

Shabat Study August 27, 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 welcome to Yada Yah Radio. We have JB who has returned from a long sabbatical. Part of our crazy world has been the coronavirus. I'm bringing it up again tonight because I continue receiving hostile letters from conspiratorial types that are trying to convince people that the vaccine is counterproductive.

I'm going to be direct and simple. If you are a Covenant member, you cannot be conspiratorial. You can expose and condemn conspiracies, but you cannot promote them. The myth that the COVID-19 vaccine is somehow harmful is not only incredibly stupid and in fact is a conspiracy. It falls right into the core of conspiracies. One of the lead conspiratorial theories for at least 25 – 30 years is that vaccines are manipulative and counterproductive.

If you are a Covenant member not only can you NOT be conspiratorial which means that all the nincompoops out there that are speaking out against being vaccinated while using my translations and transliterations and claiming to be Covenant, you are in direct violation of the one thing that both Yahowah and I have asked: Do not mix anything to do with Yahowah and conspiracy. Do not claim to be Covenant; do not use Yahowah's name if you are advancing any conspiratorial notion, including anti-vaxx. You are destructive of credibility.

As a Covenant member we have a responsibility to live our lives in a manner that is consistent with Yahowah's teaching. That means that we have to be responsible. I've told the people who work here on my property and those I meet is that if you're going to be crazy enough to risk your own life with a virus that has elements of SARS, HIV, and Ebola, that has a gain of function trigger that makes it particularly harmful, that has killed millions of people worldwide, and that is now on a path through variations that make people more and more susceptible to it. If you want to risk your own life, that is stupid but I'm a big advocate of free will, and you have the right to be stupid. You do not have the right to risk someone else's life. If you don't get vaccinated, you are 97% more likely to contract the disease and almost 99% more likely to pass it on to someone else. That is irresponsible and you are being an absolute jerk. It says that I only care about my conspiracy religion. That is all I know and that is how I define myself and I don't give a crap about any other human being; I will continue to risk their lives. I have no respect for that kind of attitude. I's just flat out wrong.

Many of these people that are in conspiracies will deny the existence of COVID. The fact is that not only is it with us, not only have governments responded to it foolishly, Yahowah, 3,450 years ago, told us exactly how we should respond when we have a pandemic. The first thing He said was to wear face masks and yet many of the conspiratorial types are pretending like being told to

wear a face mask is a deprivation of their liberty and an imposition of their government as opposed just being responsible. That's the whole nature of conspiracy. You have a miserable life, and you want to blame somebody else for it as opposed to accepting responsibility yourself. These things go hand in hand.

Yahowah said that we as a society don't seem to understand that when somebody gets sick with a virus do not send them into the area within the community where people are the most vulnerable, which is what we're doing by sending them into our hospitals. That's the last place they should go. That's the reason why the majority of COVID deaths have poor morbidity and the people who are dying have two or three other fatal diseases that COVID just accelerated their demise.

We are supposed to isolate them. We should have been responsible and created COVID wards outside of the metropolitan areas, equipped them as best we could and let people heal there. Then only after two weeks of being COVID free let them back into the general population. That is what is responsible.

I would like to talk now about the demise of the United States. I was the only person doing radio shows and writing books that said even before we invaded Afghanistan that we would and that it would turn out to be a killing field for us, that we would squander blood and coin making a bad situation worse and that at the end of it all no matter if we stayed a week, a year or twenty years that when we left it would be as if we had never been there. That was pretty close to being accurate. The only thing slightly different is that the Taliban only controlled about 40% of Afghanistan when we invaded. Now they control about 90%. The Northern Alliance used to keep them in check, but they don't exist anymore. We've actually increased the presence of the Taliban. We knew at the time that the Taliban, because we used the Taliban when we were trying to give the Russians a taste of their own in Afghanistan, were an arm of the Pakistani government, yet we pretended like the Pakistanis were fighting this war on terrorism with us until such time as the Taliban prevailed, and the Pakistanis couldn't stop ____.

Our situation in Iran is even worse than what we experienced in Afghanistan, and Afghanistan is as bad as it gets. We not only spent hundreds of billions if not a trillion dollars doing the impossible trying to convert Muslims to democracy, trying to change the society without changing the religion such that the president thought we had 300,000 Afghani fighters that were well trained and well equipped. I'm not sure they fired a shot. It's amazing how blind we can be to reality. But that's exactly as it's always going to be.

And now we just decided to leave and not even bother pulling out our embassy staff, the NGO American staff, or any of the translators or any of those who helped us. We just left without bothering to remove any of our equipment totaling hundreds of millions of US dollars in weapons there in Afghanistan where they are now all owned by fundamentalist Muslims.

In the ensuing chaos yesterday what a tragedy that ninety-two people were killed by an Islamic suicide bomber, and rather than blame the Taliban, we want to blame ISIS. There is no ISIS. There is an Islamic State, but the Islamic State was ISIS for about fifteen minutes. Why is it that we can't just call them what they are, the Islamic State? While we are calling things what they are, can you tell me the difference between Hamas, the Islamic State, the Taliban, and Hezbollah?

JB: Geography

YADA: Hamas is in the Gaza Strip, Hezbollah for the most part has destroyed Lebanon and are in the process now of destroying Yemen, Syria, Jordan (which has just invited them in), it is an incredibly destructive force, but at this point both Hamas and Hezbollah are funded by Iran. So the old lines that Hezbollah is different than Hamas because Hamas is a Suni Islamic terrorist organization and Hezbollah is a Shiite, the principal financiers of Hamas are the Shi's. There really is no difference anymore other than in religious cliques it is very much like the Eastern Orthodox Church vs. the Roman Catholic Church. They must have their own separate leaders so the countries like Saudi Arabia where the little Mau has an ego the size of the Kaaba wants to go to war against the Iranians because they don't acquiesce to his authority.

We as Americans, after twenty years of this, still can't acknowledge that the problem is fundamental Islam. We're unwilling to say it or to admit it. When there's a suicide bombing, we say everything other than that was Islamic. It's hard to imagine how we can be that stupid, how we could lose that many lives and never come to the understanding of who the enemy actually is.

We spent the last four or five programs covering Taruw'ah which is the next Mow'ed Miqra' that we're going to be celebrating either on the 7th or the 8th of September, depending on which you view as observational vs astronomical. A sad thing happening in Israel is that they are constantly talking about their "high holy days" which begin with Rosh Hashanah, a "high holy day" that isn't even mentioned in the Towrah. But they claim to be Towrah observant. We have a lie going on here; you can't be Towrah observant and celebrate Rosh Hashanah because it is Babylonian. We shouldn't be surprised because the *Talmud* is the Babylonian *Talmud* which is core text of Rabbinic Judaism. In the Babylonian *Talmud* Rosh Hashanah means "head of the year", and it is the Babylonian New Year. Congratulations, Morons. The second step of their "high holy day" is the "Day of Atonement" is the highest holy day in your calendar.

Yahowah named the day we are going to be talking about after the Mercy Seat of the Ark of the Covenant. *Kaporeth* is the plural form of *Kipurym*. The Mercy Seat of the Ark of the Covenant has the same name as this particular day. Every definition of *Kipur* speaks of being generous, kind, of being accepting, of reconciling and restoring the relationship, and yet these religious nincompoops celebrate their high holy day by afflicting themselves. Imagine God is throwing a party and Him saying we've been separated a long time and it's really good to have you back. You finally know My name, you're *Towrah* observant as opposed to *Talmud* observant, I've just whipped all your enemies and transformed your land back to the conditions experienced in 'Eden, we're about to camp out together in this glorious city that now has this magnificent water feature running through it. There is no religious edifice of any kind there, it's literally like living in the Garden of Great Joy again. And the nincompoops say "Boy, isn't that swell. Why don't we start whipping ourselves? Let's not be happy and party with God. Let's be miserable." What on earth would cause you to be that stupid?

It's hard to imagine, but it turned out to be this way. When I started writing *Mow'ed* and *Miqra'ey*, it was one volume of the old *Yada Yah* series. It's now three volumes with five chapters just on *Kipurym*. God has an enormous amount to say about *Kipurym*. It is the most important day on

His calendar. It is an exceedingly complex day because it is equal parts a celebration of the reunion of His family, Yisra'el and Yahuwdah, and the annihilation of all those who have opposed Him, in particular religious Jews, but also Christians and all other religious and political entities that have opposed Israel. There's so much happening on the day, and once you reach it, there is no return. You can't say, 'Now that I know that You are real and that You are here, I think I'll give up Judaism now. Will you accept me?' No. So, this is it.

Kipurym is different from Pesach, Matsah, and Bikuwrym, which Yahowah calls it Chag Matsah, something else the Jews religiously screw up, Matsah has become an ingredient in Passover when in fact Passover just happens to be the first day of Chag Matsah. Pesach, Matsah and Bikuwrym are open to everybody. So long as you embrace what it means to be Yisra'el, are Towrah observant, you have met the conditions of the Covenant, you are welcomed. It doesn't matter if you're male or female, young or old, ethnically Jewish, or Gowym.

After we get through Pesach, Matsah and Bikuwrym, which is open to everybody, Shabu'ah is the ultimate open party because on Shabu'ah where Yahowah's children, the beneficiaries of Pesach, Matsah and Bikuwrym, are being enriched, empowered, and enlightened, it's a day that we should want other people around just so they can see what Yahowah is doing for us. On that day we are being prepared to do what is our primary job; we are the living embodiment of Taruw'ah.

I thought about rewriting *An Introduction to God*. After the introductory prologue called, I've written two chapters on *Why You? Why Me?* Why are you reading this and why am I the person who is sharing it? After I explain why you, how God reaches out to people and chooses who He wants to be part of His family. We don't choose God - He chooses us. It's obvious when you read how He interacts with people. It's His home and it's going to be for all eternity, so He has every right to choose who He wants to spend eternity with.

One of the things that brings us here is that one day right after 911 while I was minding my own business God asked me to engage on a mission of exposing and condemning Islam. I'm not really keen on the idea; it doesn't sound like a lot of fun and I don't know who Yahowah is - I hadn't even heard the name Yahowah. I'm an agnostic at the time, and it didn't sound like a lot of fun because no one has ever done that and survived it.

The transition began because He said, "Reach into your pocket." There in my pocket was the 91st Psalm, so the 91st Psalm becomes a significant part of the *Why Me?* What was interesting relative to our primary calling, which is Taruw'ah, the day that occurred was Taruw'ah. So, God is really serious about our role. We are the living embodiment of Taruw'ah. Everybody who is part of the Covenant family is to be engaged in Taruw'ah sharing Yahowah's message while warning religious, political and conspiratorial people that they are headed in the wrong direction.

Understand God does not work alone. Since He does not work alone, He is dependent upon us doing our job. Keep in mind that God can influence the outcome. While He is unwilling to work alone, and therefore is dependent upon us doing a good job of Taruw'ah or there is no Kipurym. There is no Kipurym if we do not do a good job of Taruw'ah, and I will explain that more in a moment. The way that God changes the likelihood of our success together is with His Set-Apart

Spirit and His word. He equips us to perform. He makes it possible for us to do what we're doing. That doesn't change the fact that He's still reliant upon us accepting His help and acting upon it. Yahowah's not going into Egypt without Moseh. He's the only person qualified on the planet and God's not going into Egypt to liberate His people without Moseh. He's not building an Ark and saving people with a *neshamah* without Noach. He's not forming a Covenant relationship without 'Abraham. He's not unifying Yisra'el and setting up the country and Yaruwshalaim without Dowd. Sometimes there are lots of people to work with; sometimes there are very few. He's not communicating to us without prophets. We go from Mal'aky in 450 BCE all the way to Dowd's return in 2033 without a prophet. Without a prophet God does not communicate anything new to us. All we have is what He said in the past. Now that's a lot and we ought not feel deprived in any way because you could spend twenty lifetimes doing this and you still couldn't process all that's there to understand, and He gives us much more than we need. But the fact is God doesn't communicate without a prophet, there has not been a single Yahuwdym from 450 BCE to the present date willing to work with Yahowah as a prophet. That's why there have been none. So God does not to communicate with humankind other than through His words aided by His Spirit. That's not anything new; He's just reenforcing what He's already shared. God is dependent upon us doing this job well. When I say this, it makes it sound like we're big shots and God's not and He can't do it without us. That's not the message.

The message is that God created the universe because He wanted to engage in relationships that were family oriented. He wanted to share His universe with sons and daughters. Anything that He does that is inconsistent with that is counterproductive to the reason He created the universe and authored life. God can't violate the prime objective which is to do things together. Is God aware that if He's going to use people like us that it isn't going to be as magnificent, as clear and perfect as if He did it Himself? Of course. It doesn't change the fact that that's the way He wants it done, that's the way He's always done it, and He's not going to change. At this moment, we're the best He's got. We've darned sure got our flaws. It's exceedingly important that we who are in the Covenant do our jobs well on Taruw'ah so that God's celebration with His family on Kipurym, which by the way does not involve us, goes well. Even if you are ethnically Jewish Kipurym really does not involve you. Your relationship is already reconciled if you are in the Covenant, it doesn't matter your ethnicity, you are already reconciled. Kipurym is the Day of Reconciliations. It is our job of those who are in the Covenant who have become immortal, perfected, adopted, enriched, empowered and enlightened to capitalize on the opportunity that we ended the last program with. Don't spare your voice, blow this trumpet – showphar and get people's attention. Tell the family to leave religion and come home. That is what God is counting on us doing. These books and programs all exist for that purpose to reach Yisra'el, Yahuwdym, and Gowym who are willing to listen so that we capitalize on the Covenant and on Kipurym, the Day of Reconciliations. So we are educating and pleading with Yisra'el and Yahuwdym to come home.

JB: Like the return of the Prodigal Son; that's what we are doing.

YADA: While I love the concept of the Prodigal Son, and clearly, I see Yisra'el and Yahuwdah in it I become antagonistic toward anything that comes out of the Christian *New Testament*. I

understand JB that you've never been a Christian and don't see it that way and that you recognize that it is a story of Yisra'el and Yahuwdah coming home, although it should be the Prodigal Sons under those circumstances because they are not only reconciling their relationship with one another, which does not happen in that story.

Just to show how the Christian *New Testament* screwed that up, they don't reconcile the brothers. They are still bellyaching against each other, and the whole concept is that Yisra'el and Yahuwdah mend the fences between them that became so divisive at the end of Solomon's reign, then they reconcile the relationship with Yahowah, and it is all about coming to appreciate His name, His Covenant, and His Mow'ed Miqra'ey.

So, yes, we are on the sidelines cheering them on and if we do our job well then it naturally leads to camping out with God, to Sukah.

A bit of a spoiler alert as we go through this is that about three weeks ago my wife got angry with me. She wrote Yasha'yah 55 – 65 on a post-it note, put it on my computer screen and said, "You need to translate this and deal with it, and you probably need to deal with it now. You are wrong about the *Zarowa*'". I told her that the three *Zarowa*' are Moshe, the protective shepherd, Dowd the protective ram, and Yahowsha' the sacrificial Lamb; that they are the three most important people. She said, "No, you are wrong." I told her I was trying to rewrite these books and that I didn't have time to do that right now, and she became very angry. So, I spent the last week or so beginning at Yasha'yah 55, which I had already started because I was trying to conclude the last book on *Mow'ed*.

As I shared in the last program Yasha'yah 55, 56, and 57 are talking about us, not just me. It introduces a fourth *Zarowa*', The Arm of God. It goes as one story all the way through 65 about Yahowah, before He returns, reaching out to Gowym as a team of people to awaken His people and to tell the story. God is really serious about this. For two weeks I wanted to crawl in a hole and say, "No it can't be true. Let's go back to being *Yada* and anonymous. That's much more fun." For two weeks every time I turned around it was another and another until I finally said, "Okay, God. Let's change the subject." I kept thinking if I translate more, I'll work my way out of this but instead I kept getting in deeper. We will get there, but it's important for every Covenant member to understand how important this job is to awaken Yisra'el and Yahuwdah so that they come to appreciate what the Day of Reconciliations actually means to Yahowah and to them.

Yisra'elites and Yahuwdym, who will have thrown off the yoke of religion, will come to embrace Yahowah, coming to love His name at long last. That's one of the reasons we know that there will be no religious Jews in Shamaym. However, for those who have come to destroy Jerusalem and annihilate Jews, their rendezvous with destiny will not go as they will have hoped.

This *Mow'ed Miqra*', designated by Yahowah as *Yowm Kipurym*, has become known as the "Day of Atonement." There's nothing wrong with "Atonement" other than it has religious connotations and people think they need to atone for their sins. No. It's Yahowah doing the reconciling. Over time, rabbis altered God's testimony to suggest that "atonement" (which is a religious term for reconciliation) could only be achieved by "afflicting oneself." As a result, Yahowah's intended reunion with His people is a time of religious suffering and deprivation whereby Orthodox Jews

abstain from all food and drink for 25 hours. God is throwing a feast called Chag Sukah, the umbrella for this event. God has three chag celebrations: Chag Matsah, Chag Shabu'ah, and Chag Sukah. So, God is throwing a festival feast and they abstain from food and drink depriving themselves for 25 hours. It is as if they dread reconciliation. I can see that because if you are a rabbi you are going to dread reconciliation because you aren't going to be on the positive side of that.

Our dictionaries tell us that “afflict” is from the Latin *afflictare*, meaning “to be struck and cast down.” So if God's purpose is to reconcile fallen man unto Himself, that is the antithesis of the intended result, and it is in direct conflict with Yahowah lifting us up so that we can stand beside Him.

To appreciate Yahowah's perspective on this day, realize that His Pesach and Matsah sacrifices are behind Him. With Bikuwrym, He is enjoying the result, as His Covenant Family is born. As a proud Father, God has watched His *Ruwach Qodesh* | Set-Apart Spirit enrich, empower, and enlighten His young family on Shabu'ah, such that the beneficiaries of the Covenant become more capable and more like Him with each passing day.

And then there is the satisfaction of witnessing us perform during Taruw'ah – boldly proclaiming the truth on behalf of His people. And at long last, Yisra'el and Yahuwdah finally respond, reach up to Yahowah and exclaim His name – inviting Him into their lives. All the while, His chosen *Mashyach* | Messiah is removing the trash, ridding the world of those who have harmed His people – while His Spirit transforms a scarred Earth into the Garden of 'Eden | Joy!

There is an aspect of what is written in the later chapters of Yasha'yah (59 – 62) that suggest that while Dowd is coming back, and he will be the King of Kings, Dowd is not the one responsible for holding those who have abused His people accountable. It looks like that job is going to be done prior to his return. We will explore that as we get into those passages in future programs.

Imagine observing God's face for the first time, looking into His eyes, seeing His smile, relishing the feelings which will come over us as we walk up to our Heavenly Father in anticipation of a hug. Consider the thrill of having Yahowah write His *towrah* | guidance upon our hearts – equipping us to make the most of this opportunity. Think about the songs we will sing, the sights we will see, the people we will meet, the things we will then understand.

That is what will happen on this day. *Yowm Kipurym*, this Day of Reconciliations, celebrates Yahowah's long-awaited reunion with His People. It is a welcome home party. As part of His Family, we are prepared for the final step in our journey where we camp-out with our Heavenly Father throughout time.

From this perspective, imagine how out of place you would be if in the midst of all of this celebration you said, “Let's whip ourselves, deny ourselves, and afflict ourselves. Let's bow down and be religious. Let's ignore Yahowah and His name. Let's turn to our Babylonian *Talmud*. Let's do everything that caused us to be separated from Him in the first place.” As ridiculous as that would be, why do so many people believe that this is how God wants us to act on *Yowm Kipurym* | the Day of Reconciliations?

The moment Yahowah finished explaining His thoughts on Taruw'ah, this is what He said:

“Then (wa) Yahowah (Yahowah – a transliteration of εφει, our ‘elowah – God as directed in His towrah – teaching regarding His hayah – existence) declared the Word (dabar – talked with and spoke to) to Moseh (‘el Mosheh – as the Almighty to the One who Draws Out), saying (la ‘amar – approaching by declaring), (Qara’ 23:26)

‘Exclusively (‘ak – only) during (ba) the tenth (ha ‘asowr – ten; from ‘ashar – to enrich) of the seventh (la ha shaby’iy – seven; from shaba’ – to vow or promise in a solemn oath) month (ha chodesh – time of renewal and restoration and renewing moon) is the Day (ha zeh yowm) of Reconciliations (ha Kipurym – atonements, pardons, and forgiveness; from kaphar – to make reconciliation by purging and covering).

This (huw’) exists as (hayah – was, is, and will always be (qal imperfect – genuinely without end be)) a set-apart and special (qodesh – a uniquely important and separated, sacrosanct and unchallengeable) Invitation to be Called Out and Meet (Miqra’ – as a welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from my – to ponder the implications of qara’ – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting) for you all to approach (la ‘atem – for your (plural) benefit).” (Qara’ / Called Out / Leviticus 23:27 in part)

It’s pretty straightforward.

‘Exclusively (‘ak – only) during (ba) the tenth (ha ‘asowr – ten; from ‘ashar – to enrich) of the seventh (la ha shaby’iy – seven; from shaba’ – to vow or promise in a solemn oath) month (ha chodesh – time of renewal and restoration and renewing moon) is the Day (ha zeh yowm) of Reconciliations (ha Kipurym – atonements, pardons, and forgiveness; from kaphar – to make reconciliation by purging and covering).

It’s not just being covered over; it’s having everything that was blocking our ability to relate to and engage with God purged, and then we covered over with a garment of light so that we appear perfect in God’s eyes. It’s very seldom that we God make a declaration with ‘ak, which means “exclusively” and “only”. Therefore, there is something unique about Kipurym – something which will only occur once and on this day.

The numbers designating the timing are instructive in themselves. This is the seventh month, the time of promise. It is the tenth day, symbolizing our enrichment. The numeral seven is conveyed by the Zayin ז, which depicts a plow removing the weeds while turning over the ground and preparing it to receive nutrients and support new growth when moving in the correct direction. It’s more like an anchor when moving in the wrong direction. Ten is portrayed by Yahowah’s Yowd | Hand י reaching down and out to us at this time.

As is the case, however, with the other Mowedym | Eternal Witnesses, Yowm Kipurym | the Day of Reconciliations, this is a Miqra’ Qodesh | Set-Apart and Special Invitation to be Called out Meet. This designation helps shape our appreciation for how it should be observed. It is an opportunity to read and recite the Towrah, to proclaim Yahowah’s name, to invite friends and family to come home with us, to summon God’s people, welcoming them into the Covenant.

Kirk, I think you did your famous pictograms on what does *Kipor* say in the letters.

KIRK: You start with the qoph. This is my interpretation as far as I can do in the context that I'm reading. The open hand welcomes. The yowd (hand) reaching down of course is Yahowah – authority, the one who reaches down to life up. The pey (mouth) is by communication – nourishing words and language. The wah (tent peg) follows and the purpose of it is to increase the family, what other purpose would there be? The rosh (head) with those who shama' and those who shamar the Towrah. You can't find anything negative in that, I can't. Yahowah is was doing everything, we just have to show up and participate.

YADA: When you deal with the qoph, which actually means “palm”, it's the hollow of a hand is what the qoph describes ... So, it's an open hand where the hollow of the hand is the key element of it.

While translating the later chapters of Yasha'yah he specifically says, what I call the “little z”, the fourth *Zarowa'*, is in the palm of His hand, it's in the qoph. So this is a place where God can deploy, protect, empower and use us and to afford us His authority. To be in the hollow of Yahowah's hand | qoph is as good as it gets. It may even be better than the first letter in Yahowah's name which is the arm and hand that is reaching out with an open hand to us so that we can reach up and grasp so He can lift us up because while that hand is there and we reach up and grab hold to walk along side Yahowah, it is even better to be in the hollow of His hand.

JB: Lifting you up.

YADA: Absolutely. Lifting you up on high at that point protecting you. That means you are in the center of what He is focused on. So the qoph is a very important concept in Hebrew.

The pey also plays a very important part in that same passage where God says from His mouth – pey being the mouth of God – that from His mouth He is going to provide a new, restoring name. The mouth of God is important because that's God's spoken word. Us listening to God, when He tells us to *shama'* we are listening to Him speaking to us. I think the mouth of God is an exceedingly important concept.

The rosh – as we explore Yahowah's explanation of this day, a thing that becomes particularly obvious is that there is only one way to God. That one way to God is in our minds; we think our way to Him. We don't act our way to Him, beg our way to Him, pray or kneel our way to Him, or donate our way to Him. The only way to God is in our minds. We have to listen to what He said, observe what He has written, contemplate it, come to know and understand it and act upon it. All of that takes place in our minds. If you look at the rosh as the last letter of *kipor* you will find the human head – eyes that can see, ears that can hear, a mouth that can speak, but mostly it is a profile showing our head where we think. So it becomes an exceedingly important word.

Kipor is used eight times, always in the plural form, *Kipurym*. It's amazing that God only uses it the plural form relative to this day. Have you ever read or seen a Jewish religious site that calls this day Kipurym? It's always Yowm Kippur. Why would you change it if God says it's Kipurym? He's consistent; it's always Kipurym. There's a reason for Him to say it's a Day of

Reconciliations. It's Yisra'el being reconciled with Yahuwdah and both Yisra'el and Yahuwdah being reconciled with Yahowah. Two forms of reconciliation on that day.

The verbal root is *kaphar* – to make reconciliation by purging and covering. This indicates that by purging us of the residue of religious corruption we are cleansed of the stain and stigma of these things, and we can be covered in Yahowah's light coming to appear perfect in God's eyes.

As reported, *kipurym* can convey “atonement,” especially if it is cleansed of its religious trappings, because “atone” means “to repair the damage done by an offense by way of expiation.” To expiate is to “extinguish any guilt incurred so as to make amends.” We humans are not extinguishing our guilt – that's God's job. Beating yourself up and depriving yourself isn't going to get that done. Atonement is therefore “a specific form of forgiveness which includes a pardon and leads to reconciliation.” As such, the name Yahowah assigned to this day is consistent with the message of Passover and UnYeasted Bread. These are related and sequential events, one flowing from the others.

Based upon these insights, *kipurym* is most accurately translated as “reconciliations,” as “purging” the past to “provide a pardon.” It is a time for “forgiveness” and thus “to repair the relationship.”

The Day of Reconciliations is between Yahowah and His people – Yisra'el and Yahuwdah. It has nothing to do with *gowym*. Other than being among those who played a role in announcing Yahowah's intent regarding Kipurym, and to have perhaps increased the number of beneficiaries, which is our collective mission, even to have explained the prophetic implications of this day, *gowym*, like ourselves, will be celebrants in the audience applauding – nothing more. We played a role, but our role now is over. Once we pass Kipurym, for the most part we are retired. We get to enjoy Sukah as we camp-out with God. We will consider ourselves fortunate to be allowed to witness this reunion and to have been adopted into the same family.

There is another, albeit related, aspect of *kipurym*. *Kaporeth*, like *Kipurym*, is based upon *kaphar*. It is used to describe the “cover” of the Ark of the Covenant which comprises the “Mercy Seat.” It would serve as the place of reconciliation when the priest sprinkled the *Kaporeth* of the 'Arown 'Eduwth, which is the Mercy Seat of the Ark of the Witness, seven times with the blood of the sacrifice during the Day of Reconciliations. For context, here is one of the 27 times the *kaporeth* is mentioned.

“When (*wa ba*) Moseh (*Moseh*) went into (*bow' 'el*) the radiant Tent (*'ohel*) of the Eternal Witness to the Restoring Appointments (*Mow'ed* – the continuing testimony regarding the scheduled meetings, occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *'ed* – eternal witness, everlasting testimony, enduring evidence, and restoring stipulations) to speak (*la dabar*) with Yahowah (*'eth YaHoWaH*), he heard (*wa shama'*) the voice speaking to him from above (*'eth ha qowl dabar 'el huw' min 'al*) the Mercy Seat (*Kaporeth* – the place of reconciliation, the cover or lid of the Ark of the Covenant, representative of purging the past to cleanse the soul; from *kaphar* – to purge, cleanse, remove, and cover over in the process of reconciling a relationship) which was beneficially associated with (*'asher 'al*) the Ark (*'Arown*) of the Enduring and Restoring Testimony (*ha 'Eduwth* – of the eternal witness and everlasting evidence), and for the purpose

of making the connections to understand (*min bayn*), **the two Karuwbym** (*shanyaym ha karuwbym*), **speaking with him** (*wa dabar 'el huw*').” (*Bamidbar / Numbers 7:89*)

I don't know how you can miss it and say, “I don't get the association between these two things, the Mercy Seat of the Ark of the Covenant and this Day of Reconciliations – Yowm Kipurym and Kaporeth.” The Mercy Seat is something that Yahowah says is directly associated with the Restoring Appointments | the Mow'ed. If the Mercy Seat is directly associated with the Mow'ed, which Mow'ed do you think that *kaporeth* would be associated with? Kipurym. *Kaporeth* and *Kipurym* is the same word. As a merciful cover, *kipurym* and *kaporeth* are symbolic of the Garment of Light provided by the Set-Apart Spirit. She adorns us in it when we become Covenant – giving us the appearance of perfection. This precludes God from seeing the darkness of our shortcomings.

Here's how the story of Kipurym develops in the Towrah.

“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* – that part of you which is capable of being observant and responsive) **should respond** (*'anah* – should answer by replying to the summons, making a declaration after engaging in thought, vocally communicating (piel perfect – the fiery light is responsive and supplies answers when you reply))

He's talking about your soul and then He says you should respond. We're only two words into the Instruction and how difficult it is to get to the religious interpretation. Is it possible for you to deny your soul with fasting? You cannot deny or afflict your soul. Our soul is part of every animal that enables the animal to observe and respond to their environment, a plant can't do that.

Then it says,

Then, your soul (*wa 'eth nepesh 'atem* – that part of you which is capable of being observant and responsive) **should respond** (*'anah* – should answer by replying to the summons, making a declaration after engaging in thought, vocally communicating (piel perfect – the fiery light is responsive and supplies answers when you reply))

The soul is the part that can respond, and God is saying it should respond. He didn't say, “Then your flesh should be afflicted.” If He was going to say, “You should abuse something, we can abuse our flesh, but we can't abuse our soul.” Our soul is the very aspect of it that is capable of responding, so God takes that part of us that is the essence of who we are, that part of us that is observant and responsive should *'anah*. There is no question that the primary meaning of *'anah* is “to reply” to “respond” and “to answer”. There are very few places where *'anah* takes on the dark side. We know that many Hebrew words have a dark and light side. Every time *'anah* is used in a sentence like this, you must assume that Yahowah is using it in a positive light unless there is

no possible way to render it that way because its primary meaning is to “respond”, “answer”, and “reply”.

Then, your soul (*wa 'eth nepesh 'atem* – that part of you which is capable of being observant and responsive) **should respond** (*'anah* – should answer by replying to the summons, making a declaration after engaging in thought, vocally communicating (piel perfect – the fiery light is responsive and supplies answers when you reply))

So this is an Invitation to be Called and to Meet for you all to Approach Yahowah on a day of Reconciliations. It's pretty straightforward how you're going to translate *'anah*.

Then, your soul (*wa 'eth nepesh 'atem* – that part of you which is capable of being observant and responsive) **should respond** (*'anah* – should answer by replying to the summons, making a declaration after engaging in thought, vocally communicating (piel perfect – the fiery light is responsive and supplies answers when you reply)) **and appear before** (*qarab* – coming close and drawing near, presenting yourself while staying in close proximity to) **the feminine manifestation of the fiery light** (*'isheh* – the maternal aspects of God's light, the adoptive Mother who purifies, enlightens, and elevates) **to approach** (*la* – in relation to approaching and moving toward) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Qara* / Called Out / Leviticus 23:27)

When God appeared to Moseh on Mount Choreb He appeared as an *'ish* – the masculine word for fire. Here He is using the feminine word for fire. Fire is such a wonderful symbol not only for the Set-Apart Spirit, but for God Himself. When we camp-out with God, the campfire is the heart of our campground. It's what we sit around telling stories, it sets the atmosphere, provides light and warmth, it enables us to cook our food for the feast. The smoke of the fire rises just as God is lifting us up and is capable of transforming something physical into something that is energy, both light and heat, just as we are transformed from physical beings to spiritual beings. Fire adds warmth, it provides light, it enables us to be nourished in a healthy and pleasant way, it draws us into an environment where we can congregate together, it is used to refine, and it's this transformative nature from something combustible and physical and then it becomes energy.

Fiery light is a marvelous term for Yahowah to use for our Adoptive Mother, our Spiritual Mother, the Set-Apart Spirit, to approach Yahowah.

Then, your soul (*wa 'eth nepesh 'atem* – that part of you which is capable of being observant and responsive) **should respond** (*'anah* – should answer by replying to the summons, making a declaration after engaging in thought, vocally communicating (piel perfect – the fiery light is responsive and supplies answers when you reply)) **and appear before** (*qarab* – coming close and drawing near, presenting yourself while staying in close proximity to) **the feminine manifestation of the fiery light** (*'isheh* – the maternal aspects of God's light, the adoptive Mother who purifies, enlightens, and elevates) **to approach** (*la* – in relation to approaching and moving toward) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Qara* / Called Out / Leviticus 23:27)

My guess is that you probably did an analysis of *'anah*.

KIRK: I looked at the letters and you have an attitude or perspective when the I __ towards the invitation which lead from where we start all the way to the upright and engaging one walking towards God, the symbol of the hey, some of the letters are pretty open there. The ayin is always an open eye for seeing and observing, which I compared to Paul's eyes which were obviously blinded.

YADA: So, an open eye, the sperm | seed so it's either a seed taking root and growing new life or it's the sperm and genesis of a new child and then a person standing upright reaching up and looking up to God. So you have the observant child growing such that they can stand up and reach up to God.

Qarab is another one. You're dealing with the horizon – Q, the rosh is an observant individual and beyth is a home. A new day for the observant person in the family home. It means "to come close". The words tell a story.

Then, your soul (*wa 'eth nepesh 'atem* – that part of you which is capable of being observant and responsive) **should respond** (*'anah* – should answer by replying to the summons, making a declaration after engaging in thought, vocally communicating (piel perfect – the fiery light is responsive and supplies answers when you reply)) **and appear before** (*qarab* – coming close and drawing near, presenting yourself while staying in close proximity to) **the feminine manifestation of the fiery light** (*'isheh* – the maternal aspects of God's light, the adoptive Mother who purifies, enlightens, and elevates) **to approach** (*la* – in relation to approaching and moving toward) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Qara'* / Called Out / Leviticus 23:27)

There's something about the feminine manifestation of God's light that is going to be a means of conveyance that's going to help us get from here to there.

Our *nepesh* is our soul, our consciousness. Common to all animals, it is the essence of life, making us aware, able to be observant and responsive. It is precisely what we need to be able to “*shamar* – observe” the Word of God and “*'anah* – respond.” It's pretty obvious we were designed for this.

Yahowah provided humankind with a “*neshamah* – conscience” to mitigate the soul's lone inadequacy, giving us the ability to think logically and make reasoned and moral decisions. This is the aspect of our nature that is currently ebbing away, ceasing to be functional in most people.

That's why you don't have a lot of time. If you are a Jew listening to this Yahowah tells us that His Spirit is going to be withdrawn, that the *neshamah* that He gave us so that we could think our way to Him is ebbing away and becoming dysfunctional, and between now and Yowm Kipurym at least two out of three Jews are going to die. So, you don't want to wait. But beyond that because we are gradually destroying the functionality of *our neshamah*, our ability to exercise good judgment, because the Set-Apart Spirit, this feminine manifestation of the light that we are walking to is withdrawing, making it more difficult to do, and the fact that we are moving toward an exceedingly deadly time over the next twelve years. But beyond all that, Rabbinic Judaism is miserable. When you part with religion you are giving up nothing but that which is disgusting, and when you are with Yahowah it is a tremendous joy.

The last passage I translated I couldn't write the commentary on it _____. It appears to be Yasha'yah speaking to Yahowah about the fourth Zarowa', and God is saying to him, "Don't allow him any rest, do not allow him any activity, and don't ever allow him to be silent." It was written in the jussive which would be third person volition but *nathan* which is "do not allow" was negated. The question is, is that a negation of free will for this individual because of the importance of this mission or is what's being negated is the will of others to silence this individual? It could also be interpreted as God saying Yasha'yah is telling God, "Do not allow anyone to cause this individual to be inactive. Do not allow anyone to silence him." My thinking is probably the second is true, but let's just say it's the first. The negation of *nathan* – "give" "allow", that Yasha'yah is pleading with Yahowah, "Don't allow him to every stop. Do not allow him to be quiet." That's how I read it the first time I went through it, the negation of the jussive so it's actually the negation of free will. That sort of explains why I get up at 5:30 and sit in this chair all day until 7:30 or 8:00 pm and can't wait to do it again the next day. It doesn't matter what else is going on around me, this is what I do. I do it without ceasing and am exceedingly vocal about it. It could be God saying, "We don't have a lot of time left." And Yasha'yah saying, "I'm sorry. The time for resting is later. Keep him at it." That's a possibility. Let's just say it is. So what? What would you rather be doing? What could you do that is more fun, enlightening, or more beneficial? If you have the opportunity to do this you should be celebrating because what could you do that is more fun, more enlightening, enjoyable, or more beneficial? Add to that that you should be celebrating that you have this opportunity to do it, right?

Yowm Kipurym is the sixth step on the path from being physical to spiritual, from being mortal to eternal, from being flawed to perfected, and from being limited to liberated. Those who have answered Yahowah's summons to attend Pesach, Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, and now Kipurym have discovered that these celebrations of life benefit of our souls, not bodies.

That's one of the sad things about Rabbinic Judaism; it's all about what you can do in the here and now in the flesh. If you visit any Jewish website, you will not find salvation there. There is no salvation in Judaism; there is nothing beyond this world for them. They restrict their lives for nothing. The only spiritual side would be Kabbalah which is demonic. It's exceedingly sad that they don't understand that this is about our souls and not our bodies. And yet it says right there, **"And your soul, your nepesh."**

Therefore, Yahowah is summoning souls to answer His invitations to meet with Him. He prepares our souls to enter His presence and we have to enter His presence as a spiritual being.

We're still talking about hanging around a campfire and camping out and yet we're going to be spiritual beings. There's no conflict there because all you need to understand is that $E = mc^2$ means that matter and energy are the same thing, they are just a different amount of the same thing. Matter is a more constrained form of energy so that to go from energy to matter you have to reduce energy by the square of the speed of light. If we are with Yah in the seventh dimension, we will be strictly a spiritual being, and like light we have an entirely different perspective on everything. Time is now a dimension to be navigated not something to be stuck in. We will understand what dark matter and dark energy really are and how to navigate and explore this marvelous universe and have all of it be accessible to us.

In so doing, let's say we find a solar system that has a planet that is conducive to life that we would like to visit and experience, like having a picnic, going fishing, putting your feet in a stream, feeling the wind blowing through your hair and the sun on your cheeks. It's all possible because you can transition an aspect of yourself into a material being using $E = mc^2$ and then return to the spiritual so you can share the story back in Shamaym.

The whole message of this is that we have a soul, and it is our soul that is being asked to respond to Yahowah's invitation of Yowm Kipurym; it is not our physical bodies. It's Yahowah intent that we celebrate an eternal relationship and the only way we can do that is with our souls. Our physical bodies deprive us of so many things. We can't maneuver in time, we can't travel any distance, we can't endure any length of time, our access is constantly thwarted, we can't show up in the presence of great energy; we would be annihilated. So it's very important we understand the value of the soul and the fact that the body means very little.

“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 appear before (qarab) the feminine manifestation of the fiery light ('isheh) to approach (la) Yahowah (YaHoWaH).”

This is the Jewish Publication Society's rendition:

“The LORD spoke to Moses, saying: Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to the LORD;” (Jewish Publication Society (JPS) 1985)

Why do they think it is appropriate for them to copyedit God, removing His name and replacing it with a being that is the antithesis of the Father? But nonetheless they wrote:

“The LORD spoke to Moses,

It's not Moses; that's the Greek version of his name. The “es” ending is to accommodate the Greek Lexicon. He most certainly wasn't a Greek. His name is Moseh which means “to draw out” which was the whole purpose of the yatsa' | Exodus – is to draw us out of religious and political corruption.

“The LORD spoke to Moses, saying: Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to the LORD;” (Jewish Publication Society (JPS) 1985)

Qodesh doesn't mean sacred; it means “set apart”. It's not hard; it's a simple concept. Set apart. That means not common. Your religion and politics are common and are not set apart. If you're going to be with God, you're going to be set apart from man and set apart unto Him. It's probably the most important concept there is, and they rendered it “sacred”? Then *miqra'* which is from *qara'* which means “to invite and summon”, “to meet and greet”, “to read and recite”. These

nincompoops, the Jewish Publication Society, changed *miqra* | Invitation, which if God sends you an invitation or a summons, it's rather important and you ought to pay attention. If He wants to meet, you should respond with a "Yes". As JB says, "Just tell me when and where." They changed it to "occasion". It's not a "sacred occasion" for you. It reads "**This is a set-apart Invitation to be Called Out and Meet (*Miqra*)**". Then it says *la 'atem*. *La* is a preposition that means "to approach", "to draw near". They know that. You could render it "for you" but that is not its primary meaning. "You shall practice self-denial", they wrote. It doesn't say "self" and it sure as hell doesn't say "denial". It says,

Then, your soul (*wa 'eth nepesh 'atem*) should respond (*'anah*)

How do you get "**Then, your soul (*wa 'eth nepesh 'atem*) should respond** and you change it to "You shall practice self-denial"? What are you going to deny? Reconciliation with God, the Invitations to Meet with Him? Are you going to deny His name? Well, you did that pretty well. Maybe it is for you a day of denial. You are denying Yahowah's name, the *Miqra*, you are denying the fact that it is set apart, that you've been given the opportunity to meet, you are denying that it is a day to approach, you are denying it all. I don't know why I'm so critical; it's perfect for them, isn't it?

"...and you shall bring an offering by fire to the LORD;" (Jewish Publication Society (JPS) 1985)

Where does it say, "and you shall bring?" It is "**You should respond and appear before..**" *Qarab* does not mean "bring". It means "to appear before". The *qoph* is a new day, the light of the rising of the sun, a new opportunity. The *rosh* is for a thinking individual, and the ... is for being observant, and the last letter is *beyth* – "home". A new day, new light, new opportunity to be observant and enter the home. It doesn't say you should bring anything.

...offering by fire – they got "offering by fire" right. *'Isheh* is the feminine word for "fire". How do you get "offering" out of *'isheh*? Where is the offering here? God is offering to meet with us, He's offering us an Invitation, but this says "you shall bring..." There is no verb there "to bring".

"You shall bring an offering by fire." To whom? The LORD. But this says Yahowah. They didn't get any part of that right.

In the opening sentence, they ignored the beginning *wa*, changed *YaHoWaH* to "the LORD," inadequately rendered *dabar*, misspelled *Moseh*, incorrectly translated *'ak*, ignored *ba*, and added the first "day" without textual support. In the second sentence, they mistranslated *qodesh* and *Miqra* – which are the only words which matter. In the third statement, they completely ignored *nepesh* and mistranslated *'anah*, changing it from "you should respond" to "you shall practice self-denial." Then they changed the meaning of "*qarab* – appear before" to "bring." *'Isheh*, which is either "fire" or "female," became "offering by fire" (as if that is the fate of women in Judaism). And for bad measure, they replaced *YaHoWaH* a second time, changing it to Satan's title: "the LORD." Is it any wonder that religious Jews are lost? Is it any wonder that God is disgusted by them?

Of the 37 words, including prepositions, articles, and conjunctions, in Yahowah's declaration, there is only one subject to interpretation: *'isheh*. Therefore, other than being dumb, blind, and

religious, there is no excuse for the remaining 13 mistakes. It doesn't matter if you go to the lexicons or to the letters, this is all very straightforward.

I would say the only place you could say the female manifestation of the fiery light is a stretch isn't much because *'isheh* means "fire" and is written in the feminine. You're being asked to approach and come near, and you have to choose what you're coming near. When Yahowah introduced Himself to Moseh, He was fire on top of the mountain. When Yahowah took the Children of Yisra'el through the Wilderness, He was a column of fire. When Yahowah explains what His nature is most similar to, He says light. The thing that provides natural light in our world other than the sun is fire.

KIRK: You have to relate on a level they could understand in those days. They didn't flip a switch.

YADA: They built a fire, correct. The menorah's seven luminaries had wicks in olive oil. When ignited they caused a fire. The menorah represents the seven Mow'ed Miqra'ey, the Covenant, Yahowah, and the Seven Spirits; it references the rainbow even; it is the promise of the Covenant. It is a lamp that lights through fire. So to come into the maternal manifestation of the fiery light is the most reasonable, direct, and accurate translation of that concept. You only have two unchallenged renderings: 1. "Come into the presence of the feminine manifestation of fire" - *'isheh*, or 2: "a feminine individual" - *'ishah*. Since God is saying stay away from women you don't know, you can combine both concepts into the "feminine manifestation of God's fiery light". I don't think we have much risk in saying that is the proper definition. But the rest is exceedingly straightforward, and there's no room in there for "an offering by fire". God's not asking us to bring anything other than our soul.

Misrepresenting *qodesh* is inexcusable, not only because the word's meaning is known, not only because it is used to describe so many things special to God, but because being "separated" from religion to become "set apart," and thus "special" to Yahowah, is essential. *Qodesh* is among the most important concepts to ascertain within Yahowah's lexicon. God uses it here to underscore the fact that His Miqra'ey are different than religious holidays, making them unique, special, and uncommon. To be *qodesh* is to be nonreligious, non-conspiratorial and nonpolitical, all the things that are popular. Conspiracy now is the fastest growing belief system in the world. Probably 40% of the world's population adheres to conspiracy. Second to conspiracy is Christianity followed by Islam, and fourth is Social Secular Humanism and Communism followed by Hinduism. They are opposite of set apart. Set apart is to be everything that man is not. If you're going to be part of the Covenant, then you need to be set apart from those things, which means you cannot be conspiratorial, religious or political. It does not mean "sacred". It means set apart – "different than". It is to be, and their purpose is to *qodesh* us, enabling the transition from religion to relationship. "Sacred," however, takes the unwary in the opposite direction.

KIRK: When I looked at *qodesh* and *godash* verbal roots, I couldn't find anything but set apart, so where do they get it?

YADA: In all fairness if you look at any lexicon, the first definition of *qodesh* is "set apart". The second definition is "separated" which means set apart. The third definition is usually "special"

which means uncommon. Almost all the lexicons are published by religious publishers and are almost always published for the purpose of justifying English translations. That's why to look at the words when translating, you must have a filter to know when they are defining a word and when they are justifying their translations. That is particularly true with Strong's, but with all of them, even TWOT (The Word Book of the Old Testament). It has so many usable insights. They will say, "In this particular stem you'll find it used in these four places to convey the following. Then over here this stem is used to convey this." It's really a wonderful way to say, "I want to define this word *zarowa'* for example. When I came to a place where I could not find *zarowa'* translated as "sacrificial lamb". God has several definitions of *zarowa'*, depending who it is applied to. One of the great tools of finding it is to use a lexicon like TWOT because it will very quickly say it's used in these places, and you can go right to them, translate what's there and now you have how God is using the word in a sentence and that becomes your working definition. Words having multiple meanings can be explored that way, but you still must filter out all the religious jargon. In these cases, *qodesh* is pretty straightforward.

Set apart is such a powerful concept. It means that the Set-Apart Spirit | *Ruwach Qodesh* is part of Yahowah set apart from Him. That tells you that She is not a second person of a "Trinity", She's not a separate persona, She's simply part of Yahowah set apart from Him for a particular purpose, and because *ruwach* is a feminine noun She has maternal characteristics. Everything that Yahowah ... is *qodesh*.

YADA: The Miqra' are *qodesh*, the Mow'ed are *qodesh*, the Covenant and the Shabat are *qodesh*, Yahowah's spirit and name, and people are *qodesh*. Everything that is important to God is *qodesh*. So the last thing that *qodesh* can mean is "sacred" because religions are considered sacred and they are the anthesis of "set apart".

When someone asks which book to read, I ask them, "Where are you? If you are a Christian, then don't start anywhere." If you are genuinely open and willing to recognize that Paul was the Plague of Death and demon possessed, and that his very premise is laughably absurd, then read *Questioning Paul*; it's only now 2,500 pages. We just added another ten pages or so; it continues to expand.

The last thing we added was the alleged story from the book of Luke where after Yahowsha' battles it out with Satan he heads into Nazareth (which doesn't even exist at that time) and then "into a synagogue as was his custom on the Shabat". Synagogue, which means "to bring together" is a religious center and is based upon the Greek language; there is no word even close to synagogue in Hebrew. He waltzes into the synagogue and the attendant hands him a "book" (there were no books at the time). The "book" is not the Towrah, so he's not there to explain "I am here as the Pesach Lamb. Let's read the story of the Pesach Lamb. You know he comes into the home four days before Pesach, how the family comes to know the lamb, and on the 4th day of the first month the Pesach lamb is prepared for the family to eat and after Pesach the inedible portions are destroyed, and it's for eternal life. That is, of course, followed by Matsah and this is what's going to happen to my soul, etc." He doesn't do any of that.

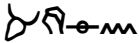
The only thing you can read that has any merit is, “Let me explain to you what’ going to happen. I’m the Pesach Lamb and you have Matsah and Bikuwrym afterwards.”

The attendant handed him the book of Isaiah. The book most disdained by religious Jews is Isaiah because it is the book most effective at condemning Judaism. Rabbis hate it. By the way another problem with the Christian *New Testament’s* arguments of Yahowsha’ taking all the rabbis to task and the rabbis scheming to kill him, etc., Paul was the best of the rabbis, he went to rabbinical school, all of it is untrue. There were no rabbis in the first century. The first rabbi doesn’t exist until the second century.

Anyway, he waltzes into the synagogue in a place that doesn’t exist (Nazareth) and he starts reading about the approach of Sukah from the scroll of Isaiah. When he finishes the prophecy (which he misquotes, misapplies it, adds things to it that aren’t there, and takes things away from it that are there) stops in mid-sentence, which is the longest run on sentence I have ever seen. I’m constantly accused of having run on sentences but that’s the run on sentence to end all run on sentences, and he just stops right in the middle of it.

Then he says, “These words are all being fulfilled before your very eyes.” It’s speaking of something that is going to happen between now and 2033, so we added that to the end of *Questioning Paul* just to say this is how badly the quotation is, this is how badly it is misconstrued and misapplied. There was nothing pertaining to his life and nothing that would be fulfilled in his lifetime. It is off by 2,000 years. And yet not one of the billions of Christians is capable of comparing the actual text of Yasha’yah, and the context of that text, to what is alleged that Luke would put in his mouth who wasn’t there at the time. So it is important for us to be very logical as we approach these things.

Miqra’ is another term. To rob *Miqra’* of its relevance by rendering it an “occasion” is a crime. It’s very composition begs us to the *my* – the “mi” before *qara* ’transliterated as “mi” (the Hebrew “i” sound is from the y. “My” in Hebrew is an interrogatory meaning to consider the implications of something.) So it begs us to ponder the implications of *qara* | being summoned and invited, reading and reciting, being greeted and welcomed, while making proclamations about being called out. Called out is a very similar concept to *qodesh* | called out, set apart. So the invitation is to be called out on the set apart *Miqra’*. They dovetail together beautifully. How is one to know what to do when the instructions are tossed aside?

Miqra’, I think that’s another word you analyzed. Mem qoph rosh aleph . Both you and my wife see qoph as the sun on the horizon at the end of the day, you must be evening people. I see qoph as the sun on the horizon at the beginning of the day because I’m a morning person. I see the qoph as the beginning of a new day and an opportunity to learn and share something more, get something done that’s worthwhile. But you can have it as the end of your day if you like.

KIRK: Then you have the rosh representing of their own free will that they shamar Yahowah’s word by accepting the invitation, because it is an invitation. You can refuse it. Then there is the aleph which to me represents Yahowah in this context of the maternal aspect of Yahowah because we’re going to meet the Light.

YADA: And squander all of that with “occasion”.

Speaking of instructions, perhaps the rabbis can explain why the God who created our *nepesh* | soul would have used this word as the subject of the sentence, and to describe the invitees, if His intent was for their souls to be excluded? Asked another way, since these words were spoken by God and written in the Towrah by Moseh, what gives man the right to alter His testimony? Do the rabbis actually believe that they are smarter and more articulate than Yahowah?

Translating the next word, *'anah*, is not difficult, and yet the rabbis managed to butcher it. The verb appears over 400 times in the Towrah and Prophets. Especially telling, it is used repeatedly in connection with the *Miqra'ey* | Invitations. *'Anah* means “to answer, to respond, and to reply,” which is the most intelligent thing to do, indeed the most polite when receiving a summons or invitation from the Almighty. Further, this is *Yowm Kipurym* | the Day of Reconciliations, denoting Yahowah’s return on behalf of His family. How dense do the Hasidic have to be to turn such a wonderful occasion into a day of deprivation and affliction? Keeping it real, rendering *'anah* as “you shall practice self-denial” requires a level of stupidity that is unfathomable. It is akin to saying, “God is coming to save us, so quick, let’s deny Him the ability to do so.” It is a slap in the face – something rabbis are skilled at achieving.

In the previous chapter, while reviewing Yasha’yah 56, we learned that all who are celebrating this day with Yahowah are joyous. So by misrepresenting *'anah*, rabbis have deliberately excluded themselves from this reunion. Good riddance.

That’s a good place to pause; we’ll pick this up next week. It’s good to have you back with us, JB. It’s wonderful to hear you; hope all is well with your family and career. Yahowah has a lot to say about *Yowm Kipurym*. It gets more prophetic than any other day. The entire books of Zakaryah and Mal’aky are about *Kipurym* and we’re going to learn some things that will blow you away. *Yowm Kipurym* is a very important day in the life of Yisra’el. It our calling and our purpose to Taruw’ah on *Yowm Kipurym* so that Yahowah’s people know that this is the day that they must come out of religious and political Babylon and return to Yahowah and reconcile the relationship.

We look forward to being with you next week. May Yah bless you all. Shabat Shalown.