightful king: Dowd.

I say let your bromance with Yahowah's beloved son continue. It is a love story beyond any other - the most important ever told. And in a world where we, Jews, are hated, hopefully we'll be '*choters* | suckers' [forgive the pun] for Yahowah's ultimate love story.

Yahowah looked for one of His own and there were none. You did what my people were unwilling to even consider. That is the part which stings the most, because I am one of His people and yet I also ignored the message for most of my adult life. I have suffered the consequences and have been under those curses which are quite real I can assure you.

While I am joyous to help provide insights, find interesting connections along the way, and make small contributions, the *choter* could never be a Yahuwd. The text is clear, and while it saddens me for my people, the

choter will not be one of Yah's own because we are still rebelling against our God. The Towrah is clear as are the prophets: Yahowah looked and there was none. There hasn't been anyone for a very, very long time. It will take some serious persuasion before Yah's stiff-necked people come around. It did for me and I'm prototypical in this regard.

It is undeniable: you are the *choter*. Yada, you are compiling the *nec* | banner Yah will soon raise. I first saw its wonderful truth in the same place as all others, the internet. I did not hear it from one of my own. Just as I had written in my first email to you more than 8 years ago, I was astonished and confused at the time, even angry that I had to hear the truth from someone I least expected, a *gowy*. My God, my Towrah, my Covenant, all communicated in my language through my people and it took a *gowy* for me to understand.

This accolade and confirmation is better than a gold star because it points us in the right direction. It's intrastellar fabulous because its truth reveals the way and showcases the interconnected details and beautiful literary artistry that you have dedicated your hands to convey out of Yah's Word, reminiscent of the very fine work of the hands that made the *mishkhan* | dwelling place as Yahowah had requested them do.

The fact remains: Yah looked to His people and found no one, not a single Yahuwd willing to do what you have done. So it has to be you, and if not...give me one name please. I've searched and there are no others - especially among my people.

I'll read over the new chapter again for any insights I may have, but I know this much, the *choter* is "Yada" and the message written on the *nec*/banner that got my attention when I was lost and looking for answers in

man's cesspool of lies, was written in the one place I found it: *Yada Yah*.

There is but one thing left to convey: welcome to the family my friend. In the words of Ruth who led me to you: My people are your people, where we go, settle and marry - you will go, settle and marry there - in the land of my people, our *'elohym* is your *'elohym*, and there is but one *towrah* to be an authority over us all.

I'm glad to be walking this narrow path with someone with integrity and *chutzpah* | audacity.

Lisa

Later this same day, one of my favorite people the world over, a kiwi farmer from New Zealand, and the man responsible for me writing what became *Questioning Paul*, wrote...

Yada,

I agree with Kirk. There is not enough time for the words of another person to appear on the *nec*. Given that the accolade for that individual's effort appears in the Great Yasha'yah Scroll, the most complete and widely studied, and yet most misunderstood, texts of the Towrah and Prophets, it is speaking of the words you have written to enlighten Yahowdym and Gowym.

You have shouldered that responsibility without faltering for sixteen years. Kirk, JB, Jacki, and a small number of other people have been with you most of the journey and it is obvious that our Towrah study is not replicated anywhere else on this planet at this time, nor has the Towrah been translated and explained so comprehensively anywhere else over the past 2000 years.

It is a commendation from Yahowah to continue your work without faltering. Your efforts to accurately translate Yahowah's Towrah, Mizmowr, wa Naby' are uniquely important. There just isn't enough time left for

another individual to assume this role. You are the one being spoken of in Yasha'yah, and I am delighted with that.

Dowd

To be fair, the *choter* | untrained tendril is an unnamed twig in a magnificent tree – the Tree of Lives. The story he tells is not his own. He did not conceive the life he projects. The love letter that he copied on the banner which Yahowah may be uplifting for the world to read was written by God and is addressed to His children.

All this otherwise irrelevant and nameless implement accomplished was to present Yahowah's message in the most common language of the day, the one read, spoken, and understood by more Yisra'elites and Yahuwdym than Hebrew, adding some analysis and insights along the way, revealing what God's words have meant to him.

It is this *choter's* hope that they resonate with you as well, especially if you are a *Yisra'elite* or *Yahuwdy*. It is time to come home.

e f e i