

Shabat Study by Yada, September 22, 2023

## Kipurym

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by a ( )? A \_\_\_ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening and welcome to Yada Yah Radio. I'm looking forward to talking about Yowm Kipurym. Sunday at sunset we will begin the celebration of Yowm Kipurym with Sukah following five days later.

0:25 Yowm Kipurym is a melancholy experience for me. Taruw'ah is my life and is all consuming. We have been in a constant celebration and observation of Taruw'ah for 22 years because the purpose of Taruw'ah is to herald Yahowah and Dowd's return and to speak specifically about Kipurym because it is Yahuwdym's seventh and last chance to reconcile their relationship with Yahowah. Any Yisra'elite, Yahuwd, or Gowy that has not resolved their relationship with Yahowah consistent with the plan that He has outlined through the five Conditions of the Covenant and the seven Invitations to Meet each year, if you miss Kipurym in year 6000 Yah, which is exactly ten years from today, then it is all over.

1:43 For those who say ten years is a long time. I can continue doing what I'm doing, and we'll see how this thing progresses over time. I have some good news and bad news for you. The good news is that you give up nothing worthwhile and you gain everything valuable by forming a relationship with Yahowah, so your only regret in doing it tonight versus doing it ten years from now is that you'll regret you didn't do it ten years ago. That's how much better life is with Yah.

2:28 It's apparent that two out of every three Yahuwdym (some ten million Jews) will die between now and Kipurym in year 6000 Yah, which is the 120<sup>th</sup> Yowbel, 2033 on our calendar. That's good news because by comparison 90% or more of Gowym won't make it to this day. It's not because of God lashing out; it's because of what we will do to ourselves. We've set the world on a course for world war and have set Israel on a course of being Nevil Chamberlain and it is very sad.

3:22 Yesterday Netanyahu gave a speech at the United Nations about how peace with Saudi Arabia is inevitable and that it will happen in the first quarter of next year. I don't know why you would play into a psychopath's hand. The smarter play would have been to say yes there are discussions of normalized relations with Saudi Arabia, which would be a good thing. We do not view Saudi Arabia as our enemy and we can see, as can they, numerous advantages in us working together toward mutual defense and also in technology and investments. So, we would certainly encourage normalized relationships with any of our neighbors, particularly Saudi Arabia.

4:28 There is, however, much discussion on what Israel will be asked to give up, and that is an inappropriate request. We will establish a relationship with Saudi Arabia only if it is on a mutually beneficial basis. Regarding our survival, we won't be dictated to. Saudi Arabia has much land and money. If they are compelled to take care of the Fakestinians, and it is MBS's goal in life, then create a city in Western Arabia, put them all there, and see how well they behave. That's his choice, not ours.

5:24 I'm a bit melancholy on Yowm Kipurym because it's my retirement party. At that point, I will have invested 32 years in this endeavor calling Yisra'elites and Yahuwdym home to Dowd and Yahowah. When Dowd arrives my job will be complete because my mission has been to identify who Dowd is and what he has accomplished. The fact is that he is the Messiah, the Son of God, the returning King, and the Passover Lamb | the Zarowa'. He is also God's Chosen One, His Firstborn and you cannot discuss Kipurym without discussing Dowd because Dowd is Kipurym. It's not just that Dowd is responsible for all seven of the Mow'ed Miqra'ey. God doesn't do anything alone, and you can be assured that the most important fulfillment in human history, the fulfillment of the seven Mow'ed Miqra'ey, Yahowah would not do them independently but chose to do them with His Beloved Son, Dowd, who volunteered for that mission as well.

7:08 Kipurym for Yahowah and Dowd is a very different experience than was the fulfillment of the first four Mow'ed Miqra'ey. The first four Mow'ed Miqra'ey was a hellish experience for Dowd, quite literally. In 33 CE the Romans ripped the skin from his corporeal body then nailed him to an upright pillar to torture him to death. It was the most excruciating twenty-four hours that any human had ever experienced – and that was the easy part. That evening (which was the following day) on Matsah his soul accepted the guilt of the Covenant family, of Yisra'el, and he carried that guilt with him into She'owl where he deposited it, which is the ideal place for our guilt to vanish because it is a lightless realm where nothing escapes. He did this for

us celebrating Firstborn Children, Bikuwrym, as Yahowah's Firstborn | *Bakowr* and then was more enriched and empowered than any one in human history on the Promise of Seven – Shabuw'ah - Seven Sevens later. This is what he did for us in year 4000 Yah, and it makes it possible for us to serve as Heralds for Dowd's return with Yahowah on Yowm Kipurym, the Day of Reconciliations.

9:00 But this day is a very different experience for Dowd. He is not proving anything to anybody at this point. He is the Savior of all who will survive Yahowah's return. He is the King for all eternity. He will never have a coup against him again, no one will ever speak against him or question him again. He paid the price to earn everyone's respect that will look up to Yahowah and Dowd on Yowm Kipurym, October 2<sup>nd</sup>, at 6:22 PM as the sun sets in Jerusalem. For him it is his triumphant return. He is coming back with his Father side by side. He will be as brilliant as the sun when he returns.

9:52 This is a celebration for him; everything he wrote about, everything he did was for this day, and on this day his first job will be to serve to fulfill the Towrah, dressed as the High Priest to anoint the *Kaporeth* | the Mercy Seat of the Ark of the Covenant which will be restored and will be placed inside Yahowah's home which will be re-established at this very second, likely built out of light. Once Dowd anoints the Mercy Seat | the *Kaporeth* of the Ark of the Covenant then he and his Father can celebrate the Ultimate Family Reunion.

10:48 Now you might say isn't that going to be grand. Why will you become melancholy? Because there's only going to be a score of people who aren't crying their eyes out on this day. Even my wife, who has been on this journey with me for 12 years, cries every time we talk about it. It's going to be impossible for any Yahuwd not to cry as they see Dowd return and recognize he fulfilled Passover, that he's the one that was pierced, and that Jews for 2,000 years disregarded. He made the ultimate sacrifice for his people to live and to be exonerated, and for a better part of 2,000 years not a single Jew acknowledged it. So, the tears that will be shed for having done that to the Son of God, their Messiah, Savior and King, is a very sad experience initially and it will warm up to being the day that Yahowah has looked forward to more than any other.

12:18 So, why again melancholy? Because I'm done. I've had a purpose for the last 32 years and it's been the greatest joy of my life to serve as Dowd's Herald to call Yisra'el and Yahuwdym home so that they take advantage of this seventh and last opportunity to reconcile their relationship with Yahowah. Yes, I will be thrilled with

the opportunity to camp out with Yah for all eternity beginning with Sukah and will love seeing how He will redecorate the place and I'm sure there's going to be a degree of satisfaction that, although I'm sure I could have done better, all in all I think I've done a pretty darn good job over the past 22 years and I don't expect to lighten up. Yahowah has made it clear that He's going to be pleased with the end result so I'm not going to have any regrets.

13:23 If I can be personal a bit, my retirement is a melancholy experience because of knowing that there's no one left to save or to awaken. If you survive this day, you will be part of Yahowah's Covenant family. You will have the Towrah placed inside you; you will know and love Yahowah. There will be no one else after those who gather on this day.

14:06 I want to also share that leading up to this, it is obvious from reading what the prophets have to say, that I'm going to be 'Elyah's sidekick for three years arriving on Pesach in 2030; it's going to be a hellish time in Yisra'el. Two weeks before we arrived a corporeal manifestation of haSatan will arrive.

14:49 If I look at how progressives are responding to judicial reform and besmirching their elected government in New York while Netanyahu is there, and when I read how disgusting almost everything that the Haredim have to say I just want to vomit. And it will get far worse. Trusting MBS will prove nearly fatal for Yisra'el. So, having experienced the last three years roasting rabbis you're going to say good grief I'm glad that's over. Yahowah will have two witnesses in Jerusalem to combat all the lies that have been spoken heretofore.

15:53 So, that is Kipurym. It is Dowd and Yahowah's return to reconcile the relationship with Yisra'el. There will not be any religious Jews that survive this day. The chickens they twirl over their heads may survive but there won't be a single rabbi nor a single member of the Haredim Sect, no religious Jews, no Christians, Muslims, Hindus, or Progressives. It'll be a small cross-section of people because to be part of the Covenant and to be there on this day you'll have to have foregone religion and politics long before this day occurs.

16:47 So, be aware that if you are among the majority of Israelis and are disgusted by the Haredim then this might be a good time for you to become part of the Covenant because God's disgusted by them as well. If you are a Yisra'elite that cares about Yisra'el and you are disgusted by the shrill anti-Israeli voices of the progressives and their vitriol, understand that Yahowah is disgusted by them too. So, it might be a good time to become part of Yahowah's family.

17:32 Last week we discussed the fact that there have been seven opportunities where Yahowah has reached out to resolve the conflict with humans. This is the seventh. There will be an opportunity to rebuild an eighth time but there will be no eighth opportunity at reconciliation.

17:57 So, if you guys want to add anything, now is a wonderful time to do so.

18:15 KIRK: I would like to ask something. We have Sukah and a thousand years and perhaps we'll have some type of role in that. They will have babies and raise children and increase the population so perhaps they might need an art teacher and a Towrah expert in Dee.

18:48 Yahowah values work. I'm reading now about the garden of Dowd and how he worked that garden with Yahowah. Dowd fulfilled the Mow'ed Miqra'ey; that was absolutely work and something God values. We will all be working throughout eternity and if you don't enjoy work, you're just not going to fit in. We will all have jobs.

19:12 The last time things changed for me I was assigned a job of exposing and condemning Islam, so it was quite a promotion to be invited to witness to Yahowah's prophetic testimony. So, I am certain we'll have enjoyable jobs and it's not melancholy from that point of view. But imagine devoting seven days a week ten, twelve, fourteen hours a day working at a supercharged rate with Yahowah's spiritual assistance and empowerment. That's a pretty exciting thing to be doing and it will end at Kipurym.

20:09 Two things appear to be evident. One is that Yahowah over a period of time, and it may be weeks, will want to judge. Of those who have died and/or who have survived to this day and are not part of the Covenant there will be one of two outcomes. Those souls will either be exterminated, simply ceasing to exist with no penalty or reward. Or if they were overtly political and religious and led people away from Yahowah, for example the "haShemmers" (the black suitors) that won't even say His name, they will be judged and condemned to an eternity in She'owl, which is convenient since they deny the place even exists.

21:03 Yahowah has a track record of doing everything through individuals who are properly prepared to work with Him in this regard, so there is a likelihood that we will be tasked with that mission, and we will be well supported by Malak. It is satisfying to hold people accountable so that those that they have abused have a sense of closure. I think from that point on Kings had the ability, by the very nature of

kingship, to do what they want to do and to delegate that which they don't want to do, so it's highly likely that Dowd will delegate the work he doesn't want to do to the people around him. He is such an inspiring and amazing individual that working for him would be a thrill. I think that many of us who have devoted our energy proclaiming who he is, what he's offering, what he has done for us, and proclaiming his return will be among the people that he chooses to delegate tasks to. So, there's the possibility we could be doing that too.

22:50 But this time is also different as we transition beyond this point because at least for those of us who will have chosen the Covenant prior to the fulfillment of Taruw'ah, which will likely take place in 2029, on the first day of the seventh month, while the rest of Yisra'el is celebrating Rosh Hashanah, we'll be celebrating Taruw'ah, it'll be a wonderful Harvest, so we're returning as spiritual beings and as a spiritual being time is entirely relative. You can experience a moment for a million years or you can experience a million years in a moment. So, we will be able to take long vacations when we want to and explore far-reaching galaxies, solar systems, planets, etc. It will be a very different experience as we move forward.

23:53 Yahowah is a seven dimensional being, we are three-dimensional beings stuck in the ordinary flow of time. The universe itself is six dimensions with each step upward from three to four the increase in terms of freedom, capability, and experience is infinite. So, we're looking at Infinity multiplied by Infinity multiplied by Infinity by Infinity four times over to get from three to seven dimensions. So, it's going to be an extraordinary experience and we're inviting you, Yahowah and Dowd are inviting you to attend.

24:32 So, is there something you would like to add, Dee, before we go on to the text as Yahowah described this day?

24:40 DEE: I wanted to touch on feedback I've heard about people feeling that perhaps what we're doing is more offensive to Jews by calling out the shenanigans than it is helpful for them, and I have to tell you you're wrong. It's like the chickens you brought up. They believe that this chicken is an atonement offering and by doing so they're rejecting the means to approach Yahowah that Yahowah designated that can save their life. It's important to call out this behavior and the Messiah ...

25:13 YADA: It's reprehensible. When a religious person tries to augment what God said with stupidity then it would be irresponsible for us not to call it out. The ultimate stupidity, and listen I have no compunction about pulling punches as it relates to rabbinical stupidity, but the rabbis have painted Kipurym as a day of sacrifice and of

self-denial. Their idea of how to celebrate the ultimate chance of reconciliation with Yahowah is to abase themselves, to deny themselves. That's reprehensible. That's like a father saying all right you want to re-enter this relationship then I want you to harm yourself. The more you harm yourself the more I'll respect you; it's repulsive.

26:27 So to hell with anybody that thinks we would be more successful and have more listeners by talking nicely about rabbinical Judaism instead of condemning it. God is disgusted by religion. There will be no religious people of any kind that survive His Yowm Kipurym return, not one from any religion. God is more disgusted by Judaism than any other. So, we might as well tell people the truth.

27:14 That's the problem with religion. It offers people false hope and that's mean that people deprive themselves of their money, their freedoms and opportunities based on the false hope of liars.

27:36 I just finished a long translation of Yirma'yah 23, and throughout it there's only one thing God's saying, I hate Judaism with a passion. That's something to keep in mind. This is the what the Jews call their 'High Holy Days' and they have completely inverted Yahowah's intent. The two times a year that Jews think they are being so damned holy by their observance of a Jewish holiday they are completely wrong. Passover is just one day, and they've made it seven days by eliminating Matsah which is the essence of the three-day celebration. Passover without Matsah is counterproductive. Matsah by itself is wonderful but the purpose of Matsah is to de-yeast the soul. This is the day that Dowd carried the guilt of his people, which is their religious and political rebellion against God, into She'owl. So, if you were to celebrate Passover and you skip over Matsah, then your soul becomes immortal but forever separated from Yahowah because you retain all your guilt. It's a horrible option and that's precisely what rabbinic Judaism does. Then Yowm Kipurym, which is the final chance of reconciliation and every aspect of this is about is family reunion, they turn it into a time of abasement, of affliction which is the antithesis of what God wants.

29:40 DEE: And let's not even talk about the money they make at the expense of Jews.

29:49 YADA: Rabbis are the highest paid clergy in the world; it's just a money grubbing, disgusting cult. They deprive their people of every possible opportunity and control their lives. God knows it and He will hold them accountable. The very She'owl they deny is where they will spend eternity.

30:25 “**Then** (*wa*) **Yahowah** (*Yahowah* – a transliteration of יהוה, 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)

30:38 ‘**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).

30:56 Jews will tell you no, it’s Yom Kippur. No, not according to Yahowah. It’s His holiday, it’s His invitation, He always writes it as Kipurym. Everybody knows the ‘ym’ ending in Hebrew is plural. So, it’s not the Day of Reconciliation, it’s the Day of *Reconciliations*, plural. Why? Because this is the day that Yahowah tells us that He is going to reconcile His relationship with Yisra’el and Yahuwdah, but also that Yisra’el and Yahuwdah will be reunited. There will be thousands of Yisra’elites, Gowym, and Yahuwdym celebrating this family reunion, Reconciliations.

32:06 **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)

32:36 God has declared a very special day on your behalf, so you as a religious Jew have so little regard for Him that you say oh well if God made this day for us, He must want us to abuse ourselves. This is the day to afflict ourselves. Is your god Satan? If God says that this day is special and that this day is for you all to approach, that it is a *Miqra’*, wouldn't you think that somebody would look up and say huh, *Miqra’*. It’s from *mah* or *my* and *qara’*. *Qara’* is one of the most common verbs in Hebrew and either the *mah* or *my* that proceeds it is an interrogatory. In this case it’s *my* preceding *qara’* the verb so it means “to ponder the implications of *qara’*” which is “to be invited, to be summoned.” With the invitations coming from God Almighty you might want to pay attention. “To read and recite, to meet, and to be welcomed,



and also to be called out” which means called away from religion and politics. That is *qara*’ and it is *miqra*’ in the singular.



34:22 By the way, in the beginning of this I recall Yahowah. If you’re not willing to acknowledge Yahowah’s name, which may be 100% of religious Jews for the past 2,000 years, if you’re not willing to acknowledge Yahowah’s name, to love, respect, to speak and to proclaim Yahowah’s name, as one would do on a *Miqra*’, then you will not be among those who will celebrate this day. *There is no one who does not know and does not use Yahowah’s name who will spend eternity with God in Heaven.* One hundred percent of those who will become part of the Covenant family and enjoy an eternity camping out with Yahowah know and acknowledge Yahowah’s name and don’t pretend that nobody knows how to pronounce it. It’s four letters which are all vowels.




35:35 There are countless Hebrew words with a Yod י, a Hey ה, and a Wah ו, and you’re able to pronounce every one of them. Do you think that Jews are stumbling over how to say *Towrah*? Where does the “ah” sound come from if it’s not the Hey? Where does the “o” come from if not Wah? Do you think Jews are having trouble saying *shalom*? Where does that “o” sound come from. Can somebody who speaks Hebrew not make the connection when God says I Am Who I Am and the verb is *hayah* and He tells you that’s the basis of My name and its *HaYaH* and you can’t figure out therefore that it’s Yahowah? It’s not difficult. It’s obvious and so this is another example of religious Jews, particularly their rabbinic leaders’ deliberately and knowingly lying to the brethren. Why would they do that about something this important? Because if Jews had not denied Yahowah’s name there would have been no Christianity and no Islam. Those denying Yahowah’s name made those two religions that have been so hellacious against Jews possible. There would be no Allah or ‘Jesus Christ’ had Jews just maintained a knowledge of and spoke about Yahowah. So, here’s the first statement then:


37:39 “**Then** (*wa*) **Yahowah** (*Yahowah* – a transliteration of יהוה, 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).



37:47 **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*).**

38:01 It's Kipurym. It's from *kipur*. *Kipur* is from the verb *kaphar* which means "to make reconciliation by purging and covering." Pardons and forgiveness is what it speaks of. Are there any words in that that you'd like to expound on based on the letters, Kirk or Dee before we move on?

38:30 KIRK: They are all very simple letters, and they all mean exactly what you see there. *Kaphar* , for instance, has a hand that increases by words and a Roch  with those who concentrate, listen and shamar, carefully consider Yahowah's words. So, even the letters in the simplest form of symbolism tell you the same story. If people question your translations, and I've been doing this now for 16 years, you aren't reading the same lexicon as I am.

39:17 YADA: It's not just the lexicons. Once they found that lead tablet scribed with the Paleo Hebrew letters carrying the message dated to the time of the conclusion of the Exodus, at that point it became game over for anyone to question the proper rendering of Hebrew words because you can go to the original letters. *Kaph* , for example, is the palm of an open hand. This is someone trying to reach out to you, trying to offer you something. It's a marvelous symbol; it's a greeting, a welcoming, an offer of something valuable and an open hand to lift you up. The *Pey*  is a mouth where words come from. That's when Yahowah said He spoke to Moseh His words. The *Rosh*  is an individual with eyes, ears and a mind that is observant, who is listening to Yahowah and can understand what God is saying.

40:47 KIRK: Now add one more thing though. Go to (*Kaporeth*)? And then you put the *Taw*  at the end, which is the signpost along the way telling you what the action is. Not only are they looking at, but they're looking at something very specific, the roadway home. It's phenomenal stuff to me. I mean I never get tired of it.

41:13 YADA: So, if we look at the timing here this is the seventh month, the time of promise. In Hebrew the *Zayin* , the plow, is the symbol for seven. It speaks of creating a division, a separation, of preparing the soil, of making it receptive to new growth, literally drawing a line in the sand is the *Zayin*. This is the tenth day of that of that seventh month. Ten just happens to be the *Yad/Yowd*  which is Yahowah's arm reaching down and out to us with an open hand. These are very clear symbols of what God's trying to communicate.

42:05 *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.

42:35 And of course, because of what Dowd did on Matsah, for those who have accepted this, he carried away our guilt into She’owl where left it, which means it’s invisible and if there is no guilt, we are perfect in God’s eyes.

42:54 God’s next statement reads as follows. This is from *Bamidbar* / Numbers 7:89 as opposed to following in that same line of thinking because I wanted to say here that there is another way to help us better understand what *Kipurym* means and how it’s related to *Kaporeth*. We were talking about the Mercy Seat of the Ark of the Covenant, it is *Kaporeth* based on exactly this same verb.

43:25 **“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 qowl 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)**

44:07 The reason I took that little detour from God’s explanation of Yowm Kipurym is that the operative phrase, beyond of course *Miqra’*, is what does *kaphar* and therefore *Kipurym* mean? The moment you identify it with the *Kaporeth* | the Mercy Seat of the Ark of the Covenant, which is based on the same verb which God Associates by saying this is the central focus of this day. So, this day is observed by anointing that Mercy Seat | *Kaporeth*. And if it is a Mercy Seat of the Ark of the

Covenant then it's for damn sure that Yom Kippur, to use the religious term, cannot be a day of affliction. One does not afflict those that they are giving mercy to. That connection is extremely important.

45:25 And by the way, this time Yahowah is associating it with *Mow'ed*. *Mow'ed* is again one of these compound words with *mah* meaning “to contemplate the implications of ‘ed | the eternal, witness, testimony and to restore. So, it is the Eternal Witness to the Restoring Testimony.

45:58 For a little identification here, when Moseh went into the Tent of the Eternal Witness and Restoring Testimony to speak with Yahowah, the voice that addressed him came from above the *Kaporeth* | Mercy Seat which is exactly what will happen on the fulfillment of Yowm Kipurym in year 6000 Yah on the 120<sup>th</sup> Yowbel when Yahowah returns with Dowd. He will return above the Mercy Seat because all those who are there to greet Him on this day will be received with great compassion and love.

46:46 Now that we know what Yowm Kipurym means, this is the next thing that God had to say about it:

46:52 “**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*).

47:04 **This exists as** (*hayah* – this was, is, and will be) **a set-apart and cleansing** (*qodesh* – a separating and special) **Invitation to be Called Out and Meet** (*miqra’* – a summons for reading and reciting and to proclaim a welcome; based upon *qara’* – to be invited, summoned, and called out, to proclaim and announce, to welcome, meet, and greet) **for you**.

47:10 **Then, your soul/ consciousness** (*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)

47:29 Now that's not how it reads if you were to look it up in a JPS; they don't translate *nepesh* as 'soul.' They would say “then your person” or “a person” but that's not what *nepesh* means. God has lots of words for man, woman, individual, mortal, person, there's like five different words for man. *Nepesh* is soul; it speaks of consciousness which is your ability to observe and respond appropriately to what's around you. All animals have a *nepesh*. The *nepesh* is the only part of us that is capable of being eternal. The *nepesh* can be destroyed if you do not know God, it can be sent to She'owl if you lead people away from God, or it can spend an eternity in Shamaym, the spiritual realm, with God. So, it is your soul that matters at this moment. Your physical body is meaningless.

48:49 **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))

48:49 *'Anah* is one of the more interesting Hebrew words. The religious will translate it as “then you should afflict.” While *'anah* can be rendered “afflict, abase, humiliate, humble,” and it does have in some of the Mow'ed an interesting insight that it provides, 90-plus percent of the time that *'anah* is used in the text of the Towrah, Prophets and Psalms it means “to reply, to answer, or to respond.” And in this case, it's exceedingly easy to figure out which one of those it is. God just said this was a *Miqra'* which means it's an invitation. What do you do when you're handed an invitation to an event that is designed to be merciful for your soul? Do you ... that individual, do you go into an affliction mode, or do you simply respond and say thank you, I'll be there? You're inviting me to a party that you've thrown for my benefit and all you're asking me to do is *'anah* | respond. So, there's no one that studies the Hebrew text that doesn't know that that's the primary meaning of *'anah* and that it's used throughout the Mow'ed *Miqra'ey* because they're all invitations to meet with God, to be called out. So, with an invitation you RSVP – you reply, you answer, you respond to it if you want your soul to live.

50:50 The next word, *qarab*, like *'anah*, is an exceedingly easy word to translate in Hebrew. *'Anah* means “to reply, answer, respond.” It takes five minutes to look it up online. *Qarab* means “to appear before, to draw close, to come near.” That's all it

means. It doesn't mean to offer a present or gift; it doesn't mean to do anything other than "to draw near." So, why would somebody knowingly misrepresent those two words on this day that Yahowah says He is inviting us to attend something that is specifically designed and associated with the Mercy Seat of the Ark of the Covenant? It's tragic and deliberate.

52:11 *'Isheh* is not easy although it shouldn't be all that difficult. *'Isheh* is somehow rendered in most translations "burnt offering." That's not what this word means. *'Isheh* either means "female individual" or "fiery light." *'Iysh* is the masculine version of "fiery light." When Yahowah first appeared before Moseh on the top of Mount Choreb, when you have this column of fire during the night, this is the word that Yahowah uses – *'iysh* | fire.

53:14 As in most words in Hebrew there's a masculine and feminine variation of them and *'isheh* is feminine for light. Just as *'iysh* is "man, person, individual masculine" *'isheh* is "person feminine, woman".

53:40 So, with *'ishah* / *'isheh* you have two options. Both require a feminine perspective. So, it's either a feminine manifestation of a fiery light or as a feminine individual as in \_\_. That is *'isheh*, and to render it any other way would be inappropriate.

54:13 *La* is "to approach and draw near law is to approach and draw near." Yahowah is God's one and only name.

54:26 **This** (*huw'*) **exists as** (*hayah* – was, is, and will always be (qal imperfect – genuinely without end be)) **a set-apart and special** (*godesh* – 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)

54:32 **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)

54:49 There are so many options as to what *'isheh* means and heretofore I've always presented *'isheh* as the Set-Apart Spirit because of God says next. She is Yahowah's feminine side. She is the Mother to the Father. She has all maternal responsibilities and *Ruwach* is a feminine noun.

55:19 Another possibility is that Dowd, the one who made the sacrifices that enable us to be part of the Covenant family, is routinely stated by Yahowah that he will come back as light. But then you say wait a minute; he's a dude and this is *'Isheh*. Maybe you want to look up *nepesh* in your Hebrew lexicon. *Nepesh* is feminine. So, it's interesting when Dowd speaks of his involvement fulfilling the Mow'ed, he always leaves out masculine. He'll either speak in first-person singular with no reference to gender or he often speaks of himself in third person. The giveaway is always when he's speaking of his role fulfilling the Miqra'ey he always leaves out the gender or he specifically states that it will be his soul because he is a man but yet his soul is feminine. And since Dowd fulfilled Pesach and Matsah that make it possible for us to enjoy reconciliations, on Kipurym he's coming back with his soul that is imbued with light. So, this can very much be Dowd's soul. Either of those are possibilities.

57:27 It doesn't say offer a gift or burnt offering or anything of that nature. Those things are not ... Go ahead, Dee.

57:35 DEE: It's interesting when you say that it talks about appearing before the feminine manifestation to approach Yahowah, and Dowd facilitates our approach one hundred percent.

57:58 YADA: Without Dowd none of us can approach God. For us to be called out of this world and be invited into Yahowah's Covenant family, we must be beneficiaries of Pesach, Matsah, Bikuwrym, and ultimately Shabuw'ah because you'll have to be enriched and empowered to survive in and be a contributor in God's presence. You will have to become immortal (Pesach) you must become perfected (Matsah) you must be adopted (Bikuwrym) then you must be enriched, empowered, liberated in time, and emancipated (Shabuw'ah). It's an essential aspect of us.

58:34 When Yahowah said there's five conditions of the Covenant and the second one is (after you walk away from Babel, your country, your religion, the family of man and human customs) walk to Me and become perfected, well, that's the entire process of Pesach, Matsah, and Bikuwrym. That's why it's such a tragedy that in Judaism Matsah is omitted because that's the day that we are perfected so that we can enter God's company. This is the path to do that and Dowd is the one who provided it. He did this for several reasons.

59:28 He did this for many reasons. One of them is that he knew that shepherding Jews is a tough job. You don't get better than Moseh and he couldn't do it. They turned on him every which way, and you just don't get better than Moseh. So, Dowd recognized to earn these people's respect he would have to do something extraordinary. Saving them from being slaves in Egypt wasn't enough. Saving them from themselves was a tall order and that's what Dowd did. So, this is about coming into the presence of Dowd's soul through the Set-Apart Spirit | the *Ruwach Qodesh*.

1:00:27 And at this point the *Ruwach Qodesh* | the Set-Apart Spirit and Dowd's *nepesh* will be essentially inseparable. Yahowah says that the *Ruwach Qodesh* came upon Dowd and never left him; she came upon him in a very robust way which is part of what makes him ...

1:00:45 So, this is a very clear presentation of what God intends for this day and again, it's amazing that people would choose to mess this up.

1:01:10 I want to share this because *isheh* is an important term to figure out. This whole idea on how we went about rendering these words so that we understand specifically what God is asking, this statement of '*isheh* in *Shemowth* | Exodus 29:18 is quite telling. It says:

1:01:39 **“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 (𐤆𐤃𐤁𐤀𐤃) 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 (𐤆𐤃𐤁𐤀𐤃).”** (*Shemowth* / Names / Exodus 29:18)

1:02:15 That's a pretty clear understanding of what '*isheh* is in this context. You've got the fire, the lamb, this spiritual acceptance, and it's that maternal manifestation



of the fiery light that provides this counseling, this reconciling acceptance to approach Yahowah.

1:02:45 One of the ways that we've gone about translating the Towrah, Prophets and Psalms for the 30 volumes that comprise the *Yada Yahowah* Series is that almost all nouns in Hebrew have a verbal root and the actionable component of those words in every Asian language will define those words. So, we look at the verbs and what they mean. We'll also look at what the letters of those words convey since they were all very graphic in the pictures that they painted.

1:03:22 The other thing we'll do is look at how God uses these words and is there a way to have a consistent application of these words recognizing that sometimes the words are like *'anah* because *'anah* is an interesting term that is used even in Pesach and Matsah where Dowd allowed his body | *basar* and his *nepesh* | soul to be afflicted so that we could answer this invitation without having our souls afflicted. So, there are words like this that have a dark and light side that paint a more complete picture of what God is saying. So, you look at how God has used the term in the past and it will direct us to translate it more effectively.

1:04:32 If you really want to understand what God said one of the first things you have to do is get rid of the implications of the diacritical markings that were added in the 10th and 11th centuries because there was never any need for them. We typically do that. Of the 22 letters in the Hebrew alphabet five are vowels, so you don't need diacritical markings to know how to pronounce the words. That's why in modern Hebrew there are no diacritical markings; they are superfluous. There are five vowels and 17 consonants among the 22 letters, and each can be pronounced. You have to look past the diacritical markings and look at each word that's written with those same letters and then also understand when there's a compound being used like *Miqra'* – *my* “ponder the implications of *qara'*”. So, there are many techniques to help you do this.

1:05:35 Then reading from *Qara'*/ Leviticus 23:27, by the way *qara'* should be a first clue. The *Miqra'*ey are presented in a book named *Qara'*. I'm repeating this because context is important.

1:05:48 **“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*).”**

1:06:14 “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),**

1:06:28 This is a very adroit tie-in to what we just read about the *'isheh*.

1:06:36 **during (*ba*) this life-sustaining and essential (*'etsem* – very substantive, exacting, and invigorating, even corporeal) day (*ha yowm ha zeh*).**

1:06:43 So, Kipurym gets the same *'etsem* designation that Matsah gets; essential, life sustaining day.

1:06:55 **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)**

1:07:14 If someone were to say I'm not sure that *kaphar* is the verb that explains Kipurym, well then, your argument is with God because that's what He just said.

1:07:25 **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*)**

1:07:33 Yahowah has not appeared to any more than one at a time, Yahuwdym or Yisra'elite, since the early part of the Exodus when Yahuwdym said don't ever do that again. We don't want to see your fiery light; we don't want to hear your voice. Speak to us through Moseh because we don't want to be intimidated this way. You're too loud, too flashy and too bright. I don't know what the deal was if they were too corrupt and just didn't like having Yahowah see them as they were, but they said nope and that was it. God revealed himself to certain individuals; Moseh clearly saw Him one-on-one and spent time with Him as did Dowd, Yasha'yah, Shamuw'el, and others. We have that opportunity as well, and so do you.

1:08:47 You can see Yahowah most clearly when you read His testimony with an open mind and examine the words that He conveyed to paint a picture of Himself. He is more clearly represented in His words than in any other place or way. So, you have the same opportunity. Here is God adding some thoughts to what He said:

1:09:15 “**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),

1:09:21 Why did we come up with that when the Hebrew text would say don't do any ordinary work? Well, *‘asah*, one of the most common Hebrew verbs, means “to engage, to act, to work.” It is “to perform.” *Mal’ak*, which is the root before it turns into the feminine version (*Mala’kah*), is a very common Hebrew word meaning “a messenger, counselor, envoy, representative.” The *Mal’ak* are spiritual beings.

1:10:17 “**So** (*wa* – therefore), **do not perform** (*lo’ ‘asah* – do not expend the effort to do, engaging in) **any** (*kol*) **of the (Mal’ak) service of Spiritual Messenger** but feminine (*Mala’kah* – of the duties of the Heavenly Representative, Spiritual Counselor, and Maternal Envoy; from feminine of *mal’ak* – spiritual messenger),

1:10:31 So this is a Maternal Envoy.

1:10:39 So, we're still dealing with this influence of the *‘isheh*, this feminine influence on this day.

1:10:45 Then God calls this day *‘etsem* – it's essential, part of your backbone. The religious need one.

1:10:58 **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).

1:11:11 This is the seventh of seven opportunities that Yahowah has offered to resolve the conflict of religion and politics that have separated Him from His people.

1:11:28 **for you all** (*‘al ‘atem* – the plural or you - 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*)

1:11:41 This is the day that Yahowah returns. He has not been seen by His people with rare exceptions to those people I named for now 3,450 years. That's a long time. But Yowm Kipurym is about the day that Yahowah appears that you can be in His presence. So, do you think that God wants to afflict or debase His children on the day that He's returning? Is your god satanic, demonic? Is your god like a rabbi? This is the day of forgiveness, the day of ransoming, reconciling and of liberating before the presence of Yahowah. I don't see anything here that tells me that we should be afflicting ourselves and that twirling chickens is the right way to address this time.

1:12:59 “**Truthfully** (*ky* – indeed, surely, and actually, emphasizing the point), **any** (*kol* – every) **soul** (*ha nepesh* – soul, 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*)

1:13:51 So there you are. If you're not going to be among those who will be celebrating this day, this is the last opportunity to reconcile your relationship with Yahowah and spend eternity with Him in Shamaym as part of His family. God's making it clear that the soul that doesn't respond to this day as He has articulated it, not as the religious have convoluted it, that they will be “cut off, separated, severed” – *karath*. And in this case, it is *karath* - from being with the Family.

1:14:31 There are only two ways to be *karath* from God's people. One is to be separated and the other is to be cut off, uprooted, become lifeless.

1:14:59 There's three options for human souls: 1) They either are cut down to nothing, uprooted such that they shrivel up and cease to exist, 2) They are separated

and go into She'owl, the place of separation which is an eternal penalty for having misled God's people, 3) Or they are cut into the relationship like you would cut an agreement in business and they spend eternity with Yahowah. In this case, Yahowah says if you don't avail yourself of this reconciling event that I've provided for you then there is no hope for you; there's only bad options. God's not condemning anyone here. He's just saying it's up to you. I have issued you an invitation. My Son allowed his corporeal body to be tormented and mutilated to fulfill Pesach to give you life. He volunteered to have his *nepesh* | soul carry your guilt into She'owl to deposit it there and spent Matsah in She'owl. If you're not going to capitalize on these invitations to have your souls perfected, if you're not going to attend the Day of Reconciliations, if you don't want to say My name, if you don't want to acknowledge that My Son Dowd did this for you that's your choice. But understand you're not going to spend any time with us; you're done. That's the answer.

1:16:46 God is giving you a wonderful gift, He and His Son. You can accept it, be appreciative, acknowledge and capitalize on what they have done, or you can do what religious Jews have done for thousands of years which is to reject what God is offering and antagonize Him. Those are your options. You now know the consequence of those choices.

1:17:36 **“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*)

1:18:17 God's serious about the *Mal’akah*. The *Mal’akah* has a role, and it isn't ours. I know what my role is. It is to serve as a Herald to Dowd’s return and as a witness to Yahowah’s prophetic testimony so that His people come to know who He is, what He's offering and what He expects in return, so that they understand the purpose of each of the seven Mow’ed Miqra’ey, the five Conditions of the Covenant, and so that they know it is in their interest to jettison the relationship with a political party or a religious cult; that's my job. I'm not here to save anybody. I'm not going to do the work that Dowd did with his soul. I'm not going to do the work of the Set-Apart Spirit; that's not my job. I couldn't do it if I wanted to, and I don't want to do it; they already did it. My job is to tell you about it.

1:19:16 Rabbis claim they can give you all sorts of blessings (if you pay them). God says if you play that game and pretend that you are offering this benefit/blessing as if you did what was required to reconcile this relationship, to hell with you, because I can assure you you weren’t there to do it. Your relationship with Me can be reconciled because of what we have done, and we would include Yahowah, the Ruwach Qodesh, and Dowd. So, we can’t claim anything other than this is what God said. You'd be wise to take advantage of it. This is what He said, this is what it means, this is how you should respond.

1:20:18 So, we know our role and we know what we should not be doing. We’re not like the priest at the confessional. We don't forgive anybody. I hear religious people say constantly well I forgive them. No, you don't. You have no ability to forgive. I can't forgive someone. It’s Yahowah, Dowd and the Set-Apart Spirit working together through the Mow’ed Miqra’ey. This is how that happens, so if you want to take advantage of it they've made this offer to you. Our role is simply to tell you about it and to tell you what things get in the way of people understanding these things and capitalizing on them.

1:21:19 **“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).**

1:21:27 **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 dowr '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)

1:21:46 It doesn't sound like God's going to say no, this only matters until the Temple is gone, then you can change it. Write up a whole workaround in the Talmud. That's not what it says. It certainly doesn't say until 'Jesus' comes and then he can renege on all of it. It doesn't say until the pedophile that is a covetous, warmongering terrorist embarrasses himself by claiming that he is the messenger of God. No, that's not what it says. It says forever. This is something that Yahowah has scribed and communicated to us as a prescription for living forever. I don't think that means He's going to change His mind, does it?

1:22:57 **“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).

1:23:11 **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).

1:23:19 **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)

1:23:41 This is all leading up to this day. God is saying listen, this is the last opportunity. There are no more tomorrows so perhaps before I return with Dowd you

ought to take some time out and focus on what I'm saying here. Maybe this would be a really good time to make sure you know the right answer because if you get this wrong it's all over.

1:24:11 The myth in religious Judaism that the Shabat is a day to do nothing, that it is a day to impose about a thousand laws on how to do nothing to make it the least productive, the least valuable, and most onerous day of the week has turned the Shabbat into a day of torture, but Yahowah speaks of the Shabat as something that He celebrates.

1:24:54 Shabat is a verb and so it it's a time of celebrating the relationship. It's a time of celebrating all the beautiful things in life that surround us. It's a time to celebrate days like Kipurym where we have this association of e seven and God's promise in the seventh month and everything that pertains to seven because we're at the cusp of beginning the seventh Millennium of human existence. And so, God says:

1:25:34 **“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).**

1:25:52 **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).**

1:25:58 **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)**

1:26:10 Are you going to be there during the millennial celebration of Shabat? Sukah will be celebrated as the seventh day for a thousand years, are you going to be there?



Are you going to capitalize on this Shabbatown, on this Invitation to be Called out and be with God? That's what He's asking.

1:26:52 What a marvelous conclusion. This is God's announcement regarding this day. This is it. This is the last of the second chances if, you will, where God says on this the ninth day you better come to understand what's going on.

1:27:05 I want to speak a little bit about what God has in store for this day because that's presented in the 31st chapter of Yirma'yah. As a matter of fact, most of the Prophet Zakaryah focuses on this day as well, and Yasha'yah| Isaiah has an enormous amount of material telling us about this day. Yowm Kipurym is one of those days that if you mind everything that God has to say to us and examine this wonderful treasure you could write an entire volume just on Yowm Kipurym. I think that the Mowedym volume of the *Yada Yahowah* Series with just Yowm Kipurym and Sukah, Yowm Kipurym takes up three quarters of the book with I think 750 pages, and I am certain that I did not cover it all. So, this is the day that Yahowah has a lot to say about.

:28:19 In the time we have left, I want to talk about what God said will occur today. It's at Yirma'yah 31. He says the first thing you should know is that this day is for Yisra'el and Yahuwdah. Now, there will be some gowym there celebrating Dowd's return with Yahowah, but this day is to reconcile the relationship between Yisra'el and Yahuwdym. That split occurred immediately after Solomon's time. Solomon was Dowd's son. The break has been ongoing for 3,000 years, and ultimately, Yisra'el was hauled away into slavery by the Assyrians, and then Yahuwdah was savagely hauled into slavery by the Babylonians. And while the nation is called Israel today, the Yisra'elites have been separated from the Land for a very long time and have been separated from one another. Yisra'el and Yahuwdah were at war with each other. Then Dowd reconciled the relationship, defended the people, and established the country; from then on, it has been a speedy trip downhill. So, God says that this day is about reconciling that relationship and the relationship with them.

1:29:59 Then He says that on this day He will reaffirm and re-establish His *Beryth* | Covenant. *Beryth* is always singular; it is a family-oriented relationship, and God says He will re-establish that relationship on this day. *Qodesh* is the term He uses, and it does not mean He will create a new Covenant; He doesn't say that at all. Yahowah will reaffirm and restore the Covenant. It becomes particularly evident because He says that the affirmation of the Covenant on this day, Yowm Kipurym, won't be identical to the commitment of the Covenant with 'Abraham and the

forefathers because up to this point, Yahowah has had to have the Towrah | His Guidance be something that we could choose to accept and observe or ignore. Up to this point, the Covenant would have been something we could choose to participate in or reject. Yahowah, up to this point, has been a name and a God that we could choose to embrace and celebrate or disassociate with, but that is no longer the case. At this point, a hundred percent of those reconciled on Yowm Kipurym will be family, eternally part of the Covenant. So, God says that the strong hand that He used to withdraw the children of Yisra'el from Egypt is not how He will approach Yowm Kipurym.

1:32:10 During the Exodus | *yatsa'* from Egypt, the Children of Yisra'el didn't know Yahowah. While they saw the fiery light, the miracles He performed, and heard His voice, they didn't know Him; they were irascible. So, God said you know I made a promise to 'Abraham. I'm going to liberate them from here, I'm going to reveal Myself to this group of people, we're going to go through this entire process together, and so, with a firm hand, I dragged them kicking and screaming back to Yisra'el. They didn't give Me any options, so I had to do what I had to do. Otherwise, it would have been over, and there would have been no Yisra'el. So, that was with a firm hand.

1:32:58 Now, at this point, He's just Dad. He is Father, and Dowd is Brother. We're family. You don't use a firm hand anymore, and now the Towrah doesn't have to be this thing out there that you can accept or reject. God now can incorporate His teaching and guidance into the very fabric of our lives so that as we grow between three, four, five, six, and seven dimensions, we can handle what we're going to experience.

1:33:33 If you were to take us the way we are into the fourth dimension, we wouldn't survive for a nanosecond. The options would be so great, the whole fathom of this dimension would be so astounding; the noise, the energy, all of it would fry our brains. We could not survive it for a second. So, God must guide us in dealing with the fourth dimension; this is how you can expand a moment to a million years. You can contract a million years down to a moment and travel from one side of the universe to the other in no time; these are marvelous things. You can transform some of your spiritual energy into a physical existence when you want to feel a sun or star's warmth on your face, walk in a stream, sing a song, enjoy a good meal, express time in a linear flow, and then transform yourself back into energy  $E = mc^2$  and enjoy all the advantages that it provides. So, for us to handle that, God must imbue

His guidance inside us so that we can express free will in a way that's not harmful to ourselves and others and get the most out of the opportunities we'll be given.

1:35:15 So, now, He can do what He couldn't do back then. First, there is no firm hand; now, it's only a *kaph* | a loving hand. Secondly, the Towrah is no longer something we can accept or reject because we've all accepted it and want everything it offers to be part of our lives. It will be a very different Towrah because the current one contains many hurtful things like the Waters of Marybah and building the Golden Calf right after Yahowah liberated them from Egypt, even the slavery in Egypt. There are many sad stories in it, and we don't want to remember the heartache we have caused our God. And you won't need this warning that says if you ignore what I'm offering here on Yowm Kipurym, then you're severed because, at this point, we're all family, and we'll be family forever. So, what God has to offer us through Towrah | Teaching, Guidance, Instruction, and Directions is how we make the most of our lives together in Eternity. It will be the same God, relationship, and truth, but now it's all positive and a very different communication.

1:36:57 And it makes it very clear that once we do that then there's not going to be any corruption going forward. This will be a return to 'Eden where we come back to the Garden of Great Joy, and we enjoy being together camping out with our Father. That's what this day represents.

1:37:24 I accepted the Invitation and am extending one to all who are listening, first to Yisra'el, then to Yahuwdym, but also to gowym who wants to be part of God's family. It is the ultimate offer. God is asking very little of us in return. There are five conditions and five benefits of the Covenant. There are seven Mow'ed Miqra'ey, each important for us to observe, celebrate, and capitalize upon. None of them is called Rosh Hashanah, not one of them is called Purim, none are called "High Holy Days," and not one is designed for affliction. There is a clear presentation of Pesach as part of Chag Matsah. Pesach is one day, and Matsah is seven. It is understanding what God is offering through these seven Mow'ed Miqra'ey that each one provides a particular benefit, that they were all fulfilled by Dowd, celebrating what the Son of God has provided for us, capitalizing on it, and attending those invitations while accepting the terms and conditions of the Covenant celebrating Yahowah's name. That's what brings us home.

1:39:06 That is God's story; that is Kipurym. Next week, we will celebrate Sukah on the show, and as a teaser for that event, God's story comes full circle. His relationship with humankind begins in the Garden of Great Joy | *Gan* 'Eden. Sukah is a harbinger

of our return to that idyllic state. The Earth will become like 'Eden and have no religion, politics, economic scheme, or strangers, but rather a direct, personal relationship with Yahowah, the opportunity to live in a joyous, perfect state with no corruption, pollution, no aggravation of any kind, just complete communication and excitement. So, Sukah is about returning to *Gan 'Eden*. It's just that now the Garden is enormous. It's not only initially the entire land of Yisra'el, all of planet Earth, our solar system, and the galaxy, but the universe becomes 'Eden. That's what God's offering. That sounds like a pretty good deal to me.

1:41:08 Understand that we are on this day ten years exactly from this occurring; a lot will happen and much of it will not be fun. But boy I'll tell you what, ten years to the day is going to be the ultimate celebration of life! We'll have the opportunity to watch Yahowah and Dowd return and celebrate our family relationship forevermore.

Thank you everyone and happy Shabat. We look forward to being with you next week as we celebrate Sukah and continue to discuss our relationship with Yahowah.

Good night.