

Shabat Study September 17, 2021, by Yada

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

Good evening and Shabat Shalom to everyone. Shabat Shalom Shabat Shalom to those of us celebrating Yom Kippur on what I think is the appropriate day, which is sundown this evening. However, if you celebrated it last night or two nights ago, there is no problem with that. We chose to celebrate Taru'ah on a Wednesday ten days ago, so for us at sunset tonight is Yom Kippur, which is a Shabat. It is a rare and wonderful occasion of a Shabat Shalom Shabat Shalom celebration of the Shabat.

Before the show tonight, Kirk, you asked how I was. I think the answer to that question speaks to what the intent of Kippur is. I am married to what I think is the most beautiful woman in the world who is intellectually stimulating to be around, amazingly gifted and giving, I wake up every morning in paradise and see nothing but beautiful islands, palm trees, and waves crashing upon the beach; where a warm day is in the high 80s and a cold day is in the high 70s. I have the best job in the world translating and commenting on Yahowah's Torah and then sharing it with you all. I even have a wonderful dog and a beautiful home. I understand that Yahowah is returning the earth to the conditions of the Garden of Eden, but I can't help but feel that I am getting a taste of that living here. It's nothing to be ashamed of. I know a lot of people around the world are suffering, but I made a conscious choice to dedicate my life to translating and sharing Yahowah's testimony, and Yahowah made a conscious decision of making it as pleasant for me as He could with good health and a wonderful place to live with great friends.

Tonight we had three of our Jewish friends over: The captain of our boat, my best friend who is General Manager of the resort and marina that we call home, and my wife's closest friend on the island. We had a wonderful Shabat dinner. I am Jewish by occupation, my wife is Jewish by ethnicity, my dog is Jewish by attitude.

Sometimes I feel embarrassed to say that life is wonderful, but I think that is what Yahowah intends. He wants our lives to be wonderful. He kept telling Yisra'el, "If you just listen to Me and respect who I Am and engage upon what I'm teaching you, this is the kind of life that I will provide for you." I'm a Gowy but I'm as close to being a Yahuwdaym as you can be. I celebrate The Name, I'm beloved by Yah because I love Him, and He loves those who love Him. I'm living proof that at any moment if Yisra'el were to turn around and embrace Yahowah that God will honor His promises. Life is wonderful. I understand that it is going to get better, but it's pretty darned good now. I think you guys would agree that we have wonderful lives. God promised a wonderful life now and an even more wonderful one in the hereafter.

If you are a religious Jew, not so good. The signature move of religious Jews on their Yom Kippur is that they torture chickens. They transport chickens without food or water in cages that expose them to the elements causing many to be mutilated, which makes them unusable and therefore

discarded. The ones that survive are grabbed by their wings, flung around over the person's head while reciting prayers to have their sins transferred to the chicken. When they are done, they kill the chickens, pile them up and let them rot. That's how disgusting the religion of Judaism is. They flay chickens around their head torturing them while they are praying for their sins to be transferred to the bird they are afflicting. They might as well be giving God the "bird." I've spent a lot of time in the Towrah, as have you guys, and nowhere in the Towrah does it say to torture chickens.

Can you explain to me why people who claim that Yom Kippur is a day of fast (Yahowah never mentions it's a fast) would kill a chicken on the day you are not going to eat? When the Passover Lamb is sacrificed, what do you do with it? You eat it. When these numbskulls kill the chickens, they throw them away because it's a day of fasting. It's a total lack of empathy. What's most amazing about this chicken ritual in Fundamental Orthodox Judaism is that there is no mention of torturing chickens in the Talmud. On the first mention of torturing chickens on this day the rabbis condemn it, and yet by the hundreds of thousands in the United States and Israel Orthodox Jews torture chickens.

Somebody posted a few of the most recent chapters where God is just lambasting Judaism. When God speaks of Taruw'ah and Kipurym and His return, one of the things He's saying is, "I just despise Judaism. It is the greatest menace to My people ever." If you read these chapters on Taruw'ah and Kipurym as they appear in "*Mow'ed Appointments*" volume of *Yada Yahowah* they are exceedingly condemning of Judaism. They were posted on several Jewish sites but were taken down for being "hate speech." Then they were put back because they were not "hate speech." This is God's position. This the rabbinical position, and they do not agree. It will be interesting to see how these books and rewrites gain traction, just what the rabbis and Orthodox religious Jews do with the truth because they have a problem and that is that God despises them. We will get to these chapters.

I'm in fact now writing Chapters 4 and 5 for *An Intro to God*. In those chapters I share God's utter disgust for the religion of Judaism and I go into what happened most recently whereby criticizing Judaism my analysis was called Anti-Semitic. I'm here to tell you that the single greatest abuse of Jews is Judaism. If you are going to uphold and be compassionate for the ethnicity that is Yisra'el and Yahuwdym you have to expose and condemn the religion. The religious want the same thing as Islam – the ethnicity and the religion to be indistinguishable so that when somebody criticizes the religion, they can demean that person not by evidence and reason but by calling that person a racist or bigot, when in my case ... the opposite of that is what is true.

The Hebrew word *shem* means "name." In the Jewish religion you will never see a rabbi or anybody writing albeit the Talmud, Zohar, a speech, or a written document by any practitioner of Rabbinic Judaism that mentions Yahowah's name. Rabbinic Judaism is anti-shem – anti Yahowah's name. So, Judaism is anti-Semite, not us. We celebrate Yahowah's name. We celebrate Yahowah's name on behalf of Yahuwdym; we want Jews to become Yahuwdym | Beloved of Yah again. For that to happen they must embrace and respect Yahowah's name, which is a long way from where they now are.

Let's pick up where we left off last week. This is the second of two very similar statements.

“Do not consistently or habitually (When we read that we know that we are reading something that was in the imperfect conjugation which means ongoing behavior)

attempt to perform the work (*lo’ asah* – do not continually reassign that which is associated with accomplishing the service, engaging to do or profit from the endeavors (qal imperfect)) **pertaining to anything associated with** (*kol*) **the Mala’kah | Spiritual Counselor and Maternal Messenger** (*Mal’akah* – the Spiritual Mother, Heavenly Envoy, and Feminine Representative; feminine of *mal’ak* – spiritual messenger).

This is an eternal and everlasting (*owlam* – this is a perpetual and enduring, unending and unlimited) **clearly communicated and inscribed prescription for living** (*chuqah* – an engraved, written instructions which cut us into the relationship) **throughout your generations** (*la dower ‘atem*) **in every situation and dwelling place** (*ba kol mowshab ‘atem* – throughout all time in every household, location, and condition).” (*Qara’* / Called Out / Leviticus 23:31)

The beauty of the imperfect conjugation is that any of us who have failed in this regard, all we have to do is stop and do as Yahowah says. The moment you stop it doesn’t matter what you did in the past. You’re good to go. That’s the escape clause, should you be looking for one. With *lo’ asah* written in the imperfect, all one has to do is cease. The imperfect speaks of habitual and ongoing behavior which ceases to be either when we refrain.

On the second Tablet of the Ten Statements Yahowah etched in stone, there are seven instructions. Six of those seven instructions were written in the imperfect. That means that all that Yahowah is asking is that we don’t continue doing those things. You could have been a habitual liar but the moment you stop you’re good to go. That’s the beauty of the imperfect.

The instruction written about respecting one’s mother and father to prolong one’s life in the Promised Land is all about choosing to properly respect and esteem your Heavenly Father and Spiritual Mother so that your life can be extended. It is not written in the imperfect but is written in the imperative which expresses free will | volition in the second person.

Yahowah’s *Towrah* | Instructions endure forever, and they are applicable in every situation and time, so what may I ask is the purpose of the *Mishneh Towrah*, the *Talmud*, and *Zohar*, a *New Testament*, Church Canon, or *Book of Mormon*? Better question yet, with this inscribed prescription for living enduring throughout time to reconcile the existing Covenant relationship, what was the purpose of Judaism, Christianity, or Islam – other than to immortalize Akiba, Paul, and Muhammad?

With this in mind, let’s pause here for a moment and consider what has just been said, especially in light of religious instruction regarding the “affliction” of one’s soul on this day. The rabbis would have you believe that you must afflict your soul. The *Beryth* and *Miqra’ey*, as well as the *Towrah*, *Naby’ wa Mizmowr*, all convey the essential realization that Yahowah allowed His soul to be humbled and abused so that our souls would not be similarly afflicted. This is His message, and it was His sacrifice and gift to those who respond and answer His Invitations. Since we cannot add to it or improve upon it, prudence encourages us to accept it.

Kirk, before the show began you said you endeavored to do something that I haven't done since I was trying to validate the proper pronunciation of Yahowah's name. I spent two weeks analyzing every single word that had a "wah" in them just so that I could without any question validate that YHWH was pronounced Yahowah. You told me you pursued '*anah* throughout the *Towrah*, Prophets and *Psalms* not only looking at every time it was used but also searched in the Dead Sea Scrolls. What did you learn?

KIRK: I learned they are very deceptive; they give it two different Strong's numbers, and then in the interlinear they use the one they want to which is 6031 – (afflict)? So I started with 6030 where it's used the most (329 times). '*Anah* – to answer, respond, perhaps testify – but "answer" and "respond" is 99%.

YADA: There is no difference between the word '*anah* | "to answer" and "respond," "reply," "singing," "being devoted to" and the word '*anah* that means "afflict." The only difference in the lexicons is the Masoretic diacritical markings where in the 11th century we get the Masoretic text where there is the outright statement that the Hebrew language of 22 letters doesn't have any vowels and therefore must be supplied. What's interesting about that is that there are five vowels and 17 consonants. They have come to recognize that, so in modern Hebrew there are no diacritical markings. They write the language recognizing there are 5 vowels and 17 consonants.

So you checked it out and 99% of the time '*anah* appears that it means "to reply," "to respond," "to answer," "to sing," or "to celebrate," "make a declaration," that sort of thing.

KIRK: Certainly the vast majority. I looked at the two-letter root and that didn't mean "afflict" either. It means "to watch carefully and answer." I looked at all the places translators use "afflict" and I found 99% of the time the ones who are being afflicted are the enemies of Yahowah.

YADA: If you are afflicting your soul, you are disclosing that you are an enemy of Yahowah. I have a love affair with Yahowah. I love His name, His personality, His words, His approach, His sense of humor, Yahowah's my dad. I love my dad. I cannot imagine anybody choosing to position themselves as an enemy of Yahowah. That's really stupid.

KIRK: Just to wrap it up, there were six times they changed it, this comes from the Masoretic, to afflict, those are the ones we've been working on right now. Then the only place where Yahowah actually afflicts His children to humble them is when they are marching in the desert for 40 years because they refused to trust Him going into the Promised Land. And He said, "Well, I'll just start over." And all that time He kept them and protected them; their shoes and clothing never wore out, they got fed every day, they got water

YADA: It's exactly what we're doing. By deciding He was going to communicate through a gowym, a *nakar* | an observant foreigner, He is humbling His people. "I had to stoop to using a Gowy because you will not respond to Me. You didn't reply." It's the same kind of thing. Just like Him providing their shoes, food, protecting them, the whole purpose of this Gowy is to reach out and address, to protect, to enlighten Jews. It's the same thing what you found.

My experience with the positive, not negative, '*anah* is that '*anah* is like many Hebrew words in that there is a dark and light side, and context determines whether or not you use the dark or light

side of the word. Ninety-nine percent of the words that have a dark and light side are used in the positive unless you're reading a religious Bible translation in which they invert them and make them negative. *Yara'* - "to respect and revere Yahowah" or "to fear and be terrified of Yahowah" is an example. It means 99% of the time "to respect and revere Yahowah." The only time you're going to fear and be terrified of Yahowah is if you chose your entire life not to respect and revere Him. He will judge you and that's when you would be terrified.

Anah is one of those words that unless the context makes it impossible to render the word "reply," "respond," or "answer," you translate it as "reply," "respond," or "answer." So on *Yowm Kipurym*, the Day of Reconciliations, where God is purging from us all things that are wrong and renewing our relationship with Him bringing His people back home, if there ever was a context where you cannot render it in the negative "afflict" that would be it. Yahowah's invitation is to return as a child of God, not as a slave. Nobody other than a demented soul afflicts their children. The Day of Reconciliations is about returning to Yahowah's family.

As was the case with the Harvest of Trumpets, *Yowm Kipurym* is a special Shabat, a time for us to celebrate our relationship with Yahowah. It is a day set apart to capitalize upon God's offer of reconciliation.

Before I share this statement, I want to convey that I think the likelihood that the rabbis are right and that the Shabat is a day to do nothing is wrong, and I would give it a 99 percentile as wrong. The more I'm exposed to Yahowah's words and the more I scrutinize what He said, particularly on a day like this, I've come to the conclusion that the Shabat is not a day to cease what we are doing but a day to celebrate and actively engage in the relationship, celebrate, enjoy and capitalize on what Yahowah intends and what He's offering. I think rather than the Shabat being the least active day of the week it's the most active, most empowering and enriching. It is the promise of seven. It is the set-apart day to revel in and respect the relationship and plan that Yahowah has established to enrich and empower His children.

I don't claim to be perfect and I'm not a prophet; I'm a witness. There's a very big difference between the two, and I am convinced the religious have it wrong. ...The Shabat is the most active and exciting day of the week.

"It is for you (*huw' la 'atem* – plural for you - *'atah*) **a Shabatown, an empowering and enriching expression of everything associated with the promise of seven** (*shabatown* – a special set-apart day to revel in and reflect upon the meaning of the Shabat and how during it we are enriched and empowered – when you add "own" to the end of a word it means we should "stress," "consider," "revel in" everything associated with the concept that precedes it.), **a Shabat observance, a seventh day to celebrate with God** (*shabat* – the promise of seven shared on the seventh day).

And so your soul (*wa 'eth nepesh 'atem* – that which is associated with your individual consciousness, the aspect of yourself capable of being observant and responsive) **should reply by answering the summons and making a declaration** (*'anah* – should focus on this opportunity and then respond, making a thoughtful announcement).

During (*ba*) **the ninth** (*tesha'* – the ninth day; from *sha'ah* – to be observant and hold in high regard, looking forward to the next day) **of the month** (*la ha chodesh* – associated with the time of renewal), **in the evening** (*ba ha 'ereb* – at sundown) **from** (*min*) **sundown** (*'ereb* – evening) **until** (*'ad* – up to as far as) **sunset** (*'ereb* – evening), **you should consistently observe, closely examining and carefully considering** (*shamar* – actually and continually focus upon, literally paying attention to (qal imperfect)) **your association with the Shabat** (*shabat 'atem* – your approach to the promise of the seventh day and how you observe the Shabat).” (*Qara'* / Called Out / Leviticus 23:32)

Yahowah doesn't use Shabatown very often. He uses it in the introduction to Chag Matsah. You could make the case that Yahowah is not calling Chag Matsah a Shabatown, but Yahowah uses every important word in the Hebrew Lexicon to say that Matsah is the day of days, the essential, life-giving, set apart. It's a Mow'ed, it's a Miqra', it's a Chag and it is extraordinary. His preamble to Chag Matsah, Yahowah calls a Shabatown. Taruw'ah is listed as a Shabatown – a time to celebrate everything associated with oath of seven and of the seventh day.

“It is for you a Shabatown.” A Shabatown means you celebrate the day as if it were a Shabat no matter what day of the week it falls on. The rabbis changed Rosh Hashana to before the light began to renew on the surface of the moon, even a day before a sliver could be seen, because they do not ever want their “High Holy Days” and the Shabatown of Yowm Kipurym to coincide with either a natural Shabat or on a the day before a Shabat because it would mean two Shabats in a row, so they just changed the name arbitrarily. That's why our celebration is three days behind the rabbis. They changed Taruw'ah to Rosh Hashana, the head of the Babylonian new year. Kipurym is part of Chag Sukah which is a festival feast and God says nothing about a fast or starving yourself on this marvelous day.

We celebrated Yowm Kipurym by eating lamb, olive oil with bitter herbs, red wine and matsah. I'm sure may of you may wonder why we were celebrating Pesach. Yahowah does not designate the menu for Yowm Kipurym but He does designate the menu for Pesach. That tells me that God is letting us choose, and I choose the menu for Pesach because it is our favorite meal.

“It is for you (*huw' la 'atem*) **a Shabatown, an empowering and enriching expression of everything associated with the promise of seven** (*shabatown* – a special set-apart day to revel in and reflect upon the meaning of the Shabat and how during it we are enriched and empowered), **a Shabat observance, a seventh day to celebrate with God** (*shabat* – the promise of seven shared on the seventh day).

Shabat is used as a verb. It's a Shabat observance, a seventh day celebration with God. All verbs are actionable. Shabat as a verb is actionable, so how can it be a day to do nothing?

And so your soul (*wa 'eth nepesh 'atem* – that which is associated with your individual consciousness, the aspect of yourself capable of being observant and responsive) **should reply by answering the summons and making a declaration** (*'anah* – should focus on this opportunity and then respond, making a thoughtful announcement).

If you are going to change *'anah* to “afflict,” how do you afflict a nonmaterial entity? It doesn't say “Your body should respond.” It says, “Your soul should respond.” “Soul” is a noncorporeal energy-based entity which cannot be afflicted, humbled, harmed or abased. We shouldn't do it to our physical being and we can't do it to our soul.

And so your soul (*wa 'eth nepesh 'atem* – that which is associated with your individual consciousness, the aspect of yourself capable of being observant and responsive) **should reply by answering the summons and making a declaration** (*'anah* – should focus on this opportunity and then respond, making a thoughtful announcement).

What's next is interesting:

During (*ba*) **the ninth** (*tesha'* – the ninth day; from *sha'ah* – to be observant and hold in high regard, looking forward to the next day) **of the month (Yowm Kipurym)** (*la ha chodesh* – associated with the time of renewal), **in the evening** (*ba ha 'ereb* – at sundown) **from** (*min*) **sundown** (*'ereb* – evening) **until** (*'ad* – up to as far as) **sunset** (*'ereb* – evening), **you should consistently observe, closely examining and carefully considering** (*shamar* – actually and continually focus upon, literally paying attention to (qal imperfect)) **your association with the Shabat** (*shabat 'atem* – your approach to the promise of the seventh day and how you observe the Shabat).” (*Qara'* / Called Out / Leviticus 23:32)

Why is Yahowah saying “During the ninth of the month in the evening that you should be ... observant?”

Actually no. The ... begin on the ninth of the month. It begins on the tenth of the month. The tenth of the month begins on the evening of what we would consider the ninth. But the ninth of the month from the Hebrew perspective begins the ... so why is He telling us for a festival feast that begins on the tenth to be observant and circumspect on the ninth? The answer is that it's not just a Shabatown, it's the day that Yahowah is returning. We could set a place for Yahowah and Dowd on our table. This is the day that Yahowah is returning for His people with His Son and the Messiah. God is saying, “Get ready. Starting the day before, get ready.” If you are a Jew and the Day of Reconciliations is the time you're reunited with Yahowah, if you are not ready it will pass you by.

During (*ba*) **the ninth** (*tesha'* – the ninth day; from *sha'ah* – to be observant and hold in high regard, looking forward to the next day) **of the month** (*la ha chodesh* – associated with the time of renewal), **in the evening** (*ba ha 'ereb* – at sundown) **from** (*min*) **sundown** (*'ereb* – evening) **until** (*'ad* – up to as far as) **sunset** (*'ereb* – evening), **you should consistently observe, closely examining and carefully considering** (*shamar* – actually and continually focus upon, literally paying attention to (qal imperfect)) **your association with the Shabat** (*shabat 'atem* – your approach to the promise of the seventh day and how you observe the Shabat).” (*Qara'* / Called Out / Leviticus 23:32)

I've done a lot of that. I'm married to a woman who thinks the Shabat is the day for long naps, a day to be an introvert, a day that “I don't want to people,” as she would say. “I just want to be quiet.” For me the Shabat is my favorite day to translate, study the word and share what I'm

learning; my single, most productive day of the week. We have different approaches. She is so active with her Shabat. A tradition of hers is that she dresses up for Yah on the Shabat. She wants to look nice when Dad comes home. I view this day as Dad's coming home, and I want as many people there as possible. Both approaches to this day, I think are wonderful. God is not dictating to us what we should do other than don't try to be God and don't try to do the job of the Set-Apart Spirit. You can choose how you want to approach the Shabat.

The last time we witnessed the juxtaposition of *Shabatown* and *Shabat* was during the introduction of Chag Matsah where both were mentioned together in Qara' 23:3. The exact same advice was reprised in anticipation of the second and second-to-last Mow'ed, for *Matsah* | symbolizing the removal of *mitsraym*, and for *Kipurym* | the ultimate reunion. The two most essential and life-sustaining days on Yahowah's annual calendar are framed by *Shabatown Shabat* – an empowering and enriching expression of everything associated with the promise of seven, a special set-apart day to revel in and reflect upon the meaning of the Shabat, celebrating the seventh day with God.

Following the reminder that our soul is best served by replying to Yahowah's Invitation, we are told something that we do not see elsewhere. Recognizing that *Yowm Kipurym* is observed on the 10th day of the 7th month, yet we are being directed to be especially vigilant on the 9th day – particularly with regard to our personal interpretation of the Shabat. It is as if God is telling us that the *Shabatown Shabat* of *Yowm Kipurym* is so essential to our standing with Him, that we need to get it right, and that the best way to achieve that result is to be properly prepared.

I use “we” here. Technically I'm not Jewish. *Yowm Kipurym* is for ethnic Jews. Methinks that after having spent 20 years of ten hours a day seven days a week translating Yahowah's word and reaching out to his people probably makes me about as much Yahuwdym as a Yahuwd. Nonetheless, this is a day for Yisra'el and Yahuwdym. It's important that Jews get it right because if you don't there are no second chances. It's just over. This is your last and best hope.

Also, since this *Shabat* observance continues from sunset to sunset means that, for the purpose of observation, a day begins and concludes at sundown from the Hebrew point of view. This further affirms that days of the week do not reset with each new month, because the seventh day of the weekly *Shabat* cannot naturally fall on the ninth or tenth of a month if that were the case. This then reaffirms our previous conclusion that a *Shabatown* is a time for us to observe what the Shabat represents, regardless of the day of the week upon which the *Miqra'ey Shabatown* may fall.

Prophetically then, as we have learned, the *Miqra'* of *Yowm Kipurym* foreshadows Yah's return. It celebrates the reconciliation of Yahowah with Yisra'el and Yahuwdym in the waning days of the Time of Ya'aqob's Troubles. This is the time when the Messiah and Son of God, whose name is Dowd, will return.

But unlike Yah's previous visits, where He presented His soul in the diminished form of a man to fulfill Pesach, this time Yahowah is returning as light. Those who have responded to His summons will be protected by His Spirit and will be saved. Those who come to fight against Him, His people, and His Land will be annihilated. What follows is a detailed review of that time, the people involved, and the consequence of choice.

Here is a summation of Yahowah’s instructions on *Yowm Kipurym* | the Day of Reconciliations...

“Then (wa) Yahowah (Yahowah) declared the Word (dabar) to Moseh (‘el Mosheh), saying (la ‘amar), (Qara’ 23:26) ‘Exclusively (‘ak) during (ba) the tenth (ha ‘asowr) of the seventh (la ha shaby’iy) month (ha chodesh) is the Day (ha zeh yowm) of Reconciliations (ha Kipurym).

Kipurym is always written in the plural because it’s not only Yisra’el and Yahuwdah reconciling with one another, it’s also both Yisra’el and Yahuwdah reconciling with Yahowah. If we do our job as well as Yahowah is intending and helping us, there will be many people that will be reconciled on this day.

This (huw’) exists as (hayah) a set-apart and special (qodesh) Invitation to be Called Out and Meet (Miqra’) for you all to approach (la ‘atem). Then, your soul (wa ‘eth nepesh ‘atem) should respond (‘anah) and appear before (qarab) the feminine manifestation of the fiery light (‘isheh) to approach (la) Yahowah (YaHoWaH). (Qara’ 23:27)

Today I was translating Dabarym 4:11 where Mosheh is speaking. It clearly indicates what Yahowah meant regarding *qarab* and *‘isheh*, the feminine manifestation of God’s light.

“Then you approached (wa qarab – you came near).” The religious want to render *qarab* “then you presented a gift.” In this case, Yahowah is speaking and sharing His Towrah with the Children of Yisra’el who are gathered at the foot of Mount Choreb. There are no gifts involved here. It is a clear, unmistakable presentation of the verb *qarab*. **“Then you approached (wa ‘amad) and you were present standing at the base of the mountain. Then the mountain was ablaze with the fiery light as an eternal witness to the thinking and desires of the spiritual realm of the heavens concealed within a cloud.”**

Think about it. If during the Miqra’ey Yahowah says, “Come into the presence of and approach the *‘isheh* which we recognize as the feminine manifestation of God’s fiery light, and here In Dabarym 4:11 God is saying, **“Then you approached (wa ‘amad) and you were present standing at the base of the mountain. Then the mountain was ablaze with the fiery light (ba ha ‘esh)[the masculine word for fire] as an eternal witness (‘ad) to the thinking and desires of the spiritual realm of the heavens concealed within a cloud.”**

The use of *qarab* | to approach in conjunction with coming into the presence of the *‘esh* | fiery light representing the *‘ad* | eternal witness of the *shamaym* | spiritual realm leaves no doubt that we have translated the Miqra’ey instructions correctly with regard to *qarab* and *‘isheh* | the feminine manifestation of God’s enlightenment. This is important because *qarab ‘isheh* is the unifying theme among the Mow’ed, and most always misrepresented in Bible translations. So, just as the Children of Yisra’el were summoned to approach, and were present before, the blazing light representing Yahowah’s restoring testimony as He sought to teach His people to respect Him sufficiently to live, we are invited to do the same symbolically each year during the Miqra’ey. If you look long enough you will find a verification for what is the right, correct, and obvious rendering of the words of God. And there we found it.

“Then (wa) Yahowah (Yahowah) declared the Word (dabar) to Moseh (‘el Mosheh), saying (la ‘amar), (Qara’ 23:26) ‘Exclusively (‘ak) during (ba) the tenth (ha ‘asowr) of the seventh (la ha

shaby'iy) month (*ha chodesh*) is the Day (*ha zeh yowm*) of Reconciliations (*ha Kipurym*). This (*huw'*) exists as (*hayah*) a set-apart and special (*qodesh*) Invitation to be Called Out and Meet (*Miqra'*) for you all to approach (*la 'atem*). Then, your soul (*wa 'eth nepesh 'atem*) should respond (*'anah*) and answer and appear before (*qarab*) the feminine manifestation of the fiery light (*'isheh*) to approach (*la*) Yahowah (*YaHoWaH*). (*Qara' 23:27*)

So (*wa*), do not perform or attempt to profit from (*lo' 'asah*) any (*kol*) of the service of *Mala'kah* | Spiritual Messenger and Maternal Counselor (*Mala'kah*) during (*ba*) this life-sustaining and essential (*'etsem*) day (*ha yowm ha zeh*).

Indeed (*ky*), the Day of Reconciliations (*Yowm Kipurym*) is to (*huw' la*) make amends, purging that which is offensive to pardon and forgive, reconciling the relationship (*kaphar*) for you all (*'al 'atem*) before the appearance and in the presence of (*la paneh*) Yahowah (*YaHoWaH*), your God (*'elohym 'atem*). (*Qara' 23:28*)

Truthfully (*ky*), any (*kol*) soul (*ha nepesh*) which by association (*'asher*) does not answer and respond (*lo' 'anah*) during (*ba*) this life-sustaining and essential, invigorating and corporeal (*'etsem*), day (*ha yowm ha zeh*), that soul will be cut off and either eliminated or exiled (*karath*) from (*min*) being with the community and kinship of living souls (*'am hy'*). (*Qara' 23:29*)

Any (*wa kol*) soul or individual consciousness capable of being observant and responsive (*ha nepesh*), which by association (*'asher*) continually attempts to perform or reassign any part of the work of, or to make a profit based upon (*'asah kol*), the *Mala'kah* | Spiritual Counselor and Maternal Messenger (*Mal'akah*) during (*ba*) this life-sustaining and essential (*'etsem*) day (*ha yowm ha zeh*), that specific and individual soul (*'eth ha nepesh ha huw'*) I will eliminate such that it ceases to exist or is forcibly expelled (*'abad*) from (*min* – out of) being around the family and striving against the community of living souls (*qereb 'am hy'*). (*Qara' 23:30*)

Do not consistently or habitually attempt to perform the work (*lo' 'asah*) pertaining to anything associated with (*kol*) the *Mala'kah* | Spiritual Counselor and Maternal Messenger (*Mal'akah*).

This is an eternal and everlasting (*'owlam*) clearly communicated and inscribed prescription for living (*chuqah*) throughout your generations (*la dowr 'atem*) in every situation and dwelling place (*ba kol mowshab 'atem*). (*Qara' 23:31*)

It is for you (*huw' la 'atem*) a Shabatown, an empowering and enriching expression of everything associated with the promise of seven (*shabatown*), a Shabat observance, a seventh day to celebrate with God (*shabat*).

And so your soul, the aspect of yourself capable of being observant and responsive (*wa 'eth nepesh 'atem*), should reply by answering the summons and making a declaration (*'anah*).

During (*ba*) the ninth (*tesha'*) of the month (*la ha chodesh*), in the evening (*ba ha 'ereb*) from (*min*) sundown (*'ereb*) until (*'ad*) sunset (*'ereb*), you should consistently observe, closely examining and carefully considering (*shamar*) your association with the Shabat (*shabat 'atem*).” (*Qara' / Called Out / Leviticus 23:32*)

Therein is Yahowah's presentation of Yowm Kipurym. Missing from that presentation is afflicting yourself, twirling a chicken above your head, and a reference to "high holy days." Missing from that presentation is Judaism, rabbi, beginning of "high holy days" with Rosh Hashana or any reference to a fast. All of that is religious and counter to God.

If your dad chooses to celebrate your return, let's say that you've been gone for the last 2,500 years. You've been a rebellious and whorish, you've squandered the family fortune, you've lied about your father, you've denied your inheritance and family, and somewhere along the line somebody says, "Hey. What's the matter with you? Your Dad loves you. He gave all this to you. Why are you besmirching His name and discrediting His testimony? Why are you being this way?" And you as a child, decide you're right. I shouldn't be angering my father; I should embrace His love and mercy and I should return to Him.

When you do this, recognizing that your Father is loving, what is He going to do? Is He going to say, "You son of a bitch. You spit on Me, besmirched Me and sullied My name. Get the hell out of here. I never want to see you again?" Or is the Father going to say, "Son. What took you so long? Welcome home. We're going to prepare the most wonderful meal and have the greatest celebration, because after all this time you've decided to return home. I love you, son?" One of those is endearing, consistent with Yahowah's purpose in creating the Universe. The other is absolutely absurd.

Why would Yahowah endure the last 3,000 years where there has been so little good and so much animosity coming out of Israel? Why would He endure that only to slap in the face the few who wake up and return to Him and say, "Nah, I'm going to hang on the grudge. Forget that I promised to reconcile the relationship. I like being angry?" Or "It's been 3,000 years. Welcome home, son. Better late than never; let's have a party and celebrate our relationship." It's so obvious. I wrote in a chapter of the new *Intro to God* that the most Towrah observant adverse people in the world are Orthodox Jews.

We've now heard what Yahowah has to say about Yowm Kipurym. We haven't yet analyzed the long book of *Zakaryah* | To Remember Yah or the book of *Mal'aky* | Messenger. Both books as well as the last ten chapters of *Yasha 'Yah* are devoted to the same thing, Yahowah's return for His people on Yowm Kipurym. So the prophetic implications of this day are exceedingly profound. There is nothing that Yahowah has more to say about prophetically than Yowm Kipurym.

I want our listeners to appreciate how theologians have robbed so many of His truths by promoting pagan religious schemes. All Saints Day, also known as All Hallows' Eve, shortened to Halloween, is a direct counterfeit of the actual intended purpose of the Day of Reconciliations. It was originally celebrated as a Celtic festival which focused on the dead. This was the day, or so it was believed, that the deceased tormented the living, plaguing them with diseases and damaging their crops. These spirits needed to be appeased, so costumes were worn by the living to mimic the dead spirits they were trying to placate. It's amazing how easily people are played for fools.

The Celts carved turnips, similar to today's Jack-o'-lanterns, and placed a candle inside to symbolize the head of the deceased. The story goes that Jack was a drunken Irishman who made a deal with the devil and tricked him by carving a cross into a tree. The devil is said to have cursed

Jack, forcing him to wander aimlessly all night carrying a candle inside a hollowed-out turnip. Hundreds of millions of people hollow out their gourds putting a candle inside dressing up like the dead on All Hallows' Eve.

The tradition of All Hallows' Eve grew in popularity to the extent that it became part of most European religions. To counter its appeal, Pope Gregory III moved All Saints Day, the Catholic's necromantic holiday celebrating the dead, from May 9, 11, and 13 to coincide with the pagan festival of All Hallows' Eve observed on October 31st. Then in 837 CE Pope Gregory IV ordered that its celebration be observed by the entire Church. This move was particularly incriminating, because the timing and history of Lemures, the basis of All Saints Day, is itself a reenactment of the Roman religious observance of Lemuria – where rites were designed to exorcise malevolent and fearsome ghosts from one's home. The *lemurs*, or “restless dead,” (today's zombies) were given treats to keep them from playing tricks on Roman families.

By way of background, in a reenactment of Romulus appeasing the spirit of Remus, religious Romans tossed black beans over their shoulders at night, reciting “With these beans I redeem me and mine” nine times. Everyone in their household would then bang pots repeating, “Ghosts of my fathers and ancestors, be gone!”

So Pope Boniface IV, of the Roman Catholic Church, on the culminating day of the Lemuralia in 610 CE, “consecrated,” which is to say he dedicated and approved for a sacred religious purpose, the high day of pagan spirituality in, of all places, Rome's Pantheon – the “Home of All Gods.” His dedication was specifically made to “the Blessed Virgin and all the saints,” which I am sure made the goddess for whom Easter is named, and the Madonna was based, very happy. Babylon has a virgin; the Towrah does not.

The worship of dead spirits, or saints, is necromancy, and it is called an abomination by God.

“There shall not be found among you one causing his son or daughter to...participate in magic, fortunetelling, witchcraft,...consulting with dead spirits (*sha'al'owb* – one who evokes the deceased, the act of calling upon dead spirits for approval and support, praying to saints), or one who beguiles by summoning spirits, one who causes the premature death of others by way of the destructive worship of heathen deities. All who do these things are an abomination, hated and detested by Yahowah.” (*Dabarym* / Words / Deuteronomy 18:10-12)

The purpose of Christianizing the Roman religious festival was to incorporate popular pagan beliefs into Catholicism, making it easier for the Universal religion (which is what “catholic” means) to assimilate the masses and thus control them. So as the adherents of Roman sun-god worship were incorporated over time, and there were new pagans to assimilate, All Saints' Day was moved to October 31st to coincide with the northern European observance of All Hallows' Eve. It is like the Church fathers saying, “Was it not extraordinarily good fortune that the day that the Unconquerable Sun was born on such a day the Son of God was born.”

The Son of God is Dowd; he was not born on the winter solstice and has nothing to do with nine months after the Mother of God and Queen of Heaven is impregnated by the sun's rays to give

birth nine months later. These things have nothing in common, and for you to draw a connection means that you are reenforcing your pagan religion with pagan religions.

It was then that Pope Gregory III (731-741) approved and dedicated it, sanctifying it in the Basilica of St. Peter, saying: “It was a day for all saints, and it should be observed as a day of fasting.” The “fasting” aspect of the papal edict most likely arose because the date of All Hallows’ Eve coincides most closely with *Yowm Kipurym*, the rabbinical day of fasting and self-denial. And we as Catholics could not handle the idea that those Jews may have an inside track to God that we don’t have. That’s like Muhammad’s incorporating Assura Day into Islam. He saw numbskull Jews celebrating Assura the Queen of Heaven and Mother of God and said, “It it’s good enough for the Jews, it’s good enough for the Muslims.” That’s what we have here.

The religious holiday, now known as “Halloween,” came to America with the arrival of the Catholic Irish during the potato famine. It has subsequently grown into one of the nation’s most celebrated evenings. In fact there is research that says Halloween is now the most commonly and universally celebrated holiday in America. Isn’t that something. It is, of course, the counterfeit and coincides more closely with Yahowah’s *Yowm Kipurym* | the Day of Reconciliations.

JB: Before I came to know Yahowah Halloween was one of my favorite holidays of the year. I always looked forward to Halloween. It was one of the first things I made myself give up.

YADA: I took my children door to door for sweets and candy; that was appealing. It’s also pagan.

By decorating one’s home with lights, bringing in the tree, putting ornaments on it and presents underneath it is also appealing until you realize it is an abomination to Yahowah. And suddenly you realize there are days that are appealing to Yahowah which are much better than these. I can tell you I had one of them this evening. There is no time during the celebration of Halloween or Christmas, or Halloween and Christmas combined, and throw in ten Easters to boot, that I enjoyed myself more than I did this evening. You don’t lose a thing when you give up these religious holidays.

The religious holiday, now known as “Halloween,” came to America at that time and in the process, the pagan necromantic celebration of Halloween has become a wildly popular counterfeit of Yahowah’s sixth *Miqra*’. In this way, it is identical to another Roman celebration – *Dies Natalis Solis Invicti*, “the Birthday of the Unconquerable Sun.” The Roman Legions honored Mithras, the Babylonian sun god, and the god of Constantine, the founder of Roman Catholicism, on this day. During the reign of Aurelian (in the 3rd century CE), the December 25th observance of the Birthday of the Unconquerable Sun was promoted as an Empire-wide holiday in honor of the Legions and their god.

These are the same Legion that attacked Israel three times, destroyed the Temple, and carted away the treasure to build the most decadent and disgusting of all buildings, the Roman Colosseum. These are the same Romans who caused the diaspora and Jews to be tortured by Christians forever. These are the same Roman Legions whose Rome would become the Roman Catholic Church. And, of course, the birthday of the Unconquerable Sun, Mithra’s birthday, was on December 25th because at the time that was the Winter Solstice where on that day the days began to grow longer

and the nights shorter. It was considered the Birth of the Sun. It was the time when plants would begin to grow again. This Unconquerable Sun was promoted as an Empire-wide holiday in honor of the Legions and their god. It would serve as the basis for “Onward Christian soldiers! Marching off to war. With the cross of ‘Romans’ going on before.” (The transition from Roman militarism to the Christian religion was aided by fellow Roman, Paul, who told Timothy, “You, therefore, endure hardness, as a good soldier for Jesus Christ.”)

I’ve been with Yahowah for now 20 years, and He’s asked a lot of things from me. Never once has He asked me to be a soldier. He’s never once asked me to throw a fist in anger or to attack anyone with a weapon. He never asked me to defend my home or my country. There is no point where Yahowah has ever said, “Be a good soldier.”

Dowd who only fought to defend Yisra’el. He fought no aggressive battles to ... Yisra’el, he fought only to defend Yahowah’s flock. Even at the end when he had accumulated all the materials to build Yahowah’s home, he bought the threshing floor from the Jebusites, which became the Temple Mount. But God said, “You’re not building it because you have too much blood on your hands.” Dowd was a man of war. By the way, that line actually has nothing to do with Dowd killing Yisra’el’s enemies because Yah supported that.

Why did God make that declarative statement about this blood on Dowd’s hands? Mike, our fact checker, brought this to my attention. A long time ago, I was so excited when Ron Wyatt claimed to have found the Ark of the Covenant (which I believe) beneath Golgotha, the place of Pesach in Yirma’yah’s Grotto. He spoke of the blood of the Passover Lamb on Pesach dripping upon the arm of the Mercy Seat which is the arm of the Ark of the Covenant in which the Tablets of Stone are stored and by which you will see the original autographed Towrah scribed by Mosheh. He said that was all done in compliance with Pesach. Oops. The blood of the Pesach Lamb is smeared on the doorposts of the homes, not on the Mercy Seat. There is blood that drips from the tips of one’s fingers that is put on the Mercy Seat only on Yowm Kipurym, and Yahowah originally instructed ‘Aharown to do it. Because of ‘Aharown’s problem with the golden calf he had to obtain a calf and sprinkle it on the Mercy Seat. It was Yahowah’s way of tell ‘Aharown He was not pleased with the golden calf episode.

The Mercy Seat of the Ark of the Covenant is called *Kaporeth*. Kipurym is the plural of *kaporeth*. The Mercy Seat of the Ark of the Covenant is the same Hebrew word as the Day of Reconciliations. So for the Mercy Seat of the Ark of the Covenant to be mercifully allowed back into the Covenant is associated with a singular day, Kipurym.

After ‘Aharown got his act together and could at least enter the set-apart place where the Ark of the Covenant was, God said, “I want you to come in with the blood of not the Passover lamb, but of a goat.” Goats and lambs are very different creatures. Goats are disagreeable, stubborn ... oriented, they have a tough time with ... They don’t like their own or anybody else’s. “That represents the people, and you are going to spatter a little blood of that goat from your fingertips onto the Mercy Seat.”

We move into Zakaryah to the story of Yahowsha’ the high priest. This is not Yahowsha’ the Passover Lamb, this Yahowsha’ was a dunderhead and the people with him were scumbags. But

nonetheless, God had to have a high priest perform on Yowm Kipurym to exercise His plan of reconciling His relationship with His people, so he needed Yahowsha' to be cleaned and dressed up.

Yahowah is dressing up Dowd in the garments of a priest, not because he is a priest, but because he is going to perform the role of a priest because it is Dowd who is going to sprinkle the goat's blood onto the Mercy Seat | kaporeth of the Ark of the Covenant to celebrate and honor the promise of Kipurym. The reason he is specified as the man who has blood on his hands is because that is the blood that is going to fulfill the promise to enable the Day of Reconciliations.

In future programs we are going to celebrate this entire expression of the fulfillment of Kipurym. We talked about Yahowah's instructions on this day, and they are fairly straightforward. That's all that two prophets talk about as well as the last 10-15 chapters of *Yasha'yah*. There are many characters that are interwoven into Yahowah's return – Dowd being foremost among them. The two witnesses during the last day are also woven into it by *Zakaryah* early on in this process because they are the ones calling out in the wilderness the words to “make ready the return of Yahowah.” And if you listen to *Yasha'yah*, the *Nakar* returns to call Yahowah's people home; he's part of that story. It is the most amazing picture that God has presented of this extraordinary day where He has more to say about it than any other day, not in the way we are to celebrate it. A lovely person wrote me a letter asking what the menu is for Yowm Kipurym. My answer was whatever you want.

Yowm Kipurym is a day God says very little about in our celebration of it, but He says such an enormous amount of His fulfillment of it. It is the day in all the existence of Yahowah from the moment He created the Universe to the time He will recreate the Universe. In all that time, this is Yahowah's favorite day. That is not to say that everything on this day is going to come up roses. There will be thorns, weeds, there is recompense on this day. But that's all part of the love and compassion to prepare us to return to the Garden of Eden where there will be no more religion, politics, conspiracy, or military. Those of us who have chosen to celebrate Yahowah are given the opportunity to camp-out with Him forevermore.

Yahowah is marshalling all the resources, of which we are part of, to awaken His people to call them home and to expose and condemn the thing that is most harmful to them so that they can walk away from them before they return because they are not dragging Judaism into eternity.

We are about to embark on what I think is the most amazing of all prophetic journeys. We are going to travel into time that begins in Ernst in the days preceding Passover in 2030 when ELYah returns along with the other witnesses. What transpires thereafter and how ultimately the Messiah and Son of God, the King of Kings, Dowd, returns and the relationship between Yisra'el and Yahuwdah and Yahowah are reconciled.

Kipurym between now and year 6000 Yah is Yahowah's focus. Somewhere along the way we may step out of Kipurym long enough to explain *Yasha'yah's* view of it and our role in it.

Happy Kipurym to one and all. Enjoy the first day of Sukah as we approach it this week and we'll be back next week. May Yah bless. Shabat Shalowm.

