

From: Kirk – words analyzed to find – who is the 2nd witness?

YY V6 C2 – Kipurym

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Hebrew letters are symbols that convey concepts as well as sounds. I always keep in mind that context is the most important element in translating a word or pictograph correctly.

“And he asked me (*wa ‘amar ‘el ‘any*), **‘What do you see** (*mah ‘atah ra ‘ah*)?”

I replied (*wa ‘amar*) **while using the perception of sight** (*ra ‘ah* – I was looking), **‘Behold** (*wa hineh*), **a Manowrah** (*Manowrah* – a lampstand which was beaming) **comprised entirely of gold** (*zahab kol hy’*).

It was being revealed (*galah* – it was being exposed and made known) **first and foremost, above everything else** (*hy’ ‘al ro ‘sh hy’*).

And there were seven (*wa sheba’*) **lamps** (*ner* – small containers with olive oil and wicks to provide light) **on it** (*hy’ ‘al hy’*). **It epitomized seven** (*hy’ sheba’*).

And there were seven metal castings serving as channels and spouts (*wa sheba’ muwtsqah* – there were seven places for the oil to flow) **on the lamps** (*la ha ner* – the olive oil containers replete with wicks) **which, to show the way to the benefits of the relationship** (*‘asher*), **were on top of it** (*‘al ro ‘sh hy’*).” (*Zakaryah / Remember Yahowah / Zechariah 4:2*)

While examining Zakaryah 4:2, I notice that the word “*galah*” is translated as a bowl in English interlinears and Bibles. In *Mow’ed | Appointments*, chapter 2 - Kipurym, Yada translates *galah* as “being revealed, being expressed and made known.” In context, the Heavenly Messenger is showing Zakaryah something. While *galah* can be something round or a mound of dirt or rocks, bowl becomes nonsensical. The two-letter verbal root *gal / Gam-Lamed* tells us it means to uncover, expose something.

All that is fine, but the fun began with the Ancient Hebrew letters:

𐤆 𐤊 𐤋 (#1543)

These pictographs would seem to show a man walking away from being led and becoming one walking to Yahowah with reverence and respect for Him. But that doesn’t fit in the context of what is and will shortly be revealed.

𐤋 A Gam or Gimel is the most apt description of gowym who walk away from Yahowah. If this is a gowy, how can that be?

What if, instead, it’s a gowy, seeking out Yisra’el, and other non-Yahuwdym in order to lead them to Yahowah? To verify this, I needed to find evidence of this to corroborate my supposition.

Next Yada took us to Yasha’yah 11:1. Immediately, we encounter a stem (*geza*) and sucker (*choter*).

“A stem off of the main branch (*choter*) **will be extended** (*yatsa’*) **emerging from** (*min* – out of) **the rootstock** (*geza’*) **of Yshay | to Stand Out and Be Noticed** (*Yshay*) **as** (*wa*) **an observant branch** (*netser*) **through** (*min*) **the roots, and that which keeps him anchored, steadfast, and nourished** (*sheresesh huw’*), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah*). (*Yasha’yah 11:1*)

Geza:

𐤂 Gam / Gimel – to walk and gather together

𐤆 Zayin – cut a path to, harvest

𐤀 ‘Aleph – strength, leader, authority, and empowered – in this case, by the Ruwach Qodesh. The ‘Aleph often refers to Yahowah.

Pictographically:

𐤀 𐤆 𐤂 can mean:

The gowy cutting or creating a path to Yahowah.

𐤆 𐤂 The verbal root means to shear or remove the wool from the sheep to make a cover, clothing for the family.

Or

Pull, remove the wool from your eyes

Or

The gowy using the (agricultural) implement for harvesting the sheep (Yisra’el).

If we are identifying the choter, it is probably all (*kol*) of the above that apply!

Next, we encounter choter – a sucker emerging from the rootstock of an Olive Tree, serving as a secondary source of growth.

Yasha’yah is not giving a lesson in botany; he is describing an individual who is willing to listen and who is committed to thinking while collecting things Yah values.

Can the pictographs support this?

#2415 Choter 𐤒 𐤄 𐤃

𐤃 Chet / Hhet – to protect, separate, corral. A tent wall. Walls and fences cut people into or out of the family. It is how shepherds protect the sheep.

𐤄 Tet / Thet – to surround, enclosed container or basket to protect valuables. The Tet is equivalent to the Taw in many ways. It represents a signpost, doorway, mark, monument, upright pole, or beam.

𐤒 Resh / Rosh – top, beginning, best, observant one who engages all 5 senses to understand then acts upon that knowledge.

And secondarily, this choter would have to be a gowy – non-Yahuwdym, non-Yisra’eli engaged in this activity.

Further in Yasha’yah 11:1, this choter will stand out and be noticed and draw attention. This is based on the name associated here “*Yshay*” and “*Yesh*” conveying to exist, stand out, there is something that exists.

Pictographically, *Yesh* is drawn 𐤀 𐤃 𐤄

It is not a stretch here to say that Yahowah is lifting up a voice. This has to be referring to a 2nd voice since we know ELYah (God is Yah) is identified already.

Now, we are introduced to this choter with words that further identify his characteristics.

#5342 Netser נִצֵּר – an observant branch. The significance of netser is explained by its verbal root, natsar (#5341), spelled the same way: Natsar, Nun Tsade Resh נִצֵּר, means to watch over and protect, to preserve. The one, the shepherd, watches over the sheep and leads them to pastures. They are led down the correct path to safety. Shepherds build booths from branches for shade. Think Sukah.

In the middle of the word, we find the Tsade צ. It is the only other letter facing to the right. Here, it shows a shepherd watching over the flock – just like a father figure at the doorway to the tent (family home).

Next, we find Sheresh שֵׁרֵשׁ.

ש – nourishing words (Towrah, Naby', Psalms)

ר – increases and adds to the family while securing the home. Root and take root in soil. Increased understanding by observation.

נ – observant man, top, first, beginning, best. One who carefully considers and closely examines Yahowah's words.

ש – nourishing words (Towrah, Naby', Psalms)

שנ – is also the name of the pictograph for the observant man. And the word is buttressed by nourishing words on each side.

And finally, #6509 Parah פֶּרֶה – Pey Resh Hey – to be fruitful is to produce new individuals of the same kind – parah.

ה – symbolizes words and when studied, understood, and shared נ produce פ produce engaged individuals who walk to Yahowah with reverence.

At this point, I can count 2 words identifying a gowy and 4 words emphasizing an observant man – all 6 of which are engaged in calling out to and guiding Yahowah's people home where they will be safe and thrive.

Yasha'yah 11:2

This is because (wa) the {1} Spirit (ruwach) of Yahowah (Yahowah) will settle and remain on him (nuwach 'al huw'), the {2} Spirit (ruwach) providing the capacity to comprehend and teach (chakmah) and (wa) {3} to enable understanding by making connections to reveal insights (binah), the {4} Spirit (ruwach) of advice and counsel ('etsah) and {5} of being emboldened and inspiring (wa gebuwrah), the {6} Spirit (ruwach) of knowing and knowledge (da'ath) so as (wa) to {7} respect and revere (yira'ah) Yahowah (Yahowah)." (Yasha'yah / Isaiah 11:2)

This individual being identified, a gowy, needs and wants all the Divine power and energy he can get. And Yahowah tells us next that he (and ELYah) receives 7 gifts.

1) שֵׁרֵשׁ Spirit – Ruwach (#7307)

It is breath of a man. One's character. Verbal form depicts to be refreshed. Perhaps this refers to 2030 when ElYah returns on Pesach – along with the 2nd witness?

The Hebrew nomads were aware of wind patterns and following the prescribed pathway aided by the seasons. Spirit of quick understanding and insights is also germane.

Pictographically:

𐤎 𐤍 – (verbal root) one who carefully considers and closely examines Yah's word and is protected.

𐤎 𐤍 Spirit – Ruwach, with the Wah added, one becomes increased in all manner of understanding and energy.

𐤎 𐤍 Nuwach – We also find nuwach which gives them rest, energy, freedom, and protection from enemies.

2) Spirit provides Chakmah (#2451) – wisdom, skill, wit, and understanding. Ability to share and teach this wisdom.

𐤎 𐤎 𐤎 𐤎 Chakmah

𐤎 𐤎 𐤎

Word for skilled one



𐤎 separate truth and lies, discern good vs. bad

𐤎 to open one's eyes to understanding using technical skills

𐤎 cleansing water, life

𐤎 to engage and walk to the awe-inspiring Yahowah along His chosen path

3) Spirit of Binah (#998) – understanding - characterized by comprehension, good sense, and ability to connect the parts to see the whole

𐤎 𐤍 𐤎 𐤎 Binah

Pictographically: Those in Yahowah's family home 𐤎 are lifted up, aided by Him 𐤍, and grow from potential children 𐤍 into engaged adults 𐤎 through the ability to understand.

4) Spirit of... 'Etsah (#6098) – advice and counsel. Also, tree because it is upright and firm. They deliberate and resolve issues like elders of the tribe.

𐤎 𐤎 𐤎 'Etsah – from the verbal root, 𐤎 𐤎 'Eyts – counsel, tree, spine

Pictographically:

𐤎 – an eye and sight symbol used to observe and perceive. It represents perspective of man or Yahowah. Paying attention to the task.

𐤎 – a rested man observing the flock as a shepherd would do. In any case, observing something valuable: Yah's perspective and plan.

𐤎 – to reveal (Towrah); to revere, regard with awe and respect. This can represent the one given the counsel as well as the goal of the one receiving the advice.

Zechariah 4:3)

One last word on where I began – 𐤅𐤊𐤋 Galah. The Hebrews aligned / oriented themselves to the East as modern era people orient to the North. Therefore, the first witness, the gowy, is in the west and speaks to Yahuwdym, where 50% reside. The second, EIYah, came from the East, Yisra'el. Regardless, the 𐤊 Lamed leads the way to that which is being revealed, directing all of us home, buttressed by the two witnesses.

A few years ago, I had the good fortune to be invited to join the Shattering Myths radio program. It ran five days a week for two hours then was extended later to three hours per show. The host announced that he preferred to be called Yada in order to divert attention from himself and to focus on the translations and insights that were forthcoming.

I found these following statements quite amazing:

Zakaryah asks the Spiritual Messenger, “Why are these here, Sir?” (Zakaryah 4:4)

“And the heavenly representative who had spoken with me answered, and he said to me, ‘Why do you not know Yada’ or understand what these represent?’”

Yada (#3045) 𐤅𐤊𐤋 means to have an intimate relationship with another person, an idea or experience. It means to know. The verbal root 𐤅𐤊𐤋 means to see, know. It is interesting to notice that the proper perception is obtained after one passes through the Pesach door. Also, one should notice that the one seeking relationship and knowledge is aided by Yahowah’s helping hand, the Ruwach Qodesh.

If one wishes to yada’ Yahowah, the answers are found in the Yada Yahowah series. Knowing Yahowah and what he offers is the mission of these books. This has all been made possible by the one called “Yada.”

Now, you know the two witnesses!