

Shabat Study November 12, 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

Happy Shabat and welcome to Blog Talk Radio. My apologies to everyone for beginning 30 minutes early due to unforeseen difficulties with BTR Studio. So, Happy Shabat to you, Kirk. We are beginning an interesting discussion in our review of Zakaryah. We are in the second of the chapters covering Kipurym in the *Mow'ed Appointments* volume of *Yada Yahowah*. The passage we closed with last week is,

“And so then (wa) Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) will legitimately receive and possess as His own (nachal – will accept and inherit, obtaining) Yahuwdah (Yahuwdah – the Beloved of Yah) as His apportionment (cheleq huw’ – as His share and as a reward) of the ground (‘al ‘adamah – of the earth) which is set apart (ha qodesh – which is separate and unique, very special).

He will choose (wa bachar – so He will select, preferring) Yaruwshalaim (Yaruwshalaim – the Source of Teaching and Guidance on Reconciliation, Jerusalem) once again and forevermore (‘owd ba).” (Zakaryah / Remember Yahowah / Zechariah 2:12)

That’s a provocative statement because Yahowah gave Yisra’el and Yahuwdah a portion of Yisra’el, one of the 12 Tribes’ allotment of the Land, to His people. It was a contingent gift, however in the sense that it was an inheritance to heirs. To be an heir you must be part of the family, and unfortunately for the last 2,500 years Jews have not been part of the family; they have ignored Yahowah’s name and the Covenant. They convoluted the Covenant in Rabbinic Judaism such that it is a covenant with Judaism as opposed to a Covenant with Yahowah. So Yahowah is reclaiming Yahuwdah. He’s going to resettle Yahuwdym and Yahuwdah, but He is reclaiming it as His own, and He’s also choosing Yaruwshalaim once again and forevermore. Yaruwshalaim is going to play a significant role as we move into what I suspect is the most misunderstood and misappropriated prophecy in the *Tanach*, which is *Zakaryah 3*.

God is saying, in this case, that He is reappropriating Yahuwdah and Yahuwdym. If I were guessing I would say that there are two reasons for this occurring. First is that Yahuwdah and Yisra’el have forfeited the right to the gift of the inheritance because they have forfeited their position within the Covenant. Yahowah is reestablishing and reaffirming the Covenant with Yisra’el and Yahuwdym, so it is His now to give back to them as they return to Him. Secondly, Yahowah is going to reestablish Dowd as the king of all Yisra’el; he’s going to rule from Yaruwshalaim Yahuwdah, so Yahowah is reclaiming it to give to His son.

“Choose to be quiet (has – consider being silent, listening, not speaking (piel imperative)) all who proclaim the news (kol basar – everyone who announces the message, making it known)

from before the presence (*min paneh* – before the appearance) **of Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **because** (*ky*) **He is ready for action** (‘*uwr* – He is agitated and stirred up, set into motion) **from His set-apart dwelling place** (*min ma’own qodesh huw’* – out of His abode, concerned, and ready to help).” (*Zakaryah* / Remember Yahowah / Zechariah 2:13)

There are not many times that God tells us to shush up. The prophet is saying the time for talking is over. Now remember every word of *Zakaryah* pertains to a single day, Yowm Kipurym Year 6000 Yah October 2 at sunset in Yaruwshalaim in 2033 on our pagan calendars. That is the Day of Reconciliations. So the long period of time, long from our perspective but short from God’s, we’ve already spent 20 years devoted to Taruw’ah and upon the fulfillment of Yowm Kipurym we are done and it’s time to be quiet, to stop speaking and time to listen to Yah. In this job I am quiet and listen to Yah six days, and only 1 ½ - 2 hours a week do I yabber on. This job is about listening to Yah.

For Chapter 5 of Volume 2 of *Introduction to God*, I just spent a long time on the most amazing speech I have ever read and considered, Mosheh’s speech in *Dabarym* 4. So day after day sitting in this chair, I’m listening to Mosheh speak on behalf of Yahowah; that’s mostly what we do. We publish these books because we want to speak to Yisra’el and to gowym who are interested in becoming part of Yisra’el, but there is a time when there will be no more talking, and we’ll all be listening to Yah.

In the term *Kol basar* everyone knows that *kol* mean “all”, and that’s all all means, but *basar* is a term people have a tough time with. I think the difficulty is derived from Pauline Christianity where with Paul it became a gnostic creature and wanted to distinguish between that of the flesh and that of the spirit with the flesh being bad and the spirit being good. God makes no such distinction. The closest Hebrew word closest to “flesh” is *basar*, but that’s not its primary definition. The primary definition of *basar* is to “proclaim the news, to announces the message, to make something known”. That claim is not hard to verify. If you look *basar* up in any Hebrew lexicon you will find its primary meaning is to “announce a message, to proclaim news, to make something known”.

“Choose to be quiet (*has* – consider being silent, listening, not speaking (piel imperative)) **all who proclaim the news** (*kol basar* – everyone who announces the message, making it known)

He’s not telling everybody that they need to shush up, but Taruw’ah is about proclaiming the news and announcing the message and He is telling us it’s time to deal with retirement.

from before the presence (*min paneh* – before the appearance) **of Yahowah** (*Yahowah* – a transliteration of εφει, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence)

There are prophets who spoke eloquently about Yahowah’s presence. I don’t think we are wired for it; I don’t think that you and I would have any chance of doing anything but saying, “wow.” We’re just not going to be coherent when Yahowah returns to Earth, we can’t say in all His glory because He would incinerate the planet, but enough of Yahowah coming back will be exceedingly

impressive. He's going to speak for Himself. It's funny to say He doesn't need us. He actually does need us now and, in a way, He will need us then but in a different way. By need, Yahowah created the Universe and conceived life to have a relationship with His creation. So for Him to work alone defeats His purpose and the only way He can achieve His purpose is to work with us, through us and along side us. So, He does need us to fulfill His intent.

because (*ky*) **He is ready for action** ('*uwr* – He is agitated and stirred up, set into motion)

That's the nicest way you can render '*uwr* - He is agitated and stirred up, set into motion)

from His set-apart dwelling place (*min ma'own qodesh huw'* – out of His abode, concerned, and ready to help).” (*Zakaryah* / Remember Yahowah / Zechariah 2:13)

That's the conclusion of *Zakaryah* 2:13, and again every word in *Zakaryah* is devoted to Yowm Kipurym.

It has been a long time since Yahowah last spoke directly to His people, 2,435 years or so. We have had the prophets, and they have been sufficient, taking us up to the moment of Yahowah's return and even thereafter. But soon, we will all have a direct conduit to God, able to converse with Him at any moment in time.

Let's review where we have been on the last couple of shows...

“Pay attention! Come right now (*howy howy*)! **Flee** (*nuws*) **from the realm** (*min 'erets*) **to the north and everything you may have treasured and thought meaningful** (*tsaphown*),’ **prophetically declares** (*na'um*), **Yahowah** (*Yahowah*).

Come home, folks, from Europe, the United States and all those kinds of places.

‘For I have scattered you (*ky paras*) **like the four winds of the heavens** (*ka 'arba' ruwach ha shamaym 'atem*),’ **prophetically announces** (*na'um*) **Yahowah** (𐤆𐤏𐤃𐤏𐤃𐤁). (*Zakaryah* 2:6)

‘Howy | I am warning you (*Howy*), **Escape** (*malat*) **to Tsyown | to the Signs Posted Along the Way** (*Tsyown*), **those living in the environs of and associated with** (*bath*) **Babel | Babylon | Confusion through Commingling** (*Babel*).’ (*Zakaryah* 2:7) **For this is what was conveyed by** (*ky koh 'amar*) **Yahowah, of the spiritual implements** (*YaHoWaH tsaba*’).

There are two exoduses | *yatsa* – to be withdrawn. The first was from *Mitsraym* | The Crucibles of Political and Religious Oppression. The second is from *babel* | Babylon. Babylon bears a lot in common with *Mitsraym* in that there is a geographic Babylon which could be the land poisoned by Islam where 10 of the 12 Tribes were taken into captivity. There is religious Babylon, which is both Roman Catholicism, which grew out of the beast of Imperial Rome which grew out of the beast of Greece which grew out of the beast of Persia which grew out of the beast of the first beast which is Babylon itself. And there is the Babylonian *Talmud*, and lastly political Babylon which is the United States. So the second exodus God is calling His people home from the North out of Babylon | confusion through comingling.

And if I may be so bold, to be called out of Babylon is to be called away from the Bible because *babel* is the Hebrew word that is now rendered Bible and it means “to confuse through comingling”. It’s ... parts are *ba baal* which means “with the Lord”, the Lord is Satan.

Next, and without hesitation, after (‘*achar*) the glorious appearance (*kabowd*), He sent me to (*shalach* ‘*any* ‘*el*) the gentile nations (*ha gowym*) who plundered and victimized you (*ha shalal* ‘*eth* ‘*atem*).

So Yahowah has returned and Zakaryah witnessing our future and our past says that immediately after the return Yahowah sent him as a witness to examine what was happening in the gentile nations. God is saying there is going to be recompense. Those who plundered, took advantage of and victimized Yisra’el and Yahuwdym | Jews are going to pay a price. He has to do that to be fair.

This is because (*ky*), he who touches you, especially if they assault or antagonize you (*ha naga* ‘*ba* ‘*atem*), they are provoking and abusing (*naga* ‘) His little children from His viewpoint, whom He adores (*ba babah* ‘*ayn huw*’). (*Zakaryah* 2:8)

It’s not good to antagonize Dad and Dad is God.

You may want to pay attention because (*ky hineh*) I will wave my hand (‘*any nuwph* ‘*eth yad*) over them (‘*al hem*) and they shall have their possessions confiscated (*wa la shalal*) by those they treated as their slaves (*la* ‘*ebed hem*).

This is likely still Zakaryah speaking. So Yahowah sent him not to just be a witness but as a participant in recompense. He’s going to wave his hand and that which they confiscated is going to be taken from them and returned to those whom they enslaved. Again, this is shades of *Mitsraym* where the *Mitsra*’ granted the Hebrews recompense as they were leaving the Black Land.

Then you will know (*wa yada* ‘) that Yahowah of the assembly of spiritual envoys (*Yahowah tsaba* ‘) has sent me (*shalach* ‘*any*). (*Zakaryah* 2:9)

‘Sing and rejoice (*ranan wa samach*) daughters (*bath*) of Tsyown (*Tsyown*), for behold (*ky hineh*), I am coming (‘*any bow*’) and I will dwell (*wa shakan*) in your midst (*ba tawek* ‘*ath*),’ prophetically announces (*na’um*) Yahowah (𐤏𐤃𐤁𐤏). (*Zakaryah* 2:10)

As I was translating *Dabarym* 4 there is a prophetic statement that tells us that males/men are going to be few in number amongst Yisra’elites. Upon the remnant and upon the return of Yahowah there is going to be very few men, which makes this even more provocative that on the timing of Yowm Kipurym he’s speaking of the daughters of Zion. I think this conveys two things, maybe three:

1. Rabbinic Judaism is male dominated, it’s misogynous. Because the rabbis are men and they created their religion on behalf of men and it is men that forced their children and wives to participate in it, the men are not going to be responsive. That’s why the Jews who are part of the Covenant family thus far, the majority of the Covenant members are women. They are more receptive to Yahowah’s message than are the men.

2. It's going to be a bloodbath on the way ... and a lot of the men are going to be killed in war.

I think there are a number of reasons that this is the case, but it was certainly made clear in the *Dabarym* 4 prophecy.

And numerous (*wa rab*) **gentiles** (*gowym*) **shall engage in the relationship with and accompany** (*lawah 'el*) **Yahowah** (*YaHoWaH*) **at that time** (*ba ha yowm ha huw'*) **and they shall become** (*wa hayah*) **My people as part of My family** (*la 'any la 'am*).

I think that there could be as many *gowym* who are ultimately part of Yahowah's Covenant family as there are *Yahuwdym*, and that the number of *Yahuwdym* that are ultimately going to recognize Yahowah and accept His name upon His return is going to be few. This reference to gentiles is because relative to the *Yahuwdym*, we are going to be a significant number in the family.

Then I will live and remain (*wa shakan*) **in your midst** (*ba tawek 'ath*). **And you will realize and appreciate** (*wa yada'*) **that Yahowah of the assembly of spiritual envoys** (*Yahowah tsaba'*) **has sent** (*shalach 'any*) **me to you** (*'any 'el 'ath*). (*Zakaryah* 2:11)

And so then (*wa*) **Yahowah** (*Yahowah*) **will legitimately receive and accept as His own** (*nachal*) **Yahuwdah** (*Yahuwdah*) **as His apportionment** (*cheleq huw'*) **of the earth** (*'al 'adamah*) **which is set apart** (*ha qodesh*).

He will choose (*wa bachar*) **Yaruwshalaim** (*Yaruwshalaim*) **once again and forevermore** (*'owd ba*). (*Zakaryah* 2:12)

Choose to be quiet (*has*) **all who proclaim the news** (*kol basar*) **before the presence** (*min paneh*) **of Yahowah** (*Yahowah*) **because** (*ky*) **He is ready for action** (*'uwr*) **from His set-apart dwelling place** (*min ma 'own qodesh huw'*).” (*Zakaryah* 2:13)

So that's the second half of *Zakaryah* 2:13, which takes us to a very ... conversation, and I can appreciate the fact that you mentioned before the show that you've checked many lexicons and commentaries to discover what other people have concluded because it's the first time I've been through this material where I'm quite confident I understand its purpose. Its purpose can only be understood from the proper perspective which is that every word of *Zakaryah* is speaking about a single event – the fulfillment of *Yowm Kipurym*. So that is why we are going to read what we're going to witness.

The participants are *Yahowsha'*, who was *Yisra'el*'s High Priest at this time, Satan, Yahowah, and one of His *mal'ak*. In it, the Adversary is saying that the High Priest is so corrupt that he cannot possibly serve in the Divinely appointed role during *Yowm Kipurym*. Most people don't know there is a role on *Yowm Kipurym*. I was confused on this; I think it wasn't until Mike Ballatti finally got my attention on it. I was of the conclusion, initially, that the Ark of the Covenant being underneath Golgotha when *Yahowsha* served as the Passover Lamb, that his blood would have dripped on the Mercy Seat of the Ark of the Covenant which was in and probably still is in *Yirma'yah's*/*Jeremiah's* Grotto directly beneath where *Yahowsha'* fulfilled *Pesach*. So I was saying the earthquake happened, the blood dripped and there you go, you've got the fulfillment of *Passover*. But the blood of the Passover Lamb is not smeared on the Mercy Seat, the *kaporeth*, of

the Ark of the Covenant. *Kaporeth* is from *kaphar* which is the basis of Kipurym which is the plural of *kaphar*. So the Mercy Seat | *kaporeth* and Yowm Kipurym are the same word. It is on Yowm Kipurym that the blood of a scape goat is sprinkled on the Mercy Seat. So again we're going to be talking about the fulfillment of Kipurym which has a very specific set of criterion that need to be adhered to and Yahowah is not going to fulfill the most important day on His calendar from His perspective inadequately or incorrectly. So there is going to be some blood smeared on the *kaporeth* | Mercy Seat of the Ark of the Covenant and Yahowah is going to find someone qualified to do it, Dowd.

So should Yahowsha', the High Priest at the time, be disqualified from sprinkling blood as a sign of atonement onto the Mercy Seat of the Ark of the Covenant on behalf of the nation, Yisra'el would remain unreconcilable upon Yahowah's return. So that's why we're going to see Satan accusing Yahowsha' as the High Priest because he's unqualified, which he is, and Yisra'el cannot be reconciled.

So while God concurs that the High Priest and his entourage have no prophetic credentials, and are corrupted and perverted, He allows one of His *mal'ak* to cleanse him such that he can do his job. By so doing, Yisra'el's standing with God is resolved, with this conversation pointing to the ultimate fulfillment of the Mow'ed upon the restoration of the Temple and Mercy Seat.

So that there is no misunderstanding, the individual presented symbolically in this meeting is Yahowsha' ben *Yahowtsadaq* | Yahowah Liberates and Saves because Yahowah is Justified and Correct | Jehozadaq. The High Priest, Yahowsha' ben *Yahowtsadaq*, served from 515 to 490 BCE. This was around the time of Zakaryah, so Zakaryah knew this fellow. Upon return from Babylonian captivity, he was the first afforded the opportunity to reconstruct the Temple. And it was this timing, coinciding with the restoration of the Temple, that made Yahowsha' an ideal symbol to convey Yahowah's intent. And while we do not know much about him, we are told that his sons were unfaithful and married outside of the Covenant. That's all we know about him, other than he came back from Babylon.

We begin with the symbolism...

“Then He showed me (*wa ra'ah 'any*) **Yahowsha'** (*Yahowsha'* – Yahowah Liberates and Delivers, Yahowah Frees and Saves, son of *Yahowtsadaq*), **the High Priest** (*ha kohen ha gadowl* – the highest-ranking minister). **He was present** (*'amad* – he was standing and indicted) **before** (*paneh*) **the spiritual implement** (*mal'ak* – heavenly envoy and messenger) **of Yahowah** (*Yahowah* – a transliteration of ֵיְהוָה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).

***Ha Satan* | the Adversary** (*ha Satan* – Satan, the Antagonist and Accuser, the Slanderer and Opponent, the Devil) **was standing** (*'amad* – was present indicting) **at his right side** (*'al yamyn huw'*) **in opposition to him, accusing and antagonizing him** (*satan huw'* – slandering him in adversarial fashion). (*Zakaryah* 3:1)

And (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* –

restoration) **said** (*'amar*) **to** (*'el*) **Satan** (*ha Satan* – the Adversary, the Antagonist and Accuser), **'Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **has decided to rebuke and reprimand you because He finds you abhorrent** (*ga'ar ba 'atah* – disapproves of you, having chosen to state that you are wrong, warning you that you are the one who is corrupt (qal imperfect jussive)), **Satan** (*ha Satan* – the Adversary, the Antagonist and Accuser).

Yahowah (*Yahowah* – written as directed by His *towrah* – teaching) **wants you to know that you are wrong** (*ga'ar ba 'atah* – disapproves of you, rebukes and reprimands you, and actually abhors you), **Satan** (*ha Satan* – the Adversary and Antagonist).

Yahowah (𐤏𐤃𐤍𐤁𐤏𐤃𐤁𐤏) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **is the One who has chosen** (*ha bachar* – prefers and desires) **Yaruwshalaim** | **the Source of Guidance on Reconciliation** (*ba Yaruwshalaim*) **to censure and criticize you** (*ga'ar ba 'atah* – to expose your propensity to corrupt, doing so in a hateful and insulting manner, mocking you in the process), **even though this fellow** (*ha lo' zeh*) **is a bent stick used to stir the flames** (*'uwd* – kindling, a faggot comprised of combustible material ready to burn, a wooden poker or firebrand) **who will have to be snatched away and spared** (*natsal* – who will be rescued and delivered, plucked out of and saved (hofal passive participle – Yah will force the issue in a highly demonstrable manner and spare him (Yahowsha') even though he will have done nothing to deserve it)) **from the fire** (*min 'ets* – from being consumed in the blaze and resulting light).” (*Zakaryah* / Remember Yahowah / Zechariah 3:2)

The presence of the *mal'ak* is pertinent to the story because we see him communicating and acting on behalf of Yahowah. Their role in *Shamaym* is, therefore, similar to their mission here on *'Erets*.

Ha Satan is a title rather than a name. It addresses the Adversary, Antagonist, and Accuser. And while he is a *mal'ak*, the other spiritual representative in the meeting was still attuned to God.

Satan, on the other hand, was being “*satan* – accusing and opposing, while antagonizing in an adversarial fashion” *Yahowsha' ben Yahowtsadaq*. The Devil's title also serves as a verb.

It was then that Zakaryah witnessed Yahowah “*ga'ar* – rebuking and reprimanding the abhorrent nature” of the Adversary. God demonstrated His disapproval by stating that Satan was wrong. Yahowah abhors the Devil's corrupting nature – as should we.

After excoriating the Accuser, Yahowah revealed His preference, which was for His actions to do the talking. It would be in *Yaruwshalaim* | the Source of Guidance on Reconciliation that He would fulfill Pesach, Matsah, Bikuwrym, and Shabuw'ah, thereby muting Satan's accusations.

This Yahowsha' was not among the most reputable of men. Yahowah referred to him as an “*'uwd* – a bent stick used to stir the flames.” Combustible, this firebrand would have to be “*natsal* – snatched away and spared” from the fire. In other words, Yahowah would have to save him from himself in order to spare His people.

With *natsal* spoken in the hofal passive participle, Yah will force the issue in a highly demonstrable manner. While it will have been true that *Yahowsha' ben Yahowtsadaq* will have done nothing to

deserve it, with the Mercy Seat of the Ark of the Covenant set inside the restored Temple, Yahowah wants a cleansed priest to follow His *Towrah's* | Instructions on Yowm Kipurym and reconcile His relationship with Yisra'el and Yahuwdah.

Kirk, you spent some time trying to ascertain what was being said here and how it was being interpreted. What did you find?

PLEASE NOTE I DO NOT HAVE ACCESS TO KIRK'S NOTES AND/OR PRESENTATIONS, THEREFORE THE TRANSCRIPT MAY NOT REFLECT HIS INTENT.

KIRK: I wanted to make sure that when you read all the commentaries, they are all point to a different Yahowsha'. I looked up where Yahowsha' is written in the entire *Towrah* 218 times. You can dismiss Yahowsha' ben Nun 209 times the historical figure; we know what he was and what he did.

YADA: Yahowsha' ben Nun was Mosheh's successor. He led the Children of Yisra'el into the Promised Land. Yahowsha' ben Nun's role was a fighter; he defended the people, a very different character than is being presented through Yahowsha' ben Nun, Mosheh's successor. And of course that would be someone who cannot point to Jesus because he was a warrior, and he was the ___ person who completed the *Towrah* describing what finally occurred through Mosheh and he was obviously one of those who was with Mosheh ... Yahowah delivering the *Towrah*. So he doesn't fit the Christian Jesus any better than this fellow does, *Yahowsha' ben Yahowtsadaq* because *Yahowsha' ben Yahowtsadaq* and "Yahowah Saves" the two names are understood you can't get "Jesus" from there.

KIRK: No. You'll find Yahowsha' listed twice under *Yahowsha' beyth Shamash*. *Shamash* is the sun god and sun temple worship; it is the minister of the sun worship. It also means "hot wind from the sun that causes ___ desolate or to be dried up inside" so that's not Yahowsha'/Jesus. So you are left with the other 9 times which is the one you're speaking of now in *Zakaryah* 3:6. So when you get to the commentary, they would all have you believe this is the symbol of "Jesus the Christ the Son of God". They mention "part of the Trinity, the High Priest, the *Mashyach*, even the Branch".

YADA: There are a couple of problems with that. First, if he was the son of God, he would have been *Yahowsha' ben Yahowah*, but he was not. Second, this was an actual historic character, and he was tainted. Third, *Yahowsha'* was not the Son of God. Fourth *Yahowsha'* was not "the Christ" much less the *Mashyach*/Messiah. So we do have some problems with that theory.

KIRK: And Yahowsha' was *Towrah* observant.

YADA: And he was not a High Priest.

KIRK: So I tried to figure out what the Christians are calling him and how they would use that as a symbol without sounding ridiculous. That took me an hour looking up each one and the people I read I recognized as some of the finest theologians in Christendom. So give me a break. How do you come up with that and twist like this?

YADA: You have to be irrational and poorly informed or deliberately deceitful.

KIRK: Why did he have a dirty robe if he's *Towrah* observant? He just celebrated the last Miqra' before he was crucified, etc., that he was always *Towrah* observant always walking the path toward home and sharing his knowledge then, so under what situation could you possibly make this man into him? You can't. It's absurd.

YADA: What follows is a rather ugly picture...

“Now (wa) Yahowsha’ (Yahowsha’ – Yahowah Liberates and Delivers, Yahowah Frees and Saves) was (hayah – existed at that moment (qal perfect)) clothed (labuwsh – dressed) in filthy garments covered in offensive excrement (beged tsow’iym – treacherous dung-fouled apparel and robes soaked in deceitful human waste) while present (wa ‘amad – and caused to stand) before the appearance (la paneh) of the spiritual being (mal’ak – heavenly implement and messenger). (Zakaryah 3:3)

Then the spiritual messenger (wa mal’ak – the heavenly representative and spiritual implement) responded (‘anah – responded and answered, providing information germane to the circumstance (qal imperfect)) and spoke to those who were present (wa ‘amar ‘el ha ‘amad) before him (la paneh huw’), saying (la ‘amar), ‘Remove (suwr – come and take away, abolishing) these offensive robes soaked in disgusting human waste (ha beged ha tsow’iym – the filthy, dung-fouled garments covered in excrement and deceit) from upon him (min ‘al huw’).’

Then he said to him (wa ‘amar ‘el huw’), ‘Look (ra’ah – choose to be observant and see (qal imperative)), I have disrobed you, having removed from upon you (‘abar min ‘al ‘atah – I have taken off of you and banished by passing over you (hifil perfect)) your perversity and depravity (‘awon ‘atah – your willingness to twist, distort, and bend, including your corruptions).

And now (wa) I will clothe you (labash ‘eth ‘atah – I will dress you) in that which is removed and withdrawn (machalatsowch – in deliverance from the common and ordinary; from mah – to contemplate the implications of chalats – being drawn out and removed, rescued and supported, invigorated and empowered).’” (Zakaryah / Remember Yahowah / Zechariah 3:4)

This is Yahowsha' you've got a heck of a problem. One is that the Pesach Lamb is not responsible for being covered; there is no instruction to cover the Pesach Lamb in dung. Second it says, **“I have removed your perversity and depravity from you.”** Passover Lamb ... perfect so he can't have any perversity and depravity because he would have accepted ours. So this can't be Jesus. If you go to the actual High Priest, the High Priests were all scallywags, starting with the first of them, 'Aharown. They were all scallywags, and it was a highly coveted job. As a matter of fact Rabbinic Judaism is based upon Jews deciding that they didn't like Yahowah's plan of having *kohen*/priests because they wanted to be in charge of choosing who was going to be over the people, so they came up with the concept of "rabbi", and the head rabbi has now replaced the High Priest, at least in the rabbis' ... So the spiritual messenger is saying this guy is covered in dung. I am going to disrobe him and remove Yahowsha's perversity and depravity.

From God's perspective, the political and religious are covered in their own excrement. Therefore, to enter Yahowah's presence, we need to have this dung removed. In this case, since the High Priest was symbolic of the Temple being restored to properly usher in Yowm Kipurym upon the

Mercy Seat of the Ark of the Covenant, the *mal'ak* was responsible for removing the filth – i.e. the Dome of the Rock and al-Aqsa Mosque, in addition to all religious corruptions.

The replacement apparel would represent having the stain, stench, and stigma of religion and politics “*machalatsowch* – removed and withdrawn.” It would be the Cloak of Deliverance.

At this point in the narration, Zakaryah has become more than a witness. He is now offering advice. Having read the Towrah, in particular the 16th chapter of *Qara* | Called Out, he has figured out exactly what Yahowah is accomplishing on behalf of the High Priest and His People.

And this is what triggered me: Yahowah likes to involve His people into His message. So *Yasha'yah*, *Zakaryah*, *Yirma'yah* weren't tape recorders. Even *Chabaquwq* has a role. They interject their own perspective and commentary into their reporting. So it became obvious here that Zakaryah figured it out. If he could figure it out, why couldn't we figure it out?

KIRK: That's kind of where you started. You said a moment ago how he's dying for his own sins; he's not dying for me.

YADA: That's where I started years ago when the most misappropriated prophecy in all of them, which is 2 Samuel 7, which is of Dowd and only Dowd. When the English Bibles say, “When He sends, I will not spare the rod and punishment”, well if he sends then he's not the perfect Passover Lamb. Something's wrong here. It doesn't say that at all, but that's how I began. So I was right back into that kind of situation.

And so that we all come to the same conclusion, at the end of this review, we will turn to the Towrah and consider one of the most relevant explanations of Yowm Kipurym. We're going to examine specifically what Yahowah wanted done on this day. By doing so, we will not only come to understand the prophecy, and appreciate its role in the fulfillment of the Day of Reconciliations, but also come to appreciate its purpose all the more.

“And I said (*wa 'amar*), ‘Let there be a clean wrap placed (*sym tsanyph tahowr* – there should be a purified and disinfected wrapping serving as a bandage (*qal imperfect jussive*)) upon his head (*'al ro'sh huw*).’

Therefore (*wa*), they put (*sym*) the clean and disinfected (*ha tahowr*) headdress (*ha tsanyph* – the wrapping cloth and headband as a bandage) over his head (*'al ro'sh huw*).’

And so (*wa*) they clothed him, dressing him (*labash huw* – they attired him) in garments (*beqed* – clothing) while the spiritual messenger (*wa mal'ak* – the heavenly implement) of Yahowah (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our – reconciliation as *'elowah* – Almighty God) was present (*'amad* – was supportive and remained, standing by).” *Zakaryah* / Remember Yahowah / Zechariah 3:5)

This symbolic episode playing out before Zakaryah, and with Zakaryah commenting on it, is devastating for both Judaism and Christianity. The rabbis teach that sin cannot be removed by another, which is incompatible with what Zakaryah witnessed. It is so matter of fact in this illustration, a *mal'ak* | spiritual implement was able to accomplish *'abar 'awon* with a simple

declaration. Further, with *'abar* serving to explain Passover in *Shemowth* | Exodus 12:23, the Haredim forfeit the benefit.

The moral of the story is that the Temple is being restored on Yowm Kipurym. Therefore, Yahowah wants the High Priest to perform as prescribed in the Towrah with regard to the Mercy Seat of the Ark of the Covenant. For that to occur, the *kohen* must be restored and cleansed. And that story is told in *Qara*' 16.

Twistians have a bigger issue, because this is the only time the name Yahowsha' appears in a prophecy. And this fellow was as far from Godly as they come. He is covered in deceitful excrement, and it is of his own doing. Further, he is nothing more than a bent stick stirring the fire. If this were not enough to dissuade Christian apologists from inferring that this Yahowsha' was their "Jesus," the *mal'ak* removed the consequence of *him* being perverted and wrong. Nonetheless, if you do as I have done in the past and consider the Twistian viewpoint, they have transformed this filthy fellow into their god. It is pathetic.

At this point, following the cure, we transition to the accompanying promises...

“Then the spiritual messenger (*wa mal'ak*) of Yahowah ($\epsilon\phi\epsilon\iota$ – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching) testified (*'uwd* – admonished and declared as a witness, repeating the restoring message) to Yahowsha' (*ba Yahowsha'* – with Yahowah Liberates and Delivers, Yahowah Frees and Saves, son of *Yahowtsadaq*), saying (*la 'amar*), (*Zakaryah* 3:6) **‘This is what (*koh*) Yahowah of the spiritual messengers (*Yahowah tsaba'*) says (*'amar*,**

“If (*'im* – on the condition that) you walk (*halak*) in My ways (*ba derek 'any*) and if (*wa 'im*) you observe, closely examining and carefully considering (*shamar* – focus upon (qal imperfect)), My requirements (*mishmereth 'any* – My means to preservation by being responsible), then (*wa*) accordingly (*gam*) you will be able to distinguish between right and wrong (*dyn* – you will be able to make reasoned and moral decisions and defend, bringing justice) within My House and Family (*'eth beyth 'any*).

And also (*wa gam*), you will be able to observe and attend to (*shamar*) My villages and settlements (*chatser 'any* – even My courtyards which serve as the approach to the Temple).

I will provide you with (*wa nathan la 'atah* – I will give you) access (*mahalak* – a pathway and means to proceed) such that you understand (*bayn* – to be among and connect with) those who are present, standing here (*ha 'amad ha 'el leh*).”” (*Zakaryah* / Remember Yahowah / Zechariah 3:7)

Let's dispense with the absurd notion that this fellow is ... because the spiritual messenger of Yahowah is lecturing him saying

“If (*'im* – on the condition that) you walk (*halak*) in My ways (*ba derek 'any*) and if (*wa 'im*) you observe, closely examining and carefully considering (*shamar* – focus upon (qal imperfect)), My requirements (*mishmereth 'any* – My means to preservation by being responsible), then (*wa*) accordingly (*gam*) you will be able to distinguish between right and wrong.”

Which says he wasn't walking in Yahowah's ways, and he had no concept of right and wrong. So much for being God.

And also (*wa gam*), **you will be able to observe and attend to** (*shamar*) **My villages and settlements** (*chatser 'any* – even My courtyards which serve as the approach to the Temple).

I will provide you with (*wa nathan la 'atah* – I will give you) **access** (*mahalak* – a pathway and means to proceed) **such that you understand** (*bayn* – to be among and connect with) **those who are present, standing here** (*ha 'amad ha 'el leh*).””” (Zakaryah / Remember Yahowah / Zechariah 3:7)

So he didn't get it. He ... Zakaryah got it; he understood why each of those people were standing there and what this story was being presented to accomplish, but Yahowsha' the High Priest was obviously clueless. So he was saying if you want to understand it, you need to change your perspective so that you are walking in Yahowah's requirement.

God's message is consistent. To live with Him, we must walk to Him along the path He has provided. To be included within the Covenant, there are requirements we must accept. The more observant we become, the easier it is for us to distinguish between right and wrong. Further, we learn by making connections which lead to understanding. Ultimately, all of this leads to us being able to understand the insights being presented by Yahowah, His prophets and His *mal'ak* | spiritual messengers.

I find this story to be entertaining. God is a wonderful storyteller. This story is not only insightful, but also entertaining. This is one of the most fun passages that I can recall translating, although the one about the two witnesses is also fun.

“**Please listen** (*shama' na*). **Yahowsha'** (*Yahowsha'*), **as the High Priest** (*ha kohen ha gadawl* – as the most important minister serving during the Miqra'ey), **you and your loudmouthed associates** (*'atah wa rea' 'atah* – you and your wearisome and wicked companions and undesirable countrymen of ill repute), **including those who have inhabited this office before you** (*ha yashab la paneh 'atah* – who sit in your presence), **are individually symbolic** (*ky 'iysh mowpheth hem* – because these men correspond to a type), **because indeed** (*ky*), **behold** (*hineh*), **I, Myself, will return and bring** (*'any bow' – I will come*) **My coworker** (*'eth 'ebed 'any* – with My associate and servant), **the Branch** (*tsemach* – the primary source of growth by reaching out to the light).” (Zakaryah / Remember Yahowah / Zechariah 3:8)

That's it. If your eyes are open and not all gummed up with religion, it has been explained to us. God is saying that Yahowsha' the High Priest is like all the other High Priests and all these loudmouthed tag a longs and it's wearisome, *'atah wa rea' 'atah* – all the *ra'* words are bad.

including those who have inhabited this office before you (*ha yashab la paneh 'atah* – who sit in your presence),

It goes all the way back to 'Aharown; he was a scallywag. “Keep in mind you are symbolic. I am using you as a symbol of everything that is wrong with the High Priest because I myself (Yahowah is speaking) am returning and I am bringing my coworker, The Branch, with Me.” How many

times does Yahowah refer to Dowd as His coworker and The Branch? Branch is used more often in conjunction with Dowd than any other symbol, and God speaks of him being His servant and coworker more than any other individual. If you can't figure that one out, you're in trouble. Plus, the fact that God told us that He is going to return with Dowd and no one else but Dowd. So there's your answer ... powerful. That tells you that the entire story about *Yahowsha' ben Yahowtsadaq* is being used symbolically to explain what Yahowah is going to do with His son the actual Messiah, Dowd, upon His return to facilitate the proper fulfillment of Yowm Kipurym. Now folks, that is profound because it also ties the *kaporeth* | The Mercy Seat of the Covenant with the fulfillment of Yowm Kipurym.

The High Priests of yesteryear and tomorrow perform a symbolic role, especially on Yowm Kipurym with regard to the Mercy Seat of the Ark of the Covenant. Other than Moseh's brother, and perhaps, Hilkiyah, who found a copy of the Towrah, they are relatively meaningless players throughout the Towrah and Prophets. What is meaningful is that Yahowah is returning and He is bringing the Branch, who is Dowd, with Him.

Just as Yahowah etched two stone tablets for His people 3,450 years ago, He is revealing that He will soon inscribe another. Upon it, there will be seven insightful promises. I suspect that they will be quite similar to those He promised the *choter* | stem from the aforementioned Branch in *Yasha'yah* | Isaiah 11:1-2.

“Truly pay attention, because (*ky hineh*) the stone (*ha 'eben*) which, for the benefit of the relationship (*'asher*), I have placed before (*nathan la paneh*) *Yahowsha'* (*Yahowsha'*); there are seven eyes representing insightful promises (*sheba' 'aynym*) on a single stone (*'al 'eben 'echad*).

Look and see (*hineh*), I, Myself, will openly engrave (*'any pathach*) its inscription (*pituwach hy'*), prophetically declares (*na'um*) *Yahowah* (*YaHoWaH* – an accurate presentation of the name of *'elawah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) of the spiritual implements (*tsaba'*).

‘Then (*wa*) I will remove (*muwsh* – I will withdraw) the perversity and depravity (*eth 'awon* – the willingness to twist, distort, and bend, including the corruptions) of those in this Land (*ha 'erets ha hy'*) in a single day (*ba yowm 'echad*).’” (*Zakaryah* / Remember Yahowah / Zechariah 3:9)

So why was *Yahowsha' ben Yahowtsadaq* being cleaned up; why was the human excrement, the stigma, stench and stain of religion and politics being removed from him? Why did he have this restoring headband put around his head? Because he was also symbolic of cleaning up Yisra'el so that Yisra'el could return to fellowship with Yahowah, and it's been their head that was most damaged. So in a single day (Yowm Kipurym – the Day of Reconciliations) Yahowah says He's going to remove the perversity and depravity from those in the Land – Yisra'el. Perversity and depravity are removed when the blood of the goat is sprinkled on the *kaporeth* | Mercy Seat of the Ark of the Covenant. That's quite an insightful promise.

Yahowah removed the perversity and depravity from His Covenant Family during Matsah and He will do so again for Yisra'el and Yahuwdah on Kipurym.

This is such an interesting perspective and took me the longest time to get. The most important day on the calendar for you and me is Chag Matsah. Pesach and Bikuwrym are part of Chag Matsah. For Yahowah the most important day on the calendar is Yowm Kipurym. I'm going to tell you Matsah was no fun for Yahowah. That's the most miserable experience of His entire existence; Yowm Kipurym is the most joyous. It's very important to understand the difference between these two. We are cleansed of the stench of religion and politics on Matsah to be part of Yahowah's Covenant family so that we can receive the empowering, enriching and enlightening benefits on Shabuwa'ah which equip us to be effective troubadours on Taruwa'ah so that we can convey His message with the intent of calling Yisra'el back home because Yisra'el's day to be reconciled with Yahowah is Kipurym. Our job is just to point to it; their job is to show up. And when they show up, they still stink to high heaven because they've been religious and political right to the very end, so God is going to deal with Kipurym as He intended to be a cleansing holiday for His family. A marvelous story. Yahowah removed the from us the perversity and depravity from us on Matsah and from them on Kipurym.

“In that day (*ba ha yowm ha huw'*) Yahowah (𐤏𐤍𐤅𐤏𐤃𐤁𐤀 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) of the heavenly envoys (*tsaba'*) announces prior to it occurring (*na'um*), ‘Each individual (*'iysh*) will invite (*qara'* – you all will summon, calling out to meet and welcome (*qal* imperfect)) the approach of his fellow countrymen (*la rea' huw'* – his friends and companions) to be under the tendrils of the vine (*'el tachath gephen*) and to be beneath the fig tree (*wa 'el tachath ta'en*).” (*Zakaryah* / Remember Yahowah / Zechariah 3:10)

The vine and fig are symbolic of the people being restored and returning to the land of Yisra'el. We should expect to see Dowd's garden flourishing again.

Before we venture into the instructions that Yahowah offered to us such that we may more fully appreciate this prophecy, understanding the purpose of the High Priest helps us appreciate why Satan was so set in denouncing him, desperate to stop him. Why would you begin this prelude to Yahowsha' with Satan's title being mentioned three times and the verb that describes his very nature used in conjunction with it? There's no other place where that occurs. Satan doesn't even get mentioned by title in the Bare'syth account; he's just referred to as a serpent. Here that's his title and role, and he's mentioned four times in the opening statement. Why? Because if he prevailed, if there isn't someone to fulfill the purpose of Yowm Kipurym then Yisra'el can't be restored and there is no Day of Reconciliations.

This is a recap of where we have been:

“Then He showed me (*wa ra'ah 'any*) Yahowsha' (*Yahowsha'*), the High Priest (*ha kohen ha gadawl*). He was present (*'amad*) before (*paneh*) the spiritual implement (*mal'ak*) of Yahowah (*Yahowah*).

Ha Satan | the Adversary (*ha Satan*) was standing (*'amad*) at his right side (*'al yamyn huw'*) in opposition to him, accusing and antagonizing him, slandering him in adversarial fashion (*satan huw'*). (*Zakaryah 3:1*)

And (*wa*) **Yahowah** (*Yahowah*) said (*'amar*) to (*'el*) **Satan** (*ha Satan*), '**Yahowah** (*YaHoWaH*) has decided to rebuke and reprimand you because He finds you abhorrent (*ga'ar ba 'atah*), **Satan** (*ha Satan*).

Yahowah (*Yahowah*) wants us to know that you are wrong (*ga'ar ba 'atah*), **Satan** (*ha Satan*).

Yahowah (𐤏𐤃𐤁𐤏) is the One who has chosen (*ha bachar*) **Yaruwshalaim** | the Source of Guidance on Reconciliation (*ba Yaruwshalaim*) to censure and criticize you, exposing your propensity to corrupt (*ga'ar ba 'atah*), even though this fellow (*ha lo' zeh*) is a bent stick used to stir the flames (*'uwd*) who will have to be snatched away and spared (*natsal*) from the fire (*min 'ets*). (*Zakaryah 3:2*)

Now (*wa*) **Yahowsha'** (*Yahowsha'*) was clothed (*labuwsh*) in filthy garments covered in offensive excrement (*beged tsow'iym*) while present (*wa 'amad*) before the appearance (*la paneh*) of the spiritual being (*mal'ak*). (*Zakaryah 3:3*)

Then the spiritual messenger (*wa mal'ak*) responded (*'anah*) and spoke to those who were present (*wa 'amar 'el ha 'amad*) before him (*la paneh huw'*), saying (*la 'amar*), '**Remove** (*suwr*) these offensive robes soaked in disgusting human waste (*ha beged ha tsow'iym*) from upon him (*min 'al huw'*).

Then he said to him (*wa 'amar 'el huw'*), '**Look** (*ra'ah*), **I have disrobed you, having removed from upon you** (*'abar min 'al 'atah*) **your perversity and depravity** (*'awon 'atah*).

And now (*wa*) **I will clothe you in that which** (*labash 'eth 'atah*) is removed and withdrawn (*machalatsowch*). (*Zakaryah 3:4*)

And I said (*wa 'amar*), '**Let there be a clean wrap placed** (*sym tsanyph tahowr*) upon his head (*'al ro'sh huw'*).

Therefore (*wa*), they put (*sym*) the clean and disinfected (*ha tahowr*) headdress (*ha tsanyph*) over his head (*'al ro'sh huw'*).

And so (*wa*) they clothed him, dressing him (*labash huw'*) in garments (*beged*) while the spiritual messenger (*wa mal'ak*) of **Yahowah** (*Yahowah*) was present (*'amad*). (*Zakaryah 3:5*)

Then the spiritual messenger (*wa mal'ak*) of **Yahowah** (𐤏𐤃𐤁𐤏) testified (*'uwd*) to **Yahowsha'** (*ba Yahowsha'*), saying (*la 'amar*), (*Zakaryah 3:6*) '**This is what** (*koh*) **Yahowah** of the spiritual messengers (*Yahowah tsaba'*) says (*'amar*), "**If** (*'im*) you walk (*halak*) in **My ways** (*ba derek 'any*), and if (*wa 'im*) you observe, closely examining and carefully considering (*shamar*) **My requirements** (*mishmereth 'any*), then (*wa*) accordingly (*gam*) you will be able to distinguish between right and wrong (*dyn*) within **My House and Family** (*'eth beyth 'any*).

And also (*wa gam*), you will be able to observe and attend to (*shamar*) **My courtyards approaching My Home** (*chatser 'any*). **I will provide you with** (*wa nathan la 'atah*) access

(mahalak) **such that you understand** (*bayn*) **those who are present, standing here** (*ha 'amad ha 'el leh*). (Zakaryah 3:7)

It's a possibility that *chatser* 'any | towns, villages, small numbers of people – is another reference to there is not going to be a lot of Yahuwdym and Yisra'elites returning on Yowm Kipurym.

Yahowsha' (Yahowsha'), please listen (*shama' na*). **As the High Priest** (*ha kohen ha gadawl*), **you and your loudmouthed and wearisome associates** (*'atah wa rea' 'atah*), **including those who have inhabited this office before you** (*ha yashab la paneh 'atah*), **they are individually symbolic** (*ky 'iysh mowpheth hem*), **because indeed** (*ky*), **behold** (*hineh*), **I, Myself, will return and bring** (*'any bow*) **My coworker** (*'eth 'ebed 'any*), **the Branch** (*tsemach*). (Zakaryah 3:8)

He's saying I'm using you as a symbol; I've got this under control and am going to do it my way.

Truly pay attention, because (*ky hineh*) **the stone** (*ha 'eben*) **which, for the benefit of the relationship** (*'asher*), **I have placed before** (*nathan la paneh*) **Yahowsha' (Yahowsha'), there are seven eyes representing insightful promises** (*sheba' 'aynym*) **on this single stone** (*'al 'eben 'echad*).

Look and see (*hineh*), **I, Myself, will openly engrave** (*'any pathach*) **its inscription** (*pituwach hy*), **' prophetically declares** (*na'um*) **Yahowah (YaHoWaH) of the spiritual implements** (*tsaba*).

'Then (*wa*) **I will remove** (*muwsh*) **the perversity and depravity, especially the desire to corrupt** (*eth 'awon*), **of those in this Land** (*ha 'erets ha hy*) **in a single day** (*ba yowm 'echad*).' (Zakaryah 3:9)

In that day (*ba ha yowm ha huw*) **Yahowah (YaHoWaH) of the heavenly envoys** (*tsaba*) **announces prior to it occurring** (*na'um*), **'Each individual** (*'iysh*) **will invite and summon** (*qara*) **the approach of his fellow countrymen** (*la rea' huw*) **to be under the tendril of the vine** (*'el tachath gephen*) **and to be beneath the fig tree** (*wa 'el tachath ta'en*).' (Zakaryah / Zechariah 3:10)

If the Adversary had prevailed in his denunciation of the High Priest, preventing him from fulfilling his purpose on Yowm Kipurym, then there would be no reconciliation. Even Yahowah will not and cannot invalidate His *Towrah* | Instructions. He provided a means to resolve Priestly corruption such that they could do what was required on behalf of Yisra'el on this day. I think this is fascinating.

The key to understanding is *byn* | making connections. And so it is by comparing Zakaryah 3 to Qara' 16 that we come to appreciate Yahowah's intent on *Yowm Kipurym* | the Day of Reconciliations upon God's return in year 6000 Yah – sunset in Yaruwshalaim on October 2nd, 2033.

Yahowah had assigned *Aharown* | Aaron the responsibility of serving as the High Priest. The distinction was by default, and not deserved. 'Aharown had sullied himself with the worst of religion when he had participated in and encouraged the creation and worship of the Golden Calf – a bull. So Yahowah devised a remedy tailored for this man which was symbolic of what he would

come to represent. In addition, with the death of his sons for presumptuously violating Yahowah's protocols, God underscored His disdain for men claiming authorization they do not actually possess.

“Then (wa) Yahowah (YaHoWaH) spoke (dabar) to Moseh ('el Moseh – to the one who draws out) immediately after ('achar – without equivocation or hesitation) the death (maweth) of 'Aharown's ('Aharown – the Alternative) two sons (shanyym beny) when they approached (ba qarab hem) the presence (la paneh) of Yahowah (YaHoWaH) and died (muwth). (Qara' 16:1)

Therefore (wa), Yahowah (YaHoWaH) said ('amar) to Moseh ('el Moseh), 'Speak to 'Aharown, your brother (dabar 'el 'Aharown 'ach 'atah), so that he does not come (wa 'al bow') at any time (ba kol 'eth) to the Set-Apart place ('el ha Qodesh) of the Home (min beyth) through the curtain (la ha pharoketh – approaching the fabric divider) to the presence ('el paneh – toward the appearance) of the Mercy Seat (ha Kaporeth – Place of Atonement and Reconciliation; from kaphar – to purge and cover, providing atonement and reconciliation, singular of Kipurym), which provides the benefits of the relationship ('asher) upon the Ark ('al ha 'Arown – on the top of the Chest). That way he will not die (wa lo' muwth).

Indeed (ky), I will appear and be visible (ra'ah) within a cloud (ba ha 'anan – inside of condensed water vapor sufficient to block much of the light) above ('al) the Mercy Seat (ha Kaporeth – Place of Atonement and Reconciliation; from kaphar – to purge and cover, providing atonement and reconciliation, singular of Kipurym). (Qara' 16:2)

In this (ba zo'th), 'Aharown ('Aharown – the Alternative) will come (bow') to the Set-Apart place ('el ha Qodesh) with a bull from the herd (ba par ben baqar – representing that which is broken and frustrating because it is in violation of the agreement and divisive for our consideration) for being wrong and missing the way (la chata'th – to resolve iniquity and pardon sin for going astray) and a lamb (wa 'ayl – the protector of the flock leading to Passover's doorway) to rise ('olah – to ascend).” (Qara' / Called-Out / Leviticus 16:3)

We have been prepared to exist in the presence of Yahowah; Yahowah has provide the way and we must act upon it. 'Aharown's sons were not and so they died. The same thing would not happen today if someone approached the Mercy Seat because Yahowah's presence is no longer hovering above it.

Yahowah refers to what we are prone to call a “Temple,” His *Beyth* | Home. He views it as a place for His Family to live. As beneficiaries of the Covenant and Miqra'ey, we are prepared to enjoy our Father's company.

The Ark of the Covenant resides in the most set-apart place within Yahowah's Home. Within it, we would find the two Tablets. Beside it is the original scroll of the Towrah. The top cover of the Chest is a seat (the seat of honor), with Chereb wings along the back and sides, showing us that we will become like these spiritual envoys. We get “our wings” if you will. It is symbolic of the Covenant, with the Kaporeth serving as the means to fulfill Kipurym. It is where Yisra'el is reconciled.

Knowing that ‘Aharown had been wrong with the Golden Calf, Yahowah devised a remedy which would underscore His distaste for religion. A “*ba par ben baqar* – representing that which is broken and frustrating because it is in violation of the agreement and divisive would be offered for our consideration” and so that we would appreciate how religion has caused so many “*la chata’th* – to be wrong and miss the way.” Cleansed of religion, with the “*‘ayl* – the protector of the flock leading to Passover’s doorway via the lamb” we would be prepared “*‘olah* – to ascend.”

Linen is comprised of the fibers of flax – the flower which blooms bright blue to usher in Pesach, Matsah, and Bikuwrym. It is also from the flax that the wicks on the Manowrah would be fabricated, providing light. The flowing garments would then be as indicative of being dressed in light after having been cleansed by Chag Matsah as would be symbolically possible.

In addition, this is where Zakaryah came to realize that, after the High Priest was cleansed and dressed, he would need the headband...

“He should wear (*labash* – he should be clothed in) a covering (*kathoneth* – a tunic) of linen (*bad* – clothing made of the flax) which is set apart (*qodesh* – special and uncommon). The linen (*wa bad* – clothing made of the flax) undergarments (*miknas* – trousers designed to save) shall be on his body (*hayah ‘al basar huw’*), along with a linen sash (*wa ba ‘abnet bad*) which he shall tie and wear (*chagar*) in addition to a linen headband (*wa ba mitsnepheth bad*).

He should wrap these set-apart garments around himself (*tsanaph beged qodesh hem*). So he should bathe (*wa rachats* – he should wash away, removing impurities) his body (*‘eth basar huw’*) in the waters (*ba ha maym*) and then put the clothing on (*wa labash hem*). (*Qara’* 16:4)

Then from the community of eternal and restoring witnesses (*wa min ‘eth ‘edah* – out of the assembly of the enduring testimony) of the Children of Yisra’el (*beny Yisra’el* – the Sons and Daughters who Engage and Endure with God), he should acquire (*laqach* – select, accept, and receive) two tempestuous goats (*shamaym sa ‘yr ‘ez* – a pair of shaggy and devilish, stubborn and demonic goats) for being wrong and missing the way (*la chata’th* – to resolve iniquity and pardon sin for going astray), but only one lamb (*wa ‘ayl ‘echad* – the single protector of the flock leading to Passover’s doorway) to ascend (*la ‘olah* – to rise). (*Qara’* 16:5)

‘Aharown (*‘Aharown* – the Alternative) should approach (*qarab* – should draw near) with a bull (*ba par* – representing that which is broken and frustrating because it is in violation of the agreement and divisive) for being wrong and having missed the way (*ha chata’th* – to resolve iniquity and pardon sin for going astray), as a benefit of the relationship (*‘asher*) for himself (*la huw’*) and he shall provide reconciliation (*wa kaphar* – so he will provide atonement, purging and then covering) through this for himself (*ba ‘ad huw’*) and for his house and family (*wa ba ‘ad beyth huw’*).” (*Qara’* / Called-Out / Leviticus 16:6)

So this is a marvelous explanation of what needed to transpire for Yowm Kipurym to be properly fulfilled and why the High Priest was viewed as so inappropriate, needed to be cleansed to perform the role, why the head band was mentioned, and why these particular elements were being chosen by God, not only for ‘Aharown but for Israel. So these two things need to be understood together.

I remember my son, Blake, while at Westmont, had to take a course on the Old Testament and another on the New Testament. His professor was one of the translators of the New Living Translation, which is more of a novel than anything else. This guy's favorite line used to be, "Leviticus, why bother?" If you are going to understand what's taking place, who the characters are and why they are being mentioned, and who is symbolic of what, you really need to know what is said in Qara' | Called Out| Leviticus, not to mention this is where Yahowah's Mow'ed Miqra'ey are presented.

Yisra'el's calling is to be "'edah – the community of eternal and restoring witnesses who communicate the enduring testimony" of Yahowah. This entire process, with the cleansing of the High Priest and resolving his propensity to be wrong, was designed to facilitate the reconciliation of the Children of Yisra'el. From the bull to the lamb and scapegoat, and from the linen apparel to the purpose of the Mercy Seat, the process underlying Yowm Kipurym is being presented for our consideration. And it is by understanding these *Towrah* | Instructions that we can appreciate the scene played and how it played out in Heaven before Zakaryah.

Yahowah wants all of this, His every word, acted out on behalf of Yisra'el upon His return...

“Then he shall grasp hold of (*wa laqach*) the two tempestuous goats (*shanyaym sa'yr* – the pair of shaggy and devilish, stubborn and demonic goats) and present them (*wa 'amad 'eth hem*) before the presence (*la paneh*) of Yahowah (*Yahowah* – written as directed by His *towrah* – teaching) at the entrance (*petach*) of the shining and clear tent (*'ohel*) of the eternal witness and restoring testimony of the appointed meeting (*mow'ed*). (*Qara'* 16:7)

And 'Aharown should provide an opportunity (*wa 'Aharown nathan*) with lots determining the outcome (*gowral gowral* – making a decision regarding retribution and recompense) for the two stubborn goats (*'al shanyaym ha sa'yr* – for the pair of shaggy and devilish, tempestuous and demonic goats), with one (*'echad*) to approach Yahowah (*la YaHoWaH*) and the other lot (*wa goral 'echad*) as the scapegoat (*la 'aza'zel* – the goat that gets to go away; from *'ez* – goat and *'azal* – to go off, and possibly *'azab* – to be estranged and forsaken). (*Qara'* 16:8)

'Aharown (*'Aharown* – the Alternative) should approach (*qarab* – should draw near) with the devilish goat (*sa'yr*) which, for the benefit of the relationship (*'asher*), the lot (*ha gowral* – recompense) ascended upon (*'alah 'al huw'*) to approach Yahowah (*la YaHoWaH*).

It will act as (*wa 'asah huw'* – it will serve as) the resolution for having been wrong and missing the way (*ha chata'th* – the means to resolve iniquity and pardon sin for going astray). (*Qara'* 16:9)

The stubborn and devilish goat (*wa ha sa'yr*) which, to show the way to get the most out of life (*'asher*), the lot (*ha gowral* – recompense) ascended upon (*'alah 'al huw'*) as the scapegoat (*la 'aza'zel* – the goat that gets to go away; from *'ez* – goat and *'azal* – to go off, and possibly *'azab* – to be estranged and forsaken) shall be presented alive (*'amad chay*) before the presence of (*la paneh*) Yahowah (*Yahowah* – a transliteration of εφει, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) to provide reconciliation (*la kaphar* – to make atonement, purging then covering) with it (*'al huw'*) dispatched and sent away (*la shalach*), with it as the scapegoat (*'eth huw' la 'aza'zel* – with him as the goat that gets to go

away) **to the wilderness** (*ha midbar* – to the place the word is questioned).” (*Qara*’ / Called-Out / Leviticus 16:10)

The idea of a scapegoat was ingenious, something that everyone could understand. Moreover, using a stubborn and tempestuous goat, rather than a lamb, would help drive the point home. Goats are hard-headed and darned near impossible to shepherd. Lambs are responsive. They recognize their name and respond when called. They recognize their shepherd and work together as a unit. They are exceedingly sociable. Goats and sheep are very different critters. So this was the scapegoat representing Yisra’el.

Similarly, it would have been impossible for ‘Aharown, and the Chief Priests after him, to miss the significance of the bull, especially after the episode with the Golden Calf.

““**Aharown** (*‘Aharown* – the Alternative) **should approach** (*qarab* – should draw near) **with the bull** (*ba par* – representing that which is broken and frustrating because it is in violation of the agreement and divisive) **for being wrong and having missed the way** (*ha chata’th* – to resolve iniquity and pardon sin for going astray) **for his benefit** (*‘asher la huw’*) **and for the purpose of reconciliation** (*wa kaphar* – to purge and cover over, making atonement) **through this for himself** (*ba’ad huw’*) **and for his house and family** (*wa ba’ad beyth huw’*).

And he should prepare the bull to be cooked and consumed (*wa shachat ‘eth par* – he should strike that which is broken and frustrating because it is in violation of the agreement and divisive) **as the resolution for having been wrong** (*ha chata’th* – to provide the means to resolve iniquity and pardon sin for going astray) **for his benefit** (*‘asher la huw’*).” (*Qara*’ 16:11)

“**And he should obtain** (*wa laqach*) **some of the blood of the bull** (*min dam ha par*) **and sprinkle it** (*wa nazah*) **with his finger** (*ba ‘etsba’ huw’*) **on the face** (*‘al paneh*) **of the Mercy Seat** (*ha Kaporeth* – the Place of Atonement and Reconciliation; from *kaphar* – to purge and cover, providing atonement and reconciliation, singular of *Kipurym*) **on the eastern side** (*qedem* – in the orientation of the sunrise and the beginning of a new day).

Then toward the front (*wa la paneh*) **of the Mercy Seat** (*ha Kaporeth* – the Place of Reconciliation), **he should sprinkle** (*nazah*) **some of the blood** (*min dam*) **with his finger** (*ba ‘etsba’ huw’*) **seven times** (*sheba’ pa’am* – to uphold the promise in the conduct of his life). (*Qara*’ 16:14)

Next, he should prepare the goat to be cooked and consumed (*wa shachat ‘eth sa’yr* – he should strike that which is stubborn and annoying, devilish and demonic) **to provide the means to resolve iniquity and pardon sin for going astray** (*ha chata’th*) **for the benefit** (*‘asher*) **of the people** (*la ha ‘am* – for the family to approach) **and return** (*wa bow’*) **with its blood** (*‘eth dam huw’*) **toward that which is part of the House** (*la min beyth* – approaching the part of Home) **through the curtain** (*la ha pharoketh* – approaching the fabric divider) **and do** (*wa ‘asah* – act, engaging accordingly) **with its blood** (*‘eth dam huw’*) **as he did with the blood of the bull** (*ka ‘asher ‘asah la dam ha par*), **sprinkling it** (*nazah ‘eth huw’*) **upon the Mercy Seat** (*‘al Kaporeth* – over the Place of Atonement and Reconciliation; from *kaphar* – to purge and cover, providing atonement

and reconciliation, singular of *Kipurym*) **and toward the front** (*la paneh*) **of the Mercy Seat** (*ha Kaporeth* – the Place of Reconciliation during *Kipurym*). (*Qara*’ 16:15)

Thereby (*wa*) **he shall provide reconciliation** (*kaphar* – he will offer atonement by purging and covering over as part of *Kipurym*) **upon the Set-Apart place** (*‘al ha Qodesh* – over that which is special and uncommon) **as a result of** (*min*) **the impurity and filthiness** (*tuma’ah* – the foreign residue and offensive immoral nature) **of the Children of Yisra’el** (*beny Yisra’el* – the Sons and Daughters of those who Engage and Endure with God), **and as a result of** (*wa min*) **their religious rebellion and political defiance** (*pesha’ hem* – widespread breach of the relationship), **it will be resolved along with the realization that they have been totally wrong and have all wandered away** (*la kol chata’th hem* – for all of the ways they have gone astray).

Therefore (*wa ken*), **he should act accordingly, doing this** (*‘asah*) **to approach** (*la*) **the shining and clear tent** (*‘ohel*) **of the eternal witness and restoring testimony of the appointed meeting** (*mow’ed*) **which is inhabited and abides** (*ha shakan*) **with them in the midst** (*‘eth hem ba tawek*) **of their impurity and filthiness** (*tuma’ah hem* – of their foreign residue and offensive immoral nature).” (*Qara*’ / Called-Out / Leviticus 16:16)

That’s quite a picture. It is why Zakaryah was able to contribute and why he understood it and why once we get into the presentation of this, we understand it. This is the plan that God came up with to resolve the religious rebellion of His people, the bull and the scapegoat. The Passover Lamb is for all of us, the bull and scapegoat are just for Yisra’el. It’s on the Mercy Seat. We need to understand the role the Ark of the Covenant played. The Ark of the Covenant held the Ten Statements which explained the terms, conditions and benefits of the Covenant. Resting beside it, always associated with it, was the original autograph of the Towrah | God’s teaching and guidance. At the top of it was a seat with wings named after the Day of Reconciliations, Yowm Kipurym. It’s such a clear picture of what God intended. Let’s be clear. Dowd was told he could not build a house for Yahowah for one reason; he had blood on his hands. Where does the blood go before it’s sprinkled on the feet? On the fingers. So God was prophetically telling us that this is the role that Dowd is going to be playing on our behalf.

It’s such a marvelous story and does such a wonderful job explaining God’s purpose with His people on this day and how He intends to fulfill Kipurym in a manner that is consistent with the Towrah. These insights are so essential to understanding of the day, of Yahowah’s mind set, of how He’s going to use Dowd, of how He conveys prophecies to us, and how we go about putting the pieces together so that we can understand. It’s a joy to do this.

KIRK: If you just study this stuff, read it and make the connections, it’s all there for you.

YADA: It is, and it’s not hidden. When Zakaryah says he needs to be redressed and needs to have a head band, it shows everyone reading it that this whole thing is explained in *Qara*’16, and we need to go there to find out why all of this parallels that account. What is the role that ‘Aharown vis-à-vis the Mercy Seat | *kaporeth* on Kipurym, and how does that apply to this prophetic presentation of the fulfillment of Yowm Kipurym that is presented in Zakaryah, particularly when Yahowah says Yahowsha’ is symbolic of what Yahowah is going to accomplish because it is Yahowah Himself who is going to be returning with His coworker, the Branch, Dowd with Him?

Dowd is called the Branch because Dowd is very much like Mosheh. He was an extremely effective orator and teacher. So when ‘Adam and Chawah consumed the fruit of the Tree of Knowledge of Good and Bad, there’s only one remedy for that and that is knowing how to avail oneself of the Tree of Lives. Dowd is the Son of God, the living embodiment of the Covenant, and the one representing Yisra’el. He is the main branch to which we can be grafted in, flourish and grow. So it is all symbolic going back to ‘Eden, the Tree of Lives, and Dowd, who is returning with Yahowah to restore the nature of Yisra’el and Yahuwdym, and to defend, to lead and council forevermore. Dowd is that branch which we can be grafted onto and grow. He’s the main Branch | *tsamach*.

God’s not going to be coy about this. At the end of this, for those whose eyes are opened to see this is really about Dowd, He’s going to award those who have figured it out. It’s so funny, of course, that at every mention of Dowd, Christians are stealing the prophecy and saying “it’s a placeholder for Jesus – it really doesn’t mean Dowd, and He really does mean Jesus, and here it has the basis for the name Jesus”, the actual name which is Yahowsha’ ____ misappropriated when it’s really speaking of Dowd.

Have a wonderful Shabat. May Yah bless you all. We look forward to being with you next week. Shabat Shalom.

