



YADA YAHOWAH

MOW'ED



VOLUME SIX

APPOINTMENTS

CRAIG WINN

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About the Author...

Twenty-two years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the *Quran* chronologically, setting it into the context of Muhammad’s life using the earliest *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of the Messenger of Allah*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, and Questioning Paul*. Throughout, he has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded many hundreds of insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths* to Yada Yah Radio. He currently

produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his printed books are offered without royalty.

Over the past twenty-two years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

Mr. Winn encourages readers to share his translations and resulting insights with others, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in any violent act. When it comes to exposing and condemning errant and counterproductive ideas, wield words wisely. Also, it is always appropriate to acknowledge the source when citing someone's work.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

MOW'ED

APPOINTMENTS

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Kipurym | Reconciliations

Together Again...

The purpose of the sixth Appointment to Meet with God is defined by its name. Yahowah wants to “reconcile” His Covenant Relationship with *Yisra'el* | Individuals who Engage and Endure with God and *Yahuwdah* | Beloved of Yah. *Yowm Kipurym* | the Day of Reconciliations celebrates Yahowah’s return with His Son, Dowd, and the resulting restoration of His relationship with His People. This is the ultimate family reunion.

And while that is great news, the souls of those who ignore, reject, or misconstrue this summons will either cease to exist or be exiled. Therefore, let’s strive to understand what the Day of Reconciliations portends for God’s Family. And along the way, let’s determine how this day fits within the Almighty’s prophetic timeline.

When one considers the words of the prophets, the picture of Yahowah returning with His beloved Son, *Dowd* | David, to protect His Family on *Yowm Kipurym* takes shape. Many of the prophets speak of it, and some, like *Zakaryah* | Zechariah and *Malaky* | Malachi focus on the events of this day.

Yisra'elites and *Yahuwdym*, who will have thrown off the yoke of religion, will come to embrace Yahowah, coming to love His name at long last. However, for those who have come to destroy Jerusalem and annihilate Jews, their rendezvous with destiny will not go as they will have hoped.

This *Mow'ed Miqra'*, designated by Yahowah as *Yowm Kipurym*, has become known as the “Day of Atonement.” Over time, rabbis altered God’s testimony to suggest that “atonement” (which is a religious term for reconciliation) could only be achieved by “afflicting oneself.” As a result, Yahowah’s intended reunion with His people is a time of religious suffering and deprivation whereby Orthodox Jews abstain from all food and drink for 25 hours. It is as if they dread reconciliation.

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

It is God’s beloved Son, Dowd, who has endured what rabbis want religious Jews to experience. His soul was afflicted by man, serving as the Passover Lamb, so that we might live. And then on *Matsah* | UnYeasted Bread, the Messiah’s soul was tormented, cast down and abused, carrying our guilt with him into She’owl, so we would appear perfect in our Father’s eyes.

And yet this profound and essential truth was lost when Kipurym’s purpose was misconstrued to infer that those being given a second chance at reconciliation should afflict their souls on this day. I am certain that clerics and translators alike are wrong with regard to man depriving and humbling himself during the sixth *Mow'ed Miqra'*, but I’ll share the evidence with you such that you can decide how you think we should celebrate God restoring His relationship with His people.

To appreciate Yahowah’s perspective on this day, realize that His Son’s Pesach and Matsah sacrifices serve as the most beneficial gifts ever offered. With Bikuwrym, we enjoy the result, as the Covenant Family is born. As a

proud Father, God has watched His *Ruwach Qodesh* | Set-Apart Spirit enrich, empower, and enlighten His Son and then his Family on Shabuw'ah, such that the beneficiaries of the Covenant would become more capable with each passing day.

And then there is the satisfaction of witnessing us perform during Taruw'ah – boldly proclaiming the truth on behalf of His Son and His people. And at long last, we know that Yisra'el and Yahuwdah will finally respond. They will anticipate Yahowah's and Dowd's arrival, look up and reach up exclaiming their names. All the while, His chosen *Mashyach* | Messiah, after preparing the *Kaporeth* | Mercy Seat of the Ark of the Covenant for our reconciliation will be out removing the trash, ridding the world of those who have harmed His people. All the while, Yahowah's Spirit will transform a scarred Earth into the Garden of *'Eden* | Joy!

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

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

From this perspective, imagine how out of place someone would be if in the midst of all of this they said, "Let's whip ourselves, deny ourselves, and afflict

ourselves. Let's bow down and be religious." As ridiculous as that would be, why do so many people believe that this is how God wants us to act on *Yowm Kipurym* | the Day of Reconciliations?

Various dictionaries use "humbled, overthrown, troubled, injured, tormented, and tortured" to define afflict. Of those, "humbled and troubled" are the only possibilities that are not somewhat sadistic. Yet humbled is described as "not assertive," which is the antithesis of Yahowah's instruction with regard to the terms and conditions of His Covenant, and this *Miqra* ', as He is calling us to answer a summons. Further, humbled means "low," which is the opposite result; humbled means to become "insignificant," which is the byproduct of not heeding His call; and humbled speaks of "submission," even "surrender," terms Yahowah routinely denounces.

Moving from afflict to affliction does not help. It is defined as "the cause of persistent pain and distress" and as "great suffering." That may be the Devil's means to a grand reunion, but not Yahowah's.

To understand the actual purpose of this day, and to better determine the means to God's intended result, let's turn to the book of *Qara* ' | Called Out. Missing the point, the religious renamed the book "Leviticus" in the 14th century.

Immediately after concluding His thoughts on *Taruw'ah*, we find...

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


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

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

Excuse me for stating the obvious, but this is the Word of Yahowah, and He just so happens to be God – the Creator of the universe and the Author of life. Therefore, anyone who would discount, misconstrue, or replace this testimony with religious jargon is circumventing God’s intent and misleading those who believe them.

We do not very often see a declaration announced with ‘*ak*, which means “exclusively” and “only.” Therefore, there is something unique about *Kipurym* – something which will only occur once and on this day.

The numbers designating the timing are instructive in themselves. This is the seventh month, the time of promise. It is the tenth day, symbolizing our enrichment. Seven is conveyed by the Zayin **ז**, which depicts a plow removing the weeds while turning over the ground and preparing it

to receive nutrients and support new growth when moving in the correct direction. Ten is portrayed by Yahowah's Yowd Hand  reaching down and out to us at this time.

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

Kipur is used eight times, always in the plural form as *kipurym*. It is based upon the verbal root, "*kaphar* – to make reconciliation by purging and covering." This indicates that by purging us of the residue of religious corruption, we are cleansed of its stain and stigma. Then we can be "covered" in Yahowah's light, coming to appear perfect in God's eyes.

As reported, *kipurym* can convey "atonement," especially if it is cleansed of its religious trappings, because "atone" means "to repair the damage done by an offense by way of expiation." To expiate is to "extinguish any guilt incurred so as to make amends." Atonement is therefore "a specific form of forgiveness which includes a pardon and leads to reconciliation." As such, the name Yahowah assigned to this day is consistent with the message of Passover and UnYeasted Bread. These are related and sequential events, one flowing from the other.

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

To "reconcile" is "to resolve a dispute and to restore rapport." In the plural form, this is the Day of

Reconciliations. God has many sons and daughters, so He is continuing to build His Covenant Family. At *Kipurym*, we find affirmation that Yahowah is reconciling the relationship between all twelve tribes, those of the Northern Kingdom, and Yahuwdah, and also between Yisra'el, Yahuwdah, and Himself.

The Day of Reconciliations is between Yahowah and His people – Yisra'el and Yahuwdah. It has nothing to do with *gowym*. Other than being among those who played a role in announcing Yahowah's intent regarding *Kipurym*, and to have increased the number of beneficiaries, even to have explained the prophetic implications of this day, *gowym* will be celebrants in the audience – nothing more. We will consider ourselves fortunate to be allowed to witness the reunion and to have been adopted into the same Family.

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

“When (wa ba) Moseh (Mosheh) went into (bow' 'el) the radiant Tent ('ohel) of the Eternal Witness to the Restoring Appointments (Mow'ed – the continuing testimony regarding the scheduled meetings, occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and 'ed – eternal witness, everlasting testimony, enduring evidence, and restoring stipulations) to speak (la dabar) with Yahowah ('eth YaHoWaH), he heard (wa shama') the voice speaking to him from above ('eth ha gowl dabar 'el huw' min 'al) the *Kaporeth* | Mercy Seat (*Kaporeth* – the place of reconciliation, the cover or lid of

the Ark of the Covenant, representative of purging the past to cleanse the soul; from *kaphar* – to purge, cleanse, remove, and cover over in the process of reconciling a relationship) **which was beneficially associated with** (*‘asher ‘al*) **the Ark** (*‘Arown*) **of the Enduring and Restoring Testimony** (*ha ‘Eduwth* – of the eternal witness and everlasting evidence), **and for the purpose of making the connections to understand** (*min bayn*), **the two Karuwbym** (*shanaym ha karuwbym*), **speaking with him** (*wa dabar ‘el huw’*.)” (*Bamidbar* / Numbers 7:89)

As a merciful cover, *kipurym* and *kaporeth* are symbolic of the Garment of Light provided by the Set-Apart Spirit. She adorns us in it when we become Covenant – giving us the appearance of perfection. This precludes God from seeing the darkness of our shortcomings.

Early on, Yahowah introduced the concept of “covering” something very special to protect it, telling Noah to “*kaphar* – coat and cover” the Ark inside and out. Then to make sure we would not miss the metaphor, in *Bare’syth* / Genesis 6:14, He called the Ark being covered and coated a “*beyth* – family home.” This is relevant because we will soon discover that *Yowm Kipurym* provides the opportunity to bring Yahowah’s Family back together.

At the conclusion of *Qara’* / Leviticus 23:27, we also find confirmation that the Day of Reconciliations isn’t for God. It is “*la ‘atem* – for all of you to approach and draw near.” God has called a meeting, invited the participants, and defined His purpose.

So as not to interrupt Yahowah’s presentation, His Invitation to *Yowm Kipurym* begins...

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

chodesh) is the Day (*ha zeh yowm*) of Reconciliations (*ha Kipurym*).

This (*huw'*) exists as (*hayah*) a set-apart and special (*qodesh*) Invitation to be Called Out and Meet (*Miqra'*) for you all to approach (*la'atem*).

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

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

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

In the material realm, as mortals, we need both body and soul to function. In the spiritual realm, physical bodies would become an enormous liability, so all that matters for

those transitioning from one realm to the other is our *nepesh*. It is the repository of almost everything that makes you you, including your attitudes and aptitudes, your personality and character, and the memory of your past experiences and aspirations.

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

Therefore, Yahowah is summoning souls to answer His invitations to meet with Him. He prepares our souls to enter His presence through contact with the Set-Apart Spirit: the Maternal manifestation of God's light. And that explains why these instructions were issued in this way.

There is no question that *nepesh* is used to describe our souls – and for the reasons we have articulated. It is our souls, not our bodies, which benefit from Yahowah's provisions. And while that sounds simple enough, rabbis have managed to totally misconstrue Yahowah's intent. In their twisted minds, Jews must deny themselves on this day, doing so in numerous ways, including fasting. Moreover, fasting deprives the body, and God was addressing our soul.

To contravene Yahowah's intent and negate the ensuing benefits, rabbis had to mistranslate, misrepresent, and misconstrue most of what He said. For example, they turned this...

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

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

into this...

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

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

Of the 37 words, including prepositions, articles, and conjunctions, in Yahowah’s declaration, there is only one subject to interpretation: *'isheh*. Therefore, other than being dumb, blind, and religious, there is no excuse for the remaining 13 mistakes.

Going out on a limb here, I think we can credit Yahowah with knowing His own name. And since He

declared these words to Moseh, methinks men have to be exceedingly full of themselves to replace God's name with a title of their choosing. But at least they were consistent, and that could be a good thing, had it not served to repeat the same "mistake."

Misrepresenting *qodesh* is inexcusable, not only because the word's meaning is known, or because it is used to describe so many things special to God, but because being "separated" from religion to become "set apart," and thus "special" to Yahowah, is essential. *Qodesh* is among the most important concepts to ascertain within Yahowah's lexicon. God uses it here to underscore the fact that His *Miqra'*ey are different than religious holidays, making them unique, special, and uncommon. And their purpose is to *qodesh* us, enabling the transition from religion to relationship. "Sacred," however, takes the unwary in the opposite direction.

To rob *Miqra'* of its relevance by rendering it an "occasion" is a crime. Its very composition begs us to *my* | ponder the implications of *qara'* | being summoned and invited, reading and reciting, being greeted and welcomed, while making proclamations about being called out. How is one to know what to do when the instructions are tossed aside?

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

Translating the next word, *'anah*, is not difficult, and yet the rabbis managed to butcher it. The verb appears over

400 times in the Towrah and Prophets. Especially telling, it is used repeatedly in connection with the *Miqra'ey* | Invitations. *'Anah* means “to answer, to respond, and to reply,” which is the most intelligent thing to do, indeed the most polite, when receiving a summons or invitation from the Almighty. Further, this is *Yowm Kipurym* | the Day of Reconciliations, denoting Yahowah’s return on behalf of His Family. How dense do the Hasidic have to be to turn such a wonderful occasion into a day of deprivation and affliction? Keeping it real, rendering *'anah* as “you shall practice self-denial” requires a level of stupidity that is unfathomable. It is akin to saying, “God is coming to save us, so quick, let’s deny Him the ability to do so.” It is a slap in the face – something rabbis are skilled at achieving.

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

While it is almost always appropriate to translate *'anah* “reply, answer, or respond,” it can be rendered as “testify, become a witness, and sing,” or “listen and then speak.” On rare occasions, should the context dictate no other viable option, *'anah* can be rendered as “afflict.” For example, in Mitsraym, the Children of Yisra’el were “*'anah* – oppressed and suffered” under religious and political persecution. However, since the *Miqra'ey* exist as God’s means to free His people from such suffering, it is certain that they do not exist to impose misery.

Being “afflicted, disturbed, and oppressed in a state of anxiety and distress, being miserable and wretched, being raped and violated in humility, denying oneself” is not how to celebrate a reunion with God when our relationship is reconciled. If you cannot get this word right in this context, you have no business with God.

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

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

While “fire” is germane to *‘isheh*, it cannot rationally or etymologically be extrapolated as an “offering made by fire.” Should you be Orthodox, do you actually believe that Yahowah wants us to approach Him bringing gefilte fish flambé or burnt matzah balls? And why would anyone be bringing anything to the fire if the “Day of Atonement” is supposed to be a “fast?” Do the religious suppose that God wants to eat while the faithful are deprived as if replicating the scene in a concentration camp? Is the Hasidic god that perverted – or are they the problem?

Yahowah chose to manifest His presence to the Children of Yisra’el using *‘esh* | fire for a reason. Fire provides light. It attracts attention. It is warm and beautiful when approached correctly but can be destructive if abused. We can use fire to remove pathogens from water and to cook food which would otherwise be unpalatable or unsafe. And speaking of safety, fires are used to protect a campsite and to extend our journey into night, giving

families the opportunity to commune together, longer. Also, the heat and smoke of a fire rise up to the heavens, symbolic of the Miqra'ey's purpose. In addition, with the transformation of our nature from physical to spiritual during the Mow'ed, a fire converts organic material into energy – especially light.

This realization and insight may be the principal reason Yahowah asked Moseh to scribe *'isheh* – the feminine depiction of fire – into His Invitation. With these metaphors in mind, concepts as familiar to us today as they were 4,000 years ago, it is easy to see why Yahowah would ask us to approach Him by way of the purifying warmth, protection, enlightenment, and transformative nature of the Set-Apart Spirit's fiery light.

The projection of both paternal and maternal characteristics is also as should be expected. God's focus is on conceiving and raising a family, to which end a Father and Mother are needed. It also helps to clarify that Yahowah's *Beryth* | Covenant is like our families, only better. Having a Father and Mother is something we can relate to while anticipating the expected improvements.

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

So that you have some appreciation for what Yahowah wants us to overcome by way of these amplified transitions, the Jewish Publication Society was not the only religious institution corrupting the Word of God. The *English Standard Bible* reads: “It shall be for you a *time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD.*” The *King James*

Bible presents: “And ye shall afflict your souls, and offer an offering made by fire unto the LORD.”

Knowing that “afflict” was wrong, the NASB substituted “humble,” but otherwise only changed “ye” to “you.” The NIV replaced “souls” with “yourselves” and “afflict” with “deny,” as did the NLT, although their paraphrase concludes with: “and present special gifts to the LORD.”

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

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

Continuing on our quest for knowledge, when we search the Word, we discover that ‘*isheh*’s first use is in *Shemowth* / Exodus 29:18. While it appears again in *Shemowth* 29:25, 29:41, and 30:20, Yahowah usually defines His terms in their first application. For those interested in searching other instances of ‘*isheh*’, most are found in *Qara*’ / Leviticus, beginning in 2:11, 2:16, 3:3, 3:9, 3:11, 3:14 and 3:16. You’ll find ‘*isheh*’ again in *Qara*’ 22:22 and 22:27, and then throughout the *Miqra*’ey discussion in 23:8, 23:13, 23:25, 23:27. It is rendered twice in 23:26 and in 23:37. Variations of ‘*isheh*’, ‘*ishe*’, and ‘*isha*’ are found beginning in Leviticus 1:9, in 23:18, and in 24:9.

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

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

In the context of the sacrificial lamb, of a conciliating and reconciling counselor, of raising us up, and of the soothing spirit of acceptance, “the maternal manifestation of the fiery light” is perfectly appropriate. It defines the role the Set-Apart Spirit plays in resolving the issues that separate us from our Heavenly Father. And I suppose that is why the root of *reyach* is *ruwach* – “Spirit.” Furthering this connection, *nyhoach* is related to *nuwach*, meaning “to settle down as a beneficiary of amnesty.” And *nyhoach* speaks of a “conciliatory counselor who makes us compliant” with God.

The only way for us to rise up and be included in Yahowah’s Family is through the spiritual transformation facilitated by our Spiritual Mother. This is the meaning

behind the Second of Seven Instructions: **“Consider your [Heavenly] Father and [Spiritual] Mother significant and worthy so that your days will be prolonged in the [Promised] Land, Yahowah (יְהוָה), your God, gives to you as a gift.”** (*Shemowth* / Names / Exodus 20:12)

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

“Then (wa) Yahowah (Yahowah) declared the Word (dabar) to Moseh (‘el Mosheh), saying (la ‘amar), (Qara’ 23:26) ‘Exclusively (‘ak) during (ba) the tenth (ha ‘asowr) of the seventh (la ha shaby’iy) month (ha chodesh) is the Day (ha zeh yowm) of Reconciliations (ha Kipurym). This (huw’) exists as (hayah) a set-apart and special (qodesh) Invitation to be Called Out and Meet (Miqra’) for you all to approach (la ‘atem). Then, your soul (wa ‘eth nepesh ‘atem) should respond (‘anah) and appear before (qarab) the feminine manifestation of the fiery light (‘isheh) to approach (la) Yahowah (YaHoWaH).” (*Qara’* / Leviticus 23:27)

Continuing on to Yahowah’s next statement regarding the Day of Reconciliations, the source of life says...

“So (wa – therefore), do not perform (lo’ ‘asah – do not expend the effort to do, engaging in) any (kol) of the service of Spiritual Messenger (Mala’kah – of the duties of the Heavenly Representative, Spiritual Counselor, and Maternal Envoy; from feminine of mal’ak – spiritual messenger), during (ba) this life-sustaining and essential (‘etsem – very substantive, exacting, and invigorating, even corporeal) day (ha yowm ha zeh).

Indeed (ky – because), the Day of Reconciliations (Yowm Kipurym – the day of pardons and forgiveness; from kaphar – to make reconciliation by purging and covering) is to (huw’ la) make amends, to pardon and forgive, reconciling the relationship (kaphar – release from guilt, to ransom, having all offenses annulled and

removed, to purge and cover over, providing atonement) **for you all** (*'al 'atem* – over and upon each of you) **before the appearance and in the presence of** (*la paneh*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** (*'elohym 'atem*.)” (*Qara'* / Called Out / Leviticus 23:28)

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

The Set-Apart Spirit is tasked with the responsibility of enveloping us in Her light so that we appear perfect in Yahowah’s presence. Imbued with Her energy, we are not only enlightened and empowered, but we also become immortal. That is what makes this day *'etsem* | life-sustaining and essential. Further, as God’s Son, our Messiah, the *Zarowa'*, paid the ransom to make amends, the notion of offering God a handful of pocket change for a priceless sacrifice is demeaning and offensive.

Should we not have done our homework and explored the actionable root of *kipurym*, God comes to the rescue, serving the verb *kaphar* up for our consideration. It describes what is occurring on *Yowm Kipurym*: God is making amends by pardoning and forgiving us, reconciling the relationship by paying a ransom to release us from the control of others and from any resulting guilt. On this day all offenses are annulled and removed. We are purged of our every mistake when God’s light covers the previous darkness, providing atonement.

This thought helps underscore the fact that the religious notion that Jews are “to afflict their souls” on

Yowm Kipurym is not only wrong, but also it is the inverse of Yahowah's message and plan. The fact is Yahowah allowed His Firstborn's soul to be afflicted on Passover and UnYeasted Bread so that our souls would not be treated this way. He allowed this to occur for the express purpose of reconciling His people into the Covenant Family.

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

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

'Etssem also underscores the role of the Set-Apart Spirit because it means "empowering and invigorating," even "life-sustaining." It is why there have been two references to Her in Yahowah's proclamation.

Along these lines, and perhaps as confirmation, we were told that all of this would occur "*la paneh* – before the appearance and in the presence of" Yahowah. These insights strongly suggest that we should mark our calendars in recognition that Yahowah will be returning with His Son, the Messiah and King, on *Yowm Kipurym* in year 6000 Yah, October 2nd, 2033, at sunset in *Yaruwshalaim*. Yes, I am extrapolating from these clues – but I have it on good authority.

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

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

If ever *ky* was worthy of our attention, surely it is worth emphasizing here. Do not expect to be an exception to this rule. *Kol* means “all,” and that is all all means.

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

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

If separation appears more appealing than ceasing to exist, then your perspective is likely corporeal rather than spiritual. When our physical bodies finally yield to life's ordeals, our souls will endure one of three outcomes.

1) If we have listened to Yahowah, accepted the conditions of the *Beryth* and attended the *Miqra'ey*, our *nepesh*, enveloped in His *Ruwach*, and as a result of His Son's sacrifice, will ascend to *Shamaym* to live among the family of souls.

2) For those who have ignored Yahowah, and have chosen instead to be political or religious, agnostic or atheist, conspiratorial or otherwise confused or distracted, such souls will simply cease to exist, fading away.

3) Heaven forbid, but for those who have opposed Yahowah or His people, who have chosen to lead others away from Him or harass them by promoting political, religious, or conspiratorial schemes, then these souls will be sentenced to eternity in *She'owl* – forever incarcerated in a black hole.

While God is not going to make an exception for the “I've lived a good life” plea, or even “I have a good heart,” He is not being entirely rigid in this proposition. The actionable verb, *'anah*, was conveyed in the imperfect conjugation. This means that the moment we stop being stupid by rebuffing Yahowah's invitation, and choose to respond to His summons, we are good to go – option 1 is in the offing.

Turning to the other verb, not only does *karath* provide for both eventualities, elimination or exile, it offers yet another contrast. The Covenant was established with the

same verb. We are cut into it or cut out of the *Beryth* based upon our response to Yahowah's conditions.

Also telling, *karath* | to cut into or out of, to include or exclude, was shaded by the nifal perfect. In this case, the subject, which is the soul, both carries out and receives the result of being *karath* | cut off at this moment in time. Therefore, whatever fate we choose is the one we are given.

There are two significant challenges in translating this Divine declaration out of Hebrew into English. The first is how to treat the feminine noun, *nepesh*, as it / she is referenced throughout the statement. Should we render '*asher*' as "which by association" or "who by association" referencing an object or person? This same question arises again in reference to the verb, *karath*, which was conveyed in the third-person feminine singular, which is either "it" or "she" when addressing an object or person. In this case, for clarity, I wrote "*that soul* will be cut off and either eliminated or separated" rather than "she" or "it." And then, when the *nepesh* | soul goes from being the subject of the sentence to the object of the final concluding verb, we must determine the most accurate way to convey '*am hy*'. Is the best way to communicate the intended meaning to translate the suffixed personal feminine pronoun *hy*' as "its," "her," or "soul," since that is what *hy*' is referencing?

The second challenge lies within '*am*', because it can be translated as "people," "family," or "related kin," even "community," or in some cases "ethnicity" or "nation." Further, pronounced '*im*' rather than '*am*', the same two letters serve as an inclusive preposition. While '*im*' means "together with" and "among," I compromised with "'*am hy*' – being with its family" because I think that God's thought would be more clearly understood with "the community and kinship of living souls."

With so much at stake, full disclosure and complete transparency are necessary. The more you know, the better,

including being aware that languages are exceedingly valuable, and yet imperfect implements.

At this point in our review of Yahowah's story, it is unlikely that you would be here with us unless you are into the details and possibilities and committed to learning and understanding. Also, I suspect that you have come to realize that, when God works through people, He recognizes that they will be incorporated into the presentation. We are people, not machines.

When we consider this presentation of *Yowm Kipurym* in the context of its fulfillment in *Malaky* / Malachi, the prophet tells us that, upon the occasion of Yahowah's return, those who do not revere Yahowah's name, His Shabat, and His Word will be "uprooted and severed from the land and vine." It is yet another affirmation that God will return on this day.

Let's be clear because God is being precise. He is not saying as Christians or Muslims profess: "Obey Me, or I'll torture you in Hell forever." Instead, He is announcing: "If you ignore My invitations to resolve our differences, then your current mortal existence is the only life you will experience." Further, if you oppose Yahowah, His people, or His intent, you will be held accountable, the consequence of which will be eternal exile. The provision is from God; the choice is ours.

The integrated fabric of the Towrah and Prophets conveys a consistent message: forgiveness and reconciliation are gifts granted by Yahowah. Therefore, for those who think that they can provide for themselves, there is a less desirable option...

"And (*wa* – therefore) **any** (*kol* – every) **soul** (*ha nepesh* – individual consciousness, the aspect of a person capable of being observant and responsive) **which by association** (*'asher*) **continually attempts to perform any part of the work** (*'asah kol* – reassigns anything

associated with accomplishing the service, engaging to do or continually profit from the endeavors (qal imperfect)) **of the Mala'kah | Spiritual Counselor and Maternal Messenger** (*Mal'akah* – Heavenly Envoy and Feminine Representative; from *mal'ak* – spiritual messenger) **during (ba) this life-sustaining and essential** ('*etsem* – very substantive, exacting, and invigorating, corporeal) **day** (*ha yowm ha zeh*), **that specific and individual soul** ('*eth ha nepesh ha huw'* – everything associated with this personal consciousness, the aspect of a person capable of being observant and responsive, including the life and memories) **I will eliminate such that it ceases to exist** ('*abad* – I will exterminate and wipe away, causing to perish, annihilate and destroy, I will squander such that it lacks any value, causing it to be taken away and disappear, expelled by force, driving it from one place to another (hifil perfect – God is directly and literally eliminating or exiling this soul)) **from** (*min* – out of) **being around the family or striving against the community of living souls** (*qereb 'am hy'* – being among its (her) people so that they can neither approach nor remain in conflict with the living).” (*Qara'* / Called Out / Leviticus 23:30)

This is a decree against religion, not work. God does not want His people endeavoring to replace the role of the Miqra'ey or Mala'kah in the reconciliation of His people. Even more, He is opposed to rabbis profiting from the pretense that they are somehow essential to being Jewish, ethnically or spiritually, in this life or the next, now or forevermore.

In Judaism, there is no consensus on the mortality of a soul, although God is not confused. Despite what Yahowah conveys, rabbis do not accept the idea of *She'owl* | Hell serving as a place of eternal separation, and thus punishment, for what they have done to mislead Yahowah's people. No surprise, there, I suppose. Similarly, there is no consensus on salvation or heaven

with rabbis speaking of the redemption of Jews as a race through the religion. To explain away their miserable lives, they claim that their G-d deliberately punishes the most righteous of them so that by comparison whatever follows will seem better. I kid you not. The HaShem of Judaism is as perverted as the rabbis.

In previous chapters we have detailed the nature of the *Mala'kah* | Spiritual Counselor and realize that Her title is derived by making *mal'ak* | spiritual messenger feminine with the suffixed “*ah*.” She represents the Maternal aspects of Yahowah’s persona, which are obviously significant because Yahowah’s name is also feminine. Also known as the *Ruwach Qodesh* | Set-Apart Spirit, the *Mala'kah* is particularly active during the Mow’ed Miqra’ey – representing Yahowah’s interests by serving us.

‘*Abad*, rendered as “I will eliminate such that it ceases to exist,” is the best possible outcome for those who would contravene the work of the *Mala'kah*. With ‘*abad* conveying “I will exterminate and wipe away, causing to perish, annihilate and destroy,” it reinforces everything Yahowah revealed in the previous statement using *karath* | eliminated or separated. God has put us on notice that a religious soul is a squandered soul, and without value, it will either be taken away and disappear or be driven from mortality to endure immortality in an entirely different place.

Also reinforced were our conclusions regarding “‘*am hy*’ – being with its family, among the community and kinship of living souls” at the conclusion of Qara’ 23:29. This realization was taken further in Qara’ 23:30, with: “*min qereb ‘am hy*’ – from being around the family and away from striving against the community of living souls.” God does not want His children exposed to the religious.

During our review of *Howsha’s* / Hosea’s prophecies regarding Yisra’el and Yahuwdah in an upcoming volume,

we will devote an entire chapter to the realization that there are three unique and vastly different outcomes awaiting human souls. At that time, absolute proof will be provided to confirm that some souls will live forever with Yahowah in Shamaym. Some souls will endure an eternity in She'owl with Satan, incarcerated within a black hole. But most souls will follow man's artificial and unreliable, albeit popular, path toward their dissolution – which remains the primary outcome depicted in these statements.

According to this *Towrah* | Teaching, and hundreds more like it, the fate of a soul is determined based on whether a person has listened to Yah and responded appropriately. Those who ignore the summons and try to save themselves will find death to be the end of life. But those who deceive, those who corrupt Yahowah's message and tell people such things as God wants us to “be afflicted, disturbed, and oppressed, existing in a state of anxiety and distress, bending down and being miserable and wretched,” will suffer a fitting, but less desirable, fate. They will spend eternity in a lightless prison designed for similarly religious individuals.

Rabbinical thought on life in either Heaven or Hell is muddled, to say the least. To their credit, rabbis associate their Talmudic '*Owlam Ha Ba* | In the Forever, errantly rendered as “the World-to-Come,” with a return to *Gan Eden* | the Garden of Joy. The thought is that a soul exists in a disembodied state until the time of bodily resurrection in the days of the Messiah.

The best Talmudic story I could find, in which “the World-to-Come” appears to refer to an afterlife, tells of Rabbi Joseph, the son of Rabbi Joshua ben Levi, who dies and returns back to life. “His father asked him, ‘What did you see?’ He replied, ‘I beheld a world the reverse of this one; those who are on top here were below there, and vice versa.’ He [Joshua ben Levi] said to him, ‘My son, you

have seen a corrected world.” (*Talmud Bavli*, Pesachim 50a)

This is neither clear nor credible, but it was the best I could find. All of the tedium involved in being Hasidic hardly seems worth the effort.

Since our decision to accept, reject, or ignore Yahowah’s invitation to reconcile our relationship is life or death, acceptance or expulsion, Yahowah decided that warning us twice was not enough and, therefore, reemphasizes this cause and consequence issue a third time.

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

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

There is an escape clause and an exception should you be looking for one. With *lo’ ‘asah* written in the imperfect, all one has to do is stop. The imperfect speaks of habitual and ongoing behavior which ceases to be either when we refrain.

The summons to appear before the Spirit on this day is for every Yisra'elite, in every location, situation, and time. And since an affinity with *Yisra'el* | Individuals who Engage and Endure with God is required of *gowym* should they want to share in these same benefits, these instructions apply to everyone else.

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

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

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

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

and empowered), a **Shabat observance, a seventh day to celebrate with God** (*shabat* – the promise of seven shared on the seventh day).

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

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

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

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

This statement may also be indicating that the tenth day of the month begins when the sun sets on the ninth day. It could be suggesting that we must use the day preceding the *Miqra'* to prepare for it, since the party begins as soon as the sun sets.

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

Prophetically then, as we have learned, the *Miqra'* of *Yowm Kipurym* foreshadows Yah's return. It celebrates the reconciliation of Yahowah with Yisra'el and Yahuwdym in the waning days of the Time of Ya'aqob's Troubles.

Unlike the previous occasions, where He extended His Son's body and soul to save his people, this time, Yahowah and His Son are returning as light. Those who have responded to their summons will be protected by the Spirit and saved. Those who come to fight their people in their Land will be annihilated. What follows is a detailed review

of that time, the people involved, and the consequence of choice.

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

“Then (wa) Yahowah (Yahowah) declared the Word (dabar) to Moseh (‘el Mosheh), saying (la ‘amar), (Qara’ 23:26) ‘Exclusively (‘ak) during (ba) the tenth (ha ‘asowr) of the seventh (la ha shaby’iy) month (ha chodesh) is the Day (ha zeh yowm) of Reconciliations (ha Kipurym). This (huw’) exists as (hayah) a set-apart and special (qodesh) Invitation to be Called Out and Meet (Miqra’) for you all to approach (la ‘atem). Then, your soul (wa ‘eth nepesh ‘atem) should respond (‘anah) and appear before (qarab) the feminine manifestation of the fiery light (‘isheh) to approach (la) Yahowah (YaHoWaH). (Qara’ 23:27)

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

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

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

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

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

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

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

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

During (*ba*) the ninth (*tesha'*) of the month (*la ha chodesh*), in the evening (*ba ha 'ereb*) from (*min*) sundown (*'ereb*) until (*'ad*) sunset (*'ereb*), you should consistently observe, closely examining and carefully

considering (*shamar*) your association with the Shabat (*shabat 'atem*).” (*Qara* / Called Out / Leviticus 23:32)



Before we consider the profound prophetic implications of *Yowm Kipurym* which God has shared with us for our edification, I want you to appreciate how theologians have robbed so many of His truth by promoting pagan religious schemes. All Saints Day, also known as All Hallows' Eve, shortened to Halloween, is a direct counterfeit of the actual intended purpose of the Day of Reconciliations. It was originally celebrated as a Celtic festival which focused on the dead. This was the day, or so it was believed, that the deceased tormented the living, plaguing them with diseases and damaging their crops. These spirits needed to be appeased, so costumes were worn by the living to mimic the dead spirits they were trying to placate.

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

The tradition of All Hallows' Eve grew in popularity to the extent that it became part of most European religions. To counter its appeal, Pope Gregory III moved All Saints Day, the Catholic's necromantic holiday celebrating the dead, from May 9, 11, and 13 to coincide with the pagan festival of All Hallows' Eve observed on October 31st. Then in 837 CE, Pope Gregory IV ordered that its celebration be observed by the entire Church. This move was particularly incriminating, because the timing and

history of Lemures, the basis of All Saints Day, is itself a reenactment of the Roman religious observance of Lemuria – where rites were designed to exorcise malevolent and fearsome ghosts from one’s home. The *lemurs*, or “restless dead,” were given treats to keep them from playing tricks on Roman families.

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

So, Pope Boniface IV, of the Roman Catholic Church, on the culminating day of the Lemuralia in 610 CE, “consecrated,” which is to say he dedicated and approved for a sacred religious purpose, the high day of pagan spirituality in, of all places, Rome’s Pantheon – the “Home of All Gods.” His dedication was specifically made to “the Blessed Virgin and all the saints,” which I am sure made the goddess for whom Easter is named, and the Madonna was based, very happy.

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

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

The purpose of Christianizing the Roman religious festival was to incorporate popular pagan beliefs into Catholicism, making it easier for the Universal religion to assimilate the masses and thus control them. So as the adherents of Roman sun-god worship were incorporated over time, and there were new pagans to assimilate, All Saints' Day was moved to October 31st to coincide with the northern European observance of All Hallows' Eve. It was then that Pope Gregory III (731-741 CE) approved and dedicated it, sanctifying it in the Basilica of St. Peter, saying: "It was a day for all saints, and it should be observed as a day of fasting." The "fasting" aspect of the papal edict most likely arose because the date of All Hallows' Eve coincides most closely with *Yowm Kipurym*, the rabbinical day of fasting and self-denial.

The religious holiday, now known as "Halloween," came to America with the arrival of the Catholic Irish during the potato famine. It has subsequently grown into one of the nation's most celebrated evenings.

In the process, the pagan necromantic celebration of Halloween has become a wildly popular counterfeit of Yahowah's sixth *Miqra*'. In this way, it is identical to another Roman celebration – *Dies Natalis Solis Invicti*, "the Birthday of the Unconquerable Sun." The Roman Legions honored Mithras, the Babylonian sun god, and god of Constantine, the founder of Roman Catholicism, on this day. During the reign of Aurelian (in the 3rd century CE), the December 25th observance of the Birthday of the Unconquerable Sun was promoted as an Empire-wide holiday in honor of the Legions and their god. It would serve as the basis for "Onward Christian soldiers! Marching as to war. With the cross of 'Romans' going on before." (The transition from Roman militarism to the Christian religion was aided by fellow Roman, Paul, who told Timothy, "You, therefore, endure hardness, as a good soldier for Jesus Christ.")

Back in the time of Julius Caesar, Saturnalia (named after the Roman god, Saturn) was observed on the Winter Solstice which also fell on December 25th. It marked the birth of the son of the sun. This date was chosen because, nine months earlier, the Mother of God and Queen of Heaven, the Madonna known in the Towrah and Prophets as Ashtaroth, was impregnated by the sun on Easter, marked by the Sunday nearest the Spring Equinox. This pagan religious holiday featured a bunny who laid colorful eggs, the consumption of ham, and hot cross buns, not unlike the celebration of Easter today. Then continuing to foreshadow Christmas, the Saturnalia, turned *Dies Natalis Solis Invicti*, was celebrated by exchanging gifts, placing lights on trees cut from the woods, hanging circular wreaths, and burning Yule logs.

These customs, still practiced by the preponderance of Christians, are not popular with God:

“Hear the Word which Yahowah proclaims to you, O household of Yisra’el. Yahowah says: ‘Do not walk, conducting your life, in the ways of the gowym nations (*gowym*), and do not teach (*lamad* – or be trained in, becoming accustomed to) the signs or symbols from the sky, for the gentiles are confused and destroyed by them.

For the customs and traditions of the foreign nations (*‘amym* – estranged people and cultural communities) are delusional. They cut down trees from the forest, the work of their hands with an axe.

They decorate it with silver and gold. They fasten it down so that it will not totter. Their trees are like finely decorated cultic objects. They cannot speak. They cannot walk and must be carried. Don’t revere or venerate them. Indeed, from them, there is...nothing beneficial.’

There is none like You, Yahowah. You are empowering and Your great personal and proper name is mighty. Who would not revere You? Indeed, it is Your due. For in all of the sages and gentile nations, including their empires and governments, there is none like You.

They are unreceptive, often senseless and destructive, and foolish, lacking understanding in their doctrines and teachings of delusional idols and cultic icons made of decorated trees.” (*Yirma'yah* / Jeremiah 10:1-8)

Cyprian, considered a “Church father,” a wealthy pagan whose writings transformed him into a venerated Catholic “saint,” wrote: “O, how wonderfully acted Providence that on that day on which the Sun was born...Christ should be born.” It is from this kind of irrational and ignorant reasoning that religions are conceived. And that is why the Catholic Encyclopedia asserts that the Sol Invictus Festival has a “strong claim on the responsibility for the date of Christmas.”

Mario Righetti, a renowned Catholic liturgist wrote: “the Church of Rome, to facilitate the acceptance of the faith by the pagan masses, found it convenient to institute the 25th of December as the feast for the temporal birth of Christ, to divert them from the pagan feast, celebrated on the same day in honor of the Invincible Sun, Mithras.” (*Manual of Liturgical History*, 1955, Vol. 2, p. 67) And through this corruption, turned counterfeit, the meaning and purpose of *Sukah* | Shelters was lost upon Christians. Even worse, the masses were taught to celebrate the “birth of Jesus,” an irrational impossibility if he were God.

While I cannot predict your reaction to this horrible news, I can tell you that the more I learn, the more I come to dislike the Church for what this Whore has done. It is not an accident that Yahowah’s seven essential days, His

Invitations to be Called Out and Meet which embody the Way to Him, were concealed, corrupted, and counterfeited by man's religious traditions. It is not an accident that the Church's replacements were all pagan, all based upon the worship of the sun, and all derived from Babylon. One such error would be a bad coincidence. Scores of them are something entirely different.



Let's continue to assess what Yahowah revealed regarding His return on *Yowm Kipurym* | the Day of Reconciliations, especially attuned to the role Dowd plays in the reconciliation of God's relationship with Yahuwdah and Yisra'el. To do so, there are two additional prophecies from *Yirma'yah* | Jeremiah.

These will be dire days for Yisra'el and Yahuwdym. During the Time of Ya'aqob's Troubles, anti-Semitism will be worse than during the Second World War. Conspiracy Theorists on the far left and right will be painting God's People as if they were the Devil's minions. The tiny nation will be forced to cede control of land, given by Yahowah, to terrorists representing Satan. With the world at war, Muslims and then Communists will target Israel – blaming Jews for everything.

As the world turns dark, environmentally, politically, religiously, militarily, culturally, and conspiratorially, and good judgment becomes as rare as the truth. When all seems lost, Yahowah and His Mashyach will return to save Yisra'el and restore their relationship with Yahuwdah. This, then, is that story...

“The Word (*ha dabar* – the message communicated) **which, to reveal the way to enjoy the benefits of the relationship** (*'asher* – that, to lead to the path to walk to

get the most out of life), **came to exist** (*hayah*) **with** (*'el* – from God to) **Yirmayahuw** (*Yirmayahuw* – Yahowah Raises and Lifts Up, Yahowah Teaches and Guides, so we should Respect and Revere Yah, commonly transliterated Jeremiah), **based upon an association with** (*min 'eth*) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalom* – reconciliation as our *'elowah* – God), **to announce** (*la 'amar* – to say) (*Yirma'yah* / Respect Yah / Jeremiah 30:1) **that this is what** (*koh* – here, now, at this time, thusly) **Yahowah** (*Yahowah*), **the God of Yisra'el** (*'elohym Yisra'el* – the Almighty of those who engage and endure with God), **proclaims** (*'amar*), **so as to declare** (*'amar* – to announce),

‘Of your own volition, write (*kathab la 'atah* – choose to literally inscribe, writing down using this alphabet (qal imperative)) **all of these words** (*'eth kol ha dabarym* – every one of the statements and the entire message), **which lead to the proper path to get the most out of life, that** (*'asher* – which reveal the benefits and joy associated with the relationship, that) **I have and will be speaking to you** (*dabar 'el 'atah*), **doing so in a written document** (*'el sepher* – in an inscribed letter upon a recorded scroll such that there is a written record).” (*Yirma'yah* / Yah Teaches / Jeremiah 30:2)

By including *kathab* and *sepher*, there is no denying that Yahowah wanted an immediate, written memorialization of His spoken words. This was the only way to maintain the integrity of the message and to share His testimony openly and accurately. By doing so, something exceptional was achieved because those of us who are willing to listen in, and then write these same words down, become a party to their conversation. We are placed in the same position as the prophet. By immediately transcribing the spoken words of Yahowah into the written

Word of God, everyone is provided unencumbered access to the truth.

Yahowah made this possible so that we could get to know Him, appreciate what He is offering, accept what He is requesting, and benefit from the result, independently and directly, with all of the pertinent facts laid out before us. It seems obvious, but it is perhaps still worth mentioning: we'd be wise to capitalize upon what God has done for us.

There are also numerous insights we can draw from this introduction. First, Yahowah identifies Himself by name and by title, declaring that He is the God of Yisra'el. Second, He prefers to speak first, and for us to listen. Third, Yahowah wants us to write down what He has to say so that we can accurately share it with others. Fourth, Yahowah chooses to communicate to us through the prophets He has chosen. Fifth, Yahowah proves the authenticity of His prophets through the actual fulfillment of their prophecies. Sixth, Yahowah wants us to observe His written word as a collective whole rather than in bits and pieces. His testimony should never be pulled out of context nor truncated to suit anyone's agenda.

Seventh, Yahowah understands that the written word is less susceptible to alteration and better suited to learning and, therefore, prefers it to the spoken word. Eighth, God knows that the inscribed word facilitates closer examination and more thoughtful consideration, thereby making it easier for us to know Him. Ninth, Yahowah recognizes that a document provides a demonstrable record on which His prophecies can be evaluated, and His validity authenticated.

We should also be smart enough to realize that, when some pretentious religious proponent claims that God spoke to him, he is lying. We know this because God had His prophets write down everything He had to say. He used

the one name, Yahowah, that the nimrods abhor. And because the message that the village idiots convey always contradicts, rather than affirms, the proven words of God, they are blowing smoke.

Yahowah's message endures the test of time. And this time, His words pertain to our time.

“Indeed (*ky* – this is reliable and important), **behold** (*hineh* – pay attention), **a time is coming** (*yowmym bow'* – days are approaching), **prophetically reveals** (*na'um* – declares and announces long before it occurs) **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence), **'when I will return to restore** (*wa shuwb* – when I will come back to bring back) **the property and possessions taken during the captivity** (*shabuwth* – the assets and fortunes stolen during the imprisonment) **of My people** (*'am 'any* – of My Family), **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Beloved of Yah), **declares** (*'amar*) **Yahowah** (*Yahowah*).

'And then (*wa*) **I will return them, bringing them back** (*shuwb hem* – I will transform them and restore them), **to** (*'el*) **the Land** (*'erets* – the place and territory) **that, for the benefit of the relationship** (*'asher*), **I gave** (*nathan*) **to their fathers** (*la 'ab hem*).

They will receive it as their inheritance (*wa yarash hy'* – as rightful heirs who were driven out).” (*Yirma'yah* / Yah Lifts Me Up / Jeremiah 30:3)

Yah takes exception with the Greco-Roman myth that there is a 'Palestinian people' or that 'Palestine' is a country. We can be assured there will be one, not two states, established in the Land. Beyond this, after experiencing the diabolical impact of giving the high ground of Czechoslovakia to the Nazis, we should know that appeasing terrorists is a really bad idea.

Further, this prophecy reveals that Yahowah is coming back, and He is doing so to return the land and property He gave to Yisra'el and Yahuwdah. It is their inheritance. God is displeased that so many, beginning with the Egyptians, Assyrians, and Babylons, then Greeks and Romans, followed by Roman Catholics and Muslims, and finally, Progressives and Communists have tried to take His Land from His People.

I can assure you that God is not stupid nor is He inarticulate. If Yahowah wanted to say that His return would be on behalf of a “Church” and for the benefit of “Christians,” or that He was coming back as “Jesus Christ,” He would have said so.

If God intended to transfer the promises He had made to Dowd, Yisra'el, and Yahuwdah to “Jesus,” “Christians,” and their “Church,” He would not have said that a day was coming when He would return to restore the property and possessions that had been taken from Yisra'elites and Yahuwdym by Gentiles, who routinely imprisoned them. For an informed and rational person, this is a fatal blow to the mythology of Replacement Theology and thus to the basis of Christianity – even Islam.

It is also lethal to Judaism, a religion which claims that their nameless god is incorporeal and thus incapable of entering our world. Further, these words reunite Yahowah directly with His People, returning what was taken from them by the likes of rabbis acting like gowym.

Since *'asher* continues to play such an important role in this prophecy, when it next appears, it will continue to be fully amplified for our edification. It is, after all, the word that brought us to these words almost twenty-two years ago.

“And these are the words (*wa 'el leh ha dabarym* – so God spoke this message) **which, to reveal the way** (*'asher* – that provide directions to enjoy the benefits of the

relationship on behalf of the blessed, fortunate, and happy, showing the steps to walk which are correct and yet restrictive which give meaning to life and provide encouragement and joy to those who are properly led and guided by), **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance) **spoke** (*dabar* – communicated) **concerning** (‘*el* – as God on behalf of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **and** (*wa*) **to Yahuwdah** (‘*el Yahuwdah* – concerning Beloved of Yah). (30:4)

This is what (*koh* – here, now, at this time) **Yahowah** (*Yahowah*) **conveyed** (‘*amar*), **‘We have heard** (*shama*) **the sound** (*qowl*) **of concern over the terrorists and terrorism** (*charadah pachad* – of the horrible anxiety and panic, the overwhelming dread and fear). **There appear to be no prospects of reconciliation or peace** (*wa ‘ayn shalown* – nothing favorable or beneficial, no contentment or satisfaction, no friends nor sense of wellbeing or tranquility).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 30:5)

This prophecy continually reiterates that Yahowah is speaking about Yisra’el and Yahuwdah. As such, God has not given up on them. He is not going to enrich others at their expense. Yahowah promised to provide to Yisra’el and Yahuwdah that which was stolen by the very Gentiles who are now terrorizing His people.

As we consider what follows, a word of caution. This was directed at Yisra’elites and Yahuwdym who are going about their lives as people have done throughout the centuries. They are living in denial, believing that tomorrow will be like today, and that nothing material is going to change. It is the mindset that made the Holocaust possible, largely because Jews could not fathom the implications of trying to survive in a world that is determined to eradicate them. But these are not ordinary events being foretold. We are entering the Occasion of

Restoration and Return foretold through *Yowm Kipurym* and are entering the Time of Ya'aqob's Troubles.

If you are a Yahuwd or Yisra'elite, wake up and smell the stench of religiously and politically inspired terrorism before you fall victim. Recognize that you are the target. Resolve your conflicts with Yahowah now because tomorrow may be too late.

Addressing the remnant of God's people...

“**Please** (*na' – it is My desire that you*) **ask** (*sha'al – inquire so as to learn*) **and perceive** (*wa ra'ah – and see*) **if** (*'im – whether*) **a knowledgeable man who remembers this** (*zakar – these truths are properly proclaimed and correctly recalled and not forgotten*) **should have a child** (*yalad – should have a baby*).

Why then (*maduwa' – do I observe*) **every virile male** (*kol geber – all fully functioning and stronger than average young men, especially those considered fighters or who are proud of themselves, and even aggressive females who act masculine*) **with hands on his genitals** (*yad huw' 'al chalatsym*), **and accordingly, so many women in labor** (*ka ha yalad*), **while every one of their faces** (*wa kol paneh*) **has turned** (*haphak – look overwhelmed and appear distressed*) **pale and nauseating** (*la yeraqown – a deathly pallor as if covered in fungus in a basal response to fear*)?”
(*Yirma'yah / Yah Lifts Me Up / Jeremiah 30:6*)

It is an interesting question and a telling observation. Why is the population of this planet exploding while its health is imploding? Why are so many fixated on their sexuality, stimulating their bodies instead of their minds?

Please pay attention to this important announcement.

“**Alas** (*howy – this warning*), **truthfully** (*ky*), **that day and this time** (*ha yowm ha huw' – this period*) **will be so different and unusual** (*gadawl – will be so uncommon*)

and important, surprising and astonishing, beyond compare) **that there has never been anything similar to it** (*min 'ayn kamow huw'* – that it stands apart from all others because there has been nothing remotely like this).

It is the Time of Ya'aqob's Troubles (*wa 'eth tsarah huw' la Ya'aqob* – it is the period of Yisra'el's anguish and distress, of Jacob's adversity when Israel will be narrowed, reduced in size, and oppressed in dire straits by vicious foes).

And yet from it (*wa min* – out of it), **he [Ya'aqob representing Yisra'el] shall be liberated and saved** (*yasha'* – Yisra'el will be delivered and rescued, experiencing salvation).” (*Yirma'yah / Respect Yah / Jeremiah 30:7*)

Unlike man's fairytales which typically begin well and end poorly, with Yah, it will be the other way around. The most horrific days humankind has ever endured are fast approaching, with the full effect of man's rage unleashed within ten years. Life beginning in 2030 will be unsustainable and unbearable. And yet, this story has a happy ending. Out of the Time of Ya'aqob's Troubles, Yahowah will liberate and save Yisra'el and Yahuwdym.

“And it shall happen in that day (*wa hayah ba ha yowm ha huw'* – it will come to pass during that time),’ **prophetically declares** (*na'um* – reveals well in advance of it occurring) **Yahowah (Yahowah) of the vast array of spiritual implements** (*tsaba'*), **‘that I will break** (*shabar* – I will crush and destroy) **his yoke** (*'ol huw'* – his means of control and manipulation) **from upon your neck** (*min 'al tsaw'r 'atah*) **and I will pull off** (*wa nataq* – I will tear away) **your bonds and shackles** (*mowsrah 'atah*).

Those who are illegitimate and unauthorized (*zar* – those falsely claiming authority who are foreigners from a distant place advocating that which is improper) **will no longer make him work for them** (*wa lo' 'abad ba huw'*

'owd – will never again enslave Yisra'elites, forcing them to either worship their way or be reduced to servitude, with Ya'aqob's descendants serving them).'" (*Yirma'yah / Yah Teaches and Guides / Jeremiah 30:8*)

The Egyptians were the first to enslave Jews and force them to labor on their behalf. But the same was done by the Assyrians, the Babylonians, the Greeks, the Romans, Roman Catholics, Muslims, and most recently Europeans, especially the Germans. It is what is envisioned by the anti-Semitic Conspirators. But these shackles will be removed and broken. Yahuwdym and Yisra'elites will live as the Towrah teaches: free and liberated lives.

Choosing to do that which is rewarding and beneficial, Yisra'elites shall instead engage in a labor of love. And they will do so with the most beloved...

“Instead (wa), they shall work with (*'abad 'eth* – they will serve with, laboring alongside) **Yahowah (Yahowah), their God** (*'elohym hem*), **and with Dowd** (*wa 'eth Dowd* – alongside the Beloved, more commonly known as David), **their king and counselor** (*melek hem* – their leader and advisor), **whom, to reveal the way to the benefits of the relationship** (*'asher* – who, to provide directions for life for the blessed to live, showing the steps to walk which are correct and give meaning to life), **I will raise up and establish for them** (*quwm la hem* – I will fulfill and validate My oath to affirm, taking a stand to empower for them).'" (*Yirma'yah / Yah Lifts Me Up / Jeremiah 30:9*)

Yisra'el and Yahuwdah will return and embrace the reason they were chosen, which is to work with Yahowah for the betterment of all mankind. And they will do so with the man Yahowah chose to lead and advise them, His beloved Son, *Dowd* | David. He is the central player throughout the Miqra'ey – playing the starring role during Pesach and Matsah, Kipurym and Sukah.

While the entire concept of bodily resurrection is counterproductive, and while it did not occur with the Passover Lamb, that is not to say that the souls of those who have died will not be raised. Such is the case with *Dowd* | David. He is the closest occurrence we find in the Word of God to an individual being resurrected. Although, for his Second Coming to fulfill Passover and UnYeasted Bread leading to FirstFruits, Yahowah would have reconstituted his DNA, while during his third advent Dowd will be able to transition from spiritual to corporeal at his discretion.

Yahowah referred to Dowd as His “*‘ebed* – coworker” more often than anyone else, perhaps more than all others combined, for a reason. So, it is fitting here that having finally chosen to work with Yah, Yahuwdym and Yisra’elites are following Dowd’s example.

I know that I am beating a dead false prophet, but nonetheless, it must be acknowledged that *Sha’uwl* | Paul lied when he claimed that ‘David’ had served his purpose in his time and was no longer relevant. When a person’s testimony is in direct conflict with God’s Word, they are wrong.

“**And then** (*wa*) **Ya’aqob** (*Ya’aqob* – the one who firmly embeds himself, serving as a synonym for Yisra’el), **My coworker** (*‘ebed ‘any* – My associate who works with Me), **you will have nothing to fear** (*‘atah ‘al yare’* – no reason to be intimidated or frightened), **Yahowah** (*Yahowah*) **reveals well in advance of it occurring** (*na’um* – prophetically declares).

Nor will you be dismayed (*wa ‘al chathath* – nor will you be discouraged or destroyed, neither abolished or confused), **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **because behold** (*ky hineh*), **I will save you, delivering you** (*‘any yasha’ ‘atah* – I will rescue and liberate you, providing you with protection and

salvation) **from being distant and alienated** (*min rachowq* – from becoming separated as was the case long ago in a previous period of time), **along with your offspring** (*wa 'eth zera'* – your descendants and seed, as well as that which you have sown), **from the realm** (*min 'erets*) **of their exile and captivity** (*shaby hem* – where they were controlled and oppressed, even taken captive).

And (*wa*) **Ya'aqob** (*Ya'aqob* – serving as a synonym for Yisra'el) **will change and return** (*shuwb* – will turn around and come back, recovered and restored), **and be at peace and put at ease** (*wa shaqat wa sha'an* – find himself in a satisfying situation and favorable circumstance), **with no one troubling him** (*wa 'ayn charad* – without a concern).” (*Yirma'yah* / Respect Yah / Jeremiah 30:10)

Yahowah has now reiterated three times that He will liberate and save Yisra'el and Yahuwdah with Dowd, His Son. So why do so few acknowledge that this is true?

All of those who have and continue to claim that God is with them are in for a rude awakening. Yahowah is the God of Yisra'el and does not want us to forget it.

“For I am with you (*ky 'eth 'atah 'any*),’ **prophetically declares** (*na'um*) **Yahowah** (*Yahowah*), **‘to liberate and save you** (*la yasha' 'atah* – to provide freedom and salvation, deliverance and prosperity).

Indeed (*ky*), **I will engage and act** (*'asah* – I will do what is necessary) **to bring an end to** (*kalah* – I will without fail bring to a conclusion, completely vanquishing) **all of the Gentile nations and institutions** (*ba kol ha gowym* – all of the foreign countries, entities, and each of the pagan peoples of conflicting cultures who are brought together by religion or politics) **among whom I have scattered and dispersed you** (*'asher puwts 'atah*) **by name and reputation** (*sham*).”

Just as our love is neither real nor relevant when we do not vehemently oppose those who seek to harm our children, Yahowah is now making the same distinction. To be a loving, supportive, and protective Father, He must act out against those who have abused His Family over the millennia. As a result, God will bring an end to every Gentile nation and institution on Earth.

There will be no United States, no People's Republic of China, no European Union, no Russian Federation, no Roman Catholic Church, no Christianity, nor Islam. Those who mistakenly believed that God was with them, and that they were destined to be with Him, will find tomorrow's news unfamiliar and unpleasant.

Such will not be the case with the Chosen People, Yisra'elites and Yahuwdym...

“You will be the exception because (*'ak 'eth 'atah*) I will not act in such a way (*lo' 'asah*) to cause you to fail or perish (*kalah* – I will not facilitate your conclusion or your demise, you will not be annihilated or destroyed).

Instead, I will instruct you (*wa yasar 'atah* – I will enable you to be correct, teaching you and thereby strengthening you) in the means to execute good judgment regarding the means to resolve disputes (*la ha mishpat* – in how to be judgmental, on how to be discerning and discriminating such that you can make good decisions; from *my* – to ponder and ask questions about *shaphat* – being judgmental, making sound decisions, resolving controversies, and being just) such that you are found innocent and are not punished (*wa naqah* – so that you are pardoned and forgiven, seen as clean and pure, purged of imperfections).

I will not banish you nor leave you destitute (*lo' naqah 'atah* – I will see to it that you are never again forced to live elsewhere nor lack for anything (piel imperfect energetic nun jussive – Yah is enthusiastically acting upon

Yisra'el such that they receive these ongoing and enduring benefits, and is celebrating, using a third-person expression of volition akin to 'let this be so!').” (*Yirma'yah / Yah Teaches and Guides / Jeremiah 30:11*)

To be set apart is to be the exception to that which is common. Yisra'el is God's exception, a people set apart for His benefit and theirs.

Having decided to act upon the means He has offered to reconcile our relationship, for the first time in ages, Yah will be able to pronounce His Children “innocent, fully pardoned, and forgiven,” largely because of what He and His Son achieved.

And let's be clear. Other than Yahowah and His people, signified by Ya'aqob, there was only one other name mentioned – Dowd. Kipurym will be fulfilled with the Messiah at God's side.



There are two additional relevant references to this occasion of restoration and return in *Yirma'yah* | Jeremiah. The next prophecy regarding the fulfillment of *Yowm Kipurym* | the Day of Reconciliations is in the following chapter, and it is among the most powerful announcements ever conveyed by God.

The prophecy begins, as did the last, focusing on the same people. And yet as the only statement within the prophets addressing a “*beryth chadash* – renewed Covenant,” it is both essential and lethal to Christianity. Without it, there is no basis for a New Testament. With it, the foundational claims of the Christian scriptures are destroyed – completely and irrevocably obliterated.

Describing the events which will transpire on the Day of Reconciliations, the prophet proclaims...

“**Behold** (*hineh* – look up and pay especially close attention), **a time is coming** (*yowmym bow’* – days are approaching),’ **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *’elowah* – Almighty God) **reveals, well in advance of it occurring** (*na’um* – prophetically declares), **‘when I will enter into and cut with** (*wa karat’eth* – when I will establish through separation a set-apart agreement on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa’eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved of Yah) **a restored and renewed** (*chadash* – a repaired and reaffirmed; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship).” (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:31)

The Covenant is being restored with the people for whom it was made. We have moved forward four thousand years – eighty Yowbel – and we have returned to where it all began. There is no accommodation here for Replacement Theology, for Gentiles replacing Yahuwdym or for a Church being substituted for Yisra’el. God says what He means, and He means what He says. This is an intellectual kill shot targeting Christianity.

The adjective, *chadash*, is defined by its actionable root, the verb, *chadash*. It means “to renew, to restore, to repair, and to reaffirm.” This is not announcing a New Testament, a Talmud, or a Qur’an but instead the “reaffirmation and restoration” of the one and only, unique and exclusive, “*Beryth* – Covenant.”

The situation that we are approaching, this close to the Covenant’s reaffirmation, will be unlike anything humankind has experienced. The Occasion of Restoration and Return will soon be over. The last decision will have

been made and the Family will be complete. This celebration is in Heaven among spiritual beings – the souls who have accepted the instructive conditions of the Covenant and who have reaped the benefits of attending the Miqra’ey, especially *Yowm Kipurym*. Having become Towrah-observant, they became right with Yah.

This is, however, a very different situation than what occurred some 3,480 years ago on the way out of Mitsraym. Those events set these events into motion. There was an urgency on that day to make this day possible.

“It will differ somewhat from (*lo’ ka* – it won’t be exactly like) the Covenant (*ha Beryth* – the Family-Oriented Relationship Agreement) which, to reveal the way to the benefits of the relationship (*‘asher* – that provide directions showing the steps to walk which are correct and give meaning to those who are properly led and guided), I entered into (*karat* – I established by setting apart when I cut) with their fathers (*‘eth ‘ab hem*) on the day (*ba yowm* – during the time) I firmly took them by the hand and, with overwhelming intent, overpowered the situation (*chazaq ‘any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail) to bring them out (*la yatsa’ min* – to draw them out and bring them close, descending and extending Myself to serve by removing them from) of the realm of the Crucibles of Oppression (*‘erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations)...” (*Yirma ‘yah* / Respect and Revere Yah / Jeremiah 31:32, in part)

There was an urgency then to liberate a reluctant audience. The enslaved Yisra’elites knew little of Yahowah and nothing of His Towrah or Covenant. They had only just then been introduced to Pesach and Matsah

and were unaware of anything beyond. To get their attention and bring them home, Yahowah had to overpower the situation and intervene with overwhelming conviction. Without having done so, He would not have been able to achieve what He knew was needed to honor the promises He had made to ‘Abraham, Yitschaq, and Ya’aqob regarding this very same Covenant.

By contrast, on this day, Yahowah’s children are here because they know Him, and because they are all Towrah-observant. They have chosen to come home by engaging in the Covenant and attending the Miqra’ey. They did not come kicking and screaming, but of their own freewill.

This time, rather than leaving Mitsraym, they have walked away from Babylon. They are no longer confounded or confused. And they are not estranged. And yet by contrast, in the days which followed the first *Yatsa’* | Exodus, and for a long time thereafter...

“...**Relationally, they broke** (*‘asher hem parar ‘eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth ‘any* – My Family-Oriented Relationship Agreement) **although we were married** (*wa ‘anoky ba’al ba hem* – even though we were conceived to be husband and wife, even leader and follower),’ **Yahowah** (*Yahowah*) **reveals through this prophet** (*na’um*).” (*Yirma’yah* / Respect and Revere Yah / Jeremiah 31:32)

The Covenant is reciprocal, which is why it is called a “relationship agreement.” God has consistently honored His commitments, and will continue to do so, which is the reason He is restoring His relationship with His People. However, with mankind, that has not been the case. It has been a rocky road after Ya’aqob. And now in the wake of Rabbinic Judaism, four of the five conditions of the

Covenant are routinely nullified and revoked. Christians are 0 for 5. And Muslims do not even know there is one.

The problems have been and continue to be ignorance through avoidance of the Towrah. Without the Towrah, there is no access to the Covenant. With it, Jews are in breach.

This statement, however, does not apply to anyone other than Yisra'el and Yahuwdah, because they alone “*parar* – broke” the *Beryth*. Christians have never been part of it.

“For this reason (*ky*), this is (*zo 'th* – specifically) the Covenant (*ha beryth* – the Family-Oriented Relationship Agreement) which, to enjoy the benefits of the relationship (*'asher*), I will cut (*karat* – I will create through separation, making and establishing) with (*'eth* – on behalf of) the House of Yisra'el (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) after that and then without hesitation (*'achar ha hem* – at a much later period and in a different time, in the latter days without equivocation or delay),’ prophetically declares (*na'um* – announces in advance of it occurring) **Yahowah (*Yahowah* – God’s personal name pronounced as guided by His *towrah* – instructions):**

‘I will provide, placing (*nathan* – I will give and ascribe, producing, offering, and bestowing) My *towrah* | guidance (*'eth towrah* *'any* – with My teaching, instructions, and directions) within them (*ba qereb hem* – inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives). And integrated into their ability to make decisions (*wa 'al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds), I will write it (*kathab hy'* – I will inscribe and engrave it).

I will be (*wa hayah* – I will exist as) **their God** (*la hem la 'elohym* – drawing near them and approaching them as a Ram shepherding His sheep). **And they shall be My Family** (*wa hem hayah la 'any la 'am* – and they will always exist near Me as My People).” (*Yirma 'yah / Yah Teaches and Guides / Jeremiah 31:33*)

Yahuwdah is not mentioned because Yisra'el is now reunited and Yahuwdah is part of the collective whole. And while the restoration of Yisra'el at the conclusion of this Time of Return and Renewal is telling, that's small *manna* compared to what follows. Up to this point, Yahowah's Towrah has been available to us but not integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it, or ignore it. This is great news, even for those of us who have devoted our lives to understanding it and sharing it. Not only are we barely scratching the surface of what can be known and understood, but much of what Yahowah is going to share about this day will be germane to navigating through six and seven dimensions.

Further, there is an enormous difference between reading the Towrah in Hebrew, while contemplating its intent in English in a world polluted by misconceptions, versus having it integrated into our core nature. Moreover, we will become so fluent in Hebrew that we will be comfortable conversing with God.

While you may want the towrah integrated now rather than later, it would not be appropriate. Yah is not going to supplant our freewill by imposing His on us. This is our time to choose, when we have the opportunity to respond to Yahowah's calling.

It is also a time of discovery, where we can capitalize upon what we have been given to embark on the adventure of a lifetime. Today, we have the opportunity to work with God to do something that will endure the test of time. We can encourage others to closely examine and carefully

consider Yahowah’s Towrah such that they receive the Covenant’s benefits. We can contribute to the size of God’s Family while Yahowah enhances our lives.

On this day in the summer of 2023, as has been the case for nearly twenty-two years, we are doing our utmost to encourage all who are interested, especially Yisra’el and Yahuwdah, to *Yada Yahowah* | become familiar with, come to know and understand Yahowah. It is the most rewarding and enjoyable opportunity of our lives because we have done so by translating Yahowah’s *Towrah* | Teaching and Instructions while contemplating the implications of His Guidance.

Our mission will soon be obsolete. Once Yahowah’s Family has returned to the fold, and once Yahowah has written a copy of His *towrah* inside of us, integrating His teaching into our lives, everyone will know what we have come to realize – and more, far more than we could comprehend at this moment.

For us, it will be a time of celebration, not only because Yahowah appreciates our devotion to calling Yisra’el and Yahuwdah Home, but also because our lives will be similarly enriched and enlightened on this day.

Equally wonderful, the numskulls will be a thing of the past. The political and religious, the conspiratorial and militaristic, will be swept off of the planet.

“No longer shall anyone impart information or teach (*wa lo’ lamad ‘owd*) individuals in association with an outspoken world (*’ysh ‘eth rea’ huw’* – their companions, friends, and errant countrymen) or (*wa*) other individuals according to brotherly kinship (*’ysh ‘eth ‘ach huw’*) so as to say (*la ‘amar* – approaching to declare), “Choose of your own accord to know Yahowah (*yada’ Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah)!” because (*ky* – truthfully and by

contrast, at this time) **everyone will know Me** (*kol hem yada' eth* 'any – all of them, without exception, will actually be aware of and genuinely acknowledge Me), **from the youngest** (*la min qatan hem*) **and up to the enduring witness of most important and oldest** (*wa 'ad gadowl hem*),' **prophetically reveals** (*na'um*) **Yahowah** (*Yahowah*)." (*Yirma 'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:34)

For many of the fortunate souls experiencing this marvelous moment in time, they will be spiritual infants, having just recently responded to Yahowah's call to return and be restored, having arrived toward the conclusion of the Time of Ya'aqob's Troubles. And yet with Yahowah's *towrah* | guidance scribed within them, they will recognize and acknowledge their Father.

I think that this *towrah* | teaching and guidance would have been written in lowercase if such a concept existed in Hebrew. This is because the existing Towrah, as Bare'syth through Dabarym, contains painful remembrances of disappointing choices which will no longer be germane. Just as there will be no reason to tell those who already know Yahowah that they should Yada' Yah, there will no longer be any reason to explain the conditions of the Covenant to those who are already experiencing the joy of participating in it. As spiritual beings in heaven, we no longer need to know how to get here but, instead, how to act now that we are here. We will want guidance on how to explore the universe without doing damage to it or ourselves. And for that, we will need a far more advanced edition of Yahowah's "*towrah* – instructions and guidance."

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Yahowah's return with Dowd will be the single most important day in human history – since creation, actually. Therefore, God's prophetic portrayal of the events surrounding Yowm Kipurym in year 6000 Yah is presented from a variety of viewpoints.

“**Behold** (*hineh* – pay attention and look up), **days are coming** (*yowmym bow'* – a time is approaching),’ **prophetically reveals** (*na'um*) **Yahowah** (*Yahowah* – God's one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence), ‘**when** (*wa*) **I will take a stand to establish, thereby fulfilling** (*quwm* – I will come onto the scene to accomplish and confirm, validating by bringing to a successful conclusion), **the beneficial account** (*'eth ha dabar ha towb* – the good word, desirable matter, and generous promise) **which, to show the way to the relationship** (*'asher*), **I spoke to** (*dabar 'el*) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **and with** (*wa 'eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah).” (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:14)

How is it possible, with Yirma'yah's prophecies in the hands of billions of people, that the religion of Christianity gets away with claiming that God's promises were transferred from Israel and Jews to the Church and Gentiles? This, like the previous prophecy, shows God focusing on restoring His relationship with Yisra'el and Yahuwdah in the Last Days prior to His return. The previous one revealed that the Towrah was still in vogue and therefore had not been replaced by a New Testament. And this time, as was the case forty Yowbel previously, the focus will be on Dowd.

Based upon this announcement, we should be looking forward to Yahowah fulfilling His promises to restore His relationship with Yisra'el and Yahuwdah, bringing these

very same people home to their Land, returning to greet them, and bringing Dowd with Him to guide and protect them. God will soon be restoring what was taken away from His people while transforming the Earth into the conditions enjoyed in the Garden. He will be enriching and elongating His people's lives, and at the same time, ridding the world of their enemies. He will do all of these things and more, including integrating His *towrah* – guidance into our very nature.

This speaks of honoring several of these promises...

“In those days (*ba ha yowmym ha hem*), **and during that time** (*wa ha 'eth ha hy'*), **for Dowd** (*la Dowd* – on behalf of the approach of the Beloved and for David) **as the rightful Branch** (*tsemach tsadyq* – as the correct means to live and grow, the valid means to become upright, prosperous, and vindicated), **I will support abundant growth** (*tsamach* – I will cause profuse and plentiful fruit from the source, increasing the capacity and the ability to support life, bringing this to fruition and to successful completion).

He will act upon and engage in (*wa 'asah* – he will profit from, expending considerable energy to bring about and promote) **the means to make sound decisions and justly resolve disputes** (*mishpat* – judgment, being judgmental while making informed and reasoned decisions, while also providing sentencing; from *my* – to ponder and *shaphat* – to decide) **in addition to** (*wa*) **being right** (*tsadaqah* – being correct, upright, and vindicated) **in the Land** (*ba ha 'erets*).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 33:15)

The rightful branch is Dowd. He is connected and correct when it comes to God, and as such, if we want to be right, even grafted onto that same branch, we ought to consider what he has to say. God chose *Dowd* | David to be his Firstborn, our King and Messiah, the Branch and

Shepherd, and Dowd volunteered to serve as the *Zarowa* | Sacrificial Lamb. God is returning with him for a reason – one the world has either ignored, rejected, or misplaced.

In this statement, we are reminded that Dowd, having engaged in the “*mishpat* – means to make sound decisions and justly resolve disputes,” has gained understanding and has been validated as having been correct. Moreover, Yahowah is going to deploy Dowd as judge and jury – although, we have every reason to suspect that he will be delegating this responsibility.

“In those days (*ba ha yowm ha hem* – at that time), **Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved) **will be liberated and saved** (*yasha*’ – will become victorious and free, delivered from harm’s way and rescued, experiencing salvation).

And (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Guidance regarding Reconciliation Flow) **will dwell** (*shakan* – will abide and remain, living) **confidently and securely** (*la betach* – safely as a result of their trust).

This is the designation (*zeh shem* – this can be regarded as his name and reputation) **by which, to show the way to the benefits of the relationship** (*‘asher* – to lead along the proper path to get the most out of life), **he will be called** (*qara’ la huw’* – he will be invited and summoned, designated and welcomed, his name read and recited, and by which he will be met (qal imperfect)), **‘Yahowah Makes Us Right** (*Yahowah tsadeq ‘anachnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 33:16)

There is no mistaking the fact that Yahowah took the initiative to engage Dowd on behalf of His people, and Dowd devoted himself to knowing God and saving Yisra’el. The understanding he gained along the way was

provided by the Towrah and Spirit – all of which he shared with us. And it was this understanding which made it possible for Dowd to be considered perfect and correct. The same approach and result apply to the entirety of God’s Covenant Family as a result of what Father and Son achieved.

“For thus says (*ky koh ‘amar* – indeed, this is what is affirmed by) **Yahowah (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation), **‘Dowd** (*Dowd* – the Beloved, commonly called, David) **shall never be cut off, cease to exist, nor fail** (*lo’ karat* – will never be cast down or diminished, banished or eliminated).**

He is the individual (*‘ysh*) who will inhabit (*yashab ‘al* – who will sit and dwell upon) **the most honorable seat (*kise’* – the throne, the place of leadership and authority) **of the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God).” (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:17)**

From Yahowah’s perspective, Dowd is the hero of His story. And since Dowd was not the best-behaved individual who ever lived, we would do well to consider Yahowah’s criterion when it comes to His preferences.

That said, this revelation obliterates the tenets of the religion best known for its dead god on a stick. It proves that *Sha’uwl* | Paul lied when he claimed that the Torah could not save and when he opined that anyone who violated a single edict was guilty of breaking them all. Clearly, Dowd was *Towrah*-observant, engaged in fulfilling the *Miqra’ey*, serves as the embodiment of the *Beryth*, and was *tsadaq* with Yah, prompting God to say these things about him.

We can also confidently conclude that the promises Yahowah made to Dowd were not given to another,

because they are being fulfilled on this day. It is *Dowd* | David, not Jesus Christ or an unknown Messiah who is being proclaimed eternal, and who will return to sit on the throne beside his Father.

The Seat of Honor is in Yisra'el, not in Rome – nor is it the “Chair of Saint Peter.” There is no mention of Gentiles, Christians, Christ, or a Church for a reason – and that reason is that they are not part of Yahowah’s plan and are not included among His people. It was not long ago that we learned that these Gentile institutions will be annihilated.

While this is what we came to affirm, what follows is too intriguing to forego. God’s next statement is a crushing blow to the aspirations and claims of Rabbinic Judaism. Long ago, power-hungry men pushed the thresholds of freewill to the point of democratic control over God’s intent. Led by Rabbi Akiba, they claimed that, because there were many of them and only one God, they could outvote HaShem, even on matters prescribed in the Towrah. So, they conjured up some Replacement Theology of their own.

These self-serving and egotistical clerics claimed that all of the instructions, rights, privileges, benefits, and promises afforded the Lowy in their exclusive role as priests on behalf of God and His People now belonged to them but, of course, without any of the restrictions or requirements. After their “vote,” the *Lowy* | ‘Levitical’ priesthood was discredited and their connection to the Towrah was severed such that rabbis could exalt themselves at the people’s expense. It is one of many aspects of Rabbinic Judaism (which is the only surviving strain of the religion) that makes a mockery of Jewish claims to be “Torah-observant.”

As we have noted to the detriment of Christians, and this time to discredit religious Jews, Yahowah means what

He says. Just as the *towrah* is being eternally integrated into the lives of those who will live forever as part of the Covenant Family, just as Dowd will always lead Yah's sheep, the Lowy will continually do as Yahowah intended – and for our benefit.

The integration of Yahowah's *Towrah* into the lives of Yisra'elites and Yahuwdym upon the restoration of the Covenant invalidated the claims rabbis have made on behalf of their Talmud. And now, with the return to the Lowy, rabbis have no authorization. This is a bad day for Judaism.

“**And also, the Lowy** (*wa la ha lowy* – then those who attend to and join together, commonly called Levite) **priests** (*ha kohen* – ministers and advisors) **shall not be diminished or eliminated, and never be without** (*lo' karat* – will not be cut off or cease to exist, they will not be banished or fail by lacking) **an individual** (*'ysh* – a person) **to approach My presence** (*min la paneh* ‘any – for reason of drawing near My appearance) **by offering that which uplifts** (*'alah 'olah* – by lifting up that which ascends), **transforming a physical entity into light** (*qatar* – morphing matter into energy through combustion to join together and enclose, thereby engaging in an offering to approach, converting and adapting by burning something savory, with the roasting producing a smoky aroma in the form of incense, even to fumigate to eliminate pests) **as a present bestowed and offered without compensation** (*minchah* – as a gift which is allocated and allotted freely; from a root meaning to bestow and apportion) **while also** (*wa*) **engaging in and acting upon** (*'asah* – performing and carrying out) **the sacrificial offerings** (*zebach* – communion and harmonious relations through feasts by preparing meat for consumption) **all days and thus continually throughout time** (*kol ha yowmym* – every day).” (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:18)

The purpose of the *Miqra'ey* | Invitations to be Called Out and Meet with God has always been to prepare the Children of the Covenant to enter their Heavenly Father's presence. The Lowy were prescribed the responsibility of assuring that each step along the way to approach God was accomplished and understood within the context of the Towrah's guidance.

As a result, when presented and observed correctly, the beneficiaries of the *Miqra'ey* are transformed and liberated from material beings stuck in three dimensions to seven-dimensional energy-based individuals akin to light. This empowers us such that we can appear before and relate to Yahowah.

Admittedly, however, you will not find *qatar* rendered as “transforming a physical entity into light” or “morphing matter into energy through combustion” in any lexicon – even though every definition includes burning, whereby wood is converted into radiant energy and light. They acknowledge combustion and the aroma of smoke that results from it, as well as the word's association with achieving a favorable result, which several lexicons define as “approaching and engaging by joining together.” I simply extrapolated from these connotations based on what we have learned. And it seemed reasonable to do so in recognition that this is about entering Yahowah's presence through *'alah* and *'olah* – by being raised and lifted up.

Progressing through the words, we find that *minchah* is also a bit of an enigma since, as a noun, no one seems to know what it represents, leaving us to consider its verbal root, from where a picture emerges of what Yah is providing to His children: “a present bestowed and offered without compensation, a gift which is allocated and allotted freely.”

This, too, is a slap in the face of rabbis who have conjured up all manner of absurd ploys to charge exorbitant

fees for services they have mandated in their Talmud. Almost everything required to be Kosher, the central plank of the religion, is a money-making scheme.

While the meaning of *zabach* is undisputed, which is to prepare an animal for consumption (which necessitates butchering and cooking it), the purpose is often misappropriated. The participants are not offering anything to God and are instead being nourished by the result. Said another way, every day will be a feast.

There is an apparent conflict, however, one which I suspect is resolved through Albert Einstein's formula: $E=mc^2$. To celebrate the Miqra'ey, but also to enjoy one of the delights of camping out with our Heavenly Father, we will leave the 7th dimension as **E**nergy and explore the 6-dimensional universe below as **m**aterial beings.

Additionally, the reason "*kol ha yowmym – every day*" may have been used instead of the more common "*la 'owlam – forever*" is that time is actually a function of matter because it only flows in a material realm. Until energy is converted into matter, time exists but does not flow. Therefore, the *zabach* could be limited to the years between 6000 and 7000 Yah, which are celebrated in *'erets* | the material realm, or they are addressing the days we choose to manifest physical features and enjoy the opportunities they, alone, provide.

The prophet is describing the transformation from being trapped in the material realm to being liberated spiritually on *Yowm Kipurym* using the words available to him and doing a yeoman's job. With just a modicum of etymological investigation, we are finding a treasure trove of mind-expanding revelations. And among them, this next one shines brightly. If you are a Talmud-touting Jew or Christian of any ilk, be prepared to swallow your tongue and eat your words. So much for the notion of a second, Oral Law, or *Mishnah Torah*, and New Testament based

upon a “New Covenant.” As with all myths, they never had any validity.

“**Then the Word** (*wa dabar* – the statement, message, and account, the matters worth communicating) **of Yahowah** (*Yahowah* – God’s proper name transliterated as directed by His *towrah* – instructions) **was directed to** (*‘el*) **Yirmayahuw** (*Yirmayahuw* – Yahow Lifts Me Up and Raises Me, Yah Teaches and Guides Me, and I Respect and Revere Yahowah) **in order to say** (*la ‘amar* – so as to announce), (33:19) **this is what Yahowah declares** (*koh ‘amar Yahowah*),

‘If you can break, revoke, nullify, or split into two parts (*‘im parar* – if you can violate, thwart, or foil, frustrating the intent of, or in any way disassociate from by creating a second variation of [from 4QJer] (hifil imperfect – denotes cause and effect with the subject (those nullifying the Covenant by separating it into two parts) influencing the object (which is Yahowah’s Covenant) in this manner such that it now reflects their intent (making the object a secondary subject in this regard) with ongoing implications)) **My Covenant** (*‘eth beryth ‘any* – that which is according to and associated with My Family-Oriented Relationship Agreement) **of this time** (*ha yowm*) **or My Family-Oriented Relationship Agreement** (*wa ‘eth beryth ‘any* – or that which pertains to My Covenant) **during a time of darkness** (*ha laylah* – of the night deprived of light) **then** (*wa*) **a means to approach does not and will not exist** (*la bilthy hayah* – accordingly, its existence is negated through disassociation) **based upon what was done** (*yowmam* – at that time pertaining to the actions which interrupted it) **when darkness prevailed** (*wa laylah* – during the absence of light) **in their time** (*ba ‘eth hem*).” (*Yirma’yah* / Respect and Revere Yah / Jeremiah 33:20)

Sometimes a single word can speak volumes. Such is the case with *parar*. It was designed to condemn Rabbinic

Judaism and Christianity eight hundred years before these religions were created. During a time of darkness, away from the light, the Talmud was invented to replace the *Lowy kohen* with rabbis.

Similarly, a New Testament was cobbled together predicated upon transferring God's promises from Dowd and Yisra'el to a Christian Church. Both "nullified" the Covenant of this day by "creating a second," when there should have remained one. In so doing, they "disassociated" themselves from Yahowah's one and only Covenant, "frustrating its intent."

In this case, *parar* was conveyed using the hifil stem. This means that those who would be nullifying Yahowah's Covenant by separating it into two parts would be influencing what God had offered at that time in such a way that, by frustrating the intent of the original Covenant, those advocating a new covenant would suffer the effect of the verb, which is to be "thwarted and foiled." And in the imperfect conjugation, there would be ongoing implications of having been negated.

Admittedly, this passage is a challenging translation with the interjection of *ha yowm* and *ha laylah* without a preposition. As such, they can be simplistically rendered as "of the day" and "of the night." Superficially then, translators commonly infer that "the LORD" had a covenant "with the day" and "with the night." However, "*ba* – with" was not written in the text. Therefore, since there is no mention of a covenant with the day or one with the night to which this could be referring, and recognizing that such a concept is ludicrous, the most responsible approach is to acknowledge that Yahowah's Covenant "of this day and time" was nullified by splitting it into two parts during a time of darkness.

Earlier in Yirma'yah we read that Yahowah would be reestablishing His Covenant with Yisra'el and Yahuwdah

by placing His “*towrah* – guidance” within His People. This made the notion of a New Testament predicated on annulling the Towrah, and of replacing an “Old Testament” with a New Testament predicated on an entirely different criterion (teaching vs. faith), absurd to the point of scandalous – just as it repudiated the authenticity of the Talmud. Both should have been instantly and summarily rebuked. But, alas, there simply weren’t enough rational and responsible people to point out Judaism’s or Christianity’s faulty assumptions.

If you advocate a second, newer, and thus replacement covenant, there is no chance that your soul will survive Yahowah’s return. If you remain intent on frustrating the promises God has made to His people, claiming them for your Church, you are nearing the termination of your existence.

Should you be curious, rabbis claim, with all evidence to the contrary, that their Talmud dates to the time of the Towrah. In Orthodox mythology, it served as a second Torah, one given verbally to the elders while Moseh was inscribing the one Yahowah was providing.

There are two Talmudic collections. The Jerusalem Talmud took form under Rabbi Akiba in the 2nd century CE, and while first published around 375 CE, it remains raw and incomplete. The Babylonian Talmud was initiated around 350 CE but not codified until 500 CE, although it is alleged to contain the earliest revelations. The *babel* found in the Babylonian version is considered the most complete and authoritative – as it expresses the opinions of thousands of rabbis. So, when Yahowah tells His people to “Come out of Babylon,” He is asking them to reject the Talmud – and thus Judaism.

As an interesting curiosity, the New Testament and the Talmud were composed in the realms of ancient rivals. With the Christian Scriptures composed and compiled in

the Greco-Roman world, the Talmud took shape in Persia. The Jewish Scriptures were not only codified contemporaneously with the Christian Canon under Constantine and Eusebius, but these resulting tomes would also assure a continuation of bitter rivalries.

The *Talmud* | to Study (or more correctly: to impose and dictate religious edicts) is comprised of *Mishneh* | Repeated Study (which is, in actuality, the Rabbinic Oral Law (also called *Halakhah*)) and *Gemara* | Completion – which are rabbinic opinions and arguments. The Babylonian Talmud is the centerpiece of Rabbinic Judaism. When a rabbi speaks of studying the Towrah, he is addressing the Talmud, the replacement Towrah, which means “to study.” The Rabbinic Talmud has supplanted and covered over Yahowah’s Towrah, with the religious text controlling every aspect of the Jewish cultural and religious experience and aspirations.

As an interesting aside, *Mishneh* is a compound of *my* – to question the who, what, where, why, when and how of *shanah* – to alter and change. By choosing this name, the rabbis actually admitted to the crime to which God is accusing them. Further, *Gemara* is spelled identically to the name of Howsha’s wife, Gomer, albeit with an Aleph tacked on the end. And if you recall, she was a temple prostitute. Her name, and thus *Gemara*, was scribed such that the Gimal reveals that she was walking away from Mem (Spirit) and Rosh (being an observant person). Therefore, *Gemara* adds walking away from God to this list as He is represented by the additional Aleph.

Returning to the actual prophet, in his follow-on statement *parar* reappears, but is now modified by the hofal stem. This is quite rare since its implications are so extreme. As we know, stems create a relationship between the subject and object of the sentence with regard to the action of the verb. *Parar* | to violate, break, and nullify is already harsh, but when these concepts which are so caustic

to a relationship are taken to the extreme extent of the hofal stem, it would be unwise for us to gloss over it. The hofal is the passive counterpart to the hifil stem, which is particularly important here because, the last time *parar* was stated, it was shaded by the hifil – something we discussed moments ago.

With that stem, the subject of the verb causes the object to participate in the action of the verb as an under- or secondary-subject. Or in that case, Christians and Jews directly caused the Covenant to be nullified by breaking it into two parts and, in the process, making the resulting covenant a source of frustration, like themselves.

That's not good. But now in the hofal, it means that if Yahowah were compelled by Christians and Jews to nullify His Covenant, such that He had been forced to create a second one, the unintended consequence would be to frustrate His purpose.

Furthermore, when we consider Yahowah's reasoning in what follows, we should keep in mind that the ploys the religious have festooned. Jews claim that rabbis have replaced the *Lowy Kohen* | Levite Priests and HaShem's *Towrah* | Teaching with their *Talmud* | Study, while Christians have replaced Yisra'el and Yahuwdaym in their New Testament.

“Moreover, if that is so (*gam* – besides and by comparison and contrast, then again by concession), **My Covenant** (*beryth* ‘any – My Family-Oriented Relationship Agreement) **would be broken and revoked through compulsion by creating a second variation outside the auspices of freewill** (*parar* – can be forcefully divided into two separate parts without My consent, and thereby thwarted and frustrated, even disassociated and violated against My will (hofal imperfect – the forced imposition by those breaking the Covenant agreement without consideration for its intent with unfolding

consequences over time)) **with Dowd** (*'eth Dowd* – with My Beloved), **My coworker** (*'ebed 'any* – the one I work and associate with).

He would, thereby, be prevented from being (*min hayah la huw'* – as a result, he could not approach, and from such means of being separated from that which he originally belonged he would not exist as) **a son** (*ben*) **reigning as king** (*melek* – coronated and considered as advisor and leader) **on his throne** (*'al kise' huw'* – upon his seat of honor) **as would be the case with** (*wa 'eth*) **the Lowy** (*ha lowy* – those who attend to and join together, commonly called Levite) **priests** (*ha kohen* – ministers and advisors) **serving as My ministers** (*sharath 'any* – attending to My ceremonies by rendering assistance).” (*Yirma'yah / Yah Teaches and Guides / Jeremiah 33:21*)

Yahowah might as well have said: “To hell with Christianity and Judaism, because if I were forced against My will to break My Covenant, frustrating its intent by separating it into two parts, then My promises to Dowd and My instructions regarding the Lowy would be nullified by these God-forsaken religions.”

Without Dowd, Yahowah does not have a “*ben* – son” to place on the throne, which speaks volumes about our God. It also means that rabbis are illegitimate usurpers, who have no place or purpose in Yahowah’s plans. This is breathtaking in its implications.

While among the most challenging translations we have endeavored to accurately render, we have been handsomely rewarded for our efforts. Christianity and Rabbinic Judaism crumble in the wake of these words.

If Yahowah’s promises are true, these religions are false. Likewise, they remain false if God’s promises are unreliable and unfulfilled. The religious lose either way. Fortunately for the sake of the Covenant, while the

religious are liars, Yahowah is trustworthy. And that is the point. And so, this is good news...

“To show the correct way to the relationship (*‘asher* – to benefit and get the most joy out of life), **the vast array of Heaven’s Spiritual Messengers** (*tsaba ha shamaym* – the ranks of the spiritual implements out of the Heavens) **are innumerable** (*lo’ saphar* – without a census and beyond relating a number).

Also, just as the sands of the sea (*wa howl yam* – the loose and coarse granular material that is worn down as tiny rocks of the ocean) **are beyond measure** (*lo’ madad* – cannot be accurately assessed relative to the quantity), **in this manner and in this sequence of events** (*ken* – it is likewise valid, therefore, that in time), **I will multiply, increasing in number, dimensions, and power** (*rabah* – I will increase, making numerous and great (hifil imperfect)) **that which is associated with the seeds which were sown by** (*‘eth zera’* – the resulting seed, the offspring and family, in addition to that which takes root and bears fruit based upon what was planted by) **Dowd** (*Dowd* – the Beloved), **My associate** (*‘ebed ‘any* – the one I have worked with and will serve with), **in addition to** (*wa*) **the Lowy** (*‘eth ha lowy* – those who attend to and join together, commonly called Levite) **who served with Me** (*sharath ‘eth ‘any* – who attended to My ceremonies by rendering assistance in conjunction with Me).” (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 33:22)

It is music to my ears and, I trust, to yours as well. We are returning to the *Gan ‘Eden* | Garden of Joy with *mal’ak* aplenty to protect us, Dowd to lead us, and Lowy to guide us. The words sown by the Son will take root within us, empowering and enlightening us while increasing our dimensionality.

When Yahowah returns to reestablish His Covenant and reconcile His relationship with Yisra’el and Yahuwdah

on Yowm Kipurym in year 6000 Yah, His Student and our Teacher, the Chosen One, His Son, the Shepherd, Messiah, and King, the Firstborn and the Branch, the Prophet and Psalmist, His Beloved, Dowd, our Savior, will be at His side. He was *Tsadaq* | Right and is now *Melek Tsadaq* | the Rightful King.

אֱלֹהֵינוּ

Kipurym | Reconciliations

A Prophetic Portrait...

The fulfillment of the Day of Reconciliations will bring a mixed reaction and decidedly different results depending upon an individual's disposition toward Yahowah, His Towrah, Miqra'ey, and Beryth. *Zakaryah* | Zechariah was shown a vision of what would transpire before, during, and after *Yowm Kipurym* in year 6000 Yah. The prophet's revelation was recorded in 520 BCE. We know this because God's message is rooted in history.

“In the eighth month (*ba ha chodesh ha shamyny*) **of the second year** (*ba shanah shanaym*) **of Darius** (*la Dar'yawesh* – the Persian / Babylonian king who reigned from 522 to 486 BCE), **the Word** (*dabar*) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **came to exist** (*hayah*) **with** ('*el*) **Zakaryah** (*Zakaryah* – to remember, recall, and record Yah, poorly transliterated Zechariah), **son of Berekyah** (*Barakyah ben* – Child Blessed by Yahowah), **the son of 'Idow** (*'Idow ben* – Child Advancing the Testimony), **the prophet** (*ha naby'* – the one who proclaims God's message), **to say** (*la 'amar*),...” (*Zakaryah* / Remember Yahowah / Zechariah 1:1)

Zakaryah is the ideal name for a prophet. Helping us remember Yah is central to their mission and ours.

Prophets like Zakaryah are conduits for the Word of Yahowah. In their revelations, we find Yahowah speaking

directly to us. This differentiates the testimony of a true prophet from the frauds found in the likes of the Talmud and Christian New Testament.

Yet another distinction is the assessment of God's response to religiosity. In His prophets, He is moral and judgmental...

“...**Yahowah** (𐤏𐤃𐤏𐤃𐤁) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **was antagonized by and displeased with** (*qatsaph* – was provoked and enraged, showing His aversion to) **your fathers** (*‘al ‘ab ‘atem*) **because of their discord and dissension** (*qetseph* – their altercations, breaking away, fragmenting and splintering the relationship). (*Zakaryah* 1:2)

Therefore (*wa*), **say to them** (*‘amar ‘el hem*) **that this is what** (*koh*) **Yahowah, of the spiritual implements** (*YaHoWaH tsaba’*), **proposes and requests** (*‘amar*), **“Return to Me** (*shuwb ‘el ‘any* – turn around, change your attitude, direction, and perspective regarding Me, and come back to Me (qal imperative – genuinely choose to actually return to Me)),” **prophetically declares** (*na’um* – reveals this message in advance of it occurring) **Yahowah of hosts** (*YaHoWaH tsaba’*), **“so that when I return I can restore you at that time** (*wa shuwb ‘el ‘atem* – when I come back I can repair My relationship with you (qal perfect)),” **promises** (*‘amar*) **Yahowah of the heavenly envoys** (*YaHoWaH tsaba’*).” (*Zakaryah* / Remember Yahowah / Zechariah 1:3)

One of the many reasons for prophets, and for leaving a written record of His promises in cases like this is because there would be 2,552 years between His offer in 520 BCE and its fulfillment in 2033. With the enduring legacy, Yahuwdym can capitalize today, just as they were able at any time along the way.

Yahowah is disappointed that His people have listened to those who have written so many inaccurate things about Him, preferring man's stifling and self-serving diatribes to His liberating and uplifting Covenant. And yet, He is consistent about calling His people home, giving Yisra'el another chance to reconcile the relationship with Him.

We have just concluded our review of the second sentence recorded by Zakaryah, and Yahowah's name has already appeared 7 times, including within the prophet's name and that of his father. Yahowah and His prophets, Moseh, Dowd, Yirma'yah, Yasha'yah and Mal'aky all attest that there is no Kipurym without Yahowah. This alone will isolate and estrange rabbis and Hasidic Jews, Roman Catholics and Protestant Christians.

The other essential insight in this opening stanza is that to return to the loving embrace of our Heavenly Father we must change our attitude and perspective. Religious and political man is separated from God as a result of discord and dissension, and that must change before Yahowah can restore and renew our souls.

We may also want to consider why Yahowah described Himself as *Yahowah tsaba'* three times in a row. I suspect it is because He is offering His *mal'ak* | spiritual implements to protect those who avail themselves of His offer.

Addressing the religious and political climate which led to this historic separation, Yahowah warned...

“Do not continue to be (*'al hayah* – don't habitually exist (qal imperfect)) **like** (*ka'* – the same way as) **your fathers** (*'ab 'atem*) **to whom** (*'el 'asher* – concerning the relationship) **the former** (*ha ri'shown* – first and foremost) **prophets** (*ha naby'*) **spoke, issuing a summons to them** (*qara' 'el hem* – called them out), **saying** (*'amar*), **“This is what** (*koh*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our *'elowah* – God as directed in His *towrah* –

teaching regarding His *hayah* – existence) **of the vast array of spiritual implements** (*tsaba*) **says** (*'amar*), **'Please** (*na*' – with a sense of great urgency, I strongly encourage you to), **return and be restored** (*shuwb* – turn around, reverse course, change your attitude, direction, perspective, and come back (qal imperative – genuinely of your own freewill)) **from** (*min*) **your improper and immoral** (*ha ra*' *'atem* – your harmful and troubling, your undesirable and malignant) **ways** (*derek* – path and conduct) **and your disagreeable and displeasing** (*la ra*'*ym* *'atem* – your unpleasant, unkind, and injurious) **endeavors** (*ma'alal* – interactions and pursuits, practices and dealings; from *mah* – questionable and *'alal* – foolish and abusive, wantonly wicked diversions).'

But they did not listen (*wa lo' shama*'), **pay attention, or respond** (*wa lo' qasab* – but they were unwilling to consider or accept, being unattuned) **to Me** (*'el 'any*), **prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).””” (*Zakaryah* / Remember Yahowah / Zechariah 1:4)

It breaks my heart; what do you suppose it does to His?

This is a prophetic statement, as demonstrated by “*na'um* – to announce in advance of it occurring.” While it seems most natural to render it entirely in the past tense, God is speaking to His people today, as is evidenced by the opening verb, *hayah*, which was scribed in the imperfect conjugation, thereby addressing ongoing behavior. Yahowah is asking Yisra'el to listen to Him rather than the fathers of their religious and cultural ways.

This is a blanket indictment. God's message to His people continues to be: “Please return and be restored from your improper and immoral ways and your injurious endeavors.” It is God's desire, but our choice, both

affirmed by *na'* and the imperative mood ascribed to *shuwb*. There are only two invasive and enduring sources of *ra'ym* within a society sufficiently pervasive and disabling to be addressed in this way: religion and politics. And with the political governance of Yisra'el and Yahuwdah being largely out of Jewish control, we are left with only one rational alternative – Yahowah is condemning Judaism, revealing that the religion is the single biggest impediment to returning to Him and being restored.

So, let's listen and respond appropriately.

“Do not continue to be (*'al hayah*) like (*ka'*) your fathers (*'ab 'atem*) to whom (*'el 'asher*) the former, the first and foremost (*ha ri'shown*) prophets (*ha naby'*), spoke, issuing a summons to them (*qara' 'el hem*), saying (*'amar*), ‘This is what (*koh*) Yahowah (*Yahowah*) of the spiritual implements (*tsaba'*) says (*'amar*), ‘Please, with a great sense of urgency, I am encouraging you to (*na'*) choose to change your attitude and perspective and return so that you can be restored (*shuwb*) from (*min*) your ways (*derek 'atem*) which are improper and immoral, undesirable and malignant (*ha ra'ym*) and your disagreeable and displeasing religion which is foolish and self-destructive – a wanton and wicked diversion (*la ra'ym ma'alal 'atem*).”

That is the answer, but the question remains: will you be like those of us in the Covenant who have disassociated from religion to be incorporated into Yahowah's Family, or like your fathers, and their fathers before them, who turned a deaf ear and cantankerous mind to God? As for them, **“But they did not listen (*wa lo' shama'*), pay attention, or respond (*wa lo' qasab*) to Me (*'el 'any*),” prophetically declares (*na'um*) Yahowah (*YaHoWaH*).”** (*Zakaryah* 1:4)

Rabbis, desperate to retain their aggrandized and lucrative hold on Jews, will no doubt protest that I am, or more accurately, God is, being anti-Semitic in excoriating Judaism. But the opposite is true. Our compassion compels us to tell the Chosen People the truth before the lies overwhelm them.

You now know God's advice. What you do with it is up to you. But if you are foolish enough to choose the rabbis over Yahowah, then at least show some integrity and admit that you are worshiping men because you have rejected God.

This passage is especially telling if considered alongside the second of 7 Instructions Yah etched in stone, encouraging us to highly regard our Father and Mother. The prophet's "do not be like your fathers" line, therefore, is one of many declarations which make it obvious that prolonged life in the Promised Land is predicated upon us demonstrating reverence and respect toward our Heavenly Father and Spiritual Mother – not our mortal parents whom we have been told not to emulate.

“Your fathers (*‘ab ‘atem*), where are they (*‘ayeh hem*)? And yet the prophets (*wa ha nab’ym* – but those who speak for God), **isn’t it true that they live forever (*ha la ‘owlam chayah*)?” (*Zakaryah* / Remember Yahowah / Zechariah 1:5)**

Because they chose religion over relationship, Yisra’elites have spurned their Father’s protection. As a result, they have been abused and killed by the Egyptians, Philistines, Assyrians, Babylonians, Persians, Greeks, Romans, Roman Catholics, Muslims, and Nazis. By comparison, the prophets, while few, are in Shamaym. The lone determining factor has continued to be – whose word do you trust – God’s or man’s?

To be with Yah, let’s remember...

“In the eighth month (*ba ha chodesh ha shamyny*) of the second year (*ba shanah shanaym*) of Darius (*la Dar’yawesh*), [in 520 BCE] the Word (*dabar*) of Yahowah (*YaHoWaH*) came to exist (*hayah*) with (‘*el*) Zakaryah (*Zakaryah*), son of Berekyah (*Barakyah ben*), the son of ‘Idow (‘*Idow ben*), the prophet (*ha naby*’), to say (*la ‘amar*), (*Zakaryah* 1:1) ‘Yahowah (𐤏𐤃𐤅𐤃𐤁) was antagonized by and displeased with (*qatsaph*) your fathers (‘*al ‘ab ‘atem*) because of their discord and dissension (*qetseph*). (*Zakaryah* 1:2)

Therefore (*wa*), say to them (‘*amar ‘el hem*) that this is what (*koh*) Yahowah, of the spiritual implements (*YaHoWaH tsaba*’), proposes and requests (‘*amar*), “Return to Me (*shuwb ‘el ‘any*),” prophetically declares (*na’um*), Yahowah of hosts (*YaHoWaH tsaba*’), “so that when I return I can restore you at that time (*wa shuwb ‘el ‘atem*),” promises (‘*amar*) Yahowah of the heavenly envoys (*YaHoWaH tsaba*’). (*Zakaryah* 1:3)

‘Do not continue to be (‘*al hayah*) like (*ka*’) your fathers (‘*ab ‘atem*) to whom (‘*el ‘asher*) the former, the first and foremost (*ha ri’shown*) prophets (*ha naby*’), spoke, issuing a summons to them (*qara*’ ‘*el hem*), saying (‘*amar*), “This is what (*koh*) Yahowah (*Yahowah*) of the spiritual implements (*tsaba*’) says (‘*amar*), ‘Please, with a great sense of urgency, I am encouraging you to (*na*’) choose to change your attitude and perspective and return so that you can be restored (*shuwb*) from (*min*) your ways (*derek ‘atem*) which are improper and immoral, undesirable and malignant (*ha ra’ym*) and your disagreeable and displeasing religion which is foolish and self-destructive – a wanton and wicked diversion (*la ra’ym ma’alal ‘atem*).”

But they did not listen (*wa lo’ shama*’), pay attention, or respond (*wa lo’ qasab*) to Me (‘*el ‘any*),’ prophetically declares (*na’um*) Yahowah (*YaHoWaH*). (*Zakaryah* 1:4)

Your fathers (*'ab 'atem*), **where are they** (*'ayeh hem*)? **And yet the prophets** (*wa ha nab'ym*), **isn't it true that they live forever** (*ha la 'owlam chayah*)?" (Zakaryah 1:5)

אָיִן אֵלֶיךָ

Let's pick up the prelude to Yowm Kipurym with these dramatic words...

“Pay attention! Come (*howy howy* – woe, alas, this is the final warning, get up, look up, and get going, right now)! **Flee** (*nuws* – escape, be gone, choose to depart, and take flight immediately (qal imperative)) **from the realm** (*min 'erets*) **to the north** (*tsaphown* – everything you have treasured and hidden away as meaningful and valuable),’ **prophetically declares** (*na'um* – announces in advance of it occurring), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).

‘For I have scattered you (*ky paras*) **like the four winds of the heavens** (*ka 'arba' ruwach ha shamaym 'atem* – consistent with the four spirits of the spiritual realm),’ **prophetically announces** (*na'um*) **Yahowah** (אָיִן אֵלֶיךָ – a transliteration of YaHoWaH as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (Zakaryah / Remember Yahowah / Zechariah 2:6)

While I think that *tsaphown* is likely more symbolic than directional, it is instructive to know that there are 7,000,000 Jews currently living in Israel. The lands north of Israel from which Yahowah may be calling His people would include all of the following: the United States, in which there are 8,000,000 Jews, France with 550,000, Canada 450,000, United Kingdom 330,000, Russia

320,000, Germany 150,000, Ukraine 90,000, Hungary 75,000, Netherlands 43,000, Belgium 35,000, Italy 34,000, Switzerland 22,000, Sweden 20,000, Turkey 19,000, Belarus 17,000, Spain 15,000, Austria 14,000, Romania 13,000, Iran 10,000, Azerbaijan 10,000, Latvia 8,000, Denmark 7,500, Poland 7,000, Uzbekistan 6,000, Greece 5,000, Czech Republic 5,000, Kazakhstan 4,800, Lithuania 4,700, Bulgaria 4,000, Moldova 3,800, Slovakia 3,600, Ireland 3,600, China 3,200, Georgia 3,000, Estonia 2,700, Croatia 2,400, Serbia 2,100, Norway 1,600, Finland 1,600, Japan 1,200, with no other nation north of Israel hosting more than 1,000 Jews. (From the Berman Jewish DataBank at Stanford University of the World Jewish Population in 2018 in coordination with the Hebrew University of Jerusalem, including Jews who are entirely or substantially Jewish by ethnicity.) This totals 10,300,000 Jews in addition to the 7,000,000 already living in Israel.

The only nations with meaningful Jewish populations south of Israel: Argentina with 260,000 Jews, Australia 130,000, Brazil 120,000, South Africa 75,000, Mexico 45,000, Chile 21,000, Uruguay 20,000, Panama 11,000, Venezuela 10,000, New Zealand 8,500, India 6,000, and Costa Rica, Colombia, Morocco, and Peru with 2,500 Jews each, totally just over 700,000.

Geography aside, this does not mean that Jews living south of the equator should not listen or return, just that conditions may not be as dire in these places. Moreover, should we translate *tsaphown* as “everything you have treasured and hidden away as meaningful and considered valuable” then it would include things like religion, politics, and wealth which are unrelated to geography. And this seems to be the case considering God’s next statement.

In advance of His return to Tsyown in year 6000 Yah on the Day of Reconciliations, Yahowah pleads...

“**Howy | I am warning and admonishing you** (*Howy* – alas, this warning and encouragement to incite action), **Escape** (*malat* – flee so as to be delivered, rescued, spared, and saved (nifal imperative)) **to Tsyown | to the Signs Posted Along the Way** (*Tsyown* – the ridgeline on Mowryah which included Dowd’s home and Yahowah’s), **daughters** (*bath* – those living in the environs, connected with, and belonging to, even the effeminate offspring of; from *banah* – to have built upon and caused the continuance) **of Babel | Babylon | Confusion through Commingling** (*Babel* – Land of the Chaldeans, to confound by intermixing; from *ba* – with and *bel* – the lord, as in associated with Satan).’ (*Zakaryah / Zechariah 2:7*) **For this is what was conveyed by** (*ky koh ‘amar*) **Yahowah, of the spiritual implements** (*YaHoWaH tsaba’*).”

The first *yatsa’* | exodus was from *Mitsraym*, representing the crucibles of religious and political oppression. The second will be from *Babel*, confusion. Babylon was not only the birthplace of organized religion, and where it was integrated into politics and the military, it is the place where nationalized belligerence and a repressive caste system fundamentally changed the course of history. From God’s perspective, it was achieved through *babel* – confounding people by intermixing truth and lies. Such is the nature of religion, which is why Yahowah is calling His people out of this debilitating state of mind.

There are three incarnations of Babylon from which Yahowah’s people should disassociate. They are first and foremost religious Babel – Roman Catholicism and its Bible. This religion is the dominant faith in most of the European nations that hauled Jews off into slavery north of Israel. But when we consider religious Babylon, one cannot dismiss Orthodox Judaism because its principal religious text bears the name: the Babylonian Talmud.

The second is political Babylon, represented by the United States. It is the only place where there are more Jews than in Yisra'el. We were compelled to accept this designation while translating Yasha'yah 18 – which exposes and condemns America.

And then third, there is geographical Babel in the land in Mesopotamia. Not only are there thousands of Jews still living where they were once enslaved, but many Muslims are also learning that their ancestors were Jewish as a result of recent DNA testing.

At this point in the prophecy, Zakaryah inserts himself into the story as Yahowah sends him to survey the modern purveyors of *Babel* | Confusion. God is not going to overlook what they have done over the millennia to His people.

“Next, and without hesitation, after (*‘achar* – immediately following and without delay, in the end) **the glorious appearance** (*kabowd* – the honorable and splendid manifestation of power of the rewarding presence), **He sent me to** (*shalach ‘any ‘el* – He dispatched me to (qal perfect)) **the gentile nations** (*ha gowym* – the people of different ethnicities who are estranged and opposed to Yisra'el) **who plundered and victimized you** (*ha shalal ‘eth ‘atem* – who removed you, looted you, and sought to control and oppress you).

This is because (*ky*), **he who touches you, especially if they assault you** (*ha naga’ ba ‘atem* – the one who makes contact with you, striking you, and who harms you in any way, afflicting or traumatizing you, plaguing you with their fungus (qal participle – actually defining themselves by their antagonism toward you)), **they are antagonizing and abusing** (*naga’* – they are messing around with, assaulting and harming, afflicting and traumatizing) **His little children from His viewpoint, whom He adores** (*ba babah ‘ayn huw’* – His youngest

family members from His perspective, and therefore the focus of His eye and His beloved).” (*Zakaryah / Remember Yahowah / Zechariah 2:8*)

The list of Gentile nations where Jews were victimized is extensive, and it includes every nation in Europe and the Middle East. God has sent *Zakaryah* to these places because He wants the people living there to realize that, by abusing Jews, they were assaulting God’s children. And that, as a loving and supportive Father, He is going to hold those who deliberately harmed His children accountable.

In its lone appearance in the prophets, *babah* is almost always rendered pupil, although it more likely speaks of a parents’ focus upon and devotion to their “baby.” It is addressing “a little child so adored by a parent they have become preoccupied with it and are imitating their infant’s prattle.” The sound of the word is not only *bébé*, but also similar to that of a young lamb: *bah bah*. That is Yahowah’s perception of *Yahuwdym*, *Yisra’el*, and Gentile Covenant members.

Those who robbed Jews and who worked them to death will have their ill-gotten gains confiscated and returned to those from whom it was so unjustly taken. The *Yatsa’* | Exodus will be reprised in yet another way.

“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*).

Then you will know (*wa yada’* – as a result you will realize and appreciate, even understand) that Yahowah of the assembly of spiritual envoys (*Yahowah tsaba’*) has sent me (*shalach ‘any*).” (*Zakaryah / Remember Yahowah / Zechariah 2:9*)

Zakaryah realizes that Yisra'elites have earned a bad reputation for ignoring and discounting Yahowah's prophets. So, he tells those who would rather listen to their own that, when what he is revealing transpires as he has disclosed, the fulfillment of the prophecy will demonstrate that Yahowah sent him to alert them.

You can mark your calendar, warm up your vocal cords, and be ready to sing if you are among those who have been guided by *Tsyown* | the Signs Posted Along the Way between Dowd's home and Yahowah's. The choir will be assembled on October 2nd, 2033, when Yowm Kipurym commences at sunset in Yaruwshalaim. It will be magnificent.

“Sing and rejoice (*ranan wa samach*) daughters (*bath*) of Tsyown (*Tsyown* – of the Signs Posted Along the Way), for behold (*ky hineh* – look up now), I am coming (*'any bow'* – I, Myself, will arrive) and I will dwell (*wa shakan* – will live and remain) in your midst (*ba tawek 'ath*),” prophetically announces (*na'um*) Yahowah (𐤏𐤃𐤅𐤃𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching).” (*Zakaryah* / Remember Yahowah / Zechariah 2:10)

It is from this moment on the Day of Reconciliations and forevermore that Yahowah will be residing in the midst of His people. And as we are about to discover, God's eternal Family will be comprised of *gowym*, too.

“And numerous (*wa rab* – then a considerable number of greatly esteemed) gentiles (*gowym* – people of different ethnicities) shall engage in the relationship with and accompany (*lawah 'el* – shall join in and be associated with, attending to and abiding with) Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) at that time (*ba ha yowm ha huw'*) and they

shall become (*wa hayah* – they will be) **My people as part of My family** (*la ‘any la ‘am*).

Then I will live and remain (*wa shakan* – I will reside, dwelling) **in your midst** (*ba tawek ‘ath*). **And you will realize** (*wa yada’* – as a result you will know and appreciate, even understand) **that Yahowah of the assembly of spiritual envoys** (*Yahowah tsaba’*) **has sent** (*shalach ‘any*) **me to you** (*‘any ‘el ‘ath*).” (*Zakaryah / Remember Yahowah / Zechariah 2:11*)

It is a deserved and yet hilarious turn of fate. Those considering themselves *rab* | greatly esteemed as rabbis will be cast aside on this day while the Gentiles they despised are incorporated into Yahowah’s Family. This is not because God is turning away from His people or that He prefers *gowym* to *Yahuwdym*. Quite the opposite because He is residing within *Yaruwshalaim*, *Yahuwdah*, in the midst of His *Yisra’el*. These *gowym* have joined Yahowah in support of His people. They are Covenant, and thus, they are Family.

It should not be surprising that *Yahuwdah* means Beloved of Yah. In recognition, we find Yahowah returning for His own in *Yaruwshalaim* – the City of Dowd.

“**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*)

Man may prefer Tel Aviv and Paris, New York or Los Angeles, Mecca or Rome, but not Yahowah. It is from Yaruwshalaim that the Covenant was enabled, and His people were restored.

There are times to listen and others to talk. Taruw'ah is the time for speaking, but it is now past, leaving us to quietly anticipate Yahowah's arrival on Kipurym. The spectacle will speak for itself.

“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*)

It has been a long time since Yahowah last spoke directly to His people. 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 before we address where we are going...

“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*).

‘**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** (𐤏𐤃𐤁𐤏). (*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*’).

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*).

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*)

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*).

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** (אֲדָמָה). (*Zakaryah 2:10*)

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*).

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*)

אֲדָמָה

There is a curious conversation presented in the 3rd chapter of Zakaryah. The participants are Yahowsha', who was Yisra'el's High Priest at this time, Satan, Yahowah, and one of His *mal'ak*. During it, the Adversary portends that the High Priest was so corrupt that he could not

possibly serve in the Divinely appointed role during Yowm Kipurym. And should he be disqualified from sprinkling blood as the sign of atonement upon the Mercy Seat of the Ark of the Covenant on behalf of the nation, Yisra'el would remain unreconcilable upon Yahowah's return. So, while God concurs that the High Priest and his entourage have no prophetic credentials, and are corrupted and perverted, beyond hope, God has a rather marvelous trick up His sleeve. To accomplish it, He asks one of His *mal'ak* to symbolically cleanse the High Priest, dressing him anew. This is to suggest that the right person, properly prepared and presented could anoint the Kaporeth. By so doing, Yisra'el's standing with God would be resolved. Therefore, this conversation points to the ultimate fulfillment of the Mow'ed upon the restoration of the Temple and Mercy Seat upon Dowd's return. Turns out, we were told that he had blood on his hands for a reason.

So that there is no misunderstanding, the individual presented as the stand-in for all that is wrong religiously with Yisra'el during this meeting is *Yahowsha' ben Yahowtsadaq* | Yahowah Liberates and Saves because Yahowah is Justified and Correct, more commonly known as Joshua Jehozadaq. The High Priest served from 515 to 490 BCE. 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' ben Yahowtsadaq* an ideal symbol to convey Yahowah's current frustration, His people's dilemma, and Dowd's intent. So, while we do not know much about him, we are told that his sons were unfaithful and married outside of the Covenant.

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 יהוה, 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 (יהוה – 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*, likely a *karuwb*, 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 He and His Son's actions to do the talking. It was in *Yaruwshalaim* | the Source of Guidance on Reconciliation that they fulfilled Pesach and

Matsah, leading to Bikuwrym and Shabuw'ah, thereby muting Satan's accusations. And with God's plan in place, Father and Son would resolve the problem of not having a High Priest available for Kipurym.

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 what he represented 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 this fellow, *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 would prepare someone with the perfect credentials to follow His *Towrah's* | Instructions on Yowm Kipurym and reconcile His relationship with Yisra'el and Yahuwdah.

This 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'iyim* – 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’iyim* – 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*)

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 – a.k.a., 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 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. 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** (*beged* – 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 *shalowm* – 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 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 was 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 Yahowah's Home is being restored on Yowm Kipurym. Therefore, Yahowah wants the right person, properly prepared, who knows what he is doing to serve as 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, they must know the story which 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 far from Godly. 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 Christian 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 (𐤅𐤓𐤏𐤍 – 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*)

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.

“**Please listen** (*shama' na'*). **Yahowsha'** (*Yahowsha'*), **as the High Priest** (*ha kohen ha gadowl* – 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)

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 Hilkiah, 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. And so now we know who is being prepared to anoint the Kaporeth and facilitate the restoration of Yisra’el.

Just as Yahowah etched two stone tablets for His people 3,480 years ago, He is revealing that He will soon inscribe another. Upon it, there will be seven insightful promises – symbolic of Dowd’s fulfillment of the seven Mow’ed Miqra’ey. I suspect that they will be quite similar to those He promised the *Choter* | Secondary Branch from the aforementioned main Branch in *Yasha’yah* | Isaiah 11:1-2.

Herein, it is also helpful to know that Dowd is the Cornerstone of the Covenant and of Yahowah’s Family Home...

“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 *‘elowah* – 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)

Father and Son removed the perversity and depravity from His Covenant Family during Matsah. And now, they are offering Yisra’el and Yahuwdah a second chance during Kipurym.

“In that day (*ba ha yowm ha huw*’) **Yahowah** (𐤏𐤃𐤅𐤇𐤃𐤁𐤀𐤁𐤀 – 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 tendril 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 Yahowah offered to us such that we may more fully appreciate this prophecy, understand the purpose of the High Priest and why Satan was so set in denouncing him, desperate to stop him, and why Yahowah sought to cleanse what he represents, all in light of the fulfillment of Yowm Kipurym, here is a review of the prophet’s vision...

“Then He showed me (*wa ra’ah ‘any*) *Yahowsha’* (*Yahowsha’*), the **High Priest (*ha kohen ha gadowl*). 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** (𐤆𐤃𐤁𐤇) **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*)

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)

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. Fortunately, Father and Son by working

together during the Mow'edym provided the means to resolve the Priestly conundrum such that the returning Branch, Yahowah's coworker, could do what was required on behalf of Yisra'el on this day.



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 with His Son on *Yowm Kipurym* | the Day of Reconciliations 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 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 (shanaym 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 to be prepared to exist in the presence of Yahowah. His sons were not, and so they died. The same thing would not happen today if someone attempted to move the Ark of the Covenant because *mal’akym* are protecting 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 the 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, with two sets of *Karuwb* | Chereb wings along the back and sides. 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 that 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)

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 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 (*shanyam 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 shanyam 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 יהוה, 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. 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).

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*)

And now we know why it was essential that Satan's accusations against Yahowsha', the High Priest, were

resolved in the prophecy. Without someone performing this role in concert with the Towrah's guidance, Yahowah's relationship would remain unreconciled. God has outlined the means to cleanse the religious rebellion and political defiance from His people and He intends to implement His plan.

Ah, but that is how it appears, with the symbolism established of the blood of the "*par* – that which is divisive because it is in violation of the agreement" being sprinkled eight times – once on the side of the *Kaporeth* representing a new day, followed by seven times on the face or appearance. 'Aharown, serving as an alternate, was asked to do the same thing with the "*sa'yr* – that which is stubborn and annoying." Collectively, this would serve as the resolution needed to reconcile the relationship with Yisra'el and Yahuwdah while associating the event with Kipurym leading to Sukah. It also explains, as we shall see in Zakaryah 6, why blood would be sprinkled on the Mercy Seat, why it would come from a *par* and a *sa'yr* and not the Passover *'ayl*, and why it would occur on Kipurym, not Pesach. We are in for an amazing surprise.



One of the most challenging prophecies to interpret is found in Zakaryah 4. Based on the way it reads, it is apparent that the prophet did not understand it either.

While it is rare, sometimes God says things that are well beyond the original audience and only become meaningful to those who will be affected by them. We are nearing the time of the two witnesses, so perhaps the allegorical language will begin to resonate with us.

The *mal'ak* guiding Zakaryah was not among the most direct communicators because he wanted Zakaryah to

make the connections between the things he was revealing and their identity and purpose. Moreover, the prophet was awakened from his sleep – which is also germane to the prophecy.

“Then the heavenly messenger (*wa ha mal’ak* – so the spiritual being) returned (*shuwb*) who had spoken to me (*ha dabar ba ‘any*), roused me (*‘uwr ‘any*) in a way which could be compared to (*ka*) an individual (*‘ysh*) being awakened from his sleep (*‘uwr min shenah huw*).” (*Zakaryah / Remember Yahowah / Zechariah 4:1*)

Duly noted: Zakaryah was not yet fully awake. And yet without explanation, he was shown a collection of objects.

“And he asked me (*wa ‘amar ‘el ‘any*), ‘What do you see (*mah ‘atah ra’ah*)?’

I replied (*wa ‘amar*) while using the perception of sight (*ra’ah* – I was looking), ‘Behold (*wa hineh*), a Manowrah (*Manowrah* – a lampstand which was beaming) comprised entirely of gold (*zahab kol hy*).’

It was being revealed (*galah* – it was being exposed and made known) first and foremost, above everything else (*hy’ ‘al ro’sh hy*).

And there were seven (*wa sheba*) lamps (*ner* – small containers with olive oil and wicks to provide light) on it (*hy’ ‘al hy*). It epitomized seven (*hy’ sheba*).

And there were seven metal castings serving as channels and spouts (*wa sheba’ muwtsqah* – there were seven places for the oil to flow) on the lamps (*la ha ner* – the olive oil containers replete with wicks) which, to show the way to the benefits of the relationship (*‘asher*), were on top of it (*‘al ro’sh hy*).” (*Zakaryah / Remember Yahowah / Zechariah 4:2*)

Yahowah’s “*ro’sh* – foremost” symbol is His Manowrah. It is a lampstand comprised of six olive oil

lights on either side and a single illuminated stem in the middle. God, who is light, is represented by the center luminary. The three spring Miqra'ey – Pesach, Matsah, and Bikuwrym – are depicted by the first three lamps looking from right to left – the direction of Hebrew writing. The final three *ner* represent the fall Mow'ed – Taruw'ah, Kipurym, and Sukah. In the center, and with God, we are enriched, empowered, and enlightened on Shabuw'ah.

The oil in these lamps represents the *Ruwach Qodesh*. The olive tree is deeply rooted in the Land and long-lived. The oil is nutritious, serves as a healing ointment, is used for anointing, and provides perfectly brilliant illumination.

Key to understanding the first installment of this prophetic portrait is the recognition that *galah* means “to be revealed, exposed, and made known,” not “bowl” or “fountain” as religious institutions would have us believe. Correctly translated, we are not struggling to figure out what a bowl is doing hovering above the Manowrah. And with *galah* rendered correctly, we can focus on Yahowah's Manowrah, recognizing that “*hy' 'al ro'sh hy'* – it is first and foremost, above everything else” when it comes to God's symbols.

It is comprised of “*sheba' – seven*” “*ner – small containers of olive oil.*” Yes, “*sheba' – seven.*” There are also “*sheba' – seven*” “*muwtsqah – places for oil to flow.*”

Beyond the seven Mow'ed Miqra'ey, Yahowah spoke of His *choter* | stem growing out of the rootstock of *Yshay* | to Stand Out and Be Noticed. He revealed the means He would use to keep him anchored and productive in Yasha'yah 11:1. There appears to be a connection...

“**A stem off of the main branch** (*choter* – a sucker emerging from the root, serving as a secondary source of growth as an observant individual who is willing to listen and who is committed to thinking while collecting the things Yah values) **will be extended** (*yatsa' – he will be*

brought forth to serve for a limited time), **emerging from** (*min* – out of) **the rootstock** (*geza*’ – the stump from which new growth emerges from the original base, the genealogical source which is capable of supporting new shoots) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence will stand up and be noticed) **as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to be observant, focused, and protective) **through** (*min* – because of) **the roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw*’ – his base and foundation, his source and family, keeping his steadfast), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – being consistently fruitful while causing and enabling fruitfulness on behalf of successive generations). (*Yasha’yah* 11:1)

This is because (*wa*) **the {1} Spirit** (*ruwach* – the Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support) **of Yahowah** (*Yahowah*) **will settle and remain on him** (*nuwach ‘al huw*’ – She was placed upon him, energizing him in an alliance with him, dwelling and residing within him, enriching the association to assure the most favorable outcome), **the {2} Spirit** (*ruwach*) **providing the capacity to comprehend and teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to educate) **and** (*wa*) **{3} to enable understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to respond to life situations after thoughtful consideration), **the {4} Spirit** (*ruwach*) **of advice and**

counsel (‘*etsah* – of pertinent directions providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and {5} of being emboldened and inspiring** (*wa gebuwrah* – of being a strong and courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with the character and confidence while defending God’s people and affirming their rights), **the {6} Spirit (*ruwach*) of knowing and knowledge** (*da’ath* – of recognizing where to look for answers and to acquire information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize the truth) **so as (*wa*) to {7} respect and revere** (*yira’ah* – to appreciate the awesome nature and astonishing greatness of) **Yahowah (*Yahowah*).**” (*Yasha’yah* / Isaiah 11:2)

As we journey through the prophecy regarding the identity and purpose of the two witnesses, Yahowah will remind us that His Spirit is responsible for their success. Further, Yahowah will equate them to olive trees, affirming the *Choter* | Secondary Branch, Useful Stem, and Productive Sucker metaphor.

It is also instructive to know that, in addition to the seven Mow’ed Miqra’ey and the seven benefits associated with Yahowah’s Spirit, there are the seven colors in the rainbow. This is relevant because the rainbow is the symbol of the Covenant. These colors are Red, Orange, and Yellow on top, Green, symbolic of growth, in the middle, and Blue, Indigo, and Violet beneath.

The Manowrah is Yahowah’s witness. From it we can deduce insights into His nature and plan. And that is why the two witnesses, represented by the olive trees, are stationed on either side of Yahowah’s symbolic luminary.

The story of the Manowrah begins with the tree which enables it to shine, illuminating our lives – the olive. It is symbolic of Yahowah’s people in conjunction with His Spirit. As shared a moment ago, the olive is native to the land. It is firmly rooted and able to survive even the most severe storms. It is especially long-lived. Its fruit must be crushed before it is productive. Olive oil remains a source of brilliant light, healing ointment, and nourishment. It is the perfect way to convey many things relevant to God.

“There were two (*wa shanaym* – a pair) olive trees (*zayth*) by it (*‘al hy’*), one on the right (*‘echad min yamyn*) of the revelation (*galah* – of what was being exposed and made known) and the other one (*wa ‘echad*) on its left (*‘al semo’l hy’*).” (*Zakaryah* / Remember Yahowah / Zechariah 4:3)

Yes, there will be two witnesses. The one on the right was identified in the final line of what may have been the last prophet. In *Mal’aky* | Malachi 4:4-6, we discover that he is *‘Elyah* | Elijah. These could well be Yahowah’s last words to His people...

“Remember (*zakar*) the *Towrah* | Teaching and Guidance (*Towrah* – Instructions and Directions) of My associate (*‘eben ‘any* – My coworker and servant), *Moseh* (*Mosheh* – the One who Draws Out) which, to show the way to the benefits of the relationship (*‘asher*), I provided as instructions (*tsawah* – I delineated as directions) through him (*‘eth huw’*) in *Choreb* (*ba Choreb*) for all *Yisra’el* (*‘al kol Yisra’el* – on behalf of everyone who Engages and Endures with God), including the prescriptions for living that cut you into the relationship (*choq*) and the means to exercise good judgment regarding the way to resolve disputes (*wa mishpat*). (*Mal’aky* 4:4)

Behold (*hineh*), I, Myself, will send to you (*‘anoky shalach la ‘atem ‘eth*) *‘Elyah* (*‘Elyah* – Yahowah is God),

the prophet (*ha naby'*), **before the coming arrival** (*la paneh bow'*) **of this exceedingly important** (*ha gadowl* – the great and intensely powerful) **and awesomely inspiring** (*wa yare'* – fearful and intimidating for some while for others a time to express reverence and respect) **day** (*yowm*) **of Yahowah** (*YaHoWaH*). (*Mal'aky* 4:5)

Then he will restore (*wa shuwb* – he will change and return) **the thinking and inclinations** (*leb* – the hearts and minds) **of the fathers** (*'ab*) **for the children** (*'al ben*) **and the thinking and inclinations** (*leb* – the hearts and minds) **of the children** (*benym*) **to their fathers** (*'al 'ab hem*) **or otherwise** (*pen* – lest) **I will arrive** (*bow'* – I return and come) **and inflict the Land** (*wa nakah 'eth ha 'erets* – I strike the material realm) **because it is so disfigured, it appears like the sea** (*charam* – mutilated and split apart into the sea (serving as a metaphor for gowym), as doomed and excluded).” (*Mal'aky* / My Spiritual Messenger / Malachi 4:6)

‘Elyah is an interesting choice. He did not provide even a tenth of the prophecies of Moseh, Dowd, Shamuw’el, Yirma’yah, or Yasha’yah, but he had something that we do not see in other prophets. He was sarcastic, quick-witted, and exceedingly judgmental – always ready and willing to trash the reputations of the religious and political.

Therefore, we can deduce two things. First, God recognizes the merit in mocking a society’s leadership, openly and bluntly exposing and condemning them. And second, He is fond of a witness who is not afraid to stand up against the rich and powerful.

With ‘Elyah being chosen to witness to Yisra’el in the years before Yahowah’s arrival, his partner will likely share many of the same traits – albeit more in tune with challenging the false notions of Christians, Muslims, and Progressive Multiculturalists.

Since the *Choter* is a sucker growing out of the rootstock of an old olive tree, giving it new life, perhaps he is the other witness. Standing on either side of the Manowrah, the two olive trees will be discussing Yahowah's symbols and using them to reveal His Towrah.

“So, then I responded (*wa ‘anah* – I replied) **by saying** (*wa ‘amar*) **to the spiritual messenger** (*mal’ak*) **who had spoken to me** (*ha dabar ba ‘any*), **to ask** (*la ‘amar*), **‘Why are these here, sir** (*mah ‘el leh ‘edon ‘any*)?’ (*Zakaryah* 4:4)

And the heavenly representative (*wa ha mal’ak*) **who had spoken with me** (*ha dabar ba ‘any*) **answered** (*‘anah*), **and he said to me** (*wa ‘amar ‘el ‘any*), **‘Why do you not know Yada’ or understand** (*ha lo’ yada’* – why are you unaware of what is being revealed so that you can appreciate and acknowledge) **what these represent** (*mah hem ‘el leh*)?’

I said (*wa ‘anah*), **‘I do not, sir** (*lo’ ‘edon ‘any*).’ (*Zakaryah* 4:5)

Then he answered (*wa ‘anah*) **and said to me** (*wa ‘amar ‘el ‘any la ‘amar*), **‘This is the Word** (*zeh dabar*) **of Yahowah** (*YaHoWaH*) **to Zerubabel** | **the nauseating seed of the Lord and the confusion sown by Babylon’s commingling** (*‘el* – toward and against *Zerubabel* – that which is sown and scattered by *Bel* | the Lord on behalf of the confounding nature of Babylon; from *zera’* – seed sown and scattered, *ba* – by and with, *Bel* – the Lord and out of *Babel* – Babylon).’

It is to say (*la ‘amar*), **‘Not by might, ability, or wealth** (*lo’ ba chayl* – not with physical strength or one’s capabilities, not with armies or troops, not with religion or politics), **and not with force or authority** (*wa lo’ ba koach* – nor with personal qualifications or power, nor with mighty deeds or status, not even with resources and possessions, and particularly not with violence), **but in**

actuality (*ky' im* – instead) **with My Spirit** (*ba ruwach 'any*),’ **declares** (*'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 messengers** (*tsaba*’).” (*Zakaryah* / Remember Yahowah / Zechariah 4:6)

Up to the point of the messenger’s question, Zakaryah had been shown a Manowrah and two olive trees, both of which he would have understood, including the connections between them. His interjection of the headwrap into the previous vision confirms that he knew his Towrah. We are dealing with a well-read and bright man who was likely chosen because he was a quick study.

Moreover, he would have had access to all of the prophets up to and possibly including Mal’aky. One of the oldest scrolls found in Qumran, dating to the late 2nd century BCE, includes all of the minor prophets, with Zakaryah’s revelations positioned after Mal’aky’s at the end of the scroll. Therefore, since he would have been intimately familiar with the design and message of the Manowrah, and would have understood its association with an olive, his question would not have been, “What are these?” but instead, “Why are these being presented to me?”

In Mal’aky’s revelation, only one witness is listed – the one being sent to awaken Yisra’elites from their slumber – just as Zakaryah had been roused from his sleep. So with that in mind, and considering Zakaryah’s inherent aptitude, he was asking, “Why are *these* here?” He was wondering, “Why are there two olive trees witnessing on either side of the Manowrah?”

Before we reconsider the *mal’ak*’s answer, remember, this is the man who interjected himself into the previous episode, telling the *mal’ak* to include the headwrap. I know the Towrah, too, but I did not make the connection until

after the Spirit pointed me toward Qara' for the answer. For Zakaryah to have not only deduced this in the moment, which means he actually understood the intent of the vision, but to have been so confident in his assessment that he would complete the scene while in Yahowah's presence, says that our prophet is much smarter than me and probably you as well.

Based upon his calling, his intellect, and desire to follow Yahowah's words to their intended conclusion, Zakaryah would have been familiar with Yasha'yah's prophetic presentation of the *Choter* | Secondary Branch and Productive Sucker. With an entire chapter focused upon him and the role he would eventually play, the prophet would have understood that Yahowah intended to enlighten and empower, equip and embolden the *Choter* with His Spirit so that he could compose the *Nes* | Banner that God would raise on behalf of His people. Therefore, he would have surmised that "it would not be by might, ability, or wealth, nor through armies, religion, or politics, and especially not through status or personal qualifications" that the *Choter* would bring new life to an old and abandoned olive tree, "but instead with My Spirit."

That being so, why was the *mal'ak* being so snippy with him? Why do we read...**"And the heavenly representative (wa ha mal'ak) who had spoken with me (ha dabar ba 'any) answered ('anah), and he said to me (wa 'amar 'el 'any), 'Why do you not know Yada' or understand (ha lo' yada' – why are you unaware of what is being revealed so that you can appreciate and acknowledge) what these represent (mah hem 'el leh)?"**

The answer was provided by Dowd in the 14th *Mizmowr* | Proverb. He identified the *Choter* as *Yada*. It is the only other time the *Choter* is mentioned, and so the spiritual messenger, already duly impressed by Zakaryah's previous session with Yahowah, expected a similar response, knowing that Dowd had written...

“**A wise** (*chakmowth* – the thinking and prudent, the most skillful and capable, properly instructed and learned) **woman** (*‘ishah / ‘eshah* – maternal fire, motherly light, and feminine enlightenment) **builds up** (*banah* – she constructs and establishes, restores and perpetuates) **her home and family** (*beyth hy*’).

While (*wa*) **the foolish** (*‘iweleth* – the unthinking who is averse to understanding and thoughtlessly quarrelsome) **tears it down** (*haras hy*’) **with her own hands** (*ba yad hy*’). (*Mashal* 14:1)

He who walks (*huw’ halak*) **with integrity in what he knows to be right** (*ba yosher huw’* – with credibility in a straightforward and honest manner, never wavering), **respects and reveres** (*yare’* – admires and appreciates) **Yahowah** (*Yahowah*).

The devious who are going the wrong way along an errant path (*wa luwz huw’ derek huw’* – those who are lost, those whose way is perverted and corrupt with his own twists and turns) **disregard and despise Him** (*bazah huw*’). (*Mashal* 14:2)

Over the pronouncements (*ba peh*) **of the stupidly stubborn citizenry and corrupt leaders** (*‘ewyl* – of the simpletons who as a nation of idiots fail to comprehend, of the ignorant and irrational governmental systems perverting and mocking the truth by promoting deceptions, of the argumentative and licentious leaders of unthinking citizens who are averse to understanding), **a Choter | a stem off the main branch and a productive sucker from the fallen trunk, who is an observant individual willing to listen and committed to thinking while treasuring the things which are valued** (*choter* – a sucker growing out of the rootstock or stump of an abandoned olive tree, giving it new life) **will be lifted up to oppose and agitate** (*ga’awah* – will triumphantly rise up and grow to become

an excellent counterbalance and an effective influence, roaring on behalf of the Almighty).

And so, the language (*wa saphah* – the lips) **of the one who learns, who comes to understand, and then teaches** (*chakam*) **will focus on what he observes** (*shamar hem*). (*Mashal* 14:3)

With no herds to graze or beasts of burden (*ba 'ayn 'eleph*), **the one responsible for their feeding and care** (*'ebuws*) **has empty fields** (*bar*).

And yet (*wa*) **a productive and abundant** (*rab*) **harvest is derived** (*tabuw'ah*) **by the vigor and effort** (*ba koach*) **of the bold who are observant, thoughtful, and responsive** (*shuwr* – of the bullish who notice what is happening, process what they see to comprehend, and then care enough to help others, rendering a service to provide for their needs). (*Mashal* 14:4)

A trustworthy and reliable (*'emuwn* – a dependable and honest, a steadfast and credible) **enduring witness** (*'ed* – source of restoring testimony) **does not intentionally or consistently communicate that which is false** (*lo' kazab* – does not lie and does not deceive, he does not engage in or encourage worship or the devotion to false gods, nor is he deluded regarding pagan delusions or errant opinions).

And yet (*wa*) **a false and misleading** (*sheqer* – a deceptive and irrational, mistaken and useless) **witness** (*'ed* – person who testifies) **pours out a torrent** (*puwach* – speaks as a blowhard) **of lies and delusions** (*kazab* – of false information and pagan deceptions, encouraging the worship of and devotion to false gods). (*Mashal* 14:5)

A scoffer (*lets* – a derisive and babbling ridiculer and a boastful speaker) **intermittently seeks** (*baqash*) **expertise and erudition** (*chakmah* – wisdom and the technical skills perceived necessary to comprehend religious affairs) **but there is none** (*wa 'ayn*).

Understanding based upon knowledge (*wa da'ath* – perceptiveness and discernment) **is swift and easy** (*qalal* – and not burdensome) **for the one who makes the proper connections** (*la byn* – for the one who gives his full attention to the process and then seeks to teach what he has learned, all with a sense of joy). (*Mashal* 14:6)

You should choose to walk away from (*halak min*) **the presence of** (*neged la* – being associated with or being receptive to) **an ignorant or irrational individual** (*kasyt la 'ysh*), **because otherwise** (*wa*), **you will not come to know or appreciate Yada's** (*bal yada'* – you will never become aware, acknowledge, or understand the teaching associated with *Yada's*) **understanding of the language or information and insights deduced from these words** (*saphah da'ath* – this skillful and systematic approach to discerning the meaning of what has been communicated along with understanding the vocalization of the words themselves). (*Mashal* 14:7)

The capacity to understand (*chakmah* – wisdom and the technical skills perceived necessary to comprehend) **for the prudent and discerning** (*'aruwm* – of the sensible person who is aware of subtleties) **comes by way of him making intelligent connections** (*by derek huw'* – is facilitated by him judiciously relating information to deduce a greater meaning and by taking a path where being perceptive and knowledgeable leads him to understanding when he embarks on this journey with his full attention).

However (*wa*), **the foolishness of corrupt leadership** (*'iweleth* – the stupidity, stubbornness and folly of a nation of idiots who fail to comprehend, the moronic governmental systems perverting and mocking the truth by promoting shams and ruses) **deceives and misleads** (*mirmah* – dishonestly betrays and beguiles) **the ignorant and irrational** (*kasyt* – the unthinking dullards who are simpletons). (*Mashal* 14:8)

Beguled by corrupt leadership, those incapable of thinking for themselves ('ewyl) mock, showing no respect for (lyts), the atoning sacrifice ('asham – the offer to resolve their guilt or the consequence and penalty for being wrong).

Alternatively (wa), those who are right, on the level, and straightforward (yashar – those who are upright and correct, who are in accord with the proper standard, who agree with and accept its guidance and direction) observe the connections between things and come to understand (bayn – pay attention and realize the relationships which connect such things, associating them appropriately so that they comprehend) the choices which lead to being approved and accepted (ratsown – the decisions which are pleasing, satisfactory and satisfying, enabling the individual to be favorably received). (Mashal 14:9)

The locus of a person's thoughts and emotions (leb – the thinking and feelings, the inclinations and disposition) knows (yada' – is familiar with and acknowledges, is concerned about and aware of) his own soul's (nepesh huw' – his own individual memories and inner nature, the sum of his own past experiences and future ambitions, capacity to observe what surrounds him and respond) mental anguish and hostility (marah – rebellious nature and resulting bitterness and defiance).

And even if he experiences genuine jubilation as a result of overcoming adversity (wa ba simchah huw' – even when he is stimulated and entertained, momentarily transcending that which is so unpleasant to be cheerful), no one benefits from that which is unacceptable, inappropriate, and illegitimate (lo' 'arab zar – those who join in with him to experience what is deemed politically incorrect remain ostracized.). (Mashal 14:10)

The house (beyth – the home and family, but also the lineage and related institutions) of the revolting and

religious (*rasha'* – of the Towrahless, of those who are rebellious and wrong in their violation of the acceptable standard) **will be decimated and destroyed** (*shamad* – will be overthrown and perish, then exterminated).

The shining shelter and radiant household (*'ohel*) **of those who are right** (*yashar*) **will flourish and thrive** (*parach* – will sprout and grow, with stems which bud and blossom, becoming productive). (*Mashal* 14:11)

There is a way (*yesh derek* – there exists a prominent path associated with substance and wealth, and it is affirmed by many) **which appears right** (*yashar la paneh* – which is presented as correct and acceptable) **to humankind** (*'ysh*), **but** (*wa*) **it ends** (*'acharyth hy'* – it concludes in the future, especially at the limit on time) **in the way of death** (*derek maweth*).” (*Mashal* 14:12)

Zakaryah was much better informed and smarter than me, so the *mal'ak* was holding him to a high standard with his response. And since Yahowah had already introduced the *Choter*, explained his role, and shared his name through Yasha'yah and Dowd, the spiritual messenger thought that he would have realized that, while the first witness was 'Elyah, the *Choter*, Yada, was represented by the olive tree on the sunset side of the *Manowrah*.

As is Yahowah's style, the *mal'ak* representing Him answered Zakaryah indirectly, providing him with the information that he could use to make the necessary connections to understand. With this in mind, let's reexamine Zakaryah 4:4-6...

“So then, I responded (*wa 'anah*) **by saying** (*wa 'amar*) **to the spiritual messenger** (*mal'ak*) **who had spoken to me** (*ha dabar ba 'any*) **to ask** (*la 'amar*), **‘Why are these here, sir** (*mah 'el leh 'edon 'any*)?” (*Zakaryah* 4:4)

And the heavenly representative (*wa ha mal'ak*) **who had spoken with me** (*ha dabar ba 'any*) **answered** (*'anah*), **and he said to me** (*wa 'amar 'el 'any*), **'Why do you not know Yada' or understand** (*ha lo' yada' – why are you unaware of what is being revealed so that you can appreciate and acknowledge*) **what these represent** (*mah hem 'el leh?*)'

I said (*wa 'anah*), **'I do not, sir** (*lo' 'edon 'any*).'
(*Zakaryah 4:5*)

Then he answered (*wa 'anah*) **and said to me** (*wa 'amar 'el 'any la 'amar*), **'This is the Word** (*zeh dabar*) **of Yahowah** (*YaHoWaH*) **to Zerubabel | the nauseating and scorched seed of the Lord and the confusion sown by Babylon's commingling** (*'el – toward and against Zerubabel – that which is sown and scattered by Bel | the Lord on behalf of the confounding nature of Babylon; from zera' – seed sown and scattered, ba – by and with, Bel – the Lord and out of Babel – Babylon*).

It is to say (*la 'amar*), **"Not by might, ability, or wealth** (*lo' ba chayl – not with physical strength nor one's capabilities, not with armies nor troops, not with religion nor politics*), **and not with force or authority** (*wa lo' ba koach – nor with personal qualifications or power, nor with mighty deeds or status, not even with resources and possessions, and particularly not with violence*), **but in actuality** (*ky' 'im – instead*) **with My Spirit** (*ba ruwach 'any*),” **declares** (*'amar*) **Yahowah** (*Yahowah*) **of the vast array of spiritual messengers** (*tsaba'*).””” (*Zakaryah 4:6*)

This is to say that the two messengers, represented by the early and late olive trees, would speak the Word of Yahowah, which was represented by His Manowrah's illumination, against “*Zerubabel – the nauseating and scorched seed of the Lord and the confusion sown by Babylon's commingling.*” The witnesses will be speaking out against “that which is sown and scattered by being *ba |*

with *Bel* | the Lord and Satan's association with the confounding nature of Babylon." Religion is the product of intermixing and commingling truth and lies to more effectively deceive. It is how Satan first beguiled Chawah in the Garden. It has remained his strategy ever since, which explains why the Talmud, Zohar, New Testament, and Qur'an contain so many misappropriated and misquoted statements from the *Towrah wa Naby'*.

While Zerubabel is a name, based on the man's history, it speaks of "the Seed of Babylon." Like everything else associated with Satan, in Zerubabel, there is a commingling of good and bad. On one hand, the word represents that which "has been *zera'* | sown and scattered *ba* – by *Bel* | the Lord out of *Babel* | Babylon." And, indeed, Yahowah will deploy the two witnesses to call His people out of Babylon.

But speaking of coming out of Babylon, the man named Zerubbabel came out of Babylon in one way, but not in another. He was appointed by Cyrus, the King of Babylon, to oversee *Yahuwdah* | Judea upon the people's return from captivity. So, while he walked out of Babylon, he carried its influence with him. Further, with only one exception, he is always mentioned in the entourage of Yahowsha', the High Priest – whom Yahowah called "perverted" in Zakaryah 3.

In Ezra 3:2 through 3:8, we find Zerubabel's name listed alongside Yahowsha' ben Yahowtsadaq in concert with their journey out of Babylon, whereupon they commenced rebuilding the Temple. His name is mentioned in Ezra 5:2 in the same context. In Nehemiah 12:1, we find a similar reference, indicating nothing more than that he was among others who had come from Babylon, including Yahowsha'.

In Haggai, it gets a bit more interesting because in 1:1 Zerubabel is introduced as "the governor of Yahuwdah,"

which is to say that he had been appointed by King Cyrus of Babylon. Then it is Yahowsha' ben Yahowtsadaq, the High Priest in the previous revelation, who announces that "Yahowah has decided that the time has come for the House of Yahowah to be rebuilt." The first of two positive accolades follow, wherein the same assemblage of fellows, "along with the entire remnant of the people, listened to the voice of Yahowah as conveyed through the words of Haggai, the prophet." We learn that "Yahowah stirred up the spirit of Zerubabel, governor of Yahuwdah, and the spirit of Yahowsha', the high priest, and the spirit of all of the remnant of the people, and they came and worked on the House of Yahowah." (Haggai 1:12-14) Considering Yahowah's negative assessment of these guys in the previous prophecy, He was using them much like He had used Cyrus.

There is a curt genealogical reference in 1 Chronicles 3, leaving only one final mention in the short, two-page declaration of *Chagay* | Haggai regarding the man born and bred in Babylon. His final line reads:

"Say to Zerubabel, the governor administering the district for the king (*pechah* – the lord of the district, from Old Aramaic and thus of Babylonian origin) of Yahuwdah, saying, 'I will shake up the heavens and the earth.

I will overthrow the throne of the kingdoms of monarchical governments. And I will decimate the militaries of the governments of gentile nations. I will destroy the mobilized weapons of war and those who drive them.

I will send their airplanes crashing down, with their pilots abandoning ship, everyone falling by the dagger and sword of his brother and countryman.

On that day,' declares Yahowah of Hosts, 'I will grasp hold of you, Zerubabel, son of Shealtiel

(*Sha'alty'el* – I Question God), **who has served My interests,' declares Yahowah, 'and I will cause you to be like a signet, an implement to make an impression** (*chowtham* – a seal and contrivance denoting an official identification), **because of you, I have made this decision as will be the best option** (*ky ba 'atah bachar*),' **declares Yahowah of the spiritual messengers."** (*Chagay / My Feast / Haggai 2:21-23*)

The most positive spin that can be placed upon this is that Zerubabel was similar to the king who had sent him. In Yasha'yah 45, God said of the arrogant and murderous pagan monarch, "Thus says Yahowah to His anointed, to Cyrus... 'For the sake of My associate, Ya'aqob, and Yisra'el, My chosen, I call you by your name, I name you, though you do not know Me.'" They were tools to be used on behalf of Yisra'el, but we will not see either of these Babylonians in Shamaym.

Therefore, just as Yahowah denounced Yahowsha' and his entourage, which included Zerubabel, and concluded His assessment of him by suggesting that he is the very insignia of Babylon that has necessitated the demise of its modern incarnations, we are wise to see *Zerubabel* | as the Seed of Babylon.

As talented a debater and an orator as was 'EiYah, I suspect that even the prophet will be pleased to know that his witness will be enlightened and empowered by the Spirit. He went after *Ba'al* | the Lord previously and made mincemeat of Satan and his prophets. But a lot has transpired in the ensuing millennia, and the forces of evil have honed and diversified their game.

Yahowah used an ordinary man, coupled with a strong and forceful hand, to withdraw His people from Mitsraym, but this mission is different. Babylon isn't so much a place of slavery but a host of debilitating institutions and crippling beliefs. The approach to the end, while plagued

by man, will be framed in the words of God – spoken by these two individuals alongside a Manowrah. Then when the shouting is over, just as we read in the 14th Mashal, the foolish will die so that those who are right may live.

Speaking to those who respect the might of nations and their militaries over the Spirit of God, authority figures over inspiration, the spiritual messenger asks...

“Who do you think you are (*my ‘atah* – who do you believe you are), **a great and prominent figure** (*har ha gadowl* – a mighty hill holding the high ground, someone lofty and important)?

Before the presence (*la paneh* – characterized and seen interacting in front) **of Zerubabel | the Confusing Seeds Sown by Babylon** (*Zerubabel* – the nauseating and scorched seed of the Lord and the confusion sown by Babylon’s commingling, that which is sown and scattered by *Bel* | the Lord on behalf of the confounding nature of Babylon; from *zera*’ – seed sown and scattered, *ba* – by and with, *Bel* – the Lord and out of *Babel* – Babylon), **there will be a leveling out of those no longer upright** (*la myshowr* – there will be a questioning of what is agreeable and straightforward among the flatlined; from *my* – questioning *yashar* – what is right and on the level).

Then He will remove (*wa yatsa*’ – He will withdraw) **the capstone** (*‘eth ha ‘eben ha ro’shah*) **amid deceitful and destructive shouts of** (*tashu’ah* – cries which are devastatingly ruinous, worthless and empty, falsified clamoring for; from *show*’ – to offer worthless lies and vain falsehoods), **‘Be kind and merciful toward it** (*chen chen la hy*’ – show favoritism considering her popularity, acceptance, and beauty, be compassionate toward her, conveying ‘Grace, Grace!’).” (*Zakaryah* / Remember Yahowah / Zechariah 4:7)

Whether it is Political, Religious, or Geographic Babylon, there is Capitol Hill in America, the Vatican

above all in Rome, and claims to the Temple Mount among Muslims. They all believe that they hold the high ground and that their claims are lofty and important.

Not so much in God's eyes because He is going to level them. It is what happens when a person who is standing against Him dissolves, turning into goo. Those who have questioned what is agreeable and straightforward will be flatlined – reduced in dimensions such that they only exist in time.

The capstone of Christianity is the New Testament. The cornerstone of Judaism is the Babylonian Talmud. For Americans, it is their claims of superiority and manifest destiny – the right to meddle in everyone's lives. For Muslims, it is "Allahu Akbar!" – The absurd notion that Allah is greater, bigger, older, and more capable than Yahowah. Confronting them with the truth, the witnesses will reduce them to rubble.

To consume the fruit of Babylon is to be confused, the result of intermixing the Lord's seeds with those shared by Yahowah. In the presence of Babel, men and women are misled. To be "*ba Bel* – with the Lord" is to be estranged from Yah. Our only hope is to come out of her before it is too late.

This "leveling out" is spoken of in the prophets. A voice calls out to make straightforward the approach to Yahowah. The monoliths which have emerged out of Babylon will be toppled.

With the capstone removed, the edifice will fall. But even then, those who prefer lies to the truth, religion over a relationship with God, will cry.

Even to their last breath, there will be "*tashu'ah* – deceitful and destructive shouts which are devastatingly ruinous, worthless and falsified, clamoring:" "Be kind and merciful toward it." Out of their minds, the faithful will

shout: “*chen chen la hy*’ – show some favoritism and respect considering her popularity, her overall acceptance, and her beauty.” The masses will not like the “hateful” rhetoric brought to bear against Christianity, Judaism, Islam, and Progressive Multiculturalists by the witnesses. While I loved every word spoken by ‘EiYah, the world will react hatefully to his style. Yada will be similarly received.

In the battle between Yah and the Lord, Satan, “Grace, Grace!” will not prevail. The Manowrah will inspire the Witnesses' message to bring down the lofty edifice of Babylon.

And yet, even as the exemplar of man’s worst behavior, and the preeminent beast, some good came out of Babylon. Cyrus released God’s people and Zerubabel oversaw the reconstruction of the Temple.

“Then (*wa*) the Word (*dabar*) of Yahowah (*YaHoWaH*) came to exist (*hayah*) inside of me (‘*el* ‘*any*), saying (*la* ‘*amar*), (*Zakaryah* Zechariah 4:8) ‘The actions (*yad* – the hand) of *Zerubabel* | the Seed of Babylon (*Zerubabel* – sowing the seeds of confusion by commingling, being of Babylon and with the Lord) established a foundation (*yasad* – laid a base for construction) for the House (*ha beyth ha zeh*) but under his influence (*wa yad huw*) it would come to a violent end, as he was greedy for an unjust gain (*batsa*’ – it would be broken apart and torn down, ceasing to exist).

And therefore (*wa*), you will know (*yada*’ – you will come to realize and acknowledge, even understand) that (*ky*) Yahowah (*YaHoWaH*) of the spiritual messengers (*tsaba*’) has sent me to you (*shalach* ‘*any* ‘*el* ‘*atem*). (*Zakaryah* 4:9)

Because why (*ky my*) deride and show contempt (*buwz* – scorn and disrespect) for this insignificant day (*la yowm qatan* – the contribution of those who are unimportant), when you can delight in seeing (*wa samach*

wa ra'ah) **the plumb line** (*'eth ha 'eben badyl*) **in the hand of Zerubabel** (*ba yad Zerubabel*)?

These seven (*sheba' 'el leh*) **eyes** (*'ayn*) **of Yahowah** (*YaHoWaH*), **they** (*hem*) **roam** (*shuw't*) **throughout the entire Land** (*ba kol ha 'erets*).” (*Zakaryah* / Remember Yahowah / Zechariah 4:10)

Zakaryah was a prophet, not a reporter, so announcing the completion of the second Temple was hardly news – and certainly not going to validate his credentials. But what was prophetic, especially with a copy of this prophecy dating to the 2nd century BCE, is that in the 1st century CE the House of Yahowah would “*batsa'* – come to a violent end as a result of those greedy for an unjust gain. It would be broken apart and torn down, ceasing to exist.” The prophecy was fulfilled.

What Yahowah appears to be saying is that we should not sweat the fact that Zerubabel and his priests, along with their Babylonian amalgamation of religion and politics, played a role in rebuilding the Temple that the Babylonians had torn down. Further, what they were building would be misused by Yahuw'dym and then ripped apart by Rome – the seed of Babylon. They took its riches to fund the construction of their abhorrent Colosseum. It was an insignificant act during the time the Beast of Babylon was evolving through Persia, to Greece, to Rome, and then to Roman Catholicism. Therefore, we should see the humor, or at least the irony, in the Seed of Babylon holding the plumb line.

The seven eyes of Yahowah roaming the Land seems to attest to this. God was aware of what was going to happen, so He watched as the world devolved to the precipice of self-annihilation.

As for Zakaryah, he was still stuck on finding an answer to his initial question: why are there two olive trees?

“It was then that I interjected (*wa ‘anah* – so I responded), **and asked of him** (*wa ‘amar ‘el huw’*), **‘Who are these two olive trees** (*mah shanaym ha zaythym ha ‘el leh*) **on the right** (*‘al yamyn*) **of the Manowrah** (*Manowrah* – the gleaming lampstand) **and on the left of it** (*wa ‘al samow’l hy’*)?” (*Zakaryah* 4:11)

And then I made a second request (*wa ‘anah sheny*) **and asked** (*wa ‘amar*) **of him** (*‘el huw’*), **‘Who are these two** (*mah shanaym*) **twigs** (*shibboleth* – sprigs, speaking of smaller stems off of the main branch) **of the olive trees** (*ha zaythym*) **which** (*‘asher*) **are within reach** (*ba yad* – are beside) **of the two** (*shanaym*) **golden** (*ha zahab*) **pipes** (*tsantarowth* – conduits to transport oil to feed the lamps) **pouring forth** (*ha ryq*) **from out of them** (*min ‘al ‘ehem*) **that which is golden** (*ha zahab* – brilliant and shimmering, valuable and desirable)?” (*Zakaryah* / Remember Yahowah / Zechariah 4:12)

It appears that we were correct. Zakaryah understood the symbolism of the Manowrah and appreciated the witness of the olive trees, he just wanted to know why there were two of them. And since there were two, he wanted to identify them.

In his final request, Zakaryah offers some additional insights. The olives are more akin to “*shibboleth* – twigs, smaller stems off of the main branch.” And that is to say that they were “choteresque.” Further, they were near the source of olive oil, within reach of the two golden conduits – one to Pesach, Matsah, and Bikuwrym and the other to Taruw’ah, Kipurym, and Sukah. As a result, that which was “*ha zahab* – brilliant and valuable” would flow out of them. This is to say that the Spirit would inspire them to speak the Word of Yahowah with Her authority.

“And so (*wa*) **he replied to me** (*‘amar ‘el ‘any*), **by asking** (*la ‘amar*), **‘Even now, you do not know Yada**

and realize (*ha lo' yada'* – do you not recognize and appreciate) **who these are** (*mah 'el leh*)?"

Again (*wa*) **I answered** (*'amar*), **'No, sir** (*lo' adony*).' (*Zakaryah 4:13*)

So (*wa*), **he said** (*'amar*), **'They are** (*'el leh*) **the two** (*shaneym*) **sons** (*beny* – offspring and progeny, the beneficiaries) **of the olive oil and thus the anointed ones** (*ha ytsahar* – olive oil for light and anointing oil) **who stand present** (*'amad*) **before** (*'al*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **for everyone on Earth** (*kol ha 'erets*).” (*Zakaryah / Remember Yahowah / Zechariah 4:14*)

This would make them – ‘EiYah and Yada – children of the Spirit and the beneficiaries of the anointed Mashyach, Dowd. Present and standing before Yahowah, they serve as witnesses for everyone throughout the Land.

While this is the first occasion that I have been able to explain Zakaryah 3 and 4, I have been acquainted with this message for some time. Three years ago, I was sitting at my desk, completing a translation, and preparing for the Shabat Towrah Study on Yada Yah Radio. My fiancé at the time, my wife today, asked, “So what’s going to happen to Asher (our Labrador puppy) after the Taruw’ah Harvest?”

Good question, so I asked Yah, “Can we bring her with us?” To which He said, “Where do you think you are going? Why do you think I named one of the two witnesses and then provided all of these clues regarding the other?”

Okay then. Now all that remained was to identify and share those clues and then perform up to Yahowah’s expectations.



Kipurym | Reconciliations

Best Day Ever...

The most interesting and important day in the long march of time since the universe was created is *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – beginning at sunset in *Yaruwshalaim* | the Source of Guidance Regarding Reconciliation on October 2nd, 2033. The more we learn about it and the events leading to its fulfillment, the more effective we become as witnesses. But beyond this, we will come to appreciate Yahowah's long ordeal with His people from the perspective of their joyous reunion.

These will be cathartic years. As we now know, the world changed in ways we could not have imagined in January 2020 with the arrival of the Covid-19 pandemic, and the international deprivation of peoples' liberties and livelihoods, destroying currencies, supply chains, and economies in the process. Anti-Semitism is sweeping the globe, with shrill voices insisting upon the "Two-State Solution." And this was followed by America's ill-conceived proxy war with Russia in Ukraine. It will serve to divide the world with the forced divestiture of Israel for peace serving as the impetus for World War III, just as Neville Chamberlain's surrender of Czechoslovakia to the Nazis led to the Second World War.

The years following 2026, and especially between 2030 and 2033 will be horrific, beyond our current comprehension, as mankind devolves toward the abyss. At the end of it, there will be a light for some and eternal

darkness for others. The decisions you make now with the information which has been made available to you will determine the outcome of your soul.

From one breath to the next, we go from the sons of the anointed standing before Yahowah, to this...

“Then I turned (*wa shuwb*) **and lifted my eyes** (*wa nasa’ ayn ‘any*) **and saw** (*wa ra’ah*), **right there** (*hineh*), **a flying** (*‘uwph*) **scroll** (*magilah*). (Zakaryah 5:1)

He said to me (*wa ‘amar ‘el ‘any*), **‘What do you see** (*mah ‘atah ra’ah*)?’

I answered (*wa ‘amar*), **‘I see** (*ra’ah*) **a flying** (*‘uwph*) **scroll** (*magilah*). **Its length** (*‘orek hy’*) **is twenty cubits, which is 30 feet** (*‘eserym ba ha ‘amah – 9.1 meters*), **and its width was ten cubits, or 15 feet** (*wa rochab hy’ ‘eser ba ha ‘amah*).’ (Zakaryah 5:2)

He said to me (*wa ‘amar ‘el ‘any*), **‘This is the consequence of breaking the binding agreement** (*zo’th ha ‘alah – this is the curse of Alah, and the sanctions, for having invoked this recompense of God*) **which extends** (*yatsa’ – which is brought forth*) **over the face of the entire Earth** (*‘al paneh kol ha ‘erets*).

This is because (*ky*) **everyone** (*kol*) **who takes away from this or deceives regarding it** (*ha ganab min zeh kamow huw’ – who removes any aspect of what it says or what it offers the rightful owners by trying to outwit the heirs or cheat them out of their Father’s Garden; from gan – garden and ‘ab – Father*) **will be banished and forced to endure eternity elsewhere** (*naqah*), **while everyone** (*wa kol*) **who swears an oath of allegiance** (*shaba’*) **will also be swept away and banished** (*min zeh naqah – and forced to endure elsewhere, cut off and purged from the living*). (Zakaryah 5:3)

‘I will contribute to it and extend it (*yatsa’ hy’ – I will bring out the scroll*),’ **prophetically declares** (*na’um*)

Yahowah (YaHoWaH) of the vast array of spiritual messengers (*tsaba*’).

‘Then (*wa*), it will come upon the house (*bow*’ ‘*el beyth* – it will pursue the home) of the deceiver and thief (*ganab* – the one attempting to remove some aspect of it or steal the heir’s inheritance) and the house (*wa* ‘*el beyth*) of the one who swears an oath of allegiance (*shaba*’) in My name or using My reputation (*ba shem* ‘*any*) which is deceptive or misleading (*sheqer* – which is false or mistaken, untrue or wrong).

Then it will remain in the midst of his house (*wa lyn ba tawek beyth huw*’) and consume it (*wa kalah huw*’ – completely destroy it such that it ceases to exist), from the timbers to the stones (*’eth ‘ets huw*’ *wa ‘eth ‘eben huw*’).” (*Zakaryah* / Remember Yahowah / *Zechariah* 5:4)

Therefore, coterminous with the arrival of the two Witnesses, Yahowah’s Towrah will be revealed for all to see – and read. There will be no excuses. Passing God’s test ought not be difficult because it remains an open book.

That said, we should expect deplorable results. God’s word will be no more popular than it is now. Most will lash out against it, degrading and demeaning it. Many will seek to negate its promises to God’s people. Others, like New Testament Christians and Talmud-toting Jews will claim that they have changed it. And by so doing, they will deserve the consequence.

The United Nations will, no doubt, call the scroll a violation of international law and denounce Yahowah’s occupation of the skies above Al-Haram al-Sharif. Haredi rabbis will insist that HaShem is in violation of the Talmud for having entered the sacred Temple Mount without the requisite approvals and the ashes of a red heifer. Christians will call it a sign of the Apocalypse and blame the Antichrist for the affront to their faith. Jordan will lodge a formal complaint, insisting that the site is under Hashemite

control and God is changing the status quo. And at the very least, we should expect 100,000 screaming Progressives to block access to the Mount, adamant that the scroll is undemocratic.

Each week that it flies in the skies above the city, the Jerusalem Post will publish a popularity poll, contending that if elections were held today, G-d would lack the votes to form a coalition. The High Court will, of course, forbid it, as unreasonable. Elsewhere, someone will protest that its presence is exasperating climate change. And the Conspiratorialists will shriek that it is a nefarious Jewish plot to control the world by eradicating Gentiles. So at least someone will be partially right.

The two Witnesses will find it reassuring, as will those who listen to them. So, it will have its intended effect. It will inspire those worth knowing and leave those who prefer religion and politics without excuse.

Early on, Yahowah told all who would listen that those who curse Yisra'el will be cursed in return. This is God doing what He has promised.

It is telling with nearly two billion Muslims hell-bent on killing Jews while invading Yisra'el that they will be cursed as a result of their belief in Allah. Having reordered the Quran chronologically, then having set it into the context of Muhammad's life as was revealed in the Hadith, I was able to prove that Allah is Satan, making this consequence all the more apropos.

The key points here are that we should expect a literal fulfillment of these prophecies. And thus, with the arrival of the two Witnesses on Passover in 2030, an enormous copy of the Towrah will be unfurled for all to see. At this time, everything will become black and white, with more dramatic indications of the Covenant's benefits along with the implementation of the curses imposed against the anti-Semitic.

Up to this point, there have been three potential outcomes for human souls; life with Yahowah, eternity in She'owl, or death – with these souls ceasing to exist. At this point, it appears that there will be no middle ground. Everyone will be deemed to be with Yahowah and His people or against them. As such, anyone who attempts to discount the Towrah or misappropriate what belongs to Yisra'el will be banished to an eternity in She'owl. The cost of dishonesty now, especially regarding Yahowah, will be a long stay in Hell.

The timing of up-or-down and no-in-between seems to coincide with the arrival of the two witnesses and the unfurling of the Towrah. And it is telling that the Word of God will literally consume those who deceive. There will be nothing left.

The Word of Yahowah will not be acting alone. The Branch is returning – and he is the most amazing individual to have ever walked the Earth. His name is *Dowd* | David. He is the Son of God, His Chosen One and Firstborn, God's Shepherd, Messiah, and King – in addition to being our Savior.

Addressing the cleansed and restored High Priest, Yahowsha' ben Yahowtsadyq, God asks Zakaryah to...

“Say to him (*wa ‘amar ‘el huw’ la ‘amar*), **“Thus says Yahowah** (*YaHoWaH*) **of the heavenly helpers** (*tsaba*’), **communicating** (*la ‘amar*), **“Behold** (*hineh* – look now and see), **the individual** (*‘ysh* – the man) **who is known as** (*shem huw’* – who is named) ***Tsemach* | the Branch** (*Tsemach* – Growth) **will branch out and grow in his place** (*wa min tachath huw’ tsamach*) **and he will build at that moment in time** (*wa banah* – he will reconstruct for the family name) **the Residence and Temple** (*hykal* – the sanctuary and palace) **of Yahowah** (*YaHoWaH*).””
(*Zakaryah* / Remember Yahowah / Zechariah 6:12)

And so, it will be. *Dowd* | David will have the great honor of overseeing the construction of Yahowah's Residence on Earth upon his return. The man who has been known as the *Tsemach* | Branch will once again become the catalyst for our growth.

While we have seen it before, it is still a bit startling to see Yahowah refer to someone from the House of Yahuwdah serving and adorned as a *kohen* | priest. But if there ever was an individual suited to do it all, it is Dowd.

This is how we will see him upon his return...

“He will build (*banah*) the Royal Residence (*‘eth hekal* – the Temple) of Yahowah (*YaHoWaH*) while his authority and countenance (*howd* – honor and glory) are lifted up and upheld (*nasa’* – is raised and sustained).

Then (*wa*) he will sit and remain (*yashab* – he will settle upon and stay) upon his throne (*‘al kise’ huw’* – upon his seat of honor and authority) and he will govern with symbolic narratives (*mashal* – he will rule through proverbs, showing leadership by explaining things in a memorable way by making the kind of comparisons that lead to understanding).

Additionally (*wa*), he will be (*hayah* – he will exist at that moment in time (qal perfect)) dressed as a priest (*kohen* – adorned in priestly garments while serving as a minister facilitating our ability to comprehend the Mow’ed) upon his seat of honor (*‘al kise’ huw’* – on his throne).

Advice and counsel (*‘etsah* – guidance and instruction on the proper course of action, teaching and direction regarding the plan and its purpose will be presented wisely) on peace and prosperity, satisfaction and contentment, the blessings of reconciliation and freedom (*shalowm*) will exist (*hayah*) to encourage understanding by making the connections between

both of these responsibilities (*bayn shanaym hem*).”
(*Zakaryah* / Remember Yahowah / Zechariah 6:13)

Yahowah is such a great Dad. More than anything, His Son wanted to build a Home for his Father. He had acquired Mount Mowryah, including the threshing floor of what is known as the Temple Mount, and he had stockpiled the materials. The King’s longing to build God’s House precipitated the impassioned exchange between the Beloved (*Dowd*), the Gift (*Nathan*), and God presented so dramatically in 2 Shamuw’el 7. It is that prophetic portrayal of a Father’s love for His Son that served as the impetus to attract the *Choter* | Productive Sucker and inspire everything which would follow.

Over the ensuing twenty-two years we have come to behold and lift up the *howd* | countenance and authority of Dowd as the Mashyach and Zarowa’. We have witnessed his special place with Yah, coming to appreciate the honor and glory the Father is affording His Son based upon all he has said and done. The first prophecy translated for *Yada Yahowah* in *Shamuw’el* / He Listens to God / 2 Samuel 7 still guides our steps along the way.

I will never forget the moment. I was pacing in the log cabin I had built along a picturesque whitewater stream, the Jumping Branch, meandering through the woods within my Virginia farm. I had just returned from surviving a meeting with Islamic jihadists in Israel and was attempting to share that experience in *Tea with Terrorists*. It was as if a limb from one of the towering red and white oaks (*alah* in Hebrew) had hit me square in the head as the wind stirred outside the cabin on this cool spring day. No matter which Bible I queried, every translation of 2 Samuel 7 was wrong. And it was then and there that my quest to know the truth, to understand what God actually revealed, began. Twenty-two years have passed and now you are reading the result: *Yada Yahowah*.

After having translated *Shamuw'el* / He Listens to God / 2 Samuel 7 eight times, I am excited to read about its fulfillment in Zakaryah's presentation of the events surrounding *Yowm Kipurym*. I am happy for Yahowah and thrilled for Dowd, even personally fulfilled to be sharing this witness of their reunion. It is as if I am witnessing the birth of Yada and the conception of *Yada Yahowah* from the vantage point of where it has all led – to Dowd building Yahowah's Home and then reigning as king.

Yes, Yahowah's promises to His Son will be honored. The *Tsemach* | Branch has grown. His purpose has been upheld, but it is far from ending. The author of the *Mashal* | Proverbs will govern through them – sharing their parental advice. Dowd will continue to lead through his lyrics. His ongoing narratives will serve to explain the things of God and the universe in such a way that we will be able to make the kind of comparisons which lead to understanding.

It is so Yahowah to dress His Son in white linen, in the garments He designed for the priests, the very attire we considered in Zakaryah 3. It is why that story was presented immediately before the revelation of the witnesses and now leads to this affirmation.

Yahowah has upended the religious interpretation of using someone else to represent Dowd. Clearly, it is Dowd whom Yahowah has chosen to perform as His Towrah instructs approaching the *Kaporeth* | Mercy Seat on *Kipurym* | Reconciliations on behalf of Yisra'el. That is what this is announcing...**“Say to him [Yahowsha’] (*wa ‘amar ‘el huw’ la ‘amar*), ‘Thus says Yahowah (*YaHoWaH*) of the heavenly messengers (*tsaba’*), by communicating (*la ‘amar*), “Behold, look now and see (*hineh*), the individual (*‘ysh*) who is known as and is named (*shem huw’*) *Tsemach* | the Branch (*Tsemach*) will branch out and grow in his place (*wa min tachath huw’ tsamach*), and he will build at that moment in time (*wa banah*) the Royal Residence and Temple (*hykal*) of**

Yahowah (YaHoWaH).””” (Zakaryah 6:12) It is as heartwarming as it is hilarious.

And that is why we find the Messiah and King **“dressed as a priest** (*kohen* – adorned in priestly garments while serving as a minister facilitating our ability to comprehend the Mow’ed) **upon his seat of honor** (*‘al kise’ huw’* – on his throne).” Moments like these, with insights like this, are worth celebrating.

Now if I may share another profound insight. The reason Yahowah told Dowd that he would not be permitted to build the initial Home of Yahowah is because, **“The Word of Yahowah came to me, saying, ‘A great amount of blood you have poured out as you have fought great battles. So, you will not build this House for My name because of the abundance of the blood you have shed in the Land in My presence. Behold, a son shall be born to you who will be a man of repose and relative ease...for Shalown | Solomon shall be his name. Shalown in a more favorable circumstance I will give to Yisra’el in this day.’”** (1 Chronicles 22:8-9)

With blood on his hands as a result of defending Yisra’el from *par, sa’yr, chata’th*, and *pasha’*, let’s *bayn* | make a thoughtful connection to what will occur on *Yowm Kipurym*. Remember what we were told that the “alternate,” or “stand-in,” would do to facilitate reconciliation? **“Aharown** (*‘Aharown* – the Alternative) **should approach** (*qarab*) **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*) **for his benefit** (*‘asher la huw’*) **and for the purpose of reconciliation** (*wa kaphar* – making atonement) **through this for himself** (*ba’ad huw’*) **and for his house and family** (*wa ba’ad beyth huw’*). **He should take the life of the bull** (*wa shachat ‘eth par*) **as the resolution for having been wrong** (*ha chata’th*) **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*) **on the eastern side** (*qedem* – 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 life). (*Qara*' 16:14)

Next, he should prepare the goat (*wa shachat 'eth sa'yr* – striking out at that which is stubborn and annoying) **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*) **and return** (*wa bow*') **with its blood** (*'eth dam huw*') **toward the House** (*la min beyth*) **and through the curtain** (*la ha pharoketh*) **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) **and toward the front** (*la paneh*) **of the Mercy Seat** (*ha Kaporeth*). (*Qara*' 16:15)

Thereby (*wa*) **he shall provide reconciliation** (*kaphar*) **upon the Set-Apart place** (*'al ha Qodesh*) **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*), **and as a result of** (*wa min*) **their religious rebellion and political defiance** (*pesha' hem*), **it will be resolved along with the realization that they have been totally wrong and have all wandered away** (*la kol chata'th hem*).

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*).” (*Qara' / Leviticus 16:16*)

‘Aharown and Yahowsha’ would be symbolic of what Yahowah will have Dowd do for his people on this day. He will act in accordance with the Towrah to reconcile the relationship with Yisra’el and Yahuwdah via the Kaporeth on Kipurym leading to Sukah. And now we know why blood would be sprinkled on the Mercy Seat, why it would come from a *par* and a *sa 'yr* and not the Passover *'ayl*, and why it would occur on Kipurym, not Pesach.

Thereafter, Dowd’s role will continue as it has always been...

“Advice and counsel (*'etsah* – guidance and instruction on the proper course of action, teaching and direction regarding the plan and its purpose, will be presented wisely) **on peace and prosperity, satisfaction and contentment, the blessings of reconciliation and freedom** (*shalowm*) **will exist** (*hayah*) **to encourage understanding by making the connections between both of these responsibilities** (*bayn shanaym hem*).” (*Zakaryah / Remember Yahowah / Zechariah 6:13*)

Shalowm, indeed. We find the future where we began. This all ties right back into *Shamuw'el / 2 Samuel 7*.

“It came to pass when the king sat down and relaxed in his home, because Yahowah had given him comforting respite from his adversaries, (7:1) that the king said to Nathan, the prophet, ‘Please look around. I live in a house of cedar, but the Ark of God sits within curtains.’ (*Shamuw'el / 2 Samuel 7:2*)

So, Nathan said to the king, ‘Choose to go and do all that is in your best judgment for Yahowah.’ (*Shamuw'el / 2 Samuel 7:3*)

But then that evening, it came to be that the word of Yahowah came to Nathan. He conveyed, (7:4) ‘Go and tell Dowd, My coworker, that this is what Yahowah says. “Why should you build Me a home to live in? (7:5)

Indeed, I have not lived in any house since the time that I lifted the Children of Yisra’el out of the crucibles of oppression in Mitsraym, even to this day. I have existed going about in a tent dwelling. (*Shamuw’el* / 2 Samuel 7:6)

Anywhere along the way, that I have journeyed with the Children of Yisra’el, did I say a single word to any of the tribes of Yisra’el, My people, Yisra’el, whom I fed, asking, ‘Why not build Me a house of cedar?’ (*Shamuw’el* / 2 Samuel 7:7)

Therefore, say to My associate, Dowd, this is what Yahowah of the spiritual implements says, “I took you from the sheepfolds, from chasing after lambs, to be the leader over My People, over Yisra’el. (7:8)

And I have been with you wherever you traveled. I have cut off all of your enemies, removing them from your sight, and I have made your name great, comparable to the names of the greatest on earth. (*Shamuw’el* / 2 Samuel 7:9)

Furthermore, I will appoint a place for My People, Yisra’el. And I will plant them there such that they may dwell in this place of their own and never have to move again. Neither shall the Son of Evil afflict them any more as will have been the case. (*Shamuw’el* / 2 Samuel 7:10)

And since the time that I instructed the Judges in conjunction with My People, Yisra’el, I have created for you a respite from all of your enemies.’ Moreover, Yahowah is boldly and publicly announcing for you

that, indeed, He will act, engaging with you to create a family and home. (*Shamuw'el* / 2 Samuel 7:11)

When you will have laid down your life (*wa shakab*) in association with your ancestors ('*eth 'ab 'atah*), I will rise up and take a stand (*quwm*) to bring to fruition what you have sown (*zera'*) without hesitating nor delaying ('*achar*) your approach to providing the way to the benefits of the relationship ('*asher*).

This shall be extracted and withdrawn, then delivered out of (*yatsa' min*) a small particle of your physiological nature (*ma'ah*).

And so (*wa*) I will establish (*kuwn*) his reign over his kingdom ('*eth mamlakah huw'*)." (*Shamuw'el* / 2 Samuel 7:12)

Now speaking to us of Dowd, Yahowah continues...

“He, himself, shall reestablish and restore a home for My name. And I will fashion and form the place of honor of his kingdom as an eternal witness forever. (*Shamuw'el* / 2 Samuel 7:13)

I, Myself, will be a Father for him and he shall be My son. So, when that which is perverted and twisted is associated with him, I will correctly reciprocate and argue on his behalf, deciding with him to chastise with the scepter of this man, and by assaulting so as to end the lives of the children of 'Adam. (*Shamuw'el* / 2 Samuel 7:14)

Then My steadfast love and enduring mercy shall not be taken away from him in the manner that I rejected it being associated with Sha'uwl, whom, to show the way to the benefits of the relationship, I removed, abolishing before your appearance. (*Shamuw'el* / 2 Samuel 7:15)

Moreover, your house will remain established, verified, and true and your kingdom and reign will exist

forever as an eternal witness in association with My presence.

Your throne and place of honor shall exist and be established forevermore.’ (*Shamuw’el* / 2 Samuel 7:16)

Consistent with all of these words and everything within this revelation, Nathan correctly conveyed them to Dowd.” (*Shamuw’el* / Listen to Him / 2 Samuel 7:17)

One prophecy flows into the other, all leading us to the same place: Yahowah’s return with His Son and our Savior on Yowm Kipurym. And as with Dowd, to a significant degree, so too with all of the Covenant’s Family. It is an honor to be invited into their company. It is glorious to see *Yada Yahowah* in such magnificent company...

“And the crown (*wa ha ‘atarah* – the symbol of status) **has always been and will continually exist** (*hayah* – shall always be (qal imperfect)) **for the purpose of *Chelem* | Being Restored** (*la Chalam*) **through *Towbyah* | Yah’s Goodness** (*wa la Towb Yah*) **by *Yada Yahowah* | by Knowing and Understanding Yahowah** (*wa la Yada’ Yahowah*), **in order to *Chen* | Receive Mercy** (*wa la Chen*) **as a *Yahowtsaphan* | Child who Treasures Yahowah** – valuing what He has hidden for us to discover (*ben Tsaphanyah*), **especially as a way to memorialize the inheritance right and commemorate the symbolism** (*la zikarown*) **associated with the Royal Residence and Temple** (*ba hekal*) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Zakaryah* / Remember Yahowah / Zechariah 6:14)

Zakaryah was no doubt aware of the implications of what he had just revealed. He would have drawn these same connections, and he would have smiled in appreciation of being afforded the opportunity to share this with us 2,500 years in advance of it transpiring.

And that is why he wrote:

“So those who are currently alienated and distant (*wa rachowq* – those who are far away in the distant future) **shall come and return** (*bow’* – will be included). **And they will help build** (*wa banah* – they will reconstruct) **the Royal Residence and Temple** (*ba hekal*) **of Yahowah** (*YaHoWaH*). **And then you will know** (*wa yada’* – you will realize and acknowledge) **that, indeed** (*ky*), **Yahowah of the spiritual messengers** (*YaHoWaH tsaba’*) **has sent me** (*shalach ‘any*).” (*Zakaryah* / Remember Yahowah / Zechariah 6:15)

There is nothing quite like a fulfilled prophecy to affirm a prophet’s credentials. And on this occasion, the Covenant’s children will get to work right alongside the Son of God building the Royal Residence. Dowd’s dream will become our reality. This moment shared between Father and Son will be enjoyed by the entire Family.

The religious and political will not have considered what we have read, and they will not have listened to God. Speaking of those who have perished estranged from the Covenant, our Creator reveals...

“But they resisted and refused to listen (*wa ma’an la qashab* – they would not pay attention, accept the advice, or respond to it). **They gave the gift** (*wa nathan*) **a defiant and obstinate shoulder** (*katheph sarar* – a stubborn and rebellious stiff arm as if they were in charge).

Their ears became heavy (*wa ‘ozen hem kebed*) **and they would not listen** (*min shama’*). (*Zakaryah* 7:11) **They caused** (*sym*) **their hearts** (*wa leb hem* – their judgment) **to be as hard as diamonds** (*shamyr*), **such that they were kept from hearing** (*min shama’*) **the Towrah | Teaching and Guidance** (*Towrah* – Source of Instructions and Directions) **or the words** (*wa ‘eth ha dabar*) **which, for the benefit of the relationship** (*‘asher*), **Yahowah of the heavenly messengers** (*YaHoWaH tsaba’*) **sent**

(*shalach*) **by His Spirit** (*Ruwach huw'*) **through the hand** (*ba yad*) **of the former prophets** (*naby' ha ri'shown* – the first and foremost prophets).

Therefore (*wa*), **great animosity and frustration** (*qetseph gadawl* – tremendous antagonism and discord) **came to exist** (*hayah*) **from** (*min*) **Yahowah of the spiritual implements** (*YaHoWaH tsaba'*). (*Zakaryah* 7:12)

'It came to be (*wa hayah*) **that when I called out, offering an invitation** (*ka 'asher* – when I, for the benefit of the relationship, issued a summons or provided an announcement), **they would not listen** (*wa lo' shama'*). **Therefore, when** (*wa ken*) **they called out** (*qara'* – they issued a summons), **I did not listen** (*wa lo' shama'*),' **says** (*'amar*) **Yahowah of the spiritual messengers** (*YaHoWaH tsaba'*).” (*Zakaryah* / Remember Yahowah / Zechariah 7:13)

For the past twenty-two years, usually six and seven days a week, ten to twelve hours a day, I have listened to Yahowah. In all of that time, other than to ask a question or seek elucidation, I have not spoken to Him. Our relationship works best when He teaches and I learn. Then after listening intensely, and thinking comprehensively, I speak profusely – but to my fellow man. Yahowah knows what I need and what I am thinking. We have a marvelous relationship because He can read my thoughts and share my enthusiasm when we come upon something in His Word that He wrote just for us to find it and share it. Perhaps one day that will change once I am further enlightened as a witness or as a son.

It isn't that I don't have something to contribute, or that I have nothing to say – in fact, quite the opposite. It is just that our relationship is enriched and empowered when I am a good listener because He is the best Teacher. And

there is so much to share, so much God's people need to know, and so little time, let's do what we can while we can.

Having shared this before, it rings especially true at this moment. To some extent, I was offered this job by default. The Chosen People refused to listen. Yisra'el and Yahuwdah turned their backs on Yahowah's gift – the testimony He conveyed in His Towrah and through His Prophets. Even now, the words Yahowah's Spirit has enabled the Choter to scribe fall on deaf ears and hardened hearts.

One of the most telling distinctions between someone conveying the revelation of Yahowah and a false prophet is the means of conveyance. An actual prophet writes down what Yahowah is revealing while he is listening to God speak to him. While a false prophet – such as Paul, Mark, Luke, Matthew, Akiba, or Muhammad – recounts what they have heard or what they have conveyed audibly. As such, it becomes their message, not Yahowah's.

It is true, once a week, on the approach of the Shabat, I speak about the Towrah. But even then, I am sharing these written translations and associated insights. Our message, like that of the prophets, is in writing. That way you can learn at your own pace. The translations are more easily verified. The message is more broadly disseminated. And it will endure, even after I am gone. Moreover, I like the distinction of having my comments and insights shared in a regular font, while Yahowah's words stand apart as they are in bold.

The conclusion of Zakaryah 7:13 is hard to read. We should be sad for God and for His people. And yet based upon the unwillingness of Yisra'el to hear what He has to say, Yahowah has turned a deaf ear toward His people. They have antagonized Him and He is frustrated, but fortunately for both parties, this is resolvable. Start listening. When you hear Yahowah's invitation, respond.

Fortunately, many will do so. As a result...

“Thus says (koh ‘amar) Yahowah (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), ‘I will return and restore (*shuwb* – I will come back and renew) *Tsyown* | the Signs Posted Along the Way (‘*el Tsyown* – to the ridgeline of Mowryah between Dowd’s and Yahowah’s Homes) and will live and remain (*wa shakan* – I will dwell and abide, staying) in the midst of Yaruwshalaim (*ba tawek Yaruwshalaim*).

Then (wa) the Source of Guidance on Reconciliation (Yaruwshalaim) will be called (*qara*’ – will summon and welcome, greet and proclaim, even be designated as) the reliable and trustworthy (*ha ‘emeth* – the permanent and continual, the steadfast and dependable, the verifiable and demonstrable) city (‘*iy*r) and the mountain (*wa har*) of Yahowah of the spiritual messengers (*YaHoWaH tsaba*’), the Set-Apart Mount (*Har Qodesh*).” (Zakaryah 8:3)

“Thus says (koh ‘amar) Yahowah of the spiritual messengers (*YaHoWaH tsaba*’), ‘Behold (*hineh*), I, Myself, will save (‘*any yasha*’ – I personally will deliver and liberate, rescue and free) My people (‘*eth ‘am ‘any* – those who are associated with My Family) from the country toward the sunrise (*min ‘erets mizrach* – the land toward the east), and from the region (*wa min ‘erets*) entering from the direction of the setting (*mabow*’ – from the country coming while pondering the arrival; from *mah* – to question and *bow*’ – to come and go, to arrive and enter) of the sun (*ha shemesh*).” (Zakaryah / Remember Yahowah / Zechariah 8:7)

Let it be known: Rabbinic Judaism has no plan or hope of salvation, but that is not the case with Yahowah. He will save Yahuwdym who are free of rabbinical and political influences.

Let it be known: Yahowah is returning to restore Tsyown, and He will remain in Yaruwshalaim. The city will instantly become the least contested and least religious place on Earth. Therefore, God is returning to His people – Yisra’el and Yahuwdah – not for a religion or a church.

Let it be known: When Yahowah arrives, the religious can kiss their Lord, HaShem, Jesus, and Allah goodbye – that is if they haven’t already been dissolved. Yahowah, at the exclusion of all others, saves.

Let it be known: *yasha*’ means to deliver from harm’s way, to liberate and free. Yahowah is saving His people from all other people – and thus from religions, political institutions, and militaries.

Let it be known: Yaruwshalaim’s renown as *ha ‘emeth ‘iyr* means that nothing Yahowah has said has changed. The only way for it to be reliable is for Yahowah’s promises to have been trustworthy and dependable. That being so, the claims of the Talmud and New Testament are negated.

Let it be known: the Signs Posted Along the Way upon the ridgeline of Tsyown lead from Dowd’s home to Yahowah’s Royal Residence on the summit of *Har Mowryah* | the Mount to Revere Yah. The fact that it is *Qodesh* | Set-Apart means that it is special and not common, separated and thus not allied. It will, therefore, be the opposite of what is common among men: religious, political, militaristic, patriotic, or conspiratorial.

At this moment in time, the land, region or country to the east is most likely communist China. Although, if Islam’s attempted siege of Yisra’el hasn’t already been thwarted by God, then Yahowah may be saving Jews from jihadists.

The *min ‘erets mabow’ ha shemesh* is a bit of a head-scratcher due to the nature of *mabow*’. It is typically

rendered as “entrance,” but if so, the sun enters each day from the east, not west. Therefore, the second clause would be reinforcing the previous one and would read: “**Behold** (*hineh*), **I, Myself, will liberate and deliver** (*‘any yasha’*) **My people** (*‘eth ‘am ‘any*) **from the country toward the sunrise** (*min ‘erets mizrach*), **and therefore from the region** (*wa min ‘erets*) **of the emerging** (*mabow’* – from the country coming while pondering the arrival of; from *mah* – to question and *bow’* – to come and go, to arrive and enter) **sun** (*ha shemesh*).”

If this reading is correct, we are back to communist China. If not, and if *mabow’* is to be rendered as “going or leaving,” then a belligerent foe will be attacking from the Sea. However, with *mabow’* actually meaning “to question the arrival, even the coming and going” of the sun, there are a host of other possibilities. The Earth’s climate will assuredly have changed as a result of natural and human activity, including a World War, which will include a nuclear exchange. With the sun and moon no longer visible, and with the arrival of Yahowah’s Light, this could imply a number of things – none of them good.

Speaking of the Chosen People, and thereby obliterating the foundational claims of Christianity and Islam, Yahowah states...

“**And I will come to them and bring them** (*wa bow’ ‘eth hem* – I will return to them, arriving for them) **to live and abide** (*wa shakan* – to dwell and remain) **in the midst** (*ba tawek*) **of Yaruwshalaim | the Source of Guidance on Reconciliation and Restoration** (*Yaruwshalaim*).

And they will be (*wa hayah*) **My people, becoming My family** (*la ‘any la ‘am*), **and I, Myself, will be** (*‘any hayah*) **their God** (*la hem la ‘elohym* – approaching them as the Almighty) **in honesty and integrity** (*ba ‘emeth* – in truth, reliable and dependable, trustworthy and dependable, steadfast and certain) **and by being right** (*wa ba tsadaqah*

– by being correct and fair, just and acquitting).”
(*Zakaryah* / Remember Yahowah / Zechariah 8:8)

Thus says (*koh ‘amar*) Yahowah of the spiritual messengers (*YaHoWaH tsaba’*), ‘Let your hands be enabled and strong (*chazaq yad ‘atem*), those who are listening (*ha shama’*) during these days (*ba ha yowmym ha ‘el leh*) to the words (*dabarym*) communicated by the prophets (*min peh ha naby’ym* – voiced by those who speak for God).

Those who have walked along the correct path to get the most out of life and enjoy the benefits of the relationship (*‘asher*) can establish and lay the foundation (*yasad* – will build the base and begin construction) during that time (*ba yowm*) for the House of the Family (*beyth* – the Home for the Household) of Yahowah of the spiritual messengers (*YaHoWaH tsaba’*), so that the Royal Residence and Temple (*ha heykal*) will be built (*la banah* – will be constructed for the family name).” (*Zakaryah* / Remember Yahowah / Zechariah 8:9)

Yaruwshalaim will be the most glorious place on Earth. Its heart will be Yahowah while the souls are the people of the Covenant.

The day that God can once again say, “These are My people and I am their God,” was predicted in Howsha’. Having forgotten the Towrah and breached the terms of the Covenant, Yahowah divorced Yisra’el. But now, the family is back together again.

Yahuwdym were dishonest, but Yahowah has remained trustworthy. The people have been unreliable, while God has been dependable. With these words, Yahowah is affirming that He did not change, so for this to occur, Yisra’el started listening to the voice of the prophets.

Should we have thought that Yahowah would be building His Home for His Family Himself upon His return, that isn't the case, nor should it be. Yahowah prefers working with His people so it will be a collaborative effort. We will be afforded the opportunity to invest a little sweat equity into our eternal home.

It is a new world, a different time, with the object of continuous scorn now seen as the ultimate blessing...

“And just as you have been (*wa hayah ka ‘asher hayah*) accursed and vilified, ridiculed and demeaned (*qalalah* – implicated in all nature of contemptible and groundless conspiracies), among the gentiles (*ba ha gowym*), I will deliver you, sparing you from this (*ken yasha’ ‘eth ‘atem*), Family of Yahuwdah (*beyth Yahuwdah*) and the House of Yisra’el (*beyth Yisra’el*), such that you will become (*wa hayah*) a blessing and source of peace (*barakah*).

Fear not (*‘al yare’*) and you will prevail with your influence restored (*chazaq yad ‘atem*).' (*Zakaryah* 8:13)

For thus says (*ky koh ‘amar*) Yahowah of the spiritual messengers (*YaHoWaH tsaba’*), ‘Based upon the status of the relationship, I had considered (*ka ‘asher zamam*) breaking you out of it (*ra’a la ‘atem*) when your fathers (*ba ‘ab ‘atem*) provoked Me (*ba qatsaph ‘any ‘eth ‘any*),’ says (*‘amar*) Yahowah of the spiritual implements (*YaHoWaH tsaba’*), ‘and I did not relent (*wa lo’ nacham*). (*Zakaryah* 8:14)

However, now I am intending (*ken zamam* – I am planning) upon My return (*shuwb* – when I come to restore) at that time (*ba ha yowm ha ‘el leh*) to do what is right and good (*yatab* – to bring that which is beneficial and pleasing, rewarding and beneficial) for Yaruwshalaim (*Yaruwshalaim* – the Source of Teaching on Restoration) and for the House (*wa ‘eth beyth*) of Yahuwdah (*Yahuwdah* – the Beloved of Yah). **Fear not**

(*'al yare'* – do not be concerned or anxious). (*Zakaryah* 8:15)

These are the words (*'el leh ha dabar*) which, for the benefit of the relationship (*'asher*), you should act upon (*'asah* – you should consider doing (qal imperfect jussive)): **Speak the truth, demonstrating integrity (*dabar 'emeth*) to one another, from friends to neighbors, from associates to the nations (*'iysh 'eth rea' huw'*), being trustworthy and honest (*'emeth*), exercising good judgment (*wa mishpat*) while deciding (*shaphat*) in favor of restoration and reconciliation (*shalown*) on behalf of those with whom you can reason (*ba sha'ar 'atem*).” (*Zakaryah* / Remember Yahowah / Zechariah 8:16)**

Jews have been vilified and demeaned for 2,500 years. It has gotten old. It was dumb then and it is stupid now. Every time someone ridicules or implicates Jews, it reveals the ignorance of the accuser and causes God to despise them. Those are poor life choices.

I am ready to see Yisra'el's influence restored. They were called to be God's witnesses, His prophets, and a shining example of the best we can be.

Clearly, Jews have brought a modicum of their torment on themselves. Their religion is obnoxious, and their outfits are ridiculous. But, nonetheless, all of the conspiratorial, political, and religious claims against them are unjustified.

Jews have managed to provoke God; of that, we can be certain. But we can also expect Yahowah to restore His relationship with His people. God will do what is right for His people.

As the sands descend in mankind's hourglass, it is long past time that we learn to tell the truth. Let's stop lying to one another about religion and politics, about socialism and

communism, and especially about conspiracies, Israel, Jews, and Yahowah. Let's exercise good judgment and be honest, encouraging all who will listen to decide in favor of reconciliation and restoration. And thankfully, Yahowah has only asked us to communicate with those with whom we can reason – eliminating the need to talk with anyone who is overtly religious, political, or conspiratorial. They are a waste of breath.



In the context of His people's restoration and His return on the Day of Reconciliations, Yahowah set the prophetic scene in this next passage. And in so doing, He established His credentials so that those who were willing to listen and accept what He has to say will benefit.

“This is the prophetic pronouncement (*masa'*) of Yahowah's (*Yahowah* – the proper pronunciation of YaHoWaH, our '*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **Word (*dabar* – message) **concerning** ('*al*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God): **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching), **who spread out** (*natah* – who expanded and stretched out, extending and causing to bend) **the universe** (*shamaym* – the heavens and space), **and established** (*yasad* – laid the foundation for and created) **the Earth** ('*erets* – the world), **and who shaped the impulse for** (*yatsar* – devised and planned to place) **the Spirit** (*ruwach*) **inside** (*ba qereb* – in the inner part or midst of) '**Adam | humankind** ('*adam* – the first human and mankind), **predicts** (*na'um* – issues a prophetic revelation based upon His authority):...” (*Zakaryah* / Remember Yahowah / Zechariah 12:1)**

In this proclamation, you will notice that Yahowah attests that the universe is expanding and that the fabric of space bends. While we know these things now, man circa 500 BCE did not.

With this statement, another piece of the puzzle just fell into place. The *Bare'syth* / Genesis account tells us that Yahowah gave man – like all other animals – a *nepesh* soul, or consciousness, to make him a living creature. Then Yahowah revealed that He equipped ‘Adam with a *neshamah*, conscience, to elevate him into the likeness of God. Our conscience, or *neshamah*, is the seat of judgment. It enabled ‘Adam, and us, to differentiate between right and wrong, to discriminate between good and bad, and to judge between the ways of Yahowah and those of man. Therefore, our conscience is what God shaped within humankind to make us receptive to the Spirit. With it, in addition to our *nepesh*, humankind is equipped to live in Yahowah’s presence.

With this realization, one of Christendom’s biggest myths is busted. There is no such thing as “original sin.” The Catholic Church’s position that a child must be baptized by them to be purged of ‘Adam’s stain is erroneous. From Yahowah’s perspective, and His is the one which matters, ‘Adam was conceived with the means to restore the relationship. His *neshamah* | conscience was passed on from father to son, but not his sin.

This known, while most people are likely imbued with a conscience today, it has been rendered inoperable. It runs on logic when fed accurate information. Religion and politics are its nemeses. The former gums up the works with faulty programming and errant data while the latter renders judgment offensive.

With this in mind, let’s examine what God predicted would occur in our not-too-distant future...

“**Behold** (*hineh* – look here and see), **I am preserving** (*sym* – I am placing and appointing) **Yaruwshalaim** (*‘eth Yaruwshalaim* – the source of guidance regarding restoration) **as the threshold and doorway** (*saph* – as the goblet of the doorkeeper, the guarded bowl and basin at the entrance; from *saphaph* – the doorkeeper) **of reeling and staggering intoxication** (*ra’al* – of stumbling and bumbling as if inebriated) **for all of the surrounding people** (*la kol ha ‘am sabyb*) **and also for those against** (*wa gam ‘al*) **Yahuwdah** (*Yahuwdah* – Beloved of Yah, commonly transliterated Judea).

This will exist during (*hayah ba*) **the siege** (*ha matsowr* – the methodical confining and process of surrounding the city and blocking off access; from *mah* – to ponder the implications of *tsuwr* – the troublesome confining and adversarial constraints, the besieging and binding hostility) **against** (*‘al* – upon) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Instruction Regarding Reconciliation).” (*Zakaryah* / Remember Yahowah / Zechariah 12:2)

So much for the future – this is occurring today. The conquest of Jerusalem is the insane rant of Muslims and Progressives around the world. And it is the catalyst for Islamic terrorism among the Muslims surrounding the city.

Having interviewed Islamic terrorists in proximity to Jerusalem after 9.11 in late 2001, and then having compiled *Prophet of Doom*, I understand the stupefying effects of religion in general and Islam in particular. This conclusion becomes readily apparent when we witness enraged Muslim youth lashing out with rocks, crude incendiary devices, bottle rockets, and firecrackers while building barricades comprised of burning tires and trash. They are mentally disabled, emotionally dysregulated, and morally compromised. It is as if they were operating under the influence of a debilitating drug.

Muslims, and the liberals who support them, are unable to comprehend that there is no basis for the “Palestinian” claim to Jerusalem. There are no “Palestinians” and no “Palestine.” The Philistines, whose name they are commandeering, were not native to the land but instead from Crete. Their borders never exceeded the Gaza Strip. And they were wiped out by the Assyrians 2,600 years ago.

As for the claim that Jerusalem is the third holiest site in Islam, that is equally ignorant. It is based upon Quran and Hadith stories that are enormously embarrassing to the religion. Following Muhammad’s repudiation of monotheism and the fiasco of the Satanic Verses, the demon-possessed pedophile, while in bed with a nine-year-old child, dreamed that he fled his domestic troubles by riding a winged ass during the night to Jerusalem. Inside the Temple, he claimed to have met with all of the Hebrew prophets, from ‘Adam to Issa, the Islamic “Jesus,” prior to riding the flying ass from the Temple Mount through Hell to the Islamic Heaven. The Dome of the Rock was then built to commemorate this flight of fancy.

It was the result of Muhammad’s capitulation on monotheism. It draws our attention to the fact that he, by his own admission, was inspired by Satan. It even highlights the realization that Muhammad was a sexual pervert. Moreover, asses do not fly. Muhammad was never in Jerusalem. The Temple had been destroyed 500 years earlier. One does not go to Heaven by way of Hell. But even so, what’s with the Rock Pile in Mecca if the only way to get to Heaven is through Jerusalem?

God is telling us that the Islamic rage behind the siege of Jerusalem and Judea is intoxicating, such that there is no merit in negotiating with them. One cannot reason with a Muslim. Those who try to engage or coddle them, display their ignorance of the Quran and Hadith, Muhammad and his alter-ego, Allah, and of the Treaty of Hudaibiyyah.

Returning to that which is credible, Yahowah revealed that the Islamic misconceptions regarding Jerusalem, and the misappropriation of the city, will be their undoing.

“It shall be (*wa hayah*) during this time (*ba ha yowm ha huw*) that I will cause (*sym* – I will appoint and set) **Yaruwshalaim (*‘eth Yaruwshalaim* – the source of guidance regarding restoration) **to be an immovable stone** (*‘eben ma’amasah* – to be a difficult and challenging, firmly embedded rock) **for all of these people** (*la kol ha ‘am*).**

Everyone who attempts to move it (*kol ‘amas hy*) **will lacerate and impale themselves** (*sarat sarat* – will injure themselves, branding themselves in the process with it becoming tattooed upon them).

And yet (*wa*), gentiles from every ethnicity, nation, religion, and place on Earth (*kol gowym ha ‘erets*) **will gather against it** (*‘asaph ‘al hy* – will assemble together in opposition to her).” (*Zakaryah* / Remember Yahowah / Zechariah 12:3)

Man is a slow learner. Some will never understand. Among our worst choices is to oppose Yahowah, His people, and His place. The Earth is littered with the ruins of nations and institutions that have tried.

To this day, Jerusalem is the most contested place on the planet. It is the capital of the Jewish homeland, a gift from God to His people, and yet everyone the world over seems set on taking it away and giving it to religious terrorists. In keeping with cancel culture and political correctness, the truth is disparaged to establish a myth.

Jerusalem and Judea will continue to be under siege between now and Yahowah’s *Yowm Kipurym* return. The only thing which is going to change is the source of the belligerents, the size of the assault, and the caliber of the weapons brought to bear against God’s people. Yahowah

is speaking of an assault triggered by Muslims after the fall of Syria, which will ultimately engulf the world in conflict as nations take sides.

“During that time (*ba ha yowm ha huw’*), Yahowah (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **declares prophetically (*na’um* – predicting the future), **‘I will strike and destroy** (*nakah* – I will attack and defeat) **every** (*kol*) **fast-moving and flying weapon of war** (*suws* – swift horse-powered chariot and swooping swallow) **by confusing** (*ba ha timahown* – by bewildering and stupefying, stunning and panicking) **the drivers** (*wa rakab huw’* – those riding in military vehicles), **causing them to be irrational and erratic** (*shiga’own* – causing them to be unreliable maniacs who are out of their minds, so furious they are rendered incompetent).” (*Zakaryah / Remember Yahowah / Zechariah 12:4* in part)**

This would have required considerable intervention some years ago but can now be achieved with an EMP blast or corrupted programming. Almost all weapons of war are guided by GPS, such that a crippling of that system would bewilder driver and rider alike, panicking them in enemy airspace.

As a pilot, I became dependent upon GPS and moving map displays within my aircraft. I stopped carrying paper charts and relied upon redundant electronic systems – all powered by means of the Global Positioning System. If that system failed, I would have been poorly equipped to navigate around complex airways. Now mix dysfunctional technology with misleading religion and unreliable politics, and you have zombies. These guys will be their own worst enemies.

Suws is most often used in correlation with swiftly moving military machines, especially mounted cavalry and chariots. It depicts something which is “ridden in flight.”

All of this ties nicely into *rakab* | drivers and thus provides us with a glimpse of the weaponry which will be brought to bear against Yisra'el, Yaruwshalaim, and Yahuwdym.

“So for the sake of the House (*wa ‘al beyth*) of Yahuwdah (*Yahuwdah* – Beloved of Yah, commonly transliterated Judah), I will keep My eyes open (*paqach ‘eth ‘ayn ‘any* – I will be observant, diligent, and perceptive), and therefore (*wa*), every one of these peoples’ (*kol ha ‘am*) fast-moving and flying weapons of war (*suws* – swift horse-powered chariots and swooping swallows (aircraft)), I will afflict (*nakah* – I will strike and defeat) with the inability to see (*ba ha ‘iwrown* – with blindness and resulting confusion from a lack of situational awareness and disorientation).” (*Zakaryah* / Remember Yahowah / Zechariah 12:4)

It is one of a million lacerations upon the heart of Christianity. Right up to the end, Yahowah’s attention is focused on the House of Yahuwdah. He is continuing to support His people against the likes of Christians who are in opposition to them. There is no room in these words or elsewhere for Replacement Theology – and without it, there is no basis for Christianity.

As man’s weapons have become more technologically sophisticated, they have become more vulnerable. There is not much that can go wrong with an unguided bomb, but a variety of errors can send a “smart bomb” astray. Similarly, a pilot flying a magnetic compass heading is not “blinded and disoriented” by the failure of modern avionics linked to global positioning satellites, because those skills are no longer taught. It’s like the inability to do multiplication in one’s head after the development of calculators. As mentioned previously, a significant electromagnetic energy pulse at the right time and place would render the world’s positioning and communications systems inoperable – and thus cause almost all weapons of war to be disoriented and blinded.

While God will strike down those who openly demonstrate that they have no regard for His people or the promises He has made to them, Yahowah will continue to support those who love Him and who rely upon Him.

“Then the close friends and lovers (*wa ‘aluwph* – the champions and confidants, those engaged in a familial relationship with) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah, commonly transliterated Judah) **will use their best judgment** (*ba leb hem* – will be motivated and inclined after thinking it through) **to say** (*‘amar* – to acknowledge), **‘For me** (*la ‘any*), **those who live and remain in** (*yashab* – the inhabit who dwell in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **are supported and empowered, strengthened, equipped, and enabled** (*‘amtsah* – are made especially capable, able to accomplish whatever is necessary, strengthened and protected) **by** (*ba*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching), **their God** (*‘elohym hem*), **and His conscripts who assist** (*tsaba*’ – spiritual support team which is mustered and directed).” (*Zakaryah / Remember Yahowah / Zechariah 12:5*)

We, those who are champions and confidants of Yahuwdah, and who are engaged in a familial relationship with Yahowah’s Beloved, are few and far between. But we are resolutely committed to the wellbeing of God’s people and the sanctity of His place. Moreover, we celebrate the benefits associated with trusting Yahowah to empower and equip His Family to accomplish whatever He wants to be done.

Should you be confused by the fact that we, like Yahowah, are resolutely opposed to Judaism and to rabbis, it is because they are Yahuwdah’s most debilitating foes. Those who are attacking Yisra’el are using weapons that are readily disabled, while the festering disease of religion strikes at the heart of its prey and metastasizes to the point

that there is no longer any distinction between the individual and the institution.

Yes, Yisra'el, Yahuwdah, and Yaruwshalaim will be relentlessly and ruthlessly attacked by moronic and barbaric Muslims, Christians, Multiculturalists, Progressives, and Communists, but with Yahowah's protection, it will remain the safest place on Earth for the Chosen People. Be not afraid. Come home.

Usually translated as “of hosts,” Yahowah's *tsaba'* are comprised of *mal'ak* | spiritual messengers and heavenly envoys. They are “a regiment of living implements, energy-based beings akin to light, who are perfectly arranged to serve, always doing as God requests.” The *tsaba'* are “marshaled to perform in assigned roles and to engage in all manner of battles.” While Yahowah's *mal'ak*, messengers and envoys, whom we errantly call “angels,” have no freewill, they have access to and work on behalf of the just Sovereign of the Universe.

Returning to Zakaryah, we find that sides have been chosen. Now all that remains is watching the contest unfold.

“In that day (*ba ha yowm ha huw'* – during this time), **I will cause** (*sym* – I will enable and preserve) **the close friends, related family, and lovers** (*'eth 'aluwph* – the champions and confidants, those engaged in a familial relationship with) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah, commonly transliterated Judah) **to be like** (*ka*) **a flaming pulpit** (*kyowr 'esh* – a fiery platform upon a stage, a blazing cauldron, a hearth, forge, and smelting furnace) **in the timbers** (*ba 'ets* – the combustible material) **and like a blazing torch** (*laphyd 'eth* – a burning firebrand and shining flame) **among stalks of fallen grain** (*ba 'amyr* – sheaves of cut and bound stubble).

And they will devour them (*wa 'akal* – so they will consume and destroy them) **to the right and to the left** (*'al*

yamyn wa 'al sama'owl), **enveloping all of the surrounding armies and peoples** (*'eth kol ha 'am sabyb*), **while Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **shall continue to be inhabited** (*wa yashab 'owd* – shall support the living, now and forevermore), **succeeding, with one thing logically following another, through time** (*tachath* – with an orderly succession of events playing out) **in** (*ba* – within) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching on Restoration, a.k.a., Jerusalem).” (*Zakaryah / Remember Yahowah / Zechariah 12:6*)

While it was not the intent, this answers a question that I have been ruminating about for some time. We know that those harvested on Taruw'ah will be instantly transformed into spiritual beings with the capacity to manifest physical attributes when desired. But we were not told whether the returning remnant inhabiting the Millennial Sukah would also have this Divine quality. And yet, now with the recognition that they will be likened to blazing caldrons and flaming torches, we have our answer. Cool.

The two Witnesses serving in Yaruwshalaim at this time should have this same capability – albeit on command. Their words will devour the combustible stubble who challenge them. This, then, implies that every member of God's Covenant Family will be so equipped.

Yahowah will never again allow Jerusalem to be completely destroyed. And we know the reason why: it is the source of guidance and teaching on restoration.

It is interesting to note that, while 1.5 billion Muslims seek the eradication of Jews and Israel, and while they have done their utmost politically, religiously, economically, and militarily to vanquish God's chosen people and occupy the Promised Land and eternal city, they have and will continue to fail.

As the Muslims and Multiculturalists seeking the eradication of Jews get their comeuppance, we are told two different and yet very interesting things about Jerusalem. First, Yaruwshalaim shall continue to be inhabited and supported, now and forevermore. And second, the events Yahowah has planned and foretold will succeed, with one thing logically following another, throughout time as an orderly succession of events plays out in Yaruwshalaim. The latter is to say that, following Taruw'ah, Kipurym will precede Sukah. And following Sukah, God's people will camp out with Him for one thousand years from 6000 to 7000 Yah.

It is so obvious, so clearly stated, so often repeated, and so vitally important, it is a wonder that those deluded by Judaism and Christianity share the same blind spot. It is *Dowd* | David who is returning with Yahowah. He is the long-awaited *Mashyach* | Messiah and King of Kings.

I get it, the Hasidic are too busy worshiping their predecessors and wallowing in their manure to consider the word of God. And Christians have been duped into believing that “the Lord” has dementia and is not very adept at names, unable to even remember His own. To them, Dowd is dead and buried, and everything God said about him was wrong unless it was magically transferred to Iesou Christou | Jesus Christ. But jeez, fellas, you can't all be that blind!

“**Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **will rescue and deliver, save and protect** (*yasha'* – will provide liberation and salvation for), **Yahuwdah's** (*Yahuwdah* – Beloved of Yah and Related to Yah's) **homes and households** (*ohel* – shining and radiant dwellings and brilliant habitations) **first and foremost** (*ba ha ri'shown* – in the initial phase), **so that** (*la ma'an* – for the intent and purpose that) **the honor and glory** (*tiph'areth* – the

majesty and splendor) **of the House** (*beyth* – the home and family) **of Dowd** (*Dowd* – the Beloved) **and the splendor** (*wa tiph'areth* – the beautiful shining appearance and renown) **of the inhabitants of** (*yashab* – those who live in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **are not surpassed by** (*lo' gadal* – are not honored or exalted above) **Yahuwdah** (*Yahuwdah* – Beloved of Yah).” (*Zakaryah* / Remember Yahowah / Zechariah 12:7)

Dowd, who was from the House of Yahuwdah, had sovereignty over a unified Yisra'el, ruling from Yaruwshalaim. And while all of these will be enveloped in majesty, the ranking with Yahowah is Dowd, Yahuwdah, Yisra'el (which is the House of Dowd), and then Yaruwshalaim. While it's a little like asking a chocoholic if she prefers chocolate cake, chocolate pie, chocolate ice cream or chocolate cookies, Yahowah does have a preference. And the only reason Yaruwshalaim is listed last among favorites is that it is a place filled with people of different backgrounds.

Therefore, Dowd, Yahowah's Firstborn and Chosen One, is not individually listed because he is working with Yahowah, delivering Yahuwdah first and Yisra'el, the House of Dowd, second. That said, this is going to be the most beautiful place on earth, more magnificent than anything we can even imagine. Yahowah will be sculpting with light, and the people will be as radiant as their homes are glorious.

The way this is worded, we know that Yahuwdah is Yahowah and Dowd's first priority. And yet, when all is said and done, it will be no more majestic than Yaruwshalaim. And that is because Yahowah is going to treat all of His children as if they were royalty – even those of us who are adopted.

“On that day (*ba ha yowm ha huw’* – during that time), **Yahowah** (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **will defend** (*ganan* – will protect, serving as a fence, shield, and hedge) **the inhabitants of** (*yashab* – those who live and remain in) **Yaruwshalaim** (*Yaruwshalaim*) **and have their backs** (*ba’ad* – will be positioned all around and throughout them for their benefit).

So it will exist (*wa hayah*) **that the wavering and weak-kneed** (*kashal* – the feeble and faltering) **among them** (*ba hem*) **on that day** (*ba ha yowm ha huw’*) **will be likened unto** (*ka* – will be compared to) **Dowyd** (*Dowyd* – the Beloved), **and the House of Dowyd** (*wa beyth Dowyd*) **will be like God** (*ka ‘elohym*), **similar to a spiritual implement and heavenly messenger** (*ka mal’ak* – comparable to the dispatch, deputy, and envoy) **of Yahowah** (*Yahowah* – the proper pronunciation of *YaHoWaH*, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **in their appearance** (*la paneh hem*).” (*Zakaryah* / Remember Yahowah / Zechariah 12:8)

As their Father and their God, Yahowah will defend and protect the House of Dowd and, therefore, Yisra’el, Yahuwdym, and the inhabitants of Yaruwshalaim. He “has their backs!” If you are looking for God at this time, you will find Him among His people.

One of Dowd’s many exemplary attributes is his courage. When it came to the first duty of a shepherd and king, he never cowered when it came to protecting his people. And he led by example, talking the talk and walking the walk.

As with Dowd, as with those of us who follow his lead, we can, should, and will demonstrate similar resolve and character. Courage, demonstrating the will to fight to

defend the family, will be ubiquitous among those in the Covenant.

Even better, just as Dowd is likened unto God upon his return, so shall we be. Similar to our Shepherd, we will become ever more like God. Transformed from weak and decaying, aging and limited, physical beings, we will exhibit the energetic appearance of the *mal'ak*, who are empowered and eternal spiritual beings akin to light.

Thankfully, we will be likened to Dowd and similar to God with the appearance of *mal'ak* – which is the best of all possibilities. It is, therefore, the enriched and empowered, the emboldened and fearless, who are inheriting the Kingdom of God, not the mealy-mouthed or meek.

Every time Dowd's name appears in the *Mizmowr* | Psalms, and thus by his own hand, it is written DoWD. Dowd's contemporary, Shamuw'el, also scribed the Mashyach's name as DWD. Of the 1,073 appearances (plus or minus 7 occurrences depending upon the resource) of the King's name in the various Masoretic Texts (approximately 1144 inclusive of the noun, *dowd*), it is written in the longer form as Dowyd 285 times. Of those occasions, they are mostly from books assigned to the Second Temple period, with the mixed usage of DoWD and DoWYD occurring after the dawn of the 6th century BCE. Every book belonging to the First Temple period, or not later than the first part of the 6th century, presents the Mashyach's name as DoWD.

To be even more specific, in the script of the prophet who knew him best, Shamuw'el, Dowd's name appears 575 times as DWD and not a single time as DWYD. The three-letter spelling is further reinforced in 4QSam^b which is dated to 250 BCE and is thus among the oldest scrolls. In *Melekym* / Kings, the name of the King of Kings is written 93 times as DWD, appearing 3 times as DWYD

(which are likely from the hands of later copyists). In his own *Mizmowr* / Psalms and *Mashal* / Proverbs, the prophet's name is scribed DWD all 88 times. In the major Prophets – Isaiah and Jeremiah – we find DWD written 28 times, while DWYD appears just once. In the books attributed to his great-grandmother and to his son – Ruth and Ecclesiastes – all three occurrences of Yahowah's Chosen One were written as Dowd. The exception to this rule is found in the minor Prophets, like Zakaryah and Malaky, where we find Dowd once and Dowyd 8 times. It is only in Chronicles, Ezra, and Nehemiah, which were among the last books compiled, that we find Dowyd written all 271 times, representing 95% of the total.

Dowd's name is based upon *dowd* (*Strong's* H1730), which appears 61 times and means "beloved." The only name which appears more often is YaHoWaH.

It is curious that the older, original, and clearly preferred and predominant spelling as Dowd is considered "defective" in biblical scholarship. Their rationale is tainted by the fact they believe that the Wah is a consonant rather than a vowel – which, of course, belies any logical review of the ToWRaH. They make the same claim of the Wah in YaHoWaH's name, thereby claiming that it is unpronounceable. I suppose we are to believe that poor diction, and perhaps dyslexia, ran in the family, such that neither Yahowah nor His Son, Dowd, knew how to write or pronounce their own names. Or maybe not. Occam's Razor (attributed to William of Ockham (c 1287-1374) who proposed that, when choosing between hypotheses, the one requiring the fewest assumptions is preferable) would lead us to conclude that perhaps it is biblical scholarship that is "defective."

Empowered by God, we become like God, His envoys and representatives. And the more we rely upon Yahowah, the more effective we become.

Ultimately, it all comes down to Dowd. Yahowah chose him and fell in love with him, anointed him and inspired him, promoting him, for a reason. He had character and courage. He was right about God. He was not only Towrah-observant, he wrote vociferously about what he learned. The student became a teacher, the follower a leader, and the beneficiary of the Covenant, its Savior.

Ultimately, we are with Yahowah and His people or we are against Him and them. The decision is literally life or death.

“And it will come about (*wa hayah* – it will occur) **at that time** (*ba ha yowm ha huw’* – in that day) **that I will seek to hold responsible and thus accountable, thereby choosing** (*baqash* – I will investigate and judge, procuring information to interrogate while demonstrating My desire) **to decimate and exterminate** (*la shamad* – to overthrow and destroy, annihilating and getting rid of, thereby abolishing) **all of** (*kol* – the totality of, every one of) **the Gentiles** (*ha gowym* – those unrelated to Yisra’el, the animalistic people, uncultured and uncivilized heathens, Godless nations, a swarm of adversaries, and lifeless corpses) **who will have come against** (*ha bow’ ‘al* – those who arrive in opposition to, pursuing) **Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation; from *yarah* – the source of teaching and guidance and *shalam* – restitution, redemption, and renewal).” (*Zakaryah* / Remember Yahowah / Zechariah 12:9)

I suspect that this shatters the myth that God wants to save everyone such that none should perish. Be advised: should you be among the great majority who would give Jerusalem to the Fakestinian terrorists, your days are numbered.

To have done something whereby accountability necessitates extermination is a serious crime. And here, the Judge and Executioner are God.

Those confused by liberal jargon are unable to fathom the compassion in these words. They have been led to believe that hate is the enemy of humankind when it is actually a virtue. Love necessitates knowing who, when, how, and why we should oppose those who would seek to harm those we love.

Prior to this response from God, there has always been time, measured in millennia, centuries, and decades, but now there are only days and fleeting moments to cull the goats from the sheep, determining who stays and who goes.

While man has been doing it for thousands of years, and all around the globe, when we see terms like “decimate and exterminate,” “annihilate and abolish,” associated with God, even in the limited parameters of defending Jerusalem from those who would otherwise kill His people, it strikes some as harsh, even extreme. But it is actually kind, even mild under the circumstances. Yahowah is extending one life by truncating another. Moreover, it is fair to annihilate those who sought to exterminate His Family. Further, God is responsible for conceiving the lives that He is now terminating, meaning that for them it would still have been a net gain; after all, He could send them all to She’owl.

In the context of *Yowm Kipurym*, understand that Yahowah’s return is either “Reconciliations Day” or “Judgment Day” depending upon what or who brought these people to Yaruwshalaim.

Having removed the pathogens from His Home, Yahowah is prepared to fulfill *Yowm Kipurym*...

“And I will pour out (*wa shaphak* – cause an outpouring, profusely expending) **upon** (*‘al* – over) **the House** (*beyth* – the family, home, and household) **of Dowyd** (*Dowyd* – the Beloved, commonly known as David, representing Yisra’el), **and on the inhabitants of** (*‘al yashab* – upon those who live, dwell, and remain in)

Yaruwshalaim (*Yaruwshalaim* – Source of Guidance on Reconciliation; from *yarah* – the source of teaching and guidance and *shalam* – restitution, redemption, and renewal), **the Spirit** (*ruwach* – the Maternal and set-apart manifestation of God’s outreach, support, and power) **of genuine mercy, compassion, loyal love, and favorable acceptance** (*chen* – of kindness, of being pleasing and agreeable, approval and satisfaction), **pleading for clemency and forgiveness** (*tachanuwn* – providing a petition to save, requesting a pardon...)” (*Zakaryah / Remember Yahowah / Zechariah 12:10* in part)

Since *Towrah* is based upon the actionable root, *yarah*, it is the source from which teaching and guidance, instructions and directions, flow. Therefore, the *Ruwach Chen | Merciful Spirit* is being poured out of the *Towrah*. With *yarah* also serving to define *Yaruwshalaim*, there is yet another element of consistency, with the Word, the City, and the Spirit working in harmony.

Recognizing that Yahowah’s approach to His people is going to be compassionate and merciful, loving and kind, providing clemency and forgiveness, Christianity’s “Gospel of Grace” becomes moot as does Judaism’s approach with its countless and laborious laws. Counter to the rabbis, Yahowah is not trying or testing His people, either.

Yahowah’s promise to “pour out the Spirit of Acceptance upon the House of Dowd (which is Yisra’el) and *Yaruwshalaim*” describes the prophetic fulfillment of the stated purpose of the Day of Reconciliations. Those who have come to know, trust, and rely upon our Heavenly Father are invited to come into His presence by way of the Spirit of Acceptance. For the first time in 3,000 years, David’s family has become God’s Family. At this moment, and on this essential day, the Chosen People will be reconciled unto Yahowah as God forgives and accepts

them – and largely because of what Dowd accomplished 40 Yowbel previously.

This serves as an affirmation that our translation of *Qara’ / Called Out / Leviticus 23:27* was correct. The *‘isheh* represents the Maternal manifestation of God’s fiery light who purifies, enlightens, and uplifts Her children. Based upon this realization, beyond loving-kindness and mercy, *chen* is also “a beautiful garment or ornamentation.” This is evocative of the Spirit’s Garment of Light. It is the wardrobe that adorns those who are forgiven as they are enveloped in Her light.

The last word in the passage, *tachanun*, translated as “pleading for clemency and forgiveness,” affirms these interpretations. It is based upon *chen* and *chanan*, meaning “to show favor, to plead for compassion, and to implore forgiveness.” These actions define the role of the Set-Apart Spirit. And they explain the reason we are invited to come into Her presence on this day – the Day of Reconciliations.

The continuation of this prophetic pronouncement is among the most important in the Prophets. In context, we now know that the Yahuwdym who have survived the Tribulation have come to *yada’ Yahowah*. Now reconciled, they have been adopted into God’s Family by accepting and attending the Beryth and Miqra’ey.

“And (*wa*) for a time, I will pour out (*shaphak* – I will provide an outpouring and build upon) upon the House (*‘al beyth* – on behalf of the family and home) of Dowd (*Dowyd* – the Beloved (of the 1076 occurrences of *DWD* this was one of the few in a prophetic text scribed *DWYD* – adding a Yowd representing the hand of Yah)), and upon (*wa ‘al* – also on behalf of) those who dwell in (*yashab* – the inhabitants who establish their abode and remain in) Yaruwshalaim (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), a spirit of compassion and acceptance (*ruwach chen* – the spirit of

favor and mercy, of a beautiful and beneficial Spiritual Garment), (*wa*) **for those requesting mercy and clemency** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment).

Then (*wa*), **they will be able to look** (*nabat* – they, at this time, will be equipped to observe, focus upon, pay attention to, and regard, think about and then appropriately respond) **to Me** (*‘el ‘any*) **accompanied by the one who** (*‘eth ‘asher* – with whom by association, and to show the way to the benefits of the relationship) **they had reviled and pierced** (*daqar* – they had thrust into by driving sharp implements completely through (qal perfect)), **and** (*wa*) **they will lament** (*saphad* – they will sob, expressing their genuine sorrow (qal perfect)) **over him** (*‘al huw’*) **just like** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **over the most uniquely special child and valued life** (*‘al ha yachyd* – for the only son; from *yachad* – who reunited and joined together), **anguished and infuriated** (*wa marar* – grieving furiously, angry and enraged, even frantic) **over him** (*‘al huw’* – on his account), **consistent with** (*ka*) **the anguish suffered over** (*marar ‘al* – the frustration and rage endured over) **the firstborn** (*ha bakowr* – the first son born into a family).” (*Zakaryah* / Remember Yah / Zechariah 12:10)

While this destroys two religions, it is marvelous for the relationship. It was written to express the kind of emotion experienced when a family reunites after a long and troubled separation.

The last opportunity for reconciliation is being poured out in this special way and at this opportune moment on behalf of the Household of Dowd. The Messiah represents *Yisra’el* | Individuals who Engage and Endure with God, *Yahuwdah* | the Beloved of Yah, and the *Beryth* | Covenant Family, such that the *Beyth Dowd* | Household of Dowd is

comprised of select individuals representing a fusion of *Yisra'el*, *Yahuwdah*, and *ha Beryth*.

God and King are returning to *Yaruwshalaim* | the Source of Guidance on Reconciliation on *Yowm Kipurym* | the Day of Reconciliations. As a result of what they have done for the Family during the preceding five *Miqra'ey* | Invitations to be Called Out and Meet with God, there will be an outpouring of compassion from *Ruwach* | Spirit upon those who have gathered to receive them. It will be the ultimate family reunion. Our Heavenly Father, Spiritual Mother, and beloved Son, our Savior, have returned to claim their own.

In this case, *saphad* speaks of “being exceedingly emotional, ecstatic to the point of tears.” Similarly, *misphe*d is more about shrieking than crying, even when they are tears of joy.

Yahowah is predicting a reunion. That is the primary definition of *yachad*, from which *yachyd* is derived. While it can address the idea of reuniting with a beloved and special child, it is more appropriately seen as joining together to make a family whole.

Grieving will also be appropriate. Yahuwdym have provoked God and caused themselves undue stress over the millennia for having discounted Yahowah's Firstborn, their Messiah and King. And just think about how many have died needlessly from having negated the sacrifice of the Passover Lamb and failing to appreciate Dowd's redemptive gift on Matsah.

“At that time (*ba ha yowm ha huw*’), the shrieks and shouts (*ha mispheed* – the outcry; from *my* – to question and consider *saph* – the threshold and doorkeeper) will be loud and mournful (*gadal* – will be magnified) in *Yaruwshalaim* (*ba Yaruwshalaim*). It will be like (*ka*) the outcry (*ha mispheed* – the shrieks and shouts; from *my* – to question and consider *saph* – the threshold and doorkeeper)

of Hadad Rimown (*Hadad Rimown*) **in the valley** (*baq'ah* – depression or plain) **of Megiddo** (*Magidown* – all things related to fruit of the most eminent, from *mah* – to consider the implications of *gadad* – the gathering, invading, penetrating, and attacking of innumerable troops, and *own* – all things pertaining to being overwhelmed by invading troops).” (*Zakaryah* / Remember Yahowah / Zechariah 12:11)

Hadad and Rimown are similar, in that they both represent the archetype of a dying and resurrected god upon which the Christian “Jesus” was developed. Outside of Canaan and Syria, and in their more popular guises, these pagan idols were known as Tammuz and Osiris, Adonis and Dionysus.

Hadad is a derivative of *'adad*, which in turn is associated with *'adown*, “lord,” and Adonis. Hadad was also the name of Ishmael’s son, but more on that later. In this regard, be mindful that Paul referred to his demonic deity as “the prince of the power of the air,” and thus as a “wind and storm spirit.” (Ephesians 2:1-2) The Devil’s Advocate would go on to further implicate himself in the same letter, writing: “We do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” (Ephesians 6:12) Working for Satan, *Sha'uwl* battled against Heaven.

Rimown was both the name of a Babylonian wind and storm god and is the title bequeathed to the idol, Hadad. In the ancient world, wind was synonymous with spirit, and thus Hadad Rimown was a spiritual entity – just like Satan. And speaking of the Devil, Rimown was best known in Damascus, the very place *Sha'uwl* | Paul would encounter him.

The ancient town of Hadad Rimown was located around eleven miles from Mount Carmel and eleven from

the site which would become known as “Nazareth” to Christians. And that, my friends, is telling. Mount Carmel is the site where the forthright and sarcastic ‘*EIYah* | Elijah made mincemeat of *Ba’al* | the Lord and ‘*Asherah* | the Blessed Mother along with their 850 pagan prophets. Enraged that ‘*EIYah* had ordered the deaths of her priests, Queen ‘*Izebel* | Jezebel, along with her husband, ‘Ahab, the King of Israel, threatened to kill him. It was they who had instituted the worship of *Ba’al* and ‘*Asherah*, making their veneration the lone authorized and acceptable religion of the land. It was all prophetic of the rise and rule of Roman Catholicism, of their priesthood, of their monarchs, of their animosity toward Yahowah, and their homage to the Lord and Blessed Mother of God.

Eleven centuries thereafter, having forgotten the lesson of ‘*EIYah*’s lecture, the legend of the Roman Catholic Lord would grow again with the emergence of their imaginary “Jesus of Nazareth.” And so, in God’s typical fashion, ‘*EIYah* will return as a witness, on Passover in 2030, to lambast the resulting religion yet again.

Magidown is where Judean King *Yoshyahuw* | Josiah lost his life to Mitsraym. During his reign from 640 to 609 BCE, commencing when he was just eight years old, we are told that “he walked exclusively in the way of Dowd, his father and did not turn aside to the right or to the left.” (*Melekym* / 2 Kings 22:2) His great-grandfather had been King Hezekiah, the man who allowed Yahowah to save *Yahuwdah* | Judah by observing the Towrah, ridding the nation of religion, and then celebrating Chag Matsah. Of Hezekiah, it is said: “He did what was right in the sight of Yahowah, doing as Dowd had done.” (2 Kings 18:3 & 2 Chronicles 29:2) *Yoshyahuw*’s grandfather, however, was a reprobate, turning the Temple into a Pantheon of pagan idolatry.

In the eighth year of Yoshiyahuw's reign he "began to seek the God of his father, Dowd." Four years later, when he was twenty, he ordered the destruction of all altars and images to *Ba'al* | the Lord throughout Jerusalem and Judah. (2 Chronicles 34:1-3) Next, he focused on restoring the Temple – cleaning it of religious artifacts. (2 Kings 22:3) While doing so, "the Towrah Scroll of Yahowah given by Moseh" was rediscovered. His response is detailed in 2 Kings 22-23 and 2 Chronicles 34-35. Walking in the ways of Dowd, Yoshiyahuw exposed and condemned Jewish religious practices and astral cults, after which an exclusive relationship with Yahowah was reestablished.

The truth notwithstanding, for much of the 19th and 20th centuries, it was commonly agreed among biblical scholars that the "Scroll of the Towrah" was part of a legendary narrative alluding to the notion that an early predecessor of the Torah was invented by Josiah's priests who were driven by ideological interests to centralize their power. Archeological discoveries and a closer examination of the text have made these scholars appear foolish.

The prophetic proclamations of Yirma'yah began during Yoshiyahuw's reign, focusing on the exiled ten tribes of Yisra'el. It was against the advice of the prophets that *Yoshiyahuw* | Josiah went to war against Egypt – a decision that would cost him his life. To his credit, legend would have it that he may have foreseen the potential for the catastrophe which ensued, so he concealed the Ark of the Covenant and its contents inside a chamber that Solomon had conceived for the purpose.

It was not as if Josiah marched into Egypt to pick a fight. The world around him was in flux, with the Assyrian Empire disintegrating. Prior to the rise of the Neo-Babylonian Empire, Egypt, under Pharaoh Neco II, marched a massive army up to the western extremity of the Euphrates to aid the Assyrians against the upstart Babylonians. His mercenaries passed through the great

Jezreel Valley which was blocked by Josiah and his Judean army at Megiddo. During the fierce fighting, Yohshyahuw was observed by the Pharaoh and killed.

Neco, whose forces were now delayed and weakened, failed to capture Harran even when aided by Assyrian forces. It was lamentable because, upon his return, Necho imposed his authority over Judea, demanding nearly 4 tons of silver and 75 pounds of gold. It would mark the terminus of Davidic rule and the end of Yahuwdah's independence.

With the mention of Hadad Rimown in the valley of *Magidown* | Megiddo, Yahowah is drawing our attention to all that had and would transpire in this place. It is the line in the sand between political, military, and religious power on one side and a relationship with Yahowah on the other.

As an aid to understanding, the Hebrew word for spirit, *ruwach*, also means "wind." Wind is an outside force that is powerful. It can be beneficial or harmful, and it can be felt and inhaled, and yet it cannot be seen. Similarly, the Hebrew word for soul, *nepesh*, also means "breath." This is air warmed and changed by life – and thus it is known as the sign of life. But unlike the wind which continues to blow, man's breath is temporal, signifying mortality. All spirits, good and bad, are immortal.

Coveting Yahowah's symbols, and therefore counterfeiting them, the Rimown title was chosen by Satan because it means "pomegranate." Seeing them as beautiful, Yahowah used pomegranates to decorate the robes of the high priest, beginning with 'Aaron. It may also have been because of their blood-red color and stain, which was symbolic of the blood shed by the Passover Lamb. In Satan's case, it was the symbol of death. *Rimown* is from *ramam* – to be lifted up and exalted. It is of seeds in a pomegranate that Rabbi Maimonides would falsely equate to the 613 laws he had deduced.

A fellow Covenant member, and the man who has devoted his time to fact-checking *Yada Yahowah*, noticed one blustery day that once the blossoms fluttered away from his pomegranate bushes, the resulting star-shaped sepals had a different number of points, which is unique in nature. The majority had 6 points, many had five, while some had a seven-pointed crown. Knowing that there had to be a reason for Yahowah to have instructed Aaron to place three colors of pomegranates on his robe, he deduced, that symbolically, the ratio between the more-prevalent 6-spiked, and less-observed 5- and 7-crowned sepals, represented the three outcomes available to human souls. With 6 representing the number of man, the majority of pomegranates bud, flower, fruit, and then fade away. Similarly, the vast majority of human souls will wither away, ceasing to exist, after the body supporting them dies. Turning to the second option, man minus God, represented by the 5-pointed flowers ($6 \text{ man} - 1 \text{ God} = 5$), were fruitless, and after drying up, they were blown by the wind over the fence and into the neighbor's yard, the place of separation. Similarly, those who counterproductively lead others away from God will spend their eternity in She'owl. Whereas the seven-pointed flowers, symbolic of man with God, blossomed and grew, bearing good fruit prior to being harvested, and lifted up into *shamaym* | the heavens. Okay, he may have eaten too many pomegranates, but it is a good story.

In actuality, his accounting was accurate. The overwhelming majority of pomegranates begin life with six sepals, with petals alternating in between. Five is the next most common arrangement, followed by seven-sepal blossoms. But on the rare occasion, there are eight – symbolic of eternal life. These starbursts remain with the fruit and provide an enduring crown. There is a singular style in the center of it all with two stigmas to receive pollen. In the most productive flowers, the stigmas are seen

rising above the anthers, symbolic of prioritizing God in our lives.

While we are on the subject, there are some interesting facts about pomegranates. It is mostly a deciduous shrub which can grow into a small tree. It is a fruit with berries. And it is native to Yisra'el, with more than 50 varieties growing in the land. The flowers are male and female, with the males providing pollen and then falling to the ground. The females bear fruit in their ovaries. It is typically self-pollinating but can cross-pollinate. The more normal, healthier fruit occurs when cultures are not mixed. Pomegranates mature very quickly and are among the only fruits to flower from seeds within a year. In their second season, they will bear fruit.

The seeds sit inside an epidermal sack and feature 8 vitamins: Thiamine, Riboflavin, Niacin, Pantothenic acid, Choline, C, E, and K. They are ripe with 8 minerals: Calcium, Iron, Magnesium, Manganese, Phosphorus, Potassium, Sodium, and Zink. Eight is the number of everlasting life. It is a superfood.

The fruit is comprised of three layers, a hard, inedible outer husk, serving as a wall to protect the fruit. It takes some work to remove and then is discarded. There is a bitter and fleshy asymmetrical inner mesocarp beneath the harsh exterior. Then you have the treasure, the amazing berries containing the seeds which explode with flavor and nutrients. Ancient cultures used pomegranate to remedy digestive disorders, skin lesions, and internal parasites. Today it is prescribed to aid in fighting heart disease, diabetes, and cancer.

Used to decorate the columns leading into Yahowah's Temple, there is every likelihood that the pomegranate was the fruit of the Tree of the Knowledge of Good and Bad. And so, it is interesting that there is a Babylonian god named after the *rimown* | pomegranate Satan encouraged

Chawah to eat. This is especially so considering that she wanted to be like God and there is a crown on top of each fruit.

Moving on to the other half of the name, Yahowah listed the twelve tribes that would be derived from Ishmael, in *Bare'syth* / Genesis 25:12-16. Hadad is not only one of them, but this tribe also came to inhabit Palmyra, the Arabian home of the moon-god cult which inspired the Ka'aba, Mecca's shrine to the moon deities: Allah, Al Lat, Minat, and Al Uzza. It was this pantheon that gave rise to Islam. Each was represented by a sacred stone placed in the Ka'aba. Appropriately, Allah lived in the Black Stone.

Ishmael's firstborn was Nebaioth. Josephus identified him with the Nabataeans, people who lived in the Arabian Desert east of the Red Sea. They spoke Arabic and occupied what is today Mecca and Medina. After battling the Assyrians in 668 BCE and again in 703 BCE, these Hagarines (named after Ishmael's mother) retreated into the Arabian Desert where they were safe from attack, but also isolated from the civilized world. Their only interaction with advanced cultures occurred as a result of camel caravans and trading. It was in this vacuum of knowledge and culture that Islam was born.

Megiddo is from *Magidown*, a compound term which conveys: "the gathering of armies who plot together in a conspiracy to penetrate, invade, and attack, and who upon banding together are assembled, cut down in mourning." The combination then of "*Har-Megiddo*" is transliterated into English as "Armageddon" in Revelation, causing the place to garner a cult following.

Returning to Zakaryah, we discover that the world will be divided and torn apart at the terminus of the Time of Ya'aqob's Troubles...

"Then the Land and Earth (*ha 'erets* – the region and material realm) **shall mourn** (*saphad* – shall be

exceedingly emotional, sobbing ritualistically), **with the nations and races, political and religious groups** (*mishphachah mishphachah* – social and cultural entities with divided loyalties, families and clans, kingdoms and tribes, the common people and the aristocratic religious and political leaders; from *my* – to question *shaphah* – lip-service and verbose speeches, including divisive words which are laid bare and wind-swept) **by themselves, boasting about their false prophets** (*bad* – separated and isolated, still prideful with unwarranted confidence, placing their faith in that which is untrue, alone with some still bearing their crosses), **the political and religious divisiveness along with the social and cultural institutions with their discordant rhetoric** (*mishphachah* – the divided loyalties of the families and clans, the growing chasm between the common people and the aristocratic religious and political leaders; from *my* – to question *shaphah* – lip-service and verbose speeches, including divisive words which are laid bare and wind-swept) **of the House of Dowd, a.k.a., Yisra’el** (*beyth Dowyd* – the extended family of the Beloved which is racial and political Israel), **isolated and by themselves boasting about their religious leaders** (*bad* – separated and still prideful with unwarranted confidence, placing their faith in that which is untrue, alone with some still bearing their burdens), **their women, ever prideful and mistaken, by themselves** (*‘ishah hem la bad*), **the political and religious divisiveness** (*mishphachah* – the divided loyalties and growing schism between the common working people and the religious) **of the House of Nathan** (*beyth Nathan* – Gifted Family, a prophet who intervened between Dowd and Yahowah during the King’s latter years, and also one of Dowd’s sons) **by itself** (*la bad*) **and their women by themselves** (*wa ‘ishah hem la bad*), (*Zakaryah* 12:12) **the divided loyalties and growing schism** (*mishphachah*) **of the House of Lowy** (*beyth Lowy* – the son of Ya’aqob and Leah, the clan designated by

Yahowah to unite and instruct the people), **isolated by itself** (*la bad*) **along with their wives by themselves** (*wa 'ishah hem la bad*), **as well as the divisive and discordant rhetoric** (*mishphachah*) **of the Shimi'y** (*Shimi'y* – the descendants of Shimei, a Benjamite of the House of Sha'uwl who threw rocks at Dowd, then later apologized) **separated and mistaken by themselves** (*la bad*) **along with their wives** (*wa 'ishah hem la bad*)." (*Zakaryah / Remember Yahowah / Zechariah 12:13*)

This is a multi-layered pronouncement. I suspect that the initial mention of *'erets* in this context can be read as either "the Land," as in Yisra'el, or "the Earth." Both shall mourn, albeit for some of the same reasons. The world is at war. Mankind has become ignorant and irrational, religious, political, conspiratorial, and militaristic. Currencies have been rendered worthless and the world's economies are in shambles.

Mishphachah is equally adept at distinguishing between nations and races, political parties or religious institutions. These have run amok in Israel and elsewhere. Just as we have witnessed in America with the widening schism between liberal and conservative, Israel is unable to establish a stable government. And in these places where 80% of the Jewish population abides, there is an irreparable division between those who work and contribute, and those who do not, considering themselves entitled. Through it all there is nothing but lip service and divisive rhetoric.

While the world should be ashamed, there is an ever-growing, and yet completely unwarranted confidence. The boasting derived from placing one's faith in false prophets has become particularly *bad*. And nowhere has blind faith in liars become more invasive than among the Haredi in Israel.

In this regard, it is useful to know that the Haredi are wholly dysfunctional, lacking everything other than

arrogance and religious indoctrination. They value nothing beyond their Babylonian Talmud, which these incompetent and irrational nincompoops stupidly call “the Torah.” They are unemployable by design, a rabbinic plot to control every aspect of their lives. They are parasites, who will do nothing but cry when the world comes crashing down around them. Their women have no rights and have become as useless as the men. But sadly, like Muslims, they breed like rabbits, with an average of seven children per household. Currently at nearly 20% of Israeli Jews, and doubling every sixteen years, upon Yahowah’s return, a third of Israeli Jews will be unsalvageable and worthless – a blight on the House of Dowd. And they are as Yahowah has predicted, isolated and divisive crybabies.

Personally, I share Yahowah’s disgust for them, which is why I am glad that they no longer learn English. They have no way of understanding what we have written. And we are not alone. Secular Israelis have heard more than enough of their demeaning and condescending rhetoric and will not continue to support their nasty habits.

The creation of the religious welfare state is the dirty secret of Benjamin Netanyahu, who bribed the rabbis to garner their votes in the dysfunctional parliamentary system of Israeli governance. If there ever was a place of “*mishphachah* – political and religious divisiveness and discordant rhetoric, an unsurmountable chasm between working men and women and the hopelessly religious,” it is in Israel today. The Hasidic Haredim have “*bad* – isolated themselves by boasting about their religious leaders, they are separated and still prideful with unwarranted confidence, placing their faith in that which is untrue.”

And so now we know why Yahowah said such things of the House of Dowd, a.k.a., Yisra’el, as they are isolated and by themselves, placing their faith in their deceitful religious leaders. But what are we to make of the House of

Nathan? Here we have two choices. On the positive side we have a prophet, a man who actually intervened between Dowd and Yahowah during the King's decline in mental acuteness. He brought us one of the most important and misunderstood prophecies ever recorded – the one presented in *Shamuw'el* / 2nd Samuel 7 – whose understanding is key to knowing the who, what, when, and why of the past and future.

And then there was the Nathan who was David's son. This Nathan was the fourth born to Bathsheba and the eleventh, overall. But other than being listed among Dowd's progeny, nothing is said of him. And yet we know that the seed of Bathsheba is tainted. The way Dowd acquired her hand in marriage was exceedingly offensive to Yahowah, in that he sent a good man off to war, expecting him to die, so that he could take his wife. Their firstborn died as a result, even before he could be named. The second was Solomon, whose lust for power, wealth, and women proved corrupt.

In that *bad* is a divisive and isolating term, perhaps it is this very distinction, of the product of a prophet or the effect of lust that we are to contemplate and compare. Such are the *mishphachah* divided loyalties of the House of Nathan.

There are two other names in this prophecy, and again, they provide a contrast considering what they represent. Yahowah chose the Lowy to serve His people. Their role was to help everyone understand the Towrah and capitalize upon the Mow'ed Miqra'ey. Their purpose was ultimately negated, not by God but instead by the wiles of men. The priests became corrupt, something which became especially apparent during the row between Jezebel and Elijah. They were better off dead. And later, rabbis would replace them, claiming their authority for themselves.

Shimi'y | Shimei started off badly and then became duplicitous. He is known for throwing dirt into the air and stones at Dowd. He was a Benjamite of the House of Sha'uwl. In him we see *Sha'uwl* | Paul who did far worse than cloud the air while seeking the demise of Dowd. He wrote and spoke the most duplicitous and divisive *mishphachah* religious and political rhetoric conceivable. He was *bad* – arrogant and dishonest, writing letters and inspiring gospels which would lead directly to this showdown between the Benjamite and Yahowah's Lowy on Kipurym.

This journey through time has been worth the toll of our time...

“This is the prophetic pronouncement (*masa'*) of Yahowah's (*Yahowah*) Word (*dabar*) concerning ('al) Yisra'el (*Yisra'el*): Yahowah (*Yahowah*), who spread out and curved (*natah*) the universe (*shamaym*), and established (*yasad*) the Earth ('erets), and who shaped the impulse for (*yatsar*) the Spirit (*ruwach*) inside (*ba qereb*) 'Adam | humankind ('adam), predicts (*na'um*), (*Zakaryah* 12:1) 'Behold (*hineh*), I am preserving (*sym*) Yaruwshalaim ('eth *Yaruwshalaim*) as the threshold and doorway (*saph*) of reeling and staggering intoxication (*ra'al*) for all of the surrounding people (*la kol ha 'am sabyb*) and also for those against (*wa gam 'al*) Yahuwdah (*Yahuwdah*).

This will exist during (*hayah ba*) the siege, the methodical confining and process of surrounding the city and blocking off access during this time of trouble (*ha matsowr*), against ('al) Yaruwshalaim | the Source of Instruction on Reconciliation (*Yaruwshalaim*). (*Zakaryah* 12:2)

It shall be (*wa hayah*) during this time (*ba ha yowm ha huw'*) that I will cause (*sym*) Yaruwshalaim ('eth *Yaruwshalaim*) to be an immovable stone and difficult

challenge (*'eben ma'amasah*) **for all of these people** (*la kol ha 'am*).

Everyone who attempts to move it (*kol 'amas hy'*) **will lacerate and impale themselves** (*sarat sarat*). **And yet** (*wa*), **gentiles from every ethnicity, nation, religion, and place on Earth** (*kol gowym ha 'erets*) **will gather against it** (*'asaph 'al hy'*). (*Zakaryah 12:3*)

During that time (*ba ha yowm ha huw'*), **'Yahowah** (*Yahowah*) **declares prophetically** (*na 'um*), **'I will strike and destroy** (*nakah*) **every** (*kol*) **fast-moving and flying weapon of war** (*suws*) **by confusing** (*ba ha timahown*) **the drivers** (*wa rakab huw'*), **causing them to be irrational and erratic** (*shiga'own*).

So, for the sake of the House (*wa 'al beyth*) **of Yahuwdah** (*Yahuwdah*), **I will keep My eyes open** (*paqach 'eth 'ayn 'any*), **and therefore** (*wa*), **every one of these peoples'** (*kol ha 'am*) **fast-moving and flying weapons of war** (*suws*) **I will afflict** (*nakah*) **with the inability to see** (*ba ha 'iwrown*). (*Zakaryah 12:4*)

Then the close friends and lovers (*wa 'aluwph*) **of Yahuwdah** (*Yahuwdah*) **will use their best judgment** (*ba leb hem*) **to say** (*'amar*), **"For me** (*la 'any*), **those who live and remain in** (*yashab*) **Yaruwshalaim** (*Yaruwshalaim*) **are supported and empowered, strengthened, equipped, and enabled** (*'amtsah*) **by** (*ba*) **Yahowah** (*Yahowah*), **their God** (*'elohym hem*), **and His conscripts who assist** (*tsaba'*)." (*Zakaryah 12:5*)

In that day (*ba ha yowm ha huw'*), **I will cause** (*sym*) **the close friends, related family, and lovers** (*'eth 'aluwph*) **of Yahuwdah | the Beloved of Yah** (*Yahuwdah*) **to be like** (*ka*) **a flaming pulpit** (*kyowr 'esh*) **in the timbers** (*ba 'ets*), **and like a blazing torch** (*laphyd 'eth*) **among stalks of fallen grain** (*ba 'amyr*).

And they will devour them (*wa 'akal*) to the right and to the left (*'al yamyn wa 'al sama'owl*), enveloping all of the surrounding armies and peoples (*'eth kol ha 'am sabyb*), while Yaruwshalaim (*Yaruwshalaim*) shall continue to be inhabited, now and forevermore (*wa yashab 'owd*), succeeding, with one thing logically following another, through time (*tachath*) in (*ba*) Yaruwshalaim (*Yaruwshalaim*).’ (*Zakaryah 12:6*)

Yahowah (*YaHoWaH*) will rescue and deliver, save and protect (*yasha'*), Yahuwdah’s (*Yahuwdah*) homes and households (*'ohel*) first and foremost, and in the initial phase (*ba ha ri'shown*), so that (*la ma'an*) the honor and glory (*tiph'areth*) of the House (*beyth*) of Dowd (*Dowd*) and the splendor (*wa tiph'areth*) of the inhabitants of (*yashab*) Yaruwshalaim (*Yaruwshalaim*) are not surpassed by (*lo' gadal*) Yahuwdah (*Yahuwdah*). (*Zakaryah 12:7*)

On that day (*ba ha yowm ha huw'*), Yahowah (𐤏𐤃𐤅𐤇𐤃) will defend (*ganan*) the inhabitants of (*yashab*) Yaruwshalaim (*Yaruwshalaim*) and have their backs (*ba'ad*).

So, it will exist (*wa hayah*) that the wavering and weak-kneed (*kashal*) among them (*ba hem*) on that day (*ba ha yowm ha huw'*) will be likened unto (*ka*) Dowyd (*Dowyd*), and the House of Dowyd (*wa beyth Dowyd*) will be like God (*ka 'elohym*), similar to a spiritual implement and heavenly messenger (*ka mal'ak*) of Yahowah (*Yahowah*) in their appearance (*la paneh hem*). (*Zakaryah 12:8*)

‘And it will come about (*wa hayah*) at that time (*ba ha yowm ha huw'*) that I will seek to hold responsible and thus accountable, thereby choosing (*baqash*) to decimate and exterminate (*la shamad*), all of (*kol*) the Gentiles (*ha gowym*) who will have come against (*ha*

bow' 'al) **Yaruwshalaim** | **Source of Guidance on Reconciliation** (*Yaruwshalaim*). (*Zakaryah* 12:9)

And I will pour out (*wa shaphak*) **upon** ('al – over) **the House** (*beyth*) **of Dowyd** (*Dowyd*), **and on the inhabitants** of ('al *yashab*) **Yaruwshalaim** (*Yaruwshalaim*), **the Spirit** (*ruwach*) **of genuine mercy, compassion, loyal love, and favorable acceptance** (*chen*), **pleading for clemency and forgiveness** (*tachanuwn*).

So they will look (*nabat*) **to Me** ('el 'any) **accompanied by** ('esh 'asher) **the one they have pierced** (*daqar*), **and they will lament, being exceedingly emotional** (*wa saphad*) **over him** ('al *huw*') **as one shrieks** (*ka misphed*) **when reunited with someone special, making the family whole** ('al *ha yachyd*), **anguished** (*wa marar*) **over him** ('al *huw*') **as one despairs** (*ka marar*) **over the firstborn** ('al *ha bakor*). (*Zakaryah* 12:10)

At that time (*ba ha yowm ha huw*'), **the shrieks and shouts** (*ha misphed*) **will be loud and mournful** (*gadal*) **in Yaruwshalaim** (*ba Yaruwshalaim*), **will be like** (*ka*) **the outcry** (*ha misphed*) **of Hadad Rimown** (*Hadad Rimown*) **in the valley** (*baq'ah*) **of Megiddo** | **the gathering, invading, penetrating, and attacking of innumerable troops** (*Magidown*). (*Zakaryah* 12:11)

Then the Land and Earth (*ha 'erets*) **shall mourn** (*saphad*), **with the nations and races, political and religious groups** (*mishphachah mishphachah*) **by themselves, boasting about their false prophets** (*bad*), **the political and religious divisiveness along with the social and cultural institutions** (*mishphachah*) **of the House of Dowd, a.k.a., Yisra'el** (*beyth Dowyd*), **isolated and by themselves boasting regarding their religious leaders with undue confidence** (*bad*), **their women, ever prideful and mistaken, by themselves** ('ishah *hem la*

***bad*, the political and religious dissention and the discordant rhetoric (*mishphachah*) of the House of Nathan (*beyth Nathan*) by itself (*la bad*), and their women by themselves (*wa 'ishah hem la bad*), (*Zakaryah* 12:12) the divided loyalties and growing schism (*mishphachah*) of the House of Lowy (*beyth Lowy*), isolated by itself (*la bad*) along with their wives by themselves (*wa 'ishah hem la bad*), and also the disruptive and contentious prose (*mishphachah*) of the Shimi'y, the Benyamite of the House of Sha'uwl who threw rocks at Dowd (*Shimi'y*) separated and mistaken by themselves (*la bad*), along with their wives (*wa 'ishah hem la bad*).” (*Zakaryah* 12:13)**

It is a time like none other.

☩

Kipurym | Reconciliations

Coming Home...

More than anything, Yahowah wants His people to know the truth. It is the only cure for what ails them and the only way to survive the onslaught which is headed their way.

“During that day (*ba ha yowm ha huw'*) there will be (*hayah*) a resource opened eliciting a response (*maqowr patach* – a fountain and wellspring which is released, flowing for all to hear and respond) **for the House of Dowd (*la beyth Dowyd* – for a united Yisra'el representing the Family of the Beloved) **and for the inhabitants of Yaruwshalaim** (*wa la yashab Yaruwshalaim*) **to reconcile having been misdirected and wrong** (*chata'ch* – to purify those who had previously missed the way) **and to purge detestable corruption** (*wa la nidah* – to resolve being defiled and filthy because of being common and polluted, immoral, idolatrous, especially impure).” (*Zakaryah* / Remember Yahowah / Zechariah 13:1)**

Yisra'elites will be afforded a “*maqowr patach* – resource which will be released for all to hear and respond.” Its purpose will be to help those comprising the House of Dowd to “*chata'ch* – reconcile the fact that they have been misled and are thus wrong.” This resource, one provided courtesy of Yahowah, will “*la nidah* – help purge the detestable corruptions common among Jews, which have served to defile them.” I hope they consider what we have discovered.

“**And it shall come to exist** (*wa hayah*) **on that day** (*ba ha yowm ha huw*),’ **prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **of the spiritual implements** (*tsaba*’ – of the vast array of heavenly messengers), **‘I will uproot and banish** (*karat* – I will sever and remove) **that which is associated with the names** (*‘eth shem* – the designations, renown, fame, and reputations) **of the vexing idolatrous images and displeasing objects of religious veneration** (*‘atsab* – manmade relics used during worship and images of reverence; from *‘atsab* – to vex, displease, harm, and grieve) **from** (*min*) **the Land and Earth** (*‘erets* – this region and the world) **so that they are no longer recalled, proclaimed, or remembered** (*wa lo’ zakar* – no longer invoked, spoken about, or mentioned) **ever again** (*‘owd* – forevermore).

Moreover (*wa gam*), **those who claim to have been inspired such that they speak for God** (*‘eth ha naby*’ – men who profess to be spiritual spokespeople and who speak as authoritative messengers regarding the past or future), **along with the infamous and religiously defiling spirit** (*wa ‘eth ruwach ha tuma’ah* – in addition to the notoriously inappropriate and completely unsuitable, unclean and unethical spirit), **I will invalidate and banish** (*‘abar* – I will repeal and punish, disrobing with great animosity) **from the Land and Earth** (*min ‘erets*).” (*Zakaryah* / Remember Yahowah / Zechariah 13:2)

This prophecy is akin to Yahowah’s statement in *Howsha*’, whereby He says that upon His return, He will never have to endure “*Ba’al* | the Lord’s name or title spoken again.”

God cares so little for religion, there is no standalone Hebrew word to express the concept. For those who believe

that God has ordained their faith, this deficiency in terminology should be troubling.

While there is no Hebrew word for religion, this does not keep God from denouncing the practice. *'Atsab* describes “displeasing objects of religious veneration.” Therefore, Yahowah is removing anything and everything which “elicits worship.” The most vexing of those to be banished by the Almighty will be crosses, particularly those revealing a dead and tortured god nailed to a stick. Statues of Mary, Stars of David, and crescent moons will be next. As for the names He will eliminate from man’s lexicon, they begin with Jesus Christ, the Lord, HaShem, and Allah. When God is done, there will be no memory of Christianity, Judaism, or Islam.

There are two types of people who assert that they speak for God: the religious and the political. Both will be invalidated and banished. And isn’t it ironic considering that, those having claimed to have been chosen by God, the opposite is true?

The reason that clerics such as these end up locked away in She’owl is that God deems them to have associated themselves with the “*ruwach ha tuma’ah* – religiously defiling spirit.” As such, popes and priests, rabbis and imams, preachers and pastors will be eternally incarcerated in She’owl. Leading people away from God is not a victimless crime.

Up until the point of Yahowah’s return on *Yowm Kipurym*, it behooves God’s people for us to expose and condemn all aspects of religion, including besmirching the names and titles attributed to their venerated objects of worship. But once Yahowah cleans house, they will no longer exist to trouble anyone.

With every religious symbol and proponent eliminated, malcontents will be few and far between. New

souls conceived during the ‘Eden years will still enjoy freewill, so there will be those who choose to go rogue.

“It shall come to pass (*wa hayah*) that if anyone (*ky ‘ysh*) claims to speak as a prophet (*naba’* – claims to communicate the past or future) again (*‘owd* – thereafter), then his father (*wa ‘ab huw’*) and his mother (*wa ‘em huw’*) will say (*‘amar*) to the child they conceived and bore (*la huw’ yalad*), ‘You shall not continue to live (*lo’ chayah* – you will not have your life restored or preserved (*qal* imperfect)), for indeed (*ky*) you speak (*dabar* – you have told (*piel* perfect)) lies (*seger* – that which is misleading and deceives, testify falsely, disappointing and betraying others for no reason) in the name, place, and reputation (*shem* – in the proper designation, location, and renown) of **Yahowah (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).’**

Then his father (*wa ‘ab huw’*) and his mother (*wa ‘em huw’*), who conceived and bore him (*yalad huw’*), (*daqar*) will pierce him (*daqar huw’* – will revile him) along with what he predicts (*ba naby’ huw’* – including what he claims will occur).” (*Zakaryah* / Remember Yahowah / Zechariah 13:3)

This statement answers a number of questions. First, children will be conceived and born during the Millennial Shabat. This would strongly infer that there will be sex, which is a good thing for those of us who like it.

Second, there will be freewill, even when we are living in proximity to Yahowah and under Dowd’s dominion. During that time, stupid will exist, but it will be short-lived.

Third, our experiences in eternity will not be scripted or preordained. Our future is whatever we choose. And therefore, it would be an infringement on our freewill for someone to predict one outcome versus another.

Fourth, since prophecy exists to validate the Word of God, such that we can determine what Yahowah inspired, and differentiate it from that which He did not say, we will not be needing proof of authenticity in eternity. We will receive Yahowah's guidance from an unassailable source – with much of it integrated into the fabric of our lives.

Fifth, families will be part of our tomorrow. We will know the joys of raising children.

Sixth, while the Covenant is forever, each new soul will have the same opportunity we have been afforded, which is to accept or reject God. And there will continue to be a less desirable outcome for those who choose poorly.

And seventh, we will be judgmental and discerning in the hereafter. These parents are shown deciding the fate of their child.

To maintain 'Eden-like conditions, false teachers will be eliminated swiftly, so that they do not inspire a rebellion, causing another fall. Deceit leads to separation and death. For the sake of the many, the most merciful thing to do is to eradicate evil's host before others are infected. Had this been done with Paul, Akiba, and Muhammad, billions of souls would not have been damned by their lies.

“On that day (*ba ha yowm ha huw'*), the individual (*'ysh*) claiming to be able to foretell the future and speak for God (*ha naby'* – the prophet contemplating proclaiming a spiritual message) will (*hayah*) know that it is wrong and will be too ashamed (*bowsh* – be aware of the mistake and disapproval and will be too embarrassed) to share their revelation or dream (*chizayowm huw'* – to convey his vision of what they perceive to be true; from *chazah* – to perceive the future) through a prophecy (*ba naba' huw'* – while under the influence of a spirit as a prophet).

He will not play religious dress-up (*wa lo' labash 'aderth se'ar* – he will not be putting on the involuntary and familiar, destructive and horrible clothing, coats, and robes) **in order to deceive** (*la ma'an kachash* – to deny reality while dealing falsely, becoming emaciated and cowardly while causing others to cringe).” (*Zakaryah / Remember Yahowah / Zechariah 13:4*)

If only Paul and Muhammad had shown such discretion. They knew that they were wrong, that it was all a lie, but knew no shame.

The same is true with the majority of rabbis, priests, and imams. They realize that their religious beliefs are irrational, but the lie has become a source of income and prestige. The more popular the huckster, the more you can be assured they are part of the con, beginning with the chief rabbis and ayatollahs, the popes and televangelists.

I have sensed it for a long time, but now I am certain of it: God despises religious dress-up. It does not matter if it is a pious Muslim woman sporting a tent, an emaciated and emasculated Orthodox Jew shuffling around in his black mourning clothes, or the popes, cardinals, and priests in their white, red, and black robes – it is all disgusting to God. They are all playing a part, and each role was conceived to deceive.

What is tragic about this realization is that millions of Jews have been robbed, raped, and murdered because of the way they dressed. And to know now that it was equally offensive to God makes it all a crying shame. That does not excuse the perpetrators, because they will be exterminated, but it does speak volumes of the men who manipulated their brethren to dress religiously – beginning with the God-damned kippah, or in Yiddish, yarmulke. It is the numbskull notion of halachic rabbis, beginning with the Rambam. It was mandated in the 17th century by Rabbi David Segal, the “Taz,” explicitly to have Jews look

different than Gentiles. It then became a target, one self-imposed, unlike the yellow stars commanded by Hitler.

It is one thing to avoid emulating the religious and political notions of the gowym, and another entirely to capitulate to their religious edicts. The skullcap is not Jewish at all but instead a product of Roman Catholicism. In 1215, the Fourth Council of the Lateran mandated that all adult male Jews wear a *cornutus* | skullcap outside of the ghetto to distinguish them from others.

Yahowah is continuing to excoriate religion. He has told us that He will rid the world of religious icons, religious names, religious prophets, and religious dress-up. Now having told us about his intolerance for the plague of religion, He transitions from the atypical antagonist during the Millennial Kingdom to the men who inspired such nonsense.

“So (wa) he will say (‘amar), ‘I am not a prophet (lo’ naby’). I am an individual (‘anoky ‘ysh – a person) who serves (‘abad – who works on behalf of, serving as a servant to) the realm of mankind (‘adamah – the descendants of ‘Adam, the soil of the earth, or the world).

Indeed (ky), from (min) my youth (na’uwrym ‘any – my childhood), I have made merchandise of (qanah ‘any – I have bought and sold, acquired and owned, purchased and possessed) men (‘adam – humankind).” (Zakaryah / Remember Yahowah / Zechariah 13:5)

As an interesting fact, neither Paul, Akiba, nor Muhammad claimed to be prophets. They all lacked the God-given ability to validate their claims in the manner of Yahowah’s *naby*’ who accurately presented past, present, and future events. This deficiency in their resumés, however, did not preclude them from making grandiose claims about serving all mankind. Further, each claimed that they were chosen by God earlier in their lives.

Paul begat the wealthiest religion, Muhammad the deadliest, and Akiba the most menacing for Jews. He brought the wrath of Rome upon his people over his promotion of a false Messiah, leading to the Diaspora and his people's enslavement. Paul's religion would see that the Jews would be blamed for their own demise and duly degraded and tortured for crimes they did not commit. And Muhammad, "Peace be upon him," made certain that the Jews who survived the onslaught of the Roman Catholic Church would be annihilated.

While I could have translated the second sentence: "I am an individual who works the soil," I did not for two reasons. Since Hebrew has a specific word for "cultivated land, field, or tilled soil," I'm convinced God would have used it instead of 'adamah if He wanted to suggest that the false prophet was a "farmer." Therefore, I rendered 'adamah with its secondary meaning which is the "realm of mankind." This is further advanced by the context and the choice of 'ysh and 'adam on either side of 'adamah. Moreover, religious types are keen on claiming that they are servants, working on behalf of their fellow man. But truth be known, they are making merchandise of men. Deception is their way of making a living.

Qanah can mean "have bought or sold, have acquired or owned, have purchased or possessed," and thus, "having made merchandise" of men. It is the whore's way.

Yahowah is now leveling His sights on the men who conceived the religions which have diseased, devastated, and decimated His people. After having explained that religious rhetoric will not be tolerated in His presence, He is exposing the souls that He will judge and condemn for having brought the world to its knees, figuratively and literally.

After having written *In The Company, Tea with Terrorists*, and *Prophet of Doom*, and then having

completed the 'Azab | Forsaken volume of *Yada Yahowah* on *Howsha*' | Hosea, I knew enough to confront Christian, Jewish, and Islamic leaders on the immorality of leading the faithful astray for money and prestige. To a person, they all acknowledged that what I had learned was true and that it invalidated their religious claims. But not one would tell their people because it was bad for business.

Digging deeper into the swamp that had given rise to their diabolical schemes, it was by studying the founders of Christianity, Judaism, and Islam, that I discovered they were all insecure narcissists. And while that may sound like an oxymoron, a 2021 collaborative study, led by Dr. Pascal Wallisch, conducted by New York University and the Center for Data Science, proved what I had concluded from the evidence.

With Paul, Akiba, and Muhammad, narcissism provided a lustrous varnish to hide otherwise hideous souls. Like religion, it was all a pretense – done to keep up appearances. Knowing that their inner persona was unworthy, they saw no value in others, which led to a lack of empathy. And without concern for anyone, the most conniving and calculating narcissists became psychopaths and they started the religions of Christianity, Judaism, and Islam.

This is not my opinion but instead the evidence-based conclusion drawn from the words and deeds of these men. You will find proof in *Questioning Paul*, *Prophet of Doom*, and the *Miqra'ey* | Invitations, *Qatsyr* | Harvests, and *Mow'ed* | Appointments volumes of *Yada Yahowah*. And I share this with you now in the midst of Yahowah's rebuke of religion because I concur with the Almighty. I have seen what He was predicting. I recognize the harm that has been done as a consequence of men, without the moral constraint, lying about God. They have made merchandise of men.

Since Yahowah has mentioned Satan’s involvement with them, referring to him as the “infamously defiling religious spirit,” it is germane to know that two of these men, Paul and Muhammad, both admitted to being demon-possessed. Satan is the reason that these garden-variety insecure narcissists and psychopaths became two of the most infamous and influential individuals in human history. Satan told them what they wanted to hear, what resonated within them, which is why there is no distinction between Paul and Muhammad and the gods of which they spoke. They are the gods of Christianity and Islam, just as Akiba and his ilk are worshiped by the Haredi.

In this light, it is with the sense of satisfaction for having figured it out, and the revulsion of realizing the consequence, that I bring you God’s next declarative statement. Still speaking to the men who gave birth to religion, Yahowah reveals...

“So if someone asks him (*wa ‘amar ‘el huw’*), **‘What is this plague** (*mah ha makah ‘ha ‘eleh* – why is there such affliction and loss of life, how is it that so many are impaired and slaughtered, what is the reason behind this devastating pandemic) **that you have influenced** (*bayn yad ‘atah* – that your associations, your connections between one thing and another have led to you manipulating everything under your control)?”

And he will say (*wa ‘amar*) **regarding these associations and this path through life** (*‘asher*), **‘I was overwhelmed and stricken** (*nakah* – I was possessed and controlled, battered, conquered, and infirmed) **in the house** (*beyth* – in the family and household) **of the one who appreciates and desires me** (*‘ahab ‘any* – the one who formed a relationship with me, who has sought to associate with me because he finds me desirable, and who claims to love me).” (*Zakaryah* / Remember Yahowah / Zechariah 13:6)

Religions are a plague, the most viral and mortal pandemic to inflict mankind. Affirming this, Yahowah calls Sha'awl, who became Paul, and conceived the deadliest and most pervasive of these: the Plague of Death.

Religion is from the hand of man, not God. It is the product of “*babel bayn* | confusing and jaundiced associations and bogus bewildering connections. Religious lies are made to appear credible by the way they are presented in the New Testament, Talmud, and Quran. All three cite from Yahowah’s Towrah and Prophets, twisting and convoluting God’s message to give their putrid deceptions a veneer of authenticity. The text of the Prophets is misappropriated and misquoted and then intermixed with religious delusions throughout the Scriptures of Christianity, Judaism, and Islam.

As insecure narcissists, Paul, Akiba, and Muhammad were looking for love and adoration in all the wrong places. And they found it feigned by Satan, whose actual empathy was similarly compromised. It is why I shared what I had discovered about them.

Therefore, in these words we are witnessing something tragic. The men responsible for crippling humankind are passing the buck, saying that the plagues they perpetrated were not their fault. They are claiming that it was Satan who overwhelmed them by possessing them, and that the resulting chaos was the Devil’s doing. If you recall, Chawah foisted the same excuse in the Garden. Yahowah did not accept it then, nor will He now.

This has been breathtaking in its implications. I am grateful to Yah for having thought to share this with us. For His people to accept Him, they must first reject the religious influences in their lives and these insights serve that purpose.

As we press on through this prophetic portrait of the last days, and what has led to them, we find very little

correlation between the lexicon definitions of the terms found in the Hebrew text and the way they are rendered in English Bible translations. Their expressions are rendered absurd by the context of this discussion. So, I am going to err on the side of caution and provide you with every conceivable alternative for each word.

In that regard, while considering the next statement, be aware that *chereb* can be translated many different ways, including to denote the Mountain of God where Yahowah and His Towrah were revealed. Further, *'awar* means “to blind, to be blinded, to give false testimony, to be fooled by it, or to be malicious and unjust.” The same letters, vocalized *'uwr*, mean “to arouse, to incite, and to stir up.”

Therefore, I think Yahowah is telling the likes of Paul, Akiba, and Muhammad that, while they have made merchandise of men, He is not buying their excuse.

“You have chosen to blind by giving false testimony (*'awar* – of your own freewill, you have individually made the choice to be unjust and to gloat over your decision to be malicious, and there will be no hiding from the deceptions you have stirred up (qal imperative)) **chiseling away at Choreb** (*chereb* – to render a dagger and chisel, taking captives by the sword, creating devastation and desolation through inscription, wasting what was gained upon Choreb, leaving decay and dung in its place) **in opposition to My shepherd** (*'al ra'ah* *'any* – against the one who leads My flock, feeding and protecting My sheep) **and against the empowered and strong man** (*wa 'al geber* – in opposition to the great and mighty person who fights and prevails; from *gabar* – to succeed and to confirm and directly related to *gibowr* – the strong and mighty, upright and valiant, courageous man of character who battles to protect) **who serves as My associate** (*'amyth* *'any* – who is engaged in a close, personal relationship with Me, My comrade and champion),’ **prophetically declares** (*na'um*), **Yahowah** (יהוה – the

pronunciation of *YaHoWaH* as guided by His *towrah* – teaching) **of the vast array of spiritual implements and heavenly messengers (*tsaba*’).**” (*Zakaryah* / Remember Yahowah / Zechariah 13:7)

To state this a different way: Satan was the beneficiary, not the cause, of Christianity, Judaism, Islam, and Socialist Secular Humanism. Paul, Akiba, Muhammad, and Marx were not deprived of freewill. They chose to deceive and to associate with the Deceiver. The Devil did not make them do it.

‘Awar written in the *qal* imperative, such that when coupled with *chereb*, reveals God’s assessment of religious leaders. They have deliberately blinded the masses by having conjured up false testimony to chisel away at the *Towrah* revealed upon *Choreb*. They individually chose to be deceptive, and then gloat over their maliciousness, taking a dagger to the truth, inscribing that which would squander God’s teaching.

They did not attack God alone but took aim at His Shepherd and associate, the *Mashyach* and *Melek*, *Dowd*. Rabbis have drowned out his lyrics with their own. Seeking veneration for themselves, they do not acknowledge *Dowd* as their Shepherd, Messiah, or King – much less *Zarowa*’ and Savior.

As for Paul, he would build his edifice by doing away with *Dowd*, literally burying him, such that he could transfer everything *Yahowah* said about His Son to the caricature he had conceived in Jesus Christ. And once he had replaced *Dowd* with the mythical misnomer Jesus, he replaced Jews with Gentiles.

However, their ruse is over because *Yahowah* is returning with His *Ra’ah* | Shepherd and *geber* *‘amyth* | His personal associate and leading man, none other than the actual *Mashyach* and *Ben ‘Elohyim*, the *Ra’ah* and *Melek*, His Beloved, *Dowd* – the *Zarowa*’.

This is all to say, there will be no excuses for the religious, for those following a false prophet, for those playing religious dress-up, for those identifying with religious objects like crosses, or for those who do not recognize Yahowah's Shepherd and Associate.

Now, I need to apologize. I did not see any of this while initially translating or writing *Yada Yahowah*. It was not until my wife, the most brilliant and beautiful Jewess the world has ever known, shamed me into rewriting everything I had written in *Yada Yahowah, An Introduction to God, Observations, Babel*, and *Questioning Paul* after composing *Coming Home*, that I was able to render this accurately and comment accordingly. I did my best, but I simply did not know enough at the time to appreciate what Yahowah was revealing.

Better late than never. With this being my 8th review of this material, hopefully, it will stand the test of time. It certainly reads that way to me. But if not, I'll use what we continue to learn to make the necessary corrections.

Over the past twenty-two years we have been exposed to the best of the Word and the worst of man. We have learned and grown. Some days are inspiring and enlightening, especially liberating and enriching, and others are better. This day, these insights have been among the most rewarding.

A religious battle is being waged against the backdrop of Yahowah's return to Earth. The false prophets who have led His sheep to their slaughter will lose because when it comes to protecting Yisra'el, Dowd never fails.

“When you choose to strike the Shepherd (*nakah 'eth ha ra'ah* – if you choose to kill the Shepherd, destroying what the Shepherd represents (hifil imperative)), then the sheep are scattered and attacked (*wa puwts ha tso'n* – a violent and chaotic consequence will continually befall the flock as the sheep are pushed

away and dispersed by that decision (qal imperfect jussive)).

But then (wa) I will return, using My hand, to bring restoration (*shuwb yad* ‘any – after having turned away, I will come back, using My influence to change and bring back, offering a renewed opportunity (hifil perfect)) **upon** (‘al) **these little ones** (*ha tsa’ar* – those in the flock who have been trivialized as insignificant and are not properly appreciated).” (*Zakaryah* / Remember Yahowah / Zechariah 13:7)

When the rabbis placed themselves and their words over God, they lost sight of Dowd, too. And it was by failing to consider his example, that the sheep were scattered.

The corollary is also true. It is by coming to appreciate Yahowah’s Chosen One, His Beloved Son, the Messiah and King, the Shepherd and Branch, God’s Firstborn and His Associate, the Prophet who was Right, that we find the Hand of God returning to bring restoration. It is what we learned by translating *Yasha’yah* | Isaiah for *Observations* and by contemplating the *Mizmowr* | Psalms for *Coming Home*. It is God’s constant message from Moseh to Mal’aky.

In the next prophetic statement, the “‘*erets* – Land” is likely a reference to Yisra’el and thus to *Yahuwdym* | Jews. Sadly, two-thirds of those who were alive at the beginning of the Time of Ya’aqob’s Troubles will now be gone. As bad as that seems, with the demise of 5 to 10 million Jews, their death will be at the hand of man, not God. The one-third spared is Yahowah’s remnant, with Him saving them from the onslaught.

“**It shall come to exist** (*wa hayah*) **in the whole** (*ba kol* – within the entire) **Land** (*ha ‘erets* – the region or Earth),’ **prophetically predicts** (*na’um*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching),

‘the portion according to the word is that two-thirds (*peh shana’yim ba hy’*) **shall be cut off and eliminated** (*karath* – will be uprooted and banished, cut down and killed), **perishing** (*gawa’* – expiring and dying, having breathed their last) **and** (*wa*) **one-third** (*ha shalyshy*) **will be the remnant spared and preserved of them** (*yathar ba hy’* – will survive and remain with them).” (*Zakaryah / Remember Yahowah / Zechariah 13:8*)

There are several reasons that *‘erets* is translated as “Land” rather than Earth. First, that is the word’s primary meaning. Second, Yahowah has been speaking to the House of Dowd, to Yahuwdym, and to those living within Yaruwshalaim. And third, the world at large is not going to fare nearly this well. It is more likely that one in a million of the 8 billion gowym alive today will be among those spared by Yahowah. Moreover, we are observing Yowm Kipurym – which is about the restoration and reconciliation of Yisra’el and Yahuwdah with Yahowah.

Keep in mind, by this time a third of Jews will be too religious to save. Another third will be too preoccupied or political to consider Yahowah. So, God is saving every Jew that can be spared. These are the ones who will look upon Yahowah as the family is reunited.

Fire, in this case, is used metaphorically in the crucible of the Time of Ya’aqob’s Troubles...

“I will come to and be included among (*bow’* – I will return to pursue, include, and harvest) **this one-third** (*‘eth ha shalyshy*).

In the fire (*ba ha ‘esh*), **I will purge and refine them, perfecting them** (*wa tsaraph hem* – I will remove their impurities making them flawless, refined and valuable) **as one refines** (*ka tsaraph* – purifies and perfects by removing the impurities from) **silver** (*‘eth ha kesep* – something highly desired and valuable) **and tests them** (*wa bachan hem* – observes, examines, and assesses them,

testing and verifying their authenticity and genuineness) **as one assesses the authenticity of gold** (*ka bachan 'eth ha zahab*).

They will individually offer a summons and a welcome, calling out in (*huw' qara' ba* – each will consistently call upon, invite, proclaim, read aloud, and recite in (qal imperfect)) **My personal and proper name** (*shem*), **and I, Myself, will answer them** (*wa 'any 'anah 'eth huw'* – I will reply and respond to each of them).

I will say (*'amar* – I will acknowledge and confess), **“Each one** (*huw'*) **is My family** (*'am* – is My people).” **And he or she will individually say** (*wa huw' 'amar* – confess), **“Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **is my God** (*'elohym 'any*).”” (*Zakaryah / Remember Yahowah / Zechariah 13:9*)

Yahowah is not only returning for His People and coming back to Yaruwshalaim, He will be included among them.

God is not, however, lowering His standards nor changing His approach. Those who are accepted will have passed His test, just as was done by 'Abraham. And yet, being right is not difficult because His is an open-book test in the fullest sense of the word. Having read these books, you know the answers.

Our mettle is tested, and our character refined and forged in the crucibles of our day. Such was the case with Dowd. It is by overcoming challenges and prevailing when others are hesitant that we develop the confidence and courage, the sense of adventure, that Yahowah finds appealing.

It is also in a crucible that we are purged of religious and political dross, perfected because God values our

company. The observant are examined and their authenticity is assessed. And that is as it should be because, if God allowed everyone who asked to be included in His Family, into heaven, it would be no better than hell, and the hereafter no different than the here and now.

So much for Jews writing “G-d,” saying “Ha Shem” or “the Lord.” On this day, Yahowah’s name will be on the lips and in the hearts of Yahuwdym. The very act of summoning Yahowah by name will demonstrate that these Jews are different, that their thinking, perspectives, and attitudes have changed radically. They will reject Judaism’s prohibition against actually saying Yahowah’s name, and in the process, they will form a personal relationship with God. They will become Covenant.

Yahowah is referring to the divorce decree He issued through *Howsha’* | Hosea. He is announcing that it is over. This is the family reunion foretold in connection with *Yowm Kipurym*.

Out of the Holocaust, Israel was restored, so out of the ashes of war led by the Towahless One, Yahuwdym will be reunited with God.

Having been blinded since the days of *Yasha’yah* | Isaiah and divorced since the words of *Howsha’* | Hosea, the Chosen People are together again.

This is an inappropriate place to insert a chapter break because the scene has not changed. But nonetheless, the Christians who provided these contrivances decided to begin the 14th chapter of *Zakaryah* | Zechariah by affirming that this is all occurring on *Yowm Kipurym* | the Day of Reconciliations...

“Behold (*hineh* – open your eyes, look up, pay attention, and see), **a day** (*yowm* – a time) **of return is coming** (*bow’* – will arrive for inclusion and a harvest) **to approach** (*la*) **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 then (*wa*), **that which is good and valuable** (*shalal* – property and possessions, that which is enriching and beneficial) **will be apportioned and assigned** (*chalaq* – will be dispersed and distributed) **to you in your midst** (*'ath ba qereb 'ath*).” (*Zakaryah* / Remember Yahowah / Zechariah 14:1)

The apportionment of that which is good and valuable could mean any one or all of three things. First, they will be receiving the benefits of the Covenant. Second, during the Millennial Shabat, each of the twelve tribes will be reassigned the land which was originally granted to them. Or third, the property stolen from Jews throughout history, beginning with the Egyptians, will be returned.

Here then is the prelude to Reconciliations...

“During that day (*ba ha yowm ha huw'*) **there will be** (*hayah*) **a resource opened eliciting a response** (*maqowr patach*) **for the House of Dowd, addressing a united Yisra'el** (*la beyth Dowyd*) **and for the inhabitants of Yaruwshalaim** (*wa la yashab Yaruwshalaim*) **to reconcile, having been misdirected and wrong** (*chata'ch*), **and to purge detestable corruption** (*wa la nidah*). (*Zakaryah* 13:1)

‘And it shall come to exist (*wa hayah*) **on that day** (*ba ha yowm ha huw'*),’ **prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*) **of the spiritual implements** (*tsaba'*), **‘I will uproot and banish** (*karat*) **that which is associated with the names** (*'eth shem*) **of the vexing idolatrous images and displeasing objects of religious veneration** (*'atsab*) **from** (*min*) **the Land and Earth** (*'erets*) **so that they are no longer recalled, proclaimed, or remembered** (*wa lo' zakar*) **ever again** (*'owd*).

Moreover (*wa gam*), those who claim to have been inspired such that they speak for God (*'eth ha naby'*), along with the infamous and religiously defiling spirit (*wa 'eth ruwach ha tuma'ah*), I will invalidate and banish (*'abar*) from the Land and Earth (*min 'erets*).⁹ (*Zakaryah* 13:2)

It shall come to pass (*wa hayah*) that if anyone (*ky 'ysh*) claims to speak as a prophet (*naba'*) again (*'owd*), then his father (*wa 'ab huw'*) and his mother (*wa 'em huw'*) will say (*'amar*) to the child they conceived and bore (*la huw' yalad*), 'You shall not continue to live (*lo' chayah*), for indeed (*ky*) you speak (*dabar*) lies, having testified falsely, betraying others for no reason (*seqer*) in the name, place, and reputation (*shem*) of Yahowah (*YaHoWaH*).⁹

Then his father (*wa 'ab huw'*) and his mother (*wa 'em huw'*), who conceived and bore him (*yalad huw'*), (*daqar*) will revile and pierce him (*daqar huw'*) along with what he predicts (*ba naby' huw'*). (*Zakaryah* 13:3)

On that day (*ba ha yowm ha huw'*), the individual (*'ysh*) claiming to be able to foretell the future and speak for God (*ha naby'*) will (*hayah*) know that it is wrong and will be too ashamed (*bowsh*) to share his or her revelation or dream (*chizayowm huw'*) through a prophecy (*ba naba' huw'*).

He will not play religious dress-up (*wa lo' labash 'aderth se'ar*) in order to deceive while denying reality, becoming emaciated and cowardly while others cringe (*la ma'an kachash*). (*Zakaryah* 13:4)

So (*wa*) he will say (*'amar*), 'I am not a prophet (*lo' naby'*). I am an individual (*'anoky 'ysh*) who serves (*'abad*) the realm of mankind (*'adamah*).

Indeed (*ky*), **from** (*min*) **my youth** (*na'uwrym 'any*), **I have made merchandise of** (*qanah 'any*) **men** ('adam).' (*Zakaryah 13:5*)

So if someone asks him (*wa 'amar 'el huw'*), **'What is this plague, why is there such affliction and loss of life, how is it that so many are impaired and slaughtered, what is the reason behind this devastating pandemic** (*mah ha makah 'ha 'eleh*) **that you have influenced by making your connections between one thing and another, manipulating everything under your control** (*bayn yad 'atah*)?'

And he will say (*wa 'amar*) **regarding these associations and path through life** ('*asher*), **'I was overwhelmed and stricken, possessed and controlled** (*nakah*), **in the house** (*beyth*) **of one who appreciates and desires me** ('*ahab 'any*).' (*Zakaryah 13:6*)

'You have chosen to blind by giving false testimony, then gloated over your decision to be malicious, so there will be no hiding from the deceptions you have stirred up ('*awar*) **chiseling away at Choreb, creating devastation and desolation through your inscriptions** (*chereb*) **in opposition to My shepherd** ('*al ra'ah 'any*) **and against the empowered and strong man** (*wa 'al geber*) **who serves as My associate** ('*amyth 'any*),' **prophetically declares** (*na'um*), **Yahowah** (ⲉⲓⲛⲁⲓⲛⲓⲛⲓ) **of the vast array of spiritual implements and heavenly messengers** (*tsaba'*).

When you choose to strike the Shepherd, negating what the leader of the flock represents (*nakah 'eth ha ra'ah*), **then the sheep will be scattered and attacked** (*wa puwts ha tso'n*).

So, then (*wa*) **I will return, using My hand, to bring restoration** (*shuwb yad 'any*) **on behalf of** ('*al*) **these little ones in the flock who have been trivialized** (*ha tsa'ar*). (*Zakaryah 13:7*)

It shall come to exist (*wa hayah*) **in the entirety of** (*ba kol*) **the Land** (*ha 'erets*), **prophetically predicts** (*na'um*) **Yahowah** (*Yahowah*), **'the portion that two-thirds** (*peh shana'ym ba hy'*) **shall be cut off and eliminated** (*karath*), **perishing** (*gawa'*) **and** (*wa*) **one-third** (*ha shalyshy*) **will be the remnant spared and preserved of them** (*yathar ba hy'*). (*Zakaryah* 13:8)

I will come to and be included among (*bow'*) **this one-third** (*'eth ha shalyshy*).

In the fire (*ba ha 'esh*), **I will purge and refine them, perfecting them** (*wa tsaraph hem*) **as one refines, purifies, and perfects** (*ka tsaraph*) **silver** (*'eth ha kesep*) **and tests them, observes, examines, and assesses them, testing and verifying their authenticity and genuineness** (*wa bachan hem*) **as one assesses the authenticity of gold** (*ka bachan 'eth ha zahab*).

They will individually offer a summons and a welcome, calling out in (*huw' qara' ba*) **My personal and proper name** (*shem*), **and I, Myself, will answer them** (*wa 'any 'anah 'eth huw'*).

I will say (*'amar*), **"Each one** (*huw'*) **is My family** (*'am*)." **And he or she will individually say** (*wa huw' 'amar*), **"Yahowah** (*Yahowah*) **is my God** (*'elohym 'any*)." **(*Zakaryah* 13:9)**

Look up and pay attention (*hineh*), **the day** (*yowm*) **of return and inclusion is coming** (*bow'*) **to approach** (*la*) **Yahowah** (*Yahowah*).

And then (*wa*), **that which is good and valuable, enriching and beneficial** (*shalal*), **will be apportioned and assigned** (*chalaq*) **to you in your midst** (*'ath ba qereb 'ath*)." **(*Zakaryah* 14:1)**



As mankind's sixth millennium comes to a chaotic close, there will be no indecision. Those who remain will either be with God or against Him. Those who oppose Yahowah will be brought to Jerusalem for a rendezvous with their Maker. And they will provide evidence against themselves right to the bitter end.

“I will gather (*wa 'asap* – I will assemble) **all** (*'eth kol*) **of the people from different races and places** (*gowym* – of the foreign nations opposed to Yisra'el) **to** (*'el*) **Yaruwshalaim** (*Yaruwshalaim*) **for the war** (*la ha milchamah* – to form the battle lines and wage war).

The city (*ha 'iyer*) **will be seized** (*lakad* – will be taken by force and captured). **And the families and their houses** (*wa beyth* – the homes and households) **will be plundered** (*shasas* – will be raided and ransacked, pillaged and looted) **and the women** (*wa ha 'ishah* – wives and mothers) **will be raped** (*shakab* – ravished).

Half (*chatsy*) **of the population of the city** (*ha 'iyer*) **shall leave** (*yatsa'*) **as exiles** (*ba ha gowlah*), **but the remainder** (*wa yether* – however the remnant) **of the people** (*ha 'am* – of the family) **will not be cut off or banished** (*lo' karat* – will not be uprooted) **from** (*min*) **the city** (*ha 'iyer*).” (*Zakaryah* / Remember Yahowah / Zechariah 14:2)

Yahowah is telling us that, during the final battle, Jerusalem will endure all Satan's advocates and man's stooges can throw at her, but a significant remnant of Yahuwdym will hold out and endure. This will be a hellish time. The final crucible of the Time of Ya'aqob's Troubles.

To retain the proper perspective, the lives of Covenant members taken on this day, should they be among those ravaged, will be revived on the next, there will be no memory of the abuse, and the property seized will be immediately restored. And for those who are victimized who are not Covenant, there were only fleeting moments

left of their lives. Therefore, what this is showing is that Yahowah knows that men will be men until there would be no men left without His intervention.

“Then Yahowah (יְהוָה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching) **will come forth to serve** (*yatsa’* – will extend Himself, descend, and arrive) **and He will oppose** (*wa lacham* – He will attack, showing hostility while fighting against) **the Gentiles** (*ba ha gowym* – foreign nations and people from different races and places).

For them (*ha hem*) **it will be like a day** (*ka yowm*) **he engages in battle, fighting a hostile force** (*lacham huw’* – of him being attacked) **during a time of war** (*ba yowm qerab*).” (*Zakaryah* / Remember Yahowah / Zechariah 14:3)

How is it that Paul and pals managed to convince billions of Gentiles that they replaced Jews when they carry around prophecies, like this one, which reveal that Yahowah is fighting the *gowym* on behalf of the *Yahuwdym*? Did he prey upon their ignorance in the expectation that the religion he imposed would silence the voice of reason?

And how have they been duped into believing that “Jesus” is returning when the inspired text reads “Yahowah”? They have this all wrong, presenting statues and images of their man-god descending with flowing robes and open arms when, in actuality, He will be fighting them. They are even clueless to the fact that this will be occurring on *Yowm Kipurym* in year 6000 *Yah*.

That said, there is not a single rabbi who knows when He is returning, nor one who would recognize Him. They remain oblivious that Yahowah despises them most of all.

“On that specific day, His day (*ba ha yowm ha huw’*), **He will be present, His feet standing** (*‘amad regel*

huw' – He will take a stand, setting foot) **upon the Mount** (*'al har*) **of Olives** (*ha Zayth*) **which, for the benefit of the relationship** (*'asher*), **faces** (*'al paneh*) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **on the east** (*min qedem* – toward the sunrise forevermore).” (*Zakaryah* / Remember Yahowah / Zechariah 14:4)

Yahowah’s consistent use of “on this day” or, more literally, “in this specific day, His day,” and sometimes as “during this essential and corporeal day” throughout the prophecies regarding His return to His people in Yaruwshalaim is significant because there is only one event on His calendar referred to as a “*Yowm Kipurym* | Day of Reconciliations.” It is not a coincidence.

It is about a thousand paces for an ordinary man to walk from the Mount of Olives to the Temple Mount and about twice that far to Golgotha and the original summit of Mowryah. The Mount of Olives lies due east of the intersection between the site of the original temple and the City of Dowd.

The earthquake which occurs as a result of energy unleashed by Yahowah’s presence will create a fissure running east to west, all the way from Sea to Sea, from the northern extremity of the Dead Sea to the eastern shore of the Mediterranean Sea. A number of hideous structures will be devoured within the rift.

“Then (*wa*) **the Mount of Olives** (*har ha Zayth*) **will split into two** (*baqa'* – will be divided) **down the middle** (*chatsy huw'* – in half) **from** (*min*) **the east** (*mizrach* – from the direction of the sunrise) **and to the west** (*wa yam* – to the Sea).

A great valley (*gay' gadowl* – a large and important) **resulting from the tremendous force** (*ma'od* – releasing enormous energy) **will move** (*muwsh*) **half** (*chatsy*) **of the mountain** (*ha har*) **northward to conceal** (*tsaphown* – to

the north to hide what has been esteemed) **and half of it to the south, toward the Negeb** (*wa chatsy huw' negeb*).” (*Zakaryah* / Remember Yahowah / Zechariah 14:4)

At the very least, the resulting valley would devour the Chapel of the Ascension, the Mount of Olives Ascension Monastery, the Pater Noster Church and Monastery, the Dominus Flevit Church, the Church of Mary Magdalene, Absalom’s Tomb, El Marwani Mosque, Al-Aqsa Mosque and the original Masjid Al Aqsa, the Islamic trophy known as the Dome of the Rock, a marble orchard of Muslim graves, the Tomb of the Virgin, the Western Wall, the Christian Information Center, the Hurva Synagogue, St James Cathedral, the Lutheran Church of the Redeemer, the Church of the Holy Sepulcre, Via Dolorosa, Mosque of Omar ibn al-Khattab, St. Anne’s Church, El-Hamra Mosque, Les Soeurs Sion Monastery, Makki, St Mark’s Church, Saint Savior Monastery, Holy Joseph Abby, and much of Sultan Suleiman Street. Let’s call it “Urban Renewal.”

The resulting valley will likely be narrowest near the epicenter and then radiate out to the north and south as it travels east and west. *Tsaphown*, which is the word depicting the northward movement, reveals that its purpose will be to conceal the religious rubbish man has wrongly esteemed. South is from *negeb*, which suggests that, by the time the valley reaches the sea, it will devour Gaza. Yahowah will be ushering in a lasting peace with a One-State Solution.

“Flee (*nuws* – withdraw and escape) **to the valley** (*gay*) **of My Mountain** (*har* ‘any) **because** (*ky*) **the gorge** (*gay*) **will reach** (*naga*’ – will make contact with and level) **the mountains** (*harym*) **of ‘Atsal | Being Withdrawn and Separated so as to be Beside and Near** (*el* ‘*Atsal* – of being set apart and joined unto).

You should withdraw (*nuws* – you should escape to safety) **in the beneficial manner** (*ka ‘asher*) **you escaped** (*nuws* – you withdrew) **from the presence** (*min paneh*) **of the earthquake** (*ra’ash*) **in** (*ba*) **the days** (*yowm*) **of King** (*melek*) **‘Uzyah** (*‘Uzyah* – Yah is Mighty, transliterated Uzziah) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah).” (*Zakaryah* / Remember Yahowah / Zechariah 14:5)

When Yahowah speaks of “My Mountain” there are two, one of which is near the Mount of Olives – Mount Mowryah – the site of the Temple and City of Dowd. And while ‘Atsal is self-explanatory, the most credible study on its location was advanced by the 1984 geological study conducted by Daniel Wachs and Dov Levitte. They located a large landslide that had been the aftermath of an earthquake on the Mount of Olives directly adjacent to the Wady ‘Atsal. This area had formerly been the King’s Garden. It is located at the juncture of the Hinnom and Kidron Valleys.

The Kidron Valley runs north, separating the Mount of Olives from the City of Dowd. It intersects with the Hinnom Valley just below Dowd’s City. This is the same site affirmed in Titus Flavius Josephus’ account of an earthquake causing a landslide during King Uzziah’s reign blocking the King’s Gardens in the valley.

Beyond *‘Atsal* meaning “to be withdrawn and separated to become beside and near,” this location at the southern tip of Tsyown would confirm the obvious: the remnant in Yaruwshalaim is being invited to withdraw from the carnage by ascending the Mountain of God through the Home of Dowd to the Home of Yahowah on the summit of Mowryah.

Since Yahowah mentioned him, *‘Uzyah* | Uzziah was king of Yahuwdah from 790 to 740 BCE. He inherited the throne when he was only sixteen and died a leper for having

violated Yahowah's instructions. Serving during the time of the prophets, Yasha'yah and Howsha', he fortified the Valley Gate, which is pertinent to this discussion. *Gay'*, translated as "valley," is based upon *gewah*, meaning "to lift up," but it also serves as the name of the "Valley Gate."

Upon 'Uzyah's death, Yasha'yah witnessed a vision in which he saw Yahowah sitting on a throne with the train of His robe filling the Temple – a vision of this very day. (Yasha'yah 6) It is germane to this story because it suggests that the prophet's words would begin to resonate with his people in advance of this day.

Even the earthquake referenced here is connected to 'Uzyah in Amos 1:1, although it is more completely developed in *Yasha'yah* | Isaiah 13, which is a parallel presentation to what we are currently considering. Both passages are presented in *Observations*, the first in *Growing* and the second in *Teaching*.

"And then (wa) Yahowah (YaHoWaH – an accurate presentation of the name of 'elowah – God as guided by His towrah – instructions regarding His hayah – existence), my God ('elohym 'any), will return (bow' – arrive) and all (kol) of those who are set apart with Him (qadowshym 'im huw' – those who are separated unto Him will be beside Him, those special to Him and devoted to Him included with Him)." (*Zakaryah* / Remember Yahowah / Zechariah 14:5)

The marvelous aspect of this declaration, beyond the fact that Yahowah, Himself, is returning, is that the Covenant members harvested during Taruw'ah will be coming with Him. They are represented by the *Qadowshym*.

Qadowsh, meaning "to be set apart and purified," *qadosh* is directly related to *qadash*, meaning "to kindle a fire which provides light." As such, it provides another confirmation that *Qara'* / Leviticus 23:27, the verse which

provides *Yowm Kipurym*'s most essential instruction, was correctly rendered with:

“And your soul shall respond and answer the summons to appear before and approach the maternal manifestation of the fiery light who purifies, enlightens, and elevates (‘*isheh / ‘ishah*) to approach Yahowah.”

Zakaryah explains...

“There will not be (*lo’ hayah* – it will exist) on His day (*ba ha yowm ha huw’*) a diminishing (*qipa’own* – a reduction or dwindling (qal imperfect paragogic nun)) of the esteemed and beloved, valued and respected (*yaqar* – splendorous and beautiful, worthy, influential, and magnificent), light (*‘owr* – illumination and source of enlightenment).” (*Zakaryah / Remember Yahowah / Zechariah 14:6*)

God is revealing that He will return without dialing down His enlightening presence. Since the Creator is greater than His creation, considering the size of the universe, it is hard to fathom the magnificence. But this I know, everyone not enveloped in Yahowah’s Set-Apart Spirit will be instantly incinerated – vaporized. The Spirit is the only protection.

Qipa’own, the operative verb in this passage, could have been translated as “make rigid, fixed, and immobile” had it not been used in conjunction with *‘owr* | light. In relation to other substances, *qipa’own* communicates the “solidification of something from a fluid.” But when associated with light, *qipa’own* always means “to diminish.” This is consistent with nature. As matter is transformed from a gas to a liquid and then to a solid state, every substance other than water diminishes in volume. Since the solidification of light is an obscure concept, the related idea of diminishment applies.

Most English translations, like the ESV and NIV, render the passage: “On that day there shall be no light, cold, or frost.” In so doing, they ignore the fact that the negation was of *hayah*, not light. And *qipa’own* is a verb and thus not “cold or frost.” The NASB is no closer to the mark with: “And it will come about in that day that there will be no light; the luminaries will dwindle.” The KJV tries: “And it shall come to pass in that day, that the light shall not be clear, nor dark.” It is little wonder Christians remain oblivious to the day Yahowah will return.

Also, keep in mind that matter is simply organized energy, or light in a diminished state. That is why matter has to be multiplied by the square of the speed of light to determine its quotient of energy. So anytime Yahowah takes on material, human form, He has to set apart and then diminish an aspect of His nature. But this time, during His seventh and final visit, God is going to be more light energy than matter – and perhaps all energy – and thus Spirit.

Revealing the timing of His return, God inspired Zakaryah to write something which unlocks the mystery of “no one knows.”

“**It shall be** (*wa hayah* – it will exist as) **the one** (*‘echad* – only exclusive and unique, the certain and explicit) **day** (*yowm*) **which** (*huw’* – more typically rendered as “He”) **is known** (*yada’* – is revealed and shown, understood and acknowledged, distinguished and discerned) **to approach** (*la* – according to) **Yahowah** (𐤆𐤏𐤐𐤕𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching).” (*Zakaryah* / Remember Yahowah / Zechariah 14:7 in part)

Yada’, translated as “is known,” tells us that Yahowah “is revealing this to us so that we realize and acknowledge it, even understand it.” This is the day of Yahowah’s return, something that should be “acknowledged and known” by everyone.

By using the phrase “it shall be the one, certain and unique day which He becomes *yada*’ | known,” we have yet another affirmation that Yahowah’s return is tied to the day man’s relationship with God is reconciled – when He becomes known to the remnant of His people.

By using *’echad*, Yahowah is telling us that there is something very “special, singular, and unique” about the timing of His return. In all of time, there is “only one day” which meets His requirements. Of that, we can be “certain.”

This known, there are seven “special days” on Yahowah’s annual calendar. So, in a general sense, we can be assured that He is telling us that His return will coincide with one of these unique days. But since the first four *Miqra’ey* were fulfilled in order in 33 CE during year 4000 Yah, the list of potential dates is reduced to three.

The first unfulfilled *Miqra’*, *Taruw’ah*, is one of three harvests, so it is disqualified topically, and also because as one of three, it is not unique. And since Yahowah’s pattern has been to fulfill the *Miqra’ey* in chronological order, there is but one day on God’s annual calendar which meets the Zakaryah 14:7 criterion and is consistent with His pattern: the Day of Reconciliations. Moreover, of the remaining unfulfilled possibilities, *Sukah* | Shelters is symbolic of the Millennial Shabat. It is not just a day but instead one thousand years of celebrating its seven-plus-a-day pattern.

Therefore, *Yowm Kipurym*, which is the only *Miqra’* with *yowm* | day emblazoned in its name, “shall be the one *yowm* He becomes known according to Yahowah.” But what year is the question?

Everything in the Towrah and Prophets points to the pattern of six (mankind) plus one (God) equals seven (perfection). We are even told that a day is like a thousand

years to Yahowah. It is all laid out for us throughout His witness.

Between the genealogies revealed in the Towrah, history, and archeology, we know that ‘Adam and Chawah were escorted out of the Garden of ‘Eden in 3968 BCE. Yahowah met with Noach to discuss the impending deluge that would flood the region of the world in which men with a *neshamah* lived in 2968 BCE. This date is affirmed by the discovery of the Burckle meteor crater in the Indian Ocean off the coast of Madagascar.

The Covenant was confirmed with ‘Abraham on Mount Mowryah in 1968 BCE, forty Yowbel after ‘Adam left ‘Eden. In 968 BCE, the cornerstone of Yahowah’s Temple on Mount Mowryah was laid.

Then exactly forty Yowbel after ‘Abraham’s prophetic dress rehearsal, Dowd fulfilled the *Miqra’ey* of Passover, UnYeasted Bread, and Firstborn Children in 33 CE. That same Yowbel year, the fourth *Miqra’*, Seven Shabats, was honored on the exact date, further establishing a pattern. There is even some evidence that the waters under the Temple were poisoned in 1033 CE, reflecting the *BaMidbar* / Numbers 5 divorce decree.

Out of the ashes of the Holocaust, Yisra’el was reborn. Just as Yahowah had foretold, His people returned to the Land. And the next Yowbel year just so happens to be 40 Yowbel from the fulfillment of the first four Mow’ed *Miqra’ey* – 2033.

Forty depicts the completion of a time of testing. And the Yowbel represent the time debts are forgiven, everyone is freed, and the Land returns to God. Moreover, 2033 will mark six thousand years since the expulsion from ‘Eden, when redemption’s calendar started counting down the day to reconciliation.

The final one-thousand-year period begins five days after Yah's return, on the seventh *Miqra*, The Feast of *Sukah* | Shelters, in which God camps out with His Family for a millennium.

Therefore, we can reasonably deduce that the “one, exclusive, unique, and certain day” in which Yahowah will become known is *Yowm Kipurym* in 2033 – year 6000 Yah.

Further, *Mizmowr* / Psalm 102 speaks prophetically of the Holocaust (1932-1945) and states that the generation which experiences it will be the last. So, to determine how long after the Holocaust Yahowah's return could be, and still be witnessed by the same generation, it is instructive to know that the average life expectancy among Jews who survived the Holocaust was 85 years, with their direct descendants expected to live 88 years on average. And the maximum life expectancy, and thus the far extremity of the prophecy, of a Jewish person living today is known to be around 105 to 107 years. Philadelphia resident Herbert Brown, a 105-year-old Jewish Dachau Concentration Camp survivor, and his 100-year-old wife, Magda, were the oldest-living married couple in 2005. In October 2007, Jewish Caricaturist Boris Efimov celebrated his 107th birthday in a Moscow synagogue. Therefore, we should expect Yahowah's return to be 88 years after 1945 which is 2033, and no later than 2050.

God not only knows the day He is going to return, He made it possible for us to discern this date from His Word. Converted to our pagan Gregorian calendar, His arrival will occur at sunset in Jerusalem on October 2nd, 2033. And in a moment, Yahowah will reveal the exact time – right down to the minute.

At this point it is hard to imagine, but should a Christian have read this far into the 6th volume of *Yada Yahowah* – which is actually the 27th overall that has been rewritten – this last prophetic statement from Yahowah

clears up one of their more beguiling delusions: no one knows the hour of God's return. Normally, we would only delve into the text of the Twistian New Testament to expose and condemn its message, but an exception can be made on this occasion with the "John" and with the two sections of "Matthew" which were plagiarized from the 'Ebownym | Ebionites. They, as demonstrated in *Coming Home* and *Questioning Paul*, recorded the Messiah's oratory in Hebrew. And it was their eyewitness accounts of the Sermon on the Mount and Olivet Discourse which were incorporated into the "Gospel of Matthew." All of the rest were either pilfered from Mark or Luke or added by Eusebius on behalf of Rome and Roman Catholicism in the 4th century. Nonetheless, let's compare Zakaryah's testimony to that which is recorded in Matthew 24.

In "Matthew's" Greek translation of the Messiah's Hebrew conversation, translated twice, from Hebrew to Greek and from Greek to English, we find: **"But nevertheless (*de*), concerning the immediate vicinity of (*peri*) that one specific and definite (*ekeinos*) day (*hemera*) and (*kai*) hour (*hora*) no one (*oudeis*) recognizes (*oida* – appreciates, acknowledges, is acquainted with, or is aware of, sees, observes, perceives, discerns, or notices), not (*oude*) the messengers (*aggelos*) of heaven (*ouranos*), only the Father (ΠΑΤΕΡ), the only one who exists for all time (*monos*)."** (Matthew 24:36)

Of the 18 pre-Constantine manuscripts of portions of "Matthew," this statement was not included in any of them. There is a record, however, of those responsible for creating the Textus Receptus, altering the alleged "not even the Son" remark so that it would match Mark 13:32. Therefore, when it comes to this alleged declaration, most scholastic tools are rendered unreliable. Equally troubling, there is only one manuscript of Mark dating to the 1st through 3rd century CE, and it ends in the twelfth chapter. This reliability problem is further compounded by the fact

that Greek was already a translation of a translation of what the Messiah may have said, because most of the Olivet Discourse was quoted from Zakaryah, which was written in Hebrew.

This leaves us with six different ways to explain these words. First, we can discard all of it because it is found in an otherwise fraudulent fairytale. Second, if we retain the “not even the Son” reference, it would require Dowd to be deprived of a *nepesh* | soul, rendering his words and deeds irrelevant. Considering the fact that current scholarship confirms over 300,000 known variations and alterations between the Textus Receptus and older codices, I am certain that he said no such thing.

And speaking of the “son,” if Dowd did not say these things, then there was an imposter afoot. This distinction belongs to Dowd – and no one else at that time. Further, the concluding line, “**only the Father** (ΠΑΤΕΡ), **the only one who exists for all time** (*monos*),” while accurate in its depiction of the mortality of the Passover Lamb, destroys the myth that the speaker was God.

This known, the Greek as we have it today actually reads “...**not** (*oude*) **the messengers** (*aggelos*) **of heaven** (*ouranos*), **if** (*ei*) **not** (*me*) **the** (*o*) **Son** (*huios*)...” Dowd may be excluding himself from those who do not know, which solves the problem.

The third option, one predicated on the removal of “not even the Son,” requires us to assume that Yahowah’s messengers, who are eternal spirits and thus able to experience time differently than we do, have no interest in knowing the timing of the most important event in world history. I suppose that is possible since they are spiritual implements. Yet, in this same passage, the Messiah is alleged saying that these messengers will announce the arrival. So, even if they were unaware, they will be informed in advance so that they can fulfill their mission.

As for mankind, the universally ignorant interpretation requires us to make the statement open-ended. That is to say: “no one will ever know.” But if this were the case, it requires us to question why God would provide an overwhelming amount of detail specific to His plan and His timeline and yet not want us to understand any of it. Confronted with thousands of useful clues and one poorly rendered passage that seems to negate their purpose, Christian theologians have almost universally held up the grain of sand while ignoring the mountain of evidence counter to it. Therefore, while God did not inspire these words, we would be unwise to suggest that He would infer, “You are so stupid, you’ll never figure this out no matter how obvious I make it!”

Our fourth alternative is so obvious, the first modern theologian to consider its implications within the context of God’s timeline, John Mill, in 1707, accurately concluded that the verb, *oida*, in Matthew 24:36 was rendered in the present tense. So, the Zarowa’ would not have indicated that no one has ever known, or that no one would ever recognize the day, but only that no one at that specific moment in time was aware of it. That said, while Greek offers a present tense, there is none in Hebrew. All Hebrew verbs are true throughout time.

Worth noting is that not only did Mill close the case on closed-mindedness with this analysis, but his continued investigations also prompted him to question the accuracy of the Textus Receptus. He, himself, found 30,000 errors in the universally accepted, and yet overwhelmingly flawed, document which underlies English Bible translations. And that brings us back to Option 1: Mathew is poorly attested fiction.

But should we want to play along and resolve a potential riddle, *oida*, translated as “recognizes” in the passage, is the weakest of the three Greek words rendered as “know.” Its primary meaning is actually “see,” not

know, and it conveys something more along the lines of no one “sees, pays attention to, perceives notices, discerns, discovers, or observes,” therefore “remotely understands or comprehends,” the one specific day. In classical Greek *oida* denoted “intuitive understanding and being acquainted with something theoretically.” Knowledge based upon evidence is *ginosko* in Greek, and complete knowledge is *epiginosko*. So, all Yahowsha’ allegedly said was that no one recognizes the day because they are not paying attention to the evidence.

More specifically, *oida* was written in the perfect indicative tense. Such verbs describe a completed action that occurred in the past but which produced a resulting state which exists in the present. The perfect tense, therefore, conveys that the present state of affairs at the time this was spoken existed because of a previous condition. The indicative tense simply denotes that the condition is real. This means that the ubiquitous failure of the audience, should there have been one, to understand Dowd’s mission within the context of the Towrah, Prophet, and Psalms had resulted in the present condition of being unable to recognize what had been predicted.

The inference is that virtually no one recognizes this “specific and definite day” because their perspective is backward, and their thinking is convoluted. The evidence is there. Those who want to know can know.

The reason for this is that, as a rule, Christians do not study Yahowah’s Towrah and thus do not understand the *Beryth* or *Miqra’ey*. They do not even know what the *Miqra’ey* represent nor when they transpire. They do not understand the *Bare’syth* / Genesis One timeline or its prophetic implications. And not one in a thousand connects what may have been said here to the original statements in Zechariah. And of course, after robbing Dowd to create the myth of Jesus, perceiving what the Mashyach and Zarowa’ is doing becomes difficult.

The fifth option relative to understanding this potential conversation is tied to the fact that the speaker quickly transitioned to a different subject. While the day of the year this ingathering will occur is known to those who study the Torah, Prophets, and Psalms, the year it will transpire is not certain in that it could occur in 2026, 2027, 2028, or even 2029.

In this regard, Dowd's answer, to the degree it was actually spoken and accurately recorded, transmitted, and translated, was ingenious. Rabbis have substituted the Babylonian *Rosh Hashanah* (Head of the Year) for Yahowah's *Taruw'ah* (Shout for Joy and Signal a Warning). Rabbis called it "the hidden day no one knows, only the Father." In their warped minds, it was the one day each year Satan accused Jews of being bad before God. So, they blew their trumpets to confuse the Devil. And they kept the day a secret so that Satan would miss his appointment. Therefore, by saying that He would come for His Family on "the day no one knows, only the Father," the Messiah was revealing that the harvest of saved souls would occur on *Taruw'ah*, now religiously mischaracterized as *Rosh Hashanah*.

The sixth consideration for interpreting this statement is based on the similarities between it and the inspired text in Zakaryah. The subject, timing, context, and word selections are virtually identical, meaning that it is likely that, should this discussion have occurred, Dowd was answering a question by citing one of several prophets who provided the answer. Therefore, he would have recited...

"It shall be (*wa hayah*) the one ('*echad* – only and exclusive, unique and certain) day (*yowm*) which (*huw*') is known (*yada'* – is revealed and shown, understood and acknowledged, distinguished and discerned) to approach (*la*) Yahowah (*YaHoWaH*)." (*Zakaryah* 14:7)

The translation of this Hebrew citation into Greek, then Latin, back into Greek, and finally to English, without the benefit of an early manuscript, and thus tormented by many over three centuries of religious tampering, changed it to... **“But nevertheless (*de*), concerning the immediate vicinity of (*peri*) that one specific and definite (*ekeinos*) day (*hemera*) and (*kai*) hour (*hora*), recognizes (*oida* – appreciates, acknowledges, is acquainted with, or is aware of, sees, observes, perceives, discerns, or notices), not (*oude*) the messengers (*aggelos*) of heaven (*ouranos*), only the Father (ΠΑΡ) the only one who exists for all time (*monos*).”** (Matthew 24:36)

The quotes are so similar, the best explanation is that the purported answer was a paraphrase of Zakaryah. It is not about not knowing but, instead, recognizing where to look.

Zakaryah continues and explains...

“It shall be (*wa hayah*) the one (‘*echad* – the only and exclusive, the unique and certain) day (*yowm*) which (*huw’* – He) is known (*yada’* – is revealed and shown, understood and acknowledged, distinguished and discerned) to approach (*la* – according to) Yahowah (*YaHoWaH*).

Neither day (*lo’ yowm* – neither the ability to distinguish time by daylight from sunrise to sunset) nor night (*wa lo’ laylah* – nor the presence of darkness from sunset to sunrise) will exist (*hayah*). Then at the timing (*la ‘eth*) of sundown (‘*ereb*), there will be (*hayah* – then there will continually exist (qal imperfect)) light (‘*owr* – illumination and enlightenment).” (*Zakaryah* / Remember Yahowah / Zechariah 14:7)

All of Yahowah’s *Miqra’ey* begin at sunset at the conclusion of the prior day. Therefore, the Day of Reconciliations, which is the tenth day of the seventh month, starts at twilight on the 9th day and culminates at

sunset on the 10th. And since Yahowah is touching down on the Mount of Olives in Jerusalem, His glorious return will occur at sunset on October 2nd, 2033, which will occur at 6:22 PM. It will be approaching lunchtime on the American East Coast – 11:22 AM – based upon the seven-hour time-zone differential.

However, Yahowah has testified that, on this day, the sun’s light will be either so obscured by smoke and debris in the air that day will be indistinguishable from night, or His light will be so brilliant that there will never again be darkness. Therefore, since we will not be able to use the normal transition from day to night, Yahowah has provided instructions that we can deploy to ascertain the moment of His arrival.

To be consistent with the Towrah, God must arrive within the specified 24-hour period He designated for the Mow’ed Miqra’ of Kipurym. And while that could be any time between sunset on the 9th of Tishri and twilight on the 10th (our October 2nd and 3rd, 2033), I think the reference to “*ereb* – sunset” is both literal and symbolic. Further, *la eth*, which was translated as “then approaching the timing,” also suggests the earliest possible arrival within the window. As such, His return will occur at the beginning of *Yowm Kipurym* and not after it is over. Open your calendars and set your clocks: Yahowah will return to planet Earth at 6:22 PM, Jerusalem time (11:22 AM EST) on October 2, 2033 – the dawning of the Day of Reconciliations.

The chasm that was cut by the great rift formed by the earthquake, swallowing up man’s religious grime, will be filled with living waters...

“It will transpire (*wa hayah* – then it will happen) **on that day** (*ba ha yowm ha huw’* – during His moment in time) **that living waters** (*chayym maym* – life-sustaining, invigorating, nourishing, reviving, renewing, and purifying

waters) **shall flow** (*yatsa'* – will come forth, coming out (qal imperfect)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Restoration and Renewal) – **half** (*chatsy*) **of them toward** (*hem 'el*) **the eastern** (*ha qadmomy* – the former) **Sea** (*ha yam*) **and half** (*wa chatsy*) **toward** (*hem 'el*) **the western** (*'acharown* – the final) **Sea** (*ha yam*).” (*Zakaryah* / Remember Yahowah / Zechariah 14:8)

In an interlinear, this passage reads in the Hebrew word order: “And-it-will-be on-that-day that they-will-flow-out, waters of-living-ones from-Jerusalem, half-of-them to-the-sea eastern/former and-half-of-them to-the-sea western/final.” Living waters is one of seven metaphors Yahowah uses to describe Himself and His purpose. His symbols are: Light, the Bread of Life, the Upright Pillar, the Living Waters of the Set-Apart Spirit, the Rock of our Salvation, the Word, and the Family.

The “Eastern Sea” is the Dead Sea, so since *qadmomy* also means “former,” it will thrive again with life. The earthquake will create an exit to the sea for the salt and mineral-saturated waters which are fed by the Jordan River. Opening what is currently the world’s deepest fault would cause what is now dead to support life. These living waters would flow down from Yaruwshalaim, which is perched several thousand feet above the headwaters of the Dead Sea, and ultimately flow out through the Gulf of Aqaba and into the Red Sea. Moseh and the Yisra’elites crossed the Gulf of Aqaba into the Arabian Peninsula when fleeing Pharaoh during the *Yatsa'* | Exodus. The waters, which Yahowah parted to save His people, will save them again.

Speaking of *yatsa'*, it is also the verb Yahowah used to describe the “exodus,” and the removal of His people from “*mitsraym* – the crucibles of religious and political persecution.” There is, therefore, a connection between this

act of salvation and the one which transpired 3450 years ago.

Also interesting, the Western Sea, which is the Mediterranean, is labeled *'acharown*. In addition to “western,” it speaks of everything pertaining to the “final solution in the last days being brought to fruition without hesitation.”

I admire pristine mountainous terrain replete with cascading crystal-clear waters and soaring cedars. And by comparison, I found the onslaught of Christian and Muslim edifices in Jerusalem, all of which were infected with the religious, exceedingly unattractive. Therefore, I have often tried to envision the resulting scene. In my mind’s eye, I see a natural fountain atop the Mount of Olives with tumbling white waters glistening in Yahowah’s light dancing their way down into the Kidron and Hinnom Valleys. They will shimmer as they pass through the newly formed fissure between the restored homes of Dowd and Yahowah, perhaps with a bridge composed of light over them. This stream will widen as it travels to the sea in the west while forming majestic waterfalls as it descends into what is now the Living Sea in the east.

With Yaruwshalaim serving as the source of these living and restoring waters, Yahowah’s city will be living up to its name: The Source of Guidance and Teaching on Restoration and Renewal.

This conclusion is somewhat validated by the completion of the 8th prophetic statement. While *qayts* is often translated as “summer” and *choreph* rendered as “winter,” both terms are more suggestive. That said, the subject remains the living waters...

“They shall continually exist (*hayah*) with (*ba*) the summer fruit (*ha qayts* – the time of awakening and being alive) as with (*wa ba*) the autumn harvest (*ha chereph* –

the prime of life).” (*Zakaryah* / Remember Yahowah / Zechariah 14:8)

Beyond being the occasion of awakening and the best time to be alive, those taking in this scene will be in the prime of their lives. This suggests that the Covenant’s children will grow enormously in Yahowah’s presence, being enriched, empowered, and enlightened, such that we will forever be in the prime of our lives.

A literal interpretation of this statement would indicate that, after Yahowah’s return, summer and winter will be the same. It will be like the Garden of ‘Eden, which was bathed in dew but bereft of rain, and therefore the ideal temperature year-round, day and night. If you recall, clothing was optional. It is reminiscent of my current experience in the Virgin Islands where on this lovely summer day the temperature will rise to the high 80s this afternoon and slip down to the low 80s this evening – all while a lovely 8-knot trade wind flutters the palm fronds between us and the Caribbean Sea. While life is simple, even a bit primitive, here, between now and the time Yaruwshalaim is restored, it is hard to imagine a better environment in which to translate and write.

These are the temperature ranges that I would expect for the ‘Edenification of Earth. Even during the Millennial Shabat, which follows five days later on Sukah, conditions continue to replicate those enjoyed by ‘Adam and Chawah.

“And then (wa) Yahowah (*Yahowah* – a transliteration of ʾYHWH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **will at that moment** (*hayah* – will be (qal perfect – genuinely limiting the duration)) **approach the king** (*la melek* – be near and support the sovereign leader and counselor; from *malak* – effective communicator and advisor) **over** (‘*al*) **the entire** (*kol*) **Land and Earth** (‘*erets* – region and material realm).

During that day, which is His time (*ba ha yowm ha huw*'), **He will always be** (*hayah* – He will continually, literally, and consistently exist as (qal imperfect)) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our '*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **who is one** ('*echad* – first, foremost, and certain) **with His one** (*wa 'echad huw*' – with His singular and exclusive) **personal and proper name** (*shem*).” (*Zakaryah* / Remember Yahowah / Zechariah 14:9)

There are always numerous ways to render the preposition *la*. Here, I used its primary definition which is “approach.” The other leading options “to” king, “toward” king, “into” king, or “concerning” king seemed awkward. Moreover, since the verb, *hayah*, was scribed in the perfect conjugation, addressing something that will occur at this particular moment, “approach” the king was consistent with Yahowah being near Dowd, the man He has designated King of the Earth at this time.

From this perspective, Yahowah continues to be God with Dowd serving as His appointed King. The Almighty stays true to His Word and in character since His preference has always been to interact with us through select individuals. And there is no one more select than the Son of God, Firstborn, and Messiah.

The second time *hayah* appears it was scribed in the qal stem and imperfect conjugation, which means that Yahowah has always and will always remain one. There never has been, nor will there ever be, a Trinity. Our one and only God has only one name. It is Yahowah. Period. Any other name is wrong. The list of errant monikers, therefore, includes Jesus, Christ, the Lord, Allah, and Shiva, to name a few. Furthermore, God cannot be God's name.

Pronouncing Yahowah's name is exceedingly easy – so simple even I could figure it out. By His own admission, YaHoWaH is based upon the operative verb in the previous pronouncements: HaYaH. His name is found 7,000 times in His ToWRaH. Its pronunciation is affirmed in His title, 'ELoWaH and His purpose, ShaLoWM. There is no mystery. There are no exceptions.

“The entire Land (*kol ha 'erets*) shall be surrounded by (*sabab* – encircled by) something similar to a wilderness plain (*ka ha 'arabah* – a plateau with highly varied, somewhat dense vegetation; from *'arab* – a pleasant, commingled mixture of agreeable growth) from (*min*) **Geba' (*Geba'* – a cup or the calyx of a flower, also known as Gibeah, modern Jeba) toward **Rimown** (*'el Rimown* – Pomegranate) and south (*negeb*).**

Yaruwshalaim (*Yaruwshalaim*) will rise up high in elevation and status (*ra'am*) succeeding (*tachath*) as an established dwelling place (*yashab hy'*) approaching from the Gate (*la min sha'ar*) of **Benyamyn (*Benyamyn*) as far as the place of the Former Gate (*'ad maqowm sha'ar ha ri'shown* – up to the first and foremost gate) **to the Corner Gate** (*'ad sha'ar ha pinah* – gate of the cornerstone) **and the Tower of God's Mercy** (*wa migdal Chanan'el* – the Chest or Garden, Watchtower or Podium of Favor and Acceptance) **to the King's Winepresses** (*'ad yeqeb ha melek*).” (*Zakaryah* / Remember Yahowah / Zechariah 14:10)**

While there may be multiple levels of symbolism here, on the surface, Yahowah is establishing a nature preserve around Yaruwshalaim. And He wants us to know that His city will remain unsurpassed in status and elevation. Beyond this, *Dowd* | David “struck down the Philistines in Geba” in *Shamuw'el* / 2 Samuel 5:25. “Geba' of Benjamin was punished for all the disgraceful acts that they committed in Yisra'el” in *Shaphat* / Judges 20:10 (raping and dismembering a concubine and distributing her body

parts throughout Yisra'el). The town was six miles northeast of Yaruwshalaim. Following this disgraceful act, the last of Benyamyn's militia fell after "they fled to the wilderness rock of Rimown" in Judges 20:45. The "rock" was named after the Babylonian, Syrian, and Canaanite god of storms. Rimmon's rock was 22 miles north-by-northeast of Yaruwshalaim. Adding insult to injury, Gaba' was where King Sha'uwl was born, which is yet another blight on this place.

"Benyamyn's Gate was where "Yirma'yah was beaten and put in stocks," in chapter 20, verse 2. He "was arrested at the Gate of Benyamyn" a second time and "turned over to the Chaldeans [Babylonians]" in Yirma'yah 37:13. Benyamyn's territory ran horizontally immediately north of Yaruwshalaim starting ten miles west of the city to the point the *Yarden* | Jordan River enters the Dead Sea, about twelve miles east. The Corner Gate and the Tower of Chanan'el are mentioned in *Yirma'yah* / Jeremiah 31:38: "Behold, days are coming," declares Yahowah, "when the city will be rebuilt for Yahowah from the Tower of Canan'el to the Corner Gate."

At this point, we know that Yahowah's foes do more than lay siege to Yaruwshalaim. The north rim of the city will be attacked, property will be destroyed, and people will be robbed and raped. But, with God's direct intervention, much of the city will be spared.

"And within her (*wa ba hy'*) they will live (*yashab* – will dwell and abide established). There will never again be (*lo' hayah 'owd*) a sanctioned possession or destruction (*cherem* – a ban or a common usage). Yaruwshalaim (*Yaruwshalaim*) will be inhabited (*yashab*) safely and securely (*betah* – confidently, free of danger, a reliable and trustworthy environment)." (*Zakaryah* / Zechariah 14:11)

The most contested place on Earth will finally know peace. Yahowah will bring His *shalown*.

Cherem is a rather provocative term. Translating it as “a sanctioned possession of destruction” does not do it justice. It conveys something which is “prohibited.” Therefore, Jerusalem will never again experience a ban or prohibition as currently exists with the Temple Mount. Muslims restrict non-Muslims from visiting the most important place in the world. There will be no restrictions on where Jews can build their homes either.

“So, then (*wa*) this (*zo 'th*) will be (*hayah*) the plague of rebuke (*magephah* – the destructive pandemic of disapproval which kills those who are wrong, the pestilence which slaughters) which (*'asher*) Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) will inflict upon (*nagaph* – will strike and afflict) all the nations which and people who (*kol 'eth ha 'am 'asher*) organize to fight (*tsaba*’ – assemble as militants or military to battle) against (*'al* – the Most High’s) **Yaruwshalaim (*Yaruwshalaim* – Source of Instructions on Reconciliation):**

Now, at this time (*henah* – simultaneously) their flesh will dissolve while their proclamations vanish (*basar maqaaq huw'* – their bodies will decompose and decay, will fester and rot away while their protestations will cease to exist) as they are standing (*wa 'amad* – as they are present) on their feet (*'al regel huw'*).

And their eyes (*'ayn huw'*) will melt (*maqaaq* – will dissolve, decomposing and vanishing) in their sockets (*ha chory*).

Their tongues (*wa lashown huw'*) will liquefy (*maqaaq* – fester and rot away) in their mouths (*ba peh huw'*)." (*Zakaryah* / Remember Yahowah / *Zechariah* 14:12)

Yahowah is always fair. Those who infected their fellow man with the pandemics of religion and politics will be plagued in return.

Even the means to this end is appropriate. The consequence of their epidemics has led to the wasting away of human souls, with billions ceasing to exist. Therefore, the proclamations and the tongues which professed them will fester and decompose. Even the eyes which were used to read such malevolence will dissolve within their sockets.

This passage speaks of a simultaneous and instantaneous event. Each time *maqaaq* is used, it conveys the same thought – liquefaction. *Maqaaq* can be translated as “fester and rot” or “melt and dissolve, decompose and vanish” suggesting that the bodies and slogans of those who came to wage war against the inhabitants of Jerusalem will be degraded, disintegrating to the point they evaporate into the ether.

This should not be surprising since Yahowah is returning as light. Therefore, anyone not protected by the Set-Apart Spirit will dissolve instantaneously. For those who came to destroy Jerusalem, death will come swiftly and there will be no bodies left to bury.

However, there will be others still alive elsewhere on the planet. So...

“It shall come to pass (*wa hayah*) in (*ba*) that day (*yowm ha huw*) that Yahowah’s (𐤃𐤏𐤅𐤍𐤁𐤏𐤅𐤐 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) greatness (*rab* – enormity, exalted status, abundant power, awesome authority, and might) around them (*ba hem* – among them) will cause (*hayah*) consternation and confusion (*mahumah* – bewilderment and dismay, anxiety and anguish).

So, people (*wa 'ysh* – individuals) **will strong-arm other individuals** (*chazaq 'iysh yad* – will be harsh and obstinate, severely treating, binding and restraining those) **who are their fellow countrymen and evil associates** (*rea' huw'* – who are their loudmouthed friends, and wicked companions, even of a similar race, including neighbors who are similarly mistaken).

The hand of one (*yad huw'*) **will be raised** (*'alah*) **against** (*'al*) **the hand** (*yad*) **of another one of their rotten companions and boisterous friends** (*rea' huw'* – of their immoral countrymen who are equally irrational and loudmouthed).” (*Zakaryah* / Remember Yahowah / 14:13)

Mahumah is the opposite of comfort and confidence. It speaks of a state of utter bewilderment leading to emotional anguish. Those who were led to believe Jesus, Allah, or HaShem was God will be as confused and dismayed as will those who thought there was no God. They will have made a poor choice and now will seek to blame others for having misled them. And that is one of many reasons they will be turning against one another.

If you had been led to believe that Jesus was returning with open arms to receive his church and find instead that God is destroying it, the experience would be disorienting. All the more perplexing would be watching Him defend the Jews whom you had been told He despised.

Rabbis will be no less bewildered, even disappointed. The God whose name they despised will have returned as He had promised, and He will have brought the Mashyach Dowd back with Him. But rather than being accepted as the best and brightest of the people, they will be ridiculed. Imagine the consternation as Jews turn to Yahowah and away from them.

They will all do what comes naturally to them and attempt to control everyone around them. It is all they know. And when the people won't come willingly, when

they ignore the rabbinic threats, things will turn ugly and the rabbis will become aggressive – showing their true colors.

A word about *rea'* before we press on. While almost always translated as “neighbors” in this context, its primary meaning comes from “*ra'* – evil and wicked, wrong and immoral.” Therefore, whether these are friends and companions or just fellow citizens and countrymen, they are up to no good.

All the while, Yahowah’s Family will be cared for and protected.

“**Moreover** (*gam* – quick to devour and consume, even), **Yahuwdah** (*Yahuwdah* – Beloved of Yah) **will participate, fighting and then dining** (*lacham / lechem* – will either be hostile or engage in a feast, consuming bread) **in** (*ba*) **Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation).” (*Zakaryah / Remember Yahowah / Zechariah 14:14* in part)

Written exactly the same way, *lechem* means “loaf of bread,” while *lachem* is “feast.” *Lacham*, which appears only half as frequently, can either convey “to fight” or “to eat.” *Lacham* also means “to participate, to associate, to integrate, and to engage.”

While each connotation is possible, I suspect that “consuming bread while engaging in a feast” is the intended meaning. It was likely ignored by the rabbis in favor of “hostility” because they have labeled “Yom Kippur” a Fast, during which the religious afflict themselves.

Reinforcing this conclusion, the closest derivative of *gam* is *gama'*, meaning “will be quick to devour and consume, swift to swallow and eat up.” And since *lechem* is more often translated as “bread,” the passage could read “Yahuwdah will quickly consume bread in

Yaruwshalaim.” In this regard, the message is similar to the *Yatsa’* | Exodus, where Yahuwdym were told not to hesitate, not yeasting their bread such that they could expedite their flight to freedom.

For those who favor traditional Bible translations, believing that “even Judah will fight against Yaruwshalaim,” that is senseless. Further, just a moment ago we were told that everyone who came to fight against Jerusalem would be liquefied. As such, Yahowah’s people are celebrating the *Miqra’* of Yowm Kipurym in Yaruwshalaim by consuming a Feast.

As we read what comes next, be aware that *‘asaph* insinuates that the collected material is to be “taken away and removed, ceasing to exist.”

“And He will gather up and collect (*‘asaph* – He will take away and either bring, assembling in one place or He withdraw it such that it ceases to exist) the wealth (*chayl* – the property) of all of the surrounding (*sabyb*) Gentiles and their nations (*ha gowym* – the foreign unrelated peoples and animalistic nations), including gold (*zahab*) and silver (*wa kesep*).

And then the offensive garments (*wa beged* – the deceptive religious apparel and treacherous political uniforms) from far and wide and in great abundance (*la rob me’od*), (*Zakaryah* 14:14) will similarly endure (*wa ken*) the rebuking plague (*magephah* – the destructive pandemic of disapproval which kills those engaged in battle and who are wrong, the pestilence which decimates), with it coming to exist upon (*hayah* – transpiring on) the flying and mobilized weapons, the troop transports and supply trucks (*ha suws, ha pered, ha gamal, wa ha chamowr*), along with whatever other beastly thing (*wa kol ha bahemah*) which is associated with them that may exist in their camps (*‘asher hayah ba ha machaneh ha hem* – which is in proximity to their military presence).

These too will experience the plague, be defeated, then exterminated (*ha magephah ha zo'th* – and be destroyed and die.)” (*Zakaryah* / Remember Yahowah / Zechariah 14:15)

This is also akin to the *Yatsa'* | Exodus, where Yahuwdym carried gold and silver out of Mitsraym. But this time, since the verb was written in third-person masculine singular, “He,” it is God who is gathering up and collecting the silver and gold.

While the “offensive apparel, religious garments, and treacherous uniforms” are categorized with the gold and silver in the artificial verse designation, they belong with the things being eradicated. The people from whom the clothing will have been taken will have been dissolved, leaving the ground littered with this nasty stuff. God’s people are not going to be wearing any of it.

Zakaryah used the vocabulary at his disposal to describe the military equipment brought to bear against Israel. So, in the above, his terms were translated into modern English to convey what each animal would represent in today’s parlance. And since the plague is the same, they will be melted down along with the militants and soldiers.

At this point, there are only two or three groups of people left on planet Earth. There are Yisra’elites and Yahuwdym who have come to know, trust, and rely upon Yahowah and who are now looking forward to celebrating Sukah with Him. And there are some adopted Covenant members who may be the subjects of the next statement. They may hail from some of the Gentile nations which will attack Israel, but since they are supportive of God’s people, they will be spared.

Third, there may be some who are neither Covenant nor Yisra’elite, and who did not come to fight either. While this is unlikely, they may even be among those who were

said to be “bewildered and dismayed.” If so, it is possible that they are being given the opportunity of a lifetime. But it is also possible that Yahowah’s intense presence reached around the world and incinerated all who were not enveloped in His Spirit.

“Then it will exist (*wa hayah*) that everyone who survives (*kol ha yathar* – that all who are left over, the entire remnant who is spared) out of all of the gentile nations (*min kol ha gowym*) which have come against (*ha bow’ al* – who have arrived in opposition to) Yaruwshalaim (*Yaruwshalaim*) shall ascend (*alah*) to the degree necessary (*min day* – to a sufficient amount and as is needed) year after year (*shannah ba shannah*) to show up and make a declaration (*chawah* – to explain and announce their position, providing notice) to the king (*la melek*) and to celebrate (*wa la chagag* – to revel in and enjoy) the Festival Feast (*eth chag* – the party) of Sukah (*ha Sukah* – of the Dwelling Place, Shelter, and Home, of Tabernacles and Booths) of Yahowah of the spiritual implements (*Yahowah tsaba*).” (*Zakaryah / Zechariah* 14:16)

We know that these fortunate few are not among those who came to wage war against Jerusalem because those sorry souls have all been vaporized. Therefore, these men and women are non-combatants who were living in Gentile nations at the time of the attack. If they are Covenant, then this statement is rendered correctly, such that they are “*chawah* – conveying their desire to speak” with the king and then celebrate the Feast of Sukah with Yahowah.

Again, if they are Covenant, it appears that they will be able to celebrate the first six Mow’ed anywhere in the world but will travel to Yaruwshalaim to address the king and camp out with Yahowah during Sukah. This suggests that there may not be all that many of them based on the size of the city.

There is another possibility: because there are discordant views on whether *chawah* | to explain and announce appears in this declaration or *shachah* which is typically rendered as “bow down” but can also mean “to swim” (which could be funny considering the new waterway). Among the Dead Sea Scrolls, we have considerable textual support for Zakaryah chapters 1-6 and 8-12, but only one line from the 14th, which is 14:18. We are therefore reliant on the various versions of the Masoretic Text for Zakaryah 14:16.

Since we are not told if these Gentiles are alive and ascending because they are Covenant or because they were not killed by God while He was defending Yaruwshalaim, there is the possibility that they are being afforded the opportunity to live out the rest of their lives outside of Yisra’el so long as they acknowledge King Dowd’s authority. After demonstrating their respects, they would then be afforded the opportunity to camp out with Covenant members for eight days prior to heading back home.

Day is one of Hebrew’s more interesting terms. It speaks of that which is adequate and sufficient. As such, it will be considered sufficient for these gowym to observe the single Feast with attendance at the others determined by whether or not they are Covenant.

And should they be Covenant, they would now be immortal, perfected, adopted, enriched, and empowered – and thus have already received the benefits of Pesach, Matsah, Bikuwrym, and Shabuw’ah. With their annual declaration, they fulfill the intent of Taruw’ah as well. Kipurym is for Yisra’el and Yahuwdah, and not Gowym apart from them. This then leaves the result – which is to camp out with God. And if they are not Covenant, then it would be inappropriate for them to observe any of the previous six Mow’ed.

We are afforded a choice relative to the juxtaposition of Yahowah's name and either *melek* | king or *chag Sukah* | the Feast of Shelters. The most adroit fit seems to be the celebration, which is why the translation was composed in this manner.

No matter if Yahowah is serving as co-regent with His Son, Dowd, or if God is here to celebrate His relationship with His Covenant Family, the Time of Ya'aqob's Troubles is over. Yahowah has prevailed. Mercifully, evil has been obliterated. Five days have passed since God's return on the Day of Reconciliations. We are now celebrating "Yahowah's Festival Feast of *Sukah*." We will camp out together for one thousand years, reconciled with our Creator and Father.

I am ready. Will you be there?



Kipurym | Reconciliations

At Long Last...

Mal'aky | Malachi chronicles the future fulfillment of *Yowm Kipurym*, documenting the story of Yahowah's return to *Yaruwshalaim* | Jerusalem to reconcile His relationship with Yisra'el and Yahuwdah. The prophet lays out the entire process from breakup to restoration – similar to what we find in the book of *Howsha'* | Hosea.

For a marriage, or even a family relationship, to be reconciled, it must first be established, then, for whatever reason, it must be severed. At long last, the estranged parties must find a reason and way to come back together. The *Mow'ed* | Eternal Witness to the Restoring Appointment of *Kipurym* | Reconciliations is Yahowah's means to accomplish this goal.

Therefore, *Mal'aky* | Malachi is devoted to narrating this process from beginning to end. He explains what caused the breakup, and then he delineates the consequence. The prophet, whose name means “My Messenger,” paints a picture that associates God's predictions with the Towrah's presentation of *Yowm Kipurym*, right down to the smallest linguistic details.

Mal'aky describes the religious, cultural, political, and military milieu surrounding this reunion. He not only explains how God's children will change such that they are accepted, but he also presents the traits common to those who will mourn on this day so that we are not counted

among them. This riveting story begins with the messenger telling us that he is a scribe, taking dictation from God.

“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)

‘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)

It is subtle but real. This prophetic portrayal comes to us through the *yad* | hand of My Messenger which means that it was not passed along to us orally. It was written to preserve the integrity of the message and so that we, 2,500 years thereafter, would be able to listen to God as if He were speaking directly to us.

This declaration is lethal to the credibility of the New Testament, Talmud, and Quran. “Jesus” did not write a single word. Nothing he said was transcribed while he was speaking, or even within three decades of his time. We do not have a single word recorded in the language he spoke.

The Talmud alleges oral transmission from 1447 BCE to circa 500 CE when it was compiled. Not only is that inconsistent with God’s standard procedure, but the

resulting tome was also written in the voice of rabbis who did not exist at the time.

Muhammad was illiterate. Enough said.

Yahowah unambiguously stated His position relative to His people. God loves Yisra'el.

'Ahab was conveyed in the qal perfect. This means that Yahowah's expression of love was genuine but not continual. This does not dictate that *'ahab* must be rendered in the past tense any more than it has to be limited to sometime in the future. Hebrew verbs are not restricted in the sense of being constrained to the past, present, or future. Therefore, in the perfect conjugation, this expression of affection may have pertained to the patriarchs when the Covenant was being formed or to Yisra'el under *Dowd* | David.

In spite of His people's caustic response to Him, Yahowah may have been saying that He still loves His Family, but with their current trajectory, His love will not last. Also, with an eye toward the Day of Reconciliations, Yahowah may have been telling His people that a day would come when they will be lovable again.

In the context of Yowm Kipurym, Yahowah loving His people is only half of the equation. The question remains: what will it take for Yisra'el to recognize and accept Yahowah's devotion to the degree necessary to be capable of reciprocating His love? Without this appreciation, there is no way forward.

With rare exceptions, the Chosen People do not know when, how, or why Yahowah has and will again demonstrate His commitment to His Family. And frankly, that is inexcusable and embarrassing because He had His prophets provide these answers in writing. So why are we reading them, and acting upon them, rather than the people to whom they were given and intended?

The answer to that question is Judaism. The very thing rabbis use to define what they believe it means to be Jewish is precluding Yahuw'dym from embracing their name: Beloved of Yah.

This inquiry was posed through the interrogatory *mah*. It encourages us to contemplate the who (God), what (Yisra'el), where (Yaruwshalaim), why (the Covenant), how (by fulfilling the Mow'ed), and when (at any moment in time from 'Abraham to Kipurym in 2033) questions regarding the expression of Yahowah's love. Therefore, for this relationship with God to be reconciled, Yisra'elites must learn the answers to these questions, acknowledge Yahowah's love, and then choose to love Him in return.

The religious in Yisra'el have questioned and, worse, tested and tried God's love. And that is why Yahowah has them posing this question. It is one the overwhelming majority of Yisra'elites still cannot answer.

Yahowah's response to this question was ingenious. But to appreciate it, we need to know that as Ya'aqob's twin, 'Esaw | Esau, the firstborn, was in line to inherit the Covenant promises Yahowah made to 'Abraham and to 'Abraham's son, 'Esaw's father, Yitschaq.

As the story unfolds, 'Esaw relinquishes his inheritance for a temporal advantage and a quick meal. Then, because he abandoned God by choosing to marry Ishmael's daughter and adopt his religion, 'Esaw was seen as having gone down the road from which there is no return. He and his descendants, today's Muslims and Christians, will forever be foes, not family. And it is the onslaught of Islamic terrorism and Christian anti-Semitism that Yahowah has promised to annihilate to save His Children and Land.

God replied...

“**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 embedding 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 embedding 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)).

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

God is drawing a contrast between *Ya'aqob* | Jacob and *'Esaw* | Esau. It is enduring love versus fleeting antagonism. It is the difference between living in the Covenant as opposed to being estranged from God. Boys who began as brothers would come to represent Israel and her adversaries: whether they be Imperial Rome, Roman Catholicism, the European Union, or even someone with links to Islam. The dichotomy between Yitschaq's sons differentiates the chosen as opposed to the rejected, life or death, enlightenment or bewilderment, the Promised Land or desolation.

While there are many paths that lead away from Yahowah, most share two things in common – both of which are conveyed in *'Esaw*. Religions are *'asah*: “works-based,” and none have been more so than Judaism. It is so tedious, Haredim make their religion their life's work. And in Islam, a Muslim earns paradise by killing for Allah – earning extra virgins if their victim is a Jew.

Rabbis epitomize what it means to be “*'asaq* – contentious, hostile, and argumentative.” Their Babylonian Talmud is comprised of quarrelsome religious arguments, whereby men express their enmity toward everything from the actual Towrah to Yahowah's name, His Beryth and Miqra'ey.

Speaking of *'Esaw* | Esau, we would be remiss if we did not point out that, throughout the Quran, “Jesus” was presented as “Issa,” an Arabic transliteration of *'Esaw*.

While this mistake proves that the Quran was not inspired by God, it also strongly suggests that it was instigated by Satan. It is one thing to do as Christians have done, which is to give Dowd a new name unrelated to anything in the prophets. It is another to rebrand the Passover Lamb such that he is abhorrent.

For the longest time, I have struggled with Ya'aqob's name. It has so few positive attributes, it is apparent why he was renamed Yisra'el. He is in a way, truth or consequence, reward or failure, stubborn or steadfast. He circumvented his brother with a bit of cunning, which makes him either clever or conniving.

During his life, he, as well as those he would come to represent, are both clever and conniving. Yisra'el has been good and bad, albeit more stubborn than steadfast. The Chosen People still represent those who Engage and Endure with God as well as Individuals who Struggle and Strive Against the Almighty.

Love and hate are far more intertwined than most realize. This interdependency has been severed by Political Correctness, depriving us of a profound truth now lost on humankind. To genuinely '*ahab*' those we claim to love, we will eventually have to '*sane*' others. Islam and Israel are incompatible, for example, as are Christianity and Judaism. For one to survive, the others must be destroyed.

The Towrah will always remain in opposition to the Talmud, New Testament, and Quran. To love the Word of God is to despise the others for contradicting Yahowah. One cannot support God's people while at the same time accommodating those who seek to annihilate them. Similarly, while Christian organizations occasionally reject anti-Semitism, their treatment of Jews over the past 1,700 years has been nothing short of appalling.

To be compassionate and loving, to be moral and just, we must hate murder and mass murderers, terror and

terrorists, rape and rapists, pedophilia and pedophiles. In today's progressive societies, the problem isn't hatred but, instead, not realizing what and how to abhor. We should be like *Dowd* | David and strive to protect those we love by opposing anyone or anything which would deliberately harm them.

Since Esau is featured prominently as Issa in the Quran, and since he chose to associate with Ishmael, the forefather of Islam, we find fulfillment in Yahowah's prediction that his mountains would be desolate. The religion born among the hills surrounding Petra, and then moved for political reasons to Mecca, would be lifeless in either place. These deserts remain inhospitable, just as the Quran is replete with unsustainable statements. In this wasteland of words, only demonic beasts survive. This is the Serpent's playground.

But this is also true of the seven hills of Rome. They, too, would be devastated, becoming a ruin upon which Roman Catholicism would rise. Soon, we will witness the Church's fate.

In this comparison between Ya'aqob and 'Esaw, let's reconsider something we discovered a few years ago which may shed some light on why Yahowah came to hate Ya'aqob's twin brother while loving Yisra'el. The dichotomy between 'Abraham's grandsons defines the distinction between inclusion and exclusion, family and foe. Turning to the Towrah, we read...

“The first (*ri'shown*) came out (*yatsa'*) ruddy and bloody red (*'admowny*), his entire nature (*kol huw'*) similar to (*ka* – who could be compared to) a hairy (*se'ar* – a bristling and dreaded, a fearful and horrible, tempestuous Roman Caesar with) and prestigious cloak (*'adereth* – a robe of hair considered impressive; from *'adyr* – the famous leaders who lord over great empires and

'adash – tread upon and trample (the legacy of Imperial Rome and the Roman Catholic Church)).

So, they called (*wa qara'*) **his name** (*shem huw'*), **'Esaw | the One who Acts Antagonistically and who Engages in Bloody Things** (*'Esaw* – to Act Contentiously, Esau; from *'asah* – to engage instituting and accomplishing *'asaq* – that which is contentious, hostile, and quarrelsome, and *'admowny* – bloody red). (*Bare'syth* / Genesis 25:25)

Without any hesitation (*'achar* – later), **therefore** (*ken*), **his brother** (*'ah huw'*) **came forth** (*yatsa'*). **And his hand** (*wa yad huw'*) **was firmly upon** (*'achaz ba* – had taken hold of) **'Esaw's | Esau's** (*'Esaw* – the Bloody Antagonist's) **heel** (*'aqab*).

And so, his name (*shem huw'*) **was called** (*qara'*) **Ya'aqob | Reward or Consequence** (*Ya'aqob* – I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, being stubborn or embedding one's heels to be steadfast). (*Bare'syth* / Genesis 25:26)

When the boys grew great (*gadal*), **'Esaw | the One who Acts Antagonistically** (*'Esaw* – to Act Contentiously, Esau; from *'asah* – to engage instituting and accomplishing *'asaq* – that which is contentious, hostile, and quarrelsome, and *'admowny* – bloody red) **was** (*hayah*) **a man** (*'ysh*) **who became known for** (*yada'*) **pursuing, capturing, and killing prey** (*'tayd*), **a person** (*'ysh*) **of the open and broad way** (*sadeh*).

And Ya'aqob | Stubborn or Steadfast (*Ya'aqob* – I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, being stubborn or embedding one's heels to be steadfast) **was a man** (*'ysh*) **of integrity, ethical and correct** (*tam* – moral and blameless, focused on being right), **establishing a dwelling place** (*yashab* – camping) **in tents** (*'ohel*).” (*Bare'syth* / In the Beginning / Genesis 25:27)

Not only was Imperial Rome the bloodiest (‘*admowny*) Beast, red (‘*admowny*) in “tooth and claw,” no one was more destructive toward Yisra’el. Further, all (*kol*) of the foremost leaders (*ri’shown*) were Caesars (*se’ar*), naming themselves after Julius – the Hairy (*caesar* in Latin). Rome was “*se’ar* – horrible and tempestuous, fearsome and dreaded, bristling and formidable.”

From the human perspective, men tend to aggrandize Imperial Rome, inferring that the Empire was “‘*adereth* – cloaked in glory and magnificent.” Based upon this accounting, we are predisposed to juxtapose splendor and Rome. And let us never forget, the Caesars’ legacy was the final Beast, the Roman Catholic Church. It was predicted to “‘*adash* – tread upon and trample down” the whole world.

If that were not enough to associate Esau with Rome, consider why the man Yahowah grew to hate was described similarly to Nimrod, as a man who prized killing. As king of *Babel* | Babylon, he gave rise to the Beast which evolved into Imperial Rome and Roman Catholicism.

No nation has ever been as deadly as Rome. The Empire made pursuing, capturing, and killing men its national pastime – and even celebrated it in their Colosseum. Further, the Roman religion, which was an amalgamation of Babel and the Bible, came to epitomize the broad and open way of Christianity.

We may be the first to make these essential connections between what God loves and hates by analyzing how differently Yitschaq’s sons were presented. Moreover, *Sha’uwl* | Paul would take this conflict to a new level in the Christian New Testament by claiming in his letter to the Romans that the government of Rome had authority over everyone, including Yisra’el and Yahuwdym.

Therefore, until proven otherwise, we are going to view “*Esaw* – the One who Acts Antagonistically” as a synonym for Imperial Rome and Roman Catholicism – as well as what grew out of and was influenced by both: the European Union, European culture, and Pauline Christianity. And then, of course, ‘Esaw is also known for his connections to Islam because he would ultimately ally with Ishmael.

While arrogance is the hallmark of Islam, an unjustified sense of self-importance should also be attributed to Imperial Rome and Roman Catholicism. Each is convinced that their god and religion are superior and that they will conquer and rule the Earth. Further, based upon their delusional claims, and God’s response, especially at this time, our assessments seem to be validated.

“**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 ﷲ, 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).

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)

'Edowm is going to be beaten down and impoverished, battered and shattered. Then oblivious to the cause of their decline, they are going to need an attitude adjustment for falsely claiming that they will rebuild. The fall of *'Edowm* could be a result of allowing millions of Muslims to migrate into the European Union, bringing Islam with them – which is the reason they were forced to flee the Middle East in the first place.

It could be the lockdowns and deprivations of freedoms and livelihoods throughout the continent as a result of the overbearing response to Covid-19, which has devastated Europe. Or, considering the timing, the modern manifestation of *'Edowm* may be in ruins for having orchestrated “The Two-State Solution,” which, as was the case with Neville Chamberlain ceding Czechoslovakia to the Nazis, will lead to World War. Europe will be caught in the crossfire as Russia and China side with Iran and against the United States and Europe.

Recognizing that this is taking place during the Time of Ya'aqob's Troubles, and thus after 2027 at the earliest, who might this be if not the nations descended from

Imperial Rome and the continent which gave rise to Roman Catholicism – especially now that they are mortally infected with Islam?

In all of recorded history, no nation or religion has been as hostile to God’s people as Imperial Rome and the Roman Catholic Church. If ever something was worthy of “*haras* – being torn down and left in ruins,” it is the legacy of ‘Edom. From God’s perspective they are worth “*za’am* – scolding and denouncing” because they have earned the epithet: “*Gebuwl Risha’ah* – the Land of the Unethical and Uncivilized.” It isn’t just their cultural arrogance and political liberalism, their wholesale ingestion of Islam, or their draconian approach to a virus, not even their rising tide of anti-Semitism and support of the Fakestinians, which earns the modern manifestation of ‘Edom this caustic eulogy. It is also derived from Rome’s three bloody assaults on the Promised Land, destroying the Temple so that they could fund the construction of the Colosseum, and more than anything, the antagonistic affliction the Roman Catholic Church brought upon Jews.

Yahowah’s animosity toward ‘Esaw, and thus ‘Edom, is not only unique, but it is also uncompromisingly harsh. This is partly because ‘Edom indicates that these people have chosen to associate with “*adown* – the Lord” who is Satan.

Unfortunately, this does not mean that Yisra’el understood any of this or was even listening at the time. It will not be until after Yahowah thwarts the European and Catholic objectives, and denounces them, that Yisra’el will finally take notice. Mal’aky reports...

“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 ַיְהוָה, 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*)

Better late than never. And you will notice, this announcement is post-rabbinical oppression because the people will cite Yahowah's name. This point was not lost on God...

“**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)?

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), **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*)

Ouch! This cuts right to the heart of Judaism where Yahowah's name is plundered from His Towrah and removed from every aspect of Jewish life as if they were embarrassed to be Yahuwdym. As *HaShem* or *'Adowny*, God is not their Father. And yet, being complete hypocrites, they feel free to go off on their own, setting their own rules, something the slaves of a Lord would never contemplate.

Of particular interest here is the juxtaposition of the fall and denunciation of 'Edown and the discrediting of the notion that God is a Lord in that 'Edown and 'Adown share the same root. So, in a way, this is a play on words. The besmirched and denounced of 'Edown shared an affinity with 'adown | the Lord, so Yahowah is inferring that the Yisra'elites are showing more respect for "the Lord" than they are for His name. He was demonstrating that they are not only being unfaithful, but they are also hypocrites.

Throughout these many books, I have routinely stated that the religious claim justifying replacing YaHoWaH's name with "'adown – the LORD" is asinine and insulting. It was not done "out of respect for it" as they protest. Yahowah knows better, which is why He unambiguously stated that rabbis do so because deep down they "*bazah shem* – despise the name." They see Yahowah as "contemptible."

“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)

It is one thing to have committed the single deadliest and most debilitating crime in human history, worse than the Roman sack of Jerusalem and worse than the Holocaust – that of removing Yahowah's name from His Towrah wa Naby' – but it is more appalling still for rabbis to pretend that they are not expressly culpable. And yet, that is precisely what God is saying by having chosen this wording.

And let's be honest: had rabbis not removed Yahowah's name from His testimony, replacing it with 'adown, there would have been no Christianity nor Islam. They would have been unable to convey the myths that

Jesus or Allah were gods. Jews would have remained Yahuw'dym and continued to be Beloved by Yah and thus protected by Him. Had Yahowah's name not been plundered by the rabbis, it is safe to say that Rome would have been kept at bay as would have the Nazis – just as a return to the Towrah prevented the Assyrians from sacking Yaruwshalaim.

Such a simple concept: do not think that you are smarter than God and change His testimony, and especially not His name. According to the Third of Three Statements Yahowah etched in Stone on the First of the Two Tablets, the crime is unforgivable. And, therefore, rabbis will endure an eternity in She'owl – even though they claim the place does not exist. They have ravaged more Jewish lives than Romans, Catholics, Muslims, and Nazis combined.

Everything about Rabbinic Judaism is wrong. So Yahowah answers by telling the religious that their offerings are unclean and defiled. They have been sacrificing the blind and lame, which is to say that their religious rituals are not only worthless and annoying; they are counterproductive and debilitating, harming those who might otherwise have been healed.

For a relationship to be reconciled, it must first be broken. With this verse, and the one which follows, both of which were directed squarely at the religious community, it's clear that the Covenant relationship was estranged, even shattered.

“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*).

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)

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)?

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'*), **imploring 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)

Shulchan, rendered, “that which has been furnished and appointed,” is typically truncated to “table.” However, I see far more in the word since its actionable root is “*shalach* – that which has been presented and acknowledged, directed and established” by Yahowah. The religious assault on God includes His words in addition to what is set upon His table.

According to Yahowah, the religious among His people have made a mockery of Passover and UnYeasted Bread. And all one has to do to verify the accuracy of God’s assessment is to examine the religious practices prescribed by the rabbis. Matsah has been relegated to an ingredient and is no longer observed as a *Miqra*’. The Seder plate looks like it was prepared by *Qyan* | Cain, not *Hebel* | Abel. The Rabbinical approach is esteemed while Yahowah’s table is disrespected. So how is it that Yahowah should save them when they have disregarded and disdained His means to salvation?

There is something far worse, however, than overlooking Yahowah’s *Towrah* | Instructions. Here, God is accusing religious Jews of “*nages* – influencing their own in an oppressive way, even of extracting payment from them” in the process of *zabach* | sacrificing the “*iwera* – ignorant and blind.” Yahowah is accusing rabbis of “*nagas* – lording over and exploiting” *Pesach* | Passover – which is exactly what they have done. And then Yahowah condemns it as “*ra*’ – immoral and unethical.”

The Almighty even states that the religious community shows more respect for their government than they show God. And yet it is God to whom they beg for favors.

However, Yahowah tells them that based on what they have done, when He appears, He will turn a deaf ear to their begging. They can bob their heads and pray all they want, but it will be to no avail – it has always been to no avail. Rabbinic prayers are effective in only one way: they demonstrate that the religious are idiots.

There will be none among those playing religious dress-up ascending to Heaven. Good riddance.

Everything associated with Yahowah's seven Miqra'ey is designed to convey a message so that we come to understand the path home God has delineated and enabled. But when they are corrupted and changed, when substitutions are preferred, and when they are performed as opposed to observed, they become worthless.

“Why is there none among you (*my gam ba 'atem*) who will shut the doors (*wa sagar 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 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)

Not one! This same regret is echoed throughout the prophets. There has not been a single, solitary Jew willing to shut the door on Rabbinic Judaism.

And all this time, the enlightenment they have provided has all been for naught. God is calling the rabbis “*chinam* – vain, irrational, and ignorant.” There is

NOTHING in the religious approach to God that Yahowah finds acceptable!

It is little wonder that the religious prefer the Babylonian Talmud to Yahowah's Towrah and Naby'. But it is mind-boggling that in all of this time not a single Jew, not one, had the good sense and courage, even the compassion, to shut the rabbis up by exposing the Chosen People to the Word of God.

Far more Jews will die as a result of rabbinical malfeasance than were killed by the Egyptians, Philistines, Assyrians, Babylonians, Greeks, Romans, Roman Catholics, Muslims, and Nazis. We have met the enemy and he is wearing a kippah.

As a result, upon His return, there will not be a single Haredim around to witness this glorious sight...

“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*).

Then (*wa*) **the purifying gift** (*minchah tahowr* – an offering devoid of foreign particles or impurities) **of My exceedingly important and empowering name** (*ky gadawl 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)

Religious Jews and their esteemed rabbis disavow Yahowah’s name, but that has not stopped some gowym from embracing it and wearing it proudly – myself among them. So while the Covenant was initially presented to Noach and offered to ‘Abraham, Yitschaq, and Ya’aqob, it has always been available to others.

Now, so that *gowym* do not gloat at Yisra’el’s expense, for most of the past 2,500 years, there has not been a single *gowy* willing to engage either. That all changed, however, in the fall of 2001, when Yahowah invited a lone Choter to serve with Him to do as Yasha’yah and Yirma’yah, as Zakaryah and Mal’aky, and especially as Dowd and ‘Elyah had done: condemn the religious while extolling the virtues of the Towrah. Where there were none, there was one, and now many.

However, so long as the Chosen People continue to believe their rabbis, they will be excluded from the Covenant. Having forfeited their inheritance by leaving the door wide open, Yahowah’s home has been made available to Gowym.

From sunrise to sunset and beyond, Yahowah’s name will remain great, distinguished and important, magnifying and empowering. Or stated otherwise, the rabbis are wrong. The religious have robbed Yahuwdym of His identity, replacing the name and relationship with themselves and their religion.

The Gentiles, among who Yahowah’s name is emblazoned, kindle a fire for God. Around the hearth of their homes, they join together with their Heavenly Father. They have risen up and taken a stand where others have bowed to pray. They have “*muqatar* – pondered the implications of removing the pests and parasites” and are now “*nagash* – drawing near, coming together” with

Yahowah. As a result, Yahowah's "*minchah tahowr* – purifying gift" is within them – and that gift is nothing other than God's name.

It is not the way it should have been, and it is not the way Yahowah intended. Yisra'el was chosen, not *Gowym*. The Covenant was cut with Israel, not Gentiles. Yahowah spoke through Yahuwdym and wanted them to be a shining example for the rest of us. But with their religion, Jews have snuffed out God's flame, so Yahowah invited others to kindle it and carry it forward. And now it is our turn to reawaken the lost tribes of Yisra'el.

Yahowah's name, us knowing it, using it, revering it, respecting it, and recognizing what it means and stands for, is more important to Him, and to our inclusion and renewal, than anything. It is where our relationship with God begins. *Yada' Yahowah!*

Mizrach can mean "sunrise in the east," as it is translated above, or the "East Gate," which was walled up by the Muslims in 810 CE, reopened in 1102 by the Crusaders, and then sealed again by the warlord Saladin in 1187 CE. But it will be opened, albeit briefly, upon Yahowah's return. Based upon *my* and *zarach*, *mizrach* also conveys: "to contemplate the who, what, where, why, when, and how of coming forth such that we arrive and shine."

Further, *mizra'* is "the place seeds are sown," which is Yisra'el generally and Yaruwshalaim specifically. In addition, *mizrach* describes "a winnowing tool used to throw threshed grain into the air to separate the chaff from the grain." As such, it provides a visual picture of God separating worthless souls from those who are valuable to Him.

Shemesh is both "sun" and "brilliance." As such, it is a perfect depiction of Yahowah's intent for His children. It

is the shining example God anticipated that His people would provide.

Also, while the primary definition of *mabow*’ is “entrance” or “arrival,” it is accurately rendered as “pathway toward the horizon.” In this case, it is describing the march of time since ‘Adam lived in ‘Eden, and since the subsequent dawning of the Covenant, until our return to the Garden as the sun sets on the human experiment. Further, it is Yahowah’s arrival as Light on the day His name becomes great to which this prophecy has been alluding.

Before we contemplate where Yahowah said that His name would be exceedingly important in the next statement, we should examine six additional words: *maqowm*, *muqatar*, *nagash*, *minchah*, *tahowr*, and *gadawl*. *Maqowm* means “home, dwelling place, and residence.” It is more than a “place” because it speaks of gowym “*maqowm* – rising up and taking a stand” on behalf of Yahowah’s name.

Muqatar is commonly rendered as “burning incense.” It is from *mah* – to contemplate and *qatar* which is “where a fire is kindled, especially within the hearth of a home.” It also addresses the idea of “joining together once the pests are removed.” In these ways, it is symbolic of camping out during the Miqra’ey, cooking our food over an open flame, and gathering around the hearth of our home enlightened and warmed by the fire. It even speaks of Yahowah cleansing the world of the religious so that His children can abide in peace.

These etymological connotations are important because the third keyword, *nagash*, means “to draw near and come together, stepping forward to approach” Yahowah. In this respect, *nagash* is identical to *qarab*, which serves as the operative word in the *Qara*’ / Leviticus 23:27 passage which forms the foundation of God’s

instruction regarding *Yowm Kipurym*. There is an obvious connection between this statement and: **“Your soul shall respond and answer (*anah* – reply to the summons, making a declaration after engaging in thought, vocally communicating), appearing before (*qarab* – coming close and drawing near, being present with) the feminine manifestation of God’s elevating light (*‘ishah*) to approach Yahowah.”**

Fourth and fifth, we find that Yahowah’s name is “*minchah tahowr* – the purifying gift, representing an offering which voids us of foreign particles and impurities.” Consistent with His declaration in *Yirma’yah* / Jeremiah 31, God is writing His name on the hearts of His Covenant children but, in this case, adopted gowym.

Lastly, *gadowl*, which was rendered as “exceedingly important and empowering,” is presented as a noun in most lexicons, but it is clearly being used here as part of a verb clause. I say that because *gadowl* is based upon *gadal*, which is the Hebrew verb meaning “to be nourished so as to grow, being empowered and magnified, able to do great things.” By receiving Yahowah’s name, these very things are kindled in our midst.

So that you are aware of what others have said, here is the JPS (Jewish Publication Society) rendition of verse 11: “For from where the sun rises to where it sets, My name is honored among the nations, and everywhere incense and pure oblation are offered to My name; for My name is honored among the nations—said the LORD of Hosts.”

NASB (*New American Standard Bible*) version of this prophecy: “For from the rising of the sun, even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations,’ says the LORD of hosts.” That’s not very good, but it could be worse.

Consider the NLT (*New Living Translation*): “But my name is honored* by people of other nations from morning till night. All around the world they offer** sweet incense and pure offerings in honor of my name. For my name is great among the nations,’ says the LORD of Heaven’s Armies. * Or will be honored. ** Or will offer.”

It’s little wonder the *New Living Translation* misses the connection between this prophetic pronouncement and *Yowm Kipurym* as the Day of Reconciliations as presented in Qara’ 23. Their preference is for it to speak of them and their church.

Professor Tremper Longman III, the biblical scholar credited with “translating” Mal’aky for the NLT, began his “Old Testament Studies” class at Westmont College with, and I quote, “Leviticus: why bother?”

Since Yahowah bothered to tell us, let’s take Tremper Longman to task for his erroneous paraphrase. First, there is no *wa* at the beginning of the passage and thus no justification for “But.” It begins with *ky*, which means “indeed, this is true and reliable,” which he neglected to translate. Third, the Hebrew words for “my name” are the tenth and eleventh in the sentence, not the second and third. But since Professor Longman doesn’t seem to know Yahowah’s name, I’m not surprised that he would try to distance “My name,” from His name.

Fourth, *gadowl* means “exceedingly important and empowering, even great,” but not “honored” or “will be honored.” Fifth, *ba* means “in” or “among,” even “with,” but not “by.” Sixth, the Hebrew word for “people” is *am*, but it isn’t in the passage. Seventh, there is no textual basis for “of other” in the words Yahowah selected. Eighth, while *gowym* can be translated as “nations,” its primary definition is “Gentiles.” Fortunately, Professor Longman translated *min* correctly as “from,” so give credit where credit is due.

But ninth, the Hebrew word for “**morning**” is *boqer*, and while it is used 182 times, it cannot be found in this verse. Tenth, *shemesh* is in the passage, but Tremper ignored it. Eleventh, the Westmont College “Old Testament” professor didn’t seem to notice, or care about, the inclusion of *mizrach*, which means “sunrise in the east.” But to his credit, “**till**” is an acceptable, albeit inadequate, rendering of ‘*ad* – which more appropriately is “an enduring and restoring witness.”

Twelfth, he ignored the conjunction *wa*, connecting *mizrach* “**and**” *mabow*. Thirteenth, the Hebrew word for “**night**” is *layil*, and while it is used 233 times in the Tanakh, it isn’t in this sentence. Fourteenth, the professor ignored the Hebrew pronoun *huw*, meaning “it or his.” Fifteenth, He also disregarded *mabow*, denoting the “pathway toward the horizon.”

Sixteenth, the Hebrew term for “**around**,” cannot be found in this verse. Seventeenth, there is no textual basis for “**the world**” in God’s statement either. Eighteenth, the second inclusion of *Gowym*, meaning “Gentiles,” was ignored by Professor Longman. Nineteenth, the “translator” didn’t translate *maqowm*, which means “home, a place to arise and take a stand.” He added the pronoun “**they**,” without textual support, for his twentieth error.

Twenty-first, *nagash* means “draw near and come together, to step forward and approach,” not “**offer**.” *Muqtar* can be translated as “**incense**,” but doing so makes no sense within this context. There is no justification, however, for “**sweet**,” which represents the professor’s twenty-second deviation from Yahowah’s Word. Moreover, he missed the message of “*muqtar* – where a fire is kindled in the hearth of a home, burning brightly.” The fact that it is a compound of “*mah* – to ponder the implications of *qatar* – joining together once the pests are removed” was lost on the biblical scholar as well.

To be fair, it isn't inaccurate to render *tahowr* and *minhah* “**pure offerings,**” but, translating them as “**a purifying gift** (*minchah tahowr* – an offering devoid of foreign particles or impurities)” would have been more accurate. Further, while the sentence order was shifted once again, “**my name**” is an accurate translation of the Hebrew contraction of *shem* ‘any.

But that's the end of the good news. Repeating an error for his twenty-third mistake in this one statement, the translation of *gadowl* as “*honor*” remains inaccurate and incomplete. And what's particularly odd, the one time Longman renders *gadowl* accurately as “**great,**” the word isn't actually there. Yahowah repeats it twice, not thrice. It was his twenty-fourth deviation from the Hebrew text he was allegedly translating.

In the context of a passage whose purpose is to explain how astonishingly important Yahowah's name is to our relationship with Him, the “translator's” most grievous and obvious error is the substitution of Satan's title, “**the Lord,**” for *YaHoWaH*. While it was Longman's 25th mistake in a passage just 30 words long (a 15% accuracy rate), this blunder was the very thing that caused Yahowah to be so angry with the religious community. They had disrespected and devalued God's name, just as Tremper Longman and his *New Living Translation* had done.

Normally, I wouldn't expose the incompetence of someone as lowly as a religious studies professor, but this fellow went out of his way to mislead his students. And with great regularity he bragged about the role he played in the creation of the rubbish known as the NLT, so it is only fair to credit him personally.

I'm not a scholar nor a theologian, but I'd bet my life that this is more accurate and meaningful...

“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*).

Then (*wa*) **the purifying gift** (*minchah tahowr* – an offering devoid of foreign particles or impurities) **of My exceedingly important and empowering name** (*ky gadawl 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)

The reason it is Gowym, not Yahuwdym, sharing Yahowah’s testimony with you is largely because...

“And yet you (*wa ‘atem*) **defile and profane it** (*chalal ‘eth huw’* – you treat it with contempt and desecrate it, staining it in an unacceptable way) **with your declarations when you say** (*ba ‘amar ‘atem*), **“I am the redeemer, the one who delivers** (*‘any ga’al* – I am the new lord and master who has acquired the rights to) **that which has been set forth and appointed** (*huw’ shulchan* – the table and furnishings; from *shalach* – that which has been presented and acknowledged, directed and established) **by the Lord** (*‘adony* – the sovereign and master).”

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

Just as rabbis are guilty of plundering Yahowah’s name, they have profaned His words. If they ever had any legitimacy, I would say that they have overstepped their bounds. But they have none. Their entire existence is a sham, a complete fraud – one which God sees as ruinous and destructive. Yahowah despises them and sees them as vile.

Wake up, Yisra’el. Listen, Yahuwdym. Rabbis do not speak for Yahowah. They play no part in anyone’s redemption. They are all egotistical liars. Their Lord is not God.

For the benefit of the UnOrthodox, Yahowah wrote in advance of Yowm Kipurym...

“This is the prophetic pronouncement (*masa*’) of the Word (*dabar* – the message) of Yahowah (*YaHoWaH*) to (*‘el*) Yisra’el (*Yisra’el*) by the hand (*ba yad*) of Mal’aky (*Mal’aky*). (*Mal’aky* 1:1)

‘I love you (*‘ahab ‘eth ‘atem*),’ says (*‘amar*) Yahowah (*YaHoWaH*).

‘But (*wa*) you question (*‘amar*), “In (*ba*) what way (*mah*) have you loved us (*‘ahab ‘anachnuw*)?”

‘Was not (*ha lo*’) ‘Esaw (*‘Esaw*) a brother (*‘ach*) of (*la*) Ya’aqob (*Ya’aqob*)?’ asks (*na’um* – states with prophetic implications) Yahowah (*Yahowah*).

‘And yet (*wa*), I have always loved (*‘ahab ‘eth*) Ya’aqob | Reward or Consequence (*Ya’aqob*). (*Mal’aky* 1:2) However (*wa*), concerning (*‘eth*) ‘Esaw | Acting Antagonistically (*‘Esaw*), I have hated and have shunned (*sane*’).

I have caused (*wa sym*) **that which is associated with** (*'eth*) **his elevated places** (*har huw'*) **to be lifeless and desolate** (*shemamah*), **and his inheritance to be** (*nachalah huw'*) **a wasteland of questionable words** (*midbar*) **for jackals, serpents, and monstrous beasts** (*tan*). (*Mal'aky 1:3*)

If (*ky*) **'Edowm | the Bloody Red Lord of Imperial Rome and Roman Catholicism** (*'Edowm*) **says** (*'amar*), **"We have been beaten down and impoverished** (*rasas*), **and yet** (*wa*) **we will recover** (*shuwb*) **and we will rebuild** (*wa banah*) **upon the ruins** (*harabah*)," **then this is what** (*koh*) **Yahowah** (*Yahowah*) **of the assembled spiritual envoys** (*tsaba'*) **says** (*'amar*), **"They may choose to build** (*hem banah*), **but** (*wa*) **I will demolish them and leave them in ruins** (*'any haras*).

Then they will be called (*wa qara' la hem*) **the Land** (*gebuwl*) **of the Uncivilized and Wicked** (*rissha'ah*).

They are the people (*wa ha 'am*) **with whom, for the benefit of the relationship** (*'asher*), **Yahowah** (*Yahowah*) **has denounced and will scold** (*za'am*) **as an enduring witness** (*'ad*), **for an unlimited duration of time** (*'owlam*). (*Mal'aky 1:4*)

Then your eyes (*wa 'ayn 'atem*) **will see** (*ra'ah*) **and you shall say** (*'atem 'amar*), **"Great and honorable is** (*gadal*) **Yahowah** (*Yahowah*) **from beyond** (*min 'al la*) **the boundaries** (*gebuwl*) **of Yisra'el** (*Yisra'el*)." (*Mal'aky 1:5*)

'A son (*ben*) **values and respects, admires and appreciates** (*kabed*) **his father** (*'ab huw'*), **and a servant** (*'ebed*) **his lord and master** (*'adown huw'*).

So (*wa*), **if** (*'em*) **I am a father** (*'ab 'any*), **where** (*'ayah*) **is My respect and appreciation** (*kabed 'any*)?

And if the assumption is made that (*wa 'em*) **I am a lord** (*'adown 'any*), **why don't you fear Me** (*'ayah mora'*)

'any)?' asks ('amar) Yahowah (YaHoWaH) of the spiritual regiment (tsaba'), 'of you (la 'atem), the ministers and clerics (ha kohen) who despise and plunder (bazah) My name (shem 'any)?

So, you say (wa 'amar), "In what way (ba mah) have we shown contempt for and disregarded, even more, pillaged and devalued (bazah) Your name ('eth shem 'atah)?" (Mal'aky 1:6)

'By presenting (nagash) defiled and rotten bread, unacceptable and decomposing food which is polluted (lechem ga'al), upon My altar ('al mizbeach 'any).

But you say (wa 'amar), "In what way (ba mah) have we defiled and stained You, causing You to appear unacceptable (ga'al 'atah)?"

'By you inferring (ba 'amar 'atem) that which has been furnished and appointed (huw') by Yahowah (Yahowah) is of no value and should be disregarded (bazah huw'). (Mal'aky 1:7) When you influence and oppress, extracting payment through manipulation (wa nages), then sacrifice (zabach) the ignorant and blind ('iwer). Is that not wrong ('ayn ra')?

And then when you lord over and exploit (wa ky nagas) 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 – undesirable, unethical, and immoral ('ayn ra')?

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'), imploring for intercession and favor (chalah) at the

appearance (*paneH*) of God (*'el*), “Have mercy on us (*chanan 'anachnuw*).”

‘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*)?’ asks (*'amar*) **Yahowah of the Heavenly host** (*YaHoWaH tsaba'*). (*Mal'aky* 1:9)

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

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

‘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 (*gadawl*) 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 gadawl 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)

‘And yet you (*wa ‘atem*) defile and profane it, treating it with contempt (*chalal ‘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*).”

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*)

If you have chosen to become UnOrthodox, you have left Hell. Heaven awaits. Come out of the darkness of Judaism and into the Light of Yahowah’s Words. Leave the family of man and enter the Covenant with God.



Few things are as difficult as leaving a cult, but this is what we must do if we are to engage with God. And there is no cult more insular than Ultra-Orthodox Judaism. Burned by Gowym religions, political schemes, and conspiracies, religious Jews have cocooned themselves, isolating themselves from the outside world to stem the abuse.

And yet the worst possible outcome has occurred. Jews are now controlled, degraded, and abused by their own. Their taskmasters are now rabbis. Their Mitsraym is Hasidism.

Consider how angry Yahowah is with those who have claimed the mantle of the *kohen* for themselves...

“So then (*wa ‘atah – now*), this stipulation (*ha mitswah ha zo’th – this condition*) is directed toward you (*‘el ‘atem*), the ones performing the religious rituals

who claim to be teachers (*ha kohen* – those adorned like priests, clerics, and ministers). (*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* – should you not be disposed to make a reasoned decision) **to give** (*la nathan* – to afford and bestow) **some significance** (*kabowd* – a high value, a little respect, and some dignity) **to My name** (*la shem 'any*),' **says** (*'amar*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **of the spiritual representatives** (*tsaba*'), **'then I will dispatch** (*shalach* – I will send out and disseminate) **among you** (*ba 'atem*) **a thoughtful curse which keeps you bound to your embittering existence** (*'eth ha ma'erah* – that which hems in and binds, leading to a damned and demeaning, disillusioning and isolating condition).

So, I will condemn (*wa 'arar* – I will damn and demean, I will render powerless, holding you unable to escape, cursing) **your pronouncements and your blessings** (*'eth barakah 'atem* – your sources of wealth and prosperity along with your benedictions and invocations).

Moreover (*wa gam*), **I will condemn them** (*wa 'arar huw'* – I will damn and demean them, I will render them powerless, holding them unable to escape, cursing them to an embittering and isolating existence) **because** (*ky*) **you will not consider this matter responsibly** (*sym 'al leb* – you are not predisposed to make a thoughtful decision or exercise good judgment).” (*Mal'aky* / My Messenger / Malachi 2:2)

There are two things one can say universally and unequivocally about Rabbinic Judaism. It is predicated upon listening to the rabbis and not to God. And Yahowah's name is not in their repertoire. Further, rabbis

brought this on themselves by claiming that they had replaced the *kohen* | priests.

There are seven distinct Hebrew words that are rendered as “curse” in English. They are *‘arar*, *qalal*, *‘alah*, *qabab*, *naqab*, and *za’am*, in addition to *ma’erah*. To group them together as if they conveyed the same concept is superficial and inadequate. In this case, *ma’erah* is a compound of “*mah* – to consider the implications of *‘arar* – being hemmed in and bound, rendered unable to escape, condemned in a manner that is damning and demeaning, leading to an embittering and isolating existence.” It sounds a lot like the embittered existence Jews have endured these past 2,000 years.

Yahowah’s curse was, indeed, *mah-‘arar* and, thus, thought-provoking. Having induced the people into a religion that bound believers to them, the rabbis would be bound. The isolating and embittering existence they imposed on their fellow Yisra’elites would come back to haunt them as they will all endure an eternity of isolating disillusionment. Those who have damned Jewish souls will be condemned.

The most profitable part of the rabbinical scheme is to make pronouncements and sell blessings. Turns out, they will be hung by their own benedictions and invocations.

The most revealing part of this may be the realization that nothing is going to change. Wrong today, wrong tomorrow. Rabbis will never listen to Yahowah and will continue to cite their fellow rabbis to the bitter end. Their Torah is the Talmud.

From the quill of the man who was content to convey Yahowah’s message as He shared it with him, we read another harsh and graphic rebuke of the religious...

“Behold (*hineh* – look here now and see), I, Myself, will rebuke and abhor (*‘any ga’ar* – I will reprimand and

disapprove, I will insult and convict) **your offspring** (*la 'atem 'eth ha zera'* – that which you scatter and sow) **to such an extent** (*wa*) **that I will spread** (*zarah* – I will disperse) **the viscera and dung** (*peresh* – the intestines and guts, fecal matter and dung) **of your feasts** (*chag 'atem*) **upon your faces** (*'al paneh* – before your presence).

Then it will be taken away and you with it (*wa nasa' 'eth 'atem 'el huw'* – it and you will be carried off and removed).” (*Mal'aky* / My Messenger / Malachi 2:3)

They were warned. Two hundred years prior to this indictment, through the prophet, *Howsha'* | Hosea, Yahowah explained that, if the people decided to ignore the Towrah, they would be dooming their children to this fate. And prior to that, the Second Statement Yahowah etched in stone stated that when fathers convince their children to accept their religion, they would corrupt them for generations to come.

If you count yourself among the religious, Reformed, Orthodox, or, worse, Haredim, you are in for a rude awakening. God abhors you – but deep down, religious Jews already know that. They routinely blame God for their miserable lives as if His torments were designed to make them more pious. The greater the ordeal, the more righteous and religious they feel.

According to the God they mock with their Torah (the Babylonian Talmud), whom they slander by besmirching His name (calling Him *'Adony* | my Lord), and whom they rob by decreasing the size of His Family, religious Jews appear and smell like viscera and dung – as if they were covered in fecal matter.

Since this is about as blunt as God can be and keep it PG13, I have a question. What is the purpose of a religion which angers the God its devotees claim to be worshiping? Why sacrifice one's liberty, squander the opportunity for a productive life, remain mired in centuries long past, and

deprive one's children of access to God by doing something God abhors? Why do they claim to speak for the God who speaks against them? Why wear mourning clothes and a kippah when both serve to readily identify those that Yahowah detests?

People don't want to hear it, but they need to. Clerics kill. Their religions, their rituals, and their words murder innocent children.

Yahowah is telling us that attending religious festivals is deadly. Such is the case when Roman Catholic priests insist that they turn grape juice into blood and wafers into flesh, and then tell those bowing before them to drink and eat them.

God sees man's religious holidays as "fecal matter," human refuse, the diseased food of maggots. Next time you witness the celebrations of Christmas, Easter, Lent, Halloween, Ramadan, Hanukkah, Purim, or Rosh Hashanah hold your nose and visualize them from God's perspective.

Peresh or *parash*, depending upon the vocalization, in addition to being "dung," and the "innards of a butchered animal," conveys the idea of "secreting a poison, by biting into a living being and envenomating it." Therefore, we have yet another affirmation that God considers religion to be toxic.

The concluding statement within this passage affirms something religious Jews have already surmised. There is no salvation for them. Life is and then it is not. They will all be taken away – their lives squandered.

As a Jew, your choices are three. You can turn against the rabbis and denounce them, and then turn to the God who revealed these things to you. You can protect the rabbis and sacrifice your children's souls to them. Or you

can ignore all of this and go on with your mortal existence as if nothing is going to change.

Yahowah's *Shem* and His *Miqra'ey* are essential aspects of His *Beryth*. They are the source of and the path to continued existence in our Heavenly Father's Family.

Whether or not you consider yourself a Jew or a Yahuwd, a citizen of Israel or part of Yisra'el, soon, everyone will know the truth.

And one such truth is that it is the *Lowy* | Levites, not the rabbis, whom Yahowah has designated to serve His people such that they would know and understand the conditions of the Covenant. When the rabbis usurped their authority, they compromised God's plan. So, Yahowah is telling us that they were not only wrong to do so, but that He remains committed to the conditions He set forth. It is yet another devastating blow to the foundational claims of Judaism because God is undermining rabbinic authority.

“Therefore (*wa*), you will know (*yada'* – you will come to realize and appreciate, even understand) **that, indeed, and by contrast (*ky*), I sent (*shalach* – I offered and dispatched) **this instructive condition to you (*'el 'atem 'eth ha mitswah ha zo'th* – this authorized prescription and pronouncement regarding the terms of the relationship) **that My Covenant will continue** (*la hayah beryth 'any* – that one approaches and lives with My Family) **through the Lowy | by Being One** (*'eth Lowy* – by way of the Uniter, the one who joined us together, Moseh),’ says (*'amar*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **of the assembled conscripts (*tsaba'*).”** (*Mal'aky* / My Messenger / Messenger / Malachi 2:4)****

There is something important being conveyed here that might be easily missed should we not recognize that Yahowah is addressing a single Lowy. And therefore, God is giving the religious the worst possible news. The terms

and conditions ascribed to the Covenant, as presented in the Towrah given to Moseh, remain valid. What was conveyed through the preeminent Lowy has not been superseded by the Talmud or New Testament.

“My (‘any) Familial Covenant Relationship (beryth) was established with him (hayah ‘eth huw’ – exists based upon what is associated with him (masculine singular qal perfect – what literally came into existence at that moment in time through this one man)).

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’).

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 / My Messenger / Malachi 2:5)

Yahowah *karat* | cut the Covenant with ‘Abraham, but it was not until its terms and conditions were *hayah* | established in the Towrah with Moseh that the means to live and be reconciled became available to the rest of us. Further, unlike the rabbis, Moseh showed great reverence and respect for Yahowah and His name.

As much as God despises the rabbis, He loved Moseh as a son, which is why we see Him praising His favorite Lowy. From God’s perspective, the religious look like crap while Moseh is marvelous.

Chayym | lives is typically rendered in the plural form. It suggests that there is more than this one life, and that if we want to experience an extended existence in Shamaym, we would do well to consider what the Lowy scribed in the Towrah.

Shalown communicates many things associated with life in the Covenant. Yahowah is concerned with our

“health, welfare, and prosperity,” our “restoration, reconciliation, and renewal.”

Should you have thought that I was extrapolating to equate the singular Lowy to Moseh and, therefore, the Towrah, Yahowah puts our minds at ease...

“**The trustworthy and reliable** (*‘emeth* – the consistent and enduring, the dependable, firmly establishing, steadfast, and true) **Towrah** (*Towrah* – Source of Teaching and Instructions, Directions and Guidance) **was in** (*hayah ba* – existed in (qal perfect)) **his mouth** (*peh huw’*).

Furthermore (*wa*), **nothing perverse or unjust** (*‘awlah lo’* – nothing incorrect, harmful, damaging to others, evil, or malice) **was found** (*matsa’*) **on his lips** (*ba saphah huw’*).

He walked with Me (*halak ‘eth ‘any* – he traveled on a great journey by My side) **reconciled and blessed, satisfied and content** (*shalowm* – successfully and confidently, harmoniously and at peace), **and on an elevated plain, above the fray** (*wa ba myshowr* – upright and steadfast, without wavering, righteous and fair, in a manner which was on the level and straightforward, correct and pleasing).

And therefore (*wa*), **a great many** (*rabbym*) **he turned** (*shuwb* – he returned and transformed) **away from** (*min*) **being perverted and corrupted** (*‘awon* – wrongdoing, guilt, and punishment, being incorrect and offensive).” (*Mal’aky* / My Messenger / Malachi 2:6)

Yahowah is presenting a contrast between Moseh and the rabbis, between the Towrah and Talmud, between truth and lies. One is above the fray, straightforward and reliable, and the other is underhanded and inconsistent.

The only man who actually spoke the Towrah into existence is Moseh. The entire book of *Dabarym* | Words

came from his lips. When Yahowah engages with His prophets, He wants them to participate. We have witnessed Zakaryah and Yasha'yah interject themselves into their revelations, making them personal. And no one got more personal with God than did His Son, Dowd. And while the Messiah wrote numerous *Mizmowr* | Psalms explaining how to observe the Towrah, God's Instructions to us were delivered by and credited to one man.

Moseh did not just liberate Yisra'el, he changed the course of history. The Towrah has transformed more lives than anything ever written. And yet even here, Yahowah has a sense of humor. The "great many" he turned away from perversions and corruptions is from *rabbym*, the basis of *rabbi*. In the end, the Towrah will direct many away from the offensive nature of these religious dictators.

Moseh did not walk alone. His journey from religious oppression to the Promised Land is one we can all travel with God at our side. By leaving a legacy of words, we can stride in the same footsteps and along the same path.

There is yet another aspect of Towrah we should consider, especially in the midst of a prophecy emphasizing the importance of Yahowah's name. No one disputes its spelling or pronunciation: ToWRaH. So then how is it so few acknowledge that YaHoWaH is pronounced similarly? Is not Towrah's "o" from the Wah and its "ah" from the Hey? And that means that the only remaining Hebrew letter in God's name is the one with the most obvious pronunciation: Yod.

Making yet another distinction between rabbis and kohen, God said...

“This is because (*ky*) the lips (*saphah* – the speech) of a *kohen* | priest (*kohen* – one acting in the role of a priest, a confidential advisor, a minister and royal advisor; from *kahan* – to serve as a mediator) should closely examine and carefully consider (*shamar* – should focus

upon, care about, and cling to, observing) **information leading to understanding** (*da'ath* – being perceptive and discriminating, diligently seeking knowledge to comprehend).

They should search and inquire about (*wa baqash* – they should ask about, investigate and seek to learn information from, requesting and desiring) **the Towrah** (*Towrah* – the Source of Teaching and Instructions, Guidance and Directions) **from** (*min*) **his mouth** (*peh huw'*) **because indeed** (*ky* – surely and truly) **he** (*huw'*) **is a messenger** (*mal'ak* – a representative, implement, and envoy, a dispatch and deputy, an ambassador and interpreter) **of Yahowah of the spiritual implement's** (*Yahowah tsaba'* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Mal'aky* / My Messenger / Malachi 2:7)

The reference to *peh* | mouth was not perchance. According to Rabbinic Judaism, the “Oral Torah” is “*Torah she-be-‘al Peh* – Torah that is on the Mouth.” These religious zealots have managed to convince millions of unthinking Orthodox Jews to believe that, in addition to the Towrah inspired by Yahowah and scribed by Moseh, there was another by mouth, not pen. There are no records of it between 1447 BCE and 200 to 500 CE – no Dead Sea Scrolls to substantiate this claim. There is no mention of it in the written Towrah or by any of the prophets from 1447 BCE to circa 500 BCE. And the Towrah, itself, says “Do not add to it.” When the text magically appears, it isn’t in Yahowah’s voice or Moseh’s, as is the case with the written Towrah but, instead, came to exist as a collection of religious arguments posed by rabbis trying to impress one another in Babylon. The notion of a “*Torah she-be-‘al Peh* – Torah that is on the Mouth” is among the dumbest notions ever promoted as a religious text – rivaled only by the Book of Mormon and Scientology.

In the Towrah, Yahowah restricted the priesthood to the family of Moseh and his brother, ‘Aharown, both of whom were Lowy. (*Shemowth* / Exodus 28:1 and 40:12-15) And while there were occasional exceptions to Lowy | Levite exclusivity, the purpose and legitimacy are either poorly attested, not sanctioned by God, or they are not referred to as *kohen*.

Their principal role was to officiate during the Miqra’ey such that the people would benefit from them. Back in a time when scrolls of the Towrah were written by hand on parchment, there would have been very few personal copies. Therefore, the best way to know what God was offering and expecting in return would have been to listen to a Lowy kohen recite it.

Having devoted the last third of my life to translating Yahowah’s *Towrah* | Teaching, and having been freed of almost all other responsibilities, I have experienced something that was likely true with the Lowy. The more devoted we become to closely examining and carefully considering the trustworthy and reliable Towrah, the better prepared we are to interpret Yahowah’s message in a way that leads to understanding. Our desire is then to share His Guidance with all who are willing to listen.

This prophetic statement does not limit others from studying the Word of God. I am neither a Yisra’elite nor a Lowy. I am not a *naby’* or *kohen*. But unlike the rabbis, I am not claiming to be a substitute for them, but instead, someone encouraging the Lowy kohen to return to duty and fulfill their calling. I trust Yahowah, not men, and I do not charge for this service.

I have discovered that the quality and quantity of insights I am able to derive and share by studying Yahowah’s words come in direct proportion to the time I invest in listening to and learning from God. Therefore, I appreciate why the Lowy were kept from owning property

such that they could focus on this mission. Very few people are in this position today, free of encumbrances and distractions, such that they can devote the time required to understand where and how to look to know what Yahowah is offering and what He expects from us in return.

Specifically, to serve as a messenger on behalf of Yahowah, a person must know where to look to find trustworthy and reliable information. That sounds simple enough, until one recognizes that most either have no interest in looking or they are searching in all of the wrong places. A messenger must not only come to celebrate the relational, volitional, and eternal aspects of Hebrew, but to be effective, they should treasure each word as if it were a diamond cut to reflect light from many perspectives. And they should endeavor to go from *yada'* | knowing to *byn* | understanding whenever possible.

There is yet another requirement to being used to interpret and convey Yahowah's testimony. The messenger must know and respect Yahowah by word and name. We must be open and receptive to Him, willing to listen, value evidence over faith, and be devoted to reason. Being reliant on His *dabar* and *ruwach* is as essential as being willing to *halak derek* where His words lead.

Any time a religious directive is inconsistent with the Towrah, it is wrong. And this means that the people who follow clerical advice will be forsaken, having stumbled away from the path to Yahowah. So, God is rebuking those who sought to replace the Lowy's Towrah and the *kohen's* mission. And once again, He is identifying those He is excoriating – rabbis.

“As for (wa) yourselves (‘ahem), you have turned (shuwr – rejected and removed yourselves) from (min) the Way (derek – the Path).

You have caused many to stumble (kashal rabbym – rabbis are the reason innumerable people have faltered and

fallen, leading to their downfall, making countless feeble and weak) **by way of (ba) your Torah instructions and teachings** (*ba ha towrah* – your directions and guidance).

You corrupt and invalidate (*shachat* – you pervert and mutilate, rendering useless by sliming) **the Familial Covenant Relationship** (*Beryth*) **of the Lowy** (*ha Lowy* – which was presented through Moseh),’ **declares** (*‘amar*) **Yahowah** (*Yahowah* – transliteration of יהוה) **of the assembled envoys** (*tsaba*’).” (*Mal’aky* / My Messenger / Malachi 2:8)

The rabbinic way is not God’s way. They do not produce the same result. They do not lead to the same place. One is truthful and reliable. The other is neither.

This is the worst possible outcome for the religious. Yahowah’s final prophet revealed that religion is incompatible with the relationship Yahowah intended. Worse, Rabbinic Judaism’s Torah and Way corrupts and invalidates the Covenant – leaving Jews estranged from God. The Oral Torah of the rabbis has caused innumerable Yisra’elites to stumble and fall, keeping them from rising up to Yah.

If you are a Jew, you have a choice. You can continue to believe the rabbis and forfeit your soul. Or you can trust Yahowah and condemn the rabbis.

Should you not like this choice, don’t blame me. Your argument is with God. While I agree with Him, these are His words, and they are uncompromising.

Sadly for the Orthodox, and yet fortunately for the rest of us who despise them for what they have said and done, the likes of the Haredim do not read anything other than rabbinical trash. They are banned from the internet and from considering evidence critical of the tyrants who control every aspect of their lives. They are entombed in a prison of their own making and design. Stuck with one

another and in time, they may actually find She'owl appealing. Or not.

Since God is just, there must be a severe consequence for deliberately leading generation after generation the wrong way, down a path that leads them to their death and destruction.

It appears that we are on the same page with the Almighty...

“Furthermore (*wa gam*), I (*‘any*), **Myself, will give you all over (*nathan ‘eth ‘atem* – I will allow what is associated with you) **to being despised** (*bazah* – to being discredited and seen as having no value, to be perceived as vile, contemptible, despicable, and worthless, seen as an object of scorn, even hated) **and to being abased, humbled and humiliated** (*shephal* – to being diminished in stature, demeaned, degraded, and belittled as cultural outcasts), **for the sake of** (*la* – as a result of, concerned about, and before) **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* – is negligent) **of My Ways** (*‘eth derek ‘any*).**

And yet still (*wa*), you respect and honor, lifting up (*nasa’* – you exalt and carry forward, bringing forth), **the presence of** (*paneh*) **your Towrah** (*ba ha Towrah* – in your teachings, directions, and instructions).” (*Mal’aky / My Messenger / Malachi 2:9*)

Once again, Yahowah is impugning rabbis – and no one else. They alone have a Torah in conflict with the Towrah. They have earned this public reprimand for having perpetrated this crime.

It is reassuring to see Yahowah speaking this unequivocally and bluntly. He is condemning every aspect of Rabbinic Judaism, from their Oral Torah and Talmud to their pompous claims, from their degrading religious edicts

to the fact that the Orthodox are *Towrah*-unobservant. Yahowah has stated that the rabbis and their ilk actually prefer their Oral Torah / Talmud to the Word of God.

It is astonishing that millions of Jews have subjected themselves to rabbinical diarrhea without bothering to consider what Yahowah revealed through His Messenger | *Mal'aky*. And it is getting worse, not better, with countless plague-infested morons in mourning clothes touting their "Torah of the Mouth" above all else. It is hard to imagine how utterly disgusted God must be with these idiots.

If it bothers your sensibilities to read such things, may I suggest that you may want to take your *neshamah* | conscience in for servicing? It is clearly broken.

Yahowah, through His messenger, asks two rhetorical questions and then, by way of a third question, lays down a devastating blanket indictment against the religious establishment.

“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*) – what is the reason or cause to) are we unfaithful and unreliable, even unscrupulous and untrustworthy (*bagad* – are we allowing ourselves to be controlled by others while acting treacherously, betraying the relationship by acting deceptively) toward our brethren (*‘iysh ba ‘ach* – brothers, relatives, and countrymen), each (*la huw*) violating and defiling (*chalal* – profaning, desecrating, and dishonoring, breaking and degrading) the Covenant Relationship (*beryth*) of our Fathers (*‘ab ‘anachnuw*)?” (*Mal'aky* / My Messenger / Malachi 2:10)

Why, indeed? What is the point of allowing oneself to be controlled by others when God is offering to liberate and

enrich His children? Is anything of value ever achieved by being unscrupulous and unreliable? When the benefits of the Covenant include immortality, perfection, adoption, enrichment, and empowerment – inheriting all that God has to give – why let men take all of that away from you?

And let's be clear: according to this statement, Jews have done this to themselves – willingly. They have knowingly discarded the Covenant, degraded and profaned it, and replaced it with an emasculating and stifling religion.

Before the Covenant can be reconciled, it is imperative that God explain how it was broken. Part of becoming right is recognizing where we have gone wrong.

“Yahuwdah (*Yahuwdah* – Beloved of Yah and Related to Yah, commonly transliterated Judah) **has been unscrupulous and untrustworthy** (*bagad* – has allowed itself to be controlled by others while acting treacherously, deceptively betraying the relationship, and has become unfaithful and unreliable) **and has engaged and acted** (*‘asah* – has done) **in an abhorrent and loathsome manner** (*tow’ebah* – repulsively doing detestable and abdominal things, many of which are idolatrous, while engaging in religious worship) **in** (*ba*) **Yisra’el** (*Yisra’el* – among individuals who strive and struggle with God) **and in** (*wa ba*) **Yaruwshalaim** (*Yaruwshalaim* – the source of restoration and reconciliation).

Indeed (*ky* – truly), **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, commonly transliterated Judah) **is in violation of the agreement and has desecrated and defiled** (*chahal* – is common and contemptible, having profaned) **that which is Set Apart** (*qodesh* – that which is separated and dedicated) **unto Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).

This is because ('asher) he has directed his affection toward ('ahab – he has shown a desire for and clearly likes, even loves) and is now ruled by the Lord Ba'al (wa ba'al – he has joined and is bound to one who is controlling, having embraced and married Ba'al) within the house (beyth – as part of the family, home, and household [from 4QII as the MT reads bath – daughter]) of a foreign god ('el nakar – a deity from a different place, observing and acknowledging a god in a different language)." (*Mal'aky / My Messenger / Malachi 2:11*)

In this situation, like so many others, we ought to be grateful to the scribes among the Essenes in Qumran. Rather than struggling to integrate *bath* | daughter into this pronouncement regarding being controlled by the Lord | *Ba'al*, we find a perfectly suitable term. The Dead Sea Scrolls are a great treasure to be searched and enjoyed.

According to this declaration, the Beloved of Yah has betrayed Yahowah's affection. Controlled by rabbis, religious Jews have largely forsaken their name and have become unscrupulous while engaging in abhorrent ways. Even worse, they have stained the Promised Land in the process. As is the case with almost every religious construct, the Lord has become their god. And that's exceptionally concerning because Yahowah uses *Ba'al* to describe Satan.

There are many things that are Set Apart unto Yahowah. These include His Towrah, Covenant, and Invitations to Meet, His Name and Spirit, His City and Home – even His people, especially His Firstborn, Dowd. And yet, rather than respect these, the religious have made a mockery of them, desecrating and defiling everything which is important to Yahowah.

Saddest of all, the focus of Rabbinic Judaism is not Yahowah but instead a nameless Lord – referred to here as *Ba'al*. In the process, the Orthodox have begun to worship

deceased rabbis – routinely conducting pilgrimages to their graves.

We can also hold the purveyors of Judaism accountable for their corruption of Yahowah’s Word. In this passage, Qumran scroll 4QXII reads “*beyth* – house” not “*bath* – daughter.” The original presents religious Jews as being at home with false gods while the rabbinical corruption has them acting like little girls around their Lord and Master.

Either way, God is not amused...

“Yahowah (*Yahowah* – written as directed by His *towrah* – teaching) **will choose to cut off** (*karath* – will want to sever and separate, stop and banish (hifil imperfect jussive)) **the individual** (*la ha ‘iysh*) **who** (*‘asher*) **engages in this** (*‘asah hy’* – who does such a thing), **either as a witness providing testimony** (*ha ‘ed* – as one who speaks of it [from 4QII as the MT reads “who wakes”]) **or one who responds** (*wa ha ‘anah* – who replies, making a declaration [from 4QII as the MT reads “who answers]), **from** (*min*) **camping out** (*‘ohel* – from conspicuously living and openly dwelling) **with 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 embedding one’s heels to be steadfast, a synonym for Yisra’el) **when** (*wa*) **the offering is presented** (*minchah* – the gift is apportioned and bestowed) **to approach and be present with** (*nagash la* – to gather together and draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **of the vast array of spiritual messengers** (*tsaba’*).” (*Mal’aky* / My Messenger / Malachi 2:12)

This is the consequence of returning to Mitsraym and subjecting oneself to religious oppression. Whether an

individual speaks on behalf of it or simply responds to it, they will be cut off from Yisra'el. Those who claim that their religion defines what it is to be “Jewish” are seen as the antithesis by God. That would be sobering to the Haredim if they bothered to consider Yahowah’s point of view.

The offer which is being presented, allowing Yisra'el and Yahuwdah to gather together and approach Yahowah, is *Yowm Kipurym* | the Day of Reconciliations. This marvelous gift, however, is not being offered to the religious.

Once again, we have evidence that the Masoretic Text was altered. ‘*Ed*, meaning “to witness and provide testimony,” was changed to ‘*er*, which was then translated as “to awaken” or “to rouse someone to action and from sleep.” Vocalized ‘*ar*, the Hebrew substitute means “enemy, adversary, and foe.” But while those who are having an affair with Lord Ba'al are now linked to the Adversary, and have become Yahowah’s foe, God had transitioned from their allegiance to their “witness.” It was their “‘*ed* – testimony” which would cause them to be separated from Yahowah.

The self-professed literal New American Standard Bible, which claims to be based upon the oldest manuscripts, and is not, reads: “**As for the man who does this, may the LORD cut off from the tents of Jacob everyone who awakes and answers, or who presents an offering to the LORD of hosts.**”

By comparison, and based upon the Dead Sea Scrolls, God actually said: “**Yahowah (YaHoWaH) will cut off (karat) 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 ('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 implements (*tsaba*’).” (*Mal’aky* 2:12)

Nonetheless, the King James Bible, a revision five times over of the Latin Vulgate, itself a translation three times over, must have thought that *‘anah* and *minchah* both meant “offering,” because they wrote: “The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth and offering unto the Lord of hosts.”

The New International Version conveys the following unsupported paraphrase where *‘anah* was completely ignored: “As for the man who does this, whoever he may be, may the Lord cut him off from the tents of Jacob—even though he brings offerings to the Lord Almighty.”

The deceiver of young men and women, the man who began his “Old Testament Studies” class with “Leviticus, why bother?” wrote the following on behalf of the New Living Translation: “May the LORD cut off from the nation of Israel every last man who has done this and yet brings an offering to the LORD of Heaven’s Armies.” He ignored *‘anah* in *Mal’aky* while translating it as “deny yourselves and fast” in *Qara*’. The audacity of calling this disconnected prose a “living translation” is almost beyond belief.

The Jewish Publication Society, the supposed experts, came up with: “May the Lord leave to him who does this ^{a-}no descendants-^a dwelling in the tents of Jacob and presenting offerings to the Lord of Hosts. ^{a-a} Meaning of Hebrew is uncertain.” “Lord” knows how they managed to twist this out of the text.

Setting the corruptions aside for a moment, in the *Towrah*, Yahowah said that He would dissipate the souls of those who do not *‘anah* | respond to His summons to appear in the presence of the feminine manifestation of His

light on *Yowm Kipurym*. Here, God is saying that He will cut off and banish from living with His people those individuals who witness on behalf of their relationship with the Lord | *Ba'al*. And since to be cut off and separated from Yahowah is different, and indeed far worse than having one's soul cease to exist, the consequence of failing to respond to God's summons is far less severe than misleading others.

Based upon 4QXII, Yahowah told those without scruples who are in the camp of foreign gods:

“And this (*wa zo'th*) is another thing (*sheny* – a second thing) you do (*'asah*): you cover (*kasah* – your conceal and hide) Yahowah's (𐤃𐤓𐤕𐤓 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching) altar (*'eth mizbeach*) with (*'eth*) tears and expressions of sorrow, bitterly (*dim'ah*) shrieking and groaning (*'anaqah* – crying) because (*min*) of your adversarial nature, narrow-mindedness, and troublesome experiences (*tsar* – dire straits, distress, adversity, constraints, and oppressive situation [from 4QXII]) such that there is no longer (*'ayn 'owd*) any attention paid to or regard for the presence (*paneh* – anyone turning toward the appearance nor any direction regarding) of the gift which has been offered (*'el ha minchah* – of the sacrifice made and bestowed) nor any desire to receive or accept it (*wa la laqach ratsown* – nor will to choose, decision to take, grasp hold of, or obtain it) with your hand (*min yad 'atem*).” (*Mal'aky* / My Messenger / Malachi 2:13)

God has a point. Considering all He has done for us, we ought to be appreciative, even jubilant. He does not want the approach to Him covered in tears or laments. He did not go to all of this trouble to fill His home with the clinically depressed. And yet the religious are always complaining. Yes, Jews have been abused, but none of it

would have occurred if they had not been so antagonistic toward God.

Heaven is for those who love Yahowah and who respect His Towrah. It is not for those who cause others to stumble by contradicting the Towrah or invalidating the Covenant. It is not for the unobservant or for those who prefer their own way. It is not for the unreliable or untrustworthy. God is not looking to surround Himself with repulsive people or with those who defile what He values. Choosing the Lord | *Ba'al* over Him is more than enough to be excluded, as is offering false testimony. Likewise, God is not fond of curmudgeons, the adversarial or narrow-minded.

All of this negativity has affected God's people to the point that they have largely estranged themselves. They are so far down the religious rabbit hole that they can no longer fathom that Yowm Kipurym is God's gift to Yisra'el and Yahuwdah. They see it as a punishment, a day to deny and afflict themselves. And without Reconciliations, there is no relationship.

As noted in the text, *tsar* was excluded from the Masoretic Text but found in 4QXII, a scroll containing the revelations of the last prophets dating to 200 BCE. It was translated as "adversarial nature, narrow-mindedness, and troublesome experiences." It could also have been rendered as "dire straits, distress, adversity, constraints, or as an oppressive situation." *Tsar* is the word Yahowah used to depict the Time of Ya'aqob's Troubles. And thus, it may be indicative of the religious being left to endure the worst the world has to offer. It is little wonder the Masoretes removed it from their manuscripts.

Continuing to provide insights into the mindset of the religious, Yahowah reveals...

“But you ask (*wa 'amar* – so you say), ‘What is the problem (*'al mah* – for what reason)?”

So, God answered...

“It is because (*‘al ky*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **has repeatedly testified** (*‘uwd* – is a frequent and admonishing witness) **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** (*‘isheh* – the marriage partner associated with) **you as a child** (*na ‘uwrym ‘atah*), **with whom** (*‘asher*) **you have been unfaithful, betraying her** (*bagad ba hy*) – you have acted treacherously without justification, being fraudulent and deceitful toward her).

And yet, She is your companion, providing fellowship (*wa hy’ chabereth ‘atah* – She is the One you should associate with as if a friend and marriage partner), **and your Covenant partner** (*wa ‘ishah beryth ‘atah* – the loving woman of your family).” (*Mal’aky / My Messenger / Malachi 2:14*)

We have come full circle. *‘Ishah / ‘isheh* was the second pivotal term in Yahowah’s Towrah presentation of *Yowm Kipurym*. With *‘ishah* meaning “female individual, wife, and adoptive mother,” and with *‘isheh* conveying all of the symbolism of “the feminine manifestation of God’s fiery light,” by blending these related concepts, we see our Spiritual Mother purifying, enlightening, empowering, and elevating us unto Yahowah. She is the means by which we are adopted into our Heavenly Father’s Family.

That is not to say that this is the only way to render *‘ishah* in this passage. Translated as “wife and marriage partner,” *‘ishah* fits beautifully within the context of the *beryth* | Covenant – which is also known as a marriage vow. God does not take kindly to those who betray the Set-Apart Spirit. And yet, Orthodox Jews have convinced themselves

that their own wives serve as the *Mala'akah*, whom they call the “Shabat Queen.”

Affirming that Yahowah was addressing the role of the Set-Apart Spirit, Mal'aky inquires...

“Did He not engage as One (*wa lo' 'echad 'asah* – did He not act and work as One) **and as a soul in corporeal fashion** (*wa se'er* – as a physical manifestation, with Himself as related kin) **through the approach of His Spirit** (*ruwach la huw'?*)?

And why was the One (*wa mah ha 'echad*) **inquiring about and seeking** (*baqash* – looking for and requesting) **Godly offspring** (*zera' 'elohym* – to sow God's seeds to produce children)?

Therefore (*wa*), **you should be observant** (*shamar* – you should be attentive toward and keep focused upon, so as to be preserved) **in conjunction with your Spirit** (*ba ruwach 'atem* – with the feminine, maternal, and spiritual manifestation of Yahowah's nature, set apart from God to serve all of you).

And then concerning the feminine manifestation of God's fiery light who empowered and enlightened (*wa ba 'ishah / 'isheh* – therefore, with regard to the brilliant woman) **during your childhood** (*na'uwrym 'atah* – of your adolescence and youth; from *na'ar* – to be shaken off and emptied out before roaring like a lion), **none of you should leave or betray Her or disregard Her garments** (*'al bagad* – you should not have been deceitful, offensive, or unfaithful).” (*Mal'aky / My Messenger / Malachi 2:15*)

God is explaining the way, as a seven-dimensional being, He is able to enter and interact with us in three-and-a-half dimensions. He, with the aid of His Set-Apart Spirit, can deploy His *nepesh* | soul such that it enables God to experience our reality while conveying His personality. This is how He walked in the Garden with 'Adam, initiated

the Covenant with ‘Abraham, and wrote the Tablets He handed to Moseh.

Yahowah’s principal agent in our realm is His *Ruwach Qodesh* | Set-Apart Spirit. She represents the Maternal aspects of God’s nature and is responsible for our inclusion into the Covenant Family. As this statement attests, She is not a separate persona but, instead, is part of the One God, set apart from Him to serve us.

In this context, with this depiction of the *Ruwach* juxtaposed between references to the *‘ishah*, we find support for our conclusion that during the *Miqra’ey* we are being asked to approach the Set-Apart Spirit. The *‘isheh* is correctly rendered as “feminine and maternal manifestation of God’s fiery light which purifies and enlightens, empowers and elevates.” The *Ruwach Qodesh*, *‘Isheh*, and *Mala’kah*, even the *‘Eyaluwth* are One. She is our Spiritual Mother and Guide, our Counselor, and She, by embodying Yahowah’s maternal attributes, contributes to the *Miqra’ey* and *Beryth* while teaching *Towrah*.

Affirming this for us, Yahowah revealed: **“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’*)? And why was the One (*wa mah ha ‘echad*) inquiring about and seeking (*baqash*) Godly offspring to raise and nurture as children (*zera’ ‘elohym*)?”** The *nepesh* Yahowah engaged in conjunction with His Spirit to enable the promises of *Pesach* and *Matsah*, leading to *Bikuwrym* and then *Shabuw’ah*, was His Son’s. *Dowd* made the sacrifice so that we could be adopted, nurtured, and enriched. One God, one Family, one Father and Mother, and at this point, one Son – sowing the seeds that would become the Covenant’s Children.

In the context of *Yowm Kipurym*, of becoming reconciled unto our Heavenly Father by approaching the presence of our Spiritual Mother, this pronouncement is

especially relevant, helpful, and clear. **“Therefore (*wa*), you should be observant (*shamar*) in conjunction with your Spirit (*ba ruwach ‘atem*). And then concerning the feminine manifestation of God’s fiery light which empowers, enlightens, and elevates (*wa ba ‘ishah*) of your childhood (*na’uwrym ‘atah*), none of you should leave or betray, never showing a disregard for Her garments (*‘al bagad*).”**

We should never lose sight of the Spirit’s role in our lives. She adorns us in Her Garment of Light on Matsah, perfecting us, so that She can adopt us into the Covenant on Bikuwrym, empowering, enriching, and enlightening us during Shabuw’ah. To betray the Set-Apart Spirit, as the Orthodox have done, is to preclude entry into God’s Family, to remain mortal and imperfect, and to forfeit the wisdom She provides.

There are several nuances in this statement that I’d like to address. First, there are two references to the *Ruwach* | Spirit. She is introduced as “*huw’* | His” Spirit, meaning that the *Ruwach* is Set Apart from Yahowah. Then She is said to also be the “*Ruwach ‘atem* – Spirit of you all.” She is your Mother when you become a Child of the Covenant. God’s Spirit becomes our Spirit when we become His *zera’* | seed.

Second, we initially encounter our Spiritual Mother during the transition from Matsah to Bikuwrym when we are young, which indicates that She is the source of our perfection and adoption as Children of the Covenant. That is why we are invited to approach Her during UnYeasted Bread. She is tasked with cleansing our souls of religion – making the *Ruwach Qodesh* the antidote needed to neutralize the Haredim toxins. In this regard, She “*na’uwrym* – shakes off and empties out” these religious impurities so that we “can roar like the lion of Yahuwdah.”

And third, *'al bagad*, which translated as “none of you should leave or betray,” when negated as it was in this context, also means that we should not disregard the Spirit’s Garments. Yahowah’s means of perfecting us is to adorn us in His Spirit’s light. Where there is light, there is no darkness. Light obliterates and replaces that which should remain unseen. This is how God viewed Dowd and, indeed, every child of the Covenant.

To appreciate what Yahowah said after succinctly affirming the role of the Spirit, especially during the Day of Reconciliations on behalf of the Familial Covenant Relationship, we must turn to the Dead Sea Scrolls. The Masoretic Text rendering of this next statement isn’t even remotely accurate.

“For indeed, and by contrast (*ky*), if (*'em* – should [omitted from the MT]) you (*'atem* – you all [from 4QXII because the MT reads “I”]) are hostile to and hate, opting to shun (*sane'* – abhor and detest, disliking or loathing, showing enmity toward) and (*wa*) dismiss Me, sending Me away (*salach* – separating yourselves from Me while choosing to be free of Me),’ says (*'amar*) Yahowah (*YaHoWaH*), the God (*'elohym*) of Yisra’el (*Yisra’el* – Individuals who Engage and Endure with God), ‘My Garment (*lebuwsh* ‘*any* – My adornment and apparel [from 4QXII because the MT reads “his”]) will be concealed and shrouded (*kasah* – will become unknown and undiscoverable, hidden from sight and masked) with that which is destructive and wrong (*hamas* – unjust and deadly, oppressive and immoral, ruined by those lacking self-restraint, who demonstrate cruelty through injurious language which maims, robs, and plunders),’ says (*'amar*) Yahowah (𐤏𐤃𐤁𐤇) of the engaged conscripts (*tsaba'*).

‘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* – do not be untrustworthy or unreliable, do

not treacherously betray by being offensively deceitfully or rebellious).” (*Mal’aky* / My Messenger / Malachi 2:16)

We can choose to love God or hate Him. We can become part of His Family or dismiss Him and separate ourselves from His Covenant. And while there is an individual consequence of this choice, there is a collective consequence as well. If enough of us come to abhor the God who revealed Himself in these words, and divorce ourselves from Him, then the Set-Apart Spirit’s Garment of Light – the covering which makes us appear perfect in Yahowah’s eyes by hiding our religious corruption – will be hidden, shrouded under the pervasiveness of man’s corruptions. So, God’s advice is for us to choose to be faithful and to care about, cling to and become secure in, the Spirit who has been given to us, to protect and save us from ourselves.

Speaking of concealing the truth, those who celebrate their ignorance of the text, and who abhor what Yahowah actually conveyed, consider Tremper Longman’s NLT rendering: “‘For I hate divorce!’ says the LORD, the God of Israel. ‘To divorce your wife is to overwhelm her with cruelty,’ says the LORD of Heaven’s Armies. ‘So guard your heart; do not be unfaithful to your wife.’”

When it comes to hiding the truth through wrongdoing, it is hard to beat the New Living Translation’s corruption of the previous statement (*Mal’aky* 2:15), the one in which we saw God clarify the role of the Spirit during the Day of Reconciliations as well as with the Covenant Relationship. They published: “‘Didn’t the LORD make you one with your wife? In body and spirit you are his. And what does he want? Godly children from your union. So guard your heart; remain loyal to the wife of your youth.’” This is so far removed from the text it is almost as if Tremper Longman was writing his own Bible.

Yahowah is annoyed by religion. And that is because religions claim that their schemes endear the faithful to God when, in fact, they do just the opposite.

“And (wa) you have wearied (yaga’ – you have exhausted) God (‘elohym – the Almighty [from 4QXII]) with your words (ba dabar ‘atem – with your statements, speeches, and messages).

But (wa) you say (‘amar – you ask), ‘In what way (ba mah – how is it that) have we wearied Him (yaga’)?”

In (ba) you (‘atem) telling (‘amar – promising) everyone (kol) that doing (‘asah – that acting upon and engaging in) bad (ra’ – that which is evil and troubling, invalid and incorrect) is good (towb – moral, right, and pleasing) in (ba) the eyes of (‘ayn – the perspective of) Yahowah (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence), and that He (huw’) is willing to accept (chaphets – He desires and wants, finding pleasure in) these things (wa ba hem).

If so (‘ow), where is (‘ayeh) the God (‘elohym) who justly resolves disputes (ha mishpat – who encourages sound decisions and good judgment; from my – to ponder the implications of shaphat – executing judgment and making sound decisions)?” (Mal’aky / My Messenger / Malachi 2:17)

This is the essence of religion. Man’s ways are positioned as being pleasing and acceptable to God when they actually conflict with and contradict God’s way. But such a condition cannot possibly be true. And that is why Yahowah provides the answer He does. God cannot be just and accept human religious alternatives which contradict His instructions.

The Babylonian Talmud is comprised of replacing what Yahowah wants with what rabbis prefer. Good becomes bad and bad is promoted as good.

And while the religious have honed their ability to contradict God, Yahowah is asking how is it possible that those who do so are right. It is the single most destructive query which can be foisted upon those trapped within Judaism, Christianity, or Islam.

Continuing to open the door for the UnOrthodox which has been blocked by the rabbis, Yahowah stated...

“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*)

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*)

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'*).

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*)

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

And they should search and inquire 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*).

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

"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 (*chalal*), the Covenant

Relationship (*beyth*) of our Fathers ('*ab 'anachnuw*)?'
(*Mal'aky 2:10*)

'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*).

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*)

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*)

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)

But you ask (wa 'amar – so you say), “What is the problem ('al mah – for what reason)?”

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').

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')?

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

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

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)

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*) with that which is destructive and wrong, ruined by those lacking moral restraint (*hamas*),' says ('amar) Yahowah (יהוה) of the engaged conscripts (*tsaba*')**.

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*).

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)

Lost in the swamp of the Talmud, perhaps.



Adding insult to injury, not only is the connecting word omitted from all Bible translations, the message of Mal'aky 2:17 is separated from this next sentence by a contrived chapter break. And as we transition to the next sentence in Mal'aky, "therefore," from '*aph*, was erased from the Masoretic Text, but it is found in the Dead Sea

Scrolls. It is important because it connects what God just revealed to what He is about to say.

“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).

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*).

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 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), **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)

It is Yahowah’s desire that His people come to recognize Him. For that to occur, someone needs to step up and convey His message. And therein lies the problem

since the secular have no interest in knowing Him and the religious are too lost to find Him.

Rabbis study their Talmud in Babylonian Aramaic and Christians prioritize their Greek New Testament, leaving precious few to learn Hebrew and render God's words such that those seeking Yahowah will discover what He is offering and requesting in return.

Nonetheless, Yahowah has committed to providing a messenger. This individual will garner peoples' attention, change their perspective regarding God, and prepare them to approach Yahowah's appearance and presence – doing so in God's Way. Moreover, he will stress that God is returning with His Son.

Had this been plural, we would have read it as addressing the two messengers appointed by Yahowah during the waning days of the Time of Ya'aqob's Troubles. And yet, since Yahowah has announced 'Elyah's role, this could be the other.

Ready or not, Yahowah is returning. The Upright Pillar of the Tabernacle will soon enter His Royal Residence – inviting all of His children inside.

He will not, however, be arriving alone. The Zarowa' of the Covenant will be accompanying Him. His identity is also known because he is someone we have previously experienced, someone who has shown us the way, someone we adore – *Dowd* | David – the Messiah, King, and Beloved Son of God.

Up to their normal no good, the Masorete rabbis removed the “He, Himself” from their version of this statement. They didn't much like the idea of Yahowah, Himself, returning, because they are not on speaking terms. Similarly, they changed “they will come” to “he will come.” The idea of Dowd being the undisclosed Mashyach

is not appealing to them either because it reveals that they were ignorant of what should have been obvious.

Speaking of Father and Son...

“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)?

Because indeed (ky), He is like (huw’ ka – He is similar and can be compared to) a refiner’s (tsaraph – tester’s 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 (boryth – laundering soap).” (Mal’aky / My Messenger / Malachi 3:2)

The answer to these questions is provided in the Towrah’s presentation of the Beryth and Miqra’ey. We have to accept the terms of the former and attend the latter to be present and remain standing before Yahowah and Dowd.

We have become accustomed to Yahowah referring to Himself as light, and to recognize that, upon His return, both He and His Son will appear as light. And we have been made aware, especially with regard to the Day of Reconciliations, that our Spiritual Mother will be like a refiner’s fire, purifying us, in addition to enlightening us with Her perfect and pure light, so that we are prepared to stand before our God and King.

And while the “launderer’s soap” is another interesting metaphor, reinforcing the fact that we have to be cleansed of religion to appear perfect in God’s eyes, I had not previously considered that *boryth*, meaning “laundering soap,” and *beryth*, meaning “Familial Covenant

Relationship,” are simply different vocalizations of the same textual spelling.

“**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).

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 keseeph* – that which is valuable and desirable).

And they will be able to approach (*wa hayah la*) **Yahowah** (*Yahowah* – a transliteration of יהוה, 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 the promise of reconciliations, whereby the religious infidelity of Yisra’el and Yahuwdym is ended, and their rabbinical blemishes are removed. Now correct, as innocent children, refined and purified, God’s people become precious gifts before their Heavenly Father.

This is the Day of Reconciliations...

“**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 (qadmony) years (shannah** – times of renewal).” (*Mal'aky* / My Messenger / Malachi 3:4)

This is Yahowah’s heart’s desire. His Beloved have come home. To Him, they are a gift – now pleasing and acceptable. Moreover, on this day, the purpose of Yaruwshalaim has been restored.

And while God is elated, to remain that way He must come to terms in short order with those responsible for having created the rift between Him and His people. The Day of Reconciliations is also Judgment Day.

To be among those who are reconciled, come to Yada Yah by being Towrah-observant, accepting the terms of the Covenant and attending the Miqra’ey. Should you prefer to be judged, here is Yahowah’s list of grievances...

“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).

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

For Yahowah to bring us back into the Garden of Great Joy, He must do some weeding, removing the killjoys. The religious and unfaithful will be rounded up and exterminated. Anyone who defrauded His people by misleading them or extorting them will be uprooted. It is the day of *yare'*, when those who do not respect Yah will come to fear Him.

Having now spoken of those being refined, who are seen as a precious gift to God, let's take a closer look at the terminology Yahowah selected to describe the six things He will judge and condemn on this day.

First: *ba ha kasap* – those who promote the corrupting influence of religion with their prayers and sacred rites; those who encourage worship, especially spirituality.

In light of the previous statement concerning Yahuwdah becoming pleasing and acceptable and Yaruwshalaim returning to her former glory, the religion being judged and condemned is Judaism. Christians and Muslims will have been long gone. This is Judgment Day for rabbis. The God that they denied is going to deny them.

Second: *ba ha na'aph* – those who are unfaithful, committing adultery by violating their Covenant vows.

In the end, it will not matter if you are an Orthodox Jew caught in an act of infidelity, having divorced Yahowah, or a Christian with a new and different covenant. Anyone and everyone who has not accepted the five terms and conditions of Yahowah's Covenant will be judged and found wanting. In this light, the prerequisite of the Covenant, which is to walk away from religion and politics, from the family of man, is particularly germane.

Third: *wa ba ha shaba' la ha sheqer* – those who mislead through mistaken beliefs, by making false promises, and by perverting the truth.

All I can say is God Damn Religion.

Fourth: *ba 'ashaq sakar sakyr 'almanah wa yathowm* – those who are controlling, defrauding and exploiting those who actually work by extorting their wages as if they were entitled to receive their compensation, all while mistreating disadvantaged widows and orphans.

This is Ultra-Orthodox Judaism. Rabbis control fellow Jews by defrauding them. They exploit those who actually work because they are parasites – demanding that the government subsidize them while they play at their religion. All the while, these self-indulgent perverts prey upon orphans and widows.

This is one of the two most divisive battles currently being waged in Israel. To cling to power, Netanyahu indulged the Ultra-Orthodox by subsidizing their

unwillingness to work at anything other than their religion. The new government was elected in large part to curtail paying Jews to be counterproductive.

Fifth: *natah ger* – those who thrust foreigners aside, turning away those who do not speak the same language or share the same religious customs.

This is the second battle brewing in Israel. Rabbis are demanding that they alone maintain the right to determine who is and is not Jewish. Their test is not DNA but, instead, acquiescence to Rabbinic Judaism.

And Sixth: *lo' yare' 'any 'amar Yahowah 'elohym* – those who do not respect Yahowah, who just so happens to be God.

All of those ensnared by Rabbinic Judaism *lo' yare' Yahowah* instead of *Yada Yahowah*. You have been warned and you know the consequence. It is time to choose sides.

“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), will not perish or be destroyed (lo' kalah – will not be wiped out or eliminated).” (*Mal'aky / My Messenger / Malachi 3:6*)

God may grow, but He does not change. There is no place with Him for those who embrace a Babylonian Talmud, a Zohar or *Mishnah*, nor a New Testament or Quran. If it cannot be found in the *Towrah, Naby', wa Mizmowr*, it should not be associated with Yahowah.

Therefore, Rabbinic Judaism did not supplant the Covenant, Christianity did not replace Jews, and Muslims

remain as lost as ever. Religion has not trumped relationship. The Towrah has not been augmented or annulled.

Yahowah began His prophecy through Mal'aky by saying that He loves Yisra'el – the children of Ya'aqob. And now, since He does not change, He still loves them. Therefore, He is going to fulfill His promises to protect His people from their enemies. And this is one of many reasons He is obliterating Judaism, Christianity, Islam, and Socialist Secular Humanism. It is the story of Ya'aqob and 'Esaw, of love and hate.

As much as God wants to restore His relationship with Yahuwdym, even He cannot do so without them changing their thinking and attitude.

“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)).

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 (יְהוָה – 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)

It happened multiple times long ago. They came out of Mitsraym in unison but soon splintered into rebellious factions and roamed the wilderness for forty years. Yisra’el was last united under Dowd, but even then, there were cracks all around the edges – including a *coup d’état* attempted by one of his sons. There was a brief moment of unity under Solomon, but it would not last as the king became too enamored with his pagan wives. Yahuwdah became Towrah-observant briefly under Hezekiah then Josiah, but those would be the last times.

Yahowah communicated and Yahuwdym paid no attention. It is largely why I was afforded this job. There were no Jews who wanted it. They were too busy being religious to care about reconciling the relationship.

For God to restore His people, they must change. So, for Yowm Kipurym to be a success, for there to be Yisra’elites and Yahuwdym to reconcile, God has to get their attention and convince them to do an about-face. And therein lies the purpose of *Yada Yahowah*.

“Choose to return to Me and I will want to return to you, choosing to reconcile and restore you.” (Yahowah to Mal’aky circa 450 BCE)

There are many ways that Yahowah could have answered the last question, and in fact, He has already answered it in many ways. But, in light of the ransom He paid to redeem His children, He chose the following example.

“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)**

Wee little men can rob God of His heart’s desire. And many have done so by deliberately altering His instructions and circumventing His intent. Where He wanted a relationship, they have imposed a religion. When He wanted to liberate, empower, and enrich His children, they fought to control and degrade them, exploiting the planet.

Yahowah’s intent is rather simple. He wants to lift up His children and raise them, helping us grow by sharing all He has to give, enriching us exponentially in the process. This is the purpose of the Towrah, Beryth, and Miqra’ey.

By deliberately altering God’s testimony and circumventing His intent, rabbis have robbed the Almighty. He has been deprived of countless sons and daughters who would otherwise have enriched His

existence too. This is the tithe and offering Yah has desired more than any other.

The Masoretic Text variation on Mal'aky 3:9 reads: "In the curse you are cursed, and with me you rob the nation as a whole."

The Qumran Scroll 4QXII reveals that God said:

"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** (*hagowy kol* – other individuals living around the world)." (*Mal'aky* / Messenger / Malachi 3:9)

When the religious "*ma'aser* – question the means to be enriched" and "*taruwmah* – be chosen and lifted up, growing and sharing" with God through His Covenant, they circumvent Yahowah's intent and rob Him of the family He desires. Similarly, they rob humankind of the opportunity to live with God.

In addition, when religious leaders take tithes and offerings from the people, they corrupt God's plan. He did not want a paid clergy. Everything of value which was contributed was to be stored for and then given to the disadvantaged, particularly widows and orphans. And yet rabbis expropriate it all for personal financial gain.

Religious leaders are not only greedy, self-serving hypocrites, but by acting this way, they defraud people the world over. Yisra'el, for example, was asked to follow Yahowah's Towrah instructions so that everyone who encountered a Yisra'elite would be able to see the relationship God intended being played out before their eyes. But what they have come to witness instead is religious hypocrisy and the abuse of power.

“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*’).

‘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)

I do not recall testing God, but I have found this proposition to be true. The more I invest in learning and sharing the richer and more satisfying my life becomes. When we return to Yah embracing the means He has provided to enrich our lives, we are never disappointed. We can trust Him to offer more than we need.

God is inviting us to challenge Him. He wants to prove that He loves us. Moreover, He wants us to be confident and courageous, knowing that we can depend upon Him all along the way.

The reason that I have never felt the need to test God by asking Him to prove something to me, as so many others have done, including Moseh, is that He has already offered more evidence of His existence and inspiration than I can even process. His words are brilliant. His prophecies are exacting. His advice is uplifting. He is always consistent and always right. That is enough.

Yahowah is God – that is for certain.

While I've not tested Yahowah, He has done for me what He has promised. Per His request, I took on Islam, then Christianity and Judaism, Conspiracy, Socialism, Communism, and Patriotism – any one of which would normally have put me in harm's way – and yet here I am, blasting away, happy and free.

This is what would have happened had there been no rabbis or religion...

“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*).

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)

The moral of this story is to listen to God and do what Yahowah has asked, engaging as He has requested, and He will return infinitely more than we can provide. Put Him to the test.

I am living proof of the initial claim – and it is actually a big deal. I exposed and condemned the Destroyer of His People, proving that Muhammad was a fraud and that Allah was modeled after Satan in *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words*. By reordering the Quran chronologically and setting it into the context of Muhammad’s putrid life using the earliest Hadith, I was able to completely discredit the religion and undermine the justification for Islamic terrorism. The book, the supporting website, and the many thousands of radio interviews that followed garnered countless death threats, and yet through it all Yahowah’s protection has been absolute.

Subsequently, I have published the four volumes of *Questioning Paul*, destroying the credibility of Paul’s letters. Simultaneously, I was able to discredit the Christian New Testament and unmask Replacement Theology – obliterating the credibility of the most anti-Semitic institution in human history. In years past, I would have been burnt at the stake.

For good measure, *Yada Yahowah, Observations, Coming Home*, and *Babel* have removed the kippah from Judaism – leaving the rabbis exposed. Normally, that would be a risky proposition because they are a vicious lot,

ever ready to pick a fight and deploy an endless supply of flying monkeys.

Through it all, by contributing to Yahowah's rebuke of those abusing His people, I was enveloped in His protection. I have come to appreciate what God means when He writes "Yahowah of the vast array of spiritual implements." He deploys them to protect His own. I have never been, nor will I ever be, subject to "*lo' shachath la 'atem* – being troubled or battered" nor has the resulting "*pery* – harvest."

But even more than this, my life has become a microcosm of the second part of Yahowah's promise – as can yours. As a result of what we have accomplished together, there is an ever-growing "*eth pery ha 'adamah* – harvest from all over the earth." The "*gephen* – vine" which gave life to Yisra'el is "*lo' sakal* – no longer unproductive or childless."

While the concluding promise was written to encourage Yisra'el to be all Yahowah had envisioned, it is also true in my life – as it should be in yours. As we study and learn from the Towrah, Naby', wa Mizmowr, we become "*'ashar 'eth* – properly guided and fortunate." We "advance on the right path because we are appropriately led in the way to get the most out of life, blessed as a result of a renewed interest in learning along with a changed attitude." *Asher*, indeed. It is the word that brought us to this place.

Not long ago, I made a claim that may have seemed as if I were blaming the wrong people for all Jews have suffered these past 2,400 years. While not exonerating the Romans, Roman Catholics, Muslims, Nazis, or Progressives for their abusive approach to God's people, had there not been rabbis, these people would not have been allowed to torment Yahuwdym. God has just affirmed the validity of that conclusion.

The three Hebrew letters which comprise *'ashar*, translated as “will deem you properly guided and fortunate,” convey a wealth of relevant ideas. To be *'asher* is to “be blessed, to be happy, and to possess a joyful attitude as a result of being the beneficiary of favorable treatment.” The *'ashar* are seen “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.” *'Asher* is the true *Halakhah*. By “stepping along the correct and straight, narrow and proper path to stand upright, securely established and completely safe,” our lives matter.

According to God, religious leaders are not Godly, but instead, they work against Him. It is one thing to ignore Yahowah but altogether another to oppose Him. And yet, this is what Rabbinic Judaism, Christianity, and Islam have done...

“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** (יהוה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

‘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)

Yahowah is continuing to speak to and about Yisra’el and Yahuwdah. Therefore, the religious statements and texts He is condemning are found in the Babylonian Talmud, in the *Mishnah* and *Zohar*. Yahowah has described the words of the rabbis as “harsh, arrogant, and obstinate.” He has also stated that these same rabbis and

their gaggle of Haredim are clueless. They have not only written Yahowah out of their lives, but they are also still living in de-Nile. They worship men as if they were gods and are now oppressing themselves religiously and politically, even economically. Judaism is the Exodus in reverse.

The religious have long fought a war of words against God, trying their best to establish themselves over Him. It is why Yahowah's name, which means "I exist" and "I Am the source of existence," was expunged from the written record by religious clerics who chose to call themselves "rabbis," which means "great, high, and exalted."

These things noted, do not gloat on behalf of Christianity or Islam. God had plenty to say about these plagues and it was similarly indicting.

The rabbinical response is a feigned denial. And yet the preponderance of religious men and women know that their message is contrary to God's, and that as such, there is no way for them to be right. It is why they stress belief over knowing, faith over trust. It is why rabbis have Jews so preoccupied with being religious, providing vital advice on when to poop and how to wipe their asses, that there is no time left for rational thought.

Rabbis have fooled those who have consented to be fooled – but not God. He has their number.

“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)

It is true: there is no money in being truthful when it comes to God. And since God's Word is so counter to religion, those who share it are maligned. That said, the benefits of recounting Yahowah's requirements and responsibilities are beyond our wildest imaginings while the cost of opposing Him is damning.

Ever since I began comparing Yahowah's testimony to that found in the Talmud, New Testament, and Quran, it has become obvious that these contrarian accounts exist because, without them, there is no way to control and fleece the masses. With the Covenant, there is nothing to fear, no one to pay, and no reason to obey.

Those who make a living being religious must lie.

To our ears, it is one thing to hear of the conditions God has established for us but not as comfortable to learn that He, too, has responsibilities. And yet, what would happen to us if He decided not to return on Yowm Kipurym, if He had reneged on His commitment to supporting His Son serving as the Pesach 'Ayl, if He did not want to honor the promises He made regarding the Covenant? God is actually more restricted than we are

because, while we can choose to listen to God or men, Yahowah must honor all of His promises.

One of the many reasons that we do not need to test God is statements like this one. He reported in our distant past what we would come to experience in our present. The ubiquitous black mourning suits worn by the Haredi are a recent phenomenon. It began in Crown Heights, New York in the 1940's and 1950's during the Chabad-Lubavitcher movement. The Shtreimel (Weasel Hat from Poland) was gradually replaced by the black hat, in coordination with their mournful approach to life.

More than anything, Ultra-Orthodox Jews have “*halak qadoranyth min paneh Yahowah* – walked into the darkness and away from the presence of Yahowah.” Trying to remain distinct, they have become common, no different than Christians, Muslims, and Secularists in this regard.

This appears to be the prophet's lament...

“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 (*risha'ah* – 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).

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** (*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)

It must have been hard for Mal'aky to acknowledge that he had seen his people encouraging the presumptuous while praising the insolent. But what he witnessed has become our reality, especially among the Haredim and in Yisra'el.

Of even greater concern to Mal'aky, the rabbis have gotten away with it, because there has been none among his people willing to challenge the religious leaders. It will not be until we are on the cusp of Yahowah's return that a meaningful number of Yahuwdym will come to know Yahowah sufficiently to show regard for His name. But by doing so, they will be rebuking the rabbis while freeing all who will listen from Judaism.

Further, the Yahuwdym who we are told will finally be paying attention and responding appropriately to Yahowah will be getting their guidance from what was “*kathab sepher* – written on the scroll” of the *Towrah*. This

proclamation serves to differentiate God's testimony from the Babylonian Talmud with its mystical oral origins.

Just as there are consequences for being wrong, there are benefits to being right. While the choice is yours, you have only until Yowm Kipurym to decide.

“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).

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)

We should be delighted to hear our Heavenly Father say, “You are Mine!” It not only conveys the intent of a loving relationship, but it also reveals what God treasures. For the first time in a long time, Yahowah will be able to enjoy the benefits of the Covenant and enrich His children.

For God, each saved soul, each person His Word and Spirit have delivered from harm’s way, is a family reunion. A lost sheep is found as a wayward child comes home. There will be great joy in Shamaym.

Is it a big deal or not? I'll let you decide. How much greater will Yahowah's affection be on this day for those "ben ha 'abad 'eth huw' – children who have served with Him?" While we are not competing for God's love, much less accolades, doing something with Yahowah that He values seems like a good idea.

“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)

Just as there is a distinction between God and man, between the Towrah and Talmud, and between a relationship and a religion, so is there a distinction between those who are right and wrong.

Those who are right enjoy working with God. Those who are wrong prefer the company of men.

Here for your consideration is where Mal'aky has taken us...

“Therefore, please pay attention because (*'aph hineh*) **I, Myself, will send out** (*'any shalach*) **My messenger** (*mal'ak 'any*). **He will open the way to Me, preparing My people by changing their perspective, encouraging them to pay attention to My presence and appearance** (*wa panah derek la pen 'any*).

Then suddenly, straight away and surprising many (*wa pith'om*), **they will come** (*bow'*) **to His Royal Residence and Temple** (*'el hekal huw'*), **the Upright One**

(*'edown*) along with the herald (*wa mal'ak*) of the Covenant Relationship (*ha beryth*), whom you have sought to show you the way (*'asher 'atem baqash*), and who you have favorably experienced and strongly prefer (*'asher 'atem chaphets*).

Behold (*hineh*), He, Himself, is coming (*huw' bow'*),⁹ says (*'amar*) Yahowah (*YaHoWaH*) of the spiritual implements (*tsaba'*). (*Mal'aky 3:1*)

But (*wa*) who (*my*) can comprehend and endure them, much less resist them (*kuwl*) on their arrival (*bow'*)? Who (*my*) can remain present and standing (*ha 'amad*) in (*ba*) His sight (*ra'ah huw'*)?

Because indeed (*ky*), He is like (*huw' ka*) a refiner's fire (*'esh tsaraph*) and similar to a launderer's (*wa ka kabas*) detergent designed specifically for the Covenant (*boryth*). (*Mal'aky 3:2*)

Then He will restore and reestablish (*wa yashab*) as one who tests and purges (*tsaraph*) and as one who cleanses and purifies (*wa taher*) that which is valuable (*keseph*), while renewing (*wa taher*) the children (*'eth ben*) of the Lowy (*Lowy*).

He will filter out the impurities and refine them (*zaqaq 'eth hem*) such that they are similar to shimmering gold (*ka ha zahab*) and like (*wa ka*) those who are desirable because they yearn to be redeemed (*ha keseph*).

They will be able to approach (*wa hayah la*) Yahowah (*Yahowah*), coming together and drawing near (*nagash*) as a gift, correct and innocent, having become right (*minchah ba tsadaqah*). (*Mal'aky 3:3*)

Then the gift (*wa minchah*) of Yahuwdah (*Yahuwdah*) will be pleasing and acceptable (*'arab*) to Yahowah (*la Yahowah*). And Yaruwshalaim (*Yaruwshalaim*) shall again be like the days of old (*ka*

yowmym 'owlam) and like the former years (wa ka qadmony shanah). (Mal'aky 3:4)

'When I approach (wa qarab) you all ('el 'atem), it will be for judgment (la ha mishpat).

I will be (wa hayah) a swift, yet diligent (mahar), witness providing testimony ('ed) against those who engage in the corrupting influence of religion (ba ha kasap), against those who are unfaithful, committing adultery by breaking the Covenant (wa ba ha na'aph), against those who mislead through mistaken beliefs, making false promises by perverting the truth (wa ba ha shaba' la ha sheqer), and against those who are controlling, defrauding workers 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), all while thrusting foreigners aside who do not accept their customs (wa natah ger), because they do not respect Me (wa lo' yare' 'any),' declares ('amar) Yahowah (YaHoWaH), God, Almighty ('elohym). (Mal'aky 3:5)

'This is because (ky), I ('any), Yahowah (YaHoWaH), have not changed (lo' shanah).

You ('atem), *Beny Ya'aqob* | the Children of Yisra'el Walking in My Footsteps who I Receive and Reward (ben Ya'aqob), will not perish or be destroyed (lo' kalah). (Mal'aky 3:6)

However, it is from (la min) the days of your fathers (yowmym 'am 'atem) that you have turned away from, having rejected (suwr min) My clearly communicated and inscribed prescriptions which cut you into the relationship (choq 'any). You have paid no attention to them (lo' shamar).

Of your own freewill, choose to return to Me (*shuwb 'el 'any*), **and I will want to return to you and restore you** (*wa shuwb 'el 'atem*),’ says (*'amar*) **Yahowah** (*YaHoWaH*) **of the heavenly implements** (*tsaba'*).

‘But you say (*wa 'amar*), **“In what way** (*ba mah*) **should we change, return, and be reconciled** (*shuwb*)? (*Mal'aky 3:7*)

How is that man robs and betrays God, circumventing Him (*ha qaba' 'adam 'elohym*)?”

In actuality (*ky*), **you are all exploiting and robbing** (*'atem qaba'*) **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, even altered something about You** (*qaba' 'atah*)?”

By questioning the means to being enriched (*ma'aser*) **and to being chosen and lifted up to share** (*taruwmah*). (*Mal'aky 3:8*)

Your perspective (*ra'ah*) **is based upon appearances** (*mar'eh* – upon how you look in the sight of others), **but you actually extort and betray Me** (*qaba' 'any*) **in addition to all of the gentiles** (*ha gowy kol*). (*Mal'aky 3:9*)

Return (*bow'*) **with** (*'eth*) **every aspect of** (*kol*) **the means to being exponentially enriched** (*ma'aser*) **within this home** (*'el beyth*), **treasuring** (*'owtsar*) **that which will be** (*wa hayah*) **freshly harvested** (*taraph*) **in My Family** (*ba beyth 'any*).

So please (*wa na'*), **choose to test Me and learn if I am genuine and can be trusted** (*bachan 'any*) **in this** (*ba zo'th*),’ says (*'amar*) **Yahowah** (*Yahowah*) **of the corps who assist** (*tsaba'*).

‘See if I will not respond and open (‘im lo’ patah) 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) until (‘ad) it is more than sufficiently supplied (bely day). (Mal’aky 3:10)

And I will rebuke and convict (ga’ar) on your behalf (la ‘atem) against the one who devours and destroys (ba ha ‘akal). He will not trouble or batter you (wa lo’ shachath la ‘atem) or the harvest (‘eth pery) of the earth (ha ‘adamah).

Then the vine (wa ha gephen) of the field (ba ha sadeh) will not be unproductive (wa lo’ sakal) 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, seeing 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 along with a changed attitude (‘ashar ‘eth ‘atem) because indeed (ky) you are (hayah) a desirable and delightful realm (‘atem ‘erets chephets),’ attests (‘amar) Yahowah (YaHoWaH) of the heavenly assistants (tsaba’). (Mal’aky 3:12)

‘Your words, oral declarations and written pronouncements (dabarym ‘atem), have been harsh and severe, even obstinate and arrogant in your attempt to establish yourselves (chazaq) over and against Me (‘al ‘any),’ says (‘amar) Yahowah (ﷲ).

‘Yet (wa) you ask (‘amar), “How (mah) have we written and spoken words (dabar) over and against You (‘al ‘atah)?” (Mal’aky 3:13)

You have said ('amar), "It is futile to serve God because there is no reason to suffer for nothing (shawa' 'abad 'elohym).

By comparison (ky), how are we to profit, how are we going to scam the system and plunder the people, gaining an advantage over them for our benefit and satiate our greed (wa mah batsa') by observing (shamar) His requirements and responsibilities (mishmereth huw'), instead of (wa ky) us walking around (halak) in mourning clothes into the darkness (qadoranyth), away from the presence of (min paneh) Yahowah (Yahowah) of the vast array of spiritual envoys (tsaba')?" (Mal'aky 3:14)

"And (wa) now ('atah), we ('anachnuw) pronounce our blessings upon and encourage ('ashar) the presumptuous, insolent, and arrogant, even the self-willed and contemptible (zed).

Moreover (gam), those who engage in and act upon ('asah) that which is wicked and wrong (rishah) prosper and grow, erecting new edifices (banah).

And yet, even though (gam) they test and try (bachan) God ('elohym), they are allowed to slip away (malat). (Mal'aky 3:15)

But then, at that time ('az), those who revere and respect (yare') Yahowah (YaHoWaH) will communicate (dabar) as individuals ('ysh) with one another, with their friends and associates ('eth rea' huw'), paying attention so that they can properly respond to (qashab) Yahowah (Yahowah).

Those who respect and revere (la yare') Yahowah (Yahowah) and (wa) who are thoughtful in their consideration of His highly regarded name (la chesheb shem huw') will listen (shama') to what was written (wa kathab) on the scroll (sepher) memorializing the

inheritance (*zikarown*) **in advance of His appearance** (*paneh huw*). (*Mal'aky* 3:16)

'So, they will be (*wa hayah*) **Mine** (*la 'any*),' says (*'amar*) **Yahowah** (*Yahowah*) **of the vast array of spiritual beings** (*tsaba*'), **'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*).

And I will be merciful, delivering them from harm's way (*wa chamal 'al hem*), **in the manner consistent with the joy** (*ka 'asher*) **an individual** (*'ysh*) **shows by saving** (*chamal*) **his son** (*'al ben huw*) **who serves** (*ha 'abad*) **with him** (*'eth huw*). (*Mal'aky* 3:17)

Return (*shuwb*) **and you will see** (*wa ra'ah*) **the distinction between** (*bayn*) **those who are right** (*tsadyq*) **and those who are wrong** (*la rasha*'), **and you will 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)



The message is simple: come to know, trust, and rely upon Yahowah before it is too late. In the summer of 2023, we are only ten years removed from the most important day in human history...

“Please pay especially close attention because (*ky hineh*) **the day** (*ha yowm*) **will arrive** (*bow*' – will come) **when it will transpire** (*wa hayah* – it will exist) **that a fiery light will burn** (*ba'ar* – will blaze and consume that which is combustible) **like** (*ka*) **the flaming light of a lamp for some and a furnace for others** (*ha tanuwr* – an

oven or crucible, or an open flame from a luminary; from *niyr* and *nuwr* – the fiery light of a lamp).

Those who are presumptuous and arrogant (*zed* – insolent, self-motivated, self-reliant, and contemptible), **in addition to all who engage in** (*wa kol 'asah* – everyone who does) **that which is wicked and wrong** (*risha'ah* – that which is unGodly in violation of the Towrah, unethical and incorrect), **will become worthless stubble** (*qash* – will be chaff, dried-up husks blown by the wind, worthless trifles; from *qashash* – assembled stubble and sticks) **which will be set ablaze, burned up, and consumed** (*lahat 'eth hem* – which will be scorched, devoured and destroyed in the flames).

This day (*ha yowm*) **which is coming** (*ha bow'*), **says** (*amar*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH) **of the heavenly helpers** (*tsaba'* – organized force who are inclined to do His will), **‘there will not be left behind** (*'asher lo' 'azab*) **for them** (*la hem*) **a sucker** (*soresh*) **or stem** (*'anaph*).” (*Mal'aky* / My Messenger / Malachi 4:1)

It is important that we appreciate exactly what is transpiring. *Ba'ar* is a “fiery light which burns, consuming anything which is combustible.” While *ha tanuwr* is typically rendered as “furnace,” its root suggests that “oven and crucible” are secondary connotations. Derived from *niyr* and *nuwr*, we should be anticipating “the flaming light of a lamp, a blazing luminary.” As such, this may well be symbolic of the Set-Apart Spirit approaching with a Manowrah. After all, we were told to expect two witnesses as stems of an olive tree on either side of a Manowrah.

Earlier, we heard Mal'aky lament that the “*zed* – presumptuous and arrogant” and the “*risha'ah* – wicked and wrong” appeared to be prevailing because his people were unwilling to hold them accountable. That problem is clearly being resolved. And yet, it is hard to imagine being

among the chaff after all Yahowah and His associates have done to encourage a different outcome.

Qash | chaff is worthless stubble. It is dry and combustible, and thus it stands no chance before the flame. They were not prepared to meet God and came to deserve this fate. With Yahowah's return preceded by His Set-Apart Spirit, the resulting light will be overwhelming for those not already protected.

The reference to no “*soresh* or ‘*anaph* – sucker or stem” may depict the realization that the two witnesses who once stood beside the Manowrah are now gone. The sucker may be the Choter while the Stem would have been ‘Elyah.

With this prophetic revelation we are reminded that being right about God will save us from any ordeal, while being wrong enjoins it. Ultimately, being correct is all that matters, which explains why Yahowah consistently reinforced the fact that Dowd was *tsadaq* | correct.

This next statement, removed from the context of the previous one, where the religious are consumed in God's light, is one that Christians ignorantly misappropriate on behalf of their god. It may be among the earliest cases of gender confusion because the opening verb, *zarach*, was written in the third person, feminine, singular – as “She will appear.” Moreover, those frolicking on this day all revere Yahowah's name and that of His Son, not the misnomer, “Jesus Christ.”

“So, then (*wa*) She will appear, shining brightly (*wa zarach* – She will ascend irradiating light in the east, becoming visible with the dawning of a new day, illuminating and enlightening) for you to approach (*la 'atem* – to draw near) who respect (*yare'* – who revere) My name (*shem* ‘*any* – My personal and proper designation), as brilliant as the sun (*shemesh* – as sunlight; from an unused root meaning: to be brilliant),

vindicating and acquitting (*tsadaqah* – rendering innocent by being right, correcting and perfecting) **while healing and restoring** (*wa marphe'* – delivering in a curative fashion, providing a remedy, making sound and wholesome; from *mah* – to contemplate the who, what, why, where, when, and how of *rapha'* – healing) **with the hem of Her garment** (*ba kanaph hy'* – within the corners of Her wings, the edges and extremities of Her clothing, and the uttermost part of Her flowing skirt).

Come out (*yatsa'* – go out and come forth (serving as the operative term of the *Yatsa'* | Exodus)) **and leap, frolicking** (*puwsh* – jump around playfully and friskily, springing and skipping about) **like** (*ka*) **calves** (*'egel* – adolescent bovines; from *'agol* – to come full circle, revolving around) **from a stable** (*marbeq* – from a stall; from an unused root: from being tied up).” (*Mal'aky* / My Messenger / Malachi 4:2)

Sorry, Twistians, but unless your “Jesus” is transgender, then this is not indicative of your dead god’s return. It is, of course, no better for the Haredi because they are toast. Those who do not acknowledge and capitalize upon our Spiritual Mother, Yahowah’s Set-Apart Spirit, will not be among the celebrants on this day.

The *Ruwach Qodesh*, the feminine manifestation of God’s Spiritual nature, is light. She will “*zarach* – appear, shining brilliantly.” And at this moment, She is “illuminating and enlightening” Her children who “*yare' shem* – revere and respect the name,” Yahowah. As such, there will be no Orthodox Jews, Christians, Muslims, or Progressives among the celebrants. Nary a one knows, much less respects, Yahowah’s name.

The most telling use of *zarach* is found in *Yasha'yah* / Isaiah 60:1. “**Arise as light** (*quwm 'owr* – stand up and be enlightened) **because** (*ky*) **your light** (*'owr 'ath*) **has come** (*bow'* – has arrived). **Then** (*wa*) **the glorious presence**

and manifestation of power (*kabowd* – the splendor and person, the enrichment and empowerment, even the reward and resulting gift) **of Yahowah** (YaHoWaH) **has appeared, shining brilliantly** (*zarach* – is visible, illuminating and enlightening His shining light) **upon you** (*‘al ‘ath* – over you).”

In context, the “*ba’ar* – fiery light” and the “*ha tanuwr* – flaming luminary” are related to “*zarach* – She who shines brightly, illuminating and enlightening.” Further, it is not the “sun” which is reappearing after the nuclear winter of our discontent but, instead, the Spirit who will appear “*shemesh* – as brilliant as the sun.” Her role will be as it has always been – to *tsadaqah wa marphe’*, which is “to vindicate and acquit, rendering innocent” while “healing and restoring.” *Shemesh tsadaqah* is not a name or a title. It is a job description.

Ba kanaph hy’ can be rendered as “with the hem of Her garment, within the corners of her wings, by the edges and extremities of Her clothing, and through the outermost part of Her flowing skirt.” Therefore, we would be wise to consider Yahowah’s *Towrah* | Guidance regarding what is “*ba kanaph hy’* – in the hem of Her garment.” Therefore, to appreciate this metaphor, let’s consider God’s explanation...

“Speak to the Children of Yisra’el and ask them to make for themselves tassels (*tsytsst* – cords of thread fastened on one end and hanging loose on the other, a fringe of flowing flowers, tuft of a feather, or lock of hair; from *tsiyts* – to bloom, flower, and shine like the glistening feather on a wing) **upon** (*‘al*) **the corners, hems, borders, and wings** (*kanaph* – the extremities, outermost part, and skirt, even upon the wings of the Spirit (*Mizmowr* 18:10)) **of their garments** (*begeh hem* – their clothing and apparel, their deceitful cloaks and treacherous robes) **throughout their generations.**

And then place as a gift upon the *tsytsst* | fringe (*tsytsst* – cords of thread fastened on one end and hanging loose on the other, tassels of flowing flowers, tuft of a feather, or lock of hair; from *tsiyts* – to bloom, flower, and shine like the glistening feather on a wing) **on the *kanaph* | hems and corners** (*ha kanaph* – the extremities, outermost part, and skirt, the borders and wings) **a perfect violet blue** (*takeleth* – indigo, a deep bluish purple color; from *taklyth* – the complete consummation of perfection in the end (from *kalah* – to accomplish what is needed in the end, finishing the job and fulfilling the promise)) **thread** (*pathyl* – twisted cord or braid, a woven strand or string, a fiber and filament; from *pathal* – to twist and wrestle). (*Bamidbar* / Numbers 15:38)

And it will exist for you as a *tsytsst* | fringe tassel to bloom and shine by visually examining it and remembering (*zakar* – to recall and mention, to publicly proclaim) **all of Yahowah’s instructive conditions** (*mitswah* – terms of the relationship agreement and prescriptions) **and then act upon them** (*wa ‘asah ‘eth hem* – engaging based upon them) **so that you do not explore** (*wa lo’ tuwr* – you do not seek out and follow after) **the lingering notions and subsequent ideas of your heart** (*‘achar lebab ‘atem* – your remaining inclinations) **or of your additional viewpoints, in which you are inclined to remain unfaithful** (*zanah ‘achar* – continue to be a prostitute). (*Bamidbar* / Numbers 15:39)

Therefore, you should remember (*wa zakar*) **to engage in and act upon all of the terms and conditions of My relationship agreement** (*‘asah mitswah ‘any*) **and remain set apart unto your God** (*wa hayah qodesh la ‘elohym ‘atem*). (*Bamidbar* / Numbers 15:40)

I am Yahowah, your God, who, for the benefit of the relationship, brought you out (*yatsa’ ‘eth ‘atem*) **from the realm of religious and political persecution** (*min ‘erets Mitsraym*) **to exist as your God** (*la hayah la*

'atem la 'elohym). I am Yahowah, your God.'"
(*Bamidbar / Numbers 15:41*)

The Set-Apart Spirit is dressed as Yahowah would have us adorned, with a *tsytsth* in the *kanaph* of Her garment. And just as it did then, it reminds us to act upon the instructive conditions of the Covenant. And now on *Yowm Kipurym*, this is our reward.

This next bit of Godly advice will be echoed in Yahowah's presentation of the Invitation to be Called Out and Meet of *Sukah* | Shelters.

“Then (*wa*) you will tread upon (*'asas* – you will trample down) **the wicked (*rasa'* – the evil, the guilty and condemned who were counter to the standard, the unGodly and wrong) **because (*ky*) they will be** (*hayah* – they will come to exist as) **insignificant ashes** (*'epher* – worthless and filthy burned carbon by-products, ignominious dust) **under** (*tachath*) **the soles of your feet** (*kaph regel 'atem*) **during** (*ba*) **the day** (*ha yowm*) **which, for the benefit of the relationship** (*'asher*), **I am going to perform** (*'any 'asah* – I will act and engage, doing the work to accomplish what needs to be done),’ **says** (*'amar* – promises and declares) **Yahowah** (*YaHoWaH*) **of the assembled spiritual envoys** (*tsaba'*).” (*Mal'aky / My Messenger / Malachi 4:3*)**

This speaks to the time between His *Yowm Kipurym* return and the commencement of the Millennial Shabat on *Sukah*. God is cleaning house so that His children will be safe. The religious, political, and conspiratorial will be expunged from the Earth as God restores the conditions present inside the Garden of 'Eden.

Yahowah will perform as promised. Therefore, the world as we know it will conclude with the Great Divide between the Haves and Have Nots.

If you want to be among those invited to camp out with our Heavenly Father and Spiritual Mother in the Garden of Ultimate Joy, God has some advice...

“Remember (*zakar* – recall the information and events mentioned in) **Moseh** (*Mosheh* – the One who Draws Out), **My associate’s** (*‘ebed* ‘any – My coworker’s) **Towrah** (*Towrah* – Source of Teaching and Instruction, Guidance and Direction) **which, to lead to the benefits of the relationship and along the path to get the greatest joy out of life** (*‘asher*), **I instructed and directed** (*tsawah* – I decreed, ordained, and stated with authority) **through him** (*‘eth huw’* – with him) **upon** (*ba*) **Choreb | the Cutting Edge and Dividing Line** (*Choreb* – the cutting instrument and double-edged engraving tool, burning and cauterizing) **on behalf of all Yisra’el** (*‘al kol Yisra’el* – for all of those who engage and endure with God), **even the prescriptions which cut you into the relationship** (*choq*) **and the means to execute good judgment regarding resolving disputes** (*mishpat*).” (*Mal’aky* / My Messenger / Malachi 4:4)

Beyond validating our conclusion that the Lowy was Moseh and was used symbolically of the Towrah, Yahowah has affirmed the place we must go to be right. It is expressly differentiated from the Babylonian Torah / Talmud.

The place Yahowah’s Towrah was delivered became the Cutting Edge between light and ash, between being received or being rejected on this day. Within its pages, we find Yah’s instructions, His prescriptions for living, and His means to justly resolve disputes.

To encourage those who remain to capitalize on this opportunity to know Yahowah from the perspective provided by the Towrah, and to benefit from the path through the Miqra’ey God has described and enabled, Yahowah will send two additional witnesses, one of whom

will be the enormously entertaining and resolutely sarcastic, ‘Elyah, more commonly known as Elijah.

“**Look** (*hineh* – pay close attention and behold), **I** (*‘anky*) **will send out** (*shalach* – I will extend, set apart, and dispatch) **on your behalf** (*la ‘atem ‘eth*), **‘Elyah** (*‘Elyah* – Yah is God), **the prophet** (*ha naby’* – one who proclaims the message of the Almighty), **to come** (*la bow’* – to arrive) **before** (*paneh* – the appearance and presence of) **the great** (*ha gadowl* – exceedingly important in magnitude and extent, intense and astonishing, distinguished) **and awesome** (*wa ha yare’* – highly regarded and revered) **day** (*yowm*) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name as guided by His *towrah* – instructions).” (*Mal’aky* / My Messenger / Malachi 4:5)

Why ‘Elyah? Why not Yasha’yah, Yirma’yah, or Zakaryah? They had a whole lot more to say about what we are witnessing. Why not Moseh – no one knew the Towrah better? Shamuw’el, the Shaphat turned Naby’ who introduced us to Dowd, the returning Mashyach, would have been a great choice. So, what was there about ‘Elyah that distinguished him?

The answer is simple: he was quick-witted and sharp-tongued. He no doubt kept the Almighty in stitches with his irreverent humor and biting sarcasm. He had the courage and good sense to give the religious and political establishments a tongue-lashing. ‘Elyah pulled no punches. He took on the Lord Ba’al, all of his religious advocates, Queens, Kings, and their armies, without breaking a sweat. He is the perfect guy for this occasion.

‘Elyah’s claim to fame wasn’t his prophecy but, instead, his ability to cut the religious, political, and conspiratorial off at their knees. In a world where the attention span is constrained to a soundbite, God chose wisely. He will eviscerate the rabbis.

“**He will turn and reconcile** (*shuwb* – will arrive to change the thinking, perspective, and attitude and thereby restore) **the hearts** (*leb* – the inclinations and motivations, the thinking and the feelings) **of fathers** (*‘ab*) **to sons** (*‘al ben*), **and hearts of sons to their fathers** (*wa leb ben ‘al ‘ab hem*), **lest** (*pen*) **I come** (*bow’*) **and strike** (*wa nakah* – smite and afflict) **the Land** (*‘erets* – the Earth, region, and material realm) **which had been dedicated as a gift** (*charam* – which had been devoted but is now disfigured).” (*Mal’aky* / My Messenger / Malachi 4:6)

When it comes to our walk away from religion and politics, *shuwb* is the operative term. We must change our thinking and perspective before we can return to God.

It remains amazing how overwhelming a father’s influence is over his children. At a rate of over eight in ten, sons follow their father’s footsteps and ascribe to the same religious denomination, political party, and conspiratorial notions. This has never been more evident than with the Haredim.

No matter how well we do our jobs, no matter how cleverly ‘Elyah phrases his retorts, Yahowah is returning on Yowm Kipurym in year 6000 Yah: at 6:20 PM in Yaruwshalaim on October 2nd, 2033. The single determining factor as to whether you are greeted with an open and welcoming hand or the back of the hand is whether or not you were willing to listen.

Charam has a wide range of meanings. It speaks primarily of that which is set apart unto Yahowah and, thus, devoted and special. But in that this is the day of contrasts, *charam* can address something which is banned because it has become common through religious use.

So now we know: Yahowah has promised to return on the Day of Reconciliations to restore His Family. On that day, the heart of the Father will be reconciled with His

children, and the hearts of sons will be reconciled with their Father. We will be family.

By way of review, our Heavenly Father shared...

“Please pay especially close attention because (*ky hineh*) the day (*ha yowm*) will arrive (*bow*) when it will transpire (*wa hayah*) that a fiery light will burn (*ba’ar*) like (*ka*) the flaming light of a lamp for some and a furnace for others (*ha tanuwr*).

Those who are presumptuous and arrogant, self-reliant and self-motivated (*zed*), in addition to all who engage in (*wa kol’asah*) that which is wicked and wrong (*risha’ah*) will become worthless stubble (*qash*) which will be set ablaze, burned up, and consumed (*lahat’eth hem*).

This day (*ha yowm*) which is coming (*ha bow*),’ says (*amar*) **Yahowah (*YaHoWaH*) of the heavenly helpers (*tsaba*), **‘there will not be left behind (*’asher lo’ ’azab*) for them (*la hem*) a sucker (*soresh*) or stem (*’anaph*).** (*Mal’aky 4:1*)**

So, then (*wa*) She will appear, shining brightly, illuminating and enlightening (*wa zarach*), for you to approach (*la’atem*) who respect (*yare*) My name (*shem’any*), as brilliant as the sun (*shemesh*), vindicating and acquitting (*tsadaqah*) while healing and restoring (*wa marphe*) with the hem of Her garment (*ba kanaph hy*).

Come out (*yatsa*) and leap, frolicking (*puwsh*) like (*ka*) calves, having come full circle (*’egel*) from being restrained in a stable (*marbeq*). (*Mal’aky 4:2*)

Then (*wa*) you will tread upon (*’asas*) the wicked (*rasa*) because (*ky*) they will be (*hayah*) insignificant ashes (*’epher*) under (*tachath*) the soles of your feet (*kaph regel’atem*) during (*ba*) the day (*ha yowm*) which (*’asher*) I am going to engage (*’any’asah*),’ says (*amar*)

Yahowah (YaHoWaH) of the assembled spiritual envoys (tsaba'). (Mal'aky 4:3)

'Remember (zakar) Moseh (Mosheh), My associate's ('ebed 'any), Towrah | Source of Guidance and Teaching (Towrah) which, to lead to the benefits of the relationship and along the path to get the greatest joy out of life ('asher), I instructed and directed (tsawah) through him ('eth huw') upon (ba) Choreb | the Cutting Edge and Dividing Line (Choreb) on behalf of all Yisra'el ('al kol Yisra'el), including the prescriptions which cut you into the relationship (choq) and the means to execute good judgment regarding resolving disputes (mishpat). (Mal'aky 4:4)

Look (hineh), I ('anky) will send out (shalach) on your behalf (la 'atem 'eth), 'Elyah ('Elyah), the prophet (ha naby'), to come (la bow') before (paneh) the great (ha gadowl) and awesome (wa ha yare') day (yowm) of Yahowah (YaHoWaH). (Mal'aky 4:5)

He will turn and reconcile, changing the thinking (shuwb) and the hearts (leb) of fathers ('ab) toward sons ('al ben), and hearts of sons to their fathers (wa leb ben 'al 'ab hem), lest (pen) I come (bow') and strike (wa nakah) the Land ('erets) which had been dedicated as a gift (charam).'" (Mal'aky / Malachi 4:6)

✠✠✠

Sukah | Camping Out

Return to the Garden...

Called Tabernacles, Tents, and Booths, the seventh *Miqra* is the result of the first six. *Sukah* is our reward and the summation of Yahowah's purpose. We are offered the opportunity to camp out with God – to explore the universe with its Creator. The final *Mow'ed* is symbolic of eternity, of life with Yahowah on Earth and then in Heaven.

Similar to the Invitation to be Called Out and Meet of *Pesach* | Passover, with *Sukah* there is a dress rehearsal and the main event. On Passover, 'Abraham's reliance upon Yahowah ushered in the Covenant Relationship. Then, exactly 40 Yowbel (2,000 years) later, in the same place and in the same way, Yahowah supported His Son's desire to serve as the *Zarowa*'.

With *Sukah*, the foreshadowing likely occurred on Tabernacles in 2 BCE when Yahowah placed His Son's *nepesh* | soul within the womb of an undisclosed and essentially irrelevant mother – not unlike his initial life. The Firstborn Son of God was reborn on this day, and he began His fateful rendezvous with *Pesach* and *Matsah*. Consistent with the prophecy embedded in the fourth day of creation, the greater light became visible to us as a sign in conjunction with the appointed meeting times.

Five days after Yahowah's return on *Yowm Kipurym* in 2033 with His Son, the Millennial Shabat will commence on a *Shabat*, during the Festival Feast of Shelters, ushering in one thousand years of a Garden of

‘Eden-like paradise on Earth. During this time God will camp out with His creation. This chapter is devoted to that story.

The Invitation to the final party begins with...

“**And** (*wa*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **spoke** (*dabar* – communicated the word) **to** (*‘el*) **Moseh** (*Mosheh* – the One who Draws Out), **for the purpose of saying** (*la ‘amar* – to declare a promise), (*Qara’* 23:33)

“**Converse** (*dabar* – talk together and communicate these words) **with** (*‘el* – to) **the Children** (*beny* – the sons) **of Yisra’el** (*Yisra’el* – those who Engage and Endure with God), **to say** (*la ‘amar*), “**On the fifteenth day** (*ba ha chamesh ‘asar yowm* – during the day of ten and five) **of the seventh** (*la ha shabyi’y* – from *shaba’*, meaning sworn oath and promise) **month** (*la ha chodesh* – time of renewal) **is the Festival Feast** (*ha zeh chag* – coming together and celebration, the party) **of Shelters** (*ha Sukah* – of Homes and Dwelling Places, Tabernacles and Tents, representing a protective covering, a sheltered abode where families live) **for seven** (*sheba’*) **days** (*yowmym*) **to be near** (*la* – to approach and be beside) **Yahowah** (*YaHoWaH*).”” (*Qara’* / Called Out / Leviticus 23:34)

This is our destination and, thus, the seventh and final, Invitation to Meet with God. The initial phase of the celebration continues for seven days. It occurs in the seventh month. So, we should not be surprised that the root of “seven,” *shaba’*, means “sworn oath, vow, and promise.”

Even the “*ha chamesh ‘asar yowm* – fifteenth day” is relevant because the tenth letter is a Yowd and the fifth is a Heh. Together they spell Yah.

Sukah is Yah's promise to us, telling us that on the seventh day we have been invited to camp out with Him. It is a time to celebrate our relationship. It is a *chag* | party, a festival and feast.

Shaba' is also the basis of *Shabat* – the concluding and most wonderful day of the week. The celebration of the seventh day is a time set apart to enjoy the company of our Heavenly Father and to revel in the Covenant.

Collectively therefore, *shaba'*, *shabat* and *sukah* reveal that Yahowah has made a promise to us associated with the seventh day. His formula is based upon His pattern of six (representing mankind) plus one (denoting God) equals the desired result – which is celebrating life together in a perfect world. God, who is one, plus man, who was created on the sixth day, equates to the ideal and desired result.

A derivation of *sukah*, *sukowth*, is first used in *Bare'syth* / Genesis 33:17. And it is there, when we probe the meaning of each word, we find our introduction to the *Miqra'* of *Sukah*...

“So (wa) *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 embedding one's heels to be steadfast) **was led** (*nasa'* – set out on a journey and was guided) **to Sukowth** (*Sukowth* – the Tabernacle of Protection; from *sakak* – to cover and protect), **and he built** (*banah* – he constructed and established to facilitate procreation, restoration, and prosperity) **for himself** (*la huw'* – so that he could approach) **a house** (*beyth* – a family home), **and then he made** (*wa 'asah* – he engaged in) **shelters** (*sukah* – protective coverings, tabernacles and tents which were woven together) **for his possessions** (*la miqneh huw'* – for his property, including livestock, based upon his

understanding; from *my* – to consider *qanah* – what he acquired, valued, redeemed, and possessed, including wisdom).

Therefore (*'al-ken* – for this reason), **the name** (*shem* – its proper designation and renown) **of this home and dwelling place where his ascension began** (*maqowm* – of this location where he was directed upward, where he worked, rose, and lived) **is invited and summoned, read and recited, as** (*qara'* – it is called out and welcomed, designated and proclaimed, as (serving as the verbal root of the *Miqra'* of)) **Sukowth** (*Sukowth* – the Tabernacle of Protection; from *sakak* – to cover and protect). (*Bare'syth* / Genesis 33:17)

When (*wa*) **Ya'aqob** (*Ya'aqob* – My Footsteps, I grab the heel, a synonym for Yisra'el; from *y* – I and *'aqab* – to receive the reward or suffer the consequences of circumventing or overreaching, digging in or embedding one's heels) **arrived and was included** (*bow'* – came and entered) **within this close personal fellowship** (*shelem* – was part of the friendly and familial alliance, greatly loved and entirely satisfied, in agreement and at peace, fully committed and devoted following complete restitution and reconciliation), **he awakened and rose early in the day** (*'uwr shakam* – he was aroused, getting an early start to ascending) **to show the way to get the most enjoyment out of life** (*'asher*) **in the realm** (*ba 'erets*) **of the Subdued** (*Kana'an* – of the politically and religiously subjugated and controlled) **as he came from** (*ba bow' huw' min*) **having been delivered and elevated** (*padan-'aram* – having been saved and raised).

So, he camped out having been treated mercifully (*wa chanah* – he pitched a tent and established a dwelling as a result of the favorable treatment, great compassion, and generosity) **along with the presence of the awakened and arisen** (*'eth paneh 'uwr*).” (*Bare'syth* / In the Beginning / Genesis 33:18)

It is a feast for the eyes when we look beyond the names and superficial meanings of these words to their roots which portray their original connotations. Yahowah provided us with a map home. No matter where we are, even surrounded by the politically and religiously subjugated, we can answer Yahowah's invitation to camp out with Him on Sukah, awakened and risen.

As is the case with most of the terms found in Yahowah's Word, God defines them in their first use. The Festival of Shelters is about camping out with God and living mercifully under His protection.

Even the *Yatsa'* | Exodus began with a trip to Sukowth. This is what led them there...

“The religious and political oppressors (*wa Mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty) **were intensely resolute** (*chazaq* – were strong-willed and harsh) **with the people** (*'al ha 'am*), **and hurriedly** (*mahar* – anxiously and quickly, impulsively and impetuously, even fearfully) **sent them** (*la shalach hem* – dispatching them) **out of the region** (*min ha 'erets*). **For they said** (*ky 'amar*), **‘We will all die** (*kol 'anachnuw muwth*)!’ (*Shemowth* / Exodus 12:33)

So (*wa*) **the people** (*ha 'am*) **brought along** (*nasa'* – carried away) **their dough** (*'eth batseq huw'* – their grain mixed with water) **before it was yeasted and there was a return of the grievous sorrow of cruel oppression** (*terem chamesh* – in advance of the embittered fungus conceiving the culture of ruthless persecution).

They had their kneading bowls (*mish'ereh hem* – their bread boards; from *sha'ar* – to remain behind) **bound up** (*tsarar* – wrapped up and confined reminiscent of being bound in dire straits) **in** (*ba*) **their garments** (*simlah hem* – their clothing; from *semel* – resembling idolatrous

worship) **and upon** (*'al*) **their shoulders to get an early start** (*shakem hem* – backs; from *shakam* – to rise and get an early start on the day). (*Shemowth* / Exodus 12:34)

When (*wa*) **the Children** (*ben*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **had engaged** (*'asah* – had acted at that time and actually done, expending the energy and effort to profit) **in a manner consistent with** (*ka*) **Moseh's** (*Mosheh's* – the One who Draws Out) **message** (*dabar* – word and statement, communication and conversation), **they asked** (*wa sha'al*) **the religious despots and political tyrants** (*Mitsraym*) **for** (*min*) **implements and cooking vessels** (*kaly* – supplies along with various utensils and useful objects), **things considered valuable** (*keseeph*), **along with objects** (*kaly*) **of gold** (*zahab*) **in addition to clothing** (*wa simlah* – apparel and cloth). (*Shemowth* / Exodus 12:35)

Yahowah (*YaHoWaH*) **bestowed and granted** (*nathan*) **for the family** (*ha 'am*) **a sense of empathy resulting in a favorable and compassionate disposition** (*'eth chen*) **in the sight** (*ba 'ayn*) **of the oppressors** (*Mitsraym*) **such that they let them have what they requested** (*wa sha'al hem*). **Thereby** (*wa*), **they spared** (*natsal* – they saved, creating an opportunity for deliverance and more favorable circumstances) **Mitsraym** (*Mitsraym*). (*Shemowth* / Exodus 12:36)

The Children (*ben*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **set out** (*nasa'* – picked up, removed themselves, departed, left, and traveled, led and guided) **from** (*min*) **Ramses** (*Ra'ameses* – the son of the sun) **to Sukowth** (*Sukowth* – Temporary Dwelling and Encampment; from *sakak* – to shelter and protect, to pitch a tent and camp out) **with approximately** (*ka*) **six hundred thousand** (*shesh me'ah 'eleph*) **able individuals** (*ha geber* – capable and strong people) **on foot** (*ragly*) **besides** (*la bad min*) **little children** (*tap*). (*Shemowth* / Exodus 12:37)

They baked (*wa 'aphah*) **the dough** (*'eth ha batseq* – grain flour mixed with water) **which** (*'asher*) **they had brought out** (*yatsa'*) **of** (*min*) **the Crucibles of Oppression** (*Mitsraym*) **as flat loaves** (*'ugah* – quickly prepared flatbread) **of unyeasted bread** (*matsah* – without the fungus of yeast, thereby uncontentious, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **because** (*ky*) **there was no embitterment added** (*lo' chamets* – their loaves were not oppressed or wrongly treated) **as** (*ky*) **they had been expelled** (*garish* – driven and cast out, banished with all aspects of the prior association completely severed and dissolved) **from** (*min*) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym*), **and they would not have prevailed** (*lo' yakol*) **if they had delayed** (*la mahah* – had they lingered, waited, or hesitated; from *mah* – to question and *'achar* – to be left behind as a result of having vacillated and dithered).

Moreover (*wa gam*), **they had not done anything to prepare** (*lo' 'asah*) **food or provisions** (*tseydah*) **for themselves** (*la hem*). (*Shemowth* / Exodus 12:39)

The time interval of (*wa mowshab* – the period endured of abiding within this place for) **the children** (*ben*) **of Yisra'el** (*Yisra'el*) **in which** (*'asher*) **they remained** (*yashab*) **in** (*ba*) **the realm** (*ha 'erets*) **of Mitsraym** (*Mitsraym*) **was thirty years** (*shalowshym shanah*) **and four hundred years** (*wa 'arba' me'ah shanah*). (*Shemowth* / Exodus 12:40)

And then (*wa*) **it came to pass** (*hayah*), **at** (*min*) **the completion** (*qets*) **of thirty years** (*shalowshym shanah*) **and four hundred years** (*wa 'arba' me'ah shanah*), **in** (*ba*) **this one very substantial, essential, and foundational** (*'etsem ha yowm ha zeh*) **day** (*yowm*), **it came to be** (*hayah*) **that everyone** (*kol*) **who was part of the vast assemblage of individuals following their Leader** (*tsaba'* – belonging to the multitudes who came

forth ready to help and serve at the direction of), **Yahowah** (*YaHoWaH*), **came out** (*yatsa'*) **from** (*min*) **the realm** (*'erets*) **of religious and political persecution and tyranny** (*Mitsraym* – of the despots and dictators within the cauldrons of military and economic subjugation, of the authority figures who were coercive and cruel, where slaves in a caste system were confined and restricted by political oppression).” (*Shemowth* / Exodus 12:41)

When it comes to *Sukah* | Camping Out with God, there is more to the experience than the destination itself. Yah told us about this story so that we might also appreciate it from whence we have come. This contrast equips us with a better understanding of the difference between what man and God are offering. Their journey led them from Mitsraym to Sukowth, out of religious and political oppression to Camping Out with God.

There is an interesting adjunct to this which serves to amalgamize the conditions of the Covenant with the decision to capitalize upon the Miqra'ey. This statement brings us all together whether we are *'ezrah* or *ger*. It is also emphatic in that there is only ONE Towrah.

As such, this declaration, which was presented to Yisra'el days prior to Moseh inscribing the Towrah that was dictated by Yahowah, forestalls the central planks of Rabbinic Judaism. There could not have been a second, Oral Torah, and thus a Talmud, under these conditions. *'Echad* means “one,” and that is all *'echad* means. Also, the rabbinic insistence on excluding gowym who do not convert to Judaism from the benefits of inclusion and citizenship within Yisra'el is contrary to Yahowah's instructions. It also affirms that Yisra'el was called to do what they have long forgone...

“The entire community of eternal witnesses (*kol 'edah*) of Yisra'el | Individuals who Engage and Endure with God (*Yisra'el*) should, on their own initiative,

observe every aspect of it (*shamar 'eth huw'* – should choose to closely examine and carefully consider everything associated with this (qal imperfect jussive – literally, continually, and volitionally)). (*Shemowth / Exodus 12:47*)

And if (*wa ky* – upon the condition) **a foreigner** (*ger* – someone of a different ethnicity and culture), **living as a guest, congregating together with you** (*guwr 'eth 'atah* – a newcomer having turned away from where they have been), **acts upon and engages in** (*wa 'asah* – seeks to profit from) ***Pesach* | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **to approach** (*la*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **every male must be circumcised** (*muwl la huw' kol zakar* – which is to say that he must be cut into the Covenant and accept its sign).

And then, at that time (*wa 'az*), **he may approach** (*qarab* – he may draw near, presenting himself) **and engage in it** (*la 'asah huw'* – capitalize upon it).

It will be the same for (*wa hayah ka*) **a native-born individual** (*'ezrah*) **of the Land** (*ha 'erets*). **Therefore, any uncircumcised person** (*wa kol 'arel* – every stubborn, untrusting, and forbidden individual) **shall not consume it or eat of it** (*lo' 'akal by huw'*). (*Shemowth / Exodus 12:48*)

There was and will always be (*hayah* – there exists (qal imperfect)) **only one** (*'echad* – a singular) **Towrah** (*Towrah* – Source of Teaching and Guidance, Instructions and Directions) **for a native-born individual** (*la ha 'ezrah* – for the one who is born and grows, rises and shines) **and for the foreigner** (*wa la ha ger* – for those of a different

ethnicity and culture, a newcomer without inherited rights; from *guwr*) **living as a guest, congregating among you** (*guwr ba tawek* ‘atem – a newcomer having turned away from where they have been to be positioned in your midst).” (*Shemowth* / Names / Exodus 12:49)

If you are the least bit interested in entering Heaven’s Door and living with Yahowah, that journey begins by throwing away the Babylonian Talmud. And if you, as a Jew, dislike the idea of sharing the Door to Life with gowym who seek to be included among those who engage and endure with God, I’d strongly suggest that you change your attitude and align your thinking with Yah.

While they remained camped out in Sukowth, Yahowah communicated...

“**Tell** (*wa nagad* – conspicuously and in a straightforward manner inform) **your children** (*la ben ‘atah*) **about this day** (*ba ha yowm ha huw’*), **saying** (*la ‘amar*), “**For the sake of the participants who benefit from this occasion** (*ba ‘abuwr zeh*), **Yahowah** (*YaHoWaH*) **engaged to do this for me** (*‘asah la ‘any* – performed this service for me to approach, working on my behalf), **when** (*ba*) **I** (*‘any*) **came out and was removed** (*yatsa’* – I was withdrawn) **from** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation; plural of *matsowr* – to be delineated as a foe and restricted during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, assaulted and confined). (*Shemowth* / Exodus 13:8)

And it shall exist (*wa hayah*) **on your behalf** (*la ‘atah*) **as** (*la*) **an awe-inspiring sign** (*‘owth* – a symbol designed to communicate an essential truth) **for** (*‘al*) **your hand, your influence and actions** (*yad ‘atah* – your ability to make a difference).

And (*wa*) **it represents a memorial reminder and commemoration for retrospection, depicting a record worth recalling** (*la zikarown* – a maxim, proverb, symbol, and inheritance right) **for comprehension between** (*bayn* – to aid in understanding in the midst of) **your eyes** (*'ayn 'atah* – your perspective and ability to be an observant witness).

The purpose is so that (*la ma'an*) **the Towrah | Teaching and Guidance** (*Towrah* – Instructions and Directions) **of Yahowah** (*Yahowah*) **exists** (*hayah*) **in your mouth and, thus, in your speech** (*ba peh 'atah*).

Indeed, because (*ky*) **the powerful, strong, and resolute** (*chazaq* – the capable, and unyielding, courageous, firm, and encouraging, the sustaining, consistent, persistent, and confirming) **hand** (*yad* – ability and influence) **of Yahowah** (YaHoWaH) **brought you out, removing and delivering you** (*yatsa' 'atah*), **from** (*min*) **the oppressive nature of religion and politics** (*Mitsraym*). (*Shemowth* / Exodus 13:9)

Therefore (*wa*), **closely examine, carefully consider, and observe** (*shamar* – be keenly aware of and focus upon) **this clearly communicated written prescription of what you should do in life to live** (*'eth ha chuqah* – this inscription chiseled in stone regarding the process of being cut into the relationship), **drawing near during this Eternal Witness to the Appointed Meeting Time** (*ha zo'th la Mow'ed* – approaching as part of this Scheduled Appointment memorializing the everlasting and restoring testimony; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) **for** (*min*) **days upon days** (*yowmym yowmym* – forevermore).””” (*Shemowth* / Exodus 13:10)

God does not change His mind; He isn't capricious. We can rely upon what He has written. And therein lies the problem of Rabbinic Judaism. Their Talmud, *Mishnah*, and

Zohar supersede the Word of God. Their holidays have become more important than God's Chag, His Mow'ed, and His Miqra'ey. One hundred thousand will run to a tomb and ignite bonfires to venerate the long-deceased contributor to the Talmud and Zohar, but not one will lift a finger, blink an eye, or say a word on behalf of Yah.

“And (wa) it shall come to exist (hayah) that when (ky) Yahowah (YaHoWaH) brings you to (bow' 'atah 'el) the Land ('erets) of the Kana'any (ha Kana'any), it will be according to (ka 'asher) His sworn oath and promise (saba' huw') to you (la 'atah) and to your fathers (wa la 'ab 'atah), giving (wa nathan) her to you (hy' la 'atah).”
(*Shemowth* / Exodus 13:11)

While the Promised Land is real, and, indeed, Canaan became Israel as promised, it serves as a metaphor for Heaven. It speaks of our return to the Garden of 'Eden, of an eternity camping out with God throughout the universe. Also, never lose sight of the fact that Mow'ed are transitional out of the way of man and into God's Home.

“So (wa), when it occurs (hayah ky) that your child (ben 'atah) asks (sha'al) in the future (mahar), saying (la 'amar), ‘What is (mah) this about (zo'th)?”

Say (wa 'amar) to him or her ('el huw'), ‘By (ba) the powerful and strong hand (chozeq yad) of Yahowah (YaHoWaH as instructed in His towrah – teaching regarding His hayah – existence), He brought us out, withdrew, and delivered us (yatsa' 'anachnuw) away from (min) religious and political oppression (mitsraym) and out of (min) the house (beyth) of slavery ('ebed).”
(*Shemowth* / Exodus 13:14)

Mitsraym was both the name of this horrible place and a word that described what transpired therein. It depicts the Crucibles of Religious and Political Oppression and describes the “mitsraym – the tyrants and despots behind governmental, military, and economic subjugation.” The

plural of *matsowr*, it speaks of those besieged during a time of testing and tribulation. From *tsuwr*, its oppressive nature is revealed, describing a place where many are bound and confined by an adversary, assaulted and afflicted, with the conditions akin to being enclosed in a concentration camp. And it is from *tsuwr* that we see the connection between these conditions in this place and time and what is about to befall Jews during the Time of *Ya'aqob's Tsuwr* | Israel's Troubles.

When in *Sukowth*, they became part of the family...

“And then (wa) they set out and moved on from (nasa' min) Sukowth (Sukowth – the Tabernacle of Protection; from sakak – to cover and protect). They camped out (wa chanah – they pitched their tents, encamping) in ‘Etham (‘Etham – With the Family) on the edge of the wilderness (ba qatseh ha qatseh).

Yahowah (YaHoWaH) walked in their presence (halak la paneh hem), during the day within a columnar cloud (yowm ba ‘amuwd ‘anan) to lead and guide them (la nachah hem – directing them while creating opportunities for them) along the way (ha derek), and by night (wa laylah) in a pillar of fire (ba ‘amuwd ‘esh) to shine light upon them (la ‘owr la hem), so that they might walk by day and night (la halak yowmym wa laylah).” (Shemowth / Names / Exodus 13:20-21)

Yahowah continually guides the steps of His children and remains in our presence. And so, *Sukah* has been described as a journey away from religious schemes and human oppression to a place where we can camp out with God.

We find another reference to *sukah* in *Yownah* | Jonah – although with it we have to be careful because Jonah did not meet the Towrah's definition of a prophet. Nonetheless, there we read...

“Then Yownah (*wa Yownah* – Effervescence, Yah’s Dove; from *yayn* – wine, derived from an unused root meaning effervesce) **went out** (*yatsa’* – came out) **of the city** (*‘iy*r – awakened and aroused from the asses and the anguish) **and settled** (*wa yashab* – lived) **to the east of the population center** (*qedem la ha iyr*) **and produced** (*wa ‘asah* – engaged to make) **for himself** (*la huw’*) **in this place** (*sham*) **a Sukah | Shelter** (*sukah* – dwelling, protective covering).

He lived, remaining (*wa yashab*) **under it** (*tachath hy’*), **in the shade** (*ba ha tsel* – within its protection) **until** (*‘ad ‘asher*) **he could see** (*ra’ah*) **what** (*mah*) **would become** (*hayah* – what would happen) **of the anguished asses and stupid people in the city** (*ba ha ‘iy*r).” (*Yownah* / Jonah 4:5)

It may be somewhat reminiscent of the protection the Children of the Covenant will receive while the rest of the world waits as its fate is determined by Yah. They will have done their best to warn the willing, just as Yownah had done, and then they will walk away from man’s morass and into the safety of God’s protection.

The Sukah serves as a metaphor for being covered by the Spirit. We find affirmation of this in the Gan ‘Eden, where the Garden of Great Joy was a protected enclosure. With Yownah and Yahowah, the Garden would be represented by a single plant...

“Now (*wa*) **Yahowah, who is God Almighty** (*‘elohym*), **appointed** (*manah* – calculated for and assigned) **a plant** (*qyqayown* – to quickly stand up) **and caused it to ascend** (*wa ‘alah*) **over and above** (*min ‘al la*) **Yownah** (*Yownah* – Effervescence) **so that it would become** (*la hayah*) **a source of shade and protection** (*tsel* – that which keeps someone safe and out of harm’s way) **over his head** (*‘al ro ‘sh huw’*) **to spare and deliver him, saving him** (*la natsal la huw’* – to keep him safe and to

provide a much more favorable outcome for him), **from suffering from the wrongdoing and misfortune** (*min ra'ah huw'* – from him having to endure the immorality and irrationality, the evil and wickedness).

As a result, Yownah (*wa Yownah* – Effervescence) **was elated, joyful and happy** (*samach* – he rejoiced and was glad).” (*Yownah* / Jonah 4:6)

The symbolism may be that Yahowah is not only protecting us from the elements, and from our fellow man, but is also concerned about our comfort and wellbeing. At any rate, this is a potential insight we can file away regarding the meaning of Sukah.

Yasha'yah's prophetic journey begins with a bold declaration which is difficult for us to read today because it provides such an apt description of what Yisra'el has become under the rabbis. And yet it is in the midst of this plague that Sukah is most readily understood as Yahowah's remedy...

“This is the revealing communication of Yasha'yahuw | Freedom and Salvation are from Yahowah, son of 'Amowts | the Trustworthy and Steadfast, whereby beneficially he compiled and revealed a written prophetic record of the covenant relationship concerning Yahuwdah | the Beloved of Yah, and Yaruwshalaim | the Source of Teaching and Guidance Regarding Reconciliation, in the days of 'Uzyahuw | Boldness and Empowerment are from Yah, Yowtham | Yahowah is Perfect, 'Achaz | He has Grasped Hold, and Yachizqyah | He is Strengthened by Yahowah, rulers of Yahuwdah | the Beloved of Yahowah. (*Yasha'yah* / Isaiah 1:1)

Listen Spiritual Realm, and choose of your own accord to pay attention and respond, Material Realm, because Yahowah has spoken, 'I reared My children, lifting them up, helping them grow, and while enabling

them to be great, I raised them, taking them to a higher place, but they have rebelled against Me. (*Yasha'yah* / Isaiah 1:2)

A cow, one who looks and sees what is around him, viewing the world from the proper perspective, is aware of and recognizes his creator and the one who gave him birth, and an ass, a stubborn domestic beast of burden, his Lord.

Yisra'el, Individuals who Struggle and Fight with God, does not know and remains unaware. My people have failed to consider this connection and thus do not understand. (*Yasha'yah* / Isaiah 1:3)

Woe to an errant and blameworthy nation acting like Gentiles, severely stubborn and heavily laden, dulled and unresponsive with the corruptions and the guilt associated with perverted distortions, the offspring of errant children who corrupt and destroy, lacking integrity. They have rejected and abandoned Yahowah.

They have come to despise, and actually revile, genuinely feeling contempt for the Set-Apart One of Yisra'el, comprised of Individuals who Engage and Endure with God. They have become strangers, alienating themselves, having gone backward in the wrong direction. (*Yasha'yah* / Isaiah 1:4)

For what reason, and on whose account, do you want to be continually afflicted and destroyed over and over again, adding to your obstinate and hostile rebellion?

The entire head is impaired with disease. The entire heart, and thus the ability to exercise good judgment, is cramped up and infirmed. (*Yasha'yah* / Isaiah 1:5)

From the sole of the foot and all the way up to the top of the head, there is nothing in it that is healthy or

sound. Emasculated and castrated, battered and bruised, wounded by a devastating and deadly plague, they are rotten, as they have not been cleansed nor medicated and then bandaged, not even soothed with olive oil. (*Yasha'yah* / Isaiah 1:6)

Your land will become lifeless and ruined. Your cities and towns will be consumed by fire. Conspicuously in your presence, your soil will be devoured and destroyed by illegitimate, unauthorized, and foreign foes, the most nauseating of whores.

They will bring devastating perversity and adversarial transformations, similar to being overthrown by estranged adversaries. (*Yasha'yah* / Isaiah 1:7)

But the daughter of *Tsyown* | the Conspicuous Signs Posted to Mark the Way will be preserved and left as a reminder (*yathar* – will be spared as a remnant and remain left behind), like a sheltered place for living (*ka sukah* – akin to a covered dwelling place, comparable to a place to camp out, similar to a protected home or tabernacle, with *Sukah* representing the name of the seventh and final *Miqra'*) in a vineyard (*ba kerem* – where grapevines are planted, cultivated, dressed, tended, and harvested), like an overnight cottage for a watchman (*ka maluwnah* – akin to a relatively small and somewhat temporary enclosure to shelter and provide lodging for someone who is on guard to dwell during the night) in a challenging garden filled with vehemently difficult stubble (*miqshah* – in an ill-treated and harsh field; from *my* – to ponder the consequence of *qish'ah* – from an unused root meaning to be hard and burdensome, and *qash* / *qashash* – in a difficult place, under harsh conditions, where crops are hard pressed, and where obstinate sticks, stiff stubble, and stubborn chaff are gathered together and collected), like an awakened encampment (*ka 'iyr* – akin to a roused town or village where the inhabitants are on guard and alert;

from *'uwr* – a population stirred up, aroused, and arisen) **which is preserved by being observant** (*natsar* – which is spared, maintained, and protected, guarded and kept safe by watching carefully and paying attention). (*Yasha'yah* / Isaiah 1:8)

'Unless (*luwle'* – if not for the contrasting affirmation) **Yahowah** (*YaHoWaH*) **of the host of spiritual messengers** (*tsaba'* – regimen of heavenly envoys deployed as implements) **had not spared and preserved a remnant** (*yathar* – had not left a few and allowed them to remain as a reminder) **on our behalf** (*la 'any*), **as a few** (*ka ma'at* – a diminished and relatively small amount of) **survivors** (*saryd* – a residual part left alive of what once was a much larger living population), **then like** (*ka*) **Sodom** (*Sadom* – Scorched & Burning, a Canaanite city on the northwestern shore of the Dead Sea), **we would have been** (*hayah* – we would have existed and be), **and approaching** (*la*) **'Amorah** (*'Amorah* – Gomorrah, depressed habitation which dealt tyrannically and manipulated inappropriately to enslave), **we would be likened and compared** (*damah* – we would be thought of and considered with a similar story, ceased and silenced for others to consider).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:9)

The *Tsyown* | the Conspicuous Signs Posted to Mark the Way have been preserved and left as a reminder throughout the Towrah and Prophets. Yahowah's testimony has become our “*sukah* – sheltered place to camp out” in a vineyard Dowd has planted, cultivated, dressed, and tended on our behalf. Here on Earth, it is “*ka maluwnah* – like an overnight cottage for the observant” because we live in a harsh place filled with vehemently difficult stubble and stubborn chaff. In its midst, we have become an awakened encampment that is “*natsar* –preserved by being observant.” And our mission is to awaken a “*yathar ka ma'at saryd* – remnant, a few survivors,” so that they do

not continue to devolve and then disintegrate as was the case with Sodom and Gomorrah.

Yasha'yah | Isaiah, the most prolific and revealing of Yahowah's *naby'* | prophets, set the stage for Sukah yet again in the 4th chapter, explaining its timing and purpose.

“Then (wa) in that day (ba ha yowm ha huw’) seven (shaba’) women (’ishah – females), belligerent and stubborn, harsh and overpowering (chazaq – hard-pressed yet unwilling to learn, seeking fortification and restoration, will demonstrate their resolve to prevail), with (ba) one (’echad) man (’yish), approaching while shouting (la ’amar), ‘We will eat (’akal – we will consume) our bread (lechem ’anachnuw – our food) and we will wear (wa labash – we will be dressed, clothed, and covered in) our clothes (simlah ’anachnuw – our apparel and trappings of success, our garments and attire)!

Nevertheless (raq – underfed and gaunt, covered in sputum and spittle), let us be called (qara’ – let us be summoned, called out, and designated) by your name (shem ’atah – your designation and reputation), with it upon us (’al ’anachnuw), so as to transfer and withdraw (’asaph – to pool together and remove) our reproach and contempt (cherpah ’anachnuw – our taunting insults and blasphemous slurs, our harmful statements and lowly status).” (*Yasha'yah* / Isaiah 4:1)

It sounds as if Jewish women will come to resent being demeaned and disparaged by the edicts of Rabbinic Judaism and will finally rebel. And while that's understandable and long overdue, rather than turning to Yah, they will be claiming religious and political superiority and, thus, calling themselves rabbis.

All the while, Yahowah will be about His business, which will be transforming the Earth into 'Eden...

“In this day, which is His day (*ba ha yowm ha huw*’), living vegetation will sprout and thrive, branching out and growing (*tsemach* – while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything which is required to support abundant life, enabling it to branch out and grow in recognition that the *tsemach* is *ha Mashyach Dowd*), for Yahowah (*Yahowah*). It will be (*hayah*) beautiful and splendid (*la tseby* – spread out in an attractive and desirable manner).

Then he will approach as a glorious manifestation (*wa la kabowd* – drawing near as an abundantly significant, dignified, and rewarding presence attributed a high status) along with the majestic and eminently wonderful (*wa la ga’own* – impressive and lofty, excellent and exalted; from *ga’ah* – rising up, lifted up, and growing up) fruitful offspring (*pery* – productive harvest of plentiful progeny) of the Land (*ha ‘erets*).

The remnant of survivors (*pelytah* – those having been delivered as refugees who successfully escaped the conquest) of Yisra’el (*Yisra’el* – Individuals who Engage and Endure with God) and Yahuwdah (*wa Yahuwdah* – the Beloved of Yah) will also have an attractive and shining appearance (*wa la tiph’areth* – will be beautifully adorned).” (*Yasha’yah* / Isaiah 4:2)

Our past in ‘Eden will be the same as the future during the *Shabat* celebration of *Sukah*. Yahowah’s Word remains consistent. God will be surrounded by what He perceives as beautiful.

And when beauty is analyzed, the more symmetry, the more attractive someone or something is perceived. Balance is often essential to being fair, as well as to living a productive and enjoyable life.

In this light, splendor is a manifestation of order. Ugliness is a product of disorder. The former is a product

of light's eternal nature while the latter is a reflection of the loss of order through the thermodynamics of aging in the material realm. Ugliness is brought to bear by the corruptive nature of being wrong. Beauty is the reflection of Yahowah's perfect light.

Tsemach is used to describe a singular and important "branch" and, thus, is symbolic of *Dowd* | David. With the Tree of Lives splitting into twelve divisions, one being Yahuwdah, Dowd was the most vital branch – one leading to his return to restore Yisra'el.

“Then (*wa*) it will come to pass (*hayah*) that he who remains (*sha'ar* – he who survives, having escaped death, and is left behind, addressing the remnants of an elimination process) in Tsyown (*Tsyown* – among the Signs Posted Along the Way), with (*wa*) the remnant spared (*ha yathar* – the remainder, the rest who remain, those left behind) in (*ba*) Yaruwshalaim (*Yaruwshalaim* – Source from which Guidance and Teaching Regarding Reconciliation Flow), will be called (*'amar* – will respond to and be spoken of as) ‘Set Apart (*qodesh* – separated, unique and different from others),’ for all who approach him (*la huw' kol*) will be written and ascribed in the Book (*ha kathab* – will be inscribed and engraved, recorded and permanently marked in a tablet or scroll) of Lives (*la ha chayym*) in (*ba*) Yaruwshalaim | the Source from which Guidance and Teaching Regarding Reconciliation Flow (*Yaruwshalaim*).” (*Yasha'yah* / Isaiah 4:3)

With the religious and political leadership of Israel removed, along with all of those who dressed in support of them, those who remain in Yaruwshalaim will be Covenant Members who are Set Apart unto Yah. They have been spared because they acknowledged the Signs Posted to Mark the Way, which is why they find their names written in His Book of Lives.

“Whereupon meeting these conditions (*im* – because when decisions are predicated upon this), **the Upright One** (*edown* – the Upright Pillar of the Tent of the Witness) **of Mine** (*any*) **shall wash away** (*rachats* – shall cleanse, immersing in water which can be trusted so as to remove impurities and scum) **the excrement and filth** (*tso’ah* – the feces, human dung, foul organic matter, vaginal discharge, and immoral decrees) **of the daughters** (*bath*) **of Tsyown** (*Tsyown*) **and** (*wa*) **by association** (*eth*) **purge and rinse away** (*duwach* – be done with, casting away the rotten sickness and festering illness of) **the blood** (*dam* – the bloodstains and bloodguilt, the consequence of killing and the residue of death; from *damah* and *damam* – to be equated to those who grow dumb because they are apathetic and cease trying, are silenced and destroyed) **of Yaruwshalaim** (*Yaruwshalaim*) **from her midst** (*min qereb hy’*) **by way of** (*ba*) **the Spirit** (*Ruwach*) **of Good Judgment regarding the Means to Resolve Disputes** (*Mishpat* – the means to decide, to justly render sound decisions, and issue appropriate sentences; from *my* – to ponder *shaphat* – deciding wisely, executing judgment, and being discriminating while judging between right and wrong) **and by** (*ba*) **the Spirit** (*Ruwach*) **of Blowing Rage** (*Sa’ar*).” (*Yasha’yah* / Isaiah 4:4)

God is a proponent of righteous indignation, setting an example we would be wise to follow. Hate is a virtue when properly directed. God is rightfully angry with the religious because they have caused billions to die unnecessarily.

Any time there is a mention of Tsyown, we ought to see Dowd’s message on these signs. They are, after all, posted between his home and Yahowah’s, directing us from one to the other.

“**Then** (*wa*) **Yahowah** (*YaHoWaH*) **will create, initiating something cutting edge** (*bara’*) **upon** (*al* – over and with regard to) **every** (*kol*) **location and dwelling place** (*makowm* – site to live; from *kuwn* – to be firm,

stable, established, enduring, and unchanging, prepared to provide with everything properly arranged) **along the ridgeline** (*har*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **as well as** (*wa*) **over** (*‘al*) **her Miqra’** (*Miqra’ hy’* – her Invitation to be Called Out and Meet, Coming Together to be Welcomed, to Read and Recite, and to be Summoned; from *qara’* – to call out, to call by name, to summon and invite, to proclaim, to read and recite, to meet, encounter, and greet) **by way of a cloud** (*‘anan* – a visible, partially translucent airborne mass of suspended visible water vapor, mist, dew, fog, ash, or dust; from *‘anan* – to make something appear which can be observed) **by day** (*yowm*) **along with smoke** (*wa ‘ashan* – as well as airborne particulates formed as a result of combustion), **and with** (*wa*) **a brilliant shining radiance and majestic light** (*nogah* – enlightenment regarding what can be known and responded to, the splendor, brightness, and beautiful shining appearance of the physical presentation of light) **of a flaming fire** (*‘esh lehabah* – blazing flames) **by night** (*laylah* – during the darkness; from *luwl* – the staircase or ladder).

For indeed (*ky*), **upon** (*‘al* – over) **all** (*kol*) **of this manifestation of power and glory** (*kabowd* – splendor and honor, glorious presence and reward, great value and abundance) **will be a sheltering canopy** (*chupah* – a protective covering, shield, bridal chamber, pavilion, and tent for the wedding ceremony).” (*Yasha’yah* / Isaiah 4:5)

In the *Mizmowr* | Psalms, we will discover that, upon his return with Yahowah, Dowd will be as brilliant as the sun. And while his light will continue to be the brightest, he will not be alone. Every member of Yahowah’s Covenant Family who was adopted prior to His return will be transformed into light and come to exist as a seven-dimensional being. All the while, those who are part of this remnant, who accepted Yah just prior to His return, will continue to exist in three dimensions here on Earth –

remaining physical and mortal beings, albeit in a perfect world.

Therefore, the area “over the ridgeline of Tsyown” will be habitable by those who have been liberated from physical restraints. They will live in the midst of the living waters and brilliant radiance of Yahowah’s majestic presence. His Family will enjoy this marvelous spectacle from the vantage point of Mowryah.

The reference to the *Miqra’ey* was included because Yahowah is returning on the *Miqra’* of *Kipurym* | Reconciliations and the scene being described will be manifest during the *Miqra’* of *Sukah* | Camping Out. A person’s willingness to observe the *Miqra’ey* serves as the determining factor regarding which souls will be removed and discarded and which will become part of the surviving remnant, living in the midst of the light.

Five days after His return, once He and His Son have removed all traces of religion and the religious, of politics and politicians, as soon as our Heavenly Father has transformed the Land back into the environment enjoyed in the Gan ‘Eden, Yahowah will celebrate *Sukah*, camping out with His Covenant Family for one thousand years. Here’s proof...

“Then there will be (*wa hayah*) *Sukah* | for Camping Out, a temporary sheltered dwelling (*sukah* – a covered canopy serving as the family home, a tent-like structure for camping, and a tabernacle) serving as a representation of something manifesting greater dimensions (*la tsel* – to create a shadow and to provide protection, addressing the idea of interposing something between an object and the source of light and serving as a restoring transition) by the light of day (*yowm*) out of (*min*) *Choreb* | the Cutting Edge and Dividing Line (*choreb* – the mountain of God where the Towrah was revealed and the flame burned

brightly upon its summit, the cutting instrument and double-edged engraving tool).

It will be (*wa la*) **a protected place** (*machaseh* – an area free from danger) **and a safe shelter** (*mistowr* – concealed) **from** (*min*) **the outpouring of the violent floodwaters** (*zerem* – the pouring out of combatants flooding in) **and from** (*wa min*) **the rain** (*matar*).” (*Yasha’yah* / Isaiah 4:6)

During the ultimate celebration of the seventh and final *Miqra’*, we will Camp Out with our Heavenly Father for one thousand years. As such, we have been invited to *Sukah*. It is the result of the Towrah which was manifested on Choreb.

Tsel is the root of *tselem*, the word Yahowah used in *Bare’syth* 1:26-27 to reveal that ‘Adam had been made in the “image or likeness, the pattern or model,” of Himself. ‘Adam was “*tselem* – a lesser-dimensional representation of something greater.” Now, everyone participating in this magnificent celebration of life will exist in the image of God, some still in three, verging on four, dimensions, and others now as seven. Leading us toward this understanding, a shadow is a two-dimensional representation of a three-dimensional object.

Yasha’yah’s prophetic presentations are always vivid, impassioned, contextual, and educational. We are continually enriched by his brilliant testimony.

Before we return to the Towrah, and its presentation of the *Miqra’* of *Sukah*, there are two additional prophetic portraits worth considering. The first is found in ‘*Amows* | Amos 9:9-12. In it, Yahowah speaks of using a filter mechanism to determine which souls are allowed to remain in Yisra’el, using the Towrah to decide who makes the final cut. Thereafter, Yahowah reestablishes the *Sukah* of Dowd which the religious have ransacked and misappropriated.

“Please pay attention because, by contrast (*ky hineh*), I will either instruct (*‘anoky tsawah* – I will direct) or I will shake (*wa nuwa’* – or I will stagger, moving others out of the way with regard to) every one of the Gentiles (*ba kol ha gowym*) associated with or against (*‘eth*) the House of Yisra’el (*beyth Yisra’el* – the Home and Family of those who Engage and Endure with God), similar to (*ka ‘asher* – consistent with) how one moves a sieve back and forth (*nuwa’ ba ha kabarah* – waves and shakes a mesh screen, sifter, and filtering device) such that nothing which is troublesome will fall (*wa lo’ naphal tsarowr* – while nothing adversarial, vexing, or hostile, binding or oppressing, is neglected or allocated; from *tsar* and *owr* – pertaining to anything harassing or confusing) to Earth (*‘erets* – toward the Land).” (*‘Amows / Amos 9:9*)

It is imperative that God establish the means to ascertain who lives and who dies, such that Yisra’el and Shamaym are no longer corrupted by the plagues of religion, politics, and conspiracy. As always, this determination will be made based upon our acceptance of the Towrah and our willingness to go where Yahowah’s words lead.

“By the *Choreb* | the Cutting Edge and Dividing Line (*ba ha chereb* – by sword of the mountain of God where the Towrah was revealed and the flame burned brightly, the cutting instrument and double-edged engraving tool), every one of My People (*kol ‘am ‘any*) who have missed the way (*chata’* – who are wrong and induced to be offensive) will die (*muwth*), including those who protest (*ha ‘amar*), ‘The implication of wrongdoing associated with our companions (*ha ra’ah* – the connotations pertaining to the perversions among our friends) will not be associated with us (*lo’ nagash* – will not be implicated against us) nor will we have to confront it (*wa qadam* – nor will we have to deal with it as is claimed) such that it comes around to us and exacts a

price from us (*ba'ad 'anachnuw* – that it comes back to us as a *quid pro quo* and demands retribution).” (*Amows / Amos 9:10*)

Religious Jews, in particular, will remain entrenched and stubborn right to the bitter end, as they continue to live in denial. Believing that they will never be implicated for committing the most egregious crime in human history – changing Yahowah’s testimony and name – there will be a time for accountability. As they say: what goes around comes around, a *quid pro quo*. And payback couldn’t happen to a more deserving drove of asses.

With all the ways Yahowah speaks of reestablishing the *Sukah* of Dowd, it becomes readily obvious that it has been abused and that God is not pleased. That is not good for the rabbis, as they are prone to putting him on trial and they don’t measure up. But it is far worse news for Christians, because it was by misappropriating every promise Yahowah made to Dowd and transferring them to “Jesus” that they turned a Father and Son relationship into a religion and the Passover Lamb into a god.

“During that day (*ba ha yowm ha huw’*), **I will erect and establish** (*quwm* – I will fulfill the promise to raise up and confirm) **the *Sukah* | the Sheltered Dwelling for Camping Out** (*sukah* – the covered canopy serving as the family home, the tent and tabernacle) **of Dowd | David** (*Dowd* – the Beloved) **which has fallen** (*ha naphal* – which has been neglected and redistributed and reallocated).

I will repair and restore (*wa gadar* – I will rebuild out of stone as a master Mason) **its breaches** (*'eth perets hen* – whatever was broken or destroyed by the opposition) **and then raise up** (*quwm* – reestablish and confirm, fulfilling the promise) **whatever is in disrepair** (*wa harysah huw’* – anything demolished, ruined, or brought down) **and then I will rebuild it** (*wa banah huw’*) **so that**

it is like long ago and will endure forevermore (*ka yowmym 'owlam*).” (‘*Amows* / Amos 9:11)

It was during this very discussion in *Shamuw'el* / 2 Samuel 7, the one which led us to Yahowah, that we learned all about God's perspective on His Sukah versus that of His Son. As a symbol of Yahowah's priorities, it will be restored to its former glory and endure forevermore.

“As a result (*la ma'an*), **all of those who are called by My name** (*'asher qara' shem 'any 'al hem* – as a benefit of the relationship the called out who summon Me by name) **will inherit** (*yarash* – they will gain possession of) **that which is associated with** (*'eth*) **whatever remains of 'Edowm** (*sha'ryth 'Edowm* – the residue of Rome and the Roman Catholic Church and thus all of Europe) **in addition to the Gentile nations** (*wa ha gowym*),’ **prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH* – the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **who will make this happen** (*'asah zo'th* – who will engage and do this).” (‘*Amows* / Amos 9:12)

Throughout *Yada Yahowah*, *Observations*, and *Coming Home*, we have had the opportunity to consider 'Edowm from near and far, and each time its modern incarnation is seen as what has emerged out of Imperial Rome and Roman Catholicism. Should we be right, the nation and religion most responsible for abusing God's people will be possessed by those they robbed.

Finally, the concept of a “temporary home and tabernacle” is conveyed in *Shamuw'el* / 2 Samuel 11:11, where all things Yah are brought together for our edification. *'Owryah* | Urijah was a good man.

“Then 'Owryah (*'Owryah* – Yah's Light) **said** (*'amar*) **to Dowd** (*'el Dowd* – to the Beloved), **The Ark** (*ha 'arown* – the source of enlightened freewill which is associated with the Covenant), **Yisra'el** (*Yisra'el* –

Individuals who Engage and Endure with God) **and Yahuwdah** (*wa Yahuwdah* – Related to Yah) **dwelt in** (*yashab ba* – live within) **ha Sukah** | **protective Shelters** (*ha sukah* – the temporary tabernacles, homes, and enclosures)...**camping out in the countryside** (*'al paneh ha sadeh chanah*).” (*Shamuw'el* / 2 Samuel 11:11)

There is a commonality between Dowd, the Ark of the Covenant, Yisra'el and Yahuwdah. We all come together on Sukah.

Spiritually, our “sheltered dwelling place” is provided by the Set-Apart Spirit – or *Ruwach Qodesh*. Her Garment of Light is our protection, our tabernacle, our covering and shelter. She provides us with the protection we require to camp out with Yah. It is why we are invited to “come into the presence of the feminine manifestation of God’s fiery light which purifies, enlightens, and elevates” during *Yowm Kipurym*. This is also why God warns those who ignore this summons that their souls will be annihilated. Without Her protective covering, no one could survive God’s presence – much less live in it.



The Towrah then reveals...

“**During** (*ba* – in) **the first and foremost day** (*ha yowm ha re'shown*), **there is a set-apart** (*qodesh* – separating and special) **Invitation to be Called Out and Meet** (*Miqra'* – a welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara'* – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting).” (*Qara'* / Called Out / Leviticus 23:35)

By using the title *Miqra'*, Yahowah has explained the purpose of His annual “*Chag* – Festivals.” We are being invited to gather together as a family and read and recite the Word so that we, and all those within our fellowship, understand it and come to know its Author better. During these days we are afforded the opportunity to meet with Yahowah, where we are welcomed into His home.

By saying that this, and every *Miqra'* is “*qodesh* – set apart,” Yahowah is associating these meetings with the work of the *Ruwach Qodesh* or Set-Apart Spirit. He is conveying the idea that we are called out of the world and set apart unto His Family by way of our Spiritual Mother.

“Anything associated with (*kol*) the *Mala'kah's* | the Maternal Messenger's and Spiritual Counselor's (*Mala'kah* – the Heavenly Representative and service of the maternal manifestation of God; feminine of *mal'ak* – spiritual messenger and heavenly envoy's) duties ('*abodah* – service, expenditure of energy and effort, work, tasks, and responsibilities) **you should not engage in or try to profit from (*lo' 'asah* – you should not attempt or accomplish).” (*Qara'* / Called Out / Leviticus 23:35)**

There are many things, extraordinary and marvelous things that Yahowah does for His Covenant Family, which we cannot possibly do for ourselves. Therefore, when the religious presume that their rules determine the fate of a soul, as if they play a role in making someone immortal or perfect, or control who passes through Heaven's Door, they are displaying the very attitude which precipitated Satan's fall.

Our role is to attend the *Miqra'ey*, not host them. We are invited to be part of God's Family by accepting His conditions and are without license to forge our own way or change the Covenant. And yet, this is precisely what the religious have done.

It is the Mala'kah who passes over us, extending our lives during Pesach. It is the Mala'kah's Garment of Light that perfects us during Matsah – which is why we are asked to meet with Her at this time. Yahowah's Mala'kah serves as our Spiritual Mother on Bikuwrym as we are reborn spiritually and become Covenant. Likewise, the Mala'kah enriches, empowers, and enlightens Her children during Shabuw'ah so that we contribute to the Family during Taruw'ah. She is the One conveying Yahowah's message through us in advance of Kipurym, bringing the Family back together again.

And now during Sukah, she is the campfire in our midst, the protective canopy over our heads, and the light inside which makes us appear perfect before our Father. Therefore, the message, one which Yahowah has repeated in conjunction with attending His Chag, is that we are welcome to participate so long as we do not attempt to exclude the Host or presumptuously act as if we were providing the favors.

Reinforcing this interpretation of Mala'kah, it is instructive to know that *'abodah* means “work, labor, task, job, or duty.” It is translated as “ordinary” in English Bibles because they most always render *mala'kah* as “work.” However, *mala'kah* is based upon *mal'ak*, the Hebrew word for “heavenly messenger and spiritual representative.” As such, *mal'ak* is almost always translated as “angel” in English Bibles. Therefore, to keep from looking foolish and rendering the passage “You shall not do any work work,” or “work angel,” translators came up with: “ordinary work” and thereby missed the point God was making.

While it's true that we should keep the Miqra'ey *Qodesh* | Set Apart and Special by not doing our ordinary jobs during these invitations to be called out, the spiritual message Yahowah communicated goes well beyond this. Eternal life, being perfected and adopted, enriched and

empowered, then reconciled so that we can camp out together and forever, is God's gift to us. We cannot achieve it on our own, earn it, pay for it, or replicate another version. And we shouldn't be trying to monetarily profit from it, as religious clerics are wont to do.

To reinforce our realization that the Mala'kah is the Ruwach Qodesh in the role of Maternal Messenger and Heavenly Counselor, our Spiritual Mother, let's continue to listen to Yahowah's presentation of *Sukah*...

“For seven days (*sheba' yowm* – appreciating the promise of seven and the timing of the *shabat*), you should consistently approach and come near (*qarab* – present yourself and appear, advance, drawing close to the midst of) the feminine manifestation of the fiery light (*'isheh / 'ishah* – the mother who purifies, enlightens, and elevates) unto (*la* – on behalf of and according to) Yahowah (*Yahowah* – a transliteration of יהוה as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara' / Called Out / Leviticus 23:36*)

These seven days are symbolic of entering the seventh and final millennia of our life here on Earth. *Sheba'* directs our attention to the promise of the *Shabat*.

As we discovered during our review of *Yowm Kipurym*, to *qarab* is to “draw near, to approach and to enter into the proximity of another.” It speaks of “being present in the midst of a meeting or gathering.” In this situation, the meeting is with God, and those gathered represent His Family.

Qarab is directing us toward the Set-Apart Spirit. She is represented by *'isheh* and *'ishah* – the feminine manifestation of God's fiery light. She stands ready during the *Miqra'ey* to prepare us to enter the Covenant and approach Yah. In other words, we enter God's presence through these encounters with the Ruwach Qodesh.

There is an eighth day after the seventh because our Sukah celebration here on Earth isn't the end but, instead, indicative of a new beginning...

“During the eighth day (*ba ha yowm ha shamyny* – from *shemen* – olive oil, a metaphor for the Spirit and *shamaym* – the home of the Spirit), **there exists for you to approach** (*hayah la 'atem* – there was, is, and will always be on your behalf and concerning you (qal imperfect)) **a set-apart** (*qodesh* – a separating and special) **Invitation to be Called Out and Meet** (*Miqra'* – a summons to a meeting, an occasion to be welcomed, a time to ponder what we should call out, read, and recite, publish and proclaim; from *my* – to consider the implications of *qara'* – to call out and to welcome, to invite and to summon, to read and to recite, to meet and to encounter one another).

You should come at that time, present yourself and appear before (*wa qarab* – you should approach and draw near (hifil perfect)) **the feminine representation of the fiery light who purifies, enlightens, and elevates** (*'isheh* – the maternal manifestation of God's warmth and light) **unto** (*la* – on behalf of, according to, and to approach) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Qara'* / Called Out / Leviticus 23:36)

The eighth day represents eternity – a new beginning that follows the Millennial Shabat of Sukah. The only way to get there is to come into the presence of our Spiritual Mother and to be enveloped in Her light.

Further, with Sukah commencing with Yah (Yowd (10) + Hey (5)), on the 15th day of the 7th month, the 8th day of this time of renewal would be the 22nd day of the month. Conveyed by Kaph | 20 and Beyth | 2, it speaks of Yahowah's hand opening up His home to us, which He

facilitated through His testimony written using His 22-letter alphabet.

With so much at stake, with an invitation to enjoy forevermore with Yahowah, God is asking us to avoid the distractions of life and to approach this meeting without dragging anything superfluous into it. We should be giving Yahowah and His Spirit our undivided attention.

“It is a time to show some discipline and restraint in meeting together with Her (*‘atsarah hy’* – it is an opportunity to prepare to draw close to Her at the exclusion of outside distractions, restraining ourselves during this gathering together) **such that you do not engage in or try to profit from** (*lo’ ‘asah* – you do not attempt to accomplish) **anything associated with** (*kol*) **the Mala’kah’s | the Maternal Messenger’s and Spiritual Counselor’s** (*Mala’kah* – the Heavenly Representative and service of the maternal manifestation of God; feminine of *mal’ak* – spiritual messengers and heavenly envoys) **duties or responsibilities** (*‘abodah* – service, expenditure of energy and effort, work, and tasks).” (*Qara’* / Called Out / Leviticus 23:36)

This is the first and only time Yahowah asks us to show some restraint. He clearly wants us prepared to spend quality time with Him. It is about appreciating the gravity of this opportunity and what it represents in our lives – now and forevermore.

Our responsibilities on this day, the eighth day of *Sukah* | Camping Out in Shelters are to: 1) attend, 2) do as God asks and approach His Spirit, 3) avoid distractions, 4) accept what She is offering, and 5) do not substitute our own efforts for what the Set-Apart Spirit alone can accomplish.

Confirmation is a good thing. And yet, as often as Yahowah has repeated His message, it’s a wonder so many corrupt it and so few comprehend it. The Festival Feast of

Shelters is not only a metaphor for the Millennial Shabat, and for heaven, for camping out with God throughout eternity in His universe; it is symbolic of the role our Spiritual Mother plays in our inclusion into the Covenant Family.

Father and Son, through *nepesh* and *ruwach*, have done everything which was required for us to camp out together. We cannot add to what they have done. We cannot replicate it on our own. We should not try. And while we are invited to become beneficiaries of their gift, we aren't to profit from it in the monetary sense.

In this regard, the concept of a paid clergy, of people who make their living being religious, is Babylonian, not from the Towrah. For example, you are free to invest in the preparation and promotion of our collective mission to reveal and share Yahowah's Word, so that more people have access to His plan. But I am not free to use any contribution to support my lifestyle or to pay any of my personal obligations.

As our Heavenly Father, Yahowah is the head of our household. In that light, in order for His Family to function properly, He has scheduled regular meetings which He expects us to attend.

“These Godly and specific (*'eleh*) Eternal Witnesses to the Appointments (*Mow'ed* – designated meetings to offer continuing testimony regarding the scheduled assemblies, occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *'ed* – the eternal and restoring witness, everlasting testimony, and enduring evidence) of Yahowah (𐤀𐤏𐤍𐤁𐤀 – the pronunciation of *YaHoWaH*)...” (*Qara' / Called Out / Leviticus 23:37*)

Since these are Yahowah's *Mow'ed* | Appointments, why do the rabbis feel at liberty to ignore some and change

others? Why do they prioritize their religious obligations over Yahowah's Invitations? Since mow'ed means "eternal witnesses to scheduled meetings to celebrate the agreement," why do the Chosen People choose to ignore all of the testimony surrounding them?

Others are similarly culpable. Why is it that 99.9999% of Christians, those who believe they are headed to heaven, do not even bother to show up? Why do they ignore the testimony and the summons? Why do they call these "Jewish holidays" when according to God they are His? Worse, why do Orthodox Christians, Catholics, Protestants, and Evangelicals meet instead during the Babylonian festivals of Easter and Christmas? How does one justify or explain this?

Why do both adhere to their religion when Yahowah has been offering a relationship...

"...which, to offer the benefits of the relationship (*'asher* – which to walk along the correct, albeit narrow, path to get the most out of life), **you are invited to attend and proclaim them** (*qara' 'eth hem* – you are summoned to continually meet during them and to be consistently called out through them, to actually read and to recite, to announce and explain (qal imperfect)) **accordingly as** (*'eth*) **set-apart and special** (*qodesh* – separating and uncommon, devoted and dedicated) **Miqra'ey** | **Invitations to be Called Out and to Meet** (*Miqra'ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed and becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara'* – being invited and summoned to be called out, to become welcomed and known, to read and recite) **for the purpose of** (*la*) **approaching** (*qarab* – drawing near and presenting oneself before) **the feminine representation of the fiery light who purifies, enlightens, and elevates** (*'isheh* – the maternal manifestation of God's warmth and light)

according to (*la* – to move toward) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **to arise and ascend** (*‘olah* – to be withdrawn, lifted up, and carried away), **including** (*wa*) **a gift** (*minchah* – a present which is offered), **a sacrifice** (*zebach*), **and a pouring out** (*nasak*) **of the Word** (*dabar*) **day by day** (*yowm ba yowm huw’* – each day for His day).” (*Qara’* / Called Out / Leviticus 23:37)

‘*Asher* reveals that there is a connection between the *Mow’ed* | Eternal Witnesses to the Appointments and the *Miqra’ey* | Invitations to be Called Out and to Meet. When we read the restoring testimony pertaining to the *Mow’ed*, we discover that the way to capitalize upon the benefits of the *Beryth* | Covenant relationship Yahowah intended is to read and recite His Word.

Further, in this summarizing statement, Yahowah underscored the meaning of *Miqra’ey* by directly associating it with *qara’* | being invited to attend and proclaim the summons to meet to be called out and to read and to recite God’s testimony. We are reminded that we are being offered the opportunity to approach Yahowah through the *‘ishah* | maternal manifestation of His light. By doing so, we *‘olah* | are withdrawn, lifted up, and carried away by the *Ruwach Qodesh*. This is the Messiah’s gift, the sacrifice he made on our behalf, all of which is poured out upon us through the Word.

Yahowah has established a specific meeting schedule. He has conveyed the time He wants us to attend. He has encouraged us to tell others about them so that they might also benefit. He told us what to do when we arrive. He has even revealed that His *Miqra’ey* are a gift – something He has given to us without compensation. He has said that this gift will reconcile our relationship with Him and cause us to rise up into His presence. He has even shared that the mechanism behind this result is an atoning sacrifice made

on our behalf. It is “a pouring out of the Word – which is why it is “a day for His day.” This is the day God will return to our world and camp out with us – capitalizing upon all He and Dowd have accomplished.

Since almost every English translation renders the previous passage very differently than it is cited here, consider the most prevalent alternate view. “**These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and libations, each day’s matter on its own day.**” Partly wrong, and mostly an unsubstantiated stretch, this rendition misses the point.

That does not mean, however, that the *Yada Yahowah* translation is completely correct or that the most popular English renditions are totally wrong. The possibility exists that I have erred, and that is the reason that these amplified translations are presented as an integrated interlinear and include the Hebrew words Yah selected so that you have the opportunity to study them yourself.

Not only are the Mow’ed and Miqra’ey related, as are Yahowah and His *’ishah*, they are at home with the message of the Shabat...

“In addition to (*min la bad* – in conjunction with) **the Shabats, these times of promise to celebrate the relationship** (*shabatoth* – the seven days) **with Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching), **and as part of** (*wa min la bad*) **your involvement to the relationship** (*matanah* ‘*atem* – that which you give and offer; from *nathan* – to give), **even beyond** (*wa min la bad*) **all of (kol) your vows and promises** (*nadar* ‘*atem* – your consent to engage, commitment to serve, and agreement to participate), **because of** (*wa min la bad* – out of or from) **everything you have freely decided upon** (*kol nadabah* ‘*atem* – all that you voluntarily agree to give), **you should**

contribute to benefit the relationship with (*‘asher nathan la* – you enjoy the relationship which was offered to you by) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara’ / Called Out / Leviticus 23:38*)

This is the only place among the Mow’ed Miqra’ey where our responsibilities are delineated along with God’s. I suspect that this is because those who have participated from the beginning are now home. The Covenant is a Family and eternity is a very long time, so Yahowah wants us to know that from this point forward we will contribute to the enjoyment of the relationship. We have reached the place where we are no longer simply beneficiaries, but full-fledged participants.

Based upon this statement, we will continue to celebrate the Shabat, not as a time of rest but, instead, to prioritize the relationship. Also, it appears that God is going to expect us to honor our vows, just as He has honored His. In God’s home, integrity matters. The decisions and commitments we made which brought us here will be remembered. And while we will retain freewill, our overwhelming desire will be to make the relationship more enjoyable for everyone.

Shabatoth was scribed in plural in this marvelously revealing passage. Since that is uncommon, I think it was presented as *shabatoth* (plural) to draw our attention to the two special *Shabat* which accompany *Sukah*. These occur on the first day, as we enter Yahowah’s company for the first time, and the eighth day, when we celebrate the fact that we will be spending an eternity together. So, God wants to make absolutely certain that we are cognizant of what He expects of us.

This is the first time we have seen *matanah*, *nadar*, and *nadabah* in the Towrah. *Matanah* is based upon the verbal root, *nathan*. It is indicative of something we are

offering and thus addresses our contribution to the relationship.

By using *nadar*, it is apparent that Yahowah is listening when we make a commitment to Him and do as He requested. By answering the Invitation to Sukah, we are agreeing to serve as needed and to participate as agreed.

Nadabah depicts a decision made under the auspices of freewill. In this case, it speaks of our decision to be a productive member of God's Family.

As an interesting aside, there is nothing more liberating than making a commitment to Yahowah. It is a miracle to witness Him fashion goodness from flawed material. Rather than struggling blindly, all the lights are turned on. Rather than sputtering, we function as brilliant tools in the master craftsman's hands.

Based upon a different interpretation of this passage, there are those who would disagree, suggesting that, in this statement, Yahowah is asking us to give something more to Him than just observing the Shabat, more than the sacrificial gifts designated in the *Miqra'ey*, more even than freewill offerings. However, the central message of the Towrah is that all God really wants is for us to get to know Him, to come to understand His instructions, and to choose to engage in a relationship with Him. He wants us to respect what He has revealed sufficiently to listen to His advice, to walk with Him, to converse with Him, to trust Him, and to rely on Him. And as a result of these things, He wants us to love Him as our Father.

God doesn't want our sacrifices. Even when these *Miqra'ey* designate an offering, the beneficiary consumes everything which is nurturing and sends the inedible portions God's way. Yahowah doesn't need anything from us, but He does covet a relationship.

“Indeed (*‘ak* – surely, and as a marker of emphasis), **on** (*ba*) **the fifteenth** (*ha chamesh ‘asar* – written Yowd Hey and thus as Yah) **day** (*yowm*) **of the seventh** (*ha shaby’iy* – promised time, from *shaba’* – seven) **month** (*la ha chodesh* – time of renewal), **when you have harvested** (*ba ‘asaph ‘atem ‘eth* – you have gathered in) **your yield** (*tabuw’ah* – your produce, crops, grain, and fruit, that which is valuable) **of the land** (*ha ‘erets* – realm), **you should celebrate** (*chagag* – you should revel in) **the festival feast** (*‘eth chag*) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **for seven** (*shaba’*) **days** (*yowm*).

With (*ba*) **the first and foremost day** (*ha yowm ha ri’shown* – the initial and the beginning), **there shall be a Shabatown to consider everything associated with the promise and purpose of the Shabat** (*Shabatown* – a special Shabat celebration and observance) **and on the eighth** (*wa ba ha yowm ha shamyny* – during the time symbolizing eternity), **a Shabatown** (*Shabatown* – a time to consider and celebrate everything associated with the promise and purpose of the Shabat).” (*Qara’* / Called Out / Leviticus 23:39)

The fifteenth day of the seventh month, as a time of renewal, will always be brightened by a full moon. It is the perfect time to camp out under a canopy of stars.

Sukah is associated with an ingathering, or harvest, because God’s children are reaped from the weeds of the world. It is a time for new and prolonged growth – free of pollution and impediments. We will be celebrating our collective contributions to the Covenant.

Sukah is the ultimate staycation with family – a time to camp out with the owner and architect of this grand estate. Checkout time will not be for another one thousand

years, and even then, we are moving to a more magnificent resort beyond the stars.

To *Shabatown* is to observe every nuance of the seventh day, exploring its portent while celebrating its promise. We do so in recognition that it is a harbinger of the relationship God intended between Himself and His children. And since there are two Shabatowns during Sukah, the first commemorates our opportunity to be with Yahowah today, at this very moment, while the second is indicative of enjoying His company forevermore.

As our Heavenly Father continues to share, recognize that everything in the following list is symbolic. Each is of considerable value to us spiritually when we become cognizant of the root meaning of the chosen terminology.

“Then (*wa*) on your behalf (*la ‘atem*), you should accept and grasp hold of (*laqach* – you should at that moment receive and obtain, then acquire (qal perfect)) during the first and foremost day (*ba ha yowm ha ri’shown* – the initial and the beginning of this time) the fruit of the tree (*pariy ‘ets* – the harvest of descendants from the tree of lives) with respect for the glorious and honored (*hadar* – showing partiality toward the most majestic and beautiful) open hand (*kaph* – the sole of the whole hand) to be erect (*tamar* – to be upright like a palm; from an unused root meaning to be vertical and steadfast) along with the branch (*wa ‘anaph* – that which provides cover) promoting growth and providing shelter (*‘abowth ‘ets* – a heavily foliated interlaced canopy which is woven together) as a pledge to exchange the dried up and lifeless for an inheritance (*wa nachal ‘arabah* – with willow shoots in a stream serving as an affirmation of being kept safe and secure during the transition from being in a desolate place to possessing the source of life).

So, then (*wa*) you can delight in this, expressing your elation (*samach* – you can be genuinely happy and

joyous) **approaching the presence** (*la paneh* – before the appearance) **of Yahowah** (יהוה – the pronunciation of *YaHoWaH*), **your God** (*'elohym 'atem*), **for seven days** (*sheba' yowm* – during this time of promise).” (*Qara' / Called Out / Leviticus 23:40*)

To determine whether it is Yahowah’s preference that we gather up some twigs on the Shabat in conflict with the Towrah, or we accept the fruit of the tree of lives while grasping hold of the branch from His hand so that we might grow, exchanging that which is lifeless for an inheritance, let’s examine God’s linguistic palette. We begin with *laqach*, which is “to accept and grasp hold of.” Scribed in the qal perfect, it is something we should actually do while celebrating the initial Shabatown of Sukah.

Ri’shown speaks of that which is “first and foremost.” It also addresses the new beginnings associated with Sukah.

Pery, which was rendered as “the fruit,” can represent a “harvest” or a “result,” the most valuable of which are “offspring” and, thus, “descendants.” And while *'ets | tree* was not specified as the Tree of Lives, this is most likely the intended implication of “*pery 'ets* – the tree which produces offspring.”

Hadar presents that which is “honorable and majestic, beautiful and glorious.” Its verbal root encourages us “to honor and respect, showing partiality toward,” the *kaph | open hand*. We are, therefore, being asked to reach up and grasp hold of the very hand of God.

Even as toddlers, when we accept a parent’s hand we can stand upright, knowing that we are not going to fall. Such is the meaning behind the verbal root of *tamar* which is to be as upright and steadfast as a stately date palm. This speaks of the unique nature of the Covenant, wherein we are invited to stand upright beside our Creator and walk hand in hand.

To the extent that *hadar* speaks of an adornment or garment which elevates one's status, ascribing a greater value to them, making them beautiful in appearance, even majestic and glorious," that is the point of *Matsah* and *Kipurym* in which we are invited to "come into the presence of the feminine manifestation of God's fiery light." It is the Set-Apart Spirit, after all, who adorns us in a Garment of Light.

The *'anaph 'abowth* | protective branch who promotes growth is our Shepherd and Messiah, Dowd. He provided an interwoven canopy of words such that we might live with God. And even this isn't a stick but instead, the most prolific branch growing out of the Tree of Lives.

This takes us to the final phrase: *wa nachal 'arabah*. Commonly translated as "river, brook, or valley," as a verb, *nachal* means "to inherit, to acquire and receive as an heir," and thus "to possess."

And while it is typically rendered as a "poplar or willow" in this pronouncement, based upon its actionable root, *'arabah* speaks of an "exchange, the pledge to swap one thing for another." It is the feminine variation of *'arab*. And *'arab* means anything from "pleasant" to "lifeless," "acceptable and pleasing" to "adversarial and desolate." *'Arab* can be a "binding promise" or "the deprivation of light fading to impending darkness." With *'arab*, there is often the "intermixing and joining together of different people and ideas," some Covenant, the others religious.

Therefore, with *nachal 'arabah* we have "a pledge to exchange the dried up and lifeless for an inheritance which is acceptable and pleasing. *Nachal 'arabah* serves as an affirmation that God is offering to keep His children safe and secure during the transition from being in a desolate place to possessing the source of life.

Those are the words Yahowah selected. Now that you know what each term represents, the decision on how to proceed is up to you. You can join the rabbis by putting on your weasel hat and mourning suit and picking up a bunch of sticks, after buying them from the aforementioned rabbis, if that floats your boat. But as for me, I concur with my Father: **“So, then (wa) you can delight in this, expressing your elation (samach), approaching the presence (la paneh) of Yahowah (יהוה), your God (‘elohym ‘atem).”**

By the way, rabbis actually sell a collection of sticks for this very purpose. They call it the “Four Species of Sukkot.” According to the Jewish Museum: “Rabbis guarantee a high quality and kosher set of Sukkot plants which is important.” But since it’s hard to swindle the faithful with a single palm frond, myrtle bough, and willow branch, the rabbinical recipe now includes the especially ugly and rare, and very expensive, Etrog. Apart from the money derived from associating it with Sukkot (up to \$1,000.00 for a quality specimen), the Etrog is hideous in appearance – serving as a perfect symbol of the religion.

Unlike Yahowah’s symbols, the Etrog is not from Yisra’el but, instead, originates in eastern India and southern China. It was especially prominent along the riverbanks in Babylon where it was first seen by Jews weeping for Tammuz. It migrated from there into the gardens of nobility in Rome and Pompeii – which is the reason why rabbis coveted it. Even the name is of Persian and, thus, Babylonian origin.

It gets worse. According to the rabbis: “the *lulav* (palm frond) has taste but no smell, symbolizing those who study the [Babylonian] Torah but do not possess good deeds. The *hadasass* (myrtle bough) has a good smell but no taste, symbolizing those who possess good deeds but do not study [the Babylonian Talmud which is now called the] Torah. The *aravah* (willow branch) has neither taste nor

smell, representing those who lack both [the Rabbinic Oral] Torah and good deeds. The etrog (sour and acidic, greenish-yellow, absurdly thick-rind, bumpy and wrinkled fruit filled with an excessive amount of inedible seeds) has both a good taste and a good smell, symbolizing those who have both [the religious counterfeit for the] Torah and good deeds.” Moreover, this ugly sour fruit is said to represent “the heart” of religious Jews.

Out of the idiocy of Judaism and back into the Towrah, we are reminded that God wants to be surrounded with happy people who have a positive attitude. Having fun together is the entire point – the very reason we exist. The Invitation to be Called Out and Meet with God of Shelters, therefore, foretells of a time on Earth during the Millennial Sabbath and eternity in heaven beyond, in which we will rejoice and be glad, celebrating the presence of Yahowah. It will be a very pleasurable experience, a joyous party, a time of great happiness.

“You should celebrate it, reveling in it (*wa chagag ‘eth huw’*), as a festival feast (*chag* – a party) in association with (*la* – in proximity to) **Yahowah (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **for seven days** (*sheba’ yowm*) **during the year** (*ba ha shanah*).**

It is a clearly communicated engraved prescription of what you should do to live (*chuqah* – it is an inscribed and appointed decree designed to allocate a share of the inheritance) **eternally** (*‘owlam* – forever, throughout all time) **throughout your generations** (*la dowr ‘atem* – in your dwelling places and sheltered tent encampments).

You should actually and consistently celebrate it (*chagag ‘eth huw’* – you should genuinely and habitually revel in it as a festival feast (qal imperfect)) **in the seventh month** (*ba ha chodesh ha shaby’iy* – during the time of the

promise of renewal).” (*Qara’* / Called Out / Leviticus 23:41)

What a wonderful invitation. Yahowah is throwing a party in our honor to commemorate the Covenant. Moreover, He is presenting us with an engraved invitation, explaining what we should do to get the most out of the festivities. Even the parting gift is amazing because God is offering the universe to His heirs.

Yahowah’s plan for mankind is based upon six, being the number of man (who was created on the sixth day), plus one, being the number of God (who is One), equating to perfection – of man and God living together. And *Sukah*, as the seventh and final phase of God’s plan, represents perfection from our Heavenly Father’s perspective. Therefore, camping out together with His creation, with His children, is Yahowah’s favorite thing to do.

The prophetic fulfillment of the Invitation to be Called Out and Meet of Shelters begins at the close of the sixth millennium of human history and is enjoyed throughout the seventh. Salvation is therefore a seven-step process, played out over seven thousand years, beginning with Passover and ending with Shelters. Each step along the path is fulfilled at the appropriate time and on the appropriate day – all with the Son of God, the Mashyach and Zarowa’, contributing or benefiting...

The eighth day is then added because the conclusion of the Millennial Sabbath is not the end of time, our lives, or of us camping out with our Heavenly Father. Beginning on the eighth day, Yahowah will create a new universe in our presence – a perfect one in which we get to enjoy and explore forever. It is a new beginning. It is the never-ending conclusion to the greatest story ever told.

As we press deeper into Yah’s Word, we find three additional insights. First, the reason God asked us to “live in tents with Him” is to tangibly demonstrate the purpose

of His plan to all future generations and households. Yahowah lived with us so that we can live with Him.

Second, perhaps only “*‘ezrah* – native born” Yisra’elites are being asked to live in tents. Although, when we consider the actionable root of *‘ezrah*, which is “rise up, come forth, and shine,” we all may want to consider it.

Third, just as Yahowah freed Yahuwdym from the bondage of human oppression, slavery, and works-based survival in Mitsraym, He is freeing all of us from the bondage of sin and of works-based salvation schemes.

“Within (*ba*) the shelters (*ha sukah* – these tents which provide a sheltered covering and protection) **you should live (*yashab* – you should inhabit and dwell (qal imperfect)) **for seven days** (*shaba’ yowm*).**

All (*kol*) of the native-born (*ha ‘ezrah* – those who rise up, come forth, and shine) **within Yisra’el (*ba Yisra’el* – among Individuals who Engage and Endure with God) **should actually and consistently dwell** (*yashab* – should genuinely and continually live, abiding) **in the sheltered tents** (*ba ha sukah* – inside of these protective homes and coverings) (*Qara’ 23:42*) **so that** (*la ma’an* – for the intent, purpose, and reason that) **your future generations** (*dowr ‘atem* – your families and descendants within those tent encampments) **will know** (*yada’* – will be aware of and understand, be acquainted with and make known) **that, indeed** (*ky* – emphasizing this point), **I lived** (*yashab* – I inhabited and dwelled (hifil perfect)) **within a covered shelter** (*ba ha sukah* – in a tent and tabernacle, a temporary home to enclose and provide protection) **with the Children of Yisra’el** (*‘eth ben Yisra’el*) **when I, Myself, brought** (*ba yatsa’* ‘*any* – when I removed and withdrew, leading) **them out** (*‘eth hem min*) **of the land** (*‘erets* – of the realm and country) **of the Crucibles of Religious and Political Oppression** (*Mitsraym* – of the cauldrons of**

governmental, military, economic, and conspiratorial coercion and cruelty, where the people were confined, restricted, and persecuted; plural of *matsowr* – to be treated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and constrained by an adversary, besieged and assaulted, as if in a concentration camp by those showing great hostility).

I am (*any*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching), **your God** (*‘elohym ‘atem*).” (*Qara’* / Called Out / Leviticus 23:43)

According to Yahowah, the reason we Sukah is to remember that He lived in a Sukah among His people. God camped out with us so that we could live with Him. And during that process, Yahowah *yatsa’* | liberated His children from *mitsraym* | religious and political oppression. He will repeat this process when He returns, albeit this time He will be removing the *mitsraym* and *babel* from His people.

The Children of Yisra’el were to be living examples, witnesses to God’s Familial Covenant. From Moseh to Mal’aky, they served as the implements of Yah’s revelation. Through His prophets, we were introduced to the God His people no longer remember.

Yahowah’s messenger concludes God’s presentation of the Mow’ed Miqra’ey with...

“So, then (*wa*) **Moseh** (*Mosheh* – the One who Draws Out) **declared the Word** (*dabar*) **regarding** (*‘eth*) **Yahowah’s** (𐤏𐤃𐤐𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **Eternal Witnesses to the Appointments** (*Mow’ed* – the continuing testimony regarding the scheduled meetings, occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *‘ed* – eternal witness, everlasting and restoring testimony) **to** (*‘el*) **the**

children of Yisra'el (*beny Yisra'el* – the Offspring of those who Engage and Endure with God).” (*Qara'* / Called Out / Leviticus 23:44)

Moseh did what Yahowah asked him to do. We are encouraged to do the same: come to know the Word and then share it with others.

Mow'ed is as ripe with meaning as is *Miqra'*. These seven days over seven months serve as “Eternal and Restoring Witnesses” to the realization that Yahowah wants “to Meet with us” and “celebrate the relationship” He intended.

In particular, the primary purpose of the *Mow'ed Sukah* is to bring us back to the Garden of 'Eden, to a joyous relationship with our Heavenly Father. The Festival Feast of Shelters is designed to reveal the purpose of creation and to divulge the nature of the relationship our Heavenly Father wants to share with His children. It is the culmination of the six preceding Invitations to be Called Out and Meet. During these seven days, we return to the *Gan 'Eden* | the Protective Enclosure of Great Joy with our Father at our side. And during the eighth, we celebrate the very thought of exploring the universe as if we owned it.

If you are a native Yisra'elite, pitch your tent. If you are an adopted Yahuwdym, cuddle up next to your Heavenly Father and enjoy the protection and support of your Spiritual Mother. Keep the appointment. Come to understand and appreciate the symbolism inherent in this day. Read and recite the Word. Share the plan. Have fun with God.

God's Towrah presentation of the seventh Mow'ed began...

“Yahowah (*YaHoWaH*) **spoke** (*dabar*) **to** (*'el*) **Moseh** (*Mosheh*) **to say** (*la 'amar*), (*Qara'* 23:33) **‘Converse** (*dabar*) **with** (*'el*) **the Children** (*beny*) **of Yisra'el**

(*Yisra'el*), to say (*la 'amar*), “**On the fifteenth day** (*ba ha chamesh 'asar yowm*) **of the seventh** (*la ha shabyi'y*) **month** (*la ha chodesh*) **is the Festival Feast** (*ha zeh chag*) **of Shelters** (*ha Sukah*) **for seven** (*sheba'*) **days** (*yowmym*) **to be near** (*la*) **Yahowah** (*YaHoWaH*). (*Qara' 23:34*)

During (*ba*) **the first and foremost day** (*ha yowm ha re'shown*), **there is a set-apart** (*qodesh*) **Invitation to be Called Out and Meet**, a welcoming summons to read and announce the name, as well as to proclaim the purpose of the relationship (*Miqra'*).

Anything associated with (*kol*) the *Mala'kah's* | the **Maternal Messenger's** and **Spiritual Counselor's** (*Mala'kah*) duties, Her energy and effort (*'abodah*), you should not engage in or try to profit from (*lo' 'asah*). (*Qara' 23:35*)

For seven days (*sheba' yowm*), you should consistently approach and come near (*qarab*) the feminine manifestation of the fiery light who purifies, enlightens, and elevates (*'isheh*) unto (*la*) **Yahowah** (*Yahowah*).

During the eighth day (*ba ha yowm ha shamyny*), there exists for you to approach (*hayah la 'atem*) a set-apart (*qodesh*) **Invitation to be Called Out and Meet** (*Miqra'*).

You should come at that time, present yourself and appear before (*qarab*) the feminine representation of the fiery light who enlightens and elevates (*'isheh*) unto (*la*) **Yahowah** (*Yahowah*).

It is a time to show some discipline and restraint in meeting together with Her (*'atsarah hy'*) such that you do not attempt to accomplish or profit monetarily from (*lo' 'asah*) anything associated with (*kol*) the *Mala'kah's* | the **Maternal Messenger's** and **Spiritual Counselor's**

(*Mala'kah*) duties or responsibilities (*'abodah*). (*Qara'* 23:36)

These Godly and specific (*'eleh*) Eternal Witnesses to the Appointments (*Mow'ed*) of Yahowah (*YaHoWaH*) which, to offer the benefits of the relationship (*'asher*), you are invited to attend and proclaim them (*qara' 'eth hem*) as (*'eth*) set-apart and special (*qodesh*) *Miqra'ey* | Invitations to be Called Out and to Meet (*Miqra'ey*) for the purpose of (*la*) approaching (*qarab*) the feminine representation of the fiery light who enlightens and elevates (*'isheh*) unto (*la*) Yahowah (*YaHoWaH*) to arise and ascend, be withdrawn, lifted up, and carried away (*'olah*), including (*wa*) a gift (*minchah*), a sacrifice (*zebach*), and a pouring out (*nasak*) of the Word (*dabar*) day by day (*yowm ba yowm huw'*). (*Qara'* 23:37)

In addition to (*min la bad*) the Shabats, these times of promise to celebrate the relationship (*shabatoth*) with Yahowah (*Yahowah*), and as part of (*wa min la bad*) your involvement to the relationship (*matanah 'atem*), even beyond (*wa min la bad*) all of (*kol*) your vows and promises to participate (*nadar 'atem*), because of (*wa min la bad*) everything you have freely decided upon (*kol nadabah 'atem*), you should contribute to benefit the relationship with (*'asher nathan la*) Yahowah (*Yahowah*). (*Qara'* 23:38)

Without exception (*'ak*), on (*ba*) the fifteenth (*ha chamesh 'asar*) day (*yowm*) of the seventh month, this promised time of renewal (*ha shaby'iy la ha chodesh*), when you have gathered in (*ba 'asaph 'atem 'eth*) that which is valuable to you (*tabuw'ah*) from the material realm (*ha 'erets*), you should celebrate and revel in (*chagag*) the festival feast (*'eth chag*) of Yahowah (*YaHoWaH*) for seven (*shaba'*) days (*yowm*).

With (*ba*) the first and foremost day (*ha yowm ha ri'shown*), there shall be a Shabatown to consider

everything associated with the promise and purpose of the Shabat (*Shabatown*) and on the eighth, representing eternity (*wa ba ha yowm ha shamyny*), a Shabatown (*Shabatown*). (*Qara* ' 23:39)

Then (*wa*) on your behalf (*la 'atem*), you should accept and grasp hold of (*laqach*) during the first and foremost day (*ba ha yowm ha ri'shown*) the fruit of the Tree of Lives (*pary 'ets*) with respect shown toward the glorious and honored (*hadar*) open hand (*kaph*) to be erect (*tamar*) along with the branch (*wa 'anaph*), promoting growth and providing shelter in an interwoven canopy (*'abowth 'ets*) as a pledge to exchange the dried up and lifeless for an inheritance while serving as an affirmation of being kept safe and secure during the transition from being in a desolate place to possessing the source of life (*wa nachal 'arabah*).

So, then (*wa*) you can delight in this, expressing your elation (*samach*), approaching the presence (*la paneh*) of Yahowah (*YaHoWaH*), your God (*'elohym 'atem*), for seven days during this time of promise (*sheba' yowm*). (*Qara* ' 23:40)

You should celebrate it, reveling in it (*wa chagag 'eth huw'*), as a festival feast (*chag*) in association with (*la*) Yahowah (*YaHoWaH*) for seven days (*sheba' yowm*) during the year (*ba ha shanah*). It is a clearly communicated engraved prescription of what you should do to live (*chuqah*) eternally (*'owlam*) throughout your generations (*la dowr 'atem*). You should actually and consistently celebrate it (*chagag 'eth huw'*) in the seventh month (*ba ha chodesh ha shaby'iy*). (*Qara* ' 23:41)

Within (*ba*) these shelters which offer protection (*ha sukah*), you should live (*yashab*) for seven days (*shaba' yowm*).

All (kol) of the native-born, those who rise up, come forth, and shine (ha 'ezrah), within Yisra'el, among Individuals who Engage and Endure with God (ba Yisra'el), should actually and consistently dwell (yashab) in the sheltered tents (ba ha sukah) (Qara' 23:42) so that (la ma'an) your future generations, your families and descendants within those tent encampments (dowr 'atem), will know and understand (yada') that, indeed (ky), I lived (yashab) within a covered shelter (ba ha sukah) with the Children of Yisra'el ('eth ben Yisra'el) when I, Myself, brought (ba yatsa' 'any) them out ('eth hem min) of the land ('erets) of the Crucibles of Religious and Political Oppression (Mitsraym).

I am ('any) Yahowah (Yahowah), your God ('elohym 'atem). (Qara' 23:43)

So, then (wa) Moseh, the One who Draws Out (Mosheh), declared the Word (dabar) regarding ('eth) Yahowah's (YaHoWaH) Mow'ed | Eternal and Restoring Witnesses to the Appointments (Mow'ed) to ('el) the Children of Yisra'el so that they might Engage and Endure with God (beny Yisra'el)." (Qara' / Called Out / Leviticus 23:44)

It is the invitation of our lifetimes.

✠✠✠✠

Sukah | Camping Out

Entering the Light...

Once we turn the page on *Sukah*, there is still a lot to learn. In His very next line, Yahowah addresses His Tabernacle, the *Sukah* of the *Yatsa'*. So, let's linger here in *Qara'* a while longer so that we more fully comprehend what it means to Camp Out with God.

Immediately after presenting His Mow'ed Miqra'ey, Yahowah introduces the connection between these seven celebrations of the relationship and His Manowrah. With its seven luminaries, there is one for every meeting – each illuminated by olive oil.

“Then (*wa*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **spoke** (*dabar*) **to** (*'el*) **Moseh** (*Mosheh* – One who Draws Out), **saying** (*la 'amar*), (*Qara'* 24:1)

‘Instruct (*tsawah 'eth* – provide direction to) **the Children of Yisra'el** (*beny Yisra'el*) **so that they obtain** (*wa laqach* – such that they grasp hold of, select, receive, and hand over) **for you** (*'el 'atah*) **pure and clear** (*zak* – free of impurities, flawless and clean) **olive oil** (*shemen zayth*) **which is beaten out by crushing** (*kathyth* – regarded as the most highly regarded and best oil from the initial crushing in a press and thus extra virgin in today's vernacular) **for the luminary** (*la ha ma'owr* – for the source of light; from *mah* – to ponder the implications of *'owr* – light which shines brightly, illuminating and

enlightening) **to be lifted up** (*la 'alah* – to ascend) **as a continuous and enduring** (*tamyd* – a constant and uninterrupted) **lamp** (*ner*).” (*Qara'* / Called Out / Leviticus 24:2)

This is Yahowah’s version of the “eternal flame.” But there is more to the metaphor than “pure, clean, clear, and flawless olive oil” being the symbol of the Set-Apart Spirit and of “light” representing Yahowah. There is more to this lamp than the idea of light providing guidance and enlightenment. There is even more to Yahowah’s tangible metaphor than “continuous and enduring.” God will advance the story of this luminary, and define its purpose, by telling us where it goes and how it is to be constructed.

Olives, like grapes and grain, must be crushed to be useful. Likewise, so are the challenges we overcome in life that forge our character. As is the case with Sukah, it is not until after enduring the crushing hardships of the Time of Ya’aqob’s Troubles that Yisra’el becomes salvageable.

The olive oil in this lamp represents the Ruwach Qodesh. The olive tree is deeply rooted in the Land and long-lived. The oil is nutritious and serves as a healing ointment. Olive oil is used for anointing, and it provides perfectly brilliant illumination.

As the olive oil is ignited, illuminating the home, we see the flame reaching upward. Consistent with the symbolism of approaching the feminine manifestation of God’s fiery light during Matsah, Shabuw’ah, Kipurym, and Sukah, those so enlightened will *'alah* | rise up to God. Moreover, when we capitalize upon each of Yahowah’s seven Invitations to be Called Out and Meet, our stay in Shamaym as “*zak ma'owr* – perfected luminaries” will be “*tamyd* – continuous and enduring.”

“From outside (*min chuts*) **the curtain** (*la pharoketh* – approaching the fabric divider or veil) **of the Witness and Testimony** (*ha 'eduwth* – the written copy of the

account entered into evidence including the stipulations regarding the provisions and attestation of the revelation; from *'uwd* – repeatedly bearing witness to renewal and restoration) **within** (*ba*) **the Tent and Tabernacle** (*'ohel* – the covered shelter and protective dwelling which shines clearly and brightly, the home and household) **of the Eternal Witness to the Appointments** (*Mow'ed* – the continuing testimony regarding the scheduled meetings occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *'ed* – eternal witness, everlasting testimony, and enduring evidence which restores), **'Aharown** (*'Aharown* – Enlightened Expression of Freewill as an alternative, a bringer of light and choice; from *'ar* – presenting a desirable option under the auspices of freewill as an alternative and *own* – pertaining to enlightenment, transliterated Aaron, the brother of Moseh, and a Lowy) **shall attend to it and arrange it, placing it** (*'arak 'eth huw'* – shall set the physical object in a particular place for a specific purpose, encouraging comparisons to something similar) **from** (*min*) **sundown** (*'ereb* – evening, twilight, and dusk) **to sunrise** (*boqer* – morning, daybreak, and first light) **in the presence** (*la paneh*) **of Yahowah** (*YaHoWaH*) **continuously and without interruption** (*tamyd*).

It is an everlasting (*'owlam* – eternal) **prescription of what you should do** (*chuqah* – an inscribed instruction regarding being cut into the relationship) **throughout your households and generations** (*la dower 'atem* – for your dwelling places, tent encampments, and family line).” (*Qara'* / Called Out / Leviticus 24:3)

We made the connection between the *Manowrah* and the *Mow'ed* while considering the role of the two olive trees on either side of Yahowah's luminary as they were introduced in the 4th chapter of Zakaryah. What may have appeared to have been conjecture then has now been

confirmed. The *Manowrah* is the light of the *Mow'ed* | the Eternal Witness to the Restoring Appointments.

While we are not explicitly told, the most reasoned conclusion is that the three spring Miqra'ey: Pesach, Matsah, and Bikuwrym – lead to Shabuw'ah – and the three fall Miqra'ey: Taruw'ah, Kipurym, and Sukah, flow from it. This would place Shabuw'ah in the middle, representing the center light, which is appropriate since this is the day the Set-Apart Spirit enlightens, enriches, and empowers the Covenant's Children.

'Aharown had been a bad boy, so he would be restricted to the other side of the veil. He would need a special dispensation to approach the Ark of the Covenant.

God did not take kindly to the Golden Calf affair. Nonetheless, 'Aharown is representative of “enlightened freewill.” Moreover, he is presented as the “alternative” to Moseh. In the beginning, he was asked to speak whenever Moseh was tongue-tied. In the end, his role was that of a priest. As such, his name reveals that he is “a bringer of light and choice.”

The *'ohel* is a *sukah*. Both provide a covering and protection from the elements. Both serve as homes.

Similarly, *'eduwth* and *mow'ed* address the same idea. *Ha 'eduwth* is an “attestation of the testimony and an enduring accounting of the witness.” It is differentiated from *mow'ed* by the realization that God's intent is to be *'uwd* | repetitive regarding His reconciling revelations. The *mow'ed* convey the “eternal testimony and restoring witnesses” of Yahowah.

With Yahowah, there would always be light. So long as they listened to God and did as He requested, His luminary would shine through the darkness even in the most troubling times.

This depiction of the *Manowrah's* | Menorah's characteristics matches the Set-Apart Spirit's attributes. This is why it is being placed adjacent to Yahowah's presence.

“Upon (‘al – over) the purifying and perfecting (ha tahowr – the cleansing and flawless) Manowrah (ha Manowrah – lampstand and luminary), he will arrange and place (‘arak – he will position) the lamps (‘eth ha ner – in conjunction with the lights) such that they are continually (tamyd – regularly and perpetually) before the presence (la paneh) of Yahowah (YaHoWaH).” (*Qara' / Called Out / Leviticus 24:4*)

We have expanded the associations between the Mow'ed and Yahowah's Tabernacle, between the Manowrah and the Mow'ed, and now to the Manowrah and Yahowah's presence.

The reason the six plus one configuration of the Manowrah isn't designated here is because it was detailed in *Shemowth 25:31-40*. That explanation begins:

“You shall make (‘asah) a purifying and cleansing (tahowr – restoring and renewing, perfecting and flawless) Manowrah (Manowrah – lampstand, luminary, and source of light) from gold (zahab), artistically crafted (miqshah – elegantly decorated, turned and hammered out, embossed of wrought metal).

The Manowrah (ha Manowrah – lampstand, luminary, and source of light) should be made (‘asah – should be crafted and created) with her base and sides (yarek hy' – her foundation and flanks), her stems and branches (wa qaneh hy' – her arms), her cups (gabya' hy' – her bowls), her ornamental buds (kaphtowr hy' – her capitals), and her flowers (parach hy' – her blossoms to rise up and fly) as part of it (min hy').” (*Shemowth / Names / Exodus 25:31*)

Each time we read *tahowr* | purifying and cleansing associated with the Manowrah we should see the *Ruwach Qodesh* because She perfects those She enlightens and protects. Even Her Garment of Light is “*miqshah* – artistically crafted and elegantly decorated.” Moreover, this is why Yahowah chose the name “*Manowrah*,” which is the feminine representation of *manowr* | luminary. This association with our Spiritual Mother would be better known if Bible translators did not ignore the seven feminine references contained within this instruction.

Further, when we are reborn spiritually, we are made in Her image. In the Covenant, we branch out, bud, and blossom.

Consistent with this message, *perach*, translated as “flowers,” also means “to rise up and fly.” It is from *pirchah*, meaning “a gathering of offspring with a common nature.” Our Heavenly Father is speaking of His Family being able to fly like spiritual beings. Vocalized differently, *parach* means: “to sprout, flourish, and to bear fruit,” and especially, “to grow.” In our eternal nature, we gain dimensions and energy, becoming more like God.

Yes, the seven luminaries on the Manowrah represent Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, Kipurym, and Sukah. And, indeed, the seven lamps serve as the sign of the Covenant, with a light for each of the seven colors of the rainbow: red, orange, yellow, green, blue, indigo, and violet. However, since the Manowrah also represents the *Ruwach Qodesh*, we are reminded of the seven Spirits Yahowah provided His *Choter* | Secondary Branch, Sucker, and Stem. These include:

- 1) the *Ruwach* of *Yahowah* in the center orchestrating and illuminating the relationship,
- 2) the *Ruwach* of *Chakmah* | Mental Aptitude,
- 3) the *Ruwach* of *Binah* | Understanding,

- 4) the *Ruwach* of *'Etsah* | Offering Advice,
- 5) the *Ruwach* of *Gebuwrah* | Confidence,
- 6) the *Ruwach* of *Da'ath* | Knowing, and
- 7) the *Ruwach* of *Yira'ah* | Appreciation.

The opening verb of God's next statement is one of the most underappreciated in the Towrah. *Yatsa'*, meaning "to be removed and withdrawn, to come out and leave, to be brought out and to come forth," is the operative verb of the Exodus. It is likewise essential to the Mow'ed Miqra'ey and the Beryth because we are called to come out of *Mitsraym* | Religious and Political Oppression and *Babel* | that which is Confusing and Confounding before heading home.

“And six (*wa shesh* – to whiten, and to be adorned in linen (representing the number of man)) **branches** (*qaneh* – stems and arms) **shall come out** (*yatsa'* – be brought forth) **from her sides** (*min sad hy'*), **three stems** (*shalowsh qaneh* – to reach out and direct the branches) **of the Manowrah** (*Manowrah* – lampstand and luminary, feminine source of light) **from** (*min*) **one** (*ha 'echad* – a singular) **of her sides** (*sad hy'*) **and three branches** (*shalowsh qaneh*) **of the Manowrah** (*Manowrah*) **from** (*min*) **the other** (*ha sheny* – the second) **side** (*sad hy'*).” (*Shemowth* / Names / Exodus 25:32)

When it comes to His pattern of six plus one, God is consistent. Everything meaningful is based on it. It is the key that unlocks the secrets otherwise hidden in Yahowah's plan of reconciliation and His redemptive timeline.

Of notable interest here, Yahowah has described the six luminaries representing humankind in this equation but has not so much as mentioned His own luminary in the center of the Manowrah. This perspective is one of the

many ways Yahowah is distinguished from the plethora of gods men have made.

“There are three (*shalowsh* – to reach out and provide direction) **cups** (*gaby’a* – bowls serving as containers) **in the shape of almond flowers** (*mashaqad* – to be observant; from *mah* – to ponder the implications of *shaqad* – being alert and watchful) **with each branch** (*ba ‘eth qaneh*).

On each one (*ha ‘echad*) **there is an ornamental bud, a capital, on the top of the column** (*kaphtowr* – an encapsulating knob addressing reconciliation) **along with a blossom** (*wa perach* – a bud, bloom, and floral design).

Then there are three (*wa shalowsh* – to reach out and direct the branches) **cups** (*gaby’a* – floral vessels and containers which provide leadership) **in the shape of almond flowers** (*mashaqad* – to be observant; from *mah* – to ponder the implications of *shaqad* – being alert and watchful) **for each branch** (*ba ‘eth qaneh*).

On each one (*ha ‘echad* – for a singular) **there is an ornamental bud, a capital, on the top of the column** (*kaphtowr* – an encapsulating knob addressing reconciliation) **along with a blossom** (*wa perach* – a bud, bloom, and floral design).

Therefore (*ken*), **six** (*la shesh* – to whiten, and to be adorned in linen (representing the number of man)) **branches** (*ha qaneh* – stems and arms) **shall come out** (*yatsa’* – be brought forth) **from** (*min*) **the Manowrah** (*ha Manowrah* – lampstand and luminary, feminine source of light).” (*Shemowth* / Names / Exodus 25:33)

The almond is the first tree to flower in Israel, heralding the approach of the new year. The blossom is pure white, symbolic of the Manowrah’s light. The protective calyxes around the unopened buds are often red, symbolic of Passover.

An almond is not actually a nut, but rather a drupe. But unlike its cousins, the peach, plum, and cherry, we actually eat the seed. Also, since most varieties are self-incompatible, and cannot pollinate themselves, at least two trees are needed if they are to bear fruit – as is the case with a relationship.

Almonds grown in Israel are larger, tastier, and contain more vitamins than those grown elsewhere. They provide calcium, protein, vitamins E and B, magnesium, phosphorus, potassium, zinc, manganese, natural fiber, antioxidants, and cholesterol-lowering monounsaturated fat. As for petals, between 1 and 21% of almonds have six per blossom, while the most prevalent flowers feature five.

Speaking of numbers, we have one, representing Yahowah in the center. There are two sides of the Manowrah to depict the spring and fall feasts. Each side features three luminaries because there are three Mow'ed in the first and seventh months. There are six subordinate lights representing the number of man. And then, of course, the Manowrah is comprised of seven overall lamps which are symbolic of the Mow'ed, the Ruwach, and the Covenant, and that is indicative of Yahowah's plan.

The only relevant number not yet mentioned is four. It serves as the primary interval of time between the Towrah's most relevant events. So...

“And on the Manowrah (*wa ba ha Manowrah* – within the lampstand and luminary, feminine source of light) **there shall be four** (*'araba'* – to be square and thus right and correct) **cups** (*gaby'a* – floral vessels and containers which provide leadership) **in the shape of almond flowers** (*mashaqad* – to be observant; from *mah* – to ponder the implications of *shaqad* – being alert and watchful), **an ornamental bud** (*kaphtowr hy'* – her encapsulating knob addressing reconciliation) **along with**

a blossom (*wa perach hy'* – her bud, bloom, and floral design).” (*Shemowth* / Names / Exodus 25:34)

Should you be wondering why Yahowah is providing this itemization of the “*gaby'a* – cups, these containers housing enlightening olive oil which provide direction for our lives,” the answer is that there are 22 of them. Not so coincidentally, there are 22 letters in the Hebrew alphabet.

God provides many more details regarding the construction and placement of His Manowrah – this gift of light. With each additional facet, He illuminates insights into His Spirit, Beryth, and Miqra'ey. Yahowah loves tangible symbols because they reinforce aspects of His message and facilitate understanding.

Now moving from the light of the olive through seven luminaries to twelve loaves of grain, we read...

“**Now** (*wa*), **you should obtain** (*laqach* – you should grasp hold of, select, receive, accept, and bring) **finely ground flour stripped of impurities** (*soleth* – grain with husks removed, revealing the inner kernel) **and bake** (*wa 'aphah*) **with it** (*'eth hy'*) **twelve** (*shaneym 'asarah* – two and ten; from *shanah* – to change and *'ashar* – enriching) **loaves** (*challowth* – cakes; from *chalal* – to intercede on behalf of the wounded and weak and to beseech the diseased), **each one of the loaves** (*ha chalah ha 'echad* – for each of the cakes; from *chalal* – to intercede on behalf of the wounded and weak and to implore the diseased) **existing to** (*hayah*) **be restored and enriched** (*shaneym 'isharown* – two and a tenth; from *shanah* – to change and *'ashar* – to be improved and enhanced).” (*Qara'* / Called Out / Leviticus 24:5)

These loaves are not only symbolic of the twelve tribes of Yisra'el, but they are also comprised of emblematic terminology. *Soleth* – grain stripped of impurities is representative of a soul who has capitalized upon Pesach and Matsah. *Shaneym* and *'asarah* speak of our lives being

transformed and enriched during Bikuwrym and Shabuw'ah. The *challowth* – intercede on behalf of and implore the diseased and wounded on Taruw'ah so that they are prepared for Kipurym. Then even the whole of Yisra'el *hayah* – will come to be *shanyym* – restored and *'isharown* – improved when Sukah arrives.

Saying the same thing, albeit with less metaphorical verbiage, we read...

“Then (wa) you should place them (*sym 'eth hem* – you should arrange them) **in two orderly rows** (*shanyym ma'areketh* – in two lines; from *mah* – to contemplate *'arak* – the arrangement), **six in each row** (*shesh ha ma'areketh*), **on the table** (*'al ha shulchan*) **of purification and restoration** (*ha tahowr* – cleansing and perfecting) **to approach the presence** (*la paneh*) **of Yahowah** (𐤀𐤃𐤅𐤃𐤁𐤀 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence). (*Qara' 24:6*)

And offer (*wa nathan* – provide) **upon this arrangement** (*'al ha ma'areketh* – on the rows and lines; from *mah* – to contemplate *'arak* – this organization and agreement) **the purest** (*zak* – the most flawless and pristine, uncontaminated) **frankincense** (*labownah* – a white, milky and fragrant wood; from *laban* – as a means to whiten).

It should be (*wa hayah*) **next to the bread** (*la ha lechem* – near the loaves) **as a way to remember the feminine influence** (*la 'azakarah* – as a memorial; from *zakar* – to remember, recall, and mention the feminine aspects) **of the fiery light which enlightens and elevates** (*'isheh* – the feminine manifestation of God's fire which purifies and raises up; feminine of *'esh* – the supernatural fire witnessed on Choreb) **to draw near** (*la*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence). (*Qara' 24:7*)

During the day of the Shabat (*ba yowm ha Shabat* – in the seventh day) **it should be prepared and laid out** (*'arak huw'* – it should be arranged and organized) **before the presence** (*la paneh*) **of Yahowah** (*YaHoWaH*), **with** (*min 'eth*) **the Children of Yisra'el** (*beny Yisra'el* – the Children who Engage and Endure with God) **doing so continually** (*tamyd* – constantly and without interruption) **as an everlasting Covenant** (*Beryth 'owlam* – as an eternal means to become family).” (*Qara'* / Called Out / Leviticus 24:8)

Even frankincense fits this theme because its Hebrew name means “to whiten,” which is akin to being purified and cleansed. Further, we are told that the loaves of purified grain were to be laid out in an orderly fashion, reminiscent of Yisra'el progressing from Pesach through Sukah. This would be a way to remember the role the *Ruwach Qodesh* plays during the Miqra'ey. Further highlighting her role, *'azakarah* is the feminine form of *zakar* and, thus, speaks of a female influence which we would be wise to remember. This is then used in conjunction with *'isheh* – which is the feminine manifestation of God's fiery light.

It is also relevant to note that God asked His representative to prepare and arrange all of this on the Shabat. Therefore, it is not a time to sit and be idle, especially when we are about Yah's business.

Personally, there are few things I enjoy more than coming to understand how the Word's smallest strokes work in harmony with others to paint this grand canvas of life. I am sure that is true for you as well. And yet, along life's way I have met very few people who see the big picture. My hope, therefore, is that through the details revealed in *Yada Yahowah* more will come to appreciate the majesty of God's creation and plan. It is all laid out before us – for us to understand. That is why so much

attention is devoted to each stroke and word, each color and image, to the shadings and details.



In the sixteenth chapter of *Dabarym* / Words / Deuteronomy, Moseh reveals more about what it is like to camp out with God. Let's pick up God's story with the invitation to Pesach so that we maintain our bearings...

“Be observant, closely examine and carefully consider (*shamar*) *Passover* (*Pesach* – continuing to move in a straightforward fashion while removing all confrontational obstacles) to approach (*la*) *Yahowah* (*Yahowah*), your God (*'elohym 'atah*), engaging in and acting upon (*wa 'asah*) it in association with (*'eth*) the month (*chodesh*) of *'Abyb* (*ha 'Abyb* – the first month of the year at the beginning of spring when the grain of the barley plant is in the ear and yet still green and growing).

Indeed (*ky*), in the time of renewal (*ba chodesh*) of *'Abyb* (*ha 'Abyb*), *Yahowah* (𐤏𐤃𐤏𐤃), your God (*'elohym 'atah*), brought you out, removing you (*yatsa' 'atah*) from (*min*) the Crucibles of Religious and Political Oppression (*Mitsraym*) during a time of great darkness (*laylah*). (*Dabarym* 16:1)

Prepare the sacrificial offering so that it is ready for consumption (*zabach*) of *Pesach* | *Passover* to approach (*la*) *Yahowah* (*YaHoWaH*), your God (*'elohym 'atah*), from the flock, with the lamb serving as a sign (*tso'n*) in the morning to encourage being perceptive, seeking information and then responding appropriately (*ha baqar / boqer*), in the home to take a stand and be established (*ba ha maqowm*) where, to reveal the benefits of the relationship (*'asher*), is preferred and chosen by (*bachar*) *Yahowah* (𐤏𐤃𐤏𐤃) such that (*la*) His

name (*shem huw'*) **will live and abide there** (*shakan sham*). (*Dabarym* 16:2)

You should not eat it in association with (*lo' 'akal 'al*) **yeasted bread** (*chamets* – that which has become soured and embittered, cruel and ruthless, by the oppressive nature of this fungus). **For seven** (*sheba'*) **days** (*yowmym*), **you should consistently consume** (*'akal*) **it with** (*'al huw'*) **matsah** | **unyeasted bread** (*matsah* – flatbread without the culture of yeast, becoming uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion).

It is the bread (*lechem*) **of affliction and oppression, of persecution and harassment, and of having been forced to bow to religious subjugation** (*'ony*). **For indeed** (*ky*), **you were brought out and taken away, withdrawn and removed** (*yatsa'*) **from** (*min*) **the realm** (*'erets*) **of religious and political oppression** (*Mitsraym* – of the cauldrons of military and economic subjugation) **with** (*ba*) **a sense of great urgency** (*chiphazown* – the imperative to act quickly in anxious anticipation with some apprehension regarding the consequence of inaction).

In response to this witness (*lama'an*), **you should always remember to proclaim this** (*zakar 'eth*) **all** (*kol*) **the days** (*yowmym*) **of your lives** (*chay 'atah*) **because, on this** (*'eth*) **day** (*'eth yowm*), **you were brought out of** (*yatsa' 'atah min*) **the land** (*'erets*) **of the Crucibles of Oppression** (*Mitsraym*). (*Dabarym* 16:3)

Yeast (*sa'or* – the fungus and fermenting agent; from *sha'ar* – to be the residue left behind) **shall not be seen** (*lo' ra'ah*) **throughout** (*la ba kol*) **your territory** (*gebuwl 'atah*) **for seven** (*sheba'*) **days** (*yowmym*).

And regarding (*wa min*) **the flesh of the body** (*ha basar* – the corporeal manifestation of a physical-biological being) **which, beneficially as a result of the relationship** (*'asher*), **has been endowed as an ongoing**

gift as part of the sacrificial offering (*zabach*) during the evening (*ba ha 'ereb*) of the first and foremost day (*ba ha yowm ha ri'shown*), it shall not remain overnight (*lo' lyn*) until morning (*la ha boqer*). (*Dabarym 16:4*)

You should not continue to make a practice of actually failing to understand (*lo' yakol* – you will not prevail in grasping the meaning and implications of) that which is associated with (*la 'eth*) the gift of the sacrificial offering (*zabach*) of *Pesach* | **Passover (*ha Pesach* – of providing immunity while making invulnerable) within the context of one of (*ba 'echad*) your interpretations (*sha'ar 'atah*) of that which (*'asher*), **Yahowah** (𐤆𐤏𐤃𐤇), your God (*'elohym 'atah*), is placing before you as a gift so that you can approach (*nathan la 'atah*). (*Dabarym 16:5*)**

Nevertheless, (*ky 'im*) it is unto this place to reside and take a stand (*'el ha maqowm*) where, to show the way to the relationship (*'asher*), **Yahowah (*Yahowah*), your God (*'elohym 'atah*), prefers and has chosen (*bachar*) for (*la*) His name (*shem huw'*) to abide and remain (*la sakan*).**

This is where you should consistently offer the sacrifice (*sham shem zabach*) associated with (*'eth*) *Pesach* (*Pesach*) in (*ba*) the evening (*'ereb*) as (*ka*) the sun (*shemesh*) goes down (*bow*) at the appointed time of the eternal witness (*Mow'ed*) when you were brought out (*yatsa'*) of (*min*) *Mitsraym* – serving as a metaphor for societal, religious, political, military, and economic oppression (*mitsraym*). (*Dabarym 16:6*)

You should cook (*wa bashal*) and eat it (*wa 'akal*) within (*ba*) the location (*ha maqowm* – the site, residence, place, home, and dwelling; from *mah* – to question the who, what, where, why, when, and how of *quwm* – rising to take a stand) **which (*'asher*) **Yahowah** (*Yahowah*), **your****

God (*'elohym 'atah*), **chooses** (*bachar*) **concerning it** (*ba huw'*).

You should turn to face Him, entering His presence and appearing before Him (*wa panah huw'*) **in** (*ba*) **the morning to encourage being perceptive and discerning, seeking the information which is available and then respond appropriately** (*ha baqar / boqer*).

Then go (*wa halak* – then travel and journey through life) **to** (*la*) **your brilliant dwelling and home, your brightly shining encampment and household** (*'ohel 'atah*). (*Dabarym 16:7*)

Six (*shesh*) **days** (*yowmym*) **you should actually and consistently consume** (*'akal*) ***matsah* | unyeasted bread** (*matsah* – flatbread without the culture of yeast to become uncontentious by eliminating conflicts). **And** (*wa*) **on** (*ba*) **the seventh** (*ha sheba'* – to take an oath and make a promise) **day** (*ha yowm*) **come together for a celebration** (*'atsarah*) **to approach** (*la*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*). **So, there is no reason to perform** (*lo' 'asah*) **the service of the *Mala'kah* | Maternal Messenger and Spiritual Counselor** (*Mala'kah*). (*Dabarym 16:8*)

You should consistently recount the written documentation communicated on how to relate to (*saphar / sepher*) **seven** (*sheba'*) **sevens, and thus weeks** (*shabuwa'*), **as it pertains to you** (*la 'atah*), **beginning from** (*min chalal*) **bringing a sickle, the implement for liberating, separating, and gathering** (*chermesh*) **the standing grain** (*ba ha qamah* – that which is upright and firmly rooted; from *quwm* – to stand upright and rise, to be ratified, confirmed, and established, then raised).

Begin (*chalal* – initiate the process, cutting to the chase, and penetrate to the heart of the matter) **to recount the written word regarding** (*la saphar / sepher*) **seven sevens** (*sheba' shabuwa'*). (*Dabarym 16:9*)

Then (*wa*) **you should act upon and engage in** (*'asah* – you should attend to and celebrate) **the Festival Feast** (*Chag*) **of Shabuw'ah** (*Shabuw'ah* – of Sevens, Shabats, Weeks, and Promises) **to approach** (*la*) **Yahowah** (*YaHoWaH*), **your God** (*'elohym 'atah*), **with a solvent** (*misah* – an appropriately affordable portion; from *masas* – an ultimately insignificant and essentially worthless, all but invisible and dissolvable), **voluntary offering of one's initiative** (*nadabah* – freewill contribution and noncompulsory donation demonstrating one's own inclinations, doing so voluntarily and readily out of abundance) **of your hand** (*yad 'atah*) **which, to demonstrate the way to benefit from the relationship** (*'asher*), **you can actually and consistently give** (*nathan*) **when compared to** (*ka*) **how in this relationship** (*'asher*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **continues to bless and adore you** (*barak 'atah*). (*Dabarym* 16:10)

You can genuinely rejoice and be glad (*wa samach*) **in the presence of** (*la paneh*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **you** (*'atah*), **and your sons and daughters** (*wa ben 'atah wa bath 'atah*), **your male and female employees** (*wa 'ebed 'atah wa 'amah 'atah*), **the Lowy** (*wa ha Lowy* – the uniters who join us together), **those who, to benefit from the relationship, are in your communities** (*'asher ba sha'ar 'atah*), **those of different ethnicities and cultures** (*wa ha ger*), **the orphan and those who are lonely and isolated** (*wa ha yathowm*) **along with the widow and those who are forsaken** (*wa ha 'almanah*) **wanting to be led such that he or she is on the correct path** (*'asher*) **in your midst** (*ba qereb 'atah*), **standing up at the place** (*ba ha maqowm* – being upright in the home) **which, to show the way to receive the benefits of the relationship** (*'asher*), **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **chooses** (*bachar*) **for His personal and proper name** (*shem huw' sham*) **to**

dwell and reside (*la shakan* – to abide and inhabit, to settle in, camp out, and call home). (*Dabarym* 16:11)

You should remember (*wa zakar*) **that you were** (*ky hayah*) **a slave** (*'ebed*) **of the religious and political oppressors** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, of the authority figures in the place of coercive cruelty where, as slaves, you were confined and restricted through political persecution, besieged, and assaulted as if shut up inside a concentration camp).

Therefore, you should be especially observant (*wa shamar* – you should remain aware, be diligent and thoughtful, and you should closely examine and carefully consider what you observe, while paying close attention) **so that you act upon and engage in** (*wa 'asah* – so that you expend the energy necessary to do) **that which is associated with these inscribed prescriptions for living which cut you into the relationship** (*'eth ha choq ha 'el leh* – that which is engraved in the clearly communicated appointments). (*Dabarym* 16:12)

You should actually engage by continually participating in (*'asah* – you should literally act upon, attend to, and constantly profit from (qal imperfect)) **the Festival Feast** (*chag* – the celebration and party) **of Sukah | Shelters** (*ha Sukah* – of Living Together under Protective Coverings, of Dwelling in Tabernacles, of Camping Out within Tents) **on your behalf** (*la 'atah*) **for seven days** (*sheba' yowm*) **when you gather in your harvest** (*ba 'asaph 'atah* – as you are removed and received) **from your threshing floor** (*min goren 'atah* – out of your smooth and level, rock-solid base for separating the chaff from the grain) **and from your winepress** (*wa min yeqeb 'atah* – out of your vat into which the juice of crushed grapes flows).” (*Dabarym / Words / Deuteronomy* 16:13)

This is the comparison Yahowah wants us to make, the perspective He would have us perceive, to understand the difference between man and God. It is Mitsraym versus Chag Sukah. And the choice is to be made with our eyes and minds open such that we are observant, prepared to act upon, and engage in the relationship Yahowah intended if we should so choose.

To appreciate this contrast, with man, we have Mitsraym – the constant erosion of freedoms and the degradation of rights through political and religious institutions in addition to economic and military influences. While there have been a few fleeting moments of liberty, the constant and unrelenting drumbeat of civilization has been to control. And the methods have been many, including the demonization of others leading to invasions, genocides, and conquest. Man has also imposed economic caste systems which have been ubiquitous and debilitating throughout human history. For the past 6,000 years, kings and khans, emperors and pharaohs, caesars and czars, generals and dictators, have imposed their will on everyone else, suppressing all dissent.

The methods have changed somewhat today, but there are many echoes of the past. Monarchical and maniacal dictators rule over the Middle East. The world's most populous nation, China, is a Communist dictatorship, wherein the 93% who are not party members are no better off than slaves. More than a billion Roman Catholics swear allegiance to their Pope. The second most populous nation, India, still has a restrictive and penal caste system. And Western democracies have become much more socialistic, with the state controlling almost every aspect of a person's life, indoctrinating their children into compliance.

Throughout most of man's history, there has been little if any separation between religion and government, with these human contrivances working together to suppress and control the masses. But even today, when there are

some nations creating a distinction between the secular and sectarian, the most virulent control mechanism is still religion because belief systems neutralize an individual's ability and willingness to think independently or rationally. Add to this the crippling influence of conspiracy, and we have a recipe for the zombie apocalypse of the ambulatory dead – especially when conspiracism is commingled with religion and politics, creating a tranquilizing and paralyzing result.

To appreciate what Yahowah is offering to withdraw His Family from, it is germane to realize that the world's experiment with fiat currencies and deficit spending to prop up the illusion of solvency is a house of cards. The impending economic collapse awaiting America and Europe is going to be so severe, it will make the Great Depression look like a bad day at the office. And then there is Covid-19, the mutating virus that has brought the world to its knees. Billions of people have willingly allowed their government to further usurp their liberties and livelihoods while destroying everything that they had previously achieved. All the while, nations have censored free speech, whereby any criticism of progressive ideology is resolutely banned.

If that were not enough, the threat of Global Warming is going to be used as a means to restrict business and prosperity while at the same time redistributing the world's remaining wealth – essentially bankrupting the only hope of recovery. And through this process, the lone credible and rational voice, that of science, is being politicized such that it has become part of the problem.

This is obviously a horrifying portrait of what is to come, but I can assure you, I am not exaggerating and there is no cure. Furthermore, when people get desperate and nations fail, they turn to crime and war. The irrational justification for riots and looting spurred by the conspiracy of Black Lives Matter spread globally. Seeking someone

else to blame for their unfulfilling lives, people the world over will be clamoring for revolution and war. While Israel will be their initial target, the interwoven fabric of alliances will turn Sunni against Shia, Europe against Russia, and the United States against China. Billions will die. By the time we turn the page past 2030 and the two Witnesses arrive, the world will be unrecognizable.

Yahowah's approach is the antithesis of nations and religions. It begins with liberation, the deliverance from being controlled. It presses forward with unremitting truth such that we can distinguish between right and wrong, good and bad. Then individually we are afforded the opportunity to choose between what mankind has to offer and what Yahowah is providing through His Covenant and Mow'ed. Are you returning to Mitsraym or headed to Sukah?

Shelters is a celebration of God's harvest of souls. The threshing floor is symbolic of grain without chaff, of those who have emerged from the grinding pressures of a collapsing world into the Covenant. Likewise, the crushed grapes turn to wine, representing the sacrifice which made our progress possible.

The Festival Feast of Camping Out with God is the result of the first six Invitations to be Called Out and Meet. Spared from death on *Pesach* | Passover, perfected on *Matsah* | UnYeasted Bread, and adopted on *Bikwrym* | Firstborn Children, we are immersed in the Spirit on *Shabuw'ah* | Sevens Sabbaths, as we are enriched and empowered. Then on *Taruw'ah* | Trumpets, we are afforded the opportunity to join the chorus initiated by Yahowah's prophets, recognizing that those who listen will be reunited on *Kipurym* / the Day of Reconciliations. Those who have made this journey with us are then prepared to celebrate *Sukah* | Shelters by Camping Out with Yahowah forevermore.

“You should celebrate and rejoice (*wa samach* – you should be elated, have fun, be joyful, and take great pleasure) **in your Festival Feast** (*ba chag ‘atah* – in your party), **you** (*‘atah*), **and your sons and your daughters** (*wa ben ‘atah wa bath ‘atah*), **your male and female workers** (*wa ‘ebed ‘atah wa ‘admah ‘atah* – your employees and associates), **the Lowy who unite** (*wa ha Lowy* – those who join together, the 3rd son of Ya’aqob and Leah (in the singular it is typically a reference to Moseh, the Towrah, and liberation)), **as well as the foreigner on a journey** (*wa ha ger* – the one who is of a different racial, national, geographic, or cultural origin who is on a sojourn and wants to remain hospitable and live with you), **the orphan who may be lonely** (*wa ha yathowm* – the fatherless child and those who are isolated and secluded), **and the widow who is abandoned** (*wa ha ‘almanah* – the forsaken and cast aside) **who, to benefit from the relationship** (*‘asher*), **are thoughtfully residing within your community** (*ba sha’ar* – are in your gates and thus cities and towns; from *sha’ar* – to think and be reasonable, to calculate and consider).” (*Dabarym / Words / Deuteronomy 16:14*)

This list of guests is reminiscent of the all-inclusive gathering described in the *Miqra’* of *Shabuw’ah*, albeit with a different cast of characters. So, in a very real sense, this is a modern family reunion.

The celebration is to be multigenerational, with mothers and fathers camping out with their sons and daughters. It is gender-inclusive – something that neither rabbis nor imams allow. It is clearly binary and, thus, in opposition to the progressives.

By the time we reach Sukah, we are home, which means that the Lowy who helped us navigate along the way are entitled to a staycation too. Even the Towrah which brought us all together will be replaced with *towrah* |

guidance designed to help us journey safely through the universe.

While *gowym* have ostracized *Yahuwdym* throughout history, the *ger*, whose journey through Yahowah's testimony has led them to this place, are invited to stay. The Covenant Family will continue to be multi-ethnic, which is a blow to the Woke mentality of racial division and shaming by ethnicity.

Fortunately for the orphans, who have long served as prey for the Roman Catholic Church, their tormentors will have gone the way of dinosaurs. They will no longer be Fatherless nor Homeless, neither isolated nor secluded.

Those outside the mainstream of society, those cast aside and forsaken, are being received with open arms. And this spells an end to sexual harassment. Men will no longer prey upon women.

The common denominators among these guests are that they will have all sought to benefit from the Covenant relationship. And they will all be thoughtful and reasonable. The irrationality of religion will no longer hamper anyone.

Since Tabernacles is a prophetic picture of eternity, it's depicted as a party, as a festival feast, as a time to have fun. While relatively few will find their way in, those who do will represent the full spectrum of humanity. Among the partygoers will be men and women, boys and girls, rich and poor. The campers will come from around the globe, from a rainbow of races. Especially important to note: those who have lost their temporal family will be part of God's eternal one. As Yahowah's adopted sons and daughters, we become brothers and sisters.

Yahowah created the universe and then humankind for a single purpose. 'Eden was to be a garden party. But for this celebration of life and relationship to be based on love,

rather than compulsion, there had to be freewill along with an alternative to God's companionship. That is why the Tree of the Knowledge of Good and Bad was necessary and why Bad has had a compelling advocate.

Beguiled by Satan, 'Adam and Chawah chose poorly, so Yah created the means to renew and reconcile the relationship, bringing us back to its intended purpose.

“Celebrate (*chagag* – party, sing and dance, enjoy a festival and feast, reveling in the holiday) **for seven days** (*sheba' yowmym*) **along with** (*la* – approaching while drawing close to) **Yahowah** (*YaHoWaH*), **your God** (*'elohym 'atah*), **in the residence** (*ba ha maqowm* – within the standing place, home, and dwelling, by the location, site, and area; from *mah* – to consider the who, what, where, why, when, and how of *quwm* – to arise and stand, to be established upright, be validated and confirmed, to be empowered and fulfilled) **which, to show the way to benefit from the relationship** (*'asher*), **Yahowah** (*YaHoWaH*) **has chosen and prefers** (*bachar* – has selected and desires (qal imperfect – genuinely and continually selects)).

This is because (*ky* – surely for the reason) **Yahowah** (𐤏𐤃𐤅𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atem*), **will kneel down in love for your benefit and bless you** (*barak 'atah* – will diminish an aspect of His nature to lift you up in adoration (piel perfect – the object benefits from God's blessing at that moment))...” (*Dabarym / Words / Deuteronomy 16:15*)

Chagag, as the actionable root of *chag*, indicates that Yahowah wants us to celebrate with Him. He is throwing a party in our honor. More amazing still, He is going to provide a testimonial on our behalf, lifting us up in love while extolling our virtues. At this moment, Yahowah is a proud and happy Father.

The ultimate *maqowm* is the summit of *Mowryah* | to Revere Yah. The *Tsyown* | Signs Posted Along the Way direct the observant to it. It was here that ‘Abraham and Yitschaq affirmed the Covenant with Yahowah. It was here that Solomon built the Home of Yahowah. It was here that Yahowah’s beloved Son opened the Door to Heaven as the Passover Lamb. And it is here that Yahowah will return, allowing us to work alongside Dowd building the Home of the Covenant during Sukah.

Maqowm is comprised of *mah*, which encourages us to question the who, what, where, why, when, and how of *quwm* – standing up and rising up, being empowered and fulfilled, validated and confirmed. Since we can do this anywhere and at any time, the possibilities for this *maqowm* extend to wherever a child of the Covenant resides.

The juxtaposition of ‘*asher* and *bachar* is reassuring because it means that Yahowah is committed to this relationship and that He wants us to capitalize upon the benefits He is providing. God has chosen to reveal the way for us to get the greatest joy out of life.

While *barak* carries the connotation of “a blessing,” its primary definition is to “bow down, lowering oneself.” Attributed to God, this statement of purpose is profoundly important, albeit counterintuitive and anti-religious. And yet, it is how it should be, how it must be. Yahowah is in a position to lift us up and we are in no position to reciprocate. Fathers raise their children, not the other way around.

Moreover, the religious mandate to “praise God” is blasphemous. To suggest that a superior being created an inferior entity to praise Him renders God insincere and insecure. It is immoral and irrational.

And yet, every religion has inverted God's preference, teaching their victims to bow down to their gods, clerics, and kings. They achieve this through fear and intimidation.

The Covenant, however, is based upon reverence, not fear. It is founded on freedom of choice, not submission. 'Abraham, and us through him, were called out of Babylon. The Covenant is based on family, friendship and relationship.

“This is because (ky) Yahowah (YaHoWaH), your God ('elohym 'atem), will kneel down in love for your benefit and bless you, diminishing an aspect of His nature to lift you up (barak 'atah)...in (ba) all (kol) your endeavors and explanations (tabuw'ah 'atah – you provide value including your communications, logical thinking, understanding, profound insights, reasoned speech, debates, discernment, and ability to perform any task wherever you may go, producing outstanding results) as well as in all of (wa ba kol) the work accomplished under your influence (ma'aseh yad 'atah – the labor associated with your hands and what you achieve while actively and energetically engaged; from mah – to consider the merits of 'asah – engaging in and acting upon that which is productive).

Then (wa) you will be (hayah) altogether and totally ('ak – completely and assuredly, immediately and unquestionably, entirely) content and happy (samach – delighted and elated, pleased and joyful, and quite simply, glad).” (Dabarym / Words / Deuteronomy 16:15)

Tabuw'ah is our opportunity to rise and shine. You are reading our *tabuw'ah* – the collective effort of the Covenant Family. We have “*tabuw'ah* – endeavored to be rational in our communications, discerning with our insights, and logical in our explanations.” And whether you as a reader benefit or not, we are content and fulfilled, delighted to have been afforded this opportunity.

The proposal God has placed on the table is a good one. Accept it. We have been invited to camp out with the Creator of the universe. And this is no ordinary excursion. It is the trip of a lifetime. And although our backpacks and tents are supplied with everything we'll need and could ever want, we don't even have to carry them. God has bent down to pick them up and us along with them. He does all the heavy lifting for our benefit.

This process is accomplished during the *Migra'ey*. On *Pesach* | Passover; God's plan resolves the consequence of religion, which is death. On *Matsah* | UnYeasted Bread, the Mow'ed solves the penalty of being led astray, which is separation from Him. And so, on *Bikuwrym* / Firstborn Children those who have capitalized upon God's Son's willingness to suffer for our benefit are born into our Heavenly Father's Family.

Shabuw'ah, which is yet another celebration of the Shabat, not only serves as the annual model for the *Yowbel*, depicting God's Liberation and Redemption, it prepares us to *tabuw'ah*. Having enriched and enabled, enlightened and empowered us, Yahowah asks us to serve as witnesses on *Taruw'ah* | the Trumpets Harvest on the first day of the seventh month by boldly proclaiming His testimony to the world. Then as we herald Yahowah's call for His people to come home, on *Yowm Kipurym* | the Day of Reconciliations, the rift is resolved. Then, properly equipped by having attended the Mow'ed, we are prepared to camp out with God on *Sukah* | Shelters, five days later. So each step along the Way is designed to bring fallen man into the presence of God.

With what follows, we are reminded that the Mow'ed should be an integral part of our lives and seen as essential to the relationship...

“Three (*shalowsh*) times a year in the conduct of one's life and for the purpose of renewal each year

(*pa'am ba ha shanah* – occurrences as a baseline during the cycle of the season) **every one of you should remember** (*kol zakar 'atah 'eth* – every person among you should be cognizant and be mindful to recall and proclaim) **to appear before** (*ra'ah paneh* – to be seen in the presence of) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching), **your God** (*'elohym 'atah*), **beside the place** (*ba ha maqowm* – within the residence, home, and dwelling, by the location to take a stand, the site and area; from *mah* – to consider the who, what, where, why, when, and how of *quwm* – to arise and stand, to be established upright, be validated and confirmed, to be empowered and fulfilled) **which, to show the way to benefit from the relationship** (*'asher*), **He has chosen and prefers** (*bachar* – He has selected and desires (qal imperfect – genuinely and continually selects)) **for the Chag | Festival Feast** (*ba chag* – the celebration) **of Matsah | Bread without Yeast** (*ha Matsah* – of UnYeastened flatbread, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **for the Chag | Festival Feast** (*ba chag* – the celebration) **of Shabuw'ah | Seven Shabats** (*ha Shabuw'ah* – of Sevens, Weeks, and of the Promise of Seven) **and for the Chag | Festival Feast** (*wa ba chag* – the celebration) **of Sukah | Shelters** (*ha Sukah* – of Living Together under Protective Coverings, of Dwelling in Tabernacles, of Camping Out within Tents).

And (*wa*) **they should not appear before** (*la ra'ah 'eth paneh* – they should not be seen or viewed before) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence) **without a good reason or without what is expected** (*reqam* – without purpose or cause, void of what is necessary, thoughtlessly or impetuously).” (*Dabarym* / Words / Deuteronomy 16:16)

Our conclusion regarding the Manowrah, with the three spring and three fall Miqra'ey situated on either side

of the center luminary, represented by Shabuw'ah, seems to be affirmed by Moseh's opening statement. Moreover, we now know that Taruw'ah and Kipurym are part of Chag Sukah – just as Pesach and Bikuwrym fall under Chag Matsah.

This is monumental, a *zakar* of great importance. It means that rabbis are cheating all who trust them, out of a relationship with God. They not only prioritize their *Qyan* | Cainian version of Passover over UnYeasted Bread, but they have also reduced Matsah to an ingredient within Pesach. By doing so, they forfeit the purpose of Chag Matsah which is to withdraw the stench, stigma, and stain of religion from our souls.

It also means that the rabbinic failure to observe Shabuw'ah forestalls the Ruwach Qodesh's ability to enrich, empower, and enlighten Jews. It is little wonder that Rabbinic Judaism has left so many impoverished and unaware.

There is a little-known fact that neither Jews nor Christians want anyone to know about the origin of the title *rabbi*. The egotistical, meaning “exalted and great” was initially deployed by *Sha'uw* | Paul who claimed to be the best of them. It wasn't until the 2nd century CE that the title was embraced within Judaism. At the time, the first rabbis falsely claimed to have received the Oral Torah which became their Babylonian Talmud 1,600 years before there were any rabbis and 600 years after the last of the prophets. And for Christians the problem is equally dire because there are numerous conversations recorded in the New Testament using a title that would not exist for one hundred years thereafter. And this means that those portions of the text were added to disparage Jews at a later date.

There is yet another insight in this pronouncement worthy of our consideration. It affirms something that we have come to embrace to such an extent that it has become

our life's work. We *Taruw'ah* | Serve as Witnesses to encourage more to *Kipurym* | Reconcile with Yahowah so that they are prepared to *Sukah* | Camp Out with God, making the party merrier. Therefore, *Taruw'ah* exists to awaken Yisra'el and Gowym alike to the realization that, if we want to live with God, we must disassociate from religion, politics, and conspiracies in advance of accepting Yahowah's invitation to be reconciled. Those who do capitalize upon *Kipurym* and enjoy *Sukah*.

Moments ago, we witnessed Yahowah's request to celebrate the Mow'ed of *Sukah* "*ba ha maqowm* – within the residence and dwelling" of His choice. Now with this pronouncement, God's preference of the "*maqowm* – location" where we "are validated and confirmed, empowered and fulfilled" applies to all seven *Mow'ed* | *Appointments* – not just *Sukah*. Therefore, considering the "*mah quwm* | implications associated with where we reside and arise," it seems ever more likely that Yah's intent is for us to attend the Mow'ed in *Yaruwshalaim* if possible, but if not, within the home of a Covenant member. This, however, will change upon Yahowah's return. At that time, we will all observe the *Miqra'ey* alongside our Father and His Son in His Home – our Home.

This is the second time we have seen Yahowah say that we "*la ra'ah 'eth paneh* – should not appear before" Him "*reqam* – without a good reason or without what is expected." While some would claim that this means that we should bring a voluntary offering, it seems more reasonable to conclude that we ought to approach Yahowah thoughtfully, fully informed and duly decided. This is not an altar call nor a profession of faith. The path to God is laid out such that we can appreciate the purpose of each step and make a conscious decision to avail ourselves of what He is offering.

Earlier, in the 11th statement of this conversation, Yahowah confirmed that "the place of relationship He will

choose” is where “*shem huw’* – His personal and proper name” “*sakan* – lives and abides.” That is, of course, Mount Mowryah, the place where *Sukah* will be fulfilled. But today Yahowah’s name also lives in a different Tabernacle: in the hearts of the Covenant’s children.

There is a myth which suggests that we are all equal in the eyes of God. Yahowah knows better. We are all different. Some are more disciplined, harder working, and smarter. Others are stronger, faster, and healthier.

Beyond our natural attributes and deficiencies, or even our ability to capitalize on the positive and overcome the negative influences in our lives, we should be cognizant of what God may see in us, what He may want from us, and what He is willing to contribute to achieve the desired result.

“Each individual’s (*iysh*) contribution to the relationship (*mathanah* – dedication and involvement of their offers based upon the situation; from *nathan* – to give, bestow, ascribe, produce, and dedicate) should be consistent with his capability, his aptitude and competence (*ka yad huw’* – should be according to his capacity to perform using his hands and dexterity and thus consistent with his influence and ability to get things accomplished), in proportion to (*ka* – according to the amount of) the favorable pronouncements, subsequent blessings, resulting productivity, and prosperity bestowed (*barakah* – the request for a beneficial result presented) by Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), your God (*‘elohym ‘atah*), given to you for the benefit of the relationship (*‘asher nathan la ‘atah* – offered and provided to you to show the way to get the most out of life).” (*Dabarym / Words / Deuteronomy 16:17*)

In that the Covenant is a relationship, it thrives or is paralyzed based upon each party's willingness to contribute. It is not a gift, freely given, nor is it earned. The Covenant's benefits – prolonged life, being perfected and adopted, empowered and enriched – are presented to those who know, accept, and act upon the Covenant's conditions: disassociating from religion and politics, walking to God to be perfected through the Mow'ed, trusting and relying on Yahowah by closely examining and carefully considering these terms and conditions, and then circumcising our sons so that we all remember to prioritize this agreement.

This is the baseline. It gets us in the door. From here, we are afforded the opportunity to garner God's attention so as to be equipped and deployed by Him. This is reminiscent of Yasha'yah imploring Yahowah, "Here I am, send me!" after a lifetime of preparation and frustration. And even then, he, like Noach, 'Abraham, Ya'aqob, Moseh, Yahowsha', Shamuw'el, and Dowd before him, was in a position to respond because Yahowah saw something in each of them He found appealing and then approached them first.

That is how this statement is presented. Our "*mathanah* – contribution to the relationship, our dedication and involvement" is contingent upon two factors. First, "*ka yad huw'* – it should be consistent with our aptitude, competence, and capacity to perform." And second, "*ka barakah Yahowah* – it is to be proportional to the favorable pronouncements, subsequent blessings, resulting productivity, and prosperity bestowed by Yahowah."

By way of example, God provided Noach with everything he needed to be successful, and yet He relied upon Noach's dedication, craftsmanship, and industry. Yahowah's constant presence and open lines of communication with Moseh transformed an aging and

stuttering shepherd into the Great Liberator and teacher. With Dowd, God anointed him with the Spirit, giving him the capability and courage to lead, inspire, and protect his people.

With a dearth of volunteers, sometimes God does not have much to work with and so He goes well beyond the norm to enable a person to do as He sees fit. The *Choter* | Stem is an example. He had Yasha'yah devote an entire chapter of his prophetic revelation to convey all of the ways He would equip him.

There is something else here that has recently come to resonate with me. Yahowah extols the merits of listening to those He inspires and recognizes. Dowd's name is presented over one thousand times, Moseh's over eight hundred, suggesting that we should turn to them first and foremost – that is after Yahowah, whose name is presented 7000 times.

Along these lines, I was very uncomfortable translating the statements commending what we are doing. But there were so many that ignoring them was becoming even more uncomfortable. Eventually, I came to realize that God was removing Yada's veil of anonymity for the benefit of His people. The more accurate and insightful *Yada Yahowah* became and the more attention He could draw to these volumes the better it would be for Yisra'el and Yahuwdah, even Gowym.

Further, in keeping with this declaration, the more favorable the pronouncements, the greater the productivity, the more we were blessed with understanding and insights, the more was expected of us. Like Dowd, we would rise early and work late, embarking on a journey through words, dimensions, and time for the benefit of the relationship. But no matter how hard we would try, how diligently we would work, how thoughtful and steadfast would be our approach, or how committed we were to

sharing all we learned, we were given more by God than we could ever contribute back to His Family.



The Promised Land serves as a metaphor for living during the millennial Sukah and in Heaven thereafter. Therefore, just as there will be no trace of religion or politics when we return to Gan ‘Eden, so too Yisra’el was to be disease-free...

“By contrast, when (*ky*), you come into (*‘atah bow’* *‘el* – you arrive and enter, you return and are included in) the land (*ha ‘erets*) which, for the benefit of the relationship (*‘asher*), **Yahowah (*YaHoWaH*), your God (*‘elohym ‘atah*), is giving (*nathan* – is bestowing and entrusting, offering and appointing) to you (*la ‘atah*), you should not accept, teach, or imitate (*lo’ lamad* – you should not learn or submit to, you should not become accustomed to or instruct (*qal imperfect*)) **such that you act upon or engage in (*la ‘asah* – so that you fashion, effect, attend to, commit to, observe, celebrate, profit from, bring about, ordain or institute) anything similar to (*ka*) the disgusting religious ways (*tow’ebah* – abhorrent rites, detestable idolatrous practices, the repulsive and loathsome rituals, or the abominable festivals) of the Gentiles (*ha gowym* – of people of other cultures, nations, and ethnicities).”** (*Dabarym / Words / Deuteronomy 18:9*)**

The *tow’ebah* of *ha gowym* are comprised of confounding religions, oppressive governments, vicious militarism, degrading caste systems, and confounding conspiracies. Yisra’el was to be free of such reprehensible influences. But, what was intended to be the most unreligious place on Earth has become the opposite with rabbis leading the parade of lemmings to their demise.

If we were to compare Babylon and Persia, Assyria and Egypt, Carthage and Troy, Greece and Rome, even the Incas and Aztecs, the Chinese and Japanese, the common denominators throughout the long march of time have been oppressive caste systems, slavery, brutal conquest, tyrannical dictators, large militaries, and the wholesale integration of religion into government. Therefore, these are the very things Yahowah wants His people to avoid like the plague.

Do not accept them, imitate them, nor submit to them. Do not act upon them or engage in them. And yet, the Babylonian Talmud serves as the foundational scriptural text of Judaism. Christianity's New Testament was completed and amalgamated in the Western Roman Empire. The Quran and Hadith were also compiled in Babylon. *Das Kapital* and *The Communist Manifesto*, which serve as the inspiration behind Communism, Socialist Secular Humanism, and Progressive insanity, were both composed in Europe. As such, the world's most popular belief systems are either Gowyish, Babylonian, or both.

Few things sicken me more than to hear people's excuses, their justifications. They say, "I don't think of Christmas as being Babylonian or pagan." But, yes they are. "It makes me feel good and closer to God so it can't be wrong." Yes, it is. "The 'Old Testament' religious days were for the Jews, not for the Church." Sorry, wrong again on all accounts. "The first Christians worshiped on Sunday in honor of Christ's 'resurrection,' as do all Christians today, so it must be right." No, they didn't; there was no resurrection and no one named "Jesus Christ."

All aspects of Christmas, Easter, Sunday worship, Lent, saints, crosses, halos, baptism, religious candles, holy water, the mass, Eucharist, churches, popes, cardinals, fathers, and nuns, referring to Yahowah as "the Lord," Madonna and child statues, prayers to saints, bowing

down, or a paid clerical staff, are all part of “the disgusting religious ways of the Gentiles” – with most originating in Babylon.

When your religious traditions and teachings differ from Yahowah’s instructions, the result is “detestable and disgusting” to God. He did not replace the Towrah with the Talmud or New Testament, nor any aspect of His Beryth, Miqra’ey, or Shabat. God does not go back on His Word, renege on His promises, make compromises, or change. He has painted us a picture and does not like it blurred. In fact, He values every last stroke and detail as much as He loves those who accept His prescriptions.

“But,” many still protest, “God knows who I’m talking to when I call Him ‘Lord.’” Yes, He does, but do you? How about when you end your prayers saying: “In the Lord’s name, Amen.” The “Lord” is Ba’al – the god of Babylon, and “Amen,” is Amen Ra – Egypt’s principal sun deity.

“But,” they will claim in their defense, “it is written in the Bible and I cannot believe that God would allow anyone to corrupt His Word.” Yes, it is, but “Bible” is from *Babel*, which means “to corrupt and confound by commingling truth and lies.” It is a compound of “*ba* – with” and “*bel* – the Lord.” Yahowah pleads with His people to come out of Babel, and never to open it or read it. Moreover, the Christian New Testament is neither inspired by God, accurate in its accounting, nor credibly maintained – although everything Paul wrote or influenced (his 14 letters, Matthew, Mark, Luke, and Acts) was inspired by the demon who tormented him.

And yes, God does allow His testimony to be miscommunicated and misappropriated as is evidenced by Satan not only being allowed into the *Gan ‘Eden*, but when there, to corrupt God’s words. The rabbis are professionals as are Christian clerics.

Once Yahowah decided He wanted a family, He was committed to freewill, which necessitated this eventuality. Unable to stop dark spirits and despicable men from usurping His credibility by misappropriating and misconstruing His testimony without making a mockery of volition, His responsibilities became fourfold: 1) Communicate what we need to know in writing, 2) Prove that His testimony can be trusted through prophecy, 3) Make certain that enough of His revelation is credibly retained for us to be able to ascertain His original intent and instructions, and 4) Honor His promises so that our trust is rightly placed.

Consider how the popularity of spiritualism today, magic, astrology, and fortune-telling, even Babylonian occult rights as they are manifest in Qabalah, Christianity, and Islam, is in contrast to what Yahowah says...

“There shall not be found (*lo’ matsa’* – there should not be uncovered, caught, or encountered, detected or discovered) **among you** (*ba’atah*) **one who intoxicates or misleads** (*‘abar* – who alienates by prompting to pass through, transgressing by going to and fro, who is improper toward, who commits incest with, or who sacrifices) **his son or daughter** (*ben huw’ wa bath huw’*) **into the fire** (*ba ha’esh*), **or who practices divination** (*qasam qasem* – who engages in false prophecy, magic, witchcraft, Qabalah, or in the occult), **who venerates saints, uses omens to predict the future, or who engages in spiritualism or astrology** (*‘anan* – who participates in ancestor worship, a person who acts covertly, covering over, and clouding, one who obscures by promoting myths and mysticism), **who is serpentine or toxic, even enchanting** (*wa nachash* – one who deceives with false prognostications, a charmer, smooth talker, and fortune-teller who beguiles by creating invalid prognostications based upon what they observe, leading to conspiracy), **or who corrupts through religion** (*wa makashaph* – one who

is seductively rebellious, who casts spells, prays, and inspires worship, anyone who relies upon demonic spirits to gain insights and power, clairvoyance), (*Dabarym* 18:10) **who is a uniter, one who makes alliances and joins forces** (*wa chabar* – one who charms others into participating in his or her group, leaguings together to advance a political, religious, or conspiratorial objective; one who is fascinated with verbal portrayals and enchanting content leading to erroneous connections and associations), **who consults with or asks questions regarding dead spirits** (*wa sha'al 'owb* – one who evokes the deceased, the act of calling upon ghosts for approval and support; one who prays to saints, an individual headed to She'owl, a medium, psychic, parapsychologist, or spiritualist), **who is a false prophet or con man who beguiles** (*wa yida'ony* – a schemer who influences based upon his personal knowledge and familiarity with demons; from *yada'* and *'ony* – to provide miserable and annoying information, aggravating and appalling insights), **or who is fixated on death and dying, who is oppressive or murderous, and who causes the premature death of others** (*darash 'el ha muwth* – those who seek to plague). (*Dabarym* 18:11)

Indeed (*ky* – because), **everyone who engages in or acts upon** (*kol 'asah* – all who act this way, perform, celebrate, ordain, institute, profit by, or observe) **these things** (*'el leh*) **is an abomination, hated and detested** (*tow'ebah* – is considered repulsive and religious and thus loathed to the point of absolute intolerance, seen as idolatrous, abhorrent and disgusting) **by Yahowah** (אֱלֹהֵי יְהוָה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

And as a result of (*wa ba galal* – so on the account of, for the reason that) **these repugnant religious abominations, these hated and disgusting things** (*ha tow'ebah 'el leh* – these detestable and loathsome

practices), **Yahowah** (יהוה – the pronunciation of *YaHoWaH*), **your God** (*'elohym 'atah*), **will dispossess and disinherit** (*yarash* – will expel and cast out) **those who do them** (*'eth hem*) **from your presence** (*min paneh 'atah*)." (*Dabarym / Words / Deuteronomy 18:12*)

Yahowah has clarified the kinds of things He considers *tow'ebah* | an abomination and they are all religious in nature. And according to God, our propensity to be religious is akin to intoxicating our children and then throwing our sons and daughters into the fire. Religion is the most abhorrent form of incest.

In this regard, *'abar* was well chosen. As our Father, Yahowah affectionately *'abar* | passed over the homes of the Children of Yisra'el during the first Passover, sparing and liberating His children's children. Now *'abar* | alienated from God and the religious, Yahuwdym were killing those Yahowah sought to save.

Qasam is the people's ultimate reprisal against the relationship. They would choose Qabalah over the Covenant.

'Anan lies at the heart of many deadly deceptions. It is Satan's stock-in-trade, the mother's milk of politics, the *modus operandi* of religion. *'Anan* means "to cloud the atmosphere sufficiently to block light and diminish visibility." In politics, perceptions become reality as professional liars spin the facts, cloud the issue, and obscure their real agenda, blowing smoke. In religion, the hollow promise that faithful individuals will reunite with their dearly departed after death drives compliance.

False prophets claim to speak for God and yet their every proclamation serves to block His light and obliterate His truth. The abominations of the Gentiles replace Yahowah's message. A cloud forms over the people which is so dense that visibility is diminished to spiritual blindness.

The Christian New Testament, Quran, and Zohar are replete with spiritual battles, with casting spells. But what believers do not recognize is that the only spirits engaged in such battles are demonic. Likewise, those who dabble in astrology, those who are guided by their sign, are unaware that it is one of the earliest forms of religion. Similarly, those who claim to be spiritual are antagonizing God without realizing His animosity toward such things.

Nachash is yet another word with satanic overtones. Such a deceiver is serpentine and toxic but also enchanting. He or she is very much like the serpent who slithered into the Garden.

The linguistic subtleties associated with *nachash* describe the most conspiratorial individuals I've encountered along life's way. They are constantly looking for connections in all of the wrong places while making the most beguiling of prognostications. Conspiracy isn't just for crackpots anymore. It has come out of the closet and has become the fastest-growing belief system in history with advocates from every ilk. And it is as debilitating as it is deadly.

Chabar is politicized religion. To *chabar* is to bind. *Merriam-Webster* tells us that the English word "religion" is based upon the Latin *religare*, "to bind and restrain." In the context of this list, and adjacent to *makashaph* and *sha'alowb*, it confirms that God is intolerant of religion and politics – and loathes both.

The Roman Catholic practice of canonizing saints and praying to them, and their Rosary to Mary, are prime examples of *sha'al 'owb*. It is "necromancy – the conjuration of the spirits of the dead for the purpose of influencing the course of events." To "conjure" is "to summon and earnestly entreat by invocation for a benefit." An incantation is "a ritualistic formula of words, written and recited, that are designed to produce a particular

effect.” Necromancy, conjuring, and incantations are usually associated with the Devil. God does not like them or him.

The most popular expression of all of this is found in the entertainment industry. Books, games, and movies based on wizards, dragons, magic, and spiritual forces permeate the culture. Continual exposure to these occult-based themes eventually has its effect, poisoning the victim slowly, and gradually destroying the victim’s ability to judge right from wrong. And they all lead away from Yah, from life, from camping out with our Creator.

While they would deny it, it is patently obvious that Orthodox Jews venerate rabbis, with millions conducting pilgrimages to their gravesites. They cite their words as if they were gods.

You may not like the idea of God being this intolerant and uncompromising, of God hating men and women, of God being repulsed by politics and religion, of God condemning spiritualism and mysticism. But beyond your mortal existence and immediate family, what you believe doesn’t actually matter. What God says goes. These are God’s rules, and He has every right to impose them. For without them, all the light that is visible to mankind would be swallowed in darkness. The lone doorway to His home would be hidden, covered under piles of political refuse and religious rubble.

These are not victimless crimes. Countless generations and entire civilizations have been lost as a result.

For those willing to change, this is just the first step out of Babylon. The next is into the light.

“Be (*hayah* – exist) **upright, acceptable, and perfected** (*tamym* – innocent, moral, and truthful, demonstrating integrity and sincerity, having a purity of purpose) **with** (*‘im* – in association with) **Yahowah**

(*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence), **your God** (*‘elohym ‘atah*). (*Dabarym* 18:13)

By comparison (*ky* – by contrast), **the Gentiles** (*ha gowym ha ‘el leh*), **who you shall dispossess** (*‘asher ‘atah yarash* – who, for the benefit of the relationship, you will distance yourself from and disassociate with), **they listen to** (*‘eth hem shama’ ‘el*) **astrologers and false prophets who obscure the truth with myths** (*‘anan* – spellbinders, spiritualists, and politicians blowing smoke, those who venerate saints and ancestor worship) **and to those who practice divination** (*wa ‘el qasam* – engage in religion and the occult), **but as for you** (*wa ‘atah*), **Yahowah** (*YaHoWaH*), **your God** (*‘elohym ‘atah*), **has not granted you permission to do so** (*lo’ ken nathan la ‘atah*).” (*Dabarym / Words / Deuteronomy* 18:14)

We can be assured that the Yisra’elites were aware of the toxic and dehumanizing nature of religion. They had spent the past 430 years as exiles in *Mitsraym* | the Crucibles of Religious and Political Oppression – eight decades of those as slaves. Even today, we know that religion was the dominant influence in the life of the Egyptians – with countless gods, goddesses, and spells decorating the walls of what they left behind. Fortunately, as we move away from a world managed by men to one influenced by God, come Sukah in year 6000 Yah, there will be no religion.



There are many wonderful insights to share about *Sukah* | Camping Out with our Heavenly Father. And yet, my favorite is one few have ever considered. We are returning to the *Gan ‘Eden* | Garden of Great Joy.

The reason Yahowah shared so much of what transpired between Him and ‘Adam is because He wants us to appreciate what is in store for us as we approach the Shabat of October 7th, 2033, Chag Sukah in year 6000 Yah.

My favorite prophet, *Yasha’yah* | Isaiah, spoke of ‘Eden in conjunction with ‘Abraham and Sarah, thereby associating it with the Covenant. Moreover, the patriarch serves as a prototype of our Heavenly Father’s role as our Savior while Sarah represents our Spiritual Mother. This portrait begins...

“**Choose to listen to Me** (*shama’ ‘el ‘any* – of your own freewill, actually pay attention and hear what I have to say) **those of you who are genuinely pursuing** (*radaph* – those actually focusing upon and exerting the effort to move toward after) **vindication by being correct** (*tsedeq* – becoming innocent by being right, appreciating that which is honest and fair, accurate and verifiable).

Those seeking to learn about and know (*baqash* – those searching by using due diligence to acquire information) **Yahowah** (*YaHoWaH*) **should choose to be observant so as to develop the proper respect and respond appropriately** (*nabat* – should choose to pay attention, to use their perception of sight to become aware and consider the implications of an appropriate and caring response) **to the Godly** (*‘el*) **rock** (*tsuwr* – the crag at the summit [speaking of Mount Horeb where the Towrah was revealed], the rock cliff [speaking of Golgotha where Passover was fulfilled], and the enclosure [speaking of the Gan ‘Eden where the relationship began]; from *tsuwr* – to enclose and secure) **from which you were hewn** (*chatsab* – from which you were cleaved, set apart, and inscribed [speaking symbolically of the Covenant, Yisra’el, and the Towrah]), **as well as** (*wa*) **to** (*‘el*) **the excavation** (*maqabah* – the chiseling out [speaking of the Instructions on the two tablets of stone]) **of the cistern** (*bowr* – source of water carved out of rock [a metaphor for living waters,

the source of life and purification] and the pit [symbolic of being freed from She'owl through Matsah]) **from which you were removed** (*naqar*). (*Yasha'yah* / Isaiah 51:1)

Choose to be observant so that you can properly interpret and understand by looking (*nabat* – opt to pay attention, to consider and to show your appreciation) **to** (*'el*) **'Abraham** (*'Abraham* – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant)), **your father** (*'ab 'atem*), **and to** (*wa 'el*) **Sarah** (*Sarah* – to engage and endure so as to be empowered and liberated (thereby explaining our Spiritual Mother's role in *Yisra'el* – *ysh* (individuals) who *sarah* (engage and endure with and are empowered by) *'el* (God))) **who has labored for a long time, expecting you** (*chyl* – who is there to give you life, agonizing over you, hoping to bring you all to this place, knowing that she would experience the travail associated with labor and the joy associated with the birth).

For indeed (*ky* – this is important so pay attention), **he was just one** (*'echad* – he was a unique and solitary individual (associating him with Yah who is “*'echad* – one”)) **when I invited him to meet with Me** (*qara' huw'* – when I called out to him, proclaimed his name, and made him known by making pronouncements regarding him, when I summoned him and met with him and caused all that can be read and recited to occur as he was welcomed by and encountered Me) **so that** (*wa*) **I could kneel down and lift him up to bless him** (*barak huw'* – I could invoke favor upon him, sharing kind words with him as I got down to raise him).

Then I enriched and empowered him, making him far greater than he had been (*wa rabah huw'* – I enabled him to be much more than he previously was, causing him to flourish, elevating him in every way, causing him to have many descendants while facilitating their continued existence). (*Yasha'yah* / Isaiah 51:2)

Indeed (*ky*), **Yahowah** (*Yahowah*) **will comfort and console** (*nacham* – will demonstrate compassion by expressing empathy for) **Tsyown** (*Tsyown* – the Signs Posted Along the Way).

He will be demonstrating compassion for (*nacham* – He will feel empathy and express sympathy, providing comfort and support for) **all of** (*kol*) **her destroyed and depopulated places** (*chorbah hy*’).

Even her lifeless places where the word is questioned (*wa midbar hy*’ – her desolate wilderness areas where the word is pondered), **He will cause to be like** (*sym ka* – He will set up and bring about similar to) **‘Eden | Great Pleasure and Joy** (*‘Eden* – a favorable circumstance which is delightful, pleasurable, and satisfying, even beautifully clothed and finely attired).

And also (*wa*) **her land, which Arabs have deforested and depopulated** (*‘arabah hy*’ – her areas darkened by noxious swarms of foreigners who join in as a result of brokering a deal with the desert-dwelling Arabians), **will be as** (*ka*) **the Gan | Protected Garden** (*gan* – a shielded and surrounded enclosure with a protective fence designed to promote and protect life) **of Yahowah** (*YaHoWaH*).

Overwhelming happiness (*sasown* – gladness, rejoicing, jubilation) **and** (*wa*) **joy** (*simchah* – pleasure and delight, cheerfulness and contentment) **will be found and experienced in her** (*matsa’ ba hy*’ – will be attained and discovered there) – **songs of thanksgiving** (*towdah* – expressions of appreciation) **and** (*wa*) **the sound** (*qowl* – the audible verbal expression) **of singing with the accompaniment of musical instruments** (*zimrah* – songs with lyrics and melody).

Sorrow (*yagown* – grief and anguish) **and** (*wa*) **mourning for the dead** (*‘ebel*) **shall disappear** (*nuws* – flee away). (*Yasha’yah* / Isaiah 51:3)

Choose to pay attention and then respond (*qashab* – of your own volition you should listen attentively and then engage based upon what you hear) **to Me** (*‘el ‘any*), **My people** (*‘am ‘any* – My family).

Also (*wa* – in addition), **hear what I have to say** (*‘azan ‘el ‘any* – it is your choice, but I’d encourage you to be perceptive and responsive to Me) **people of other nations who have gathered unto Me** (*la’om ‘any* – other ethnicities who consider themselves My people by coming together with Me) **because, indeed** (*ky* – you can rely upon this), **a towrah | teaching** (*towrah* – a source of guidance, instruction, and direction) **will come forth** (*yatsa’* – will be brought forth and extended) **from Me** (*min ‘eth ‘any*).

And I will instantly, energetically, and emphatically establish (*wa raga’* – I will promptly and without hesitation provide renewal and favor with) **My means to exercise good judgment and resolve disputes** (*mishpat ‘any* – My approach to justice and rational decision-making), **approaching as light** (*la ‘owr*) **for the family** (*‘am* – for the people).” (*Yasha’yah* / Isaiah 51:4)

We turned to this prophecy in *Yasha’yah* to affirm Yahowah’s intent with the *Gan ‘Eden* | Garden of ‘Eden. We were correct in the realization that we will return to the Garden to *Sukah* | Camp Out in a Sheltered Encampment in recognition that ‘Eden also serves as a metaphor for the Covenant.

While there are excursions into other relevant topics, the last third of *Yasha’yah* is principally devoted to Yahowah’s return so that He can *Sukah* | Shelter and Protect *Yisra’el*. And while we could jump in most anywhere, I’d like to recommence in the 45th chapter.

It is here that Yahowah frames our surroundings. His words suggest that light and darkness, good and bad, right and wrong, life and death, serve as contrasts, as extremes on a spectrum. And He is the source of all of these...

“**I conceived** (*yatsar* – I fashioned and formed, devising and preparing) **light** (*’owr*) **and therefore** (*wa*) **I caused** (*bara’* – I created) **darkness** (*choshek* – places without light where ignorance and confusion thrive in obscurity).

I engaged and acted upon (*’asah* – I performed and brought about) **that which is good and beneficial** (*towb* – useful and productive [from 1QIsa whereas the MT has *shalowm*]), **thereby creating the opportunity for** (*wa bara’*) **that which is bad and thus harmful** (*ra’* – evil, inappropriate, and unproductive).

I am (*’any*) **Yahowah** (*YaHoWaH*), **who supplies** (*’asah* – who furnishes and maintains) **all of this** (*kol ’el leh*). (*Yasha’yah* 45:7)

Let the heavens shout out (*ruwa’ shamaym* – may the spiritual realm proclaim the message [from 1QIsa]) **from above in a higher dimension** (*min ma’al*) **along with the clouds in the sky** (*wa shachaq* – the smallest and most fundamental particles in the universe [from 1QIsa]), **pouring out** (*nazal* – flowing forth and wafting down) **that which is correct and vindicating** (*tsadaq* – that which is right and acquitting, honest and fair, accurate and proper).’

He says to the Earth (*’amar ’el ha ’erets* – He proclaims to the land and material realm [from 1QIsa]), **‘May you be open and respond to** (*patah* – may you choose to listen and reply to (*qal* imperfect jussive)) **liberation and salvation** (*yasha’* – deliverance and protection) **such that justice and prosperity** (*tsadaqah* – that which is correct and accurate, vindicating and validating) **blossom and grow** (*tsamach* – sprout, shoot forth, and thrive).

Both of these (*yachad*), **I** (*’any*), **Yahowah** (*YaHoWaH*), **have brought into existence** (*bara’ huw’*).” (*Yasha’yah* / Yahowah Delivers / Isaiah 45:8)

For there to be a choice, there must be options. What is right if there is no wrong, good if there is no bad? How do we choose God if there is no other choice?

The four-to-six-dimensional universe in which we abide was created. Therefore, it, as well as everything else we observe and experience, did not exist fifteen billion years ago. It began with light, making the contrast darkness. There would be good and bad, that which is beneficial and counterproductive. Within its enormity, Yahowah wanted us to know what was accurate and vindicating so that we could respond, choosing to be right so that we might grow.

We tend to get ourselves into trouble when our pride gets in the way, and we consider ourselves smarter than God. Politics and religion are the direct results of this attitude – especially socialist, secular humanism where man replaces God.

“Woe (*howy* – alas, as an expression of unhappiness, regret, grief, and concern which leads to ruinous trouble, suffering, misfortune, and affliction, even sorrow) **to the earthen vessel** (*cheres*) **among clay pots** (*‘eth cheres*) **comprised of dirt** (*‘adamah*) **who opposes, quarrels, and complains against** (*ryb ‘eth* – showing hostility and opposition to, contending with and accusing) **its Creator** (*yatsar huw’* – his Maker).

Does (*ha* – why should) **the mortar and mud** (*chomer* – the muck and mire) **say** (*‘amar*) **to the one creating something of it** (*la yatsar huw’*), **‘What are you doing** (*mah ‘asah* – why are you making this)?’ **or** (*wa*), **‘Your work** (*po’al ‘atah* – the thing you are making), **it has no human hands** (*‘ayn yad ‘adam la huw’* – it has no power to influence humanity, or ability to affect mankind [from 1QIsa]).” (*Yasha ‘yah* / Yah Saves / Isaiah 45:9)

Yahowah’s question drives to the heart of an important issue. Sunday worship, Halloween, Christmas, Lent, Good

Friday, Palm Sunday, and Easter Sunday were designed to replace the Shabat, Bikuwrym, Sukah, Kipurym, Matsah, and Pesach because the Roman Catholic Church sought to impose its dominion over everyone – including God. The resulting Beast would trample upon the entire world.

Similarly, rabbis would replace the Lowy and then the *Towrah wa Naby*’ with the Talmud and *Mishnah Torah*. The result was a stifling religion to replace liberation within the Covenant. Clearly, God is not amused, especially when the questions are being posed by those who call themselves: “*rabbi* – I am great.”

It is the reason we exist, and yet the religious never seem to understand why Yahowah wants a family...

“Woe (*howy* – ruinous trouble and misfortune) **to the one who tells** (*amar*) **a father** (*la ab*), **‘What** (*mah*) **are you begetting** (*yalad*)?’ **or to a woman** (*wa la ishah* – to a mother), **‘What are you waiting for and why are you in labor** (*mah yachal*)?’” (*Yasha’yah* / Yah Delivers / Isaiah 45:10)

Yahowah created Yisra’el for this purpose, placing His people in the center of His universe.

“Thus says (*koh amar*) **Yahowah** (*YaHoWaH*), **the Set-Apart One of Yisra’el** (*Yisra’el Qodesh*), **and the One who conceived and fashioned him** (*yatsar huw*’ – the One who created him based upon a particular plan).

‘So, ask Me (*sha’al any* – request answers to your questions from Me) **about the things to come** (*ha atah* – regarding what the future will bring), **regarding My children** (*al ben any*) **and pertaining to the work** (*wa al po’al* – regarding the result of what has been accumulated and obtained) **of My hands** (*yad any* – of My influence).

Will you instruct Me (*tsawah any* – will you direct Me)?” (*Yasha’yah* / Yahowah Saves / Isaiah 45:11)

Yahowah provided the answer because the question drives to the heart of who we are and why we exist. God wanted a family, to raise children, and to enjoy the company of interesting individuals with whom He could share the universe. This is the story of the Towrah, beginning with the *Beryth* | Covenant in *Bare'syth* | Genesis. The Prophets then explain what is to become of God's Family. Therefore, rather than projecting religious notions on God's purpose and plan, directing and instructing Him, we would be wise to listen instead. Consider *Dabarym* | Deuteronomy 6:3, for example.

We can be assured that the God who initiated this process, one as enormous as the universe and as intricate as life, will see it through to the end. It will produce the result Yahowah desired.

“I made (*'anoky 'asah* – I engaged to prepare and acted to produce) **the Earth** (*'erets* – the material realm) **and I created for Myself** (*wa bara' 'any* – I brought into existence for Me) **'Adam** (*'adam* – humankind) **on it** (*'al hy'*).

It was My influence (*yad 'any* – it was My power and authority by My hand) **which spread out** (*natah* – which stretched and extended, causing the curvature of) **the universe** (*shamaym* – of the heavens, the realm of space and the stars).

And I give direction to (*wa tsawah* – I instruct and direct) **all of the heavenly host** (*kol tsaba' hem* – the entire regime of spiritual implements and messengers). (*Yasha'yah* / Isaiah 45:12)

I have awakened him (*'anoky 'uwr huw'* – I have raised him) **to what is right** (*ba tsadaq* – to what is valid and vindicating, accurate and appropriate) **so that all of his ways** (*wa kol derek huw'*) **are considered correct and straightforward** (*yashar* – are right and on the level).

He will build (*huw' banah* – he will restore, reestablish, and rebuild) **My city** ('*iyr 'any* – My encampment and temple; from '*uwr* – place of awakening). **My exiles** (*wa galuwth 'any* – My deportees) **he will set free** (*shalach* – he will release) **but not for compensation** (*lo' ba machyr* – not for a price or fee) **and not with a ransom or for a reward** (*wa lo' ba shochad* – nor for the return of a favor, a *quid pro quo*, a tribute, or bribe), **attests** ('*amar*) **Yahowah** (𐤏𐤃𐤅𐤃𐤏 – the pronunciation of *YaHoWaH*) **of the vast array of spiritual implements** (*tsaba*).” (*Yasha'yah* / Yahowah Liberates / Isaiah 45:13)

Time began to unfold as the universe was spread out and took shape. When there is only light, time does not flow. It requires matter and, thus, the material realm.

Speaking of Yahowah's direction regarding the flow of time, an astute reader in *Yasha'yah*'s day would have been able to pinpoint when Dowd, the one whom we are told was *tsadaq* | right, would be roused to reestablish the city for the exiles he would free.

Moreover, when Dowd as *Gabry'el* | God's Most Courageous and Capable Man told Dany'el when he would enter Jerusalem to fulfill Passover, the broad strokes of God's timeline were made evident. The Passover Lamb would arrive in Yaruwshalaim (Dany'el 9's 173,880 days from 'Abyb 1, 444 BCE, correlated to the Julian calendar sets his entry to Branch Monday, March 30th, 33 CE) – four days before Passover as is instructed in the Towrah. God's Son and our Messiah would then fulfill Pesach as promised during the Miqra' as the Zarowa' on Friday, April 3rd, 33 CE; known to God as 'Abyb 14, in the year 4000 Yah (<http://www.cgsf.org/dbeattie/calendar/?roman=33> – Julian calendar dates to October 1582 CE then transitions to Gregorian calendar dates).

Upon the demise of his *basar* | corporeal body, Dowd's *nepesh* | incorporeal soul was escorted to She'owl

burdened with our guilt to fulfill the Miqra' of Matsah the following day – the Shabat of April 4th, 33 CE. Then at the dawn of Bikuwrym, Yahowah's Firstborn and His Set-Apart Spirit were reunified on Firstborn Children – giving birth to the Covenant exemplified and enabled through Dowd.

Seven Sevens thereafter, the *Ruwach Qodesh* empowered, enriched, and enlightened Yahowah's children, beginning with Dowd, during Shabuwa'ah. This occurred on May 24th, 33 CE – still year 4000 Yah.

Then as we approach Yahowah's return with His Son, the Mashyach, a day will come when the Covenant's Heralds will be called home. God will collect His children, sparing them from the worst of the Time of Ya'aqob's Troubles on Taruwa'ah. Based upon what we have discovered, this will occur no sooner than the first day of the seventh month in year 5993 Yah, and September 12th, 2026. September 2nd or October 1st, 2027 are possibilities as is Taruwa'ah on Wednesday, September 20th, 2028. The latest this will transpire, and our favored date, is September 9th, 2029, during the 1st day of the 7th month in 5996 Yah.

Yahowah's return with His Beloved will transpire during the Miqra' of Kipurym, the Day of Reconciliations. This glorious and frightful moment will materialize on October 2nd, 2033, at sunset in Jerusalem (6:22 PM), the 10th day of the 7th month in year 6000 Yah.

The Millennial Shabat of Chag Sukah will commence at sunset in Jerusalem on the Shabat of October 7th and 8th, 2033. This is 40 Yowbel (Redemptive Years) from the fulfillment of Passover in 33 CE. The eighth day depicted in Sukah, starts one thousand years thereafter at the conclusion of the seventh millennium. But from this point forward there is no way to measure time as we know it.

If I may add yet another thought. Speaking through His prophet, Yahowah states...

“I did not speak in secret (*lo’ ba ha seter dabar* – I did not veil My words) **in a dark place in the Land** (*ba maqowm ‘erets choshek*).

I did not say (*lo’ ‘amar*) **to the offspring** (*la zera’*) **of Ya’aqob** | **Reward or Consequence** (*Ya’aqob* – My Stance, Jacob, a synonym for Yisra’el; from *‘aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one’s heels to be steadfast), **‘Seek Me** (*baqash ‘any* – search for Me) **for no reason and in vain** (*tohuw* – to be confused and for nothing).’

I (*‘any*), **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence), **convey** (*dabar* – speak and write) **that which is valid and verifiable, correct and vindicating** (*tsedeq* – that which is correct and truthful, right and appropriate, fair and just), **conspicuously reporting and making known** (*nagad* – visibly sharing and openly announcing, professing and expounding) **in a straightforward and upright fashion** (*mysharym* – with integrity and truthfully). (*Yasha’yah* / Isaiah 45:19)

You should choose to grasp this and join together (*qabats* – be part of the assembly (nifal imperative)).

Come (*bow’* – return, arrive, and be included (qal imperative)) **and draw near** (*nagash* – step forward, approach, be present, and engage) **in one accord with Yah** (*yahdaw* – unified and altogether in agreement), **those of you who have fled** (*palyth* – who have escaped) **the gentile nations** (*gowym* – foreign cultures and different ethnicities).

Those who lift up (*nasa’* – and support) **their painful religious images** (*‘ets pesel hem* – their grievous idols and idolatrous representations) **and who pray without reason** (*wa palal* – who plead on their own initiative) **to a god** (*‘el ‘el*) **who cannot deliver or save** (*lo’ yasha’* – who is

incapable) **are ignorant and irrational** (*lo' yada'* – they neither know nor understand).” (*Yasha'yah* / Yahowah Saves / Isaiah 45:20)

We are without excuse. Yahowah revealed His message openly, in writing, through forty prophets, in Yisra'el – which sits at the crossroads of the world. God provided what we needed to know to appreciate what He was offering and expecting in return. It has all been laid out for us in a conspicuous and straightforward manner – with every word visible, verifiable, vindicating, truthful and correct.

The time has come for Yisra'el and Yahuwdym to come out of Babylon – fleeing the Gentile nations before it is too late. Grasp hold of God's message and come together, drawing near in one accord with Yah. There is nothing left for you in those places – filled as they are with Christians. Those who lift up their pained religious images – their crucifixes with a dead god on a stick – pray without reason to a god who cannot save them. This makes them ignorant and irrational.

Come out of religious and political Babylon and come home to Yahowah in Yisra'el. Let's celebrate Sukah together.



The words which follow illuminate the who, when, where, and with whom of Yahowah's return with Dowd to celebrate Chag Sukah. The testimony contained in *Mizmowr* / Psalm 118 is especially compelling and pertinent.

To set the scene, this Song was written during a time religious and political Jews were claiming God's authority for themselves. Like rabbis and priests today, they

insinuated that there was no salvation apart from their rules and rituals. In order to perpetrate this deception, they made all references to Yahowah illegal – including saying His name. The Psalmist is begging the nation to reverse that trend.

This *Mizmowr* is more than just a snapshot in history. The conditions it reflects, and its appeal for reason and relationship, will all be played out again in the days between Kipurym and Sukah in 2033.

“Choose of your own freewill to articulate what you know, acknowledging your appreciation (*yadah* – confess your admiration; from *yada*’ – to know and understand, to perceive and experience, to recognize and acknowledge) **to** (*la* – to approach and on behalf of) **Yahowah** (*Yahowah*) **because** (*ky* – for the express reason) **He is generous and good** (*towb* – beneficial and pleasing, joyful and desirable, beneficial and agreeable).

His enduring love, unfailing kindness, and genuine mercy (*chesed huw*’ – His devotion and loyalty, His affection and commitment to the relationship, as well as His generosity) **are truly** (*ky*) **everlasting** (*la ‘owlam* – are eternal and forever).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:1)

There are only two of His attributes which Yahowah claims are infinite. They are His power and love. God cannot be infinite in other ways, but He is where it matters most.

Dowd recognized what the world has missed. The God of the Towrah, Prophets, and Psalms is loving and kind. He is generous and merciful. He is good, both pleasing and agreeable. These are eternal hallmarks of His character.

And since the most popular religion became popular by telling the world otherwise, it bears repeating...

“Yisra’elites (*Yisra’el* – Individuals who Engage and Endure with God) **should of their own volition say** (*‘amar* – should choose to admit and want to acknowledge), **‘Indeed** (*ky* – it is surely true), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’*) **are indeed** (*ky*) **eternal** (*la ‘owlam*).” (*Mizmowr / Lyrics* to be Sung / Psalm 118:2)

Let us never forget that Yahowah’s focus is on Yisra’el. They are His people and His affection for them will never end. With these words, the Christian myth of Replacement Theology is torn asunder – and that was the intent. Yahowah did not and never will disavow Yisra’el – especially not for Gentiles or their Church.

“The Family (*beyth* – the House and Household) **of ‘Aharown** (*‘Aharown* – the Alternative and Enlightened Freewill, Moseh’s brother, the first priest, a Lowy), **please** (*na’* – I implore and beseech you) **of your own volition say** (*‘amar* – should choose to confess and want to profess), **‘Truthfully** (*ky*), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’* – His devotion and loyalty, His affection and commitment to the relationship) **are surely** (*ky*) **eternal** (*la ‘owlam*).” (*Mizmowr / Lyrics* to be Sung / Psalm 118:3)

‘Aharown was the wayward brother of Moseh. He is stained by the hideous decision to fabricate a Golden Calf while Moseh was on Mount Choreb receiving the Towrah. And so, by referring to the House of ‘Aharown, God is saying that His love for the Children of Yisra’el endures in spite of what they have done.

This is the chorus the world needs to hear. The God of the Towrah is lovable and merciful – at least toward those who respect Him and revere His name.

“Those who respect (*yare’* – those who revere) **Yahowah** (*Yahowah* – the proper pronunciation of the name of our *‘elowah* – God as directed in His *towrah* –

teaching regarding His *hayah* – existence and our *shalown* – restoration), **I implore you** (*na'* – please), **choose of your own freewill to convey** (*'amar* – of your own volition confess and profess), **'Surely** (*ky* – it is true), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw'* – His devotion and loyalty, His affection and commitment to the relationship) **are absolutely** (*ky*) **everlasting** (*la 'owlam* – forevermore).” (*Mizmowr / Lyrics to be Sung / Psalm 118:4*)

There are two equally acceptable ways to translate *yare'* but not in this passage or in most others like it. While *yare'* can mean “fear” or “revere,” being afraid in the context of “steadfast affection, generosity, uncompromising love, kindness, favor, mercy, and goodness” is absurd, even irrational. It would be ridiculous to “fear” a being whose “devotion to the loving relationship is everlasting.” Moreover, the entire purpose of the Towrah is to encourage mankind to form a personal and familial relationship with Yahowah, to become His adopted children. Fear is completely incompatible with this objective.

One cannot love someone they fear. It is impossible. Fear and reverence are mutually exclusive concepts. While I recognize that every etymological tool and Hebrew dictionary lists “fear and revere” as acceptable translations of *yare'*, anyone who *yada'* | knows Yahowah realizes which one is correct.

For those who believe their English biblical translation and think that God wants to be feared, understand that in *Yasha'yah / Isaiah 29:12-13*, Yahowah said that fearing Him was a manmade tradition. **“Then Yahowah said, ‘Forasmuch as these people approach Me with their mouths, and with their lip service, they have removed their hearts and minds from Me. Their fear (*yare'*) toward Me exists because it is taught out of (*lamad* – learned, studied, and acquired through the instruction**

derived from) **manmade traditions** (*'yish mitswah* – manmade conditions, human edicts and terms) **learned by rote.**” The rational debate between “fear” and “revere” ends with this declaration.

Yahowah is also responsive...

“During times of difficulty (*min ha metsar* – while combating problems), **I called upon** (*qara'* – I invited, called out to, and summoned) **Yah** (*Yah* – a friendly and familial shortened form of the name) **and He answered me** (*'anah 'any* – He responded to me with a reply) **in the vast expanse of the freedom** (*merchab* – in the infinity of space and time and the capacity to grow) **of Yah** (*Yah* – an affectionate version of the name of *Yahowah*).” (*Mizmowr / Lyrics to be Sung / Psalm 118:5*)

What a wonderful sentiment. Unlike religious and political institutions which seek to control, Yah wants us to be free to express ourselves. It is His intention for us to explore the vast expanse of the universe He created for our edification and enjoyment.

“Yahowah (*Yahowah*) **approaches me and draws near** (*la 'any* – is concerned about me). **I am not intimidated** (*lo' yare'* – I am not frightened or awestruck).

What can a man do to me? How can mankind affect me (*mah 'asah la 'any 'adam* – who is man to act against me or engage such that there are consequences)?” (*Mizmowr / Lyrics to be Sung / Psalm 118:6*)

There is no reason to fear someone you love and who loves you in return. And while mankind has been fearsome for millennia, when we are in Yah’s company, we are with Family.

“Yahowah (*Yahowah*) **is concerned about me** (*la 'any* – is for me, near me, and by me, approaching me on my behalf), **ready to help, assist, and support me** (*ba*

'azar 'any – assisting such that I am increased, becoming more than I would otherwise be).

Therefore (*wa*) **I shall consistently direct my gaze** ('any *ra'ah* – I, myself, will see and perceive) **upon** (*ba*) **those who shun and dislike me** (*sane'* 'any – those who detest and loathe me, those who are hostile to me and oppose me, and those who do not appreciate me).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:7)

Yahowah is presenting Himself as Dowd's “'azar – assistant and helper.” It is the same term Yahowah used to describe what Chawah would do for 'Adam to make his life more enjoyable and productive, fulfilling and complete. The very idea that God would serve His Son in this way epitomizes what it means to be a parent while obliterating the religious notion of worship.

I appreciate Dowd saying something that is this counter to human perceptions because it causes us to pause and think about how different Yahowah is from the gods men have made. When we embark on this journey and endeavor to study and share His message, we should see Yah as ready and willing to assist us every step along the way, helping us understand so that we might correctly convey His words to His people.

“It is beneficial and good and, indeed, much better (*towb* – it is desirable and pleasing, joyous and agreeable, fortuitous and positive, as well as altogether more productive) **to rely upon and trust** (*batach* – to place one's confidence) **in** (*ba* – upon) **Yahowah** (*Yahowah*) **than** (*min*) **it is to put confidence** (*batach* – to expect something from, thereby stumbling and falling by believing) **in humans** (*ba ha 'adam* – in man, humankind and upon the descendants of 'Adam).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:8)

Should one be prone to exclude religious or political leaders from those who should not be trusted, Yahowah has this to say...

“It is more beneficial and productive (*towb* – it is desirable and pleasing, fortuitous and good) **to be protected** (*chasah* – to find safety, comfort, and deliverance) **by** (*ba* – with) **Yahowah** (*Yahowah*) **than** (*min*) **it is to trust** (*batach* – to rely on or place one’s confidence in, or to expect something from, thereby believing) **in leaders or government officials** (*ba nadyb* – in institutional rulers, in nobility or princes, in liberal ideas, in that which is incited or impelled).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:9)

It is a simple statement of fact – one lost on almost everyone. If there were only a single statement representative of what we have learned in *Yada Yahowah*, it might be this one.

Make your choice and live with the consequence. You can pitch your tent with Yahowah and camp out with Him for all eternity or you can seek the company and protection of man’s institutions. This is the single most important decision any of us can make. It is the reason we have freewill; it is the reason we exist.

Since Dowd’s primary message is to “*batach* – trust and rely upon, placing our confidence in” Yahowah, let’s pause a moment and contemplate what that means. While you can have faith in and express a belief in something or someone you don’t know, the same cannot be said for trust. A prerequisite of trust is knowledge and understanding. In this vein, the source of said knowledge is the Word of God. Understanding comes from the Spirit. To trust Yahowah, you have to first *yada*’ | know Yahowah. And the best way to do that is to study the Towrah, Naby’, wa Mizmowr.

Yahowah’s revelation is full of predictions and promises. The prophecies are there so that we come to trust

the inspiration behind them. Rationally, this confidence promotes a reliance on the promises the Author has made. Yahowah has demonstrated that He is God, Creator, and Savior. And as such, He has provided the means to know Him, trust Him, rely on Him, and celebrate life and time with Him.

Beyond the obvious, consider the fact that throughout this Mizmowr and many others like it, Dowd is more than a man because he represents Yisra'el and Yahuwdym. This next statement is indicative of his people...

“Every nation and ethnicity (*kol gowy* – every Gentile and pagan institution, all people estranged from Yisra'el, all of the culturally diverse and religious, all those representing the living dead) **circle around and surround me** (*sabab 'any*).

In the name (*ba shem* – with the proper designation and renown) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions) **I will, indeed, continually fend them off** (*ky muwl hem* – as a result, I will stop them, and either circumcise them or cause them to cease by warding them away, dividing and separating them by cutting them off).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:10)

Yahowah is deploying His shepherd and Son to stop the Gentile assault on His people, fending them off so that they will be able to live in peace. But before this occurs, Yisra'el will be surrounded by her adversaries. Today we call them Muslims.

I have shared a consistent message for the past twenty-two years. The best way to confront any deceitful doctrine and enemy is with the truth. Words are the most effective weapons when they are wielded correctly in Yahowah's name. Yet, ignorant of Yahowah's Word, America chose to use bullets and bombs in Afghanistan and Iraq. Attacking a mythical enemy named after a tactic, and

praising the real source of terror, the immoral nation made a bad situation much worse. And sadly, this condition was enabled and supported by those who call themselves “Christians.”

If we are to believe the Masoretic Text, even during the eleventh hour, as the fate of Israel hangs in the balance, some Gentiles will see the light and change their approach to Dowd. The rabbinical variation suggests that it may never be too late to be circumcised. However, verse 11 is not found in 4QPs, the oldest extant copy of Dowd’s Mizmowr. Therefore, while I’m sharing it with you, this thought is speculative at best...

“They turn in my direction, gathering around me (*sabab* ‘any), and in addition (*gam*), they change their approach toward me (*sabab* ‘any), so in the name (*ba shem*) of Yahowah (*Yahowah*), I will circumcise them (*gam muwl hem* – I will also either fend them off and stop them, causing them to cease by separating them or I will cut them in).” (Psalm 118:11 [deliberately left un-boldened])

Depending upon whether 4QPs is correct or the Masoretic Text, and whether the dark or light sides of *sabab* and *muwl* were intended, this may serve as an opportunity for reconciliation during a time most people will suffer a very different fate.

“Those who surround me (*sabab* ‘any – those who turn in my direction) **like** (*ka*) **a swarm of wild bees** (*dabowrahym* – conversing and declaring; from *dabar* – speaking, promising, talking, or threatening) **will be snuffed out and extinguished** (*da’ak* – they will vanish and disappear) **like** (*ka*) **a fire** (‘*esh* – a blaze of light) **on a wick among thorns** (*qowts* – the filament of a lamp).

In the name (*ba shem* – with the proper designation and renown) **of Yahowah** (*Yahowah*), **I fend them off such that they cease to exist** (*muwl hem* – I will either ward them off and stop them, causing them to cease by

separating them or I will cut them in by circumcising them).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:12)

God will offer no accommodation for Replacement Theology. It has always been an irrational notion.

“I was thrust aside and pushed to the limit (*dachah dachah* ‘*any* – I was exposed to a dangerous situation and weakened, tottering, and on the verge of being overthrown and driven away) **such that I was someone to be neglected and considered inferior** (*la naphal* – I was thought to be fallen in stature and dead, failed and over with) **but** (*wa*) **Yahowah** (*Yahowah*) **rendered assistance and helped me** (*‘azar* ‘*any* – came to my aid and supported me, increasing my value and ability).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:13)

And that will be the end of Christianity. With Dowd reestablished as the Messiah and Son of God, and properly positioned as the Passover Lamb, all is right with God.

This was and will be true of Dowd but also Yahuwdym...

“Yah (*Yah* – the friendly and informal, personal and familial form of Yahowah’s name) **is my source of strength and power** (*‘oz* ‘*any* – my force and fortification, my ability to withstand whatever comes my way and prevail) **and the best of who I am** (*zimrah* – makes me valuable and able to sing; a compound of *mah* – inquire about and *mizmowr* – the lyrics to the song).

He exists (*wa hayah* – He was, is, and always will be (qal imperfect)) **for me** (*la* ‘*any* – to approach me, draw near, and to be concerned about me) **as a means to liberty, deliverance, and salvation** (*la yashuw’ah* – as the means to freedom and as a savior).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:14)

Yahowah represents the best of who we are. He is our source of strength and power. And just as He did for the

Children of Yisra'el, He is our liberator and savior – at least
He is for those who are right...

“There is the sound (*qowl* – the voice and auditory expression) **of pronounced jubilation** (*rinah* – rejoicing and optimism) **and freedom** (*wa yashuw'ah* – liberty and deliverance, contentment and prosperity, even salvation) **within the temporary dwelling places** (*'ohel* – the tents and homes, the households and families) **of those who are right** (*tsadyq* – those who are correct and acquitted).

The rightful orientation (*yamyn* – the right hand) **of Yahowah** (*Yahowah*) **engages and acts** (*'asah* – performs) **with strength and ability** (*chayl* – with vigor and might, being both capable and efficient). (*Mizmowr* / Lyrics to be Sung / Psalm 118:15)

The right hand (*yamyn* – the rightful orientation and propensity to be right) **of Yahowah** (*Yahowah*) **lifts up** (*ruwm* – is uplifting and raises up on high).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:16)

The reason that “the upright and vindicated” are in “tent shelters” is because they are observing *Sukah* / Shelters and are, therefore, camping out with Yahowah. Moreover, the reason the right hand of Yahowah is there in their midst is because he is Dowd – the author of this Mizmowr.

Contrary to what *Sha'uwl* | Paul would claim, Dowd is very much alive and ready to serve Yahuwdah and Yisra'el. And contrary to *Sha'uwl* | Paul, it's Dowd who was chosen to recount and record the work of Yah.

“I shall not experience a prolonged death (*lo' muwth* – I will not remain dead nor have my soul extinguished).

Instead (*ky* – to the contrary), **I will continue to live** (*chayah* – I will be revived and my life will be restored) **so that I can recount, record, and relate** (*wa saphar* – I can

continue to document and proclaim, creating a written record of) **the Work of Yah** (*Ma'aseh Yah* – the practices and focus of Yah, the deeds and accomplishments of Yah, the undertakings and pursuits of Yah).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:17)

Years ago, I realized that Jesus, by any name, was not the *Mashyach* | Messiah. This title was never ascribed to the Christian misnomer in any prophecy. Further, over time, I came to realize that it was the Firstborn Son of God who had volunteered to fulfill the Towrah's promises on Pesach and Matsah leading to Bikuwrym. So, in the interim, I began to refer to the Passover Lamb as the *Ma'asehyah* | the Work of Yah. Turns out, I wasn't the first to use the title.

“Yah (*Yah* – the familial designation of Yahowah) **teaches and instructs me, even corrects me** (*yasar yasar* ‘any – reveals the consequences of being wrong to me, disciplining me), **so** (*wa*) **He will not give me over to** (*lo' nathan* ‘any – He will not allow me to experience, never surrendering me to) **the approach of the plague of death** (*wa la ha maweth* – regarding the pandemic disease that is killing many people).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:18)

The concept of Replacement Theology was initiated by *Sha'awl* | Paul, whom Yahowah has called the Plague of Death. While there was never a contest between the brilliance of Dowd and the Father of Lies, should you prefer one to the other, it's nice to know whose side Yahowah is on.

While Dowd could have written these words with himself in mind, they are more meaningful when projected upon Yahuwdym...

“Open for me (*patach la* ‘any – freely release as I approach) **the doorway** (*sha'ar* – the gateway and entrance) **of being right** (*tsadaq* – for the correct, honest,

and accurate) **such that I may enter it** (*bow' hem* – I may return and come in by it and be included).

I will want to make a public confession (*yadah* – I will express my gratitude) **to Yah** (*Yah*).” (*Mizmowr / Lyrics to be Sung / Psalm 118:19*)

Passover is the Door to Life. It is open for those who are right. And while we can pass through it quietly listening to Yah, why not celebrate the occasion by inviting others to join us?

“This is the doorway (*zeh ha sha'ar* – the gateway and entrance) **of Yahowah** (*Yahowah*). **Those who are right** (*tsadyq* – the correct and accurate, the upright and honest, the just and acquitted) **shall enter through it** (*bow' ba huw'* – will come through it and will be included).” (*Mizmowr / Lyrics to be Sung / Psalm 118:20*)

Being good will earn the accolades of man while being right will garner the attention of God. And while Dowd is Yahowah's ultimate exemplar of being right, more than anything else, this is what endeared him to Yah...

“I want to express what I have come to know, acknowledging my appreciation (*yadah* – I will confess my admiration; from *yada'* – to know and understand, to perceive and experience, to recognize and acknowledge) **to You** (*'atah*) **because** (*ky*) **You answered me** (*'anah 'any* – You responded to me). **You have become** (*wa hayah* – You have been, are, and will be) **the means for me to deliver and save** (*la 'any la yashuw'ah* – the way for me to liberate).” (*Mizmowr / Lyrics to be Sung / Psalm 118:21*)

This statement unequivocally pertains to Dowd | David, as does the next. And that's important because the 118th Psalm was misappropriated in the Christian New Testament and inappropriately applied to “Jesus” in Matthew 21:46. The awkward and wildly incongruous statement was then augmented by the Roman Catholic

Church in the 4th century to establish the anti-Semitic Christian narrative that “Jews had clandestinely schemed to kill Jesus, and as a result, they would be denied access to heaven and crushed.”

In truth, however, Dowd’s narrative is profound. He is declaring with absolute clarity and confidence that Yahowah answered his request, making it possible for the Messiah to become our Savior. Even more, Yahowah is to be credited with His Son’s ability to express what he has come to know about the means he would deploy to save us.

We embrace this realization because, in this statement, ‘*any* | *me* follows *la*, not *yashuw’ah*. This reveals that God has made it possible for Dowd to serve as our Savior. And if that were not enough, he will be the primary witness to these events. Moreover, this is not an opinion or wishful thinking but, instead, a certifiable fact.

And now in the transition from an essential declaration regarding our salvation, we find ourselves confronted by Yisra’el’s heartbreaking response. In failing to acknowledge Dowd as the Zarowa’, Jews remain oblivious to the Cornerstone of Yahowah’s Covenant Home and the realization that the *Beryth* is constructed by him, for him, and around him...

“The stone (*‘eben* – the rock) **those who have built the edifice** (*ha banah* – who have reconstructed the means to restoration) **have spurned and rejected** (*ma’as* – avoided, limited their association with and showed an aversion for, failing to consider the merit of the information which was provided about him) **has become** (*hayah* – was and will be) **the primary and most important** (*ro’sh* – the most crucial, first and foremost) **Cornerstone** (*pinah* – the primary authority, pinnacle presence, and preeminent appearance, the fulcrum upon which everything pivots).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:22)

This is such a marvelous way for us to conclude our three-volume set on the Mow'ed Miqra'ey. It is profoundly important because Dowd is the Cornerstone Jews have failed to acknowledge. They do not refer to him as their Mashyach or Zarowa'. They not only dismiss Dowd as a prophet, but they also reject the notion that he, as the Son of God, fulfilled Pesach and Matsah leading to Bikuwrym and Shabu'wah. They not only reject Taruw'ah, but they also deny that Dowd is the focus of it. And there is no mention in the copious annals of Judaism that King Dowd will return to enable the Reconciliation of Yisra'el on Kipurym so that they can Sukah with him and his Father.

Reestablishing Yisra'el and the Kingdom of Dowd is among Yahowah's most recurring prophetic promises – and something we now know that God is not doing alone. As a result of what Dowd has accomplished, his people are celebrating their restoration.

This will all be occurring at a time of great division and also of unification, separating Yisra'el and the Covenant Family from the rest of the world while reuniting God. There will be victors enjoying His company on this day while all others rue their exclusion and demise.

“For (*min* – because) **with** (*'eth* – associated with and accompanying, near and by, together with and beside) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **such things are** (*hayah zo'th hy'* – this is) **amazingly wonderful** (*pala'* – marvelous and astounding, fulfilling and extraordinary) **in our eyes** (*ba 'ayn 'anachnuw* – from our perspective and in our sight). (*Mizmowr* / Psalm 118:23)

This is the day (*zeh ha yowm*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* –

existence and our *shalowm* – restoration) **has acted and engaged** (*‘asah* – has performed, doing what had to be done).

Let us choose to rejoice (*gyl* – we will want to express our jubilation) **and** (*wa*) **be elated** (*samach* – be happy and delighted, excited and glad) **during it** (*ba huw’*).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:24)

Promise made. Promise fulfilled. Promise kept. It is wonderful what Yahowah and Dowd have done. Welcome to Yowm Kipurym. Happy ever after.

But not for everyone. Ignorant and irrational to the bitter end, Christians will continue to recite Psalm 118:23-24 in their churches during Sunday worship services as if it pertains to them, neither acknowledging Yahowah’s name, recognizing that the celebrants are Yisra’elites, not Gowym, or that their Messiah and Son of God is a fake.

As for religious Jews, they would rather stumble upon the rock of their salvation than admit that they were wrong. Fortunately, there will be a remnant more open-minded and better served...

“As it is with me (*‘ana*’ – my pleading at this time, right now; from *‘any* – me and *na*’ – now plead), **Yahowah** (*Yahowah* – an accurate transliteration of the name of our *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **You want to rescue and save** (*yasha*’ – it is Your will to provide deliverance and liberation).

Yahowah (*Yahowah*), **I passionately support** (*na*’ *‘ana*’ – I emphatically and ardently acknowledge) **Your desire to empower and enrich, giving us the means to achieve and thrive** (*tsalach* – Your decision to sponsor success and prosperity) **with a sense of urgency and intensity** (*na*’!)” (*Mizmowr* / Lyrics to be Sung / Psalm 118:25)

What we are discovering is that Father and Son were of one accord. As a result, our salvation was collaborative. Yahowah wants to do for the remnant of His people what He has done for His Zarowa' – Moseh, Dowd, and Yada. And beyond having this in common, we all share the same sense of intensity and urgency. Our desire is for God's People, His Covenant Family, to be enriched and empowered so that we thrive.

It is a matter of knowing whom to ask, what to request, and how to respond. Yahowah has issued an invitation and is awaiting our reply.

“Blessed (*barak* – lovingly greeted, adored, and lifted up, even honored) **is the one who comes** (*ha bow'* – is the one who arrives) **in** (*ba* – with) **the name** (*shem* – the personal and proper designation) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation).”

Since neither religious Jews, Christians, or Muslims use Yahowah's name, this is either addressing Dowd who loves it, the prophets who used it, or the one who has recently come to pronounce it. Join us and there will be a celebratory parade.

“We greet, welcome, and adore you (*barak 'atah* – we offer praise, blessings, and uplift you, extolling you) **by name, designation, and reputation** (*ba shem* – through Your proper designation [from 11QPs^a / not in MT]) **from** (*min* – within) **the family** (*beyth* – household) **of Yahowah** (*Yahowah* – the proper pronunciation as directed in His *towrah* – teaching).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:26)

This laudation is coming from Yahowah's Family. It is being directed at someone who is known to the Children of God by his designation and reputation. Moreover, the individual Yahowah, Dowd, and his fellow prophets are

commending has come in Yahowah's name, at this time, to share this message with Yisra'el.

Therefore, so that there is clarity of purpose with open and clear lines of communication, let's reiterate the message he has come to convey with God's People...

“Open for me (*patach la 'any*) the doorway (*sha'ar*) of being right (*tsadaq*) so that I can come through it (*bow' hem*). I will want to make a public confession, expressing my gratitude (*yadah*) to Yah (*Yah*). (*Mizmowr 118:19*)

This is the doorway (*zeh ha sha'ar*) of Yahowah (*Yahowah*). Those who are right (*tsadyq*) will enter through it (*bow' ba huw'*). (*Mizmowr 118:20*)

I want to express what I have come to know, acknowledging my appreciation (*yadah*) to You (*'atah*) because (*ky*) You answered and responded to me (*'anah 'any*). You have become (*wa hayah*) the means for me to deliver and save (*la 'any la yashuw'ah*). (*Mizmowr 118:21*)

The stone (*'eben*) those who have built the edifice (*ha banah*) have spurned and rejected, avoiding an association with (*ma'as*) has become (*hayah*) the first and foremost (*ro'sh*) Cornerstone (*pinah*). (*Mizmowr 118:22*)

For (*min*) with (*'eth*) Yahowah (*Yahowah*) such things are (*hayah zo 'th hy'*) amazingly wonderful (*pala'*) in our eyes (*ba 'ayn 'anachnuw*). (*Mizmowr 118:23*)

This is the day (*zeh ha yowm*) Yahowah (*Yahowah*) has acted and engaged (*'asah*). Let us choose to rejoice (*gyl*) and (*wa*) be elated (*samach*) during it (*ba huw'*). (*Mizmowr 118:24*)

As it is with me (*'ana'*), Yahowah (*Yahowah*), You want to rescue and save (*yasha'*). Yahowah (*Yahowah*), I passionately support (*na' 'ana'*) Your desire to

empower and enrich, giving us the means to achieve and thrive (*tsalach*) with a sense of urgency and intensity (*na*)!” (*Mizmowr* / Psalm 118:25)

His identity isn't a secret because his message is being openly proclaimed for the first time in two millennia. I suspect that it was worth a tenth rewrite of this volume to convey this to you.

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) is God (*'el* – Almighty). **And He is shining light upon us, enlightening, energizing, and illuminating our approach (*wa 'owr la 'anachnuw* – He is beaming to approach us (hifil imperfect)).”**

There are two things all of those attending this celebration of *Sukah* | Shelters in year 6000 Yah have in common. They are appreciative of what Yahowah has done for them and they are openly expressing Yahowah's name. So, may I ask: Why wait?

“You should want to tie these things together, join in, and then provide instruction (*'asar* – you should choose to be connected, teaching what it means to accompany (qal imperative second-person masculine plural)) **regarding the Festival Feast** (*chag* – the celebratory gathering) **with the Branch** (*ba 'abowth* – with the limb of the tree supporting the most vibrant growth, a.k.a., Dowd), **forevermore as a restoring witness by extending** (*'ad* – as everlasting testimony) **the trumpet of brilliant light** (*qeren* – the radiant and shining appearance of the horns) **of the altar** (*mizbeach* – of the place of the sacrificial offering).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:27)

Good advice from a wise man who knew what was true, important, and right. When we tie things like this

together, we go from knowing to understanding – which is, indeed, enlightening and empowering.

Dowd fulfilled the Chag of Yahowah, and in particular, Chag Matsah, so that we could thrive. The least we can do is trumpet this restoring message. So lift up your horn and blow it for all to hear. Dowd, our Savior and King, is returning with his Father to reconcile the relationship with his people.

By mentioning the *qeren* in this context, God is reminding us of the promise He made to ‘Abraham and Yitschaq to substitute His Son as the Passover Lamb for the benefit of the Covenant’s children. It was a promise made 4,000 years ago, fulfilled 2,000 years thereafter, all so that 2,000 years later – just a decade from now – God’s people will be restored through Chag Matsah on Yowm Kipurym.

Standing upon the same mountain, the celebrants will see the story of the Beryth and Mow’ed meld into one. Soon, many thousands of Yahuwdym will join the Messiah’s chorus and sing...

“You are my God (‘el ‘any ‘atah). I openly acknowledge knowing You while acclaiming your attributes (yadah ‘atah – I confess that I understand You and express my appreciation for You). My God (‘elohym ‘any), I will rise to You (ruwm ‘atah – I am increased and lifted up by You, growing with You).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:28)

The Son is acknowledging the benefits of being included within his Father’s Family while also professing Yah’s marvelous attributes. To know Him is to love Him. And no one said more or did more for us to know and approach Yahowah than the Messiah.

“Choose of your own volition to acknowledge knowing and appreciating (yadah la – under the auspices

of freewill come to know and understand, expressing your appreciation and gratitude to) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), **for indeed** (*ky* – because truly and certainly), **He is generous and pleasing** (*towb* – He is beneficial and good, joyful and desirable, respectable and agreeable) **for the express reason** (*ky*) **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw'* – His devotion and loyalty, His affection and commitment to the relationship, as well as His generosity and favoritism) **are everlasting** (*la 'owlam* – are eternal and forever).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:29)

This is the conclusion of the greatest story ever told. We are home. This is Sukah.

It is here, while camping out with our Father, that we learn that His love is enduring. And the means to this most pleasing outcome begins by acknowledging and appreciating Yahowah, our God.



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