

Shabat Study October 7, 2022, 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 ( )? A\_\_\_ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening. Yisra'el indeed. Our marketing outreach this evening is to Yisra'el. We hope that many of you who are perhaps listening for the first time will come up with a new awareness as to who God is and what your place is with our Creator.

I'm here with Kirk and Dee and we're going to devote this program to Mal'aky's / Malachi's presentation of the fulfillment of Kipurym.

Yisra'elites have corrupted all seven of Yahowah' Mow'ed Miqra'ey to the point they have no meaning. For example, Yahowah fulfilled Pesach by anointing Yahowsha' with His spirit / soul / nepesh in Year 4000 Yah, 33 CE and yet religious Jews have made the Passover Lamb as their most hated enemy. If you look beyond Passover where they nullified its benefits and therefore the benefit of eternal life by making an enemy out of Yahowah fulfilling Pesach for His promise to 'Abraham via allowing His soul to endure that sacrifice, the next corruption is particularly devastating because Passover is part of Chag Matsah, not the other way around. In other words, Matsah is a vastly more important date on Yahowah's calendar, infinitely more important than is Passover, and yet for religious Jews there is a Passover celebration which lasts seven days as opposed to a Chag Matsah celebration which lasts seven days, the first of which is Passover. In fact, it's so bad that the religious have relegated Matsah to be nothing more than an ingredient. They have done this because the purpose of Matsah is to rid Yahuwdym / Yahowah's Beloved of the fungus of religion, so the religious don't much like the idea of an important date on Yahowah's calendar designed to eliminate their influence.

Bikuwrym and Shabuw'ah, the next two, are not celebrated by religious Jews. Perhaps they feel they have been usurped by Christians, which they have created an entire religion to obfuscate. But on Bikuwrym after Yahowah has made His Children immortal and has perfected them on Pesach, Matsah, and Bikuwrym His first-born children, where Dowd was the perfect example, we are born anew into Yahowah's Covenant Family. On Shabuw'ah we are enriched, empowered, emancipated, liberated and enlightened. It is a time where God enriches the lives of His children

so that we can serve to fulfill the promise of another date that Rabbinic Judaism has destroyed. They have turned Yahowah's day which is designed for us to shout out a warning that the religious and political are headed in the wrong direction away from God as well as the good news that God has provided a means to receive the benefits of His Covenant, they have turned that into a day to celebrate the Babylonian New Year, Rosh Hashanah. It is disgusting what they have done. And, of course, it's now celebrated throughout both secular and sectarian Israel as the beginning of "high holy day" when it is a Babylonian perversion of God's intent.

This leads us to the single most misunderstood date of the year for religious Jews. In a great affront to God, religious Jews have corrupted Yowm Kipurym, it is always plural. It is never Kippur, always Kipurym, because God is offering to reconcile His relationship with both Yisra'el and Yahuwdah. They've turned this reconciliation of rejoining Yahowah's family, of ending the long day of estrangement into a day of affliction. Imagine hating God so much that you would avoid accepting His compassion, outreach and invitation to be part of the Covenant again, and you would call that day a day to deny oneself. One of the great perversions of all time.

I've thought a lot about Kipurym this past day as we were celebrating it. It strikes me that Kipurym is the second chance for God's people, Yahuwdym. Beyond this, being denied, besmirched, belittled the fulfillment of Pesach through Yahowsha you completely ignore the perfection that is being offered through Matsah and you have no clue as it relates to the other two that were fulfilled in Year 4000 Yah, Bikuwrym and Shabuw'ah, and so having completely denied Yahowah, and yet His fulfillment is honoring His promise at great personal sacrifice where it's not just that He supplied His nepesh / soul into Yahowsha so that He could personally experience what it was like to suffer and die as the Passover Lamb, He allowed the Set-Apart Spirit to take His nepesh / soul to She'owl, the Place of Separation, which is essentially a black hole, so that He Himself could experience the pain of that separation so that He could pay the price to ransom us, and you've denied all of it. God did all this for you, and you spit in His face.

I'm not singling out Jews to besmirch their religion because Christians have corrupted what God did to completely ignore the connection among Pesach, Matsah, Bikuwrym, and Shabuw'ah and have created a religion by turning the Passover Lamb into the Son of God and Messiah. He's not the Messiah; the Messiah and Son of God is Dowd / David. He was the Passover Lamb. Read the Towrah and Prophets; they are exceedingly clear.

For the Jews who are listening in Yisra'el and America, you are in a different place than the Gentiles who have messed this up because the Gentiles were not liberated from the enslavement of religion and politics in Mitsraym, you were. The Covenant was not forged with the Gentiles even though 'Abraham and Sarah certainly had left Babylon and were enroute the Promised Land. It was their grandson who became Yisra'el. The Covenant was affirmed through Yisra'el, not through Gowym. The prophets were all Yisra'elites, none were Gowym. They spoke Hebrew, not some language of the Gowym. God communicated who He was to you, with you, for you, and yet you have rejected Him.

The worst part of this, and we'll find this out as we cover Mal'aky, is that the rabbis have banned the use of Yahowah' name. The only name that matters is the one they will never speak. They will never say, "If you want to have absolute certainty who is speaking for God and who is not, is the prevalence of Yahowah's name. If they speak His words in His name, they are speaking for Him. If they speak their words in their names, they are speaking for themselves. Read and then read the Towrah to compare the two.

The Kipurym we are celebrating this day is not about twirling chickens over your head. It's not about denying yourself, it is not a fast, and it is not a "high holy day." It is a second chance at Pesach, Matsah, and Bikuwrym for the Chosen People. But your second chance is your last chance.

Yahowah is returning with Dowd in Year 6000 Yah. Maimonides was wrong on his timing. Year 6000 Yah is 2033; that's how much time you have left if you are among the lucky ones because two out of every three Jews will be dead between now and then and a much higher percentage of the world's population. So, if you want to have a relationship with Yahowah then you need to listen to the words of the prophets and the words of the prophets all convey the same message.

Mal'aky / My Messenger could be convinced that Judaism is offensive to Yahowah and until you as a Yahuwdym / Jew reject Judaism you have no hope of resolving your relationship with Yahowah.

We're going to cover, as best we can in the time we have this evening, the last of the prophets, Mal'aky. That's amazing. I know there's a bunch of dunderhead rabbis that claimed they were prophets and yet if you read what they said it's rubbish, dribble.

The last of the prophets to pass the two prophetic tests, which are both in *Dabarym* / Deuteronomy, is Mal'aky. He wrote almost 2,500 years ago and it's been radio silence ever since because God couldn't find a single Jew, not one, who was willing to listen.

So, this is the last, and this is what He says about His people:

**“The prophetic pronouncement (*masa'*) of the Word (*dabar* – the message) of Yahowah (יהוה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) to ('el) Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God) by the hand (*ba yad*) of Mal'aky (*Mal'aky* – My Spiritual Representative Messenger; from *mal'ak* – messenger). (*Mal'aky* 1:1)**

This is not the word of G-d, Hashem or Adonai. God has a name, and that name is essential to engage in a relationship with Him. If you do not know and use His name, accept His name, then He does not know you and you do not have a relationship.

This is the prophetic pronouncement, words regarding what will occur in the future, the very word of Yahowah to His people Yisra'el by the hand of Mal'aky, who would be the last prophet.

These next words are very difficult for me to read because as probably everyone listening to this program knows, of all the great things that can occur in the universe the two worst are emblazoned in these words. The most frustrating for us is unrequited love.

I can't say for certain that I loved as a younger man. I had no game and pursued the girls/women that I thought I loved and for every step I took forward they took a step back; I wasn't very good at it. The pain of thinking this person is the love of my life and them not being interested in me is agonizing, isolating, and paralyzing. We've all experienced it. God's unrequited love is with Yisra'el. He's expressed it, He's gone after them, and they have routinely rejected Him.

The second thing is the loss of a child. *Beny Yisra'el* / Children of Yisra'el were to be Yahowah's family; he lost a child.

**‘I love you ('ahab 'eth 'atem – My endearing affection for you is demonstrated by the desire for a close family relationship with you (qal perfect)),’ says ('amar) Yahowah (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence).**

**But** (*wa*) **you say** (*'amar* – you question), **In** (*ba*) **what way** (*mah* – when, why, and how) **have you loved us** (*'ahab 'anachnuw* – have you shown familial affection for us)?” (*Mal'aky / My Messenger / Malachi 1:2*)

God's response was

“**Was not** (*ha lo* ') **Esaw** (*'Esaw* – to Act Contentiously, commonly transliterated Esau; from *'asah* – to do, act, engage, and perform and *'asaq* – to be contentious, hostile, and quarrelsome) **a brother** (*'ach*) **of** (*la*) **Ya'aqob** (*Ya'aqob* – My Stance, I grab the heel, commonly transliterated Jacob; from *y* – I and *'aqab* – to receive a reward or suffer the consequences of circumventing or overreaching, digging in or supplanting one's heels, sometimes walking in a sly and accusative manner)?” **asks** (*na'um* – states with prophetic implications) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God).

**And yet** (*wa*), **I have always loved** (*'ahab 'eth* – I have consistently enjoyed a close, familial relationship with (qal imperfect – genuinely and continually without interruption shown affection for)) **Ya'aqob | Reward or Consequence** (*Ya'aqob* – My Stance, I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or supplanting one's heels to be steadfast, often walking in a sly and accusative manner). (*Mal'aky 1:2*)

**However** (*wa*), **concerning** (*'eth* – considering what is associated with) **'Esaw | Acting Antagonistically** (*'Esaw* – to Act Contentiously, Esau; from *'asah* – to act, engage, and perform *'asaq* – that which is contentious, hostile, and quarrelsome), **I have hated and have shunned** (*sane'* – I have detested and abhorred, I loathed and intensely disliked because I could not endure with his perversions (qal perfect – God's hatred was or will be manifest for a limited time)).

We are taught, indoctrinated, into believing all we need is love and we need to eliminate hate. That's not God's approach at all. In fact, God is saying here that, “The way I demonstrated My love was to hate.” That's so difficult for us to comprehend and yet so essential. If you do not know what to hate, how to hate, and why to hate, you cannot love. If you're not willing to protect the innocent, particularly in your family, from mass murderers and rapists, from pedophiles, from religious zealots that would prey upon their souls, then you are not loving them. You need to know what, why, and how to hate. What to hate first and foremost is religion. How to hate it is with your words to expose and condemn it.

God is saying, “You want an example of love?” I’m here to tell you that while God loved both ‘Abraham and Ya’aqob they were horrible people. ‘Abraham pimped out his wife twice for personal enrichment. That’s disgusting! Sarah was a far better person than ‘Abraham and yet ‘Abraham didn’t only do this once, but twice. The more you read about Ya’aqob the more you have to shake your head and say, “What’s wrong with him?” He got a few things right, but he got far more things wrong. And yet God chose, because of the Covenant, to look past the things that both ‘Abraham and Ya’aqob got wrong and chose to love them. But the one thing He could not overlook with ‘Esaw is that ‘Esaw became religious and married into Ishmael’s family who was deliberately estranged from the Covenant.

**I have caused** (*wa sym*) **that which is associated with** (*‘eth*) **his elevated places**

He’s speaking of ‘Esaw

(*har huw’* – his power and influence, and his hills and mountains) **to be lifeless and desolate** (*shemamah* – to be a sparsely populated and devastated wasteland clothed in horror and ruin), **and his inheritance to be** (*nachalah huw’* – his land and property, even his heritage by association) **a wasteland of questionable words** (*midbar* – a desert for unsustainable statements; from *mah* – to question and *dabar* – the word) **for jackals and serpents** (*tan* – monstrous beasts, pack animals, and omnivores and venomous snakes).” (*Mal’aky* / My Messenger / Malachi 1:3)

He’s speaking of Islam and the place where it took root and grew. Most people are unaware that Islam did not grow in Mecca but was moved to Mecca long after Muhammad’s death from Palmyra, due south of Jerusalem. That area even now when you look at it is nothing but dust and rock as is Arabia which is where Islam had to move to a town called Yathrib because it was filled with Jewish rabbis and became the “prophet’s” city even though Muhammad never got a single prophecy right. But nonetheless, this assessment of Islam is accurate.

I’m going to say something here that might surprise you, but I’m not the first to figure this out.

**“If** (*ky*) **‘Edowm** (*‘Edowm* – the Bloody Red Lord, the descendants of Esau (representing the antagonism of Imperial Rome and Roman Catholicism along with its connection to Islam), the region between the Dead and Red Seas and east into Arabia; from *‘adowm* – bloody red and hairy, spread far and wide, and *‘adown* – Lord) **says** (*‘amar* – protests), **‘We have been beaten down and impoverished** (*rasas* – we have been battered and shattered), **and yet** (*wa*) **we will recover** (*shuwb*

– we will come back) **and we will rebuild** (*wa banah*) **upon the ruins** (*harabah* – from the rubble and depopulated area which was destroyed).’ **Then this is what** (*koh*) **Yahowah** (*Yahowah* – a transliteration of אלהים, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **of the assembled spiritual envoys** (*tsaba*’) **says** (‘*amar*), **‘They may choose to build** (*hem banah* – they may want to reconstruct and be restored (qal imperfect jussive – expressing an actual and continual desire to build in the third person)), **but** (*wa*) **I will demolish and leave them in ruins** (‘*any haras* – I, Myself, will tear them down and destroy them, annihilating them).

‘Edom represents what grew out of the bloodiness of Imperial Rome and became the Roman Catholic Church. To know that we only need to look at the birth and description of ‘Esau and what God had to say about him. “They are a derivative of the Caesars,” in God’s own words.

**Then they will be called** (*wa qara’ la hem*) **“the Land** (*gebuwl* – a region and territory) **of the Uncivilized and Wicked** (*risha’ah* – of the unethical and Towrahless).”

**They are the people** (*wa ha ‘am*) **with whom, for the benefit of the relationship** (‘*asher*), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **has denounced and scolded** (*za’am* – has angrily demonstrated His justifiable indignation and displeasure) **as an enduring witness** (‘*ad* – into perpetuity), **for an unlimited duration of time** (‘*owlam* – forevermore).”” (*Mal’aky* / Messenger / Malachi 1:4)

There is a time of retribution, a time when Yahowah is going to hold those who have abused His people accountable. That is what He is speaking about.

“**Then your eyes** (*wa ‘ayn ‘atem*) **will see** (*ra’ah*) **and you shall say** (‘*atem ‘amar*), **“Great is** (*gadal* – honorable) **Yahowah** (*Yahowah* – a transliteration of אלהים), our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **from beyond** (*min ‘al la*) **the boundaries** (*gebuwl* – the territory, land, and region) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).”” (*Mal’aky* / My Messenger / Malachi 1:5)

There is a time when some of you who are listening to my voice this evening, when some of you who read *Yada’ Yahowah* know, if you haven’t been, *yada’* / to know, to understand *Yah* / short for Yahowah. You can also go to [yadayah.com](http://yadayah.com) where everything is free. There is no donate button, we don’t have a meeting place, you

won't be recruited and you will never be contacted. You are welcome to email us, but we will not solicit or take your money. The books are there for you in their entirety – 25 volumes of translations and commentary on Yahowah's Towrah, Prophets and Psalms.

We wrote it because prior to the fulfillment of Yowm Kipurym in Year 6000 Yah, sunset in Yaruwshalaim at 6:22 pm, October 2, 2033, when a significant number of you will return to Yahowah, will embrace and exclaim His name, who will love His name, will take advantage of His second chance capitalizing on Kipurym, the Day of Reconciliations, and you will witness the return of Yahowah with the Messiah, the King of Kings, the very Son of God. You'll recognize His name because He's the most famous among you, David / Dowd / Beloved

“**A son** (*ben*) **values and respects** (*kabed* – admires and appreciates the significance of and cares about) **his father** (*'ab huw'*), **and a servant** (*'ebed* – a slave) **his lord and master** (*'adown huw'* – his owner).

**So** (*wa*), **if** (*'em* – upon the condition that) **I am a father** (*'ab 'any*), **where** (*'ayah*) **is My respect and appreciation** (*kabed 'any* – My caring and admiration)?

He's asking the religious.

**And if the assumption is made that** (*wa 'em* – under the contrary imprecation exist that) **I am a lord** (*'adown 'any* – I am a controlling master and overbearing owner), God is not the Lord; He despises the title “Lord.”

**why don't you fear Me** (*'ayah mora' 'any* – why aren't you terrorized by Me)?” **says** (*'amar*) **Yahowah** (*YaHoWaH*) **of the spiritual regiment** (*tsaba'*), **'to you** (*la 'atem*), **the ministers and clerics** (*ha kohen* – the priests and religious officials) **who despise** (*bazah* – who show contempt for, disregard, and devalue, even pillage and plunder) **My name** (*shem 'any* – personal and proper name and reputation).” (*Mal'aky* / My Messenger / Malachi 1:6)

God is saying that the religious leaders of Israel are plundering His name because they despise His name. Do you know that Yahowah inspired the prophets who wrote the Towrah, Prophets, and Psalms; Dowd was a prophet, he wrote most of the Mizmowr, Moseh was a prophet. He compiled most of the Towrah and of the other total of 40 prophets that collectively in the Hebrew text Yahowah's name was written 7,000 times and yet the religious would rob you of knowing Him by removing it all 7,000 times, doing so to enrich themselves, to make themselves more important so



they can write their rabbinical trash and stuff it in their Talmud and another rabbi can quote, “And so rabbi so and so said this and that.” And Jews will genuflect to the lie as opposed to trusting Yahowah instead.

“**So, you say** (*wa ‘amar*), “**In what way** (*ba mah*) **have we shown contempt for and disregarded, even more, pillaged and plundered** (*bazah* – despised, scorned, ridiculed, and devalued), **Your name** (*‘eth shem ‘atah*)?”” (*Mal’aky* / My Messenger / Malachi 1:6)

I can’t imagine why you would ask that question at the term “Jew.” It’s a rejection of Yahowah’s name. The actual term is *Yahuwd* and the plural *Yahuwdym* / Beloved of Yah, Related to Yah.

“**So, you say** (*wa ‘amar*), “**In what way** (*ba mah*) **have we shown contempt for and disregarded, even more, pillaged and plundered** (*bazah* – despised, scorned, ridiculed, and devalued), **Your name** (*‘eth shem ‘atah*)?”” (*Mal’aky* / My Messenger / Malachi 1:6)

“**By them presenting** (*nagash* – approaching by offering) **defiled and rotten bread** (*lechem ga’al* – unacceptable and decomposing food which is polluted) **upon My altar** (*‘al mizbeach ‘any*).

Do you know that the Pesach plate is now based upon rabbinical instructions, and has been changed to reflect Qayn’s offering which was rejected? It’s got all sorts of rabbinical symbolism complete with fruits, vegetables and eggs – everything but lamb. “Oh, there’s a *zarowa*,” without having a clue what *zarowa*’ even means. Both Dowd and Moseh were *Zarowa*’s, and although I’m not in their league, so am I. And yet the one thing that is not found that could be seen as nourishing on the Passover plate is the central ingredient lamb. Yes indeed. The rabbis have polluted the plate.

**But you say** (*wa ‘amar*), “**In what way** (*ba mah*) **have we defiled and stained You** (*ga’al ‘atah* – have we polluted You and made You unacceptable)?”

**By you inferring** (*ba ‘amar ‘atem*) **that which has been furnished and appointed** (*huw’ shulchan* – that the table and furnishings; from *shalach* – that which has been presented and acknowledged, directed and established) **by Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **is of no value** (*bazah huw’* – is contemptible and despicable, subject to diminishment and being disregarded). (*Mal’aky* 1:7)

What did they do? I went through it already. The single most important day of the year is Matsah. Chag Matsah then incorporates Pesach and Bikuwrym. God's sacrifice on Matsah was to send His nepesh as an avatar as a projection of Himself into the black hole that is She'owl. And yet you deny this. He fulfilled Pesach just as He told 'Abraham He would with His soul embodied within Yahowsha' serving as the Passover Lamb and you have not only denied this, but you've also said disgusting, horrible things about Yahowsha' renaming and besmirching him therefore disavowing Yahowah's sacrifice.

You even take a day like Taruw'ah and change it into a Babylonian holiday. You take Yahowah's second chance, His restatement of the benefits of Pesach and Matsah on Kipurym, the Day of Reconciliations, and you turn it into a day of affliction as if you never want to hear or see Yahowah again. You've done these very things, but there's a remedy. Recognize that the rabbis have lied to you and disassociate from them. Do what 'Abraham did and walk away from their babble and come to trust and rely on Yahowah. Listen to what God had to say to His prophets and engage in His Covenant. There are five conditions and five benefits, the first of which requires you to walk away from nationalized politics and institutionalized religion.

**When you influence and oppress** (*wa nages* – when you engage and extract payment from, gather together, and present those you are manipulating), **then sacrifice** (*zabach*) **the ignorant and blind** (*'iwer*), **is that not wrong** (*'ayn ra'* – is that not undesirable and harmful, unethical and immoral)?

God is saying your religious influence has been profitable for those that have been promoting it and yet it is causing those who are unaware to be manipulated. It is the reason that Christianity grew in your midst. Paul was a failed rabbi. The answer was so obvious as to how to respond to him. Just to say, "Wait a minute. His name is Yahowsha', not "Jesus." He's not the Messiah much less the "Christ." He can't be the Son of God because Dowd / David is the Son of God, the Messiah, the King of Kings. You can't steal from what God said about David to give this illusion of a "Jesus Christ" credibility. But that's what they did. Christianity claims everything God said about David actually applies to Jesus as if God didn't know the difference between their names. But that was the response. You didn't say, "Wait a minute. This is Year 4000 Yah, God fulfilling Pesach, Matsah, Bikuwrym, and Shabuw'ah. He's not creating a new religion. Yahowsha' is not God in the flesh. God is not so small, He cannot be killed. What in the hell are you doing parading around with a

dead god on a stick. No! He was the Passover Lamb!” If you had said that your people wouldn’t have suffered and Christianity, the most anti-Semitic and torturous organization in human history, would never have emerged. The one that Yahowah called the “ultimate beast” emerged and grew because rabbis didn’t know what they were doing. They did exactly the wrong thing at the wrong time. You have not valued what Yahowah has said.

**And then when you lord over and exploit** (*wa ky nagas* – when you act like tyrants over, influencing and oppressing) **Passover along with those who should have benefited from Pesach** (*pasach*), **especially those you have afflicted and diseased** (*chalah* – the ill, weak, and wounded), **is that not wrong** (*‘ayn ra’* – is that not undesirable and harmful, unethical and immoral)?

This is the essence of the argument that Yahowah has against His people, “You have besmirched My name and have robbed My people of My name. You have exploited Passover. You have turned the Day of Reconciliations into a day of affliction. Is that not wrong?”

If you’re listening, and are Jewish and thinking this is harsh, wake up and smell the coffee. Yahowah’s message to His people has been consistent. What do you think the story of the waters of Meribah are all about? What’s the story of Kaleb, the Golden Calf, or what’s the story about the Yisra’elites grumbling and saying, “We hate it here. You brought us out to die. We want to go back to being slaves in Mitsraym.” From the moment He rescued you you’ve been disgusting, you’ve been religious, you’ve rejected Him, you’ve been ungrateful and stubborn and if you read through the prophets, it’s not pervasive just through the Towrah it’s pervasive through the prophets.

Look what happened when you chose to be like Gentile nations and have a king with Sha’uwl. Yahowah said, “You’re rejecting Me to make that choice.” Read Yasha’yah, Yirma’yah, Howsha’. From beginning to end Howsha’ is a dissertation on why God hates the religiosity of Israel and despises Judaism. It’s pervasive; it’s here in Mal’aky. It’s in Yasha’yah, Yachezq’el, it’s everywhere. It’s the single most prevalent message throughout the Towrah, Prophets, and Psalms. God hates religion! If you’re going to be religious, you have no relationship with Him. And then He says, “My people have been especially religious which is why I’m disgusted by them.” You ought to be exceeding grateful that God is offering you a second chance, Kipurym. And what are the religious doing? They are turning it into a day

of affliction to say, “We never want to see or hear from Yahowah again. We’ll afflict and deny ourselves.” Reject them!

**And then when you lord over and exploit** (*wa ky nagas* – when you act like tyrants over, influencing and oppressing) **Passover along with those who should have benefited from Pesach** (*pasach*), **especially those you have afflicted and diseased** (*chalah* – the ill, weak, and wounded), **is that not wrong** (*‘ayn ra’* – is that not undesirable and harmful, unethical and immoral)?

**Try that approach with your governor** (*qarab huw’ na’ la’ atem*). **Will he accept you** (*ha ratsah ‘atah*) **or** (*‘o*) **will he endure your presence** (*nasa’ paneh ‘atah*)? **asks** (*‘amar*) **Yahowah** (*YaHoWaH*) **of the spiritual messengers** (*tsaba’*). (*Mal’aky* 1:8)

**‘And yet now** (*wa ‘atah*) **you beg and plead** (*na’*), **imploing for intercession and favor** (*chalah* – beseeching the intervention) **at the appearance** (*paneh* – in the presence) **of God** (*‘el*), **“Have mercy on us** (*chanan ‘anachnuw* – show pity, ingratiate Yourself to us and be generous).”

**With this being a result of your influence** (*min yad ‘atem hayah zo’th*) **will there be anyone among you, even in your presence, lifted up or raised** (*ha nasa’ min ‘atem paneh* – will there be a reason for any of you to ascend to a higher realm)? **asks** (*‘amar*) **Yahowah of the Heavenly implements** (*YaHoWaH tsaba’*).” (*Mal’aky* / My Messenger / Malachi 1:9)

God doesn’t want to hear you begging Him, crying to Him, and He most certainly doesn’t want to hear you praying to Him! He wants you to listen to Him. You get that? God never once asks anyone to pray to Him. He doesn’t want you crying to Him. He says, “You’ve been begging and pleading and as a result of those behaviors there will be none of you who are lifted up or raised.” That’s convenient for Judaism because there is no salvation in Judaism, no eternal life in heaven. But according to Judaism even the downside goes away because there is no She’owl. If you’re going to ignore Yahowah’s name, if you’re going to reject His Mow’ed Miqra’ey, why not reject His home and also the prison for the religious? Let’s just reject it all. They will reject ha Satan too, and yet what did Yahsha’yah say throughout the Fourteenth Chapter? Who do you think Daniel is talking about when he speaks of the beastly horn of the Last Days who is Towrahless, who commits the ultimate abomination and who denies Yahowah’s Mow’ed Miqra’ey?

**“Why is there none among you (*my gam ba ‘atem*) who will shut the doors (*wa sagnar deleth*) so that you do not continually illuminate (*wa lo’ ‘owr* – would not shine light upon) My altar (*mizbeach ‘any*) in vain, without reason and to no avail (*chinam* – so improperly, irrationally, and ignorantly)?**

There isn't one Jew, not one, who will shut the door to the damned synagogue and tell his brethren, “Don't go in!” And yet they integrate the religion of Judaism in the State of Yisra'el so they can pour out their lies without reason, improperly, irrationally and ignorantly. Who did God say He was speaking to at the beginning of this? Was it not Yisra'el? Who do you think He's speaking to now? Why did Yahowah inspire the last of the prophets to say these things to you? Do you think He was lying about you, or does He know exactly what you're doing? Why does His condemnation of you match what you have become? And yet they will pretend that they are doing God and the State of Israel a favor by playing religious dress up.

**There is nothing desirable in your approach to Me (*'ayn la ‘any chephets ba ‘atem* – I find nothing which is acceptable or pleasing with you),’ says (*'amar*) Yahowah of the Heavenly implements (*YaHoWaH tsaba*’).**

Hebrew is an interesting language in that the Hebrew of the Towrah, Prophets and Psalms is liberated in time. The verbs aren't trapped in the past, they aren't just pursuant to the present, and they don't just speak to the future. Verbs are liberated in time. When Yahowah makes the statement, “I love you,” it is “I loved you, I love you, I will love you.” “There is nothing desirable in your approach to me. There has been nothing, there is nothing, there will be nothing, nothing in the entire religion, nothing in the entirety of the Talmud.”

**There is nothing desirable in your approach to Me (*'ayn la ‘any chephets ba ‘atem* – I find nothing which is acceptable or pleasing with you),’ says (*'amar*) Yahowah of the Heavenly implements (*YaHoWaH tsaba*’).**

**‘I will not accept (*wa lo’ ratsah*) an offering (*minchah* – anything given or bestowed) from your hand or that which you have influenced (*min yad ‘atem*).’” (*Mal’aky* / Messenger / Malachi 1:10)**

He's speaking to Yisra'el.

**“Indeed (*ky* – as a point of emphasis), from (*min*) the sunrise in the east (*mizrach shemesh*) and to as far as and beyond (*wa ‘ad* – into perpetuity) its pathway toward the horizon (*huw’ mabow’* – its sunset), My (*'any*) name (*shem*) will be great (*gadawl* – distinguished and majestic, exceedingly important, powerful, and**

magnifying, promoting growth) **among the gentiles** (*ba ha gowym*) **and in every home** (*wa ba kol maqowm* – in every place and dwelling where the means to rise up and take a stand is pondered) **where a fire is kindled** (*muqatar* – where a hearth burns; from *mah* – to ponder the implications of *qatar* – joining together once the pests are removed) **to draw near and come together** (*nagash* – to step forward and approach) **in connection with My name** (*la shem 'any*).

He didn't say His name is going to be empowering in the home of every gentile. No. It's going to be empowering in every gentile home that draws near in connection with His name. A powerful distinction. God is saying the very thing that the religion Judaism has done, which is to remove His name 7,000 times from His Towrah, they won't even speak it when they're reading the Towrah. And it isn't found once in the thousands of pages of dribble in the Talmud. What in the hell is wrong with you? God is saying that His name will be magnified and since it's not being magnified by Jews, then it will be celebrated in the homes of gentiles who seek a connection with His name.

**Then** (*wa*) **the purifying gift** (*minchah tahowr* – an offering devoid of foreign particles or impurities) **of My exceedingly important and empowering name** (*ky gadowl shem 'any*) **will be within and among the gentiles** (*ba ha gowym*),’ **says** (*'amar*) **Yahowah of the Heavenly implements** (*YaHoWaH tsaba*’).” (*Mal'aky / My Messenger / Malachi 1:11*)

Who would have thought that the very God who named His people after Himself, Yahuwd / Beloved of Yah, would have to go to gowym, the most despicable people on Earth, for His name to matter again?

I'm a gowy, and I think I know Yahowah better than anyone on Earth at this time, and what have I done? I was the first to come out publicly and announce it's Yahowah and it's easy to pronounce. Look at the Towrah – *twrh*. How do you get the “ah” sound at the end? From the hey. How do you get the “ow” sound in Towrah? From the wah. Look at *hayah* when Yahowah said to Moseh, “I am / *hayah* / I exist. It's not hard. Where do you get the “o” sound in *Shalowm*, the most commonly spoken word among Jews? From the wah. Yahowah's name is exceedingly easy to pronounce if you just take 15 minutes and look at the words that Yahowah wrote throughout His Towrah, Prophets and Psalms including His Towrah / teaching where He explains how to pronounce the wah and the hey. The “y” has never been a question. Yisra'el, Yahuwdym, Yahuwdah, never been a question. It's pronounced the same way in Hebrew as it is in English.

So, why would a gowy learn to read Hebrew, translate the oldest extant text of the Towrah, Prophets and Psalms so he could reintroduce Yahuwdym to Yahowah? The simple answer is not that the gowym had anything meaningful to offer, it's because there were no Yahuwdym willing to do it. Not a single Yahuwd was listening to Yahowah, that's what He says. He's talking about His name in connection with gowy because you left Him no other option, and that's sobering. After all He's done for you, to put God through that such that He had to communicate through a gowy, and every one of the prophets say the same thing, that God looked and didn't find a single Jew who was willing to listen to Him. It's been over 2,500 years since Mal'aky was the last, and not one was willing to listen to Him until, finally, as we approach the Last Days a gowy is reintroducing Yahuwdym to Yahowah.

That's embarrassing to Yahowah that He would have to do that and have to tell you about it here in Mal'aky and throughout His prophets that it was going to occur. We began to understand this when we read Solomon's official Sermon on the Mount when he dedicated Yahowah's home and said, "A nakry / a foreigner who was observant and responsive is the one who is going to make My name known again. He's the one who is going to write these books, and he's the one you need to listen to." Moseh spoke of what we're doing, and it's right here in Mal'aky that God will get far more specific.

That's why you're listening to the voice of a gowy trying to awaken Yisra'el before it's too late. You have very little time left and the Time of Trouble is fast approaching. The world is turning dark very rapidly, and that pace is going to accelerate. Please listen.

**'I will not accept (*wa lo' ratsah*) an offering (*minchah*) from your hand or that you have influenced (*min yad 'atem*). (Mal'aky 1:10)**

**Indeed (*ky*), from (*min*) the sunrise in the east (*mizrach shemesh*) and to as far as and beyond (*wa 'ad* – into perpetuity) its pathway toward the horizon in the west at sunset (*huw' mabow'*), My ('any) name (*shem*) will be distinguished and important, magnifying and empowering (*gadowl*) among the gentiles (*ba ha gowym*) and in every home (*wa ba kol maqowm*) where a fire is kindled (*muqatar*) to draw near and come together (*nagash*) in connection with My name (*la shem 'any*).**

**Then (*wa*) the purifying gift (*minchah tahowr*) of My exceedingly important name (*ky gadowl shem 'any*) will be within and among the gentiles (*ba ha***

gowym),’ says (*amar*) **Yahowah of the Heavenly implements** (*YaHoWaH tsaba*’). (*Mal’aky* 1:11)

This is the last of the prophets and He is writing to Yisra’el saying that because you have stolen and besmirched My name that I’m going to make it empowering again, but this time through the gowym.

**‘And yet you** (*wa ‘atem*) **defile and profane it, treating it with contempt** (*chahalal ‘eth huw’*), **with your declarations when you say** (*ba ‘amar ‘atem*), **“I am the redeemer, the one who delivers, the new lord and master, having acquired the rights to** (*‘any ga’al*) **that which has been set forth and appointed** (*huw’ shulchan*) **by the Lord** (*‘adony*).”

Satan is the Lord, Yahowah is not. Lords want to be feared; they want to control and possess. Yahowah is our Heavenly Father and wants to be respected and loved. You cannot love what you fear.

And yet what do the rabbis say of themselves? Is it not consistent with what I just read?

**‘But this produces and yields** (*wa nyb huw’*) **that which is ruinous and destructive when consumed** (*‘akal*), **despised and vile** (*bazah huw’*).” (*Mal’aky* / My Messenger / Malachi 1:12)

Treating Yahowah’s name with disrespect, the rabbis claiming, they are somehow responsible for the redemption of Yisra’el, from God’s perspective is vile.

I want to turn now to a summation of Chapter Two. For those interested and who want to read an amplified translation, you’ll find this presentation of the fulfillment of Kipurym in Volume Six, Chapter Five of the *Yada’ Yahowah* Series. You will find comprehensive amplified translations and copious explanations, insights and commentary that are well beyond what we could do in a 90-minute program, so we’ve elected to go directly to the summations of the testimony that Yahowah has provided and to share His thoughts with you extemporaneously inspired by His words.

**“So then** (*wa ‘atah*) **this stipulation** (*ha mitswah ha zo’th*) **is directed toward you** (*‘el ‘atem*), **the ones performing the religious rituals who claim to be teachers** (*ha kohen*). (*Mal’aky* 2:1)

**If** (*‘im*) **you do not listen** (*lo’ shama*’), **and if** (*wa ‘im*) **you do not place it on your heart, considering it logically** (*sym ‘al leb*), **to give** (*la nathan*) **some significance,**



**respect, and dignity** (*kabowd*) **to My name** (*la shem 'any*),' says (*'amar*) **Yahowah** (*YaHoWaH*) **of the spiritual representatives** (*tsaba*'), **'then I will dispatch** (*shalach*) **among you** (*ba 'atem*) **a thoughtful curse which keeps you bound to your embittering existence** (*'eth ha ma'erah*).

**So I will condemn** (*wa 'arar*) **your pronouncements and your blessings** (*'eth barakah 'atem*). **Moreover** (*wa gam*), **I will condemn them** (*wa 'arar huw'*) **because** (*ky*) **you will not consider this matter responsibly** (*sym 'al leb*). (*Mal'aky 2:2*)

How can Judaism even exist in light of this statement by Yahowah through Mal'aky?

**“So then** (*wa 'atah*) **this stipulation** (*ha mitswah ha zo'th*) **is directed toward you** (*'el 'atem*), **the ones performing the religious rituals who claim to be teachers** (*ha kohen*). (*Mal'aky 2:1*)

**If** (*'im*) **you do not listen** (*lo' shama*'), **and if** (*wa 'im*) **you do not place it on your heart, considering it logically** (*sym 'al leb*), **to give** (*la nathan*) **some significance, respect, and dignity** (*kabowd*) **to My name** (*la shem 'any*),' says (*'amar*) **Yahowah** (*YaHoWaH*) **of the spiritual representatives** (*tsaba*'), **'then I will dispatch** (*shalach*) **among you** (*ba 'atem*) **a thoughtful curse which keeps you bound to your embittering existence** (*'eth ha ma'erah*).

**So I will condemn** (*wa 'arar*) **your pronouncements and your blessings** (*'eth barakah 'atem*). **Moreover** (*wa gam*), **I will condemn them** (*wa 'arar huw'*) **because** (*ky*) **you will not consider this matter responsibly** (*sym 'al leb*). (*Mal'aky 2:2*)

How does Judaism survive statements like this from God? Only by keeping \_\_\_\_\_. That's the reason the Haredim preclude their constituents from being able to read anything other than the corrupted version of Germanic and Hebrew into a language that isn't spoken by anyone outside their community. That's why they don't allow them to search the internet, or they don't allow them into libraries. The only way you can control people and cause them to be religious in Judaism is by keeping them ignorant because if they were to read the words of Yahowah they would know that God despises Judaism as well as Christianity, Islam and Progressives. But that's a story for a different day, not Kipurym.

**Behold** (*hineh*), **I, Myself, will rebuke and abhor, reprimand and disapprove, even insult and convict** (*'any ga'ar*) **your offspring and that which you scatter and sow** (*la 'atem 'eth ha zera*) **to such an extent** (*wa*) **that I will spread** (*zarah*)

**the viscera and dung, the guts and fecal matter (*peresh*), of your feasts (*chag 'atem*) upon your faces (*'al paneh*).**

Do you think you've pissed off God? Do you think the rabbis have somehow gotten God to the point where He says, "You are so repulsive, your religious feasts, your "Passover," your ignorance of Matsah, Bikuwrym and Shabuw'ah, your preference for Purim, Hanukkah, Rosh Hashanah, your preference for turning Kipurym into a day of afflicting yourselves. You know how I see you? I see you shit-faced. I see your faces covered in dung and I find you to be repulsive." He's speaking of Yisra'el. He's addressing Yisra'el's propensity to being religious and He's saying you are covered in dung and stink to high heaven, you're sick and repulsive. And yet I still love you and am going to give you a second chance which is Kipurym. The only difference between Kipurym, Pesach and Matsah for Yahuwrym, beyond the fact it's a second chance, is that Pesach and Matsah were horrible experiences for Yahowah. He suffered in our place.

Kipurym is poetry, a celebration of a family reunion, of the return of wayward sons and daughters. It's the happiest day on Yahowah's eternal calendar. I don't know how many of you will be there; I think there will be thousands. I would hope for more, but I don't think that's likely because I think that way too many Jews are beyond the reach of God's words. Those who are overtly political, whether they be Progressives and anti-Jewish, or Netanyahu Likud Conservatives, Netanyahu is one of the worst things that ever happened to Israel, not that Lapid is any better, in fact he may be worse, but when Netanyahu for his own personal empowerment bribed the Haredim to support him in the parliamentary process affording them all manner of control of Israel and money in return for their votes for his coalition, he condemned Israel to continuing to be just as God is besmirching them here. If you are an overtly political Israeli, if you are a Haredim, chances you are not listening to this because you couldn't even process it and God has no interest in you and there is zero chance that His words are ever going to impress you. You will condemn the messenger long before you choose to listen to Him. Evidence and reason will not matter when in conflict with your political and religious beliefs. Some 80% of Jews have eliminated themselves even from the possibility of the second chance of Kipurym. But for the 20% of those of you who have not listened and returned to Yahowah, reject Judaism, reject Israeli, American and European politics and embrace the terms and conditions of the Covenant.

**Behold (*hineh*), I, Myself, will rebuke and abhor, reprimand and disapprove, even insult and convict (*'any ga'ar*) your offspring and that which you scatter and sow (*la 'atem 'eth ha zera'*) to such an extent (*wa*) that I will spread (*zarah*) the viscera and dung, the guts and fecal matter (*peresh*), of your feasts (*chag 'atem*) upon your faces (*'al paneh*).**

**Then it will be taken away and you with it (*wa nasa' 'eth 'atem 'el huw'*). (*Mal'aky 2:3*)**

Yahowah is going to return with Dowd, and when He does, He's going to turn the earth back into the conditions experienced in the Garden of 'Eden. That is why we have a 6,000-year period from the time when 'Adam and Chawah were expelled from the Gan 'Eden to the time on Sukah in Year 6000 Yah, October 2, 2033, that we will return. When we return to the conditions of 'Eden you'll notice that in the Garden of Great Joy there is no religion, politics, or government, and they will not exist on the earth or in heaven upon Yahowah's return.

So those who have been religious will be eliminated. Not only will the people be incinerated, the leaders of the religious, those who led people astray, will have their souls incarcerated in the black hole that is She'owl and the victims will simply cease to exist, their physical bodies will be eliminated, and their houses of worship pummeled and swallowed by the earth. There will be no religion in the hereafter.

**Thereby (*wa*), you will know (*yada'*) that, indeed, and by contrast (*ky*), I sent (*shalach*) this instructive condition to you (*'el 'atem 'eth ha mitswah ha zo'th*)**

By the time this all happens even those who have been dunderheads to the end will be left without excuse because Yahowah will make it clear that He has this instructive condition to you. He's going to do that by 'ElYah's return as ... witness and those two witnesses will speak boldly, unabashedly in favor of Yahowah in Yaruwshalaim. They are going to arrive on Pesach in 2030 and that is when Yahowah is going to make it absolutely clear that the world is headed in the wrong direction that His Covenant will prevail.

Something tragic happened to the Jews about the time of Alexander the Great that is manifest in the stories of the Maccabees which was the civil war where those who would become rabbis at a later date wanted to usurp the power that Yahowah had offered the Lowy. They didn't want it to be an inherited right. Yahowah is clear that if you're going to be a Lowy, you're not going to have any money or possessions. Of course, the rabbis by 300% are the most enriched religious clerics in the world.

So, the precursors to the rabbis wanted a different scheme, they wanted control, power and money and wanted to rob the Lowy of their God-given responsibility and it was easy to do because the Lowy had forfeited their responsibility.

**Thereby (*wa*), you will know (*yada*) that, indeed, and by contrast (*ky*), I sent (*shalach*) this instructive condition to you (*'el 'atem 'eth ha mitswah ha zo'th*) such that My Covenant will continue (*la hayah beryth 'any*) through the Lowy | by Being One (*'eth Lowy*),’ says (*'amar*) **Yahowah** (*Yahowah*) of the assembled conscripts (*tsaba*). (*Mal'aky 2:4*)**

**‘My (*'any*) Familial Covenant Relationship (*beryth*) was established with him (*hayah 'eth huw*). The opportunity to live (*ha chayym*) and to be reconciled (*wa ha shalowm*) I provided and bestowed (*wa nathan*) to them (*hem*) through him (*la huw*’).**

Moseh was the greatest of the Lowy. He’s the one who brought us the terms and conditions of the Covenant, the one who brought us the Towrah.

**He showed great reverence and respect for Me (*mowra' wa yare' 'any*) and for the presence of My name (*wa min paneh shem*). He was wonderful, inspiring, and awesome (*chathath huw*’). (*Mal'aky 2:5*)**

Some might ask why God doesn’t speak to us directly. My answer is because none of you is willing to listen. There’s something more to it than that. God never speaks or works alone. He tried speaking and even when He was speaking, He wasn’t speaking alone. He said to Moseh, “To demonstrate and prove that I am God and that I am empowering and inspiring you to speak to these people, gather them all together and I will announce my relationship with you and will speak directly to them in your presence.” And what did the Yisra’elites say? “Oh no. We don’t want any more of this. Don’t You ever speak to us again!” Sometimes you get what you ask for. So, Yahowah said fine and continued to speak through Moseh. Yahowah doesn’t like doing anything alone. He chooses people He wishes to communicate through. He chooses to work through people.

He could have saved a remnant of people from the Flood, but no, He worked with Noach to build a boat because that’s His style. He could have laid down the Conditions of the Covenant, but He chose to do it through ‘Abraham. He could have produced the Towrah as an indelible document that the world could see, but instead He found an 80-year-old-broken-down shepherd who, accused of murder, was run

out of town by his own people, and He used him to go against the most powerful empire the world had known up to that time. He works through people.

When the people, in a horrible decision, empowered She'owl, He found and anointed Dowd, who had walked away from his father's house and was tending sheep. He imbued him with His spirit and Dowd became one of the most brilliant, articulate, courageous, and the most important man who ever lived, the man who God would call His son, who would anoint as the Messiah, and would say is returning with Him as brilliant as the sun and be as God. Yahowah works through people. That is His choice and why He created the universe. He wanted to have a relationship. 'Eden wasn't abandoned. 'Adam was there.

Yahowah chooses to work through people. That's why when there were no Jews available to listen to and to restore the value of His name, to discuss the conditions of the Convenient to call God's people home for their second chance of Kipurym, He chose to work with the only alternative, a gowym who was willing to listen to Him. I'll tell you I wasn't much of a prize, but I do prize this job. For those who don't know, I've done this now for 21 years, and pay for the opportunity to share this message with you freely. I have received no financial contributions from anybody at any time; it is a labor of love. It is for you. Consider it Yahowah's gift, His overture for a second chance, Kipurym.

**'My ('any) Familial Covenant Relationship (*beryth*) was established with him (*hayah 'eth huw*'). The opportunity to live (*ha chayym*) and to be reconciled (*wa ha shalown*) I provided and bestowed (*wa nathan*) to them (*hem*) through him (*la huw*').**

The opportunity to be reconciled was communicated through Moseh, but it is lived through Dowd. When Yahowah had to explain to 'Aharown / The Alternative what he needed to do to reconcile his own relationship with Yahowah and then reconcile the people on the Kaporeth / The Mercy Seat (which is what Kipurym is based upon). All that discussion goes to show you what Dowd would do, and Zakaryah makes it perfectly clear that it is Dowd who is returning with Yahowah on Kipurym to perform the role of the High Priest by anointing the Kaporeth / The Mercy Seat of the Ark of the Covenant.

**He showed great reverence and respect for Me (*mowra' wa yare' 'any*)**

This is true of Moseh, Dowd and to the gowy speaking to you this evening.

**and for the presence of My name (*wa min paneh shem*).**

Now this is true of God's two great Zarowa', Dowd and Moseh.

**He was wonderful, inspiring, and awesome** (*chathath huw'*). (*Mal'aky 2:5*)

**The trustworthy and reliable** (*'emeth*) **Towrah** (*Towrah*) **was in** (*hayah ba*) **His mouth** (*peh huw'*). **Furthermore** (*wa*), **nothing perverse or unjust** (*'awlah lo'*) **was found** (*matsa'*) **on his lips** (*ba saphah huw'*).

**He walked with Me** (*halak 'eth 'any*) **reconciled and blessed, satisfied and content** (*shalowm*), **and on an elevated plain, above the fray** (*wa ba myshowr*). **And therefore** (*wa*), **a great many** (*rabbym*) **he turned** (*shuwb*) **away from** (*min*) **being perverted and corrupted** (*'awon*). (*Mal'aky 2:6*)

This is true of all three of Yah's Zarowa', four if you count Yahowsha'.

**This is because** (*ky*) **the lips** (*saphah*) **of a kohen | priest** (*kohen*) **should closely examine and carefully consider** (*shamar*) **information leading to understanding** (*da'ath*).

That was their purpose.

**And they should search and enquire about** (*wa baqash*) **the Towrah** (*Towrah*) **from** (*min*) **his mouth** (*peh huw'*) **because indeed, and by contrast** (*ky*), **he** (*huw'*) **is a messenger** (*mal'ak*) **of Yahowah of the spiritual implement's** (*Yahowah tsaba'*). (*Mal'aky 2:7*)

**As for** (*wa*) **yourselves** (*'ahem*), **you have turned** (*shuwr*) **from** (*min*) **the Way** (*derek*). **You have caused many to stumble as rabbis** (*kashal rabbym*) **by way of** (*ba*) **your Torah instructions and teachings** (*ba ha towrah*).

It's gotten so bad that the rabbis refer to their Babylonian Talmud as the Torah. Talk about stealing the things of God.

**You corrupt and invalidate, you pervert and mutilate** (*shachat*), **the Familial Covenant Relationship** (*Beryth*) **of the Lowy** (*ha Lowy*), **'says** (*'amar*) **Yahowah** (*Yahowah*) **of the assembled envoys** (*tsaba'*). (*Mal'aky 2:8*)

**'Furthermore** (*wa gam*), **I** (*'any*), **Myself, will give you all over** (*nathan 'eth 'atem*) **to being despised and discredited, perceived as worthless, an object of scorn, even hated** (*bazah*), **and to being abased, humbled, and humiliated, belittled as cultural outcasts** (*shephal*), **for the sake of** (*la*) **the entire** (*kol*) **family** (*'am*) **in so much as** (*ka*) **that which is related to your mouth** (*peh 'asher 'atem*) **is unobservant and ignorant** (*'ayn shamar*) **of My Ways** (*'eth derek 'any*).

And that is the gist of the Talmud, of Judaism, of doing everything except paying attention to what Yahowah said.

**And yet still (*wa*), you respect and honor, lifting up (*nasa*) the presence of (*pane*) your Torah (*ba ha Towrah*).’ (*Mal’aky 2:9*)**

God is disgusted by the Talmud.

**“Is there not one (*ha lo*’ *’echad*) Father (*’ab*) for (*la*) all of (*kol*) us (*’anachnuw*)? Did not (*ha lo*’) one (*’echad*) God (*’el*) create (*bara*) us (*’anachnuw*)?”**

**So why (*maduwa*) are we unfaithful and unreliable, even unscrupulous and untrustworthy (*bagad*) toward our brethren (*’iysh ba ’ach*), each (*la huw*) violating and defiling, breaking and degrading (*chahal*), the Covenant Relationship (*beryth*) of our Fathers (*’ab ’anachnuw*)?” (*Mal’aky 2:10*)**

If you ask a religious Jew, “What’s the Covenant?” The covenant is Judaism. God hates Judaism. The Covenant is Yahowah’s. It is a family relationship. He is the Father, the Ruwach Qodesh is the mother, we are the Children, Shamaym is our home.

**‘Yahuwdah (*Yahuwdah*) has been unscrupulous and untrustworthy, and he has allowed himself to be controlled by others, becoming unreliable (*bagad*).**

**He has engaged and acted (*’asah*) in an abhorrent and loathsome manner (*tow’ebah*) in (*ba*) Yisra’el (*Yisra’el*) and in (*wa ba*) Yaruwshalaim (*Yaruwshalaim*).**

**Indeed (*ky*), Yahuwdah (*Yahuwdah*) is in violation of the agreement and has desecrated and defiled (*chahal*) that which is Set Apart (*qodesh*) unto Yahowah (*YaHoWaH*).**

To be *qodesh* is to be set apart and uncommon. To be religious is to be common.

**This is because (*’asher*) he has directed his affection toward (*’ahab*) and is now ruled by the Lord Ba’al (*wa ba’al*) within the house (*beyth*) of a foreign god, observing a deity in a different language (*’el nakar*). (*Mal’aky 2:11*)**

Yiddish, the Lord is Baal. Baal is Satan.

**Yahowah (*Yahowah*) will choose to cut off and banish (*karath*) the individual (*la ha ’iysh*) who (*’asher*) engages in this (*’asah hy*), either as a witness providing testimony (*ha ’ed*) or one who responds (*wa ha ’anah*), from (*min*) camping out**

**and dwelling ('ohel) with Ya'aqob (Ya'aqob) when (wa) the offering is presented (minchah) to approach and be present with (nagash la) Yahowah (YaHoWaH) of the spiritual messengers (tsaba'). (Mal'aky 2:12)**

He's telling you that if your god is the Lord, you are not welcome. The second chance that is being offered through Kipurym is not available to you. You will not sukah with Yahowah or Ya'aqob.

**And this (wa zo'th) is yet another thing (sheny) you do ('asah): you cover (kasah) Yahowah's (YaHoWaH) altar ('eth mizbeach) with ('eth) tears and expressions of sorrow, bitterly (dim'ah) shrieking and groaning ('anaqah) because (min) of your adversarial nature, narrow-mindedness, and troublesome experiences (tsar) such that there is no longer ('ayn 'owd) any attention paid to or regard for the presence (paneh) of the gift which has been offered ('el ha minchah) nor any desire to receive or accept it (wa la laqach ratsown) with your hand (min yad 'atem). (Mal'aky 2:13)**

The gift is Kipurym. It is second and final chance and Yahowah's way of telling Yahuwdym that the Yisra'elites who rejected Pesach, Matsah, Bikuwrym, Shabuw'ah, and Taruw'ah that I still love you. If you will walk away from religion and embrace the Covenant, I will embrace you. I will reconcile My relationship with you.

**Upon the grounds ('al) that (ky) Yahowah (YaHoWaH) has repeatedly testified ('uwd) by providing a thoughtful connection for you (bayn 'atah) such that you might understand (bayn) the feminine manifestation of God's fiery light which empowered, enlightened, and elevated ('ishah) you as a child (na'uwrym 'atah), with whom ('asher) you have been unfaithful, betraying her (bagad ba hy').**

Who have you betrayed? The Set-Apart Spirit / the *Ruwach Qodesh* / the feminine manifestation of God's fiery light / 'ishah.

**And yet, She is your companion, providing fellowship (wa hy' chabereth 'atah), and your Covenant partner – the loving woman of your family (wa 'ishah beryth 'atah).' (Mal'aky 2:14)**

**Did He not engage as one (wa lo' 'echad 'asah), and as a soul in corporeal fashion (wa se'er) through the approach of His Spirit (ruwach la huw')?**

That is a question way too tough for the religious, but it's true. Yahowah projected His nepesh / soul into the corporeal Yahowsha' so that He could experience being



the Passover Lamb, so that His soul could go into She'owl on Matsah to unleaven our souls of the fungus of religion, all orchestrated by Yahowah's nepesh and the approach of His Ruwach Qodesh.

**And why was the One (*wa mah ha 'echad*) enquiring about and seeking (*baqash*) Godly offspring, sowing the seeds to produce God's children (*zera' 'elohym*)?**

Bikuwrym is the result of Pesach and Matsah.

**Therefore (*wa*), you should be observant (*shamar*) in conjunction with your Spirit (*ba ruwach 'atem*).**

That's the answer. If we figured it out by reading the Towrah, Prophets and Psalms so can you, and we'll give you a head start. Twenty-five books translate Yahowah's Testimony in an amplified fashion and provide commentaries and insights so that you might appreciate God's invitation to return home.

**And then concerning the feminine manifestation of God's fiery light who empowers, enlightens, and elevates (*wa ba 'ishah / 'isheh*) of your childhood (*na'uwrym 'atah*), none of you should leave or betray or disregard Her garments (*'al bagad*). (*Mal'aky 2:15*)**

What are Her garments? The garment of light. The result of Matsah is to envelope God's children in a garment of light that makes us appear perfect in God's eyes because where there is light there is no darkness.

**For indeed, and by contrast (*ky*), if (*'em*) you (*'atem*) are hostile to and hate, opting to shun (*sane'*) and (*wa*) dismiss Me, sending Me away (*salach*),' says (*'amar*) Yahowah (*YaHoWaH*), the God (*'elohym*) of Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God), 'My Garment (*lebuwsh 'any*) will be concealed and shrouded (*kasah*) such that it is seen as destructive and wrong, ruined by those lacking moral restraint (*hamas*),' says (*'amar*) Yahowah (𐤎𐤏𐤃𐤇𐤁𐤀) of the engaged conscripts (*tsaba* ').**

The religious Jews choose to wear the opposite of the Garment of Light. They wear black mourning clothes as if going to their own funeral.

**Therefore (*wa*), be observant, closely examining and carefully considering (*shamar*) in conjunction with (*ba*) your Spirit (*ruwach 'atem*) and do not be unfaithful (*wa lo' bagad*). (*Mal'aky 2:16*)**

**Moreover** (*wa*), **you have wearied** (*yaga*) **God** (*'elohym*) **with your words** (*ba dabar 'atem*).

**But** (*wa*) **you say** (*'amar*), **'In what way** (*ba mah*) **have we exhausted Him** (*yaga*)?'

**In** (*ba*) **you** (*'atem*) **telling** (*'amar*) **everyone** (*kol*) **that doing** (*'asah*) **that which is incorrect** (*ra*) **is good** (*towb*) **in** (*ba*) **the eyes of** (*'ayn*) **Yahowah** (*YaHoWaH*), **and that He** (*huw*) **is willing to accept, even finds pleasure** (*chaphets*) **in these things** (*wa ba hem*).

Boy isn't that the cry of religion.

**If so** (*'ow*), **where is** (*'ayeh*) **the God** (*'elohym*) **who justly resolves disputes, who encourages sound decisions and good judgment** (*ha mishpat*)?'” (*Mal'aky* / My Messenger / Malachi 2:17)

Is He not lost in all this religiosity?

We have very little time left in this evening's program, but you can listen to archives which include the entire recording of the show.

We now will share the Third Chapter of Mal'aky as we celebrate this Day of Second Chances, of Yahowah expressing His love for His people, the day to reconcile the relationship between the estranged sons and daughters.

“**Therefore** (*'aph* – be aware [from 4QXII]), **look now and see** (*hineh* – pay attention and behold), **I** (*'any*), **Myself, will send out** (*shalach* – I will dispatch) **My messenger** (*mal'ak 'any* – My spiritual representative and heavenly envoy).

Not a prophet. My messenger.

**And** (*wa*) **he will prepare** (*panah* – he will make ready by changing people's perspectives, encouraging them to pay attention, turning people to) **the Way** (*derek* – path) **to approach** (*la*) **My appearance and presence** (*pen 'any*).

You are listening to that messenger.

**Then** (*wa*) **suddenly** (*pith'om* – in an instant and straight away, surprising many), **they will come** (*bow*' – they will arrive, returning [from 4QXII vs. “he” in the MT]) **to** (*'el*) **His Royal Residence and Temple** (*hekal huw*' – His Sanctuary and Home),

The Royal Residence is the home of Dowd.

**the Upright One** (*'edown* – the upright pillar of the tabernacle, its support and foundation) **along with the herald** (*wa mal'ak* – the representative, the prophet and messenger, the interpreter and ambassador) **of the Covenant Relationship** (*ha beryth* – of the Family), **who has sought to show you the way and whom, to provide the benefits of the relationship** (*'asher*), **you** (*'atem*) **seek** (*baqash* – you have learned about) **and who** (*'asher*) **you** (*'atem*) **have favorably experienced and strongly prefer** (*chaphets* – you want and have longed for, having shown affection for him).

**Behold** (*hineh* – look now and see), **He, Himself, is coming** (*huw' bow'* – He, Himself, will return [from 4QXII]), **says** (*'amar*) **Yahowah** (*YaHoWaH*) **of the spiritual implements** (*tsaba'*).” (*Mal'aky* / My Messenger / Malachi 3:1)

Yahowah is returning!

**“But** (*wa*) **who** (*my*) **can comprehend and endure them** (*kuwl* – can control or contain them, even resist them [from 4QXII because “them” is omitted from the MT]) **on their arrival** (*bow'* – their return [from 4QXII])?

**Who** (*my*) **can remain present and standing** (*ha 'amad*) **in** (*ba*) **His sight** (*ra'ah huw'* – when He appears)?

If you're not enveloped with the Garment of Light, you will be incinerated. God isn't coming to fix the Jewish religion – He's coming to eliminate it along with Christianity, Islam, Progressives, Social Secular Humanists, all of them.

**Because indeed** (*ky*), **He is like** (*huw' ka* – He is similar and can be compared to) **a refiner's** (*tsaraph* – testers and examiner's flawless, perfect, and pure) **fire** (*'esh*) **and** (*wa*) **similar to** (*ka* – can be compared to) **a launderer's** (*kabas* – a cleaner who washes garments) **detergent designed specifically for the Covenant** (*boryth* – laundering soap).” (*Mal'aky* / My Messenger / Malachi 3:2)

**“And** (*wa*) **He will dwell** (*yashab* – He will sit, restore, and establish) **as a refiner** (*tsaraph* – as one who tests and purges) **and** (*wa*) **as one who cleanses and restores** (*taher* – as a purifier who makes brilliant) **that which is valuable** (*keseeph* – that which is desirable and longed for), **while purifying and renewing** (*wa taher* – while restoring and cleansing) **the children** (*'eth ben* – sons) **of the Lowy** (*Lowy* – the one who unites and joins together, speaking of Moseh).

God is offering a Day of Reconciliations, Yowm Kipurym, to reestablish and restore His relationship with His people.

**He will filter them out and refine them** (*zaqaq 'eth hem* – He will remove their impurities by purifying them in a crucible) **similar to** (*ka*) **shimmering gold** (*ha zahab* – that which shines brilliantly) **and like** (*wa ka*) **those who yearn to be redeemed** (*ha keseph* – that which is valuable and desirable).

**And they will be able to approach** (*wa hayah la*) **Yahowah** (*Yahowah* – a transliteration of (אֱלֹהִים), our '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **coming together and drawing near** (*nagash* – stepping forward and being present) **as a gift, correct and innocent** (*minchah ba tsadaqah* – a vindicated offering, the fruit of being right, justified and acquitted).” (*Mal'aky / My Messenger / Malachi 3:3*)

This is Kipurym, this is that second chance! This is Yahowah doing everything He can to enable you to benefit from Pesach, Matsah, Bikuwrym, and Shabuw'ah which you have ignored.

**And they will be able to approach** (*wa hayah la*) **Yahowah** (*Yahowah* – a transliteration of (אֱלֹהִים), our '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **coming together and drawing near** (*nagash* – stepping forward and being present) **as a gift, correct and innocent** (*minchah ba tsadaqah* – a vindicated offering, the fruit of being right, justified and acquitted).” (*Mal'aky / My Messenger / Malachi 3:3*)

**“Then the gift** (*wa minchah* – the offering and veneration) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah) **will be pleasing and acceptable** (*'arab* – favorably received, forming a close association which is agreeable) **to** (*la*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching).

**And Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Restoration and Reconciliation) **shall be like** (*ka*) **the days** (*yowmym*) **of old** (*'owlam* – and will be forevermore) **and like** (*wa ka*) **the former** (*qadmomy*) **years** (*shanah* – times of renewal).” (*Mal'aky / My Messenger / Malachi 3:4*)

**“When I approach** (*wa qarab* – when I come and present Myself) **you** (*'el 'atem*), **it will be for judgment** (*la ha mishpat* – to justly resolve disputes, to execute justice while exercising good judgment).

If you are not among those who are part of His Covenant you are going to be judged.

**The judgment will be** (*wa hayah* – I will exist as) **a swift, yet diligent** (*mahar* – a ready and quick, very prompt),

Forty-five days as a matter of fact

**witness providing testimony ('ed) against those who engage in the corrupting influence of religion** (*ba ha kasap* – in opposition to those who enchant with their prayers and religious rites, those who encourage worship, including seductive spirituality and sorcery), **against those who are unfaithful, committing adultery** (*wa ba ha na'aph* – against those who violate the covenant vows), **against those who mislead through mistaken beliefs, by making false promises, and by perverting the truth** (*wa ba ha shaba' la ha sheqer* – against those whose oaths are deceptive and who lie about the promise of seven), **and against those who are controlling, defrauding those who work by extorting their wages as if they were entitled to receive the remuneration of those who are employed, even mistreating disadvantaged widows and orphans** (*wa ba 'ashaq sakar sakyr 'almanah wa yathowm* – in opposition to those who mistreat others, especially the disadvantaged, exploiting those who make an honest living and those who are genuinely in need), **all while thrusting foreigners aside** (*wa natah ger* – while turning away those who do not speak the same language or share the same religious customs), **because they do not respect Me** (*wa lo' yare' 'any*), **declares** ('amar – states) **Yahowah (YaHoWaH), who is God, Almighty** ('*elohym* – the Mighty One [from 4QXII]).” (*Mal'aky* / My Messenger / Malachi 3:5)

Well, there's a succinct picture of Judaism.

“**This is because** (*ky*), **I** ('*any*), **Yahowah (YaHoWaH** – an accurate presentation of the name of '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **have not changed** (*lo' shanah* – I have not altered My nature, disguised Myself, or ever acted differently, not this year or any year).

**You** ('*atem*), **the Children of Ya'aqob** (*ben Ya'aqob* – the Child in My Footsteps, the Ones I Receive and Reward, the Yisra'elites who are Steadfast), **they will not perish or be destroyed** (*lo' kalah* – will not be wiped out or eliminated).” (*Mal'aky* / My Messenger / Malachi 3:6)

“**However, it is from** (*la min*) **the days of your fathers** (*yowmym 'am 'atem*) **that you have turned away from** (*suwr min* – that you have rejected, having forsaken, abolished while departing from (qal perfect)) **My clearly communicated and inscribed prescriptions which cut you into the relationship** (*choq 'any* – My engraved thoughts of what you should do to get the most out of life and based upon what I deem necessary).

**You have paid no attention to them** (*lo' shamar* – you have not examined or considered them, failing to observe them (qal perfect)).

**Of your own free will choose to return to Me** (*shuwb 'el 'any* – choose to change your perspective, attitude, and thinking toward Me (qal imperative)), **and I will return to you** (*wa shuwb 'el 'atem* – I will want to come back and restore, repair, renew, and reconcile you (qal imperfect cohortative)),’ **says** (*'amar*) **Yahowah** (𐤏𐤃𐤕𐤁𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching) **of the heavenly implements** (*tsaba*’).

**‘But you say** (*wa 'amar*), **“In what way** (*ba mah*) **should we change, return, and be reconciled** (*shuwb* – turn around, alter our perspective, attitude, and thinking, and become renewed and restored (qal imperfect))?’”” (*Mal'aky / My Messenger / Malachi 3:7*)

**“How is that man robs and betrays God** (*ha qaba' 'adam 'elohym* – can men exploit and plunder, intentionally alter and circumvent God)?

**In actuality** (*ky*), **you are all exploiting and robbing** (*'atem qaba'* – you are deceptively stealing, intentionally altering, and circumventing) **that which is associated with Me** (*'eth 'any*).

**But you ask** (*wa 'amar*), **“In what way** (*ba mah*) **have we exploited, circumvented, or betrayed You** (*qaba' 'atah* – had we altered something from You and robbed You)?”

**By questioning the means to being enriched** (*ma'aser* – pondering a tenfold enrichment; from *mah* – to question *'ashar* – the means to being enriched) **and to being chosen and lifted up** (*taruwmah* – the contribution and offering voluntary given to ascend, grow, and share; from *ruwm* – to rise and grow up and *taruw'ah* – to sound an alarm and convey the message).” (*Mal'aky / My Messenger / Malachi 3:8*)

What is the means to being enriched? Those who avail themselves of Pesach and Matsah become Yahowah’s adopted children on First-Born Children / Bikuwrym so that on Shabuw’ah with the promise of seven we can be empowered, enriched, enlightened, emancipated and lifted up to Yahowah.

**“Your perspective** (*ra'ah* – way of looking at this [4QXII]) **is based upon appearances** (*mar'eh* – upon how you look in the sight of others [4QXII]), **but you actually extort and betray Me** (*qaba' 'any* – you rob and plunder, circumventing,

Me) **in addition to all of the gentiles** (*ha gowy kol* – other individuals living around the world).” (*Mal’aky* / Messenger / Malachi 3:9)

Because Jews removed Yahowah’s name from His Testimony there is an *‘alah* and a religion devoted to an Allah that would have never existed otherwise. Because Jews removed Yahowah’s name from His testimony there is the “Jesus” among Christians who becomes immensely anti-Semitic – a beast responsible for great antagonism towards Jews. Because rabbis removed Yahowah’s name from His testimony the Talmud exists and has become the great enemy of the Jewish people.

**“Your perspective** (*ra’ah* – way of looking at this [4QXII]) **is based upon appearances** (*mar’eh* – upon how you look in the sight of others [4QXII]), **but you actually extort and betray Me** (*qaba’* ‘any – you rob and plunder, circumventing, Me) **in addition to all of the gentiles** (*ha gowy kol* – other individuals living around the world).” (*Mal’aky* / Messenger / Malachi 3:9)

**“Return** (*bow’* – come, arrive, and be included) **with** (*‘eth*) **every aspect of** (*kol*) **the means to be exponentially enriched** (*ma’aser* – pondering a tenfold enrichment and to ponder the implications of tithing; from *mah* – to question *‘ashar* – the means to being enriched) **within** (*‘el*) **the home** (*beyth* – the family), **treasuring** (*‘owtsar* – the great riches) **that which will be** (*wa hayah*) **freshly harvested** (*taraph*) **for My Family** (*ba beyth* ‘any – within My home).

**So please** (*wa na’* – I urge you), **choose to test Me** (*bachan* ‘any – observe and scrutinize My response to learn if I am genuine and can be trusted, try Me (qal imperative)) **in this** (*ba zo’th*),’ **says** (*‘amar*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **of the corps of envoys who assist** (*tsaba’*).

The Creator God of the universe is saying, “Test Me, try Me. You’ve done everything against Me since the Exodus 3,450 years ago. You’ve chosen to be religious for all that time so test Me, try Me. What do you have to lose? See if I perform for you. Give Me a chance.”

**‘See if I will not respond and open** (*‘im lo’ patah* – will be generous and release) **for you all** (*la ‘atem*) **the windows and floodgates** (*‘eth ‘arubah*) **of the heavens** (*ha shamaym*) **and pour forth** (*ryq*) **on your behalf** (*la ‘atem*) **the blessing of reconciliation** (*barakah* – perfect covenant peace and the present of prosperity, the ideal circumstances) **until** (*‘ad*) **it is more than sufficiently supplied** (*bely day*).” (*Mal’aky* / My Messenger / Malachi 3:10)

Give Yahowah a chance and you will be among the beneficiaries of Kipurym.

**“I would rebuke and convict** (*ga’ar* – I would sharply criticize and censure, expressing strong disapproval, and would severely reprimand) **on your behalf** (*la’atem*) **against one who devours and destroys** (*ba ha’akal* – consumes his prey).

**He will not trouble or batter you** (*wa lo’ shachath la’atem* – he will not ravage, devastate, or destroy you) **or the harvest** (*’eth pery* – the fruit of young children who are descendants) **of the earth** (*ha’adamah*).

There is a time, according to the prophets Yasha’yah and Dany’el when there will be a Towrahless One, there will be a beast and he will do everything against God’s people including calling himself God. But God will rebuke and convict him on your behalf.

**Then the vine** (*wa ha gephen* – the tendrils of life and growth) **of the field** (*ba ha sadeh*) **will not be unproductive** (*wa lo’ sakal* – will not be childless or bereaved) **for you** (*la’atem*),’ **says** (*’amar*) **Yahowah** (*YaHoWaH*) **of the messengers** (*tsaba’*). (*Mal’aky* 3:11)

**‘And all** (*kol*) **of the gentiles** (*gowym*) **will deem you properly guided and fortunate** (*’ashar’eth’atem* – see you as advancing on the right path, appropriately led in the way to get the most out of life, blessed as a result of a renewed interest in learning and a changed attitude) **because indeed** (*ky*) **you are** (*hayah* – exist as) **a desirable and delightful realm** (*’atem’erets chephets* – an exemplar of a pleasing and pleasurable land),’ **attests** (*’amar* – promises) **Yahowah** (*YaHoWaH*) **of the heavenly assistants** (*tsaba’*).” (*Mal’aky* / My Messenger / Malachi 3:12)

This is this transition between the grand celebration of Reconciliations and Sukah where we camp out together on an earth restored to the conditions we found in ‘Eden. It will be a desirable and delightful realm with a renewed interest in learning.

**“Your words** (*dabarym’atem* – your message and your statements, oral declarations and written pronouncements) **have been harsh and severe, even arrogant** (*chazaq* – have been obstinate in your attempt to establish yourselves) **over and against Me** (*’al’any*),’ **says** (*’amar*) **Yahowah** (𐤏𐤃𐤅𐤃𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

God is saying that the words of the religious rabbis, Christians, Muslims to be sure, but particularly rabbis, have been harsh and severe, obstinate and arrogant in their attempt to establish themselves over and against Yahowah.



**‘Yet (wa) you ask (‘amar), ‘How (mah) have we written and spoken words (dabar – have we communicated a message) over and against You (‘al ‘atah)?’”** (Mal’aky / My Messenger / Malachi 3:13)

**“‘You have said (‘amar), ‘It is futile (shawa’ – there is no advantage, making it worthless and of no effect to suffer and be mistreated, ravaged to nothing) to serve (‘abad – to expend the effort and energy to work with) God (‘elohym).**

**By comparison (ky), how are we to profit (wa mah batsa’ – how are we going to scam the system and plunder the people, gaining an advantage over them for our benefit and satiate our greed) by observing (shamar – by closely examining or carefully considering, focusing upon) His requirements and responsibilities (mishmereth huw’ – His terms and conditions and His obligations; from my – to consider the implications of shamar – being observant), instead of (wa ky) us walking (halak – us conducting our lives) in mourning clothes into the darkness (qadoranyth – dressed in black and somber; from qadar – to mourn, being gloomy, while wearing black), away from the presence of (min paneh – separated from the appearance of) Yahowah (Yahowah – God’s name transliterated as guided by His towrah – instructions) of the vast array of spiritual envoys (tsaba’)?”** (Mal’aky / My Messenger / Malachi 3:14)

If they have made all this up for their benefit. They have not only walked away from Yahowah, but they have taken their brethren with them.

**“And (wa) now (‘atah – at this time), we (‘anachnuw) pronounce our blessings upon and encourage (‘ashar – are guided by and form relationships with) the presumptuous, insolent, and arrogant (zed – the self-willed and contemptible).**

**Moreover (gam), those who engage in and act upon (‘asah – those who profit from) that which is wicked and wrong (rishah – that which is unGodly in violation of the Towrah, unethical and incorrect) prosper (banah – they build, erecting new edifices, and grow).**

**And yet, even though (gam) they test and try (bachan – they scrutinize and tempt) God (‘elohym – the Almighty), they are allowed to slip away (malat – they escape, appearing to get away with it). (Mal’aky 3:15)**

**But then, at that time (‘az), those who revere and respect (yare’) Yahowah (YaHoWaH) will communicate (dabar – will explain, conveying the message) as individuals (‘ysh) with one another (‘eth rea’ huw’ – with their neighbors and associates, friends and countrymen), paying attention so that they respond to**

(*qashab* – attending to and hearing) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence).

There will be a community of those who listen to the voice of Yahowah, who value His *Towrah* over the *Talmud* and His *Covenant* above all else.

**Those who respect and revere** (*la yare’*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **and were thoughtful in the consideration of** (*wa*) **His highly regarded name** (*la chesheb shem huw’* – who are thoughtful in their consideration of His name) **will listen** (*shama’*) **to what was written** (*wa kathab*) **on the scroll** (*sepher*) **memorializing the inheritance** (*zikarown* – to remember the agreement) **in advance of His appearance** (*paneh huw’*).” (*Mal’aky* / My Messenger / Malachi 3:16)

Yahowah says that He is going to lift up a scroll. It’s going to be above the two witnesses calling His people home. Hopefully, you will be among those who greet Him. Hopefully, long before that time, you still have eleven years here in the late summer early fall of 2022 until His *Kipurym* return. Hopefully you’ll look at what was written on the scroll of the *Towrah*. Hopefully, you’ll read *Yada’ Yahowah* and see what God is offering. The only way to approach Him is to be observant, to listen and to be thoughtful.

“**So they will be** (*wa hayah* – they will exist) **Mine** (*la ‘any* – approaching Me),’ **says** (*‘amar*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **of the vast array of spiritual beings** (*tsaba’* – organized force who do His will), **‘upon the approach of that day** (*la ha yowm*) **when, to enjoy the benefits of the relationship** (*‘asher*), **I will engage to treasure and enrich My chosen** (*‘asah sagulah* – I will act with respect to My most valued possession).

This is *Kipurym*, the grand celebration of the benefits of the relationship. It is a homecoming; it is the day that Yahowah will treasure, and He will enrich His chosen. They will be His, part of His family.

**And I will be merciful, delivering them from harm’s way** (*wa chamal ‘al hem* – I will show compassion and kindness, saving them), **in the manner** (*ka ‘asher* – consistent with the joy) **an individual** (*‘ysh* – a man) **shows by saving** (*chamal* – by compassionately sparing) **his son** (*‘al ben huw’* – his child) **who serves** (*ha ‘abad* –

who works, labors, and assists) **with him** (*'eth huw'* – alongside him).” (*Mal'aky / My Messenger / Malachi 3:17*)

Yes, we will all have come full circle. He will be our Father and we will be His children. He will be merciful; He will deliver and protect us consistent with the joy / the gan 'eden as an individual shows when saving his son. As Yahowah returns with His son who will serve with him, our King of Kings, Dowd.

**“Return** (*shuwb* – change and come back) **and you will see** (*wa ra'ah* – you will witness and perceive) **the distinction between** (*bayn* – the difference in understanding between) **those who are right** (*tsadyq* – the correct, upright, and vindicated) **and those who are wrong** (*la rasha'* – the incorrect and condemned), **and come to appreciate the difference between** (*bayn*) **one who works with God in conjunction with the relationship** (*'abad 'elohym la 'asher*) **versus someone who does not serve Him** (*lo' 'abad huw'*).” (*Mal'aky / My Messenger / Malachi 3:18*)

All of this has been to draw your attention to two things: One is that Judaism is wrong. It is irritating to Yahowah and is precluding Yahuw'dym from reengaging in a relationship with Yahowah. Secondly, Yahowah is offering His people a second chance, an opportunity at Reconciliations / Yowm Kipurym. Capitalize and stop twirling chickens. Stop pretending like this day is a fast. Stop viewing this day as a day of affliction and denial. Instead celebrate it as the greatest and most joyous occasion in the world where the family becomes whole again and God's people return, once again Father and sons holding hands and Father and daughters embracing one another.

This is what God is offering; this is what Kipurym is about, the purpose of the Towrah and Prophets. And keep in mind we are reading Mal'aky, the last of them.

So, I hope these words resonate and that there are many in the place between religious and political Israel even with Jews in America between those who are Progressive and those who are Haredim that there will be those of you who choose to reject religion and politics and will come to trust Yahowah, test Him and give Him a chance and come to embrace His empowering name. Capitalize on your second chance by celebrating Kipurym as God intended.

May Yahowah bless. I look forward to being with you next Shabat. Good night.