

## Shabat Study September 3, 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

### Blowing of Showphar

That's not the greatest Showphar I've heard. I've got two here that Leah can blow better than that. Nonetheless that's our best effort.

Monday, according to the rabbis, is Rosh Hashanah, the beginning of their "High Holy Days". If you are into the absolute skinniest of all interpretations of astronomical, Tuesday is the beginning of Taruw'ah. If you would like a little bit of light on your moon as you start the new month, the seventh month of the year, Wednesday is the observational time. As I look at the evolution of the light on the moon, I'd say that the rabbis are lost in space, but that's not uncommon. If you're going to be precise with the astronomical, you could probably claim Tuesday, September 7. As for me, I think I'm going to celebrate Taruw'ah on September 8. It is a little tough for me to celebrate Taruw'ah because for the last twenty years I have Taruw'ahed 365 days a year; it is just what we do. I first met Yahowah on Taruw'ah in 2001, and here twenty years later, we're celebrating Taruw'ah in 2021.

I read an article in my favorite news source, the *Jerusalem Post*, about the Jews are entering their High Holy Days. These guys are religious and believe that celebrating the Babylonian Head of the Year | Rosh Hashanah is appropriate, including the current Prime Minister, who is Orthodox. They call themselves "Torah observant" and speak all over their Torah, although the Babylonian *Talmud* is their Torah, celebrate a Babylonian holiday, and completely ignore Taruw'ah. You will never have a Rabbinic Orthodox Hasidic Jew mention Taruw'ah. They haven't a clue what it is for, and they celebrate Rosh Hashanah as one of four Jewish New Year celebrations, which have been incorporated into their "High Holy Days," including their Day of Atonement | Yom Kippur. Again, in rabbinical malfeasance, they call it Yom Kippur. It is never in the singular. Yahowah never uses "Kippur" to describe the day. It is always Kipurym, which is the plural. It is the Day of Reconciliations. In true rabbinic fashion, where everything has to be convoluted and twisted, the opposite of what Yahowah wanted, Yom Kippur is not a day of reconciliations, not for the Jewish religion. It is a day to afflict one's soul and to debase oneself. We'll get more into that as we proceed with the program.

We spent the better part of a month speaking about Taruw'ah.

So even though Taruw'ah can be observed, depending on your choice, this coming Monday, September 6, Tuesday, September 7, or Wednesday, September 8, the fact of the matter is that we just started a series on Kipurym and we're going to stay with that until I cannot handle the urge anymore and we get back into what has become now the opening Chapter to *An Introduction to*

*God* which will now be Volume 1 on the bookshelf. It contains a chapter entitled *Why You? Why Me?* and is the ultimate test. It asks, "Why you? Why Me?" Why are you reading this, why are you listening to this program, and why am I here telling you about Yahowah? We'll start with the 91st Psalm and go to 2nd Samuel 7, to the speech that Solomon made at the dedication of the first House of Yahowah. After that, we'll go to the chapter's introduction of the Sucker in Yasha'yah 11. Then, there is one cohesive story from Yasha'yah 55 through 65 that is one topic, one story, ten chapters. The story is about us.

I want to cover a couple of news items. California has a new pilot program called The Dream Keeper Fellowship. The liberals in California are so unbelievably immoral and stupid that they are awarding bad behavior. If you have been a murderer, if you have been convicted of bad crimes, they are going to offer you a \$300-bonus for every month that you don't shoot somebody. The Dream Keeper Fellowship is designed exclusively to transfer money marked for generic things to keep the state operating to policies advocated by Black Lives Matter. They are going to pay Black youth, which is responsible for 93% of the murders of other Blacks, \$300 a month not to shoot their brothers and sisters.

Biden was talking about the US servicemen that he sent back into Afghanistan to cover up his stupidity. He said it reminded him of the story of the Prophet Isaiah "Where these fine young men and women soldiers said to me, 'Who are you going to send? Send me.'" That was his explanation of Isaiah. That's not what he's talking about there, pal.

There were a little over 100,000 people evacuated from Afghanistan to Europe, the United States and the Americas. None of the Islamic countries would take them. Muslims are all mouth when it comes to blaming non-Muslims for harming Muslims, and yet they do nothing for their own.

Let's return to the Towrah. The passage we were analyzing was,

**"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 (Miqrā') 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)) 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)**

I would question that since it is your soul that is being summoned or invited, depending on your perspective, how does one afflict the soul? You can't. Physical bodies you can afflict, souls you cannot. This is what the Jewish Publishing Society (JPS) did with that statement:

“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)

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 two words that matter in that sentence. 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.

Going out on a limb here, I think we can credit Yahowah with knowing His own name. And since He declared these words to Moseh, methinks men have to be exceedingly full of themselves to replace God’s name with a title of their choosing. But at least they were consistent, and that could be a good thing, had it not served to repeat the same “mistake.”

We covered many of the words leading up to *qarab* last week, so I’m going to skip to *qarab*.

*Qarab* is a verb appearing nearly 300 times. Its meaning is so clear that to misrepresent it suggests the intent to deceive. *Qarab* conveys “to approach, to come and draw near, and to be present in close proximity.” It does not mean, as the JPS published, “bring” or “bring an offering.” To *qarab* is “to be present,” not “to bring a present.”

In our initial encounter with ‘*isheh* or ‘*ishah*, depending upon the preferred vocalization, I was forthright in explaining the possibilities. The same word, written the same way, is either the feminine variation of fire, the symbol Yahowah used to present Himself to the Children of Yisra’el, or it speaks of a female individual. In the latter case, since Yahowah refers to Himself using ‘*ysh* | an individual, which is simply the masculine variation of ‘*ishah*, it would be appropriate to apply the feminine form to the *Ruwach Qodesh* because the Set-Apart Spirit represents the Maternal aspects of Yahowah’s nature.

Those are your only two choices for ‘*isheh*. You cannot render it an “offering by fire”. Since it says “...come into the presence of, approach and draw near...” I think that just rendering it fire, forgetting that it’s feminine and making the necessary connections to understand what God is

offering, is pretty criminal. If this is the “High Holy Day” and your “time of affliction”, why would it be so terrible to come into the presence of a woman? If you render *‘ishah* “woman”, which is *‘ishah* means, why would it be so afflicting, so terrible to come into the presence of a woman? That’s not what God is trying to convey.

Let’s look at some possibilities; we want to be forthright. The same word written the same way is either the feminine variation of fire, the symbol that Yahowah used to present Himself to the Children of Yisra’el and to Moseh. If God uses the term “fire” in conjunction with Himself, it is either Himself in His maternal or paternal role. God introduced Himself to Moseh as *‘ish* | fire. So *‘ishah* is the feminine variation of the fiery light would be the feminine maternal presentation of Yahowah’s fiery light. The feminine maternal manifestation of Yahowah’s light is *Ruwach Qodesh* | the Set-Apart Spirit, our spiritual mother.

In the latter case, since Yahowah refers to Himself using *‘ysh* | an individual, when Yahowah for example met with ‘Abraham in front of his tent and three *‘ysh* appeared, one of them was a corporeal manifestation of Yahowah with two supporting individuals next to Him. Yahowah uses *‘ysh*, the Hebrew word for “individual” when presenting a corporal manifestation of Himself throughout the Towrah, which is simply now the masculine version of *‘ishah*. It would be appropriate to apply the feminine form to the *Ruwach Qodesh* because the Set-Apart Spirit represents the entirety of the maternal aspects of Yahowah’s nature.

While “fire” is germane to *‘isheh*, it cannot rationally or etymologically be extrapolated as an “offering made by fire.” Should you be Orthodox, do you actually believe that Yahowah wants us to approach Him bringing gefilte fish flambé or burnt matzah balls? And why would anyone be bringing anything to the fire that was an edible offering if the “Day of Atonement” is supposed to be a “fast?” Do the religious suppose that God wants to eat while the faithful are deprived as if replicating the scene in a concentration camp? Is the Hasidic god that perverted – or are they the problem? It’s the same attitude as the Qaynian celebration of the Seder at Passover – all vegetables and no lamb.

Yahowah chose to manifest His presence to the Children of Yisra’el using *‘esh* | fire for a reason. Fire provides light. It attracts attention. It is warm and beautiful when approached correctly but can be destructive if abused. We can use fire to remove pathogens from water and to cook food which would otherwise be unpalatable or unsafe. And speaking of safety, fires are used to protect a campsite and to extend our journey into night, giving families the opportunity to commune together, longer. Also, the heat and smoke of a fire rise up to the heavens, symbolic of the Miqra’ey’s purpose. In addition, with the transformation of our nature from physical to spiritual during the Mow’ed, a fire converts organic material into energy – especially light. Is that not the purpose of God?

This realization and insight may be the principal reason Yahowah asked Moseh to scribe *‘isheh* – the feminine depiction of fire – into His Invitation. With these metaphors in mind, concepts as familiar to us today as they were 4000 years ago, it is easy to see why Yahowah would ask us to approach Him by way of the purifying warmth, protection, enlightenment, and transformative nature of the Set-Apart Spirit’s fiery light.

The projection of both paternal and maternal characteristics is also as should be expected. God's focus is on conceiving and raising a family, to which end a Father and Mother are needed. It also helps to clarify that Yahowah's *Beryth* | Covenant is like our families, only better. Having a Father and Mother is something we can relate to, while anticipating the expected improvements. Mine were not so good so it's particularly wonderful to be able to enjoy the company of Yahowah and the Set-Apart Spirit.

As a seven-dimensional being, Yahowah cannot enter the three-dimensional realm He has created for us without using symbols, probes, projections, messengers, implements, and of course, His words. Fire is symbolic of light – the principal metaphor for Yah's nature. His *nepesh* serves as a probe, or projection, of His nature. His Spirit and the *mal'ak* serve as messengers and implements.

If you were to look at other translations in the *English Standard Interlinear Bible* reads which would be *English Standard* which is a little stiffer in an interlinear it says : “It shall be for you a *time of* holy convocation, and *you* shall afflict *yourselves* and present a food offering to the LORD.” Once again, if it's a food offering why is God saying “I'm hungry. Too bad for you guys? Starve”. The *King James Bible* presents: “And ye shall afflict your souls, and offer an offering made by fire unto the LORD.” What can you make by fire? Fire will refine something that is already made, but what is actually made by fire?

Knowing that “afflict” was wrong, the NASB substituted “humble,” but otherwise only changed “ye” to “you.” The NIV replaced “soul” with “yourselves” and “afflict” with “deny,” as did the NLT, although their paraphrase concludes with: “and present special gifts to the LORD.” Can you tell me how you get from *'ishah* to special gifts? What ever happened to the fire? There's no fire, no female, no Yahowah.

I've always wondered why the religious devote themselves to a god who is such a nincompoop he can't communicate, and you have to change everything he said to fit your religion? It doesn't make sense to me.

If not for my affection for monkeys, I would say, “Monkey see, monkey do.” But monkeys, while sometimes menacing, are never deliberately evil. Changing the words Yahowah used to convey His Invitation to be reconciled to terminology leading the unwary in the opposite direction, personifies evil.

While I do not claim to be inerrant, I can say for certain that the JPS, ESV, NASB, NIV, and NLT are wrong. But they are not alone. Every popular English Bible made many of the same mistakes. And this is no small point. Yahowah will go on to say that He will destroy the souls of those who fail to answer His summons and appear before the Spirit on this day. And while that may sound harsh, it is actually for the benefit of His children. No one should have to endure an eternity of religious shenanigans.

Continuing on our quest for knowledge, when we search the Word, we discover that *'isheh*'s first use is in *Shemowth* / Exodus 29:18. While it appears again in *Shemowth* 29:25, 29:41, and 30:20, Yahowah usually defines His terms in their first application. For those interested in searching other instances of *'isheh*, most are found in *Qara'* / Leviticus, beginning in 2:11, 2:16, 3:3, 3:9, 3:11,

3:14 and 3:16. You'll find 'isheh again in *Qara* 22:22 and 22:27, and then throughout the *Miqra*'ey discussion in 23:8, 23:13, 23:25, 23:27. It is rendered twice in 23:26 and in 23:37. Variations of 'isheh, 'ishe, and 'isha are found beginning in Leviticus 1:9, in 23:18, and in 24:9.

Turning to the first use of the word in *Shemowth* 29:18, we find *qatar* being written to convey the "burning" of an 'ayil, or "male sacrificial lamb," which 'olah, "rises up to" Yahowah. While 'olah simply means "to rise," it is commonly rendered "a burnt offering." The fact that it is deployed 286 times in this context to convey the idea of an uplifting offering is one of the reasons I am reluctant to render 'isheh the same way. God has a word to describe the nature of an offering which rises. And that word is 'olah, not 'isheh.

To fully appreciate the meaning of 'isheh in *Shemowth* 29:18, let's consider its use in the context of the whole verse. God says: "**Burn** (*qatar* – rendering as smoke) **the entire** (*kol*) **lamb** ('*ayil*) **on** ('*eth*) **the altar. It** (*huw*') **rises up** ('*olah* – as an offering which elevates; from '*alah* – to ascend) **toward** (*la*) **Yahowah** (יְהוָה) **as the spirit of soothing acceptance** (*reyach*). **The Maternal manifestation of the fiery light** ('*isheh* / '*ishah*) **serves as a counselor, conciliating and reconciling** (*nyhoach* – brings acceptance, winning us over, resolving and settling outstanding issues between) **us** (*huw*') **to approach** (*la*) **Yahowah** (יְהוָה)." (*Shemowth* / Names / Exodus 29:18)

In the context of the sacrificial lamb, of a conciliating and reconciling counselor, of raising us up, and of the soothing spirit of acceptance, "the maternal manifestation of the fiery light" is perfectly appropriate. It defines the role the Set-Apart Spirit plays in resolving the issues that separate us from our Heavenly Father. And I suppose that is why the root of *reyach* is *ruwach* – "Spirit." Furthering this connection, *nyhoach* is related to *nuwach*, meaning "to settle down as a beneficiary of amnesty." And *nyhoach* speaks of a "conciliatory counselor who makes us compliant" with God. It is very similar to *mal'akah* which we're going to see in God's next statement regarding Kipurym because the *mal'akah* is the feminine variation of counselor or messenger | *mal'ak*.

The only way for us to rise up and be included in Yahowah's family is through the spiritual transformation facilitated by our Spiritual Mother which is explained by fire burning organic material and transforming it into light | energy. This is the meaning behind the Second of Seven Instructions: "**Consider your** [Heavenly] **Father and** [Spiritual] **Mother significant and worthy so that your days will be prolonged in the** [Promised] **Land, Yahowah** (יְהוָה), **your God, gives to you as a gift.**" (*Shemowth* / Names / Exodus 20:12)

With all of this considered, I'm comfortable with the following translation...

"**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*)." (*Qara* / Leviticus 23:27)

Sounds like a good plan to me. Not only is God inviting us to meet with Him, on this particular day He is saying, “Let’s reconcile the relationship.” God has more to say about Kipurym than anything else. It is His favorite topic and His favorite day of the year. The fulfillment of Yowm Kipurym in 6,000 Yah is God’s favorite moment in all of Eternity. This is a very big deal and important to get these words right.

Let’s go over the above passage.

*Wa* can be “and, then, when, therefore, in addition, so,” or you can just ignore it, it’s your choice. Then is how I chose, but you can choose any one of those. YHWH is Yahowah and only Yahowah. There is zero percent possibility that the yod (the y), the hey (the ah sound) or the wah (the o sound) is pronounced any differently than Yahowah. None. I would give you six months of looking up every single word in the Hebrew lexicons and every word that you know and can say with certainty that’s how it’s pronounced, like *Towrah, hayah, ’eloah, shalown* \_\_\_\_\_. I will guarantee you there are two Hebrew words for “LORD.” ‘Adon and Ba’al. You can’t pronounce either one with a YHWH.

Then Yahowah *dabar* which can be written as word, is the Hebrew word for “word”. *Dabar* means to “to speak, to declare, to affirm, to convey a message”. I don’t think there’s anyone who disputes what *dabar* means. So, Then Yahowah declared the word. You could write it as “Then Yahowah spoke,” but if you have a word that means “word” and you’re studying the word of Yahowah as He spoke the word to Moseh, it seems to me that you are depriving everyone of insights if you don’t mention the fact that *dabar* means “word”. So that’s the reason I translated it as “Then Yahowah declared the word...”. Now, it is to Moseh.

*’El* is both the preposition for “to” and is also the singular form of ‘eloah and ‘elohym and it means “God Almighty”. It’s an interesting preposition and title in that ‘el is written with an aleph and a lamed, so it shows the title that God chose to describe His official role (which we call God) has a ram’s head which is the protective ram that leads the flock, and it shows Yahowah as one of His flock with His flock. It also shows Him as the shepherd because the lamed is a shepherd’s staff. It’s interesting that these two letters that comprise ‘el because it is the protective ram and the shepherd combined into one. It’s the shepherd living with the sheep and being one with the sheep guiding and tending the sheep. In English, shepherd is a noun. In Hebrew there is no noun form of shepherd; it is only a verb. So shepherding is always actionable. To shepherd is “to lead, to guide, to nurture, to lead, to protect, to care for”.

...to (‘el) Mosheh.

Mosheh is written as mem shin hey - מֹשֶׁה . I got in the habit of writing it as mem sin hey which is Moseh and should be Mosheh. Interestingly, the “eh” at the end of Mosheh’s name like *Towrah* and Yahowah’s name and is feminine. To display your feminine characteristics which is to nurturing and supportive, which is what a shepherd does ... Yahowah has a feminine name and so does Mosheh. I think it’s important because it conveys a lot about Yahowah’s nature.

The Hebrew word to say is *la ’amar*

**“Then (wa) Yahowah (Yahowah) declared the Word (dabar) to Moseh (‘el Mosheh), saying (la ‘amar), (Qara’ 23:26) ‘Exclusively (‘ak)**

*‘Ak* is a word that means “only, exclusively ... totally, without exception”

**during (ba)** – *ba* can mean “end, with or during”

**the tenth (ha ‘asowr)** – there’s no one who disputes; it’s not a single word ...

**of the seventh (la ha shaby’iy)** ... *shaba’* would be just seven

**month (ha chodesh)** – means “to renew” ... speaks of when the reflected light of the sun on the moon’s surface. God is all about renewing with light, so the first day of the month is *chodesh*. That’s why we’re ... is that Monday, Tuesday, Wednesday for Taruw’ah. I’ve chosen Wednesday because there’s a zero possibility that Taruw’ah is Monday and Tuesday it’s less than one percent of renewed light on the moon’s surface and I think it’s cutting it too thin because God likes light. I always like a little bit more light on the moons’ surface \_\_\_\_.

**is the Day (ha zeh yowm)** – Once again, the only thing that you could change in that is you could say “the time,” although *eth* is the Hebrew word for time. There is a word in Hebrew for time, but day is very often used as the concept of time. It’s much better to translate it “day” when you can, and this is absolutely (*ha zeh yowm*) “the day”.

**of Reconciliations (ha Kipurym).** – *Kipurym* is plural therefore you can say “of Atonements or of Reconciliations, of Renewals.” It is used only in the plural, as I’ve mentioned but the term that is exceedingly like it and is always brought out in concert with *Kipurym* is *Kaporeth* which is based upon the same root. *Kaporeth* is the Mercy Seat of the Ark of the Covenant. It is a time of reconciliations. The fact that it is plural tells us that God is not only reconciling His relationship with His people but that His people are reconciling their relationship with one another. Yisra’el and Yahuwdah collectively reconciled and then both reconciled unto Yahowah. If we are crappy in what we do on Taruw’ah I guess it could be the day of Yom Kippur and I guess one person could show up. That is not our intent and God is not going through all this fuss for just one person.

**This (huw’) exists** – You could translate it “he” but in Hebrew it could be “it exists, this exists, or he exists”

**as (hayah)** – *hayah* is the basis of Yahowah’s name – “was, is and will be”

**a set-apart and special (qodesh)** – *qodesh* is among the most important words in the Hebrew Lexicon. If you do not understand *qodesh* you do not know God. Everything that is important to God is set apart to Him. Everything that is important to us is set apart from human corruption. You can be set apart from man and set apart unto God, both are important. The most important use of *qodesh* is the *Ruwach Qodesh* | the Set-Apart Spirit. The Miqra’ey are all *qodesh*. What does set-apart mean when Yahowah is ascribing it to this day? It means this day is not common. What is uncommon? Being antireligious ... would be uncommon. Being antipatriotic, and anti-conspiratorial would be uncommon. Probably over 95% of people are overtly religious, overtly political, or both. So if you want something uncommon, no politics or religion, and no integration of societal norms. So this has to be a unique day; one like no other, something that is special and

uncommon among men and therefore cannot be religious. There's nothing more common than religion.

**Invitation to be Called Out and Meet** (*Miqra'*) – *Miqra'* is a combination of *mi* (מִי) and *qara'*. It means “to ponder the implications of *qara'* ... “to be invited, to be welcomed, to be called out”. Called out is very similar to being set apart. It means “to be welcomed, to greet, to read and recite (which tells you a lot about what we should be doing on this day), to proclaim, to announce”.

While the English bible translations are all over the board with these words, I would lay my soul on the line and say, “We haven't come across a word so far that the meaning would be in dispute.”

**for you all to approach** (*la'atem*). – *'atem* is you plural *la* is a preposition whose principal meaning is “to approach and draw near”.

**Then, your soul** (*wa'eth nepesh'atem*) – That's all that *nepesh* means is “soul”. All animals have a soul and soul is the essence of what we're talking about here. A soul ... animal with the ability to observe and respond. The entire intent of the Towrah is to observe and respond. God gave us a *nepesh* whose entire purpose is to observe and respond. Maybe if He's asking your *nepesh* to engage here, He would like you to observe and respond.

**should respond** (*'anah*) – *'Anah* means “to respond, to reply or to answer”. When you're given an invitation to an important event and somebody bothers to send you an engraved invitation to a really ... event ... if the person offering this invitation happens to be the Creator of the Universe, the Author of Life, I think it's probably in your best interest to respond and answer that invitation.

**and appear before** (*qarab*) – *Qarab* means “to appear”. Of the 300 time that *qarab* appears, apart from this context it is translated “appear, come near, to draw near”. It's not that they don't know what the word means, it is that they don't want to convey it's meaning in this context.

**the feminine manifestation of the fiery light** (*'isheh*) – As I've admitted, there are two ways to render it; it's your choice. Or you can say since the two choices are written identically female and feminine manifestation of fire, since they are written identically why not simply blend the two together as a maternal manifestation of God's fiery light?

**to approach** (*la*) **Yahowah** - (*YaHoWaH*).” (*Qara'* / Leviticus 23:27)

We've beaten this thing to death, but there is a reason – these words are essential. There is nothing more important in all the Universe than for us to express Taruw'ah by correctly, vociferously, accurately, passionately conveying God's intent with these words relative to the Day of Reconciliations. Our entire life should be devoted to this. There is nothing more important.

A lot of people like to say they are Covenant, yet promote some conspiracy theory. The goal isn't to become Covenant. If you want to forego religion and politics and act on the Terms and Conditions that Yahowah has provided, becoming part of Yahowah's Covenant Family is a good thing and the benefits of the Covenant are provided through the Mow'ed *Miqra'ey*; these things are integrated together. Being born into Yahowah's family, being perfected, immortalized, enriched empowered and enlightened by Him, adopted by Yahowah and the Set-Apart Spirit, all

those things happen so that we can grow up to Taruw'ah and convey God's message so that the family expands on the Day of Reconciliations, and we can all camp-out together and have a great time for all eternity.

I have been a parent and a grandparent. This might sound inappropriate to all you mothers out there, but I can say when I first saw my sons, oh, what a miracle of birth and a wonderful and spectacular time. It's amazing you can love someone so much. But the reality of it is, if we're all being honest about this, for the first few years, babies cry and poop. They eat at the most inconvenient times. They can't talk or choose to be with you. They are net consumers of energy and time. Mothers must have a deep passion for their children so that they can \_\_. When a child becomes two years old and they can walk and can choose to come to you and they can begin to convey words and can express themselves to you, it's magical. It's extraordinary how these leaky and loud contraptions we call babies are transformed into these objects of enormous pleasure and joy when they choose to walk up to you and be with you. My granddaughter and the vivid memories of playing dolls, drawing, picking up leaves in the Fall. Everything in life is joyous. Why did I share that story? Why would you think Yahowah is any different? Do you think that Yahowah wants to spend His eternity with ... it can't talk, can't choose to be with you, and is totally and completely dependent?

Do you think that's Yahowah's idea of fun for all eternity? Or do you think that Yahowah would like us to grow up such that we can choose to walk with Him, explore and converse with Him, and contribute something to the relationship? That is why we go from the nun ♀ which is the sperm and tiny seed which takes root, and we grow into the hey ♂, the people standing up and reaching up to God, walking with Him.

That is what God is trying to convey through these words He is communicating to us. There are no words more important than those that describe His Miqra'ey, and the single most important Miqra', from God's point of view, is Kipurym. You might say that's unfair because Chag Matsah is where God provides us with perfection following Pesach | Passover where we are given a length of days. Bikuwrym sounds swell and is where we are adopted into God's family. Who couldn't love Shabuw'ah where the Father and Mother get to offer wonderful gifts of enrichment, enlightenment, empowerment to Their children? From God's point of view you would think that working together on Taruw'ah to share this message would be the ultimate thrill. Or the conclusion of camping out with God would be His favorite. But it isn't. This is His favorite day, so we should take the time to understand what He had to say. If you have a different interpretation of His words, have at it so long as you are consistent and thoughtful.

Continuing to Yahowah's next statement regarding the Day of Reconciliations, the Source of Life says something that I have concluded affirms that our definition of *'ishah*, why this day is so essential to us, and affirms the definition of Kipurym as a time of reconciliations. I think all of it is included in this next statement. It reads,

**“So (wa – therefore), do not perform (lo' 'asah – do not expend the effort to do, engaging in) any (kol) of the service of Spiritual Messenger (Mala'kah – of the duties of the Heavenly Representative, Spiritual Counselor, and Maternal Envoy; from feminine of mal'ak – spiritual**

messenger), **during** (*ba*) **this life-sustaining and essential** (*'etsem* – very substantive, exacting, and invigorating, even corporeal) **day** (*ha yowm ha zeh*).

Corporeal is important here because it's the day Yahowah is returning. So much for Maimonides. G-d is incorporeal. Well, that's news to God because on this day He said it is an essential and life-sustaining and corporeal day.

**Indeed** (*ky* – because), **the Day of Reconciliations** (*Yowm Kipurym* – the day of pardons and forgiveness; from *kaphar* – to make reconciliation by purging and covering) **is to** (*huw' la*) **make amends, to pardon and forgive, reconciling the relationship** (*kaphar* – release from guilt, to ransom, having all offenses annulled and removed, to purge and cover over, providing atonement) **for you all** (*'al 'atem* – over and upon each of you) **before the appearance and in the presence of** (*la paneh*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** (*'elohym 'atem*).” (*Qara' / Called Out / Leviticus 23:28*)

**“...before the appearance of Yahowah your God.”**

Because Yahowah your God is going to appear on this day. This is really important stuff.

On this day we are invited to enter into the presence of the Maternal manifestation of God's fiery light so that we can approach Yahowah. The implication is, therefore, that the *Mala'kah* | Spiritual Counselor will take it from there – doing all that is required. As a result, there is no reason to replicate Her efforts, even if it were possible.

The Set-Apart Spirit is the feminine manifestation of Yah in our world. She provides enlightenment enrichment, courage, perfection, understanding, and everything that we could possibly want.

I was concluding the 10<sup>th</sup> chapter review of *Yasha'yah* as he presents the fact that there is a fourth *Zarowa'* and that fourth *Zarowa'* happens to be directly related to the Choter and Nakar. The reason that there is a gowy Nakar, Choter, *Zarowa'* is that God's people have grieved the Set-Apart Spirit. There wasn't a single Yahuwdym who would serve as a prophet for 2,400 years. And without one to serve as a prophet there was none to serve as messenger either. So God had to stoop to a gowy to awaken His people because there wasn't a single Jew willing to answer His call.

They said specifically they had grieved the Set-Apart Spirit and that is a very bad thing to do because She is tasked with the responsibility of enveloping us in her light so that we appear perfect in Yahowah's presence. She is the means to Kipurym. Imbued with Her energy, we are not only enlightened and empowered we also become immortal. With Her fiery light we are transformed from material into spiritual. That is what makes this day *'etsem* | life-sustaining and essential. Further, as God, Himself, paid the ransom to make amends, the notion of offering God a handful of pocket-change for a priceless sacrifice is demeaning and offensive.

Should we not have done our homework and explored the actionable root of *kipurym*, God comes to the rescue, serving the verb *kaphar* up for our consideration. It describes what is occurring on

*Yowm Kipurym*: God is making amends by pardoning and forgiving us, reconciling the relationship by paying a ransom to release us from the control of others and from any resulting guilt. On this day all offenses are annulled and removed. We are purged of our every mistake when God's light covers over the previous darkness, providing atonement.

This thought helps underscore the fact that the religious notion that Jews are "to afflict their souls" on *Yowm Kipurym* is not only wrong it is the inverse of Yahowah's message and plan. The fact is Yahowah allowed His soul to be afflicted on Passover and UnYeasted Bread so that our souls would not be treated this way. He did it for the express purpose of reconciling His people unto Himself.

And if I may, considering what Yahowah is offering through *kaphar*, the JPS notion that "we should deny ourselves" is rendered foolish.

There are two subtle insights here we ought not miss. *'Etsem*, translated "this life-sustaining and essential, very substantive, exacting, and invigorating, even corporeal" day in *Qara' 23:28*, conveys the idea that it will be upon *Yowm Kipurym* that the "essential essence" of Yahowah will be seen along with the "corporeal nature" of Dowd. That is to say, the Day of Reconciliations represents the *Miqra'* upon which Yahowah will return. The fact that He is coming to restore His relationship with *Yisra'el* and *Yahuwdym* makes this day among the most essential, perhaps the most essential, in human history.

*'Etsem* also underscores the role of the Set-Apart Spirit because it means "empowering and invigorating," even "life-sustaining." It is why there have been two references to Her in Yahowah's proclamation. *'Etsem* is also an interesting word in that it is your skeleton, it's your ... it's the strength of your legs to support your weight, the ability of your arms to function. It's what enable us to hold a book, to write what we are conveying. It is what gives us the ability to walk with God. But more importantly it is what gives us that backbone and character standing upright, not bowed and bent over. We're not slugs or snakes. We are the only animal that was designed to be upright, and it is our *'etsem* | skeleton that enables that. We were specifically designed to be exactly as God is conveying on this day with *'etsem*.

Along these lines, and perhaps as confirmation, we were told that all of this would occur "*la paneh* – before the appearance and in the presence of" Yahowah. These insights strongly suggest that we should mark our calendars in recognition that Yahowah will be returning with His son, Dowd. As we learned previously when we were studying *Taruw'ah* that the Dowd who is returning is the Dowd that was living 3,000 years ago. Yahowah is going to use his DNA to literally recreate a Dowd that's going to look, sound, act like, everything like the original one except he's going to dialed up just a smidge because he's going to be as brilliant as the sun. These insights strongly suggest that we should mark our calendars in recognition that Yahowah will be returning with His son, Dowd, on *Yowm Kipurym* in year 6000 Yah, October 2, 2033, at sunset in *Yaruwshalaim*. Yes, I am extrapolating from these clues – but I have it on good authority.

Because there is only one way to God, a straight path through the seven Invitations to be Called Out and Meet, Yahowah warned...

**“Truthfully** (*ky* – indeed, surely, and actually, emphasizing the point), **any** (*kol* – every) **soul** (*ha nepesh* – individual consciousness, the aspect of a person capable of being observant and responsive) **which by association** 21(‘*asher*) **does not answer and respond** (*lo*’ ‘*anah* – does not reply by making a declaration after engaging in thought, vocally communicating (pual imperfect – the object (the *nepesh* is both the subject and object) suffers the effect of continual non-responsiveness)) **during** (*ba*) **this life-sustaining and essential** (‘*etsem* – very substantive, exacting, and invigorating, corporeal) **day** (*ha yowm ha zeh*), **that soul will be cut off and either eliminated or separated** (*karath* – it (she because *nepesh* | soul is feminine) will be severed, ceasing to exist or banished, excluded and destroyed or exiled per the agreement (nifal perfect – the subject, which is the soul, both carries out and receives the consequence of being *karath* | cut off at this moment in time)) **from** (*min* – out of) **being with its family** (‘*am hy*’ – being among and near its (her) people, the community and kinship of living souls).” (*Qara*’ / Called Out / Leviticus 23:29)

So I would say it’s probably important to get this right, and you don’t have a lot of them left, by the way. If you’re listening to this message in 2021, 2022, or 2023, you’ve only got until Yowm Kipurym in 2033, which is Year 6000 Yah. There’s no reason to hold off. Firstly, 90% or more of the world’s population is going to die between now and then from man killing man. Two-thirds of the Jewish population is going to die; they are going to fare better than the world at large but still the majority ...(60%)? are not going to be here on Kipurym in 2033.

If you could be enriched, protected, enlightened by God right now, celebrating a family relationship right now, why would you want to postpone it? What part of that isn’t appealing? God is liberating, enriching, empowering, He lifts you up, He’s enlightening and fun to be around, so what part of that is not appealing? You’re never going to die. You get to live in Heaven and explore the universe, you get to be transformed out of these yukky bodies into something spectacular, you can commune with the Creator of the Universe. Why would you want to postpone that? So you could be religious, political, patriotic. I’ve seen the Fourth of July fireworks; they’re just not that good. There is no advantage.

*Ky*, which is the first word here, was worthy of our attention, it is worth emphasizing here. Do not expect there be an exception to this rule that Yahowah is stating. *Ky* means “indeed, surely, and actually, emphasizing the point”. It does not mean “perhaps, maybe, capricious and willy-nilly”. *Kol* means “all,” and that is all, all means.

**“Any soul...”** That is the part of you that matters. Your body is worthless, your soul matters.

**“Truthfully** (*ky* – indeed, surely, and actually, emphasizing the point), **any** (*kol* – every) **soul** (*ha nepesh* – individual consciousness, the aspect of a person capable of being observant and responsive) **which by association** (‘*asher*) **does not answer and respond** (*lo*’ ‘*anah* – does not reply by making a declaration after engaging in thought, vocally communicating (pual imperfect – the object (the *nepesh* is both the subject and object) suffers the effect of continual non-responsiveness)) **during** (*ba*) **this life-sustaining and essential** (‘*etsem* – very substantive, exacting, and invigorating, corporeal) **day** (*ha yowm ha zeh*), **that soul will be cut off and either eliminated or separated** (*karath* – it (she because *nepesh* | soul is feminine) will be severed,

ceasing to exist or banished, excluded and destroyed or exiled per the agreement (nifal perfect – the subject, which is the soul, both carries out and receives the consequence of being *karath* | cut off at this moment in time)) **from** (*min* – out of) **being with its family** (*'am hy'* – being among and near its (her) people, the community and kinship of living souls).” (*Qara'* / Called Out / Leviticus 23:29)

One of those is not good; the other one of those is bad. Being eliminated from the family is not good; that means you are not going to live forever or be invited into Heaven. It means you're never going to have a relationship with Yahowah and you're not part of the Covenant. That's not good but it's not a penalty.

Being separated | *karath* is bad because there's only one place of separation from Yahowah – She'owl. You don't want your soul to spend eternity there which is where every rabbi is going to be. If there were bodies there rather than souls, there would be a lot of religious dress-up there too.

While we exist as mortal men and women (or liberal and confused if your preference is for additional non-binary genders), our bodies and souls are integrated such that they are codependent – one ceases to exist without the other. However, when the time comes for our physical nature to submit to our designed mortality, all that will be left will be our *nepesh* | consciousness. In this life, we tend not to think much of our soul, but in the hereafter, we won't think much of our bodies.

A *nepesh* | soul which is *karath* | cut off from the family of souls either ceases to exist or it is eternally separated and exiled. *Karath* provides for both outcomes, elimination or banishment.

One of the things we'll get into in future programs is the Nakar, Choter, Zarowa' (I call it “the little z”) role, Yahowah has stated unequivocally that one of His missions is recompence.

Recompence means that this individual has a sense of morality and ethics, and is judgmental to the scope of if you're someone like Paul and lied to people about God, then you must pay a price. It is not sufficient that your soul is simply whisked off to She'owl; there must be a penalty beyond that. If you were part of the Roman Catholic Church as they replaced Dowd with Jesus and Jews with Gentiles and the Church, there must be a penalty. If you were part of the Inquisition where your job was to torture Jews, then there must be a penalty to fit that crime. Those who were tortured and cried out for a sense of fairness to that person who was mercilessly torturing them, innocent people that the guilty party suffer.

We see so many people in Islam gang raping little girls. For those people, for there to be a sense of justice and fairness there must be a price. There must be somebody to say, “Here's the consequence of what you did.” Otherwise there is no justice, no fairness, no sense of closure. And one of the things we constantly read in Yasha'yah is that is one of tasks of this witness who is the Nakar is recompence. God is really serious about it. If you think that bygones are bygones, and how bad can She'owl be? If you think there are no fires and that you won't be held accountable, think again.

I have begged and pleaded with people not to comingle numskull conspiracy theories, which is now the world's fastest growing religion. It's a religion dumber than Islam, Mormonism, or

Scientology. It is a religion for the clinically insane. Probably 40% of the world's population is conspiratorial.

I have said you can do anything with my translations, terminology and transliterations so long as you don't integrate them with any religious or political agenda nor use them to commit an act of violence, and do not under any circumstance combine your conspiracy theory with the terminology and translations that you find in these books. Based upon what Yasha'yah has revealed between Chapters 55 and 65, I've done everything I can to encourage people not to do this. I'm giving fair warning. There will be a consequence and you will not like it. You can be as belligerent as you want to be, be big and bad and threatening and condemn me as so many do when I expose and condemn conspiracy. I have nothing to with it and Yahowah has nothing to do with it. Stop being stupid. If you want to be stupid, go over there and be stupid on your own and leave the rest of us alone. Be aware and stop it. There's going to be a penalty and you aren't going to like it.

When Yahowah devotes eleven chapters of His foremost prophet, Yasha'yah, to exposing and detailing this relationship between the Choter, the Nakar and the fourth Zarowa' with the Nes | sign, He's doing so for a reason. It's been 2,400 years since a Yahuwdym and a Yisra'elite engaged as a prophet or a witness on behalf of Yahowah. For 2,400 years God looked and found no one. Finally He scrapes the bottom of the bucket which is perfect for the arrogance of the religious Jews and found a gowy. And because that gowy wasn't all that bright and was the least qualified, He gave him the full force of seven aspects of His Spirit to equip him to do this job. And God wants His people to know that He has done this so that they will pay attention. What's the purpose of making this fuss unless God wants you to take this seriously? And that's why it's there.

The conclusion of Yasha'yah says a whole lot about those who are a part of this Covenant family and team who are working to awaken the Chosen People. Our lives are dedicated to serving you. We are here as your servants to convey this message to you to lift you up and get your attention to invite you to these Miqra'ey, these Called Out, Qodesh, very special meetings with God. That is why we are here. We are not here for ourselves. We're already part of the family. Our lives are so much easier and more enjoyable being anonymous, but that not what God wants. He wants Kipurym to be a big party, and the only way for that to happen since there are no Yahuwdym who are willing to engage and tell the story the way that God wants it told using His words, we're bringing it to you. So you need to listen. You have very little time left and there are just no alternatives out there. I wish there were, but there are not. God is very clear about this. He goes on and on to say, "I looked and there was no one, not a single, solitary soul. My people chased after their own religion their own way, their own *Halakhah*, their own walk." In God's point of view it was disgusting and reprehensible. But because He made a promise that He was going to reconcile His relationship with His people, He's going to honor that promise.

You might ask why would God stoop to working with a gowy? Because there was nobody else, because His people had been so arrogant that a huge slice of humble pie might be appropriate. Because there is very little time left and since God never works alone under any circumstances. He always works through people.

A few people that He chooses to work with are extraordinary. Even though Mosheh was eighty years old and a broken-down stuttering shepherd on the lam, he was brilliant. He was courageous, passionate with the energy of a thousand Energizer bunnies. He is special. Yahowah chose him because he is an amazing individual, a man of character. Dowd has the greatest resume in the history of humankind. He was the most articulate and brilliant man who ever lived.

So there are some people that Yahowah will work through that are just flat-out extraordinary, but for the most part, they are like 'Adam and 'Abraham. They are flawed, and nobody special. When God can make a dented and dull implement shine, then that becomes special, and that is the whole concept of a Choter – sucker, of a Nakar – an observant foreigner, of a Zarowa' – someone who sows the seeds. That's where we are. There's no place else you can turn; we all wish there was. There's no other place where Yahowah's name is proclaimed or where His Miqra'ey are explained, where His Terms and Conditions and benefits of His Covenant are delineated. There's no other place where you will find an amplified and accurate translation of His words in the lingua franca of the world.

There is no other place where you will find these insights. So, this is important to God. While we are flawed and imperfect, as I look on that bookshelf of the yadayah.com website or yadayahowah.com website, there is a tremendous opportunity for you to learn in those twenty books. They are all you need to learn and more. We're still just getting started. There will be more.

Take advantage of it, join His family and come to know Yahowah. Be passionate about His name. Walk away from religion, politics, conspiracy, patriotism, and choose to walk to and be with Yahowah. He's fun, uplifting, brilliant, empowering, and enriching.

That is the message of Taruw'ah, which results in Kipurym so that we can all Sukah.

We've come to the end of our program and will pick this up again next week. We didn't make it very far in terms of statements, but it's one of the most important statements in the history of humanity and of our relationship with God.

We look forward to being with you at this time next week. Happy Taruw'ah to one and all. We'll be on the cusp of Kipurym when we reengage this time next week. May Yah bless you one and all.