

Prophecy

Future History...

Before we leave this introduction to *Yada Yahowah* and move into the creation account, I would like to share a prophecy with Yahowah's target audience – *Yahuwdym*. It is something every Jew should know, even though it will be uncomfortable to hear. The following prophecy may be the most revealing ever written regarding the Last Days and how we got to this place.

Through the prophet *Yasha'yah* / Freedom and Salvation are from Yahowah / Isaiah, Yahowah spoke to His wayward children...

“Woe, this is a warning (*howy* – a cautionary notice of impending trouble) **to ‘Ary’el | the Lion of God and to ‘Aruw’el | Those Gathered by God** (‘*Ary’el* / ‘*Aruw’el* – the Lion of God is a pseudonym for *Yahuwdym* | Jews, Those Gathered by God is a metaphor for *Yisra’el* | Those who Engage and Endure with God, and the Ark and Hearth of God addresses the warmth and light of Yahowah’s *Beyth* | Family Home in Yaruwshalaim; a compound of either the Masoretic ‘*ary* – lion of ‘*el* – God (the lion is representative of the tribe of Yahuwdah) or the Dead Sea Scroll (1QIsa) ‘*aruw* – to behold and ‘*arown* – chest and ark of ‘*el* – God [note: ‘*ary*, ‘*aruw*, and ‘*arown* are based upon ‘*arah* – those gathered by ‘*el* – God (which is indicative of the Chosen People, especially as they were taken home out of the crucibles of human oppression in Egypt))).

‘Ary’el | the Lion of God and ‘Aruw’el | Those Gathered by God (‘*Ary’el* / ‘*Aruw’el* – a pseudonym for *Yahuwdym* | Jews, a metaphor for *Yisra’el* | Those who Engage and Endure with God, and symbolic of the warmth and light of Yahowah’s *Beyth* | Family Home in Yaruwshalaim): **Dowd** (*Dowd* – the Beloved, David) **was loved and favored when he camped out for a while** (*chanah* – encamped and was shown mercy and kindness; from *chanan* – to be considered favorably, to be loved, and to receive mercy (qal perfect)) (29:1) **because of repetitively** (*yasaph* – repeatedly, doing it again) **choosing to allow the feasts to run through their annual cycles** (*chag naqaph* – wanting the festivals to be celebrated on an annual basis (singular feminine imperative [from 1QIsa and thus addressing the will and desire of *chanah* – the source of love and mercy])) **year to year** (*shanah ‘al shanah*).” (*Yasha'yah* / Freedom is from Yah / Isaiah 29:1)

Dowd | David, Yahowah’s Chosen One, the declared Son of God, the anointed Messiah, and King of *Yisra’el*, is the most important *Yahuwd* | Jew who ever lived. He is also the most articulate and brilliant prophet. He resided on Mount *Mowryah* | Moriah just down the ridgeline from Yahowah’s Home in Yaruwshalaim. As the Lion of Judah, as the embodiment of the Covenant, and as the one who gathered God’s people into a single nation, he is the living manifestation of ‘*Ary’el* / ‘*Aruw’el*.

The more we learn from the Towrah and Prophets, the more we will come to appreciate the Beloved’s role in guiding God’s people, enlightening them, protecting them, and calling them home. Within thirteen years of this writing in the summer of 2020, *Dowd* | David is returning with Yahowah to transform the Earth such that it reflects the conditions enjoyed in ‘Eden six thousand years ago.

The reference to the “feasts running through their annual cycles year to year” is prophetic of the fact that *Dowd*’s return with Yahowah will be on *Yowm Kippurym* | the Day of Reconciliations, such that they will have five days until *Sukah* | Camping Out to restore and perfect the earth. Yahowah will have brought us to this place by fulfilling the first five *Mow’ed Miqra’ey* |

Invitations to be Called Out and Meet with God of Pesach, Matsah, Bikuwrym, and Shabuw'ah two thousand years ago, and soon, Taruw'ah.

The reason that *Yowm Kippurym* | the Day of Reconciliations is the sixth of seven Mow'ed Miqra'ey is that the restoration of Yahowah's relationship with *Yisra'el* | Israelites and *Yahuwdym* | Jews has not yet occurred, and will not transpire until year 6000 Yah, which is in the Fall of 2033. But more than acknowledging this anticipated event, we find Yahowah addressing the full spectrum of His chronology by beginning this prophetic announcement with Dowd – one of only four individuals whose name is mentioned. His name is found among 'Abraham, Ya'aqob, and Yahowah. Dowd is in good company.

The last time that Yisra'el and Yahuwdah were united as one people before God was three thousand years ago. And yet it is something which will soon reoccur. Three thousand years ago was the last time Dowd was king, and yet in just over a decade his kingdom will be restored. It was a thousand years from when Dowd laid the cornerstone of Yahowah's Home, above his own house on Mowryah, to when Yahowah fulfilled the first four *Miqra'ey* | Invitations to be Called Out and Meet in this same place in year 4000 Yah. Two thousand years thereafter, Yahowah is returning with Dowd to fulfill the final two Feasts. They were observed year-to-year so that we would know the timing and way.

Between now and then, through the enduring words of His prophets, Yahowah said...

“Therefore (wa), I will incessantly and emphatically nag (*tsuwq* – even when oppressed, I will seek to influence, speaking clearly so as to plead with and encourage (hifil perfect)) **‘Ary’el | the Lion of God and ‘Aruw’el | Those Gathered by God** (*‘Ary’el* / *‘Aruw’el* – the Lion of God is a pseudonym for *Yahuwdym* | Jews, Those Gathered by God is a metaphor for *Yisra'el* | Those who Engage and Endure with God, and the Ark and Hearth of God addresses the warmth and light of Yahowah's *Beyth* | Family Home in Yaruwshalaim; a compound of either the Masoretic *‘ary* – lion of *‘el* – God (the lion is representative of the tribe of Yahuwdah) or the Dead Sea Scroll (1QIsa) *‘aruw* – to behold and *‘arown* – chest and ark of *‘el* – God [note: *‘ary*, *‘aruw*, and *‘arown* are based upon *‘arah* – those gathered by *‘el* – God (which is indicative of the Chosen People, especially as they were taken home out of the crucibles of human oppression in Egypt)].”

Yes, this actually says “nag.” God is pleading with His people to return, to come home, to stop being religious, and to start embracing the Covenant relationship. His testimony is clear and compelling. The failure to connect is ours alone.

If you are not yet part of the Covenant, please understand that between now and 2033...

“There shall be a limited time (*wa hayah* – while it will not last forever, there will be a period (qal perfect)) **to approach and meet Yah** (*ta'nyah wa ‘anyah* – an opportunity for something favorable to occur in the midst of emotional distress; both compounds of *‘anah* – to opportunistically approach and encounter Yahowah).

Then ‘Ary’el will exist for Me, and will approach Me, as if she were the Lion Gathered by God (*wa hayah la ‘any ka ‘Ary’el* / *‘Aruw’el* – and so it will come to pass that she will be Mine).” (*Yasha’yah* / Salvation is from Yah / Isaiah 29:2)

You have a reprieve, but not for long. Not only is it risky to press one's luck and hope that you are among the few who survive until the end, there is nothing to be gained by postponing your acceptance of Yahowah and His Covenant. Every aspect of life is better with God.

The following is a depiction of *Yowm Kippurym* | the Day of Reconciliations, when Yisra'el and Yahuw'dym will be once again reunited with God. It is followed by *Sukah*, where this will occur...

“And (wa) I will camp out (chanah – I will show favor and be merciful (qal perfect)) as if I were your home, wrapped all around you (ka ha dower ‘al ‘atah – as a dwelling place for you and others living at the same time).

I will be your rock (wa tsuwr ‘al ‘atah – I will be your enclosure such that you are secure (qal perfect)), a stone pillar and watchtower (mutstsab – a memorial of the Covenant; from natsab – to take a stand and be upright). And I will establish (quwm – I will stand up and confirm, raising up (hifil perfect)) defensive fortifications for you (‘al ‘atah matsuwrah – a means to protect you from attack).” (Yasha ‘yah / Deliverance is from Yah / Isaiah 29:3)

From the time ‘Adam and Chawah were expelled from the Garden of Great Joy for having chosen to believe an errant rendition of the Word of God, Yahowah has been looking forward to our return. However, while that is all true, I suspect that Yahowah’s offer with regard to this prophecy is to protect His people during the Time of Ya’aqob’s Troubles within the borders of Yisra’el. Jews living elsewhere will be in jeopardy.

“However (wa), outside of the Land (min ‘erets – away from the country) you will be humbled (wa shaphel – then you will be defeated and humiliated). There (wa), you shall speak (dabar – your oral and written expressions (piel imperfect)) from the gutter and out of the rubble (min ‘aphar – from the dirt and debris).

Your teachings and commandments, your prayers and promises (‘imrah ‘atah – your words and platitudes, your speeches and statements) will cause your demise (shachach – your downfall and collapse, reduced in status, becoming downcast in grief, having been brought down (nifal imperfect)).

The sound of your voice (qowl ‘atah) shall come to exist as if it were (hayah ka – will be comparable to (qal perfect)) a ghost (‘owb – the communications of the dead, a necromancer) from the Land (min ‘erets).

Then from the rubble (wa min ‘aphar – so out of the sewer, from the dirt and debris), your commandments and prayers, your instructions and promises (‘imrah ‘atah – your words and sayings, your speeches and utterances), will resonate in guttural undertones and doleful whispers (tsaphaph – will sound like mournful mutterings, the peeps and chirps of dying birds).” (Yasha ‘yah / Freedom is from Yah / Isaiah 29:4)

This occurred time and time again during the Diaspora. It was foretold and should not have come as a surprise. Nonetheless, it is haunting.

Never in the annals of human history have a people been so mistreated. Jews have had their homeland ransacked by invaders and then infected by the political and religious – defeated and then humiliated. Carted off as slaves to the Middle East and Europe by the Assyrians, Babylonians, and Romans, for centuries they endured sewers of rubble, dirt, and debris in their ghettos. While Roman Catholics and Muslims will be held accountable for their ordeal, there was no escape because the “commandments, prayers, instructions, and promises” made by Jews were as guttural and doleful to God as were their imposed surroundings.

If you are a gentile, please move on to the next verse. This was not written to you or of you. More importantly, gowym are responsible for the deadliest and most damning genocidal conspiracies in human history, most of which blame Jews, but not for the horrors they would impose on God's people, but for how they have imagined that Jews have influenced the world to the detriment of gentiles.

They have always been wrong. But that is not what this is about. Yahowah is telling *Yahuwdym* | Jews that their religious prayers and political platitudes are the reason that they have fallen in stature. It is the reason Yisra'el endures a common fate. Those Gathered by God have endured the worst man can impose because they continue to proclaim the destructive decrees of the dead, murmuring the doleful teachings, edicts, and promises of the rabbis.

I beg your indulgence for one example: Rabbi Akiba. He is the Father of Rabbinic Judaism – which has become the lone surviving form of the religion. And yet no one throughout the long history of God's People has done more to bring the world crashing down upon Jews. He did so with his teachings and edicts, his prayers and platitudes. Akiba foisted a false Messiah upon *Yahuwdym* and in so doing caused Rome to suppress the uprising with her legions. As a result, *Yahuwdah* was ransacked, Jews were starved and crucified, the land was salted and renamed, and all who survived were hauled off as slaves, initiating the Diaspora which concluded in the Holocaust. Trusting Rabbi Akiba with your soul is less rational than believing the mercurial wannabe Apostle Paul or even maniacal Muhammad, the self-proclaimed Messenger of Allah.

If you are Jewish, you know how hard it is to break away from the traditions of your people, especially to disavow Judaism. The mentality is that Jews must stick together if they are to survive. And yet, according to Yahowah, it is the political, cultural, and especially religious glue holding the people together, that is corrosive and toxic, eating away and destroying the Chosen People.

If you seek reconciliation and want to be counted among those Gathered by God, recognize, repeat, and respond appropriately: **“However (*wa*), outside of the Land, and away from your country (*min 'erets*), you will be humbled and humiliated (*wa shaphel*). There (*wa*), you shall speak (*dabar*) from the gutter and out of the rubble (*min 'aphar*). Your teachings and commandments, your prayers and platitudes (*'imrah 'atah*), will cause your demise, reducing your status. They have brought you down (*shachach*).**

The sound of your voice (*qowl 'atah*) shall come to exist as if it were (*hayah ka*) a ghost, echoing the thoughts of the dead (*'owb*) from the Land (*min 'erets*). Then from the rubble (*wa min 'aphar*), your platitudes and prayers, your instructions and teachings (*'imrah 'atah*), will resonate in guttural undertones and doleful whispers, akin to the peeps and chirps of dying birds (*tsaphaph*).” (*Yasha 'yah* 29:4)

I am a gowy, chosen and enlightened by Yah, whose mission is to enlighten the chosen people such that they disavow the lies of man and return to God in accord with His teachings and promises. And yet, as I ponder what we have just read, my head aches and my heart throbs for Yahowah and *Yahuwdym*. Please do not remain blind and deaf to His warning. It is time for reconciliation.

Toward this new beginning, you may have noticed that I have been translating *Yasha'yah* differently after each citation from the prophet. And that is because *Yasha'yah* is comprised of *yasha'* and *Yah*, meaning: deliverance and freedom, and thus salvation, are from Yah. If you want to be delivered from the cruel bonds of religion and freed from the political snares of man, then saved, you know to whom you should turn and trust.

As we approach this next statement, we are confronted with a number of interesting options. The Masoretic Text speaks of “*zar ‘atah* – your illegitimate foreign invaders, those among you who are unauthorized, loathsome, and nauseating in their alien presence.” The Septuagint reads “impious and ungodly.” The Great Isaiah Scroll (1QIsa) reveals “*zed ‘atah* – of your arrogant and presumptuous rebels who are boiling over with religious fervor and seething with anger.”

The difference between the two Hebrew texts is *zayn rosh* | ז רש versus *zayn dalet* | ז ד – *zar* or *zed*. Therefore, are these foes “foreigners” or are they “insolent and rebellious individuals who are audacious, disrespectful, and impudent, brazen and bold in their audacity?” According to the *Dead Sea Scrolls Bible*, the audacious and disrespectful are “enemies” and thus adversarial.

In concert with the context, aware of what led us to this place, I suspect that the Great Isaiah Scroll (copied 200 BCE outside *Yaruwshalaim* | Jerusalem) is correct and would trust it over the Masoretic Text (with the oldest credible manuscript copied in Europe around 1100 CE by rabbis), Yahowah likely said...

“Then (*wa*), the accumulation of possessions and wealth of the multitudes emboldened by the perception of power and the confusing clamor (*hamown* – the commotion caused by the disorderly uproar of the agitating protesters) of your arrogant and presumptuous rebels who are boiling over with religious fervor and seething with resentment (*zed ‘atah* – your insolent and rebellious, your audacious, disrespectful, and impudent, your brazen and emboldened in their audacity; from *zuwd* – to boil, those who are proud of their rebellious nature and boil with religious fervor, who seethe with resentment and act proudly, rebelliously, and arrogantly [from 1QIsa]) shall come to be like (*hayah ka* – will be as (qal perfect)) the soot from a furnace (*‘abaq daq* – thin clouds of unhealthy and emaciated ash) even like chaff (*wa ka mots* – akin to that which is useless and easily blown away), with the confusing clamor of the cruel agitators, their possessions, wealth, and claims of authority (*hamown ‘aryts* – the accumulation of power of the oppressive and dreadful people) angrily and arrogantly passing through en route to being banished (*‘abar* – traveling by while intoxicated and fuming mad as they are expelled, these immoral failures who are unjustified in their arrogance).

This shall come to pass (*wa hayah* – it will exist (qal perfect)) suddenly and unexpectedly, in an instant (*peta’* – surprisingly in an extremely short period of time).” (*Yasha ‘yah* / Deliverance is from Yah / Isaiah 29:5)

Recognizing that the *zar* | foreign invaders and the *zed* | the rebelliously arrogant and presumptuous rebels have a lot in common, in that they are both taunting Yahowah and warring against His people, had it not been for what was stated previously, the difference between *zar* and *zed* might have been somewhat inconsequential. Should the 1300-year-old witness found in the Great Isaiah Scroll be correct with regard to the *zed* | the arrogant and presumptuous, then Yisra’el’s greatest foes have been Israelis and Yahuwdym, Jews.

Nevertheless, we should know that as a masculine noun *zed* and *zadown* (Strong’s H2086-7) were written thirteen and eleven times, respectively, with an additional ten occurrences of the verbal root, *zuwd* (Strong’s H2102). *Zuwd*, the actionable basis of *zed*, means: “to boil,” and addresses those who are “proud of their rebellious nature, who seethe with religious fervor, who are fervent in their resentment, and who rebelliously and arrogantly act as if they are important to God.” The term fits many political leaders and most religious rabbis, even some academic scholars.

As a noun, *zed* is used twice in *Mal’aky* / My Message / Malachi to address those who are

“zed – presumptuous, with an inflated view of themselves,” whose actions tempt Yahowah by denigrating and violating His Towrah. The audience, however, throughout the prophecy is comprised of *Yahuwdym* and *Yisra’el* | Jews and Israelis – notably rabbis – as they are exposed and condemned by Yahowah’s witnesses in advance of His return.

The most infamous Torah-debasing Jew in human history was Sha’uwl, a Benjamite known as the “Apostle Paul” to Christians. And while there are far more Gentiles than Jews beguiling believers with his false testimony, in this context, *zed* | conceit is more likely targeting Talmud-touting rabbis (from *rab*, meaning exalted) who have led the Chosen People away from Yahowah. The good news, should you be genetically Jewish, is that *Mal’aky* / Malachi was written for you. Yahowah remains devoted to His people and is calling you home: to His and your *Towrah* | Source of Guidance and Teaching, to His and your *Beryth* | Covenant Family, by way of His and your *Miqra’ey* | Invitations to be Called Out and Meet.

Fortunately, those who are fervently religious will be extinguished. Their only trace, the soot from the furnace in which they will be incinerated. It is an ode to the Holocaust – something Jews would never have endured had it not been for the edicts and platitudes of Rabbinic Judaism pushing the people away from Yahowah and into the clutches of the gentiles who abused them.

This does not exonerate the Greeks or Romans, the Roman Catholics or Muslims, the Fascists or Socialists, for the abhorrent crimes they have perpetrated against God’s People. It only means that had rabbis not intervened between Yahowah and Yahuwdym, and blocked access to God, it would have turned out differently.

If I may, I would like to share another example or two. Had rabbis accepted the obvious and proclaimed Yahowsha’, the *Pesach* ‘Ayl | Passover Lamb, in 33 CE, and had they celebrated *Dowd* | David as the Son of God, their Shepherd, Messiah, and King, there would have been no room in the manger of misfits for Jesus Christ or Christianity. Had rabbis in Yathrib circa 622 CE not sold the Talmud tales to a floundering barbarian, Islam would have been stillborn. Two of the most menacing religions to Jews would not have existed if it were not for Jews.

As is the case in the parallel prophecy in *Mal’aky* / My Messenger / Malachi 4 and 5, through *Yasha’yah* / Freedom and Salvation are from Yah / Isaiah, God affirms that He is fair. Those who have misconstrued and maligned His *Towrah* | Teachings will be found responsible for committing this heinous crime which precipitated the people’s fall.

“You will be held accountable by (*paqad min ‘im* – there will be a time of reckoning for you with and on account of (nifal imperfect – a period of being held accountable which you have earned and will receive your just due and it will have ongoing implications over time because of)) **Yahowah (𐤃𐤏𐤅𐤐𐤂 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) of the vast array of spiritual implements (*tsaba’* – of the command and control company of heavenly envoys) **through thunderous proclamations** (*ba ra’am* – loud spoken declarations, lightning and thunder), **with earthquakes and discordant sounds** (*wa ba ra’ash* – with the rumbling movement of the earth), **with a great voice** (*wa gadowl qowl* – a surprising degree of clamor and commotion following an important verbal declaration), **and with a strong and raging wind** (*wa ba suphah wa sa’arah* – with hurricane-force gusts and tornadoes; from *suwph* – devastating and life-ending), **in addition to the flames of a devouring fire** (*wa lahab ‘esh ‘akal* – flashes of fiery light which consume and destroy).” (*Yasha’yah* / Salvation is from Yah / Isaiah 29:6)**

Accountability is good. It is fair. It is just. For a crime of this magnitude, there must be a consequence, a judicial sentence and penalty. In these words, we have witnessed all of these, even before they occur. It is the purpose of prophecy. We are not only enlightened, forewarned, and prepared, we have been appropriately instructed. We know what Yahowah detests and how He will respond. If you do not want to be among those excoriated, incinerated, and then buried, you know what to avoid.

Just prior to His return, following the best efforts of His witnesses, Yahowah will be taking out the trash – removing all of the world’s religious, political, patriotic, conspiratorial, and militaristic rubbish – starting right at home with Judaism. His words will destroy as surely as they created. The earth that He formed billions of years ago will violently reject the edifices and institutions mankind has venerated. They, and everything associated with them, including the individuals who promoted them, will be vehemently condemned, blown away and incinerated, and then entombed, ashes to ashes, dust to dust. Without doing so, without removing these toxins, the ensuing ‘Eden would be hopelessly polluted.

For most of those who remain estranged from God, especially those who are averse to His name, Torah, Covenant, people, and land, this will be horrifying. And while rabbis will be cowering beneath their Talmudic edifice, those most astonished, will be Christians, Muslims, and Socialist Secular Humanists – all of whom expected that their animosity toward Jews would lead to an entirely different result...

“And it shall be akin to (*wa hayah ka*) a nightmare (*challowm* – a dream), with the darkness being exposed (*chazown laylah* – a vision of the night), this confusing clamor and commotion caused by the agitating protests of those whose wealth has made them powerful and oppressive (*hamown kol* – the accumulation of possessions of the oppressive multitudes of confounded activists) from all the Gentiles and their nations (*kol ha gowym* – of all the people acting as animals, the walking dead as if zombies, those who are not Jewish and who believe religions based upon pagan theology) that have come to fight (*ha tsaba’* – that are conscripted into armies and mustered into militias to battle, fighting a war (qal participle active – actually and actively confront and demonstrably and vigorously combat)) over and against (*’al* – upon) **‘Ary’el | the Lion of God and ‘Aruw’el | those Gathered by God (*’Ary’el / ‘Aruw’el* – a pseudonym for *Yahuwdym* | Jews and a metaphor for *Yisra’el* | Those who Engage and Endure with God).**

This includes all who battle against her (*wa kol tsaba’ hy’* – and all those who fight to harm, dispossess, or oppose her) construction of walls and barricades (*matsodah* – defensive fortifications [from 1QIsa as the MT has ‘mountain stronghold’]) and who deliberately distress and harass her, seeking to constrain and narrow her (*wa ha matsyqym la hy’* – and who insist on trying to control her, inflicting hardships on her, troubling her leadership and people; from *tsuwq* – to oppress and constrain).” (*Yasha’yah* / Deliverance is from Yah / Isaiah 29:7)

This is breathtaking in its implications. God just said that after eradicating Judaism, He will annihilate Christians, Muslims, and Socialists, the dominant strains of discontent plaguing gentiles. This is to say that He will clean His own house first. It is gut-wrenchingly sad, not only for Jews, but for the walking dead.

As I categorically stated, Yahowah will absolutely and unequivocally, responsibly and justifiably, hold gowym and their nations accountable for the appalling atrocities they have instigated against His people. The only gentiles who will survive the gauntlet will be Covenant.

The darkness of the Babylonian-inspired religions will be exposed to the light, eliminating them. Neither their loud clamoring nor their abundant wealth, neither their protests nor power, will insulate them from judgment. All who have come to fight against *Yisra'el* and *Yahuwdym* | Israel and Jews will be extinguished.

That last line would include the vast preponderance of people on Earth. Foolishly, politically, academically, or religiously, they have been led to believe that there is such a thing as a Palestinian people whose rightful homeland is a place called Palestine. Having bought into this deception, they not only claim that Jews have wrongfully expelled these supposedly indigenous people, but that Jews are now depriving the 'Fakestinians' of their homeland through an illegal occupation. These lies are then extrapolated into an advocacy of a "Two State Solution" which confines Israel, depriving the Chosen People of the Promised Land, but which also necessitates the demolition of the walls Israelis have erected to keep the terrorists at bay.

Neville Chamberlain's attempt to appease the Nazis and avoid war by capitulating to a bogus claim and giving the socialists, who would call themselves fascists, much of Czechoslovakia was a dream with an unsatisfactory conclusion – a.k.a., a nightmare. The world awoke to war. History is about to repeat itself.

Although this time, even though right has Might, Yahowah's response will follow the rabbinical abuse and gentile attacks. Darkness will precede the Light...

“And it will be like when (*wa hayah ka 'asher*) someone who is hungry (*ha ra'eb*) dreams of growing physically stronger (*chalam* – imagines becoming healthy again (qal imperfect)), and then he envisions himself eating (*wa hineh 'akal* – he pictures himself being nourished (qal participle active)), but is aroused from his sleep (*wa qyts* – is awakened from his stupor and becomes alert (hifil perfect)) and his soul (*wa nepesh huw'* – his inner nature, character, and consciousness) is not satisfied by the fantasy (*ryq* – is without benefit, empty and longing).

It can be compared to when (*wa ka 'asher*) a thirsty individual (*ha tsame'*) dreams of recovering (*chalam* – has thoughts and imagines becoming healthy again (qal imperfect)), and then he envisions himself drinking (*wa hineh shatah* – he pictures himself having his thirst quenched (qal participle active)), but awakened (*wa qyts* – is roused from his stupor and becomes alert (hifil perfect)), notices (*wa hineh huw'* – becomes aware) he is weakened and needs to recuperate (*'ayeph* – is weary and weak, requiring food and water to recover) and his soul (*wa nepesh huw'* – his inner nature, character, and consciousness) is unsettled and suddenly anxious, longing (*shaqq* – is crazed for a quick solution).

So shall it be (*ken hayah*) the accumulation of power and wealth of the multitudes emboldened by their confusing clamor (*hamown kol* – the agitation and turmoil caused by those seeking to impose their influence, these very large crowds of loud and disarrayed activists), of all the Gentiles and their nations (*kol ha gowym* – of all the people acting as animals, the walking dead as if zombies, those who are not Jewish and who believe religions based upon pagan theology) that have come to wage war (*ha tsaba'* – that are conscripted into militaries and mustered into militias to battle, fighting (qal participle active – actually and actively confront and demonstrably and vigorously combat) over (*'al* – against) Mount (*har*) Tsyown (*Tsyown* – the Signs Posted Along the Way, commonly transliterated Zion (the ridgeline of Mount *Mowryah* | Moriah between the City of *Dowd* | David and the Temple Mount)).” (*Yasha'yah* / Freedom is from Yah / Isaiah 29:8)

They call this cognitive dissonance. No matter the prophetic warnings or obvious indications otherwise, people are preconditioned to believe that tomorrow will be like today, because there have been so many similar yesterdays. But regional and world events can and do change one day to the next – often catastrophically. Never, in the history of human events, has this been as evident as today, in the Summer of 2020, with the world’s collective and universally asinine response, not only to Covid-19, but also to the deaths of several nefarious black criminals with lockdowns and riots. Worldwide the consequence has been the deprivation of liberty and livelihoods, the obliteration of economies and currencies, along with widespread death and destruction. And the greatest casualty of all has been the truth, with all manner of lies proliferated by politicians and reverberating throughout the media. Far more people will lose their way, suffer, and die as a result of the misguided lockdowns and protests than would have succumbed to a virus no more deadly than the flu or to police brutality.

If you are a Jew, you may not yet see the graffiti painted on the walls, nor have heard what is being said about you. But Yahowah has, which is why He is calling you home.

When it comes to responding to Yahowah’s Invitations to meet with Him, when your very life depends upon accepting the terms of His Covenant, when we realize the importance of His Towrah Teaching, and as we come to see the merits of distancing ourselves from the growing anti-Semitism erupting around the world, we ought not hesitate.

The world has grown to hate Zionists and Zionism, which is why Yahowah referenced Tsyown as the focus of ‘gentillian’ wrath. Moreover, Yahowah is a Tsyownist, having personally inscribed the signs posted along the way.

This is such great advice. It is one of the many reasons I wanted you to consider Yasha’yah 29 prior to our exploration of the creation account.

“Consider the consequence, and of your own volition avoid allowing any societal influence to persuade you to linger (*mahah* – reflect upon the meaning but do not be swayed by any individual or institution to delay considering the consequences (hitpapel, hitpael, imperative – of your own volition and initiative)) because otherwise you will have chosen to be astonished and bewildered (*wa tamah* – you will be astounded and may be stunned by the situation (qal imperative)).

Of your own initiative, choose to close your eyes (*sha’a’* – shut your eyelids such that you are protected (imperative hitpapel hitpael – you should of your own volition choose to protect yourself from what you would otherwise see, even though doing so will require that you act independently, undeterred by societal influences)) and shield your vision (*wa sha’a’* – making the conscious decision to close your eyes (qal imperative)).

Drink it in, and you will become intoxicated (*shakar* – opt to become incapacitated for the moment, inebriated (participle [from 1QIsa] imperative – it will be your choice to act demonstrably in this manner)), but not from wine (*wa min lo’ yayn* – and yet not with something which has been fermented and causes drunkenness [1QIsa actually includes *min* – from whereas “from” is only implied in the MT]).

You may be shaken and stumble (*nua’* – you might stagger and sway, wandering away (qal perfect imperative – it will be at your option)), but not with beer (*wa lo’ shekar* – not as a result of alcoholic beverages fermented with yeast).” (*Yasha’yah* / Salvation is from Yah / Isaiah 29:9)

Yahowah wanted His people to know that they would become irreparably and negatively affected by the jaundiced reporting and anti-Semitism brewing beneath issues like Black Lives Matter, Covid fear-porn, and the notion of land for peace. He does not want His people capitulating to the terrorist tactics of Muslims, either, no matter how horrific. Jews are news junkies at a time when most of what is presented is inaccurate and misleading.

I am unaware of another occasion in which Yahowah says that the world is going to deteriorate to the point that our eyes, minds, and consciences may be scarred by what we witness – so much so that it may be irrecoverable. I suspect, based upon what we are seeing today, that He is addressing the problem of gang mentality, whereby individuals, who would otherwise refrain from horrific behavior, join in, their consciences conceding to the will of those around them. When it comes to the ways advocated by men, abstinence is the best policy.

There is also a tendency to believe that the majority is right, that it is reasonable to assume that most people are not misled. But this conclusion has never been valid in the entirety of the human experience. A lie circles the planet before the truth is even considered.

It is so easy to be misled by the myths promoted by the conspiracy of Black Lives Matter protests and by the invalid fear mongering behind the deprivation of liberty and livelihood over the spread of Covid-19. The closer one looks, the more it is apparent that Political Correctness has rendered the preponderance of people incapable of thinking rationally. The problems are invasive and there is no hope. In fact, the liberal policies that have exacerbated these problems are now being touted as the remedy. The world is in a death spiral. We will never return to normalcy or regain our collective sanity.

Sure, you can dive deeply into the evidence regarding the corona virus or examine the truth lurking beneath the surface of the racist diatribes. But no one cares. Accurate assessments based upon evidence and reason will be summarily rejected. It is a waste of time, and thus counterproductive today when everything is riding upon our response to prophecies such as this. Close your eyes to the world of men and open them to the words of God.

In this light, what Yahowah reveals next may seem surprising in that God's primary purpose is for us to know Him. But nonetheless, in His infinite wisdom the Almighty had for a time closed His book on His people. I suspect that this occurred for a number of reasons. Had He not done so, the rabbis would have made a bad situation much worse. If their religion had been based upon the Towrah rather than the Talmud, had it incorporated Yahowah's name rather than hid behind *ha Shem ha 'Adonai* | the name of the Lord, they may have made it impossible for anyone to pierce the lies and find the truth.

The text of Yasha'yah makes it abundantly clear that, for the longest time, no one was willing to work with Yahowah, making it impossible for Him to do as He had done in the past. Without an acceptable prophet, there would be no prophecy. Without a willing witness, there would be no additional testimony.

It is also likely that with Jewish leadership remaining so overwhelmingly religious and rebellious, with Jews equating being Jewish with Judaism and vehemently attacking those who would dare differ, that the worst possible outcome would have been to give rabbis the capacity to make their religion appear somewhat credible or actually beneficial. It was better for everyone involved, especially those who were religious, to remain defiantly unaware of Yahowah's plans than for Jews, after conceiving Judaism, Christianity, and Islam, and arguably, Socialist Secular

Humanism, to create a belief system capable of intoxicating rational individuals and plaguing the world.

Think about it for a moment. Jews have managed to convolute Passover to the point that, at a Seder, they no longer serve an edible portion of lamb. They have convinced their brethren that the best way to observe *Kippurym* | Reconciliations is through deprivation. They have made the Shabat the most difficult day of the week with so many rules it has become work. And that is not to mention all they have done to deny the essential nature of Yahowah's name. They have gone so far as to ascribe a star to David rather than a shepherd's staff. Their Menorah has nine candles rather than Yahowah's prescribed seven. They continue to search for a nameless Messiah even though God has clearly announced his name and has even let us know that he will be returning. They deny that Yahowsha' served as the Pesach 'Ayil, and as a result, have forfeited the benefits of his sacrifice. Worst of all, they have replaced Yahowah's Towrah with their Talmud.

Fortunately, however, at least for the rational, and as a result of Yahowah's intervention, their resulting religion is no more credible than Christianity or Islam. For secular Jews, the truth is accessible and not hidden under the tomes of religious chicanery and buffoonery that they naturally discard.

There is another reason that God may have incapacitated the descendants of Ya'aqob – especially their leadership. The *zed* | hubris of these people likely played a role. The malignant residue of rabbinical arrogance and their sense of superiority, their audacity to misrepresent Yahowah's testimony and malign His name, must be exposed and repudiated for there to be reconciliation. For that to occur, someone from outside the fold would have to correct, discredit, and humble the rabbis. Considering the abuse they would endure, such a task is one few Jews would dare to undertake. Moreover, those with the courage and conviction to do so would likely be sectarian antagonists. And they would have disavowed an interest in Yahowah and His Towrah for having wrongly associated both with their religious foes.

Therefore, after millennia of using Yisra'elites, and mostly Yahuw'dym, exclusively as His prophets, His messengers to the world, God realized that the most appropriate way to get His people's attention would be to repudiate and bypass those who have errantly and presumptuously claimed to represent Him. God would therefore serve His words up to secular Jews on a gowym platter. Sure, it would be humiliating, but that has become the only effective prescription.

Speaking to Jews...

“Therefore (*ky* – emphasizing this point), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **will pour out for a time** (*nasak* – has or will cause an overshadowing (qal perfect)) **upon you** ('*al 'atah*) **a spirit** (*ruwach*) **of diminished consciousness** (*tardemah* – a supernaturally induced state of incapacitation).

He will close your eyes (*wa 'atsam 'eth 'ayn 'atah* – He either has or will impair your vision, shutting your eyes (piel imperfect – those God is addressing suffer the effect of this visual impairment for a very long time such that they are precluded from properly observing)) **with regard to the prophets** ('*eth ha nabym* – concerning those who speak for God about the past, present, and future).

And concerning your leadership (*wa 'eth ro'sh 'atem* – regarding those at the top, your heads of state and chief priests, your government and religious leaders), **He has withdrawn** (*kasah*

– He has removed and made unresponsive, kept hidden the knowledge and understanding (piel perfect – the leadership Yah is addressing will not be able to find nor process this information for a period of time)) **the ability to receive or communicate messages from God as prophets** (*chozeh* – any association with the agreement or ability to be inspired or perceptive).” (*Yasha ’yah* / Deliverance is from Yah / Isaiah 29:10)

The last of the prophets, *Mal’aky* / Malachi, revealed an equally riveting rendition of these same events, but that was 2400 years ago. It has been a long time since God has been able to speak through His people. Fortunately, He provided us with a sufficient and satisfying written legacy of prophetic declarations so we are not deprived for a lack of words.

Should you be curious, the reason that I did not include Yahowsha’ nor his disciple, Yahowchanan, in the line of prophets is because we have nothing either said recorded in Hebrew, inclusive of Yahowah’s name, exclusive of Greek religious nomenclature, nor reliably maintained. Therefore, when we apply the Towrah’s test Yahowah provided to ascertain the inspiration behind the statements attributed to them, they do not meet that standard.

If you are Jewish and reading these pages, wondering why they differ so significantly from the religious rhetoric you have become accustomed to hearing, you now know why this is so. Rabbis tout what they have written, and thus the Talmud, oblivious to the implications of the prophecies we are considering. You are hearing it here first because no one else was willing to present Yahowah’s testimony accurately.

To retain the possibility of reaching you, God had to incapacitate the ability of the Jewish religious and political leadership to comprehend His testimony. But, since you are reading this, you were not among them, and for you, that time is now over.

And now you know why this introduction to Yahowah, to His *Towrah, Beryth, wa Migra’ey* | Guidance, Covenant, and Invitations has been provided by a lowly gowy, Yahowah’s *choter* | insignificant stem and *nakry* | observant foreigner. Yahuwdym were precluded from doing so because they would have continued to lead you astray.

This is the last thing Yahowah wanted. And yet, He knew that not countering such deception would have been catastrophic.

“Therefore (*wa*), the prophecy regarding the consequences of this entire revelation (*chasuwth ha kol* – the prominence and appearance of this in its entirety, the totality of the distinguishing presence and manifestation of it) shall exist concerning you (*hayah la ’atem* – it will be applicable to you (qal imperfect)) in the manner (*ka* – like) of the words (*dabar* – of the statements and message) of a written document (*ha sepher* – of an inscribed communication in a book or scroll) which is sealed (*ha chatam* – which is genuinely shut and actually locked up and closed (qal passive participle – a verbal adjective or a descriptive action which should be interpreted literally)).

When, to reveal the way (*’asher* – to provide the path to walk), the book (*ha sepher* – the scroll inscribed with written information) is placed before someone (*nathan ’eth huw ’el* – it is put in front of a person or given to an individual) in an effort to help them become aware and understand (*yada’* – to find out, process the information, and come to know what was revealed by Yada’ (qal participle)), they will say (*la ’amar*), ‘Please (*na*’ – we implore you with a sense of urgency), read this (*qara’ zeh* – recite and proclaim what it says, welcoming it by inviting and summoning the name by which it is known)!’ But he will answer (*wa ’amar*), ‘I am unable to

comprehend it (*lo' yakol* – I cannot grasp its meaning and I fail to understand (hofal imperfect – I am not going to invest the effort to succeed)) **because** (*ky*) **it is sealed** (*chatam huw'* – it is closed, blocked, and shut with an impenetrable personal signature stamp sealing the document (qal passive participle)).” (*Yasha'yah / Isaiah 29:11*)

It is interesting to note that rabbis combat translations and insights such as the ones you are reading by claiming that they, alone, are qualified to provide them. They will go so far as to suggest that you, as a literate and rational individual, could not possibly understand the words ‘G-d’ wrote on your own. But having just read Yahowah’s prophetic announcement, we know that God *begs* to differ. It is they who have been rendered blind, deaf, and truly incompetent. They lack humility, too.

The very people who claim to know the most about God, know the least. Those who would claim to be spiritual guides are hopelessly lost. There is no saving a rabbi. God has no interest in ruining ‘Eden for everyone else by doing so.

“**And should they give** (*wa nathan* – should they offer (nifal passive perfect)) **the book** (*ha sepher* – the scroll inscribed in writing) **to someone who is ignorant and illiterate and who cannot understand what was written** (*'al 'asher lo' yada' sepher* – to someone who does not know the language or appreciate the inscribed message (qal perfect)), **asking** (*la 'amar* – to say), **‘Please** (*na'* – we implore you with a sense of urgency), **read this** (*qara' zeh* – recite and proclaim what it says, welcoming it by inviting and summoning the name by which it is known)!’ **He will reply** (*wa 'amar*), **‘I am clueless and cannot read the written words** (*lo' yada'* – I am illiterate and thus ignorant, I neither know nor understand how to read or write, and I am clueless about Yada (qal perfect)).” (*Yasha'yah / Isaiah 29:12*)

Methinks God is less than impressed with rabbinical lore. I do not suspect that you will find a Talmud on His list of recommended reading. In fact, I am sure of it.

There is a reason God chose to repeat this sobering prophecy. There is a reason it was written at the level even a child would understand. And there is a reason that the Great Isaiah Scroll is protected by a mote surrounding an inverted windowless mushroom comprising the Shrine of the Book and explains why it is backlit. It has become a monument to ignorance.

“**Then** (*wa*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence [from 1QIsa because the Masoretic reads ‘Adonai]) **said** (*'amar* – stated and declared (qal imperfect)), **‘Indeed** (*ky* – emphasizing this point), **forasmuch as** (*ya'an* – since with intent, and on account of this reason, because) **these people** (*ha 'am ha zeh* – the nation and clans) **approach Me** (*nagash 'any* – present themselves before Me and confront Me) **with their mouths, and with their lip service** (*ba peh huw' wa ba sapah huw'* – language that is ironic, statements which depict a false sense of light in deep shadows and utter gloom, words which vainly seek approval), **putting on airs** (*kabad* – pretending to be somebody special, acting in a pretentious way), **they avoid exercising good judgment; they have removed their hearts and have distanced themselves** (*wa rashaq leb huw'* – they have wandered away spiritually, emotionally, and intellectually, allowing their feelings, thoughts, and ambitions to become distant) **from Me** (*min 'any*).

As a result, the fear (*wa yira'th* – therefore, a sense of dread and distress (qal infinitive active) [1QIsa does not include *'hem* – their’ as is the case with the MT]) **of Me** (*'eth 'any* – regarding Me) **exists** (*hayah* – is and occurs (qal imperfect)) **as** (*ka* – is akin or similar to [from

1QIsa] a **condition** (*mitswah* – an authoritative directive or prescription) **of men** (*'iyshym* – of individuals and mankind) **which is taught** (*lamad* – is part of their instruction and training, even indoctrination (pual passive participle – these individuals suffer the effect passively and yet demonstrably as a verbal adjective)).” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 29:13)

We would have to look hard and long to find a more relevant statement. Lords want to be feared, Fathers do not. Approaching God on this basis, respecting Him rather than fearing Him, is a necessary step in the right direction.

Fearing God is purely religious in origin – part of the manipulation. It is born of ignorance

There is an abundance of good news here for God's people. He has not forgotten them nor abandoned them. In spite of their propensity to reject Him, He is committed to serving them.

“Therefore (*la ken* – as a result), **behold** (*hineh* – please pay attention), **as for Me** (*la 'any* – to approach Me and concerning Me [from 1QIsa]), **I will once again at yet another time** (*'any yasaph* – I will increasingly, additionally, and repeatedly) **approach to do wonderful things** (*la pala'* – do astounding things, awesome and amazing, inspiring things, fulfilling something special (hifil infinitive)) **with the people who are closely related** (*'eth ha 'am ha zeh* – with those who are family and associated through the agreement), **with surprising fulfillments and inspiring signs, along with that which is marvelous and miraculous** (*pala' wa pala'* – wonderful and astounding things, difficult and special things).

And then (*wa*) **the wisdom and technical acumen** (*chakmah* – the capacity to understand and the skill to live in accord with the guidance which has been provided) **of their scholars, theologians, and sages** (*chakam huw'* – of their shrewd and technically trained as well as those who claim to be learned and wise), **as well as** (*wa*) **the discernment and understanding** (*bynah* – the insights derived from making connections between things leading to comprehending how to properly respond) **of their most educated teachers** (*byn huw'* – of those instructing them who are perceived to be knowledgeable and educated), **shall vanish, ceasing to exist** (*sathar* – will be tossed aside and away, becoming undiscoverable and unknowable, hidden and concealed from them).” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 29:14)

While there would be an intermission, there is no indication that the people, for whom these inspiring deeds would be fulfilled, has changed. *'Am* | people is most commonly used in reference to Yisra'el and is often translated “family.” The Chosen People were temporarily sidelined, not replaced.

It would be 700 years from the time this prophecy was revealed until Yahowah's fulfillment of the first four Miqra'ey: Pesach, Matsah, Bikuwrym, and Shabuw'ah. By doing so in Yaruwshalaim, Yahuwdah, our Heavenly Father honored His promise to provide the Covenant's benefits. Then it would be another twenty centuries, many of them exceedingly painful for His *'am* | family, before God's appointed return on Kippuryim to celebrate Sukah.

Along the way, one of the promises He will fulfill is to provide His *nes* (*nes* – sign, banner; from *neses* meaning to lift up) written by the *nakry* | observant foreigner which will be lifted up to call His people home. Considering the dearth of Gentiles willing to confront the world's most popular religions through the insights derived by translating the Towrah, Prophets, and Psalms, the very thought of it seems miraculous.

But one thing is for sure. It would be foolish to follow the rabbis and religious scholars to their

demise. That is God's advice, anyway. And arguing with Him is a poor life choice.

By the time we reach *Yowm Kippurym* | the Day of Reconciliations in year 6000 Yah, the wisdom and technical acumen of the scholars, theologians, and sages will be nothing more than a blight on the past. The alleged wisdom of the most celebrated and educated teachers will vanish, ceasing to exist.

However, since Yahowah will tell us that understanding His Towrah would be easy for those who are open-minded, we can reasonably conclude that this advice is for those who are anything but receptive...

“So this is a warning (*howy* – woe and alas) to those who lack understanding and have become profoundly difficult (*'amaq* – to those who are different deep down than they are on the surface, who are intensely hypocritical and who have dug a deep hole for themselves) with regard to (*min*) Yahowah (𐤃𐤏𐤅𐤓 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

Your counsel and schemes (*'etsah 'atah* – your advice, your plans and purpose, and of you telling others what they should or should not do) will no longer be known (*sathar* – will be absent, concealed and hidden, vanish and perish in shame).

Those whose undertakings (*ma'aseh hem* – those whose pursuits and deeds, whose labor and works, whose business and endeavors; from *'asah* – that which they have engaged in and acted upon) they have tried (*wa hayah*) to conceal in the dark (*ba machshak* – are unenlightened and secretive, and thus dimwitted, obscure, and confusing) will say (*wa 'amar* – will inquire and protest), **‘Who will see us, and why will we be exposed (*myra'ah 'anahnuw* – how will our views be revealed and perceived)? Who (*wa my*) actually knows and genuinely understands the nature of our actions (*yada' 'anahnuw* – has discovered what we are all about and is aware of our thinking (qal participle – a literal interpretation of a verbal adjective))?’” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 29:15)**

As a result of Yahowah's guidance, I have seen what they have done, I am devoted to exposing them. The first religion I impugned was Islam. I invite you to read *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words* for that stinging indictment. I would also like you to read it so that you understand my methodology and realize that I am consistent – going where the evidence leads.

Next, I was able to prove beyond any doubt that the religion of Christianity – every aspect of it – was false in *Questioning Paul – Apostle or False Prophet*. From its assumptions to its terminology, from its scriptures to its doctrines, from its incorporation of pagan lore to its internal contradictions, it is all invalidated by comparing its claims to Yahowah's testimony.

Rabbinical Judaism has become my current target, one that is being fleshed out during the final edits of the many volumes of *Yada Yahowah*. God hates religion, and so do I. Nothing has been as beguiling, as corrupting, as destructive, or deadly as religion.

Just as *Moseh* | Moses was chosen because he understood and despised the religion and politics, the economics and militarism, even the conspiracies he had been exposed to in Egypt, I am here largely because of my willingness to excoriate these same menacing malignancies in our time.

In this regard, the Covenant's lone prerequisite is to walk away from the *babel* | confusion of

man. Doing so will not occur to the degree Yahowah desires until someone speaks against them all in His name. I do not think this has been done previously on God's behalf.

It has been my experience that the most famous religious clerics know that they are deceiving the faithful. I have addressed this issue with them and can assure you that they are knowingly perpetrating a fraud. But, as God is indicating here, it is hell to get them to publicly admit that they are wrong, especially since it means that those they are fleecing will stop donating. It is not good for business.

Religious deceptions have become exceedingly obvious and odious to me. And I am not alone...

“Your perversions have inverted reality, having turned things upside down by claiming the opposite of what is actually true (*hephek 'atah* – your beliefs are the antithesis of that which is credible, your allegations are adverse to reason and contrary to evidence such that they are perversions, twisting the facts and convoluting rational thought).

They are comparable to (*'im ka* – they are like) **the potter's clay** (*chomer ha yowtser* – the malleable substance out of which the craftsman and creator fabricates using mud, mortar, and mire which are otherwise worthless, becoming hardened and fragile when baked in the sun) **continually reckoning and regarding itself** (*chashab* – considering and determining itself, valuing itself (nifal imperfect – is consistently influenced by its own determinations of itself)) **such that it should claim** (*ky 'amar*) **of the one who designed and fabricated it** (*ma'aseh la 'asah huw'* – of the one who worked on it, who engaged and acted to make it), **‘He did not make me** (*lo' 'asah 'any* – He did not engage nor act regarding me. He did not bring me into existence, He did not conceive nor create me (qal perfect)).’

Or (*wa*) **should the thing conceived and created** (*yetsar* – that which was fashioned and formed as the result of rational thinking, imagination, and reasonable motives, expressing the wants and desires of another) **say of the one who formed him** (*'amar la yowtser huw'* – who, like a potter and craftsman, shaped and fabricated him out of malleable clay), **‘He is the one without knowledge or understanding** (*huw' lo' byn* – he is ignorant and irrational, uninformed and imperceptive, lacking the ability to comprehend by making reasoned connections (hifil perfect))?’” (*Yasha 'yah* / Freedom and Salvation are from Yah / Isaiah 29:16)

When we came to realize that the universe had a beginning and was, therefore, created, when we recognized that all living organisms had been programmed using the language of DNA, when we noticed that our cosmic assessments were 95% inaccurate, and once it became obvious that macroevolution from the simplest to the most complex being was unrealistic and rationally impossible, we should have accepted the fact that we were clay on a brilliant potter's wheel. It should have been the perfect opportunity to appreciate our Maker. And yet, those claiming to be the smartest among us, the scientists and philosophers, screamed otherwise.

Obviously, it is not God who lacks understanding, but instead men. Without the proper perspective we have become lost in a cosmic ocean of extraneous details. We were told that this would occur, but we did not listen. Most never will.

When the choice is between reason and faith, reason prevails. When choosing between science and the church, it is an easy choice, which is why science prevailed. But when the debate is between science and God, academia does not fare well. Worse, scholars tend to become presumptuous and arrogant.

Fortunately, Yahowah is fond of the inquisitive and unpretentious, those who seek knowledge and strive for understanding, and those who will follow the evidence even when it leads to some very unpopular realizations. It is for such people that this was written...

“Whether or not it will take a while (*ha lo’ owd* – perhaps now, if not then not much longer, but expectedly and simultaneously) **before, in a relatively short and subsequent period of time, a few individuals** (*ma’at miza’r* – a number so small they can be easily counted as a remnant who will be collected) **will return and they will be restored** (*shuwb* – are changed and brought back).

It will be determined that they are (*chashab* – credited as being and considered (nifal imperfect)) **white** (*labanown* – purified and radiant; from *laban* – to be white and purified, with the *own* suffix indicating that this is a celebration of all things white) **when approaching a fruitful garden** (*la ha karmel* – a productive orchard and especially fertile and cultivated land) **filled with trees** (*la ha ya’ar* – which is heavily wooded as a healthy forest).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 29:17) If only this would dash the hopes of the “Black Hebrew Israelites” and their ludicrous claims and anti-Semitic rhetoric.

Regarding the timing, Yahowah is not being equivocal. He knows the moment when this will transpire. But He also recognizes that time is relative, and therefore, it is not the same for all who will read these words. For a precious few, this awakening has begun. More will join them along the way, but not so many that they cannot be readily counted. The Covenant Family will not be large. It has never been a popular choice.

At the conclusion of the Second Statement etched on the First Tablet, the one that warns us against being religious, Yahowah reveals that the recipients of His mercy will be thousands among billions. Those who will enter Heaven’s door will, therefore, be one in a million overall. Although, through the prophet Amos, the odds appear better for Yisra’el, where one in ten of the remnant who survive the upcoming Time of Ya’aqob’s Troubles will return to the Covenant.

There should be no doubt regarding the fulfillment of this prophecy. The souls who return and are restored to fellowship with Yah will be deemed sparkling white as they enter God’s beautiful garden. This will occur in year 6000 Yah – celebrating the transition from *Kippurym* | Reconciliations to *Sukah* | Camping Out on October 7th, 2033.

So that you are aware, within this prophecy, *labanown* could have been transliterated “Lebanon,” and address the country infected with Muslims north of Israel. But it seemed more reasonable to translate *labanown* – “all things purifying, white, and radiant.” In that God is addressing the individuals who return to Him and who are restored in the process, He is addressing His people, not foreigners, making one option superior to the other.

Beyond this insight, God is affirming something profoundly important. He will be reestablishing the conditions experienced in ‘Eden. He is, therefore, not only restoring souls, but also the planet on which we live. It will return to its prior state and resemble the Garden.

What occurred in ‘Eden is God’s view of perfection. It is why *Kippurym* | Reconciliations occurs prior to *Sukah* | Camping Out. We are restored so that we can return.

Just as the timing is firmly established, Yahowah will be unyielding when it comes to the filter He will apply to determine who should be allowed inside. Restored souls will be transformed because they will have chosen to return to God. They have listened to what Yahowah conveyed and have acted accordingly. You, therefore, by reading these words, are doing as Yahowah prescribed.

There is no quarter for Replacement Theology in these words. Yahowah is restoring the sight of those He blinded long ago – His People – such that they will be able to comprehend His love for them. The audience remains ‘*Ary’el* | the Lion of God and ‘*Aruw’el* | those Gathered by God.

“So in that day (*wa ba ha yowm ha huw’* – at this specific time of His) those deaf to what has been inscribed who have now been cut into the agreement (*cheresh* – those who are now in accord with the relationship based upon what has been written; from *charash*) shall hear, and they will listen (*shama’* – they will pay attention, receiving this information (qal perfect)) to the words (*dabar* – to the statements, speeches, and message conveyed using language which has been declared) of this book (*sepher* – inscribed within a written document; from *saphar* – to recount and relate).

So it will be out of (*wa min* – removed from) the shadows, the dysfunctional nature and spiritual unreceptivity (*’opel* – the depression, terror, and gloom) of the darkness and ignorance (*choshek* – of a confusing place and time where there is no light) that the eyes of the blind (*’ayn ’iwer* – the sightless unobservant) will choose to see now and forevermore (*ra’ah* – will want to become observant, perceptive, and to be shown (qal imperfect jussive – literally see by choice aware of the ongoing consequences)).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 29:18)

Considering how universally ignorant and irrational people have become as a result of academic, political, religious, and cultural conditioning, I long for a day of true enlightenment when everyone will be observant and receptive. Yahowah’s words, His Teaching and Guidance, will no longer be obscured.

It is interesting to ponder which “book” God was addressing. We know that it leads His once deaf and blind children into the light, from the dysfunctional nature of the spiritually unreceptive to understanding. In this regard, we have a number of options to consider. It would be reasonable to ascribe it to any prophetic account, and specifically to the prophecy we are reading from *Yasha’yah*. It was, after all, from prophecy that His people were blinded.

However, while relevant and revealing, even the entirety of *Yasha’yah* has never been sufficient. Not a single soul responded to the prophet’s message during his lifetime – nor for thousands of years thereafter.

If it is the entirety of *Yasha’yah* that Yahowah is inferring, there is yet another challenge. Most Jews speak and read English, so translating it accurately to read it correctly would require as much time as we have left. And still, without the *Towrah* and *Mizmowr*, it would remain inadequate.

While the *Towrah* would be sufficient in and of itself to do as it has done, and lead Yahowah’s people home, existing translations are also grossly inaccurate. And without the addition of the insights provided by the Prophets, what would motivate secular Jews to turn to it at this time?

And truthfully, it is the Psalms, the Songs Dowd wrote to *Yahuwdym*, which resonate most profoundly at this time. The insights and teachings of the Son of God, the Chosen One, *Yisra’el*’s Shepherd, Messiah, and returning King convey Yahowah’s longing for His people in unmistakable terms. Dowd is the centerpiece of creation, the Cornerstone of the Covenant, which is why this prophecy was presented in his name. To appreciate the relationship Yahowah cultivated with *Dowd* | David, His Beloved, is to understand the purpose of Yah’s *Towrah* | Teaching, His *Beryth* | Covenant, His *Miqra’ey* | Invitations to Meet, *Yahuwdym* | Yah’s Beloved, and the inspiration

behind His *naby*' | prophets.

With this in mind, there is a series of books appropriately entitled *Yada Yahowah* – To Know Yahowah where the Towrah, Prophets, and Psalms are accurately translated. Exceeding fifteen thousand pages, it is not only comprehensive, those volumes are replete with insights seldom if ever considered. And it relies upon the Prophets and Psalms to explain the Towrah.

If this is the first of the twenty-five volumes of the *Yada Yahowah* series that you have begun to read, you may not know that God has said that an observant foreigner (a *nakry* in Solomon's parlance) who is an insignificant stem (a *choter* according to the terminology found in *Yasha'yah* 11) will compose a *nes* (*nes* – sign, banner; from *neses* meaning to lift up) comprised of the words of the Towrah, Prophets, and Psalms, which God will draw attention to prior to His return to call His people home and restore His relationship with them. Since there does not currently appear to be another viable candidate, this comprehensive translation and commentary on Yahowah's testimony may serve this purpose:

“So in that day (*wa ba ha yowm ha huw*) those deaf to what had been inscribed, and who have now been cut into the agreement (*cheresh*) shall hear, and they will listen (*shama*) to the words (*dabar*) of this book (*sepher*).

So it will be out of (*wa min*) the shadows, the dysfunctional nature and spiritual unreceptivity (*opel*) of the darkness, confusion, and ignorance (*choshek*) that the eyes of the blind, those who had been the sightless unobservant (*ayn iwer*) will choose to see, now and forevermore (*ra'ah*).” (*Yasha'yah* 29:18)

Inferring that *Yada Yahowah* may serve Yisra'el and Yahuwdaym in this way may seem presumptuous based upon such a tenuous reference. And that is why at the conclusion of this introductory presentation of prophecy I will share what Solomon revealed during the most auspicious of occasions.

As we consider the prophet's next line, be aware that reentering the *Gan 'Eden* | Garden of Joy will be a three-step process. First, we must come to know and understand Yahowah's path and conditions. Then we must, of our own freewill, accept them as being correct, reasonable, beneficial, and fair. And finally, to enter we must act upon them, doing as God has asked.

This process exists because eternity is a very long time and Yah does not want the pretenders to fake their way in and ruin the experience for the rest of us. Therefore, it will be...

“Those who answer and respond, the straightforward and unpretentious (*wa 'anaw* – those who reply and are sincere, without hubris; from *'anah* – to reply and answer) will be enriched exponentially (*yasaph* – shall be enhanced and enlightened, increased in every way) by (*ba* – with) **Yahowah (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), becoming jubilant (*simchah* – joyful and happy with a cheerful disposition).**

Those who have willingly eschewed political power and religious influences, making themselves subject to criticism (*'ebyown* – those who live apart from the religious establishment and have limited societal status, those who are opposed and disparaged based upon their choices; from *'abah* – to be willing to accept) among men (*'adam* – descendants of the first man with a conscience), who are in association with (*ba*) the Set-Apart One (*qodesh* – who are separated unto the one who is the most unique) of Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God), shall rejoice over their favorable outcome (*gyl* – will be happy with the advantageous

circumstances (qal imperfect)).” (*Yasha ’yah* / Freedom and Salvation are from Yah / Isaiah 29:19)

The Set-Apart One of Yisra’el is Dowd. By referring to him in this way Yahowah is not only affirming the conclusions I shared with you moments ago but is also confirming that the audience has not changed.

The most direct way to establish a relationship with *Dowd* | David is to read what he wrote for our benefit. For this reason, *Observations* focuses on his *Mashal* | Proverbs and *Coming Home*, his *Mizmowr* | Psalms. If you stay the course, you will come to know and love this man and will be inspired by his prose.

Yahowah has issued His invitations. Our job is to accept them. They are His parties and we come on His terms.

The benefits of doing so are out of this world. By attending the first four Miqra’ey, we are adopted into Yah’s Covenant Family, becoming perfected and immortal. We are enriched exponentially by Yahowah, enlightened and empowered by Him.

Just as the first celebration of Passover and UnYeasted Bread freed Yisra’el from bondage and death in Egypt such that God’s Children could enjoy life and liberty in the Promised Land, to be part of the Covenant we too must walk away from oppressive and deadly human schemes – especially religion and politics. The Set-Apart One of Yisra’el is here to help those who willingly forego these human entanglements.

The opposite is true, of course, for religious and political terrorists. Fortunately, the bloodstains they have left on our world will vanish. Their slogans will be heard no more. But it is not just those who ridicule Yahowah with taunts of “*Allahu Akbar* – Allah is Greater” who will be gone, it will also be those who sought to accommodate this virus.

“Then, indeed (*ky* – truthfully, making this contrast), **the ruthless terrorists** (*’aryts* – the cruel, violent, and fierce, the physically imposing and aggressive, those who terrorize and elicit fear) **will fail, they will be stopped and then vanish** (*’aphes* – will cease and no longer exist (qal perfect)). **Those who ridicule and mock** (*lets* – the babblers who are condescending and derisive, the conceited who speak arrogantly) **will all be gone** (*kalah* – will be finished, they will be destroyed and wiped out, perishing and eliminated (qal perfect)).

Then (*wa*) **all who do not hesitate when it comes to participating in that which is corrupt and damaging to the relationship** (*kol shaqad ’awen* – everyone who seeks to control others through perversions of the truth, all who are notorious for the hardships they have imposed, and all who are intent on promoting troubling ideas, who desire the misfortune of others) **shall be cut off and separated** (*karat* – will be cut down and estranged, uprooted and die).” (*Yasha ’yah* / Freedom and Salvation are from Yah / Isaiah 29:20)

God is intolerant of evil and will not accommodate those who support hypocritical and conspiratorial myths, whether they be religious or political, cultural or conspiratorial. Today this would also include the fearmongering tactics promoted by the advocates of Black Lives Matter, the claims of the ‘Palestinians,’ and the constraints on liberty and livelihood imposed by those using a virus to force their will on others. Be careful whom you support lest you lose the support of Yah.

“Those who have caused a man to be excluded from the relationship by missing the way (*karath ’adam* – those who wrongly inspire the killing of men, separating humankind from life in

the Covenant, who are destructive and encourage cutting off arms and legs, even decapitating men) **through their words** (*ba dabar* – with their statements, speeches, and declarations), **and for those who argue, trying to prove their case** (*wa la ha yakah* – those who establish laws and who seek to resolve disputes, offering vindication or punishment, administering justice (hifil participle)) **within the doorways of public meeting places** (*ba sha 'ar* – inside the courtyards or marketplaces where people assemble within cities and towns, within temples, palaces, or civic buildings) **so as to mischaracterize or falsify and wrongly convict** (*quwsh* – to misconstrue, improperly condemn, wrongly exonerate, or ensnare, luring astray (qal imperfect paragogic nun – consistently choosing to actually misappropriate justice)), **they promote and disseminate that which misleads and thrusts aside** (*natah* – they publish and circulate, broadcast and spread that which causes many to wander away (hifil imperfect)), **devaluing and negating, even confusing and convoluting** (*tohuw* – making useless and worthless, invalidating), **that which is right** (*tsadyq* – that which is correct and vindicating, trustworthy and valid, just and fair, appropriate and in accord with the proper standard).” (*Yasha 'yah* / Freedom and Salvation are from Yah / Isaiah 29:21)

This would include every religious cleric, many teachers, most politicians, journalists, judges, philosophers, and all those who promote conspiracies. It is one thing to be mistaken, and another all together to cause others to miss the way.

What we say matters. The truth matters.

For those who may have thought that I was overreaching for suggesting that the religious and political are offensive to God, this statement should have resolved those concerns. Yahowah rightfully detests the falsifications which mislead and confuse because they preclude souls from engaging in a relationship with Him. These are not work-related problems. They are not disagreements in personal relationships. This has nothing to do with our disparate tastes in music, movies, clothing, or climate. The only declarations that rise to this level are religious, political, and conspiratorial.

The family of Ya'aqob and 'Abraham have one thing in common: the Covenant. Therefore, Yahowah is announcing the restoration of His Family.

“For this reason, therefore (*laken* – as a result), **thus says** (*koh 'amar* – here is what is being said now by) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **concerning the House and Family** (*beyth* – the household and family line) **of Ya'aqob** (*Ya'aqob* – Yisra'el and the Covenant, to acknowledge the consequence and reward of grasping hold of the Covenant's blessings), **who, to show the way to the benefits of the relationship** (*'asher* – to reveal the correct path to walk to get the most out of life), **redeemed and liberated them** (*padah* – ransomed and freed) **through 'Abraham** (*'eth 'Abraham* – with the Merciful Father, the Father of Many, and the Enriching Father),

'Ya'aqob (*Ya'aqob* – Yisra'el and the Covenant Family, the one who acknowledges the consequence and reward of grasping hold of the familial blessings) **shall no longer be confounded nor shamed** (*lo' 'atah bowsh* – you will not be humiliated or bewildered, ashamed, distressed, or disapproved of any more). **No longer** (*wa lo' 'atah*) **will his face appear** (*paneh huw'* – will his presence be) **pale from being perplexed and humiliated** (*chawar* – anemic and sick).” (*Yasha 'yah* / Freedom and Salvation are from Yah / Isaiah 29:22)

Yisra'el was liberated and redeemed because of the promises Yahowah made to 'Abraham as

the Covenant was being formed. Unfortunately for the House of Ya'aqob, God's people violated its terms and were excluded from the family for a considerable period of time – one that is now over. Estranged from Yahowah, life has been rough for men and women in general, but far more so for Jews. Once reunited, blessings will ensue.

The way *beyth* | home for the descendants of Ya'aqob, who is not only the forefather of Yisra'el, but was given this name by Yahowah, is through the Covenant God established with 'Abraham. Its five terms and conditions, and its five benefits, are found in only one place: the Towrah. There is no other means to salvation.

This means that being “Jewish” is not enough for anything other than an engraved invitation. The only way anyone approaches Yahowah or enters His home is through the Covenant. It is in this way that gowym also become part of Yah's Family. The next volume of *Yada Yahowah*, an entire volume of *An Introduction to God*, and the second volume of *Observations* were all written to share what Yahowah asked of 'Abraham and explain what God offered him in return.

The children being referenced in this next statement are Ya'aqob's. They are Yisra'el. And they have become Covenant once again. This promise was made and affirmed in *Bare'syth* / Genesis, *Howsha'* / Hosea, *Yirma'yah* / Jeremiah, and here in *Yasha'yah* / Isaiah, as well as in the parallel prophecy in *Mal'aky* / Malachi. You can be assured that it is a priority to God and that it will occur as stated.

“Because when (*ky ba* – indeed, in that) **he sees** (*ra'ah huw'* – he observes and witnesses) **his descendants** (*yeled huw'* – his offspring), **the accomplishments of My hands** (*ma'aseh yad 'any* – the work of My influence), **in his midst** (*ba qereb*), **they will treat My name as special and set apart** (*qadash shem 'any* – they will be devoted to the unique attributes of My personal and proper designation).

And they will also treat Ya'aqob as being set apart, acknowledging and appreciating his unique attributes (*wa qadash Ya'aqob* – they will be devoted to the special nature of Yisra'el and the Covenant Family). **They will be in awe** (*'arats* – they will either respect and revere or be terrified of) **of the God of Yisra'el** (*'elohym Yisra'el* – of the Almighty and the Individuals who Engage and Endure with God).” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 29:23)

The first thing the Covenant Family will acknowledge is Yahowah's name, affirming that it is uniquely and vitally important to them. As such, this should be a wake-up call for those who would claim that God does not care what we call Him.

Reflect on that thought for a moment. You have never heard Yahowah's name mentioned in association with Judaism, Christianity, Islam, Hinduism, Buddhism, or Socialist Secular Humanism. There is no political party which promotes it either. And therefore, we can exclude all of these when it comes to the restoration of *Yisra'el* | Israel, in addition to serving as a means for anyone to approach the God of Israel. And that would be a problem for those who do not know and use Yahowah's name because there is no other God.

Before we move on, it is worth mentioning that Yahowah's name is not the only one being acknowledged as being set apart, and thus special. Ya'aqob, who is synonymous with Yisra'el, will go from an object of scorn to being celebrated for what he uniquely represents.

Also, please note that Yahowah is taking credit for the assemblage of people Ya'aqob will witness as his descendants. It is Yahowah, not Ya'aqob, who has made this possible. Said another way, being a descendant of Ya'aqob, a Yisra'elite, remains insufficient. To appear before

Yahowah we must avail ourselves of what God has done on our behalf.

The difference between the following extremes is bridged through knowing. Understanding is the means to restoration. Everything we are going to translate and discuss over the next twenty-five volumes will be to advance this process.

“Then (wa) they will come to know (yada’ – they will come to realize, recognize, and acknowledge as revealed by Yada’ (qal perfect – literally in that moment in time will become aware)) that they have erred spiritually (ta’ah ruwach – that they have gone astray and were wrong about the Spirit (qal participle construct / absolute – had actually and demonstrably been mistaken but, while now connected to the Spirit, are no longer bound by those errors)) and will make the proper connections to understand (binah – will comprehend by being discerning regarding the insights being revealed and respond appropriately).

Even those who have grumbled and complained, having expressed their discontent (ragan – those who were at fault and said disparaging things under their breath (qal participle absolute – were actually disparaging but are no longer bound by their discontent)) will continue to actually learn from this instruction (lamad leqah – they will be consistently taught, demonstrating that they are genuinely capable of literally accepting the directions, benefit from the education, and respond to the guidance (qal imperfect active – with continuous teaching and active learning throughout time)).” (Yasha’yah / Freedom and Salvation are from Yah / Isaiah 29:24)

It is Yahowah’s intent for us to learn from His instruction. It is why Towrah means to teach. So long as we are receptive, so long as we are willing to accept His directions, God will guide us to the Promised Land.

It is by knowledge, not faith, that we approach Yahowah. And part of this process is acknowledging that we have erred spiritually.

This concluding statement contains two of my favorite words: *yada’* | to know and *binah* | to understand. One can lead to the other so long as we are discerning and discriminating and recognize what we should consider and then make the proper connections to comprehend. To *yada’* Yahowah requires *binah*. It is the key which opens Heaven’s Door. It is the password into the Covenant. It is how we answer Yahowah’s Invitations to Meet. It is the byproduct of the Towrah.

Books are repositories of instruction. They are the most effective teaching aids the world has ever known.

If we write it, they will read it...

“Now at this time (‘atah) choose to approach (bow’ – come here and elect to be included in the return (qal imperative active – genuinely and actively by choice come back)), writing this (kathab hy’ – inscribing this, communicating a written record (qal imperative active infinitive – actively, actually, demonstrably, by choice writing it)) on an illuminated tablet (luwach – on a panel, screen, or surface which radiates light; from *luwach* – to glisten brightly) for them (‘eth hem – with them and alongside them).

Inscribe it (wa chaqaq hy’ – engrave it and portray it; from *choq* – to inscribe the prescriptions and conditions (qal imperative active)) in a book (‘al sepher – in written form within a written manuscript or document) so that it may actually be chosen as a means to perpetuate one’s existence (wa hayah – such that it is literally and continually an option subject to the reader’s

freewill to continually exist (qal imperfect jussive active – expressing a genuine relationship actually established under the auspices of freewill on behalf of the reader with ongoing implications over time)) **during the last days** (*la acharown yowm* – for the end of time) **and serve as a witness regarding eternity** (*la ‘ad ‘ad ‘owlam* – as testimony which shall always endure throughout time).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 30:8)

Yahowah has been speaking to us in first person through *Yasha’yah* and so it is reasonable to assume that He is still doing so. Moreover, He has previously asked His prophet to write all of this down for future generations, so telling him to do so once again would be redundant. And after telling *Yasha’yah* that his people will not be able to comprehend his prophecies, what’s the point? Further, *Yasha’yah* is already there, in Yah’s presence, so there would be no reason to ask him to “*bow*’ – come.”

Therefore, while the beneficiaries of this book are the descendants of *Ya’aqob*, and thus Jews, the individual writing it down for the last days as a witness could be most anyone willing to devote the time to do so. That is, however, with a couple of caveats. First, this individual would have had to have been explicitly called by Yahowah based upon this text. He would have to cover this particular prophecy in a salient way – as well as most of *Yasha’yah*.

Since Dowd’s name was one of only four mentioned in this address, the referenced writer would have to be someone who cherished Dowd’s Psalms and Proverbs, too. He would also have to understand why ‘Abraham’s and *Ya’aqob*’s names were introduced, and thus detail all that can be known about how we can participate in the Covenant.

Unlike 99.9999% of humankind, this witness would have celebrated Yahowah’s name as opposed to changing or ignoring it. With the mention of the Feasts, he would have to have explained the purpose of the seven *Miqra’ey*. And let’s not forget the mandate to have detailed why *Yisra’el* was estranged and then why they will be reunited with *Yahuwdah* and Yahowah. Ahh, and he would have to be a gentile, too, because by writing this “‘*eth hem* – for them,” he could not be a descendant of *Ya’aqob*.

That is a lot of salient material to cover for one writer, and yet all of it is required based upon this directive if it is to achieve its purpose. Further, for his calling and his book to have been mentioned prophetically, he would likely have to meet the criterion presented earlier in *Yasha’yah* 11 regarding the *choter*. And if not this same individual, who is the *nakry* of whom Solomon spoke during the dedication of the Temple? Their identity and purpose coincide.

There are four other clues we ought not overlook. This author has likely used *Yada* as a pseudonym. He, unlike *Yasha’yah*, will “*kathab hy*’ – write this” on “*luwach* – an illuminated screen or tablet.” And this scribe’s book, unlike *Yasha’yah*’s, which chronicles *Yisra’el*’s and *Yahuwdah*’s religious rebellion circa 700 BCE, will serve as something God’s People can choose to read to extend their existence during the last days. Yahowah’s latter-day scribe will be an “‘*ad ‘ad ‘owlam* – witness to eternity” and thus not a “*naby*’ – prophet” as was the case with *Yasha’yah*. It is a lesser calling – one which is reliant on the inspiration of Yahowah’s prophets.

Now that Yahowah is mentioning it, our writer would have to have fallen in love with the purpose of the *Towrah*, learning from it and teaching based upon it. He would be unique because God’s Chosen People have chosen poorly in this regard.

Those unwilling to listen for so long, those who had been rebellious and contentious, those who have preferred their Talmud over Yahowah’s *Towrah*, would need a delicious slice of humble

pie. And who better to serve it up than a gentile...

“Because (*ky*) they are a rebellious and contentious people (*‘am mary huw’* – they are an embittered and revolting group, a disobedient and antagonistic nation), mendacious and deceitful children (*kachash beny* – stubborn and rebellious, untruthful sons), unwilling to listen (*lo’ ‘abah shama’*) to the **Towrah | Teaching and Guidance (*Towrah* – Instruction and Direction) of **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Yasha ‘yah* / Freedom and Salvation are from Yah / Isaiah 30:9)**

The Towrah has been and remains the only viable answer to what plagues humankind. It is the means to return to God and to be restored into fellowship. It guides and teaches, enriches and enlightens, empowers and liberates.

Before we move on to Solomon’s prophecy regarding the *nakry*, let’s reflect on where we have been...

“Woe, this is a warning, a cautionary notice of impending trouble (*howy*) to the Lion of God and those Gathered by God (*‘Ary’el* / *‘Aruw’el*).

The Lion of God and those Gathered by God (*‘Ary’el* / *‘Aruw’el*): Dowd (*Dowd*) was loved and favored when he camped out for a while, receiving mercy (*chanah*) (29:1) because of repetitively (*yasaph*) choosing to allow and celebrate the feasts running through their annual cycles (*chag naqaph*) year to year (*shanah ‘al shanah*). (*Yasha ‘yah* 29:1)

Therefore (*wa*), I will incessantly and emphatically nag, seeking to plead with and influence (*tsuwq*) *‘Ary’el* | the Lion of God and *‘Aruw’el* | those Gathered by God (*‘Ary’el* / *‘Aruw’el*).

There shall be a limited time which will not last forever (*wa hayah*) to approach and meet Yah (*ta ‘nyah wa ‘anyah*).

Then *‘Ary’el* will exist for Me, and will approach Me, as if she were the Lion Gathered by God (*wa hayah la ‘any ka ‘Ary’el* / *‘Aruw’el*).” (*Yasha ‘yah* 29:2)

And (*wa*) I will camp out, showing favor and mercy (*chanah*), as if I were your home, wrapped all around you (*ka ha dowr ‘al ‘atah*).

I will be your rock (*wa tsuwr ‘al ‘atah*), a stone pillar and watchtower, a memorial of the Covenant (*mutstsab*). And I will establish (*quwm*) defensive fortifications for you, protecting you from attack (*‘al ‘atah matsuwrah*). (*Yasha ‘yah* 29:3)

However (*wa*), outside of the Land, and away from your country (*min ‘erets*), you will be humbled and humiliated (*wa shaphel*). There (*wa*), you shall speak (*dabar*) from the gutter and out of the rubble (*min ‘aphar*).

Your teachings and commandments, your prayers and platitudes (*‘imrah ‘atah*), will cause your demise, reducing your status. They have brought you down (*shachach*).

The sound of your voice (*qowl ‘atah*) shall come to exist as if it were (*hayah ka*) a ghost, echoing the thoughts of the dead (*‘owb*) from the Land (*min ‘erets*).

Then from the rubble (*wa min ‘aphar*), your platitudes and prayers, your instructions and teaching (*‘imrah ‘atah*), will resonate in guttural undertones and doleful whispers, akin

to the peeps and chirps of dying birds (*tsaphaph*). (*Yasha'yah 29:4*)

Then (*wa*), the accumulation of possessions and wealth of the multitudes emboldened by the perception of power and the confusing clamor (*hamown*) of your arrogant and presumptuous rebels who are boiling over with religious fervor and seething with resentment (*zed 'atah*) shall come to be like (*hayah ka*) the soot from a furnace ('*abaq daq*) even like chaff (*wa ka mots*), with the confusing clamor of the cruel agitators, their possessions, wealth, and claims of authority (*hamown 'aryts*) angrily and arrogantly passing through en route to being banished ('*abar*).

This shall come to pass (*wa hayah*) suddenly and unexpectedly, in an instant (*peta*'). (*Yasha'yah 29:5*)

There will be a time of reckoning for you and you will be held accountable (*paqad*) by (*min 'im*) Yahowah (יְהוָה) of the vast array of spiritual implements (*tsaba'*) through thunderous proclamations (*ba ra'am*), with earthquakes and discordant sounds (*wa ba ra'ash*), with a great voice and verbal declaration (*wa gadowl qowl*), and with a strong and raging wind (*wa ba suphah wa sa'arah*), in addition to the flames of a devouring fire (*wa lahab 'esh 'akal*). (*Yasha'yah 29:6*)

And it shall be akin to (*wa hayah ka*) a nightmare (*chalowm*), with the darkness being exposed (*chazown laylah*), this confusing clamor and commotion caused by the agitating protests of those whose wealth has made them powerful and oppressive (*hamown kol*) from all the Gentiles and their nations, the walking dead as if zombies, those who are not Jewish and who believe religions based upon pagan theology (*kol ha gowym*) that have come to fight (*ha tsaba'*) over and against ('*al*) '*Ary'el* | the Lion of God and '*Aruw'el* | those Gathered by God ('*Ary'el* / '*Aruw'el*).

This includes all who battle against her (*wa kol tsaba' hy'*) construction of walls and barricades (*matsodah*) and who deliberately distress and harass her, seeking to constrain and narrow her (*wa ha matsyqym la hy'*). (*Yasha'yah 29:7*)

And it will be like when (*wa hayah ka 'asher*) someone who is hungry (*ha ra'eb*) dreams of growing physically stronger (*chalam*), and then he envisions himself eating (*wa hineh 'akal*), but is aroused from his sleep (*wa qyts*) and his soul (*wa nepesh huw'*) is not satisfied by the fantasy (*ryq*).

It can be compared to when (*wa ka 'asher*) a thirsty individual (*ha tsame'*) dreams of recovering (*chalam*), and then he envisions himself drinking (*wa hineh shatah*), but awakened (*wa qyts*), notices (*wa hineh huw'*) he is weakened and needs to recuperate ('*ayeph*) and his soul (*wa nepesh huw'*) is unsettled and suddenly anxious, longing (*shaqaq*).

So shall it be (*ken hayah*) the accumulation of power and wealth of the multitudes emboldened by the their confusing clamor (*hamown kol*), of all the Gentiles and their nations, of all the people acting as animals, the walking dead as if zombies, those who are not Jewish and who believe religions based upon pagan theology (*kol ha gowym*) that have come to wage war (*ha tsaba'*) over ('*al*) Mount (*har*) Tsyown, the Signs Posted Along the Way, and thus Zionists (*Tsyown*). (*Yasha'yah 29:8*)

Consider the consequence, and of your own volition avoid allowing any societal influence to persuade you to linger, reflect upon the meaning but do not be swayed by any individual or institution to delay (*mahah*), because otherwise you will have chosen to be astonished and

bewildered by the reality of this situation (*wa tamah*).

Of your own initiative, choose to close your eyes, protecting yourself, from what you would otherwise see, even though doing so will require that you act independently, undeterred by societal influences (*sha'a*), making the conscious decision to shield yourself (*wa sha'a*).

Drink it in, and you will become intoxicated and incapacitated (*shakar*), but not from wine (*wa min lo'yayn*). You may be shaken and stumble, even be swayed (*nua*), but not with beer (*wa lo'shekar*). (*Yasha'yah 29:9*)

Therefore (*ky*), Yahowah (*YaHoWaH*) will pour out for a time (*nasak*) upon you (*'al'atah*) a spirit (*ruwach*) of diminished consciousness (*tardemah*).

He will close your eyes, impairing your vision (*wa'atsam'eth'ayn'atah*) with regard to the prophets and concerning those who speak for God about the past, present, and future (*'eth ha nabym*).

And concerning your leadership, regarding those at the top, your heads of state and chief priests, your government and religious leaders (*wa'eth ro'sh'atem*), He has withdrawn (*kasah*) the ability to receive or communicate messages from God as prophets, to be inspired or perceptive (*chozeh*). (*Yasha'yah 29:10*)

Therefore (*wa*), the prophecy regarding the consequences of this entire revelation (*chasuwth ha kol*) shall exist concerning you and be applicable to you (*hayah la'atem*) in the manner (*ka*) of the words (*dabar*) of a written document (*ha sepher*) which is sealed (*ha chatam*).

When, to reveal the way (*'asher*), the book (*ha sepher*) is placed before someone (*nathan'eth huw'el*) in an effort to help them become aware and understand, perhaps even to process the information, and come to know what was revealed by Yada' (*yada'*), they will say (*la'amar*), 'Please (*na*), read this (*qara'zeh*)!' But he will answer (*wa'amar*), 'I am unable to comprehend it (*lo'yakol*) because (*ky*) it is sealed (*chatam huw'*).' (*Yasha'yah 29:11*)

And should they give (*wa nathan*) the book (*ha sepher* – the scroll inscribed in writing) to someone who is ignorant and illiterate and who cannot understand what was written (*'al'asher lo'yada'sepher*), asking (*la'amar*), 'Please (*na*), read this (*qara'zeh*)!' He will reply (*wa'amar*), 'I am clueless and cannot read the written words (*lo'yada*).' (*Yasha'yah 29:12*)

Then (*wa*) Yahowah (*YaHoWaH*) said (*'amar*), 'Indeed (*ky*), forasmuch as (*ya'an*) these people (*ha'am ha zeh*) approach Me (*nagash'any*) with their mouths, and with their lip service (*ba peh huw' wa ba sapah huw'*), putting on airs (*kabad*), they avoid exercising good judgment; they have removed their hearts and have distanced themselves (*wa rachaq leb huw'*) from Me (*min'any*).

As a result, the fear (*wa yira'th*) of Me (*'eth'any*) exists (*hayah*) as (*ka*) a condition (*mitswah*) of men (*'iyshym*) which is taught (*lamad*).' (*Yasha'yah 29:13*)

Therefore (*la ken*), behold (*hineh*), as for Me (*la'any*), I will once again at yet another time (*'any yasaph*) approach to do wonderful things by fulfilling something special (*la pala'*) for and along with the people who are closely related (*'eth ha'am ha zeh*), with surprising fulfillments and inspiring signs, along with that which is marvelous and miraculous, indeed, very special (*pala' wa pala'*).

And then (wa) the wisdom and technical acumen (chakmah) of their scholars, theologians, and sages (chakam huw'), as well as (wa) the discernment and understanding (bynah) of their most educated teachers (byn huw'), shall vanish, ceasing to exist (sathar). (Yasha'yah 29:14)

So this is a warning (howy) to those who lack understanding and have become profoundly difficult, to those who are different deep down than they are on the surface, who are intensely hypocritical and who have dug a deep hole for themselves ('amaq) with regard to (min) Yahowah (ﷲ).

Your counsel and schemes, your advice and your plans ('etsah 'atah) will no longer be known or considered, as they will vanish (sathar).

Those whose undertakings (ma'aseh hem) they have tried (wa hayah) to conceal in the dark (ba machshak) will say (wa 'amar), 'Who will see us, and why will we be exposed (my ra'ah 'anahnuw)? Who (wa my) actually knows and genuinely understands the nature of our actions (yada' 'anahnuw)?' (Yasha'yah 29:15)

Your perversions have inverted reality, having turned things upside down by claiming the opposite of what is actually true (hephek 'atah).

They are comparable to ('im ka) the potter's clay (chomer ha yowtser) continually reckoning and regarding itself (chashab) such that it should claim (ky 'amar) of the one who designed and fabricated it (ma'aseh la 'asah huw'), 'He did not make me (lo' 'asah 'any).'

Or (wa) should the thing conceived and created (yetsar) say of the one who formed him ('amar la yowtser huw'), 'He is the one without knowledge or understanding (huw' lo' byn)?' (Yasha'yah 29:16)

Whether or not it will take a while (ha lo' 'owd) before, in a relatively short and subsequent period of time, a few individuals (ma'at miza'r) will return, and they will be restored (shuwb).

It will be determined that they are (chashab) white, purified and radiant (labanown) when approaching the fruitful garden (la ha karmel) filled with trees (la ha ya'ar). (Yasha'yah 29:17)

So in that day (wa ba ha yowm ha huw') those deaf to what had been inscribed, and who have now been cut into the agreement (cheresh) shall hear, and they will listen (shama') to the words (dabar) of this book (sepher).

So it will be out of (wa min) the shadows, the dysfunctional nature and spiritual unreceptivity ('opel) of the darkness, confusion, and ignorance (choshek) that the eyes of the blind, those who had been the sightless unobservant ('ayn 'iwer) will choose to see, now and forevermore (ra'ah). (Yasha'yah 29:18)

Those who answer and respond, the straightforward and unpretentious (wa 'anaw) will be enriched exponentially, enlightened and increased in every way (yasaph) by (ba) Yahowah (Yahowah), becoming jubilant (simchah).

Those who have willingly eschewed political power and religious influences, making themselves subject to criticism ('ebyown) among men ('adam), who are in association with (ba) the Set-Apart One (qodesh) of Yisra'el (Yisra'el), shall rejoice over their favorable outcome (gyl). (Yasha'yah 29:19)

Then, indeed, making this contrast (*ky*), the ruthless terrorists and those who elicit fear (*'aryts*) will fail, they will be stopped and then vanish (*'aphes*). Those who ridicule and mock, including the condescending who are divisive and derisive (*lets*) will all be gone (*kalah*).

Then (*wa*) all who do not hesitate when it comes to participating in that which is corrupt and damaging to the relationship, everyone who seeks to control others through perversions of the truth, all who are notorious for the hardships they have imposed, and those who are intent on promoting troubling ideas (*kol shaqad 'awen*) shall be cut off and separated (*karat*). (*Yasha 'yah 29:20*)

Those who have caused a man to be excluded from the relationship by missing the way (*karath 'adam*) through their words (*ba dabar*), and for those who argue, trying to prove their case, those who establish laws and who seek to resolve disputes their way, those offering vindication or punishment, administering their take on justice (*wa la ha yakah*) within the doorways of public meeting places (*ba sha 'ar*) so as to mischaracterize or falsify and wrongly convict (*quwsh*), they promote and disseminate that which misleads and thrusts aside (*natah*), devaluing and negating, even confusing and convoluting (*tohuw*), that which is right (*tsadyq*). (*Yasha 'yah 29:21*)

For this reason, therefore (*laken*), thus says (*koh 'amar*) Yahowah (*Yahowah*) concerning the House and Family (*beyth*) of Ya'aqob [a synonym for Yisra'el and metaphor for the Covenant] (*Ya'aqob*), who, to show the way to the benefits of the relationship (*'asher*), redeemed and liberated them (*padah*) through 'Abraham (*'eth 'Abraham*),

'Ya'aqob (*Ya'aqob*) shall no longer be confounded nor shamed, neither bewildered nor humiliated (*lo' 'atah bowsh*). No longer (*wa lo' 'atah*) will his face appear (*pane' huw'*) pale from being perplexed and weakened (*chawar*). (*Yasha 'yah 29:22*)

Because when (*ky ba*) he witnesses (*ra'ah huw'*) his descendants (*yeled huw'*), the accomplishments of My hands (*ma'aseh yad 'any*), in his midst (*ba qereb*), they will treat My name as special and set apart (*qadash shem 'any*).

And they will also treat Ya'aqob as being set apart, acknowledging and appreciating his unique attributes (*wa qadash Ya'aqob*). They will be in awe (*'arats*) of the God of Yisra'el (*'elohym Yisra'el*). (*Yasha 'yah 29:23*)

Then (*wa*) they will come to know, to realize, recognize, and acknowledge (*yada'*) that they have erred spiritually (*ta'ah ruwach*) and will make the proper connections to understand (*binah*).

Even those who have grumbled and complained, having expressed their discontent (*ragan*) will continue to actually learn from this instruction (*lamad leqah*). (*Yasha 'yah 29:24*)

"Now at this time (*'atah*) choose to approach (*bow'*), writing this (*kathab hy'*) on an illuminated tablet (*luwach*) for them (*'eth hem*).

Inscribe it (*wa chaqaq hy'*) in a book (*'al sepher*) so that it may literally and always be (*wa hayah*) for the last days (*la acharown yowm*) and serve as a witness regarding eternity (*la 'ad 'ad 'owlam*). (*Yasha 'yah 30:8*)

Because (*ky*) they are a rebellious and contentious people (*'am mary huw'*), mendacious and deceitful children (*kachash beny*), unwilling to listen (*lo' 'abad shama'*) to the *Towrah* | Teaching and Guidance (*Towrah*) of Yahowah (*YaHoWaH*). (*Yasha 'yah* / Freedom and

Salvation are from Yah / Isaiah 30:9)

We found what we sought, and we have what we need. We are better prepared to deal with the choices before us and with what the world will bring. It was kind of our Father to provide these insights – especially since we have not been the most attentive children

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The words we are about to read were spoken by *Shalomoh* | Solomon. He was *Dowd's* | David's son. At the seminal moment in the life of a united Yisra'el, standing atop Mount *Mowryah* | Moriah, with the recently completed Temple gleaming in the background, the man noted for his wisdom delivered the original "Sermon on the Mount." He was dedicating the Home Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, and original autograph of the Towrah Moseh had scribed.

With Ya'aqob's descendants gathered before him, Solomon spoke of the promises Yahowah had made to his father. Then turning to the future, and desirous of guiding his people's footsteps, Solomon used *nakry* to speak of a "discerning foreigner from a distant place and time, someone who would speak a different language, and who, as a result of being observant, would come to understand." Projecting well into the future, he told the Children of Yisra'el how they should respond to the words this individual would write on their behalf.

Solomon reiterated many of the wonderful things which would benefit Yisra'el if the people continued to observe the Towrah. But knowing they would not, he said the following...

"Therefore (*wa gam* – in addition), **regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a different place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – by being attentive and astute will become acquainted, recognize, and acknowledge something which deserves our attention and consideration), **who, to show the way to the benefits of the relationship** (*'asher* – who, to reveal the correct and restrictive path to walk to get the most out of life), **is not of your people** (*lo' min 'am 'atah*), **this Yisra'el** (*Yisra'el huw'*).

He will come (*wa bow'* – he will arrive and enter the scene) **from a distant country in a distant time** (*min 'erets rachowq* – out of a land a great distance from Yisra'el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama'an* – for the sake of responding and replying to, providing testimony as an observant individual with the express intent of revealing) **Your** (*'atah* – [Yahowah's]) **tremendously important** (*ha gadowl* – empowering and distinguished, growth-promoting and magnifying) **name** (*shem* – personal and proper designation, renown, and reputation), **the influence of Your hand** (*wa yad 'atah* – Your ability to accomplish the task at hand [with Dowd]), **the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the strong and influential individual with a fighting spirit who is able to protect his people from those who would seek to harm them, [continuing to speak of his father, Dowd] the one who is intensely prepared and resolutely capable of encouraging and defending his extended family, the one who embodies the right character and appropriate status, the one who is articulate and able to govern), **and** (*wa*) **the protective ram who shepherds the flock** (*zarowa' huw'* – the prevailing and effective

strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, [also addressing Dowd] who is fruitful in his ways, accomplishing the mission when sowing the seeds of truth while advancing the purpose of the arm of God) **whom You have extended** (*'atah ha natah* – through whom You have reached out).

When (*wa*) **he arrives on the scene and chooses to pursue this** (*bow*' – when he comes, advancing these associations, wanting to clarify the proper direction toward the goal which is to be included (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he will intervene on behalf of the relationship by providing an accurate assessment which enables thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*'el ha beyth ha zeh* – pertaining to and concerning God's home and family). (*Dabarym ha Yowmym* / Words for the Days / 2nd Chronicles 6:32)

When you hear it out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – when you listen to what comes out of the spiritual realm by way of the sky (from radio waves and especially satellite-based broadband internet connections, even the cloud)) **within the location where you live** (*min makown yashab 'atah* – within the place you are located), **then** (*wa*) **engage and act accordingly, doing everything** (*'asah ka kol* – under the auspices of freewill, endeavor to expend the effort required to receive all the benefits, doing whatever is consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*'asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God for a considerable period of time, has consistently recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect)), **for the express purpose of being a witness who provides answers such that** (*lama'an* – for the sake of responding, providing testimony with the express intent and purpose of revelation such that) **all peoples of the Earth** (*kol 'am ha 'erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada'* – will be shown and become familiar with Yada's approach to understanding the meaning of (qal imperfect)) **Your name** (*'eth shem 'atah* – Your proper designation).

He will come to respect and revere You (*wa la yare' 'eth 'atah* – once revitalized, approach Your awesome nature) **along with** (*ka* – concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

This is so (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly), **I have built** (*banah* – I have constructed) **for Your family this house** (*'al ha beyth ha zeh* – that Your home) **which, to reveal the correct path to give life meaning** (*'asher* – to show the way to benefit from the relationship), **is designated and called** (*qara'* – is summoned and received, proclaimed and appointed, is called out and welcomed) **by**

Your name (*shem 'atah* – by Your proper designation, Your reputation and renown).” (*Dabarym ha Yowmym* / Words for the Days / 2nd Chronicles 6:33)

Other than Yahowah speaking directly to all humanity in His own voice, which isn't possible in this context because He's not a *nakry* | foreigner, imagine the wonderment in the minds of those listening to Solomon three thousand years ago, trying to ascertain how this would occur. How would everyone on earth listen and benefit concurrently? And why, they may have wondered, would God want to speak through a foreigner to Yisra'el and Gowym concurrently, from outside of Yisra'el, and in a language other than Hebrew?

And yet, here we are. The ability for everyone the world over to listen to someone whose words and voice come out of the sky is now possible. Advancing technology, communication satellites, broadband internet, and seven billion smart phones have made it possible for almost everyone to listen simultaneously along with Yisra'el.

The preamble to this prophecy is amazing, and yet now, since this capability is so integrated into our lives, with the average individual spending seven hours a day listening, looking, and reading that which they have selected from the cloud, the fulfillment appears almost mundane. But still, consider the unlikely intersection of someone thousands of years and thousands of miles from Yisra'el, a complete stranger in a distant place and time, becoming so enthralled with Yahowah's words that he would compose fifteen thousand pages of insights on the Towrah, Miqra'ey, and Beryth, all gleaned by translating Yahowah's Word into the lingua franca of the world – the language spoken by more Yahuwdym than Hebrew – somehow stumbling upon the realization that Dowd is the son of God, Yahowah's Mashyach and Melek, His right hand and protective shepherd, which is why he is the one returning.

Three thousand years ago Yahowah revealed that He would use a Gentile to reach His people and call them home. He would even endorse what he would write and say, telling His people to do as he said, recognizing that this *nakry* would “*nakar* – come to know Him by being observant, that he would come to understand Him by being discerning,” then base everything he would write upon what he “observed by closely examining and carefully considering” the *Towrah* and *Naby'* | the Guidance and Prophets. He would even Yada' Yah! – focus on the importance of knowing and understanding Yahowah's name.

This may be the one and only time that Yahowah asked His people to engage based upon something a foreigner had to say. Yet it was said of this *nakry* that he would serve as “*lama'an* – a witness,” as someone “who provides answers,” which can be “*qara'* – read and recited” on behalf of people the world over, especially Yisra'el.

Beyond the written translations and insights found in *Yada' Yahowah, An Introduction to God, Questioning Paul, Observations, and Coming Home*, beyond the reach of Yah's Word being recited throughout *Yada' Yah Radio* and *Shattering Myths*, might this also be inferring that Yada' will be invited to serve alongside 'Elyah as the unnamed witness during the Time of Ya'aqob's Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 4:14)?

Beyond all of this, there is but one reason that the *nakry* | observant and discerning foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Home. Yahowah wants Yisra'el, and the world at large, to consider what he has translated and shared because the information, insights, and perspective he is providing are relevant and credible, valid and reconciling, indeed trustworthy because it is all based upon the

words of Moseh and Dowd, Yasha'yah and Yirma'yah. By engaging in something others were unwilling to do, the *nakry* became so uniquely relevant to knowing Yahowah, to appreciating what He is offering, and to recognizing what He is asking in return, that God saw fit to validate his witness – one based entirely upon the *Towrah, Naby', wa Mizmowr*.