

Kippurym – Reconciliations

Answering the Invitation...

The purpose of the sixth Called-Out Assembly is defined by its name. Yahowah wants to “reconcile” His Covenant Relationship with Yisra’el and Yahudah, just as we should want to resolve our association with God. In conjunction with Passover and Unleavened Bread, our response to God’s invitation on *Yom Kippurym* will determine the eternal fate of our soul.

Yahowah says that the souls of those who ignore or reject His summons on this day will be annihilated – ceasing to exist. Therefore, this entire chapter—the longest in *Yada Yah*—is dedicated to helping you understand what the Day of Reconciliations means with regard to your salvation, God’s prophetic timeline, and our eternity together.

When one considers, connects, and contemplates the words of the prophets, it becomes abundantly clear that Yahowah will return to protect His family on *Yom Kippurym*. Most all of the prophets speak of it, and some, like Zakaryahu focus upon it. For those awakened and restored *Yahudym*, who have thrown off the yoke of religion, it will be a celebration of the relationship with the very the God their forefathers pierced. But those engaged in the battle of Armageddon on this day, those who have come to destroy Jerusalem and annihilate Jews, their rendezvous with destiny will not go as they will have hoped.

This *Miqra*’, designated by Yahowah as *Yom Kippurym*, has become known as the “Day of Atonement.” Over time, the Jewish religious establishment altered God’s testimony to suggest that “atonement,” which is nothing more than a religious term for “reconciliation,” could somehow be achieved by “afflicting oneself.” As a result, Yahowah’s reunion has become a fast. God, however, asked for no such thing.

Our dictionaries tell us that “afflict” is from the Latin *afflictus*, 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.

In reality, it is God who has done what rabbis want religious Jews to do. Yahowah, in the form of Yahosha', was afflicted by man, serving as the Passover Lamb, so that we might live. And then on Unleavened Bread, His soul was afflicted, cast down and abused, we wouldn't endure the same penalty.

And yet this profound and essential truth which was lost when Yahowah's Word and therefore purpose and plan was corrupted to infer that men and women should afflict their souls on this day. And it is for this reason that I am certain that clerics and translators alike are wrong with regard to man depriving and humbling himself during the sixth Called-Out Assembly Meeting.

There is no fast on this day. There is no deprivation. Nothing is more uplifting than coming into God's presence knowing that every troubling and nagging issue has been resolved.

Imagine seeing God's face for the first time, looking into His eyes, seeing His smile. Imagine the feelings which will come over you as you walk up to your Heavenly Father adorned and radiant in your Spiritual Mother's Garment of Light, anticipating God embracing you in His home. Imagine the thrill of having Yahowah personally write a perfect copy of His Torah on your heart. Think about the songs you will sing, the sights you will see, the people you will meet, the things you will now understand.

That is what will happen on this day. *Yom Kippurym*, this Day of Reconciliations, is the official celebration of our adoption. It is our coming out party, our welcome to eternity. Now that we are properly prepared, the next and final step in our journey will be to campout with God.

So now from this perspective, imagine how out of place you'd be if in the midst of all of this you said, "Let's whip ourselves! Let's deny ourselves and afflict ourselves! Let's all bow down and be religious!" So why do so many people believe that this is how God wants us to act on *Yom Kippurym*, the Day of Reconciliations?

According to Webster, the preferred synonym for afflict is "profligate," which describes licentiousness—someone leading a self-indulgent and wasteful life without moral or sexual restraint, resulting in self-annihilation and destruction. For those advocating "affliction" as the path to atonement, or even reconciliation, these connotations are very disturbing.

Various dictionaries use "humbled, overthrown, troubled, injured, tormented, and tortured," to define afflict. Of those, "humbled and troubled" are the only possibilities which are not somewhat sadistic. Yet humbled is described as "not assertive," which is the antithesis of Yahowah's instruction with regard to the

There is more to the Hebrew word *kippurym* that we should know. Based upon *kaphar*, it means “to purge by covering.” As such, it is used to describe the “cover of the Ark of the Covenant which comprises the Mercy Seat.” This is where Yahowah instructed the Levites to sprinkle the blood of a sacrificial lamb to atone for man’s sins.

As a merciful cover, *kaphar* and *kapporeth* are symbolic of the Garment of Light in which Yahowah’s Set-Apart Spirit adorns us when we are reborn from above and forgiven. This Garment of Light precludes God from seeing our imperfections so that we appear perfect in His eyes. Please keep this connection with the Spirit in mind as we work through Yah’s instructions regarding this *Miqra*’.

Yahowah introduced the concept of “covering” very early, telling Noah to *kapar*, or “coat and cover” the Ark inside and out. Then to make sure we wouldn’t miss the metaphor, in the Genesis 6:14 passage, He called this entity being covered and coated a *bayth*, meaning “household, home, family, and tabernacle.” You’ll want to keep this in mind as well because we will soon discover that *Yom Kippurym* provides the opportunity for us to approach God by being covered and coated in the Set-Apart Spirit’s Garment of Light, which in turn transforms us into Yahowah’s home and tabernacle on earth.

“This (*hu*) exists as (*hayah* – was, is, and will be) a set-apart and cleansing (*godesh*) Called-Out Invitation (*miqra*’ – a meeting for reading and reciting, based upon *qara*’, to call out, to summon, to proclaim, to welcome, to meet, and to encounter) for (*la* – concerning) you (*’atem*).” (*Qara*’ / Called-Out / Leviticus 23:27)

This means that the Day of Reconciliations “*hayah*—exists yesterday, today, and tomorrow.” It is for all time. And like Yahowah’s Spirit, *Yom Kippurym* is “*godesh*—set apart from God to set us apart from the world unto God. It is a *miqra*’—a called-out assembly meeting in which we are invited to meet with and encounter God. The purpose of the *Miqra*’ is inherent in the title: we are “to read and recite” Yahowah’s Word, and “call upon” Him, knowing that He has “called us out” of our sinful existence into His family. But since *qara*’ also speaks of welcoming, meeting, and encountering, this is the day wherein we embrace Yahowah, our God and Father, and He embraces us—when we begin our long walk through time and space together. It is the beginning of a never-ending relationship and its resulting conversation.

Because today’s bible translations are erroneous, Christians miss the connection between the Hebrew *miqra*’ and the Greek word *ekklesia*. And that is because *miqra*’ is usually translated “convocation” and *ekklesia* is errantly rendered “church.” However, when properly translated, *miqra*’ and *ekklesia* convey the identical concept. Both mean “called-out assembly.” In this light, the *Miqra*’, rather than being “Jewish religious holidays,” and *Ekklesia*, rather than being a

Christian organization or building, are the same. They describe people being called out from the world, out of Babylon, and into a familial covenant relationship with our Heavenly Father. There is one covenant, one family, one God, and no religion.

In this *Qara'* / Leviticus 23:27 passage we also find confirmation that the Day of Reconciliations isn't for God. It is *la 'atem*—for you and me. God has called a meeting, invited the participants, and defined its purpose.

To describe this purpose as accurately and completely as possible, many of you know that I have searched the Hebrew lexicon. I have probed all of the scholastic tools at my disposal, and I have considered the contents of every one of them in the process of rendering what follows. But before you embrace what I have discovered, I'd like you to hear this verse as it appears in the King James:

“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 “soul” with “yourselves” and “afflict” with “deny,” as did the NLT, although their paraphrase concludes with: “and present special gifts to the LORD.”

The alternatives known, here is my translation: “**And your soul shall respond, appearing before and approaching the adoptive mother who purifies, enlightens, and elevates unto Yahowah (𐤑 𐤒𐤓 𐤇).**” (*Qara'* / Called-Out / Leviticus 23:27)

More fully amplified, it reads: “**And your soul (*nepesh*) shall respond and answer ('*anah*/'*onah* – reply to the summons, making a declaration after engaging in thought, vocally communicating), appearing before and approaching (*qarab* – coming and drawing near, being present with) the adoptive mother who purifies, enlightens, and elevates ('*iseh*/'*isah*) unto (*la* – toward, into, on behalf of, according to, and in relation to) Yahowah (𐤑 𐤒𐤓 𐤇).” (*Qara'* / Called-Out / Leviticus 23:27)**

There is no question that *nepesh* was used to identify our mortal souls. But with '*anah* we have a variety of viable options. Our souls can “answer” a “call” and “respond” to a “summons” by “replying” and “making a declaration,” or they can “be afflicted, disturbed, and oppressed in a state of anxiety and distress, bending down and being miserable and wretched, being raped and violated in humility.” A third option is akin to the first: our souls can be “concerned,” which is “to be engaged in deep thought.” A fourth consideration which can be derived from the Hebrew lexicons is: our souls can “sing, vocally communicating with” God. Rendered the same way in the text, '*ownah* conveys the idea of “living together in a marriage.”

Regarding *'anah*, as those of you who have read the ITG know, I have shared its potential meanings, both positive and negative, on several occasions. On the godly side of the equation we find: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it. But on the demonic side of the ledger we discover that *'anah* conveys: 1) to be preoccupied, 2) to afflict or be afflicted, 3) to be put down, 4) to be depressed, 5) to be cast down, 6) to stoop or bow down, 7) to humble oneself, 8) to be humiliated, 9) to be disturbed and worried, feeling anxious, 10) to be raped and violated, especially in the context of demeaning women, 11) to become weaker, ultimately ceasing to exist, 12) to deny oneself, 13) to be silenced, and 14) to oppress or be oppressed.

Therefore, generalizing and summarizing a bit, there are five potential ways to translate *'anah*—four of which are similar and consistent with the theme of reconciliation, and one which is diametrically opposed to it. The choice seems so obvious, it's appalling that every English bible translation selected the lone variation that conflicts with God's purpose and nature. So, knowing Yah, I'm confident He said: **“your soul shall respond and answer (*'anah/’onah* – reply to the summons, making a declaration after engaging in thought, vocally communicating)...”**

Moving on to the third word, *qarab* means: “to draw near, coming into the presence of a judge in response to a summons.” This serves to confirm that our rendering of *'anah* as “shall respond,” is accurate. But some Hebrew dictionaries suggest that a secondary meaning of *qarab* could include “presenting an offering.” Yet since there is no suggestion of “making an offering” in the word's etymological roots, this definition is probably the result of clerics trying to justify existing translations and prior religious interpretations.

Up to this point, translating the passage has been relatively straightforward. All I've had to do was present the primary meaning of each word. It is immediately obvious what Yahowah intended to convey with His choice of: *“nepesh/soul,”* *“'anah/respond and answer,”* and *“qarab/appear before and approach.”* The most literal rendering of each word is sufficient to understand the intended meaning. But to make sense of what follows, we must think our way through the process.

So far Yahowah has said: **“your soul shall respond and answer (reply to the summons, making a declaration after engaging in thought, vocally communicating), appearing before and approaching (*qarab* – coming and drawing near, being present with) the...”**

Fortunately, we've confronted the next term before, and in Yahowah's presentation of the *Miqra'ey*. As we discovered initially in the "*Matsah* – Unleavened Bread" chapter, and then again in "*Taru'ah*," *'iseh* (sometimes transliterated *'isseh* or *'ishshah*) is almost always translated "burnt offering" or "an offering made by fire," because this term is indistinguishable in the text from the feminine noun for fire, *'eseh*. However, neither *'iseh* nor *'eseh* has an etymological connection with any Hebrew word even remotely associated with "making an offering."

"Fire," however, is used in Scripture as a metaphor for judgment, for the separation of good from bad. It represents purification in the sense that gold is separated from the dross in a crucible. Fire is symbolic of light and enlightenment, and conveys the notions of warmth and comfort. And with regard to the *Miqra'ey*, fire is used to express the idea of something which elevates and uplifts—a reference to the primary direction a fire's smoke and energy travel.

But there is more to *'iseh* than this. Based upon the consonant text, the word Yahowah selected could just as easily have been *'isah*, meaning "a female individual, a wife, woman, and non-biological adoptive mother." Other than context, there is literally no way to distinguish between *'eseh* or *'iseh* in the Torah, because the three Hebrew letters which comprise the words are identical.

These things known, it makes no sense to "appear before and approach" a "feminine fire" or a human "wife or woman" in the context of a *Miqra'* dedicated to reconciliation with God. So, rather than investigate what *'iseh/'isah* might actually mean in this context, most translators changed *qarab* to "present," and they rendered *'iseh* as "an offering made by fire," even though there is no support for "offering" or "made" in the Hebrew term.

Yet when we convey the full meaning of *'iseh* and *'isah* in a manner consistent with forgiveness, and in the context of "**your soul shall respond, appearing before and approaching** (being present with) **the...**," it becomes obvious that *'iseh/'isah* was used to convey the purpose of the Set-Apart Spirit *vis-à-vis* our soul.

Let me explain. Yahowah's Set-Apart Spirit is our Adoptive Mother. Those of us who are born anew from above have Her to thank. According to the Word, She covers us in a Garment of Light that makes us appear perfect in Yahowah's eyes. She purifies us, nurtures us, comforts us, enlightens us, protects us, empowers us, and acts as our advocate before God. The Set-Apart Spirit not only embodies every metaphor associated with fire in Scripture, Her primary function is to provide us with access to our Heavenly Father, raising us up to heaven. Those who do not respond to Her call are disqualified from being in Yahowah's presence, because to become God's children we must be born anew spiritually.

Also keep in mind that the Hebrew word used for Yahowah’s Spirit, *ruwach*, is feminine. And the Spirit’s responsibilities are all maternal. And by way of further confirmation, *isah* also means “to make relations friendly”—the principle function of the Spirit and a central ingredient in reconciliation.

Incidentally, for those who may be uncomfortable with Yahowah having a paternal as well as a maternal nature, contemplate why He said: **“So God created ‘Adam in His image (*tselem* – resemblance, pattern, and model); in the image of God He created him. Male and female He created them.”** (*Bare’syth* / Genesis 1:27)

In our quest to ascertain Yahowah’s definition of *’iseh/’isah*, let’s consider another translation of the Leviticus 23:27 verse, this time from an *English Standard Interlinear*. By doing so, we’ll be more familiar with the variations that currently exist, and be better able to appreciate the challenges others have encountered. They wrote:

“It shall be for you a *time of* holy convocation, and *you* shall afflict *yourselves* and present a food offering to the LORD.”

In this case, their translation of “it shall be,” as derived from *hu hayah*, is reasonable. However, the translators included “you” twice in the verse, even though the pronoun only appeared once (which is why “*you*” was written in italics). In this same way, they also acknowledged that no word for “*time*” existed in the actual text, but they included it anyway.

The religious communities’ fixation on “holy” is troublesome. It is a misleading rendering of *qodesh*, which literally means “set apart,” and “holy” bears the stain of a pagan past. Additionally, ESI’s “convocation” is a grossly inadequate and misleading translation of *miqra*’—the Hebrew title which actually means: “called-out assembly for reading and reciting—a summons.”

And as we have learned, the ESI translators had a linguistic pallet that included five options for rendering *’anah*, four of which were similar in their shading and consistent with the purpose of the “Day of Reconciliations”, and yet, like so many others, the authors of this interlinear chose the only one that was in conflict with God’s nature and the *Miqra*’s purpose. Therefore, *’anah* became “afflict” rather than “respond and answer.”

The ESI put “*yourselves*” in italics. And while that indicates that they knew that there was no support for the pronoun in the text, it hides the fact that *nepesh*, meaning “soul,” is included.

These religious scholars then translated *qarab*, meaning “to appear before and approach,” as “present.” And while *qarab* does convey the idea of “being present with,” presenting something is an entirely different concept.

Next, the ESI translators added the words “a food offering” without referencing one, much less several, textual terms in support—in essence negating the explicit purpose of an interlinear. Then the ESI team suggested that *‘isah*, denoting the feminine word for “fire,” or “female individual, adoptive mother, wife, or woman,” was untranslatable. Finally, adding insult to injury, and proving that they could not be trusted, they rendered YHWH as “the LORD.”

While I do not claim to be inerrant, I can say for certain that the ESV is errant. 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 annihilate 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 explains why Yahosha’ warned us, saying that blasphemy against (belittling and speaking ill of) the Spirit is the only unforgivable sin.

Let’s examine *‘isah/‘iseh/‘ishah/‘isheh* (הִשָּׁה), written Aleph-Shin-He, more closely to determine as precisely as possible what Yahowah intended to say. As we have learned, *‘isheh* is most commonly translated “an offering made by fire,” or “burnt offering.” This is because it is based upon *‘esheh*, the feminine word for “fire,” which is also rendered in the text Alef-Shin-Heh. That said, as you are now aware, the transition from fire to burnt offering is arbitrary and unsubstantiated linguistically, and is not the product of accurate translation techniques, but of tradition.

Further, we know that *‘ishah* is most always translated “wife, female, or woman.” But it can also mean “adoptive, non-biological mother, and bride.” It is the feminine version of *‘ish*, which designates “a male individual.” Yahowah referred to Himself and His associates as *‘ish* in His meeting with Abraham. Yahosha’ calls Himself an *‘ish* during Ya’aqob’s transition to ‘Yisra’el— Individual-Who-Strives-With-God.

When we search the Word, we discover that every iteration of *‘ishah* in Scripture is found in the Torah, and nowhere else. *‘Isheh*’s first use is in Exodus 29:18. While it appears again in Exodus 29:25, 29:41, and 30:20, Yahowah usually defines His terms in their first application. However, for those interested in searching every instance of *‘isheh*, most are found in Leviticus, beginning in 2:11, 2:16, 3:3, 3:9, 3:11, 3:14 and 3:16. You’ll find *‘isheh* again in Leviticus 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 Exodus 29:18, we find *qatar* being used to convey the “burning” of an *‘ayil*, or “male sacrificial lamb,” which *‘olah*, “rises up to” Yahowah. *‘Olah* is the most common Hebrew word used to convey “a burnt offering.” The fact that it is deployed 286 times in this context to convey

this specific thought is one of reasons why I was unwilling to render *'isheh* exactly the same way. God has a perfectly good word to describe the nature of an offering which is burnt and thus rises. And that word is *'olah*, not *'iseh*.

To fully appreciate the meaning of *'iseh* in Exodus 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* – perfect atoning sacrificial ram) on (*'eth*) the altar. It (*huw'* – or more accurately “he”) rises up (*'olah* – as a burnt offering which elevates, from *'alah*, meaning ascends) toward (*la* – according to) **Yahowah** (𐤅 𐤓𐤏𐤍) as the spirit of soothing acceptance (*reyach* – pleasant and acceptable aroma based upon *ruwach* – meaning Spirit). **The adoptive mother who purifies, enlightens, and elevates (*'iseh/'isah*) serves as a councilor, conciliating and reconciling (*nyhoah* – brings appeasement and acceptance, winning us over, resolving and settling outstanding issues between) us (*huw'*) unto (*la* – toward, concerning, on behalf of, or in relation to) **Yahowah** (𐤅 𐤓𐤏𐤍).”** (*Shemowth* / Names / Exodus 29:18)**

In the context of the atoning sacrificial lamb, of a conciliating and reconciling councilor, of raising us up, and of the soothing spirit of acceptance, “the adoptive mother who purifies, enlightens, and elevates” is perfectly appropriate. It defines the specific 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.” And it is why *nyhoah* is related to *nuwach*, meaning “to settle down and rest as a beneficiary of amnesty.” It is why *nyhoah* speaks of a “conciliatory councilor who makes us compliant” with God.

The only way for us to rise up and be included in Yahowah's family is through spiritual rebirth, courtesy of our Spiritual Mother. This is the profound 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 (𐤅 𐤓𐤏𐤍), your God, gives to you as a gift.”** (*Shemowth* / Names / Exodus 20:12)

Yahowah is the sole source of prolonged life. When we value, respect, revere, and rely upon our Heavenly Father, our Spiritual Mother carries us to God's home. This association with our Heavenly Father and Spiritual Mother, especially as it relates to this Instruction, was underscored by Matthew in chapter 15. In his eyewitness testimony regarding Yahosha's argument with the rabbinical community regarding the interpretation of the Second of Seven Instructions, both Father and Mother were represented by Divine placeholders.

While I strongly encourage you to do your own investigation, I am comfortable with rendering *Qara* 23:27:

“And your soul shall respond and answer (reply to the summons, making a declaration after engaging in thought, vocally communicating), appearing before

and approaching (coming and drawing near, being present with) **the adoptive mother who purifies, enlightens, and elevates unto** (toward, into, on behalf of, according to, and in relation to) **Yahowah** (𐤏 𐤕𐤏 𐤔).” (*Qara’ / Called-Out / Leviticus 23:27*)

And even if my rendering of *‘iseh/‘isah* is flawed, I am absolutely sure that Yahowah wants us to heed His summons and appear before Him on the Day of Reconciliations. Equally important, I am confident that God does not want us to “afflict ourselves,” because He allowed Himself to be cast down on the *Miqra’* of *Matsah* following His *Pesach* sacrifice so that we might stand with Him.

Scripture says that it is God’s desire for every soul to know Him so that none will perish, but it does not say that “all are personally invited,” or that all will live. It is Yahowah’s prerogative to seek out certain individuals—to reach out to particular people because He finds them entertaining, because He enjoys their company, or because He has a job which He recognizes that they are suited to perform. Peter and John were great examples. As were Moses and David. God’s prerogative in this regard lies behind why the twelve were chosen by Yahosha’. And with this summons to appear before God, as it is delineated in the introduction to *Yom Kippurym*, we may be witnessing Yahowah’s invitation to those individuals our Heavenly Father wants to adopt.

Moving on to Yahowah’s next line regarding the Day of Reconciliations, the source of life says: **“Do not (lo’) perform** (*‘asah* – do, or profit financially from) **any (kol) of the service of the heavenly messenger** (*mala’kah* – the task of God’s envoy and the work of His representative) **on (ba) this life-sustaining and empowering** (*‘esem* – very substantive, invigorating and healing, essential and corporeal) **day (Yom). Indeed (ky – because), this (zeh) is the Day of Reconciliations** (*Yom Kippurym* – the day of atonements, pardons, and forgiveness), **for (‘al) you (‘aem) to be pardoned and forgiven (kappar – reconciled, released from guilt, having all offences annulled) in (la) the presence (paneh) of Yahowah** (𐤏 𐤕𐤏 𐤔), **your God (‘elohym).”** (*Qara’ / Called-Out / Leviticus 23:28*)

Since only those who are born anew from above and who are immersed in Yahowah’s Set-Apart Spirit, are forgiven, purified of sin, and thereby allowed to come into the presence of God, the conclusion of this passage strongly suggests that the previous verse with regard to our Spiritual Mother was accurately rendered. God is speaking of us coming into His presence for the purpose of forgiveness and reconciliation. It is this spiritual rebirth which transforms us from being flawed mortal souls to perfect immortal spirits.

The reason that we are told not to perform any of the service of the heavenly representative is to say, redemption is a free gift; one which cannot be earned or purchased—not at any price. God Himself paid the ransom. Further, the notion of

offering God a handful of useless change for a priceless sacrifice is demeaning and offensive.

This thought helps underscore the fact that the religious notion that we are “to afflict our souls” on *Yom Kippurym* is not only wrong, it is the inverse of Yahowah’s message and plan. Yahowah allowed His soul to be afflicted on Passover and Unleavened Bread, so that our souls would not be afflicted. He did it for the express purpose of reconciling sinful man unto Himself.

If you were to discount everything that I have shared with you in *Yada Yah*, and embrace this singular thought, salvation is yours.

Speaking of something which is essential, *‘esem*, translated “life-sustaining and empowering” in Leviticus 23:28, conveys the idea that the Called-Out Assembly of Reconciliations is “corporeal and substantive,” which is to say that it represents the day that God “will assume a physical body or material form,” as will be the case upon His return. *‘Esem* is literally “skeleton,” telling us that the *Miqra’ey* serve as the foundational structure of life. Additionally, *‘esem* underscores the role of the Set-Apart Spirit because it means “empowering and invigorating,” even “life-sustaining.” But equally insightful, *‘esem* communicates that “*Yom Kippurym* is essential, uniquely important, indispensable, and foundational” with regard to “being forgiven in the presence of Yahowah”—the “only” day so designated. As we move through the various prophetic depictions of the fulfillment of this *Miqra’*, these insights will be especially important.

Because there is only one way to God, a straight path through the seven Called-Out Assemblies, Yahowah warned: **“Because (*ky* – for indeed) any (*kol*) soul (*nepesh*) who by way of relationship (*‘asher* – connection and linkage) does not (*lo*) respond to the summons and answer (*‘anah* – reply to the call and make a thoughtful declaration, verbally communicating) on (*ba*) this lifesustaining, corporeal, and empowering (*‘esem* – very substantive, invigorating and healing, essential, mighty, and abundantly powerful) day (*Yom*), these (*zeh*) shall be cut off and separated (*karat* – excommunicated and banished, uprooted and exterminated, vanquished and expelled) from (*min*) the family (*‘am*).”** (*Qara’* / Called-Out / Leviticus 23:29) To be cut off from Yahowah’s family is to die.

Linking the presentation of *Yom Kippurym* to its fulfillment, the prophet Malachi tells us that upon the occasion of Yahowah’s return, those who don’t revere Yahowah’s name, His Sabbath, and Word, will be “uprooted and severed from the land and vine.” It is yet another affirmation that God will return on this day.

Speaking of those who do not answer His call as being “cut off and separated,” Yahosha’ said the same thing in Matthew 24, this time in the context of His return on *Yom Kippurym*: **“Then (at that time) the sign of (the miracle which transcends the normal course of nature, making manifest and known) the Son of Man will**

become visible (appear radiating light) **in the sky. And then all the nations, places, and races** (ethnicities) **of the earth will mourn and be cut off** (*kopto* – be severed, wail and lament, displaying the sign of being stricken), **and they will see** (*horao* – visually inspect, look at, and be aware of) **the Son of Man coming** (*erchomai* – making an appearance) **in the clouds of the sky with great** (*polus*) **inherent power** (*dunamis*) **and brilliant splendor exercising judgment** (*doxa*).” (Mattanyah / Yah’s Gift / Matthew 24:30)

We will visit Yahosha’s Olivet Discourse in Matthew 24 again before this chapter is over, because the Ma’aseyah’s predictions in it parallel Zechariah’s portrayal of the Day of Reconciliations’ ultimate fulfillment. Much of the Olivet Discourse is written as if Yahosha’ was quoting from Zakaryah. We will also cover the anguish and joy of this day from the perspective of the prophet Malachi, as he provides us with a words-eye view of Yahowah’s return and the fulfillment of *Yom Kippurym*.

The whole fabric of Scripture conveys a consistent message: forgiveness and reconciliation are gifts granted by Yahowah. It isn’t just that we can’t earn it and save ourselves, it is that by trying, we demonstrate that we are not reliant on God to provide our pardon. **“And (wa) any (kol) soul (nepesh) who by association** (*‘asher*) **performs** (*‘asah* – attempts to profit from) **any (kol) of the business of the heavenly messenger** (*mala’kah*) **on this (zeh) life-sustaining and empowering** (*‘esem* – corporeal and essential) **day, that soul (nepesh) I will annihilate** (*‘abad* – will cause to vanish and be exterminated, to be done away with and destroyed, perishing and ceasing to exist) **from the midst of** (*min qereb* – as part of) **the family** (*‘am*).” (*Qara’* / Called-Out / Leviticus 23:30)

‘Abad, rendered “I will annihilate,” is written in first-person, singular, and is suffixed with a pronoun. This means that the action, which is the “destruction of souls,” is being perpetrated by the speaker. In this case, that is God. This act however, is somewhat mitigated by the fact that the verb *‘abad* is active, which means that the “subject of the clause is the actor.” In this case it tells us that the souls who try to save themselves, and who do not answer Yahowah’s summons, will have brought annihilation upon themselves.

There is a consequence of choosing not to answer Yahowah’s call. And while the extermination of one’s soul at the end of their mortal existence is not good, this result is vastly superior to the hellish fate preached from most every pulpit. These souls spoken about here will not be tormented eternally in hell, but instead, they will be separated and then exterminated, ceasing to exist when their life here on Earth is complete.

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 His home. Some souls will endure forever with Satan in his prison. But most souls

will follow man's artificial and unreliable, albeit popular path toward annihilation—the outcome depicted here.

According to this passage, and hundreds more like it, the fate of a soul is determined based upon whether a person has responded to and come into the presence of a spirit—of which there are two (Yahowah's and Satan's), or not. If a person responds to Yahowah's summons as it is articulated on the Day of Reconciliations, coming into the presence of their adoptive Mother who purifies, enlightens, and elevates, they will be forgiven, and they will live eternally as part of our Heavenly Father's family.

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, being raped and violated in humility,” will be found to have been born of serpents. They will spend eternity in a lightless prison designed for demons.

There is another aspect of “annihilate” worth considering. Prophetically, we are told that all of those who gather to eradicate Yahowah's Chosen People at the end of the Tribulation will be instantaneously vaporized upon Yahosha's return. So by combining God's presence with annihilation in this *Miqra'*, we discover that *Yom Kippurym* is predictive not only of Yahowah's return, but also the consequence of opposing Him.

Since this decision is literally life or death, acceptance or expulsion, Yahowah reemphasizes: **“Do not (*lo'*) perform (*'asah*) any part (*kol*) of the business of the heavenly messenger (*mala'kah*). This is an eternal and everlasting (*'owlam* – perpetual and enduring) clearly communicated prescription (*chuqah* – inscribed instruction which cuts us into the relationship) throughout all time and all generations (*dowr* – among all people and all periods) in all of your assemblies and dwelling places (*mowshab* – time intervals and households, settlements and locations, even situations).” (*Qara'* / Called-Out / Leviticus 23:31)**

There is neither escape clause nor any exception. The summons to appear before the Spirit on this day is for all people, in all places, and for all time. Religious institutions and church groups which don't promote the observance of *Yom Kippurym* lead their flock astray—to their annihilation. And that would be most all of them...

Before we move on, I would be remiss if I did not 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 Covenant, the Called-Out Assemblies, the Sabbath, the Torah, the Prophets and the Psalms, in addition to Yahosha's purpose, hang upon a single, essential thought: Yahowah humbled and

afflicted His soul so that our souls would not be afflicted. This is His message, His work, His purpose, His sacrifice, His gift. Since you cannot add to it or improve upon it, accept it.

As was the case with the Harvest of Trumpets, *Yom Kippurym* is a special Sabbath, a time for us to pause and reflect on the fact that we cannot work for our salvation. It is a day set apart to recognize that reconciliation is God's business. It is a time to prioritize our relationship with Yahowah, communicating and walking with Him. That is why: **“It is for you a time to rest and reflect** (*shabat* – to cease from ordinary labor), **a Shabathown observance** (*Shabathown* – a celebration of the promise of the seventh day, set apart for reconciliation and relationship). **And so your soul** (*nepesh*) **shall respond to the summons and answer the call** (*‘anah* – reply and make a thoughtful declaration).” (*Qara’* / Called-Out / Leviticus 23:32)

There are many essential truths encapsulated in the Sabbath that we miss when we corrupt Yahowah's testimony, worshipping a nameless God on Sunday. The Sabbath reminds us that God's plan is based upon six-plus-one—man-with-God equaling perfection. There are six eras of human strife, of man's work, followed by the millennial Sabbath of perfect peace in Yahowah's presence. If you want to get there, and camp out with God, answer His call.

Based upon Yahowah's testimony, there is nothing to do on *Yom Kippurym* apart from responding to Yahowah's summons and coming into His presence. We are simply asked to set this day apart as a time to revere Yah, remembering that He has paid the price to redeem us. There is no fast, and there is no afflicting one's self. There are no other requirements. The Called-Out Assembly of Reconciliations is symbolic of our salvation in that all we are required to do is to choose to be with God and to rely on His provision. He does all the rest.

Prophetically, as we have already suggested, the *Miqra’* of *Yom Kippurym* foreshadows God's return. It celebrates the reconciliation of Yahowah with Yahudym in the waning days of the Tribulation.

But unlike Yah's previous six arrivals, where He has manifest Himself in the diminished form of a man, this time Yahowah is returning as God, in the form of light. Those who have responded to His summons will be protected by His Spirit, and will be saved. Those who come to fight against Him, His people, and His Land, will be annihilated. What follows is a detailed review of that time, the people involved, and the consequence of choice.

Please allow me a moment of digression. Before we consider the profound prophetic implications of *Yom Kippurym* 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 even carved gourds, 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 turnip.

The tradition of All Hallows' Eve grew in popularity to the extent that it became part of most pagan 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. 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, pagan 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 Pagan... I mean 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, the Rome's Pantheon—the "Home of All Gods." His dedication was specifically made to "the Blessed Virgin and all the saints," which I'm sure made the pagan 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, fortunetelling, 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 (יְהוָה יִשְׂרָאֵל).” (*Dabarym / Words / Deuteronomy 18:10-12*)

The purpose of Christianizing the Roman religious festival was to make all things pagan, Catholic, making it easier to assimilate the masses, and thus control them. So as the adherents of Roman sun-god worship diminished 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) 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 *Yom Kippurym*, 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 *Migra*’. In this way, it is identical to another Roman celebration—*Dies Natalis Solis Invicti*, “the Birthday of the Unconquerable Sun.” It was a day that the Roman Legions honored Mithras, the Babylonian sun god, and god of Constantine—the founder of Roman Catholicism. During the reign of Aurelian (in the third century CE), the December 25th observance of the Birthday of the Unconquerable Sun was promoted as an Empire-wide holiday.

Back in the time of Julius Caesar, the 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 and Mother Earth, the Scriptural Astarte, 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. Also similar to the observance of 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, aren’t popular with God: **“Hear the Word which Yahowah (יְהוָה יִשְׂרָאֵל) proclaims to you O household of Yisra’el** (meaning: those who engage and endure with God). **Yahowah (יְהוָה יִשְׂרָאֵל) says: Do not walk** (*derek* – or conduct your life) **in the**

ways of the Goym nations (*Goym* – pagans and heathens), **and do not teach** (*lamad*

– or be trained in, becoming accustomed to) **the signs or symbols from the sky, for the Gentiles** (*Goym* – heathens) **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** (*yapah* – beautify it and adorn it) **with silver and gold. They fasten it down so that it will not totter. Their trees are like finely decorated cultic objects. They can't speak. They cannot walk and must be carried. Don't revere** (*yare'* – respect or venerate) **them. Indeed, from them, there is...nothing beneficial** (*yatab* – right, proper, good or useful).

There is none like you, Yahowah (יהוה יצא). **You are powerful and your great personal and proper name is mighty. Who would not revere You? Indeed it is your due. For in all of the wise men and Gentile nations** (*Goym*), **and in all of their empires** (*malkut* – governments), **there is none like You. They are altogether stupid** (*ba'ar* – dull-hearted, unreceptive, brutish, barbarians, senseless, violent, and destructive) **and foolish** (*kasal* – completely lacking understanding) **in their doctrines and teachings** (*musar* – disciplines and axioms) **of delusional idols** (*hebel* – empty and vain cultic icons) **made of decorated trees.”** (Yirmayahuw / 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's from this kind of irrational and ignorant reasoning that religions are born. 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.” And through this corruption, turned counterfeit, the meaning and purpose of Tabernacles was lost. More important still, 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 isn't an accident that Yahowah's seven essential days, His Called-Out Assemblies which embody the Way to Him, were concealed, corrupted, and counterfeited by man's religious traditions. It isn't an accident that the Church's replacements were all pagan, all based upon the worship of the sun, all derived

from Babylon. One such error would be a bad coincidence. Scores of them is something entirely different.

𐤎 𐤏𐤍 𐤂

The fulfillment of the Day of Reconciliations will bring a mixed reaction and result. Zechariah was asked to explain what is going to happen and when it would occur. The prophet's revelation was recorded in 520 BCE. We know this because God's message is rooted in history.

It was the **“eighth month in the second year of Darius** [the famed Persian king] **when the Word** (*dabar*) **of Yahowah** (𐤎 𐤏𐤍 𐤂) **came to exist** (*hayah*) **with** (*‘el*) **Zakaryah** (*zakar Yah* – to remember, recall, and record Yah, poorly transliterated Zechariah), **the prophet** (*naby* – the one who proclaims God's message).” (Zakaryah / Remember Yahowah / Zakaryah 1:1)

It should be noted that Zakaryah, a name which means “Remember Yah,” is often written Zakaryahu in the Scriptural text. The addition of the Wah is in harmony with the spelling of Yahowah's (I Exist) and Yahosha's (Yah-Saves) names, in addition to Yasha'yahuw (a.k.a., Isaiah), Nechemyahuw (Nehemiah), Mattanyahuw (Matthew), Yahowchanan (John), and Yahudym (meaning Related-to-Yah).

While Yahowah is disappointed that we have separated ourselves from Him, He is consistent about calling us home, always promising and willing to reconcile our relationship with Him. **“Yahowah** (𐤎 𐤏𐤍 𐤂) **was displeased and separated Himself from** (*qasap ‘al* – broke away from, was cut off and was indignant with) **your fathers** (*‘abotekem*) **because of their discord and dissension** (*qesep* – their breaking away, fragmenting and splintering [the relationship]). **So say to them** (*wa ‘amar ‘el hem* – therefore, promise them) **that this is what** (*koh*) **Yahowah** (𐤎 𐤏𐤍 𐤂) **intends** (*‘amar*): **“Yahowah** (𐤎 𐤏𐤍 𐤂) **promises** (*‘amar* – declares), **“Return** (*suwb* – turn around, change your attitude, direction, and perspective, and come back) **to God** (*‘el*); **and Yahowah** (𐤎 𐤏𐤍 𐤂) **prophetically declares** (*na‘um* – reveals this message in advance with all due authority) **that I** (*‘ani* – the one who is here) **will restore and renew** (*suwb* – return to) **you,”** says **Yahowah** (𐤎 𐤏𐤍 𐤂).” (Zakaryahu / Remember Yahowah / Zechariah 1:2-3) God is not only calling us home, and promising to restore us, prophetically, Yahowah is speaking of His return for His people at the end of the age.

While most all names are important to God, none is as meaningful as His own. In this timeless introduction, one proclaimed by a prophet named “Remember Yah,” He has stated six times that His name is “Yahowah.” That tells us that Yahowah's name is an essential aspect of the Day of Reconciliations—something Malachi

will drive home even more aggressively. Yahowah conveys the most important message in Scripture: God exists!

The second 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 dissention, and that must change before Yahowah can restore and renew our souls.

Addressing the religious and political climate which led to this historic separation, Yahowah warned: **“Do not be** (*‘al hayah* – don’t exist) **like** (*ka’* – the same way as) **your fathers** (*‘ab*) **to whom** (*‘el ‘asher* – concerning the relationship) **the former** (*ri’shon* – first) **prophets** (*naby*) **spoke to** (*‘amar la*) **and summoned** (*qara’* – called).” (Zakaryahu / Remember Yahowah / Zechariah 1:4) The passage could also read: **“Do not be like your fathers against whom the former prophets spoke concerning and cried out.”** Either way, they did not listen or heed the warning.

This passage is especially telling if considered alongside the Instruction Yah etched in stone. Its “do not be like your fathers” line is one of many declarations which makes it obvious that prolonged life in the Promised Land is predicated upon us demonstrating reverence and respect towards our Heavenly Father and Spiritual Mother—not our mortal parents whom we have been told not to emulate. The central thread of Yah’s message is a call for us to heed His Word, to answer His summons, and to return to Him, reconciled and restored. **“This is what** (*koh*) **Yahowah** (𐤆 𐤏𐤍 𐤇) **says** (*‘amar*): **‘Please now, I beg you** (*na’* – urgently I exhort), **return and be restored** (*suwb* – turn around, reverse course, change your attitude, direction, perspective, and behavior) **from** (*min*) **your immoral** (*ra’* – evil and harmful, undesirable, and malignant) **ways** (*derek* – path and conduct) **and your disagreeable and displeasing** (*ra’* – unpleasant, unkind, and injurious) **endeavors** (*ma’alal* – actions and activities, practices and inventions).’ **But they did not** (*wa lo’*) **hear** (*shama’* – receive the news) **nor** (*lo’*) **listen to** (*qasab* – accept or respond to) **Me, declares** (*na’um*) **Yahowah** (𐤆 𐤏𐤍 𐤇).” (Zakaryahu / Remember Yahowah / Zechariah 1:4) It breaks my heart; what do you suppose it does to His?

The initial intent of this message was to warn Jews living in the 6th century BCE that they were living outside of the Familial Covenant Relationship. And since it is a blanket indictment, it means that the societal customs, religious traditions, and political schemes prevalent in Yisra’el—those borrowed from their recent stay in Babylon—were “undesirable and malignant” from Yahowah’s perspective. But, they didn’t listen; they were not even willing to consider the fact that their ways were inconsistent with God’s Way.

And while that’s sad for them, costing them the chance to enjoy eternal life, it’s even more devastating today, on this side of Yahosha’s redemptive visit. Knowing

that Yahowah honored His promise to restore those who turn to Him, Christians and Jews today are without excuse. Therefore, this message is also for the billions and millions of diseased souls poisoned by the religions of Christianity and Judaism—Babylonian-based dogmas especially disagreeable and displeasing to God. So why aren't these folks willing to listen either?

The message of the Torah, Prophets, and Psalms, and the life of Yahosha', is in conflict with the teachings of Judaism and Christianity, and yet the preponderance of Jews and Christians not only remain oblivious to this undesirable position, they don't want to listen to what Yahowah has to say. They prefer instead to have their ears tickled by rabbis, pastors, and priests who tell them what they want to hear, what is comfortable to their ear. Feeling rather than thinking, believing rather than knowing, and trusting men rather than God, the victims of these religions continue to squander the opportunity to live in heaven. And no amount of evidence or reason, even evidence from Scripture and God's reasoning, seems to matter to those who remain on the wrong side of this divide.

In the context of His people's future restoration and His ultimate 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 would benefit. **“The prophetic pronouncement (*masa'*) from Yahowah's (𐤃 𐤃 𐤁) Word (*dabar*) concerning ('al) Yisra'el (*Yisra'el* – individuals who engage and endure with God): Yahowah (𐤃 𐤃 𐤁), who spread out (*natah* – expanded and stretched out, extending and causing to bend) the universe (*shamaym* – the heavens and space), established (*yasad* – laid the foundation for and created) the earth ('*erets* – world), and conceived and fashioned (*yasar* – 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):...”** (Zakaryahu / Remember Yahowah / Zechariah 12:1)

In this proclamation, you'll 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 didn't.

With this verse, 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 gave Adam a *nesamah*, conscience, to elevate Adam into the likeness of God. Our conscience, or *nesamah*, 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.

Neither of these remarkable devices, however, made Adam, or us, immortal—nor perfect.

Using his *nesamah* poorly, Adam chose evil one sad day in the garden and became flawed and mortal—separating himself from Yahowah. The cure was to immerse Adam in the Set-Apart Spirit, which would make this man—and all mankind—appear perfect, reconciling the relationship, restoring and renewing us to our previously perfect state. In Genesis, however, God did not tell us if Adam had been restored to fellowship after he was exiled from Eden. But now we know. He was by way of the Spirit. We will meet Adam in heaven.

With this revelation, 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 that’s the only one which counts, Adam was restored the moment the Spirit was placed inside him.

This known, let’s examine what God predicted would occur in our not too distant future. “...**Behold** (*hineh* – look here and see) **I am preserving** (*sym*) **Yaruwshalaim** (*yaruwshalaim* – the source of restoration) **by causing it to be a bowl** (*sap* – or container) **for all** (*kol*) **the family** (*‘am*), **around whose barriers** (*sabib* – surrounding walls and perimeter) **there is reeling and staggering** (*ra’al* – stumbling and bumbling as if intoxicated). **The swift** (*gama’*) **siege** (*matsor* – process of surrounding the city and blocking off access) **against** (*‘al*) **Yaruwshalaim** (*Yaruwshalaim* – the source of restoration) **will also be** (*hayah*) **a siege** (*matsor*) **against Yahudah** (those who are related to and belong to Yah).” (Zakaryahu / Remember Yahowah / Zechariah 12:2)

The use of “bowl” in this passage, one depicting the final siege of Judea and Jerusalem in the last days of the Tribulation, seemed a bit odd until I connected this verse with the sixth bowl judgment in Revelation 16:12. “**And the sixth messenger poured out his bowl upon the great River Euphrates, and its water dried up, so that the way might be prepared for the rulers from the rising sun** [a metaphor for Satan and East (China and/or Japan, in league with one or more of: Iran, Iraq, Pakistan, Afghanistan, the Caucasus and Caspian states, India, Bangladesh, Thailand, Cambodia, Vietnam, Indonesia, Malaysia, and/or the Philippines)]. **And I saw them coming out of the mouth of the serpent** [Satan], **the beast** [Satan’s most demented demon who has possessed the anti-Ma’aseyah], **and the false prophet** [the world’s religious leader], **three defiled and unclean spirits. For they are the spirits of demons, performing signs. They go out to the rulers of all the inhabited Earth** (*holes oikoumene* – the whole world, all mankind), **gathering them together and leading them out** (*sunago*) **for the war of the great** (*megas* – important and mighty) **day of ΘY** (placeholder **Yahowah**) **Almighty** (*pantokrator* – the ultimate power, ruler, and authority).” (Revelation 16:12-14)

The sixth bowl judgment is a vivid portrayal of the same war being predicted in Zakaryah—Armageddon. It is being fought by the same people, at the same time, in the same place. Further, the “great, important, and mighty day of Yahowah Almighty” is the Day of Reconciliations, *Yom Kippurym*, when God returns to Earth in great power and glory to save His people and His land, ridding the world of evil in the process. And that is why the passage in Matthew 24:30 we considered earlier, speaking of the sign being a day every nation will mourn, concludes with “and they will see the Son of Man coming on the clouds of the sky with power and great glory.”

By connecting these passages, we know that Yahowah will protect *Yahudym* in *Yaruwshalaim* against the anti-Ma’aseyah’s demonic onslaught from the east. And we have yet another affirmation that Yahowah’s and Yahosha’s testimony work like a hand within a glove.

Speaking of a time more than 2500 years in his future, and less than 25 years in ours, the prophet named “Remember-Yah” predicted: **“It shall be (*hayah*) on this day (*Yom*) for all the family (*kol ‘am*), that I shall cause (*sym* – place and preserve, establish and constitute) *Yaruwshalaym* to be a heavy and burdensome, immovable (*ma’amah*) stone (*‘eben* – a rock). All (*kol*) who try to lift it and carry its people and property away (*‘amas*) will lacerate (*sarat* – cut) themselves. So all (*kol*) the Gentile nations (*Goym* – heathen animals, lifeless corpses, and uncivilized people) of the world (*‘erets*) will be divided and wounded (*sarat*).”** (Zakaryahu / Remember Yahowah / Zechariah 12:3) This is the final battle, the ultimate dividing line between life and death.

This “heavy, burdensome, and immovable stone” is described in Mark. There, speaking of the consequence of harming His family, Yahosha’ warns: **“Whoever causes one of these little ones [speaking of His children] who trust in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.”** (Mark 9:42) Those who choose the Serpent over God and attack Israel will be without excuse. Not that it matters to those immersed in religion and politics, but Yahowah has delineated the consequence of ignoring His advice.

“On this day, Yahowah (𐤏 𐤎 𐤓) declares prophetically (*na’um* – predicting the future), I will strike (*nakah* – smite and destroy, attack and defeat) every (*kol*) fast-moving and flying weapon of war (*suws* – swift horse-powered chariot and swooping swallow) and confuse (*timahon* – bewilder and stupefy) the drivers (*rakab* – those seated in military vehicles), causing them to be irrational (*sigga’on* – to panic and be erratic, out of their mind and furious).” (Zakaryahu / Remember Yahowah / Zechariah 12:4) The terminology is as advanced as the message. Don’t fight God.

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 Yahudym. At this point, Zakaryahu is painting an even more vivid portrait of Armageddon than did Yahuchanan 600 years later.

The depiction of mankind’s final battle continues with...“**Near** (*‘al* – concerned about) **the family and household** (*beyth* – the home) **of Yahudah** (those who are related to Yah), **I will keep my eyes open, and judgmentally** (*paqah ‘ayn*) **I will strike** (*nakah* – smite and destroy, attack and defeat) **every** (*kol*) **army and fast-moving and flying weapon of war** (*suws*) **with disorientation and blindness** (*‘wrwn* – a confused inability to perceive what is around them).” (Zakaryahu / Remember Yahowah / Zechariah 12:4)

As man’s weapons have become more technologically sophisticated, they have become more vulnerable. There isn’t much that can go wrong with a dumb bomb, but countless hardware and software errors can send a “smart bomb” astray. Similarly, a pilot flying a magnetic compass heading isn’t “blinded and disoriented” by the failure of modern avionics linked to global positioning satellites; but a significant electromagnetic energy pulse at the right time and place would render the world’s positioning and communications systems inoperable—and thus cause most all weapons of war to be disoriented and blinded. As a pilot, I’ve become so reliant on these advanced technologies that I would no longer trust myself to fly without them.

While God will strike down those who openly demonstrate that they hate Him and His people by fighting against them, Yahowah will continue to support those who love Him and who rely upon Him. “**Those who love Yahudah and are related family and close friends** (*‘alup Yahudah* – allies, associates, companions, and Yahowah’s children) **shall say** (*‘amar*) **in their hearts** (*ba leb*), “**Those who live and remain in** (*yasab* – inhabit and dwell in) **Yaruwshalaim** (the source of salvation) **are supported and empowered** (*‘amsah* – strengthened, equipped, and enabled) **by** (*ba*) **Yahowah** (𐤏 𐤕𐤏 𐤇), **their God** (*‘elohym*) **and His conscripts who assist** (*saba’* – spiritual support team which is mustered and directed).” (Zakaryahu / Remember Yahowah / Zechariah 12:5)

God has just told us that those “who love Yahudah” will be considered to be “close friends and related family”—at least during the Tribulation where doing so will be suicidal financially and often serve as a death sentence. It is the ultimate affirmation of the “I will bless those who bless thee,” speaking of Abraham’s descendants. Specifically, these people will be members of the called-out assembly of Laodicea, formally Protestant Christians living in the Western democracies, who finally start listening to God. They will have read the Word,

come to know Yah, and thereby understand exactly what's happening. Their newfound relationship with Yahudym stands in sharp contrast to Christendom's long war against Jews.

Usually translated "of hosts," *saba'* at the end of the previous verse, speaks of "a regiment of conscripts, an enormous assembly of spiritual individuals who are drafted and enrolled into service by compulsion, who are perfectly arranged to serve in a command and control corps as points of light." The *saba'* are "helpers who are mustered to serve in assigned roles and to engage in spiritual battles. Yahowah's *mal'ak*, messengers and envoys, whom we errantly call "angels," have no free will. They are implements who do what they are told.

Saba' is related to a host of telling terms. *Saba'* is a "beautiful, fine, and colorful garment." *Seby* is "to be made beautiful, attractive, valuable, and desirable." *Sabat* is "to reach out to offer something and to convey a non-verbal signal or sign." And of course, *saba'* is associated with *saba*-sworn oath, *sabath*Sabbath, *seba'*-seven, and *Shabuwa'*-the Called-Out Assembly of Seven Sabbaths.

Returning to Zakaryahu, we find that sides have been chosen. Now all that remains is watching the final contest unfold. **"In that day, I will cause (*sym*) those who love Yahudah, who are related family and close friends (*'allup Yahudah* – allies, associates, companions, and family members of those who belong to Yah) to be a container (*sap* – bowl or basin) of fire (*'es*) surrounded by (*ba* – in and amongst) wood (*'es* – timbers), a flaming torch (*lappid* – light) among stalks of fallen grain (*'amir*), devouring (*'akal* – consuming and destroying) to the right (*yamin* – south) and left (*samo'l* – north) all (*kol*) armies beneath (*tahat*) and surrounding Yaruwshalaim. And Yaruwshalaim shall continue (*'owd*) to be inhabited (*yasab* – lived in as an established dwelling place)." (Zakaryahu / Remember Yahowah / Zechariah 12:6)**

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

It is interesting to note that while 1.5 billion Muslims seek the irradiation of Jews and Israel, and while they have done their utmost politically, religiously, economically, and militarily to vanquish God's chosen people and occupy His Promised Land and eternal city, they have, and will continue to fail. In fact, all those who are opposed to Yahowah would have to do to render God and His Word impotent, is destroy one defenseless city—a place already surrounded by enemies. But on the positive side, those of us who love Yahowah, Yahudah, Yahudym, and Yisra'el don't need to concern ourselves with protecting Yaruwshalaym from the encroachment of Islam. Muslims will fail.

"Yahowah (𐤃 𐤅 𐤇𐤃𐤁𐤎) will rescue and deliver (*yasa'* – save) Yahudah's households (*'ohel* – tent-dwellers [speaking of Tabernacles] and dwelling places) first, (*ri'sony*) so that (*ma'an* – for the intent and purpose that) the splendor

(*tip'eret*) of the house (*beyth* – home and family) of Dowd (*dowd* – the beloved) and the splendor (*tip'eret* – beautiful shining appearance) of the inhabitants of (*yasab* – those who live in) **Yaruwshalaim will not be (*lo'*) greater than (*gadal* – honored or exalted above) Yahudah** (the family of Yah).” (Zakaryahu / Remember Yahowah / Zechariah 12:7)

Israel (the House of Dowd/David) is important to God, and the city of Jerusalem is the apple of His eye—His favorite place on earth, but when it comes to value, Yahowah holds those who have been adopted into His family—Yahudym—in the highest esteem.

“On that day, Yahowah (𐤏 𐤒𐤏 𐤇) will protect (*ganan* – defend) Yaruwshalaim on behalf of (*ba'ad*) the inhabitants (*yasab*). The least capable (*kashal* – feeble, tottering, and weak) among them on that day shall be (*hayah*) like David, and the House of Dowd shall be like God (*'elohym*), like messengers, envoys, and representatives (*mal'ak*) in Yahowah's (𐤏 𐤒𐤏 𐤇) presence (*paneḥ*).” (Zakaryahu / Remember Yahowah / Zechariah 12:8) Empowered by God, we become like God, His envoys and representatives. And the more we rely upon Yahowah rather than ourselves, the more effective we become. The least becomes the most. God delights in using those of us who are useless without Him.

It all comes down to choice, and good ones require being judgmental. Ultimately we are with God or against Him. The decision is literally life or death. **“And it will come about (*hayah* – come to exist) in that day (*Yom* – time) that I will investigate and be judgmental of (*baqas* – seek out and hold responsible, search for and make accountable, procure information and interrogate) all (*kol* – the totality of, every one of) the Gentiles (*Goyim* – animalistic people, uncultured and uncivilized heathens, godless nations, swarm of adversaries, and lifeless corpses), destroying (*shamad* – exterminating, decimating, annihilating, demolishing, and wiping out) those who come against (*bow'* – those who arrive with contempt, those who pursue and attack, demonstrating hatred toward) the Most High's (*'al*) Yaruwshalaim (*Yaruwshalaim* – from *yarah*, the source of, and *shalam*, restitution, redemption, and renewal).”** (Zakaryahu / Remember Yahowah / Zechariah 12:9)

Yahowah is referencing the battle of Armageddon, the final conflict depicted in and made famous by Yahowchanan's Revelation. By this time, most of those who were alive at the dawn of the Tribulation in November 2026, are dead. But there will be sufficient souls associated with Satan to make one final assault on Israel in early October 2033. However, it will not go well. Rather than allowing the Adversary to curtail freewill and to put an end to life on earth, destroying His land, city, and people, Yahowah will intervene personally on the Day of Reconciliations.

And in the context of *Yom Kippurym*, understand that Yahosha's return is "Judgment Day." It will be nothing like His previous stay, where, as the diminished manifestation of Yah, He had brought redemption on Passover and Unleavened Bread as the Suffering Servant. Just as the age of the Gentiles dawned with the fulfillment of the Called-Out Assembly of Seven Sabbaths in 33CE, it will close on the Called-Out Assembly of Reconciliations forty Yowbel later in 2033.

After seeking out all of the available evidence and rendering judgment, Yahowah will immerse the remaining Yahudym who have finally elected to trust Him in His Spirit, awakening them, enlightening them, purifying them, renewing them, saving them, adopting them, and protecting them—forever.

This verse speaks directly to the ultimate prophetic fulfillment of *Yom Kippurym*—of the Children of Yisra'el answering Yahowah's summons on the Called-Out Assembly of Reconciliations, and coming into the presence of the SetApart Spirit. "**And I will pour out** (*sapak* – cause an outpouring, profusely expending) **on the** (*'al* – upon the Most High's) **household** (*bayth* – family, home, and tabernacle) **of Love** (*dowd* – adored and beloved, transliterated rather than translated David), **and on the inhabitants of** (*yasab* – those who dwell in and are established in) **Yaruwshalaym, the Spirit** (*ruwach*) **of acceptance** (*chen* – favor) **who pleads for mercy** (*tachanun* – provides a supplication for what is required to save, requests a pardon, provides comfort, prays for forgiveness)...." (Zakaryahu / Remember Yahowah / Zechariah 12:10)

Yahowah's promise to "pour out the Spirit of Acceptance upon the House of David (which is Yisra'el) and Yaruwshalaym," describes the prophetic fulfillment of the stated purpose of the Day of Reconciliations whereby those who are on the right path, and who have come to know, trust, and rely upon our Heavenly Father, are invited to come into the presence of our Spiritual Mother. 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 a result of Him pouring out the Spirit of acceptance and forgiveness."

This serves as an affirmation that our translation of Leviticus 23:27, whereby *iseh* represents the "adoptive mother who purifies, enlightens, and uplifts," was accurate. But more than that, the opening stanza of this verse combined with its conclusion, serves as a Scriptural confirmation that Yahosha's return and *Yom Kippurym* are coterminous. Mark your calendars. The date has indeed been set.

Lingering a moment more on this passage, we find another essential connection, this one between the Torah, Prophets, and Psalms and Yahosha's testimony. *Chen*, translated "acceptance" in this passage, is "favor, a display of compassion and kindness." It is often rendered "mercy" because the gift is unearned. The beneficiary of *chen* becomes "favorably disposed, acceptable, and pleasing in the

eyes of the provider.” As such, this is yet another indication that “Mercy” is from Yah.

But there is more: *chen* is also “a beautiful garment or ornamentation,” and thus it is invocative of the Spirit’s Garment of Light. It is the wardrobe which adorns those who are forgiven, and spiritually born anew into Yahowah’s family.

The last word in the passage, *tachanun*, translated “pleads for mercy,” further confirms 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 explain the reason we are invited to come into Her presence on this day—the Day of Reconciliations.

The continuation of this prophetic verse is among the most important in Scripture. In context, we now know that the Yahudym who have survived the Tribulation have come to *yada’* Yahowah. Now reconciled, they have been adopted into God’s family. They have come to recognize that Yahosha’ was and is Yahowah in human form, and have accepted His merciful Passover gift. “...**So they will look** (*nabat* – observe, consider, and regard; pay attention to, understand, and respond appropriately to, gazing) **upon** (*‘el*) **Me** (*‘any* - [Yahowah is speaking]) **whom by association** (*‘asher*) **they pierced** (*daqar* – thrust nails through), **mourning** (*caphad* – lamenting) **as one wails** (*misped* – cries out) **for** (*‘al*) **an only begotten son** (*yahid* – unique child), **grieving bitterly** (*marar*) **over Him as one suffers anguish** (*marar*) **over a firstborn** (*bakor*).”

(Zakaryahu / Remember Yahowah / Zechariah 12:10) The thrice-repeated reference to “mourning” is one of many hints that Yahowah’s return will occur on *Yom Kippurym*, known as the “Day of Mourning.”

It should be noted that no one mourns the birth or success of a son—only his suffering and death. Therefore, Zakaryahu is predicting, 550 years in advance of its fulfillment, that the soul of Yahowah’s only begotten Son would suffer and that His body would die. But more than this, he is predicting that He will return, which presupposes the reunification of Yahosha’s soul with Yahowah’s Spirit upon the soul’s release from *She’owl*.

In addition to being one of Scripture’s most important verses, this passage is among the least assimilated. It single-handedly destroys the Jewish religion and the Christian concept of the Trinity. And while doing so, it affirms the identity of the Ma’aseyah while confirming the place the *Miqra’ey* play in Yahowah’s prophetic timeline.

In Isaiah we learned that the “son who is given to us” is “God Almighty.” Then in this passage we discover that last generation of racial Yahudym have just come to recognize that the *yahid*, the “only begotten son” is Yahowah in the flesh. This makes God corporeal. It means that the Ma’aseyah has already been here. It means that Yahosha’ is the human manifestation of Yahowah. It also confirms

that man's redemption was initiated when we nailed God onto *Mowryah's* upright pole. Each of these conclusions violates the foundational planks of rabbinical Judaism. In other words, the Jewish religion is not only predicated upon a web of lies—it is in conflict with the Torah, Prophets, and Psalms.

Speaking of lies and religious conflicts, this verse attests to the fact that God does not exist in three persons. The Trinity is a Babylonian myth. Yahowah is speaking in first person when He says “they will look upon Me whom they have pierced.” Yahosha' is therefore, the diminished manifestation of Yah. He is nothing more, nor anything less. This understanding is the only interpretation of Scripture which conforms to every verse.

While we are on the subject, the bible's primary justification for the Trinity, 1 John 5:8 (“in heaven, the Father, the Word, and the Holy Spirit, and these three are one”), was added by the Catholic Church, and then inserted under fraudulent pretences during the 17th-century development of the *Textus Receptus*. That manuscript has influenced the development of most every English translation of the “New Testament,” and yet it is a fool's folly from start to finish.

Since the concept of God being one, and yet manifesting Himself as the SetApart Spirit and the Son is difficult for most to grasp, I like to share an analogy. It is one I've presented before and will share again. To understand the relationship between Yahowah, Yahosha', and the Spirit, picture yourself on a boat in the middle of the ocean. Dip two large buckets into the sea. Freeze one and carve it into the shape of a man. Place it in the light so that its form can be seen and felt during its brief physical existence. Then boil the seawater in the other barrel, allowing the steam to envelop those on your vessel. Possessing more energy than the frozen form of salt water, steam not only moves up, it can be put to work cleaning and empowering things, just like Yahowah's Spirit. One radiates light and is easy to see. The other possesses more energy and thus enables great things to be accomplished. And yet, steam and ice are the same thing. Both are pure, albeit diminished, manifestations of the ocean, just set-apart from it.

The buckets of sea water in this analogy came from the same place and are thus identical in their composition. There is still only one ocean from which they emerged, a part of which now also exists set apart in the forms of ice and steam. The frozen water and water vapor were set apart from the whole for the express purpose of demonstrating and revealing the ocean's nature. One is corporeal, or tangible, touchable in the form of a man reflecting light. The other is vapor, representing the Spirit's power to raise souls and empower people to do the work of God.

This metaphor, while not perfect, helps us understand that Yahowah is one in nature, one in personality, one in power, and one in purpose. He is one entity and consciousness, not three. Consistent with Yahosha's words, the Spirit and the Son

return to the midst of the living waters from which they came. That is one of the many things the Zakaryah 12:10 passage is telling us.

But moving deeper into Zakaryah 12:10, we discover that *caphad*, the Hebrew word translated “mourning” can also mean “to be snatched and caught up, to be removed and gathered together, even to become assigned and attached.” The word does not specify whether the collected and allied groups are saved or destroyed, and that’s important because the outcome of this day is very different for the foes and friends of God.

Since Yahosha’ describes the circumstances pertaining to His return as “the sign of the Son of Man will appear in the sky, and then all the nations of the earth will mourn” in Matthew 24:30, we must not diminish the importance of reference to “mourning” on the occasion of His return to earth in Zakaryahu 12. Those who have sided with Satan will cry out in anguish, recognizing their fate. Those who have sided with God will have lumps in their throats and tears in their eyes as they gaze upon their Creator and Savior, recognizing that He suffered for us. No one will be laughing. No one will be indifferent. No one will be unaffected. **“In (ba – on and during) the day (Yom) that (ha) He (huw’) is great (gadal – exalted, honored, glorified, magnified in praise) the shouts (misped – voices crying out) in Yaruwshalaim, will be like (ka) the wailing of Hadad Rimmown in the valley (baq’ah – depression or plain) of Megiddo (Magiddown – the basis of Armageddon).”** (Zakaryahu / Remember Yahowah / Zechariah 12:11) Yahowah’s prediction regarding the time and circumstance of His return is depicted identically in Matthew and Revelation.

Hadad Rimmown is the Anti-Ma’aseyah. Hadad, the name of a wind and storm god, was adopted as the name of several Edomite (Jordanian) kings, just as Ramses named himself after the sun god Ra. It 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 Yahowah referred to Satan as “the ruler and prince of the air,” and thus as a “wind and storm spirit.” And it is in this vein that the Adversary first tormented Job.

Rimmown was both the name of a Babylonian wind and storm god and the title bequeathed to the idol Hadad. In the ancient world, wind was synonymous with spirit, and thus Hadad Rimmown was a spiritual entity—just like Satan.

As an aid to understanding, the Hebrew word for spirit, *ruwach*, also means “wind.” Wind is an outside force which 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 Rimmown title was chosen by Satan because it means "pomegranate." Yahowah used pomegranates to decorate the Tabernacle because of their blood red color and stain, which was symbolic of blood atonement. In Satan's case, it was the symbol of death.

Yahowah listed the twelve tribes that would be derived from Ishmael, in Genesis 25:12-16. Hadad is not only one of them, this tribe 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 which 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 first born was Nabajoth. 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 mom) 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.

I share these insights to alert you to the fact that the anti-Ma'aseyah, or Antichrist as he is better known, will rely on aspects of Islam in his quest to oppress and deceive humankind. Reading between the lines, I am convinced that he will be like Barak Hussein Obama, a socialist secular humanist with a Muslim father and Catholic mother.

Moving on to the other important name in the passage, Magiddown was a Canaanite city associated with Jezreel, the Whore of Babylon, in I Kings 4:12. It is based upon *gadad*, meaning "to invade, penetrate, attack, and cut oneself." There is an inference in the name suggesting the "gathering of troops or large crowds into a fortified position." *Gadad* also means "to be cut down." *Gaduwd* is "a marauding band of warriors out on a raid." Another related term is *migbaoth*, meaning "turban headgear." *Meged* is "choice," and thus infers that this is the place and time of final decisions.

Magiddown, with the addition of *har*, meaning "mountain or power, forms the basis of "Armageddon." And while that term is familiar to many due to its inclusion in Revelation, we're reading Zechariah.

That said, there is an additional level of detail provided regarding this attack on Jerusalem and Yahowah's coterminous return in the 16th and 17th chapters of Revelation. That account includes the fall of Satan and the Whore of Babylon. And since these things are related, I want you to consider the Armageddon passage before we complete the Zechariah narrative.

Revelation's accounting is complementary and consistent. Starting with the 12th verse of the 16th chapter, we learn that Satan, and the demon-possessed AntiMa'aseyah, in league with their False Prophet who represents the Whore of Babylon, **“are spirits of demons, performing signs which go out to the rulers of the world to gather the nations together for the war of the great day [Yom Kippurym] of Yahowah (יְהוָה), the Almighty. And they gathered them together to the place which in Hebrew is called Har-Megiddo.”** (Revelation 16:13-16)

In Hebrew, *har* means “hill.” Megiddo is from *Magiddown*, a compound term which conveys: “the gathering of armies who plot together in a conspiracy and who upon banding together are assembled, then cut down in mourning.” The combination then of “*Har-Megiddo*” is transliterated into English as “Armageddon.”

Yahowchanan's prophetic account describes the nature of the beast who will come to wage war at *Har-Magiddown*. He chronicles Satan's Babylonian ties. Then “John” tells us that this religious disease the Adversary has fabricated will be destroyed along with the conspiring merchants who have supported the Whore's activities. “There will be much weeping and mourning,” he says, connecting his portrayal of this day with the prophet Zakaryahu and Matithyahu's Olivet Discourse.

We are told that those who know Yahowah, the renewed and reconciled Yahudym, will sing “*HalaluYah*—radiating Yahowah's brilliant light” as God returns to annihilate those who have come to wage war against Him and His people.

Yahowah has tied everything together for us. His return will be on the Day of Mourning, known Scripturally as the Day of Reconciliations—*Yom Kippurym*. His return is timed to end the battle of Armageddon. The Yahudym will celebrate His arrival while the Gentiles who came to destroy will be destroyed—their souls annihilated. The remaining Jews, now *Yahudym* (those who are related to Yahowah), upon seeing the Ma'aseyah they caused to be pierced (having previously motivated Romans to nail Him to a pole), will mourn like one might at the return of an only begotten son whom they lost but have now found. Then, at this same time, Israel's adversaries will suffer the fate of the Adversary with whom they have plotted and allied. It will be a day of division, of taking sides, of choice and consequence, of being forgiven or being cut off.

Returning to Zakaryah, we discover that at the terminus of the Tribulation, the world will be divided and torn apart. **“The world's ('erets) people and nations (*mispahah mispahah* – races and kingdoms) shall mourn (*sapad*), families (*mispahah*) by themselves (*bad* – separated and isolated), the house of David by themselves, and the families (*mispahah*) of the house of Nathan by itself, and**

their wives by themselves.” (Zakaryahu / Remember Yahowah / Zechariah 12:12) Nathan was David’s son by Bathsheba. He was also an eminent prophet in the time of Solomon. Another Nathan returned from Babylon with Ezra. While David’s name means “love,” Nathan’s means “gift.”

We are told that the House of Lewy (those who join), known as the Levites, will mourn among themselves, as do Shim’y (those who listen), known as the Shimeites. Zakaryah 12:14 reveals that every family, nation and people, all of those who are left on earth, will mourn, each unto themselves.

The next line is very significant, but only after thoughtful scrutiny and reflection. By way of introduction, remember this is set into the context of the tenth verse which said: “**And I will pour out on the** (Most High’s) **household** (family, home, and tabernacle) **of Dowd/Love, and on the inhabitants of** (those who are established in) **Yaruwshalaim, the Spirit of acceptance** (and compassion) **who pleads for favor** (provides a supplication for mercy, requests forgiveness, and provides what is needed to save)...” So, now...“**On that day there shall be** (*hayah*) **a source** (*maqowr* – directed flow, a path of water, a fountain or spring) **opened** (*patah* – of unabated freedom) **for the household** (*beyth* – family and house) **of Dowd** (*dowd* – love) **and the inhabitants of** (*yasab* – those who are established by) **Yaruwshalaim** (the source of restoration and renewal) **concerning** (*la*) **the offer to purify and cleanse sin** (*hata’t* – atonement for iniquity which leads to reconciliation) **and corruption** (*nidah* – impurity and defilement, seduction and straying).” (Zakaryahu / Remember Yahowah / Zechariah 13:1)

Cleansing and living waters is one of seven symbols Yahowah uses to convey His nature, and most especially, the purpose of His Set-Apart Spirit. A spring of acceptance will pour out from Jerusalem, both literally and figuratively.

The final word in the passage, *nidah*, speaks specifically of the “impurity of a woman, and of her being seduced into infidelity.” It also conveys “a detestable pollution which causes those poisoned thereby to become banished outcasts who are led astray.” With that in mind, I think that there may more to the symbolism of this spring.

In Numbers 5:11-31, Yahowah delineated a procedure for determining the guilt or innocence of a woman suspected of infidelity. The jealous husband was to bring the potentially wayward wife before a priest with an offering of barley meal (indicative of saved souls), but without olive oil (metaphorical of the Set-Apart Spirit) or frankincense (a symbol of purity through atonement). It says: “The priest shall take set-apart and purifying water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put it into the water.” Of this Yahowah said: “It is a grain offering for jealousy, an offering for remembering, for bringing iniquity to mind.” She would then drink the water. If she was guilty,

she would get sick, but if she were innocent, she would be blessed with children. So what does this have to do with this purifying spring gushing forth upon Yahosha's return on the Day of Reconciliations in 2033, you may be wondering?

To answer that question, you need to know three things. First, the teaching in Numbers 5 was not conveyed because Yahowah wants you to get some temple dust and hunt down a Levite if you suspect your wife of infidelity. It's prophetic, which is why God refers to it twice as a remembrance. He's saying, if the waters coming from under the temple become poisonous, I'm accusing mankind of infidelity.

Second, disloyalty is what caused Yahowah to divorce Himself from Jews as documented by Hosea in around 700 BCE. When it comes to monogamy in the relationship and faithfulness, Yahowah isn't into sharing. It is why the Numbers instruction was called an "offering for jealousy."

Third, in 1033, a great earthquake shook Jerusalem. The Spring of Gihon (the sole source of water for the old city, located a stone's throw from the temple mount) turned septic and poisonous—a condition that persisted for forty years. This was taken as a sign of infidelity by the Rabbis at the Jerusalem Academy, so they left town and set up shop in Damascus. The Islamic overlords then raised taxes for all non-Muslims, in hopes of finding and funding a new source of water. And with the water supply being poisoned by the dust under the tabernacle, the last remaining Jewish farmers were exiled from Jerusalem. Moreover, with masses of Catholic and Greek Orthodox Christians pouring into Jerusalem to celebrate the thousand-year anniversary of Yahosha's Passover sacrifice, thousands were poisoned.

We discovered in Genesis that God's plan of restoration will unfold over the course of 7,000 years. Each millennial milestone, spaced at one-thousand-year intervals, is based upon twenty Yowbel fifty-year periods. This timeline unfolds with Adam's fall in what we surmise to be 3968 BCE. The first 1,000-year interval closed with Noah's flood around 2968 BCE—year 1,000 on Yahowah's calendar. Abraham's Passover rehearsal with Isaac on Mount Mowryah, the day the Covenant was ratified, took place in 1968 BCE—year 2,000 Yah. The building of the First Temple by Solomon commenced in 968 BCE. It was now year 3,000.

Genesis one predicted that the "greater light would become visible as a sign" in the fourth millennia. Yahosha' fulfilled that prediction on the *Miqra'* of *Sukah* in 2 BCE. But it was His Passover and Unleavened Bread sacrifices in 33 CE that marked the end of Yahowah's year 4,000. (Remember there is no year 0 in the Gregorian calendar so 968 BCE is exactly 1000 years distant from 33 CE.)

While we can easily surmise from Scripture, that Yahosha' will return on the Day of Reconciliations in 2033, because it is Yahowah's year 6,000, and that the

Millennial Sabbath—years 6000-7000 will commence on the Called-Out Assembly of Shelters in that same year, what about 1033? I think the poisoning of Jerusalem's spring, per the Numbers 5 test for infidelity, represents the seminal event marking that year from Yahowah's perspective. In 1033, Yahowah, the jealous Husband of Yisra'el, and Yahosha', the Bridegroom of the wayward *ekklesia*/called-out assembly, put humankind to the Numbers 5 test, and we were found unfaithful. And it is this condition which will be cured by the pouring out of His Spirit on the Day of Reconciliations in 2033.

As further confirmation of this timeline, in Hosea, Yahowah divorced the Chosen People. In Revelation, He said that the Roman Catholic Church, circa 1033, would marry the Whore of Babylon—committing the ultimate act of infidelity. **“To the messenger of the called out in Thyatira** [daughter of the whirlwind] **write, ‘...I hold some things against you, because you permitted and tolerated** (pardoned as part of a divorce and yielded to) **that woman** (whom you betrothed and married), **Jezebel** (*Iezabel*, a transliteration of the Hebrew *'Yzebel*), **who calls herself** (affirms of herself, maintains and teaches that she is) **a prophet** (one who claims to be able to predict the future and reveal oracles by inspiration), **whose teachings** (dogma and traditions) **seduce and deceive, leading many astray** (coercing them into error) **so that My servants practice idolatry leading to an indulgence in immorality and infidelity** (committing prostitution with whores) **and eating things sacrificed to idols** [consumption of the circular Eucharist wafer in the presence of a sunburst icon, crucifix, and Madonna carvings].” (Revelation 2:20-21) I detail the history of Jezebel in the God Damn Religion chapter named in her honor.

With the seven prophetic letters depicting the future history of the “church,” the infidelity of Thyatira aligns perfectly with 1033. In that light we continue to read: **“And I gave her time to think differently** (reconsider, change her mind, perspective and attitude) **about her adultery and perversion** (idolatry and infidelity), **and she did not reconsider. Indeed I will cast her into a sickbed along with those who commit adultery with her, and into the great pressing together** (squashing them under massive pressure that causes distress, affliction, and tribulation) **unless they change their mind and amend their undertakings. I will separate them, ending their life, extinguishing her offspring in the separation of death. And all the *ekklesia*/called-out shall know** (shall learn and understand) **that I Am He who searches and examines hearts** (man's inner nature; thoughts and desires). **And I will give to each and every one of you according to that which you produce.”** (Revelation 2:21-23) This is the judgment discussed earlier in Zechariah. Fortunately, not everyone in Thyatira failed the Numbers 5 infidelity test. **“Now to you I say, and to the rest** (who remain) **in Thyatira, who do not hold**

(possess or regard) **this doctrine or teaching** (explanation often delivered by a religious establishment) **who do not know** (who are not acquainted with, known by, or have a relationship with) **the depths and essence** (the inscrutable ways and stratagem) **of Satan / the Adversary, his character, his circumstance, his way** (which proceeds from him) **and his words** (sayings, affirmations, advice, doctrines, and directions), **I will place upon you no other heavy and serious task.**” (Revelation 2:24)

The waters which were used to determine infidelity, rendered their verdict in 1033 on Jews and Christians alike. Hosea said that this divorce decree would lead to reconciliation in two days, meaning two thousand years after the healing sacrifice in 33CE: and that brings us to 2033—the final Yowbel year within the lifetimes of the generation who witnessed the return of Yisra’el in 1948. So, by referring to this spring in Yaruwshalaym, the timeline for God’s return has been established.

Returning to Zakaryahu / Remember Yahowah: **“And it shall come to exist (*hayah*) on that day (*Yom*), declares Yahowah (יְהוָה) of the assembled conscripts (*saba’* – command and control regimen), the names (*shem* – designation, renown, fame, and reputation) of the idols (*‘asab* – manmade objects of worship, images of reverence) made of the substance of (*min* – from or resembling elements of) the earth (*‘erets* – land and world) will be cut off (*karat* – uprooted and banished, ceasing to exist), recalled, proclaimed, and remembered (*zakar* – invoked or mentioned) no (*lo’*) longer (*‘owd* – never again). Moreover, I will quickly distance and destroy (*gama’*) from the world (*‘erets*) prophets (*nabi’* – men who profess to be spiritual spokespeople and who speak as authoritative messengers) and the intoxicating (*‘abar* – hateful, arrogant, possessing and repulsive) spirit (*ruwach*) of uncleanness and infidelity (*tum’ah* – ethical immorality and religious rebellion).” (Zakaryahu / Remember Yahowah / Zechariah 13:2) This prophecy is akin to Yahowah’s statement in Hosea, whereby He says that upon His return, He will never have to endure “Lord Ba’al’s name and title spoken again.”**

Satan and his demons represent “the intoxicating, hateful, arrogant, and repulsive spirit of uncleanness and infidelity, ethical immorality and religious rebellion.” You will find him behind the replacement morality of Political Correctness and lurking within every religious scheme. His arrogance caused him to hate God, thinking that he was superior. For this, he was and will be cast out and cut down. But on the way to the abyss, he will use his prophets to seduce as many lost souls as possible. Misery loves company.

As part of His return on the Day of Reconciliations, Yahowah’s family and the earth on which they live, will be restored to perfection—to the standard in Eden before the fall. As such, all evil must be expunged. Bye bye and good riddance.

And since the whole earth will be returned to the perfect state of Eden, albeit without the Serpent, false teachers will not be tolerated. For the sake of others, compassionately, they will be eliminated. **“Indeed (*ky*) it shall come to pass (*hayah*) that anyone (*ysh*) who speaks as a prophet (*naba’* – claims to communicate on behalf of a deity) again (*’owd* – thereafter), his father (*’ab*) and mother (*’em*) will say (*’amar*) to the child they bore (*yalad*), ‘You shall not (*lo’*) live (*hayah* – recover, remain alive, or be restored to life), for indeed (*ky*) you speak (*dabar* – tell) lies (*seqer* – mislead and deceive, testify falsely, disappointing and betraying others) in the name (*shem* – proper designation, renown, and reputation) of Yahowah (יְהוָה). And his father and mother who bore him shall pierce (*daqar*) him when he prophesies.”** (Zakaryahu / Remember Yahowah / Zechariah 13:3) It is the instantaneous version of the Third Statement Yahowah etched in stone.

This will be the state of affairs throughout the Millennial Sabbath. Satan and his demons will be incarcerated before it begins. Everyone who has ever lived on earth up to this point in time who was not adopted by Yahowah will be put into a state of suspended animation awaiting the Great White Light Judgment onethousand years hence. The only survivors left on earth will be Yahudym, Therefore, the only source for deadly doctrines will be those born during mankind’s seventh millennia. To maintain Eden-like conditions, false teachers will be eliminated swiftly, so that they don’t inspire a rebellion, causing another fall. Then at the very end of the thousand-year right, Satan will be released to make sure those who were born during the Millennial Sabbath are given the choice to live with God or be separated from Him. After these decisions are made, in what is referred to as Magog II, the eternal destiny of all souls will be determined. Yahowah will destroy the universe, creating a new one, including a new Jerusalem.

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 Muhammad, a false prophet who was born 1,100 years after Yahowah provided this instruction, billions of souls would not have been damned by his lies.

Without punctuation or capitalization, and without word order being significant, it’s not always easy to translate a passage from an ancient language into a modern one. In the following verse, the words seem to indicate that the phrase “will be too ashamed” applies to all four subjects. So to avoid a run-on sentence in this amplified format, I have elected to repeat the verb clause. **“On that day, everyone who claims to speak on behalf of god (*nabi’* – prophets who proclaim a spiritual message) will be (*hayah*) too ashamed (*bows* – be too humiliated and disgraced) to provide their divine message (*naba’* – prophecy) or their destructive spiritual visions (*se’ar chizzaYom* – circular reasoning, tempest-like**

predictions, or stormy revelations). **They will be too ashamed to deceive** (*kachash* – lie while feigning obedience and offering malignant delusions) **while dressed** (*labas* – clothing themselves) **in their rich robes and fine cloaks** (*'aderet* – garments of magnificent splendor).” (Zakaryahu / Remember Yahowah / Zechariah 13:4)

Yahowah remains committed to exposing and condemning false prophets, because millions are victimized by their words. They and their doctrines are the most deadly WMDs—words of mass destruction.

The most insightful term in this passage, *chizzaYom*, rendered “destructive spiritual visions” is based upon *chaziz*, meaning: “dark storm cloud.” It thereby associates these revelations with Satan, the prince and power of the air, and with Hadad Rimmown—the antichrist. This idea is reinforced by *se'ar*, which is “a strong gale-force wind.” Oddly, it’s translated “hairy” in most English bibles.

The continuation of this dialog is challenging to convey, but for a different reason. God uses three different terms for man in a single verse. Still speaking of Satan’s nattily coiffed messengers, we read: **“So (wa) he will say ('amar), ‘I am not a divine messenger or prophet (nabi'). I am an individual ('ysh – a person) who serves ('abad – works or is a slave to) the realm of mankind ('adamah – the descendants of 'Adam, the soil, the earth, or the world). But indeed (ky), from (min) his youth (na'urim – childhood), he has made merchandise of (qanah – possessed and owned) mankind ('Adam – humankind).”** (Zakaryahu / Remember Yahowah / Zechariah 13:5)

The most direct and literal translation of the first part of the verse has the False Prophet saying: “I am an individual who works the soil.” But, since Hebrew has a specific word for “cultivated land, field, or tilled soil,” I’m convinced that *'adamah* should be rendered 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*.

Qanah can mean “have bought, have acquired, have purchased, have made merchandise of, and have acquired possessions in exchange for” *'adam*/mankind. Its root strongly suggests “jealousy and envy leading to ill will and anger.” Further, *qanah* can mean “to create and produce offspring,”—symbolic of souls being “sons of serpents.”

Satan was envious that man was created in Yahowah’s image, given freewill, and then adopted into God’s family. As a result, he has endeavored to separate as many souls as possible from Yahowah. Satan accomplishes his mission by encouraging religious men, like this False Prophet, to make merchandise of others, selling humankind into slavery and submission. Therefore, the extravagantly attired religious and political leader could stay in costume and hypocritically say

that he was a farmer and a slave to man, or he could be baring his true nature and confessing to his actual crime. Both renderings would be acceptable.

“If he is asked, ‘What about (*mah*) those (*‘eleh*) wounded (*makah* – injured, afflicted or slaughtered) around you (*bayn* – beside you and in your midst) by your hand (*yad* – under your power and influence, under your control and authority)?’ And he will say (*‘amar*), ‘Their crippling afflictions (*nakah* – savage beatings, utter destruction, vicious defeat, conquest and subjugation, and ultimate death) came by way of (*‘asher* – were related and linked to, were associated with) my lover’s house (*‘ohab beyth*).” (Zakaryahu / Remember Yahowah / Zechariah 13:6)

Satanic duplicity and hypocrisy ooze out of the False Prophet’s every word. This bad boy reminds me of American politicians, especially presidents. But he also sounds like the pope.

To understand who is represented by the “lover’s house,” it’s instructive to know that *beyth* can convey three somewhat related concepts. Most often, the noun means: “house, home, household, family, clan, and related peoples.” But it is very often used to describe a “temple or a place of worship,” thus providing a religious bent. The third most common rendering for *bayth* is “possessions and property,” moving us closer to what Scripture calls “the merchants of Babylon.” These elitists are predicted to enslave the world, creating a master-serf system in league with Satan.

And since the proper designation for *bayth* is derived from the context, be aware that the Anti-Ma’aseyah does not enjoy the company of women. Like his predecessor, Nero of Roman infamy, he will be a homosexual, making “lover’s house” invocative. With this passage is speaking of the Anti-Ma’aseyah’s top aid, his religious prophet, there may be more between them than just dogma and demons.

The noun *‘ohab*, and the verb *‘ahab*, depending upon vocalization, can convey “love, affection, or desire.” But they can just as easily be rendered “friend, associate, or lover.” *‘Ohab* also conveys “to covet, to lust, and to engage in immoral sexual affairs.”

These things known, to obfuscate responsibility for “those who were slaughtered under [the False Prophet’s] influence,” the religious and political scoundrel sounds as if he is blaming “the crippling afflictions, savage beatings, utter destruction, and death” on “his love for his place of worship,” or “his lust for possessions,” or even “his associate’s clan.” Each possibility is intriguing.

As we press on through this prophetic portrait of the last days, we find very little correlation between the lexicon definitions of the terms found in the Hebrew text and the verses as they are rendered in English bible translations. And what little

exists, is rendered absurd by the context of this discussion. So, I'm going to err on the side of caution and provide you with every conceivable alternative.

In that regard, while considering the next verse, be aware that *hereb* can be translated “burned by the sun, sick with fever, desolate, or lifeless desolation,” in addition to “sword, knife, dagger, and implement of war.” Also, *awar* means “to blind, to be blinded, to give false testimony, or to be unjust.” The same letters vocalized *uwr*, mean “to arouse, to awaken, to incite, to stir up, or to raise up,” even “to be laid bare.”

Therefore, I think Yahowah said: **“They are burned by the sun and blinded (*hereb* *awar* – diseased and lifeless, offering false testimony, and raising weapons of war) against the Most High’s (*al*) shepherd (*ra’ah* – best man, companion and associate), against the Most High’s (*al*) mighty man (*geber* – powerful individual) who is closely related to and associated with (*amit* – united in proximity and companionship to) Me, Yahowah (𐤃 𐤅𐤍 𐤎) of the core of helpers (*saba’* – the command and control of conscripted spiritual envoys) prophetically declares (*na’um* – predicts with authority).”** (Zakaryahu / Remember Yahowah / Zechariah 13:7)

To appreciate this verse, it is instructive to know that Isaiah tells us that Satan’s name is Halal ben Shachar. It means “the arrogant and beguiling son of the rising sun.” The Adversary’s most common guise throughout human history, starting with Babylon, is the sun. That important because sun-god worship permeates most every important aspect of Roman Catholicism today—and many aspects of Christendom by association. Constantine did not convert from sun-god worship to what we call “Christianity.” He replaced and convoluted Yahowah’s message with the sun-god religion of Mithraism—where the “Unconquerable Sun” was god. Freemasonry, the religious scheme which provided the foundation for post-revolution America and France, is also based upon the sun representing the true light of enlightenment—a blinding light as it would turn out.

Satan’s lifeless counterfeit and false testimony, however, has been good for something: “raising weapons of war.” And from the very beginning, the Adversary’s revolt has led directly to the rendezvous at Har Megiddo—Armageddon.

Based upon the context of this satanic battle waged against the backdrop of Yahowah’s return to earth, the quote which follows is a play on words, whereby God is saying that He is against this *ra’ah*/shepherd and ruler because he is a false prophet leading sheep to their slaughter. **“Muster the conscripts and engage in battle (*saba’* – follow orders and wage war) against the one leading (*ra’ah* – the one ruling, shepherding, and teaching) so that the flock (*so’n*) scatters (*pus*). Then I will use My power (*yad* – hand and authority) to restore (*suwb* – return, recover, and renew) the Most High’s (*al*) little ones (*sa’ar* – those who have**

become insignificant and are of a low status).” (Zakaryahu / Remember Yahowah / Zechariah 13:7)

In the next verse, the “land” is a reference to Jews. Sadly, two-thirds of those who were alive at the beginning of the Tribulation are gone. Only five, of approximately fifteen-million Jews will have survived. **“It shall come to exist (*hayah*) in the whole (*kol* – the entire) land (*‘erets* – world), prophetically predicts (*na’um*) Yahowah (יְהוָה), two thirds shall be cut off (*karat* – be uprooted, banished) and die (*gawa’* – perish violently); one third shall be spared (*yatar* – shall remain preserved).”** (Zakaryahu / Remember Yahowah / Zechariah 13:8)

The good news is that those who have endured, are spared and preserved, and thus saved. And they represent the remnant who will in the end recognize and revere Yah, and thereby be reconciled unto God on *Yom Kippurym*.

Fire, in this case, is used metaphorically of the crucible of the tribulation. **“I will return to (*bow’* – come to pursue, include, and harvest) this one-third. In the fire (*‘esh*) I will refine them (*sarap* – remove impurities making them flawless) as one refines (*sarap* – purifies) silver (*kesev*) and test them (*bahan* – verify their authenticity) as one does gold (*zahab*). They will summon (*qara’* – call upon, invite, proclaim, read aloud, and recite) My personal and proper name (*shem*), and I will answer them (*‘anah* – reply).”** (Zakaryahu / Remember Yahowah / Zechariah 13:9)

So much for Jews writing “G-d” and saying “Ha Shem.” On this day, Yahowah’s name will be on the lips and in the hearts of Yahudym. 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 most severe warning, the death penalty for actually saying Yahowah’s name, and in the process they will form a personal relationship with Yah.

Referring directly to the divorce decree issued in Hosea, and to the prophetic names of the prophet’s children, we read: **“And I will say (*‘amar* – confess), ‘You are my people (*‘am* – My family).’ And they will say (*‘amar* – confess), ‘Yahowah (יְהוָה) is our God (*‘elohym* – our Mighty One).”** (Zakaryahu / Remember Yah / Zechariah 13:9) Out of the Holocaust, Israel was restored, so out of the ashes of Armageddon, the Yahudym will be reunited with their God.

Having been blinded since the days of Isaiah, and divorced since the days of Hosea, the Chosen People will see again and be restored to fellowship. This is the fulfillment of one of Scripture’s most oft-repeated promises—one which will occur on the Called-Out Assembly of Reconciliations: **“Behold (*hineh* – open your eyes and see), Yahowah’s (יְהוָה) day (*Yom* – time) of return is coming (*bow’* – His arrival for the harvest of inclusion will come to pass).”** (Zakaryahu / Remember Yahowah / Zechariah 14:1)

(*qereb*).” (Zakaryahu / Remember Yahowah / Zechariah 14:3) Yahowah’s return clearly coincides with the battle known as Armageddon.

Yahowah is predictable, exacting, and very much into the details. He will return to the exact place He left, exactly 40 Yowbel, or 2,000 years later. **“On (*ba*) that day (*Yom*) He will present Himself, His feet standing upon (*‘amad regel* – setting foot on and taking a stand) on the Mount (*har*) of Olives (*zayt*) which relationally (*‘asher*) faces (*paneh*) Yaruwshalaim on the east.”** (Zakaryahu / Remember Yahowah / Zechariah 14:4)

I am sure that you’ve noticed the consistent use of “on this day,” “on that day,” and “on this essential and corporeal day” throughout this discussion of Yahowah’s return to Earth and the reconciliation of His people. And that’s significant because there is only one event on Yahowah’s calendar referred to as a “day,” that being the “Day of Reconciliations”—*Yom Kippurym*. It is not a coincidence. The Called-Out Assembly of Reconciliations isn’t a Festival, a Feast, a Sacrifice, or a Harvest—it is simply a “day,” *the* Day God will return for His family.

The earthquake which occurs as a result of energy unleashed by Yahosha’s presence is described in all three of Revelation’s final judgments, as well as in Zakaryah. **“And the Mount of Olives (*har zayt*) will split into two (*baqa’* – be divided) down the middle (*hasi*) from (*min*) the East Gate (*mizrah*) to the Sea (*yam*). Exerting a great force (*ma’od* – releasing enormous energy). Half (*hasi*) of the mountain (*har*) will be felt moving (*muwsh*) southward (*negeb*) and half will move north (*sapon*), creating a great (*gadawl*) valley (*gay*).”** (Zakaryahu / Remember Yahowah / Zechariah 14:4)

“Escape to safety (*rus* – depart in haste, flee, going to a secure place) through My mountain (*har*) valley (*gay* – which uplifts). For indeed (*ky*), the mountain valley will reach (*naga* – make contact with and arrive at, extending to) the place where you will be set apart and taken away (*‘asal* – withdrawn). Depart in haste (*rus* – escape to safety) similarly to how (*ka* – in the same manner) you fled (*nuws*) from (*min*) the presence of (*panah*) the earthquake (*ra’as* – trembling of the earth) in (*ba*) the days (*Yom*) of King (*melek*) Uzzyah (*‘uzzyyah* – meaning Yah is Mighty) of Yahudah (*Yahudah* – meaning, Related to Yah).” (Zakaryahu / Remember Yahowah / Zechariah 14:5) The primary purpose of Scripture is to equip us for life—eternal life in Yah’s family. This instruction is no exception.

Since Yahowah mentioned him, Uzzyah was king of Judah from 811 to 759 BCE. He inherited the throne when he was only sixteen. The king died a leper for having violated Yahowah’s instructions. Serving during the time of the prophets Isaiah and Hosea, he fortified the Valley Gate, which is pertinent to this discussion. *Gay*, translated “valley,” is based upon *gewah*, meaning “to lift up” but it also serves as the name of the “Valley Gate.”

Upon Uzzyah's death, Isaiah professed to have witnessed a vision in which he saw Yahosha' sitting on a throne with the train of His robe filling the Temple on Mount Mowryah—a vision of this very day. Even the earthquake referenced here is connected to Uzzyah in Amos 1:1, although it is more completely developed in Isaiah 13 and throughout Revelation.

This next verse is also cited in the Olivet Discourse. **“And (wa) Yahowah (יְהוָה), my God ('elohym), will return (bow' – arrive) and all (kol) of those who are set apart (qadosym – purified, possessing essential divine qualities) with ('im – those who are related beside) Him.”** (Zakaryahu / Remember Yahowah / Zechariah 14:5)

Speaking of His return, in a parallel passage, Yahosha' said: **“He will send forth His messengers with a great trumpet and they will gather together (episyngo – bring together into one place by His side) His chosen (eklektos – those who He picked out for Himself) from the four winds (anemos – cardinal directions in space), from one end (akron – the farthest bounds or uttermost parts) of the heavens (ouranos – the universe) to the other extreme (akron).”** (Mattanyah / Yah's Gift / Matthew 24:31)

Many people misconstrue this account, errantly associating it with the “rapture,” and thereby concluding that the promised event will coincide with the Ma'aseyah's return. But that's not what these words say. The chosen are spiritual souls gathered from one end of the universe to the other, not mortals from terrestrial earth. The *eklektos* in Greek, *qadosym* in Hebrew, are called from heaven. For the past decade or so, these previously harvested souls have been out exploring the far corners of the universe. But now, on *Yom Kippurym* in 2033, year 6000 on Yahowah's calendar, we will be summoned to witness the most awesome day in human history.

In the Zakaryah rendition, *qados*, the singular of *qadosym*, is usually translated “holy,” but that religious term is only accurate so long as it is defined to mean “set-apart from this world and unto God.” Based upon *qodesh*, meaning “set apart and purified,” *qadosh* is related to *qadash*, meaning “to kindle a fire which provides light.” As such, it provides another confirmation that Leviticus 23:27, the verse which provides *Yom Kippurym*'s most essential instruction, was correctly rendered with: **“And your soul shall respond and answer (reply to the summons, making a declaration after engaging in thought, vocally communicating), appearing before and approaching (coming and drawing near, being present with) the adoptive mother who purifies, enlightens, and elevates ('iseh / 'isah) unto (on behalf of) Yahowah (יְהוָה).”**

Zakaryahu explains: **“This shall come to pass (hayah) on a day (ba ha Yom) in which there shall not be (lo hayah) a diminishing (qipa'on – reduction) of His (huw') esteemed and beloved (yaqar – precious and valuable, splendid and**

beautiful, rare, prized, worthy, influential, and magnificent) **light** (*'owr* – illumination).” (Zakaryahu / Remember Yahowah / Zechariah 14:6)

In this extraordinary statement, God is revealing that He will return without dialing down His power. Since a Creator is greater than His creation, considering the size of the universe, it's hard to fathom the scope of His energy. But this I know, everyone not enveloped in Yahowah's Set-Apart Spirit will be instantly incinerated—vaporized. The Spirit is the only protection. Properly applied, it is SPF 7,000.

Qipa'on, the operative word in this passage, could have been translated “make rigid, fixed, and immobile,” had it not been used in conjunction with *'owr*/light. In relation to other substances, *qipa'on* communicates the “solidification of something from a fluid to a solid.” But when associated with light, *qipa'on* 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.

However, in a very real sense, Yahosha', the diminished corporeal manifestation of God, is the solidification of Yahowah who describes Himself as Light. So, we may be witnessing the personification of light on this corporeal day.

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 first use of *hayah*, as well as *huw'*, *ha*, and *yaqar*. Then they render *qipa'on* as “cold or frost.” The NASB writes: “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 Yahosha' will return.

As we have just mentioned, Yahowah associates Himself with light. And that is why in Matthew 24:27, Yahosha' explained that He will be seen as light upon His return. Therefore, based upon His testimony, this day won't be lightless. **“Behold, I have told you in advance.... For just as a brilliant shining constellation (a radiant and dazzling galaxy, a bright beam of light) comes forth (coming from one place to arrive in another) rising as a star in the east (the light which enables others to rise) to bring forth light, causing it to shine brilliantly and resplendently (making the light evident and manifest, appearing in plain view so as to be exposed, known, and clearly seen) to the far extent of the setting sun in the west, so in this same manner shall the presence (the act of appearing in person, existing beside and near the audience, the arrival) of the Son of Man be.”** (Mattanyah / Yah's Gift / Matthew 24:27) Consistent with Zakaryahu's prophecy, Yahosha' affirmed that there will be no diminishment of His light upon His *Yom Kippurym* return.

In each of His previous six appearances, Yahosha' arrived as a diminished representation of Yahowah. That is to say, with the exception of the Mount of Transfiguration episode, He appeared as a man rather than as light. To keep from incinerating mortal souls, He reduced His energy to a level we could productively experience. However, upon His final arrival, there will be no reason to reduce the amperage. All surviving Yahudym will be enveloped in the Set-Apart Spirit's Garment of Light, as will be the Laodicean assembly, and thus these souls will be unharmed. At the same time, all of those who came to savage Yisra'el will be annihilated, fulfilling the *Miqra'* and prophecy.

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 reduce His status. But this time, during His seventh and final visit, God is going to be more light than matter—and perhaps all energy—and thus Spirit.

Revealing the timing of His return, God inspired Zakaryahu to write something which unlocks the mystery of “no one knows.” **“It shall be (*hayah* – exist as) the one (*'echad* – only exclusive and unique, the certain and explicit) day (*Yom*) He (*huw'*) becomes known (*yada'* – personally revealed and respected, understood and acknowledged, distinguished and discerned) according to (*la*) Yahowah (𐤆 𐤅𐤍 𐤇).”** (Zakaryahu / Remember Yahowah / Zechariah 14:7) *Yada'*, translated “becomes known” in this passage, tells us that Yahowah will “personally reveal” Himself on this day. Returning as brilliant as the sun, He will be “acknowledged and understood” by everyone. There will be no mistaking Him this time.

But more than that, by using the phrase “it shall be the one, certain and unique day He becomes *yada'*—personally known,” we have yet another affirmation that the Yahowah's return is tied to the day man's relationship with God is reconciled—the Day of Reconciliations.

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 33CE, the list of potential dates is reduced to three.

The first unfulfilled Called-Out Assembly, Trumpets, 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, Trumpets depicts the harvest known as the rapture, while Shelters is symbolic of the Millennial Sabbath.

Therefore, *Yom Kippurym* “shall be the one *Yom* He becomes known according to Yahowah.” But what year is the question?

Everything in Scripture 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 in the Genesis account.

Between the genealogies revealed in Scripture, history, and archeology, we know that Adam was cast out of the Garden in the neighborhood of 4000 BCE. But knowing Yahowah’s penchant for precision, I’d bank on 3968 BCE. The deluge of Noah’s day flooded the region of the world in which men with a *nesamah* lived in the vicinity of 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 forty Yowbel (fifty year periods signifying the Lamb’s redemption) after man’s fall in 1968 BCE. We know with great precision that in 968 BCE, Solomon built Yahowah’s Temple on Mount Mowryah as a symbol of that Covenant. Then exactly forty Yowbel after Abraham’s prophetic dress rehearsal, the Ma’aseyah Yahosha’ fulfilled the *Miqra’ey* of Passover, Unleavened Bread, and FirstFruits in 33 CE. That same Yowbel year, the fourth *Miqra’*, Seven Sevens, was fulfilled on the exact date, further establishing a pattern. The waters under the Temple were poisoned in 1033 CE, reflecting the Numbers 5 divorce decree.

In Mattanyah / Matthew 24 Yahowah told us that the generation which witnesses some rather significant signs, most of which are tellingly referred to as “birth pangs,” will also experience His return. This list included: a world war (of which WWII is the only viable candidate), rumors of war (manifest in today’s mythical “war on terrorism”), major tsunamis, large earthquakes, and super-sized hurricanes (all of which are increasing in scale and frequency over the past 50 years), pandemics and famines (both are imminent and unavoidable), global acts of terrorism (Islam’s signature act), worldwide deception (already rampant in academia, politics, religion, and the media), the return of Israel to the land making it bud and grow again (in 1948 the state was established and the new state flourished agriculturally, and in 1968 Jerusalem was reclaimed), the rise of antiSemitism which leads to the death of many Jews (this too is occurring at an unprecedented rate), preaching the healing and beneficial message to the whole world (the internet has played an essential role in this regard), an onslaught of false prophets and wannabe Ma’aseyah’s (the list here is too long to name), it being a bad time to have children, the start of the Tribulation which nearly wipes out all life on earth, the darkening of the sun as the result of an asteroid strike, and Daniel’s abomination of desolation—all listed earlier in Matthew’s testimony.

God even adds a reference to Yahudym “fleeing to the mountains,” a citation from Zechariah 14:5.

The clock on that generation started ticking between 1939 and 1948. Today, there is but one Yowbel year remaining within the lifespan of that generation— 2033. And not so coincidentally, it is exactly forty Yowbel distant from His previous *Miqra’ey* fulfillments. Forty is the Scriptural number for the completion of a time of testing. Moreover, 2033 will mark six-thousand years since the fall— when redemption’s calendar started counting down the days to reconciliation. Then, the final one-thousand years begins five days after Yah’s return, on the seventh *Miqra’*, The Feast of Tabernacles, in which God camps out with mankind for a millennium.

Therefore, we can reasonably deduce that the “one, exclusive, unique, and certain day in which Yahowah will become known, being personally revealed, is *Yom Kippurym* in 2033—year 6000 Yah.

So yes, 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 fall between sunset on October 2nd and Monday, October 3rd, 2033 at sundown. And in a moment, Yahowah will reveal the exact time— right down to the minute.

While I think this is all clear, at least up to this point, there may be more to this passage than meets the eye. There is a hint in Yahowah’s statement which helps unravel an enormous mystery. But to put the pieces in place, we must first understand that every day, from the beginning to the end of time as we know it, is known by God. The day He will arrive in power and glory obviously isn’t the one and only day He knows. Last time I checked, He was personally involved in the fulfillment of Passover, Unleavened Bread, and FirstFruits in 33 CE. And while I think we have discerned what He meant, the question remains: why did God share this with us this way?

By comparing this intriguing verse with the parallel passage in Matthew 24, we are required to do some serious thinking. Let’s begin that process by reviewing this portion of the Olivet Discourse in context, confirming what I’ve just shared with you. But before we begin, remember, Yahosha’s next statement follows the list of signs we just delineated.

“So, too (*houtos* – in this same manner), when you see all (*pas* – individually and collectively every one of) these things, recognize (*ginosko* – know, understand and be aware) that I am near and nigh (*eggus* – close by and imminent), and indeed (*kai*) at the threshold (*thura* – opening of the passageway, doorway through which sheep enter). Indeed, I say (*lego* – advise and affirm), this is sure and true (*amane*): this generation (*genea*) will not pass by (*parerchomai* – pass away or perish) until all of these things take place

(*ginomai* – come into existence, come to pass, becoming a reality).” (Mattanyah / Yah’s Gift / Matthew 24:33-34)

Since one of those signs was a world at war, for this to be true, Yahosha’ must return within the life expectancy of the people born before or during World War II, which was fought between 1939 and 1945. With the exception of South and Central America, World War II was a global event—the first of its kind. The First World War, by comparison, was a European affair. Moreover, the Grand Mufti of Jerusalem, Muhammad al-Husseini, as the author of the Holocaust (designed to kill European Jews rather than have them exiled to Judea), and as the founder of a Nazi-Muslim SS brigade, made Israel an important part of this war, which is always significant when it comes to prophecy.

Additionally, Psalm 102 which speaks prophetically of the Holocaust (1932-1945), similarly states that the generation which experiences it, will be the last. So to determine how long after the Holocaust, World War, and Israeli statehood Yahosha’s return could be, and still be witnessed by the same generation, it is instructive to know that the average life expectancy among Jews living in Israel is currently 83 years. But this number, based upon current trends, is expected to reach 88 years over the next decade or so. 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. And in October 2007, Jewish Caricaturist Boris Efimov celebrated his 107th birthday in a Moscow synagogue. Therefore, we should expect Yahosha’s return to be 88 to 105 years after 1945—and thus no later than 2033 through 2050.

In the context of His return, Yahosha’s next statement elevates the critical importance of searching Scripture for answers, recognizing that Yah’s Word will be fulfilled—exactly as it is written. **“The universe and the earth will disappear** (*parelusetai* – perish and pass away), **but conversely** (*de*) **My Word** (*logos* – declarations, teaching, message, and revelation) **will not** (*ou*) **in any way** (*me*) **be disregarded** (*parelthosin* – be transgressed, diminished, pass away, or perish).” God is telling us where to look if we want to know when He’s returning.

Moving on, Matthew’s Greek translation of Yahosha’s next statement in Aramaic throws everything into question. Translated twice, from Aramaic to Greek and from Greek to English, we find: **“But nevertheless** (*de*), **concerning the immediate vicinity of** (*peri* – regarding and referring to) **that one specific and definite** (*ekeinos* – unique, certain, emphatic, sequential, and distant) **day** (*hemera* – interval between sunrise and sunset) **and** (*kai*) **hour** (*hora* – a certain definite time) **no one** (*oudeis* – nobody) **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 (from the placeholder ΠΑΡ) **the only one who exists for all time** (*monos* – the one who exists continuously, enduring forever, never perishing).” (Mattanyah / Yah’s Gift / Matthew 24:36)

Of the 18 pre-Constantine manuscripts of Matthew, this passage was not included in any of them. There is a record, however, of those responsible for the creating the *Textus Receptus* altering Matthew’s alleged “not even the Son” remark so that it would match Mark 13:32. Therefore, when it comes to this passage, most scholastic tools are rendered unreliable. And unfortunately, there is only one manuscript of Mark dating to the first through third 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 Yahosha’ said, because most of the Olivet Discourse was quoted from Zakaryah, which was written in Hebrew. So at best we have a translation three times over from a manuscript three centuries removed from the actual conversation. And then, we must render that poorly attested discussion from Greek to English. It would be impossible for 300 years of scribal copyists, filtered through the grammatical and linguistic differences inherent in four languages, and the passage of nearly twomillennia, to produce a precisely accurate rendering today.

This leaves us with five different ways to explain these words. First, if we retain the “not even the Son” reference, Yahosha’ is neither divine nor Yahowah, and all of Scripture is a hoax, as it would be impossible for “the Word made flesh” to be unaware of the Word, or for the human manifestation of God not to know Yahowah’s thoughts. Further, as an eternal being, there can’t be a date Yahosha’ doesn’t know. As God, He was present during creation, and as God, He has already witnessed our future. In fact, in this very discussion, He has told us exactly what would happen prior to and during His return. So it’s absurd for Him not to know what He has just predicted. Therefore, I’m going to discard this interpretation and blame those who copyedited Yahowah’s testimony for the “not even the Son” addition found in very late Mark manuscripts. After all, current scholarship confirms over 300,000 known variations and alterations between the *Textus Receptus* and older codices.

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*)...**” Yahosha’, as a heavenly messenger, is actually excluding Himself from those who do not know, which solves the problem.

The second 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 experience time differently than we do, have no interest in knowing the timing of the most important event in world history. But since I’ve never met an angel, nor been told anything about their thought process, I suppose that’s possible. They are

“tools” after all. Yet keep in mind, Yahosha’ says in this same passage that these messengers will announce His arrival. So, even if they were currently unaware, they will be told in advance so that they will be able to fulfill their mission.

As for mankind, however, the universally ignorant interpretation requires us to make Yahosha’s statement open ended. That is to say: “no one will ever know.” But if this is 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 which seems to negate their purpose, Christian theologians have almost universally held up the grain of sand while ignoring the mountain of Scriptural evidence behind it. Although religious men have earned the criticism, I don’t think God is saying, “You are so stupid, you’ll never figure this out no matter how obvious I make it?” But, universal human ignorance and apathy, are the only reasons why “no one is aware,” or “will ever know” under this explanation.

Our third 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 Yahosha’ was not saying 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.

Worth noting is that not only did Mill close the case on closed mindedness with this analysis, his continued investigations 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 still underlies all English bible translations. And with regard to this passage, that is indeed relevant.

More specifically, *oida*, translated “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 Yahosha’ said is that no one recognizes the day because they are not paying attention to the evidence.

Even more specifically, *oida* was written in the perfect indicative tense. Such verbs describe a completed action which 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 disciples, and everyone else at that time, to understand Yahosha's mission within the context of the Torah, Prophet, and Psalms had resulted in the present condition of being unable to recognize what had been predicted.

While almost no one realizes when Yahosha' is returning today, that's not what God said. By using the perfect indicative tense, which is the present tense in English, "no one" in Yahosha's audience at the time of His revelation "recognized, appreciated, acknowledged, saw, perceived, discerned, or noticed" the predicted day when He would return. This was absolutely true then and almost universally so today. Virtually no one recognizes this "specific and definite, unique and certain, sequential day," because their perspective is backwards 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 don't study Yahosha's message in the context of the Covenant promises, and so they don't connect important fulfillments to the *Miqra'ey*. They don't even know what the *Miqra'ey* are. Moreover, they don't understand the Genesis one timeline or its prophetic implications. And not one in a thousand connects the parallel passages in Zechariah to Matthew. So Christians don't recognize what's going to happen or when, and most Jews, secular humanists, atheists, Muslims, Hindus, and Buddhists have no interest in this subject at all.

The fourth option relative to understanding this passage is tied to the fact that Yahosha' quickly transitioned in the Olivet Discourse to a discussion regarding the *Taru'ah* harvest. 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 is not known. And while Yahowah and Yahosha' know the year, there is no way for man to discern it from Scripture. All I know for sure is that it will occur on *Taru'ah*/Trumpets sometime between now and the fall of 2026.

In this regard, Yahosha's answer was ingenious. Jews has substituted the Babylonian *Rosh Hashanah* (Head of the Year) for Yahowah's *Taru'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," Yahosha' was telling His disciples that the harvest of saved souls would occur on *Taru'ah*, now religiously known as *Rosh Hashanah*.

The fifth consideration for interpreting this verse is based upon the similarities between it and its counterpart in Zakaryah. The subject, timing, context, and word selections are virtually identical, meaning that it is likely that Yahosha' was

answering His disciples' question by citing the prophet He had previously inspired. So, speaking of the day He is going to return in Hebrew, He said... **"It shall be** (*hayah* – exist as) **the one** (*'echad* – only exclusive and unique, the certain and explicit) **day** (*Yom*) **He** (*huw'*) **becomes known** (*yada'* – personally revealed and respected, understood and acknowledged, distinguished and discerned) **according to** (*la*) **Yahowah** (יְהוָה).” (Zakaryahu / Remember Yahowah / Zechariah 14:7) Know, only, God, one, and day are all in the text, but in a different order, and thereby providing an entirely different, and entirely preferable, meaning.

The translation of this Hebrew citation to Aramaic, then to Greek, to 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* – regarding and referring to) **that one specific and definite** (*ekeinos* – unique, certain, emphatic, sequential, and distant) **day** (*hemera* – interval between sunrise and sunset) **and** (*kai*) **hour** (*hora* – a certain definite time) **no one** (*oudeis* – nobody) **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** (from the placeholder ΠΑΤΕΡ) **the only one who exists for all time** (*monos* – the one who exists continuously, enduring forever, never perishing).” (Matthew 24:36)

Since the Father is Yahowah, with the exception of the messenger reference, the quotes are so similar I think Yahosha' was telling His disciples that the answer to their question could be found in Zakaryahu. It therefore isn't about not knowing, but instead, knowing where to look.

In Zakaryahu's next line, we find: **"There shall be** (*hayah*) **no** (*lo'*) **day** (*Yom* – time reckoned from sunset to sunrise) **and no** (*wa lo'*) **night** (*laylah* – darkness or gloom). **And then** (*wa*) **light** (*'owr* – shining brilliant illumination) **shall exist** (*hayah* – shall be) **at** (*la*) **the point in time** (*'et* – the specific season and proper duration) **of sundown** (*'ereb* – sunset, twilight, dusk, and early evening).” (Zakaryahu / Remember Yahowah / Zechariah 14:7)

The *NIV Hebrew English Interlinear* renders this passage in the Hebrew order and in the compound form as: “And-it-will-be day unique. It-is-known to Yahowah. No daytime or-no nighttime. And-it-will-be at-time-of evening Hewill-be light.”

All of Yahowah's *Miqra'ey* begin at sunset on the prior day from our perspective. So the Day of Reconciliations, which is the tenth day of the seventh month, starts at twilight of the 9th day and culminates at sunset on the 10th. So, since Yahosha' is touching down on the Mount of Olives in Jerusalem, His glorious return will occur just after sunset on October 2nd, 2033, which ordinarily would be 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.

I said “ordinarily” because Yahowah has testified that on this day, the sun will not rise nor set, because He will arrive and His light will rise instead. It is symbolic of the darkness of Satan’s Ba’al-sun-god and Allah-moon-god guises being obliterated by Yahowah’s glorious enlightenment.

So to be completely consistent with His Word, God must touch down within the specified 24-hour period He designated for the Called-Out Assembly of Reconciliations. 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 “sundown” is both literal and symbolic, and that means His return will occur at the beginning of *Yom Kippurym* 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.

In the preceding verse, it is relevant to know that ‘*et*, translated “point in time,” is from ‘*ad*, meaning in “eternity,” especially when speaking about “continued existence.” Beginning with His return, time will never again be the same. Yahudym move from temporal to eternal. Life becomes everlasting. We will be forever reconciled unto Yahowah—a name which means “I exist.” In Matthew 24, there are two very similar statements, one of which we’ve already considered: **“Behold, I have told you in advance...for just as a brilliant shining constellation (a radiant and dazzling galaxy or beam of light) comes forth, rising as a star in the east to bring forth light, causing it to shine brilliantly and resplendently (making the light evident and manifest) to the far extent of the setting sun in the west, so in this same manner shall the presence (arrival) of the Son of Man be.”** (Matthew 24:27) This is followed by: **“Forthwith and straight away with the Tribulation (great affliction leading to oppression and anguish) of those days the sun will be darkened (obscured) and the moon will no longer provide light, and celestial bodies (asteroids, stars, or comets which can be seen radiating or reflecting light) shall fall (descend, being thrust down) from space (the expanse of the sky, universe, or heavens) and the power (energy, force, and influence) of the universe will be set in motion and be unsettled. Then (at that time) the sign of (the miracle which transcends the normal course of nature and distinguishes, making manifest and known) the Son of Man will become visible (appear radiating light) in the sky. And then all the nations and races (related peoples) of the earth will mourn and be cut off (be severed, wail and lament, displaying the sign of being stricken), and they will see (visually inspect, look at, and be aware of) the Son of Man coming (making an appearance) in the clouds of the sky with great (*polus*) inherent power (*dunamis*) and brilliant splendor exercising judgment.”** (Mattanyah / Yah’s

Gift / Matthew 24:29-30) Most every word of this declaration came out of the pages of Zakaryah. Yahowah takes His Word seriously and so should we.

As a sign that the prior infidelity has been reconciled, the poisoned waters shall be restored: **“It shall come to pass (*hayah*) on that day (*ba ha Yom*) that living waters (*chay maym* – life-sustaining, invigorating, nourishing, reviving and renewing waters) shall flow out of (*yasa’ min* – shall spring forth and disseminate from) **Yaruwshalaim** (the source of restoration and renewal)—**half (*hasi*) of them toward (*‘el*) the eastern (*qadmoni* – ancient and former) sea (*yam*) and half (*hasi*) toward (*‘el*) the final (*‘acharown* – last and western) Sea (*yam*).”** (Zakaryahu / Remember Yahowah / Zechariah 14:8)**

I particularly like the way this passage reads in an interlinear with the Hebrew word order: “And-it-will-be on-that-day that they-will-flow-out, waters of-livingones from-Jerusalem, half-of-them to the-sea eastern/ancient and-half-of-them tothe-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. In the “*Sheba* – Seven” chapter I made the connection between these and Yahowah’s seven spirits as they are depicted in Isaiah 11:1-2.

The “eastern sea” is the Dead Sea, so this is another metaphor—in addition to being a literal geographic reference. 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 mouth of the Dead Sea, and ultimately flow out through the Gulf of Aqaba and into the Red Sea. Moses and the Yisra’elites crossed the Gulf of Aqaba into the Arabian Peninsula when fleeing Pharaoh during the Exodus. The waters which Yahowah parted to save his people, will save them again.

There may be another layer to the symbolism here. While I could be wrong, it is something to ponder. The “sea” is an oft-used Scriptural metaphor for Gentiles. Yahudym crossed the Jordan River Valley just above the Dead Sea to enter the Promised Land. By indicating that “half of the waters” will flow in each direction we may have some indication as to how many Goym/Gentiles will be saved at the conclusion of the Tribulation. That may be why *yam* was qualified by *‘acharown*, meaning “final or last,” of the Gentiles. This reference is used both with regard to the “final generation” experiencing the Holocaust in Psalm 102 and of those who witness the rebirth of Israel, being “the last generation.”

We have already been told that only one in three Yahudym will remain to see Yahosha’s return—all of whom will be reconciled and thus saved. That would be

approximately five-million souls depending on who qualifies as a Jew, and how many Jews survive the increased anti-Semitism which will erupt between now and then. If I'm reading this correctly, the Laodicean Ekklesia harvest might be the same size. If this is a reasonable interpretation of why Yahowah shared this accounting, it suggests that of the seven-billion people who will be alive at the inception of the Tribulation in November of 2026, as few as five-million Gentile souls will enter the Millennial Sabbath. That would mean that 99.9% of humankind will perish during the seven years of wars and plagues. If that's the case, it explains why Yahowah and Yahosha' refer to this time as a "day in which the whole world will mourn." And it is why he said in Matthew 24:22 that "unless those days are cut short, no life would be spared."

This conclusion is somewhat validated by the completion of the 8th verse. While *qays* is often translated "summer" and *chorep* rendered "winter," both terms speak of different harvests. **"It shall exist (*hayah*) with (*ba*) the summer fruit (*qays*) as with (*ba*) the autumn harvest (*chorep*)." (Zakaryahu /**

Remember Yahowah / Zechariah 14:8) *Qays* is used repeatedly in Scripture in reference to the summer harvest of figs and of wine. It serves as a symbol of saved, or harvested, Yahudym in Amos 8, Isaiah 16, and Jeremiah 40 and 48. The most prominent autumn harvest depicted in Scripture is *Taru'ah*. It is a mostly Gentile gathering known as the "rapture." So, it might be symbolic of there being as many *Goyim* saved as Israelites.

A literal interpretation of this verse would indicate that after Yahosha'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 so mild year round, day and night, clothing was optional. During the Millennial Sabbath which follows five days later on Tabernacles, conditions will replicate those enjoyed by Adam and Chawah.

The Millennial Sabbath represents the manifestation of the "Kingdom of God." **"And then (*wa*) Yahowah (𐤅 𐤆𐤏𐤃 𐤇𐤃) will exist (*hayah*) as king (*melek* – the one who reigns, from *malak*, meaning the counselor and adviser) over (*'al*) the whole (*kol*) world (*'erets* – earth and land). On that day (*ba ha Yom*) He shall be (*hayah* – exist as) Yahowah (𐤅 𐤆𐤏𐤃 𐤇𐤃)—His one (*'echad* – first and exclusive) and (*wa*) only (*'echad* – unique and exclusive) personal and proper name (*shem*)." (Zakaryahu / Remember Yahowah / Zechariah 14:9)**

In diminished human form, Yahowah as Ma'aseyah and Savior, is Yahosha'—Yah-Saves. But now, with only Spiritual souls remaining, there is no reason to ratchet down His power or to restrict Himself to a human anatomy. As such, God will only be known as Yahowah, and not as Yahosha'. That is not to say that the physical manifestation of God we know as Yahosha' will not continue to exist as the Son set apart from the Father, only that the Son and Spirit will be referred to by the same name: "Yahowah."

That is not to say that God will abandon His titles. He will still be our Father, Creator, King, and Savior. He is not restricting His use of titles here, just names. We can still call Him “Dad” if we wish.

In case you may be wondering, I have as a matter of policy rendered God’s current two names as Yahowah and Yahosha’ when they appear in the Word and as Yahowah and Yahosha’ when they are inserted into my commentary. The evidence is overwhelming that the proper pronunciation of God’s name is Yah-oow-eh, transliterated Yahowah. However, that is not how most people spell God’s name when searching for information on Him online. For search engines to direct seekers of truth to this seven-volume study of the Word, Yahowah’s name must appear frequently in the text as it is most commonly searched. Moreover, when we pronounce the “w” correctly, it renders the “uu” sound for which the letter is named.

However, since Yahowah told Moseh that His name was based on the Hebrew verb *hayah*, “to exist,” it is possible that Yah’s name is pronounced Yah-oow-ah. That said, it would also be reasonable to conclude that *hayah* was used to designate the beginning sound of God’s name (Yah) rather than the ending pronunciation, making Yah-oo-eh the best choice. Historical artifacts with Yahowah’s name inscribed on them in other languages seem to prefer the “eh” ending, as does Hebrew grammar.

Next, we learn that Satan’s army will attack Jerusalem from the north, but by so doing, they will be incinerated: **“Encircled (*sabab* – surrounded and changed), the whole (*kol*) region (*‘erets* – the land) will be like (*ka* – will resemble) a desert wasteland (*‘arabah* – desolate plain) from (*min*) Geba’ to (*la*) Rimmon. But Yaruwshalaim south (*negeb*) shall retain her elevated status (*ra’am* – shall be lifted up) positioned and placed (*tahat*) as an established dwelling (*yasab* – inhabited abode to live) from the Gate (*sa’ar*) of Benjamin to the location (*maqom*) of the First (*ri’son*) Gate (*sa’ar*) to the Corner Gate (*pinah sa’ar*), and from Hanan’el’s Tower (*migadal* – watchtower) to the wine and olive presses (*yeqeb*) of the Kings.”** (Zakaryahu / Remember Yahowah / Zechariah 14:10) While there may be multiple levels of symbolism here, on the surface, Yahowah is telling His family what areas will be safe and which will be death zones.

David “struck down the Philistines in Geba” in 2 Samuel 5:25. “Geba’ of Benjamin was punished for all the disgraceful acts that they committed in Yisra’el” in Judges 20:10 (raping and dismembering a concubine and distributing her body parts throughout Israel). The town was six miles northeast of Jerusalem. Following this disgraceful act, the last of Benjamin’s militia fell after “they fled to the wilderness rock of Rimmon” in Judges 21:45. The “rock” was named after the Babylonian, Arabian, Syrian, and Canaanite god of wind, rain, and storms.

Rimmon's rock was six miles northeast of Nazareth, making it 35 miles, north-northeast of Jerusalem.

“Benjamin's Gate which was by Yahowah's Temple” was where “Jeremiah the prophet was beaten and put in stocks,” in chapter 20, verse 2. He “was arrested at the Gate of Benjamin” a second time and “turned over to the Chaldeans [Babylonians]” in Jeremiah 37:13. Benjamin's territory ran horizontally immediately north of Jerusalem starting ten miles west of the city to the point the Jordan River enters the Dead Sea, about twelve miles east. The Corner Gate and the Tower of Hananel are mentioned in Jeremiah 31:38: “Behold, days are coming declares Yahowah when the city will be rebuilt for Yahowah from the Tower of Hananel to the Corner Gate.”

At this point, we know that Yahowah's foes do more than lay siege to Jerusalem. 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. **“In (ba) her (hi) they will live (yasab – will dwell and abide established). Never (lo') again ('owd) will she be (hayah) destroyed (cherem). Yaruwshalaim shall endure securely with confidence (betah – in safety, free of danger, trusting and trustworthy, relying and reliable).”** (Zakaryah / Zechariah 14:11)

Cherem is a rather provocative term and translating it as “destroyed” doesn't do it justice. It conveys something which is “banned and prohibited,” and thus in the negative, Jerusalem will never again experience a ban or prohibition as currently exists with the Temple Mount. Muslims prohibit Christians and Jews from visiting the most important place in the world.

Cherem conveys a “cultic devotion and dedication to consign a place to be utterly destroyed.” Satan and his allies (Muslims, religious Christians, and Secular Humanists) want to subjugate and control Jerusalem, and barring that, to destroy what it stands for.

“And this (zo'th) shall be (hayah) the plague (magepah – the destructive pandemic disease which kills those engaged in battle, the pestilence which slaughters) which Yahowah (יְהוָה) will inflict upon (nagap – strike and afflict) all the nations and armies which ('am – people who) organize to fight (saba' – assemble a military to battle) against ('al – the Most High's) Yaruwshalaim: Now, at this time (henah – simultaneously) their flesh (basar – bodies) will dissolve (maqaq) while they are standing (amad) on their feet. Their eyes ('ayn) will melt (maqaq) in their sockets (chowr) and their tongues (lason) will liquefy (maqaq) in their mouths (peh).” (Zakaryahu / Remember Yahowah / Zechariah 14:12)

Since this passage speaks of a simultaneous and instantaneous event, each time *maqaq* is used it, is conveying the same thought--liquefaction. *Maqaq* can be

translated “fester and rot” or “melt and dissolve,” suggesting that which was once alive and solid, will be substantially reduced in mass and become liquefied. This should not be surprising since Yahowah is returning without diminishing His energy. Therefore, anyone not protected by the Set-Apart Spirit’s Garment of Light will instantaneously have “their flesh dissolve, melting away while they are standing on their feet.” For those who came to destroy Jerusalem, death will come swiftly and there will be no bodies left to bury.

Revelation tells us that the first of the Tribulation’s wars, Magog, claims the lives of one in four people. The second phase of that war claims a third of those who remain, meaning that 3.5 billion of 7.0 billion souls will succumb. At this point, the plagues begin. Scripture does not specify how many more die, only that 200 million march upon Jerusalem at the end of the Tribulation to wage the battle of Armageddon on the eve of the *Miqra’* of *Yom Kippurym*. They will all die, but others will still be alive elsewhere on the planet. So...

“It shall come to pass (*hayah*) in (*ba*) that day (*Yom*) that Yahowah’s (𐤀 𐤁𐤁𐤃) greatness (*rab/rob* – enormity, exalted status, abundant power, awesome authority, and might) will cause (*hayah*) consternation and confusion (*mahumah* – bewilderment and dismay, anxiety and anguish) among them. Mankind (‘*ysh* – individuals) will be caught and bound (*hazaq*) by the hand (*yad*). They will roar (*rea’* – shout out) ‘Allah (‘*alah*),’ hand (*yad*) to (‘*al* – at or on) hand (*yad*) thinking immorally (*rea’* – and acting wickedly).” (Zakaryahu / 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 Allah, Satan, and/or the Antichrist were 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 they will recognize the consequence of this choice: death.

We have several choices with ‘*alah*. It can be translated “to ascend and be lifted up” and thus “to go up,” but that clearly is the opposite of what is being described. It could be rendered “lifting up,” making the sentence: “They will roar, lifting up hand against hand...” The problem with that is that they have been bound by the hand and ‘*al* doesn’t mean “against” as in hostility, but against as in proximity. So, I think that transliterating, rather than translating, ‘*alah* as Allah following “roar and shout out,” is justified.

While Allah is the principle name of Muhammad’s Qur’anic god, a dark spirit modeled after Satan, Muslims have been leading a worldwide disinformation campaign to convince everyone that Allah is actually the Arabic word for “God.” As such, Allah would be an ideal moniker for the Antichrist, and Islam would be the perfect religion to beguile people and compel them to fight. To this end, based upon the oldest manuscripts, Revelation’s famous “666” passage might well read

“the multitude of Allah,” rather than designating a number. So what I’m saying is that the “mark of the beast” could well be Allah’s name written in Arabic. When you examine the oldest manuscripts of this passage, that is the most logical conclusion based upon what we find there.

Depending upon how it is vocalized, *‘alah* can also be translated “to lift oneself up,” meaning to be “prideful, haughty and braggadocios”—descriptive of Satan and his Islamic followers. This is the essence of the Islamic Prayer of Fear roared out before every terrorist attack: “Allahu Akbar!—Allah is Greater!” than Yahowah—or so they believe.

‘Alah may also be translated “to be absent and driven away” which is to be separated from God—which is the result of Islam. *‘Alah* conveys “to be conscripted and carried away,” or “to be compelled into turning away.” In this vein, it means “to be bound involuntarily into the service of another, and then stirred up on his behalf.” These are all accurate depictions of Islam—the religion of submission.

‘Alah is sometimes translated “to ridicule and scorn, speaking in disparaging terms”—something Allah does to Yahowah and to mankind. Then, recognizing that the Qur’an’s third-most prevalent theme after “pain and punishment” and “disparaging ridicule” is “fighting in Allah’s Cause,” *‘alah* means “to fight battles, attacking in a military offensive.” I could be wrong, but based upon the linguistic evidence, I believe those who will be “anguished and bewildered” will be “shouting out ‘Allah.’”

Other *‘alah* connotations read like Satan’s biography: “wicked, unrighteous, unjust, and perverse.” Feel free to place any of these immoral words into the mouths of those who are confused and consternated.

Fortunately, Yahowah’s family will be cared for and protected. **“Moreover (*gam* – indeed), **Yahudah** (those who belong to and are related to Yah) **will eat food** (*laham/lehem* – consume bread) **in (ba) Yaruwshalaim.**”** (Zakaryahu / Remember Yahowah / Zechariah 14:14) A derivative of *gam* is *gama’*, meaning “will be quick to consume, swift to swallow and eat up.” And since *lehem* is “bread,” The passage could read “Yahudah will quickly consume bread in Jerusalem.” In this regard, the message is similar to the Exodus, where Yahudym were told not to waste time yeasting their bread so as to expedite their flight to freedom.

For those puzzled by how their English Bible translations read, “Even Judah will *fight against* Jerusalem,” *laham* is sometimes rendered “engage in a military battle and attack.” But, in the context of Yahowah’s return on the Day of Reconciliations, and the fate of those who fought against Jerusalem, that is senseless. Fighters will be liquefied.

As you read what comes next, be aware that *‘asap* insinuates that the collected material is to be “taken away and removed, ceasing to exist.” **“And they will gather up and collect (*‘asap*) the wealth (*hayl* – physical might and military prowess) of all the surrounding (*sabib* – encircling) Gentiles (*Goym* – heathens and pagans, foreign unrelated peoples, animalistic nations), gold (*zahab*), silver (*kesepe*), and treacherous and faithless garments (*begged* – immoral apparel) along with (*la*) their enduring and abundant (*rob/rab* – long lived and enormous) power, influence, and force (*ma’od*).”** (Zakaryahu / Remember Yahowah / Zechariah 14:14) This is also akin to the Exodus, where Yahudym carried clothing, gold, and silver out of Egypt.

The military equipment and beasts maneuvered into Israel for the purpose of attacking Jerusalem will be melted and dissolved. **“Indeed (*ken*) this plague (*maggepah* – the destructive pandemic disease which kills those engaged in battle, the pestilence which decimates) will befall (*hayah*) the swiftly flying war machines (*suws* – horse-powered cavalry chariots), serving as recompense upon (*gamal* – repayment to) the divided and scattered (*parad* – separated and isolated) asses (*hamor* – donkeys), and every kind (*kol*) of related (*‘asher*) beast (*behemah*) existing (*hayah*) in (*ba*) their military encampments (*mahaneh*), similarly (*ka*) inflicting (*maggepah* – destroying) them.”** (Zakaryahu / Remember Yahowah / Zechariah 14:15)

A *pered* is a “mule, an ornery, stubborn, backbiting, and unproductive beast of burden.” It shares the same consonant root as *parad*. Likewise, *gamal* can be translated “camel” or “recompense—to receive what is deserved.”

Hamor can be rendered “large piles or heaps of material” in addition to “asses.” But since “asses” fits Yahowah’s prophetic depiction of Ishmael’s descendants, today’s Muslims” being “wild asses of men, with their hands raised against their brothers while living in hostility with the whole world,” the hoof seemed to fit the occasion. As for “horses, camels, mules, and donkeys,” I’ll let you decide. But as you do, recognize that the difference between *behemah*/beast (בְּהֵמָה) and *behalah*/terrorist (בְּהַלָּה) is very small, and a “beast” in this context is often a person who allies with Satan.

Since those who came to attack Jerusalem are gone, turned into goo, there are only two or three groups of people left on planet Earth. There are racial Yahudym who have come to know, trust, and rely upon Yahowah and who are now looking forward to celebrating Tabernacles with Him. And there is a remnant of adopted Yahudym represented by the Laodicean assembly. I believe they are the subjects of the next verse. They will be “an existing remnant.” They hail from the “Gentile nations which will attack Israel,” but will not take part in that battle which is one of two reasons they will be spared.

Third, there may be people who are not saved but who did not come to fight in Israel. While this is unlikely, they could be the people 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. If that is the case, God is then speaking to the Laodicean Assembly. They will be called home.

“The whole (*kol*) existing (*hayah*) remnant (*yatar* – those who remain and who were spared) from (*min* – out of) all (*kol*) the Gentile nations (*Goyim* – foreign and unrelated peoples) who came to attack (*bow*’ *‘al*) Yaruwshalaim in accord with the multitude (*day* – to inflict punishment) of (*min*) ‘Allah (*‘alah* – who fought unjustly, perversely, wickedly, and arrogantly) with (*ba*) repeated (*sanah*) and repetitious (*sanah*) prostrations (*sahah* – bowing down to and being repressed) in accord with (*la* – according to) their king (*malak* – their ruler), will celebrate (*chagag* – revel in) Yahowah’s (𐤆 𐤃𐤏 𐤇𐤃𐤀) festival feast (*chag*) of Sukah (*sukah* – Tabernacles, Tents, and Shelter).” (Zakaryah / Zechariah 14:16) It should also be noted how well ‘Allah fits in front of “repeated and repetitious prostrations.”

So, what I think is being said here is that the “existing remnant” consisting of adopted Laodiceans who supported Yisra’el even as their nations went off to war in the name of Allah, will arrive in Yaruwshalaim five days after Yahosha’s return, just in time to celebrate the Festival Feast of Sukah with their reconciled Yahudym brethren.

But so that you know, while the Hebrew word *day* can be rendered “in accord with the multitude,” as it is above, and thus tie it into the mark of the beast in Revelation, it also means “sufficient” or “enough.” *Day* can convey “to inflict punishment,” or “to do something for naught, in vain, or for no reason.” Similarly, as you now know, *‘alah* can be rendered as diversely as “to go up,” “to fight,” or “to be unjust.” Furthermore, *sanah*, meaning “to repeat,” and rendered “repetitious” in this verse, is most often translated “year” because the seasons repeat on an annual basis.

These things known, many different renderings of this passage are possible—including: “Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to honor the King, to keep the Feast of Booths.” After all, Yahowah is now “King” of the earth and Tabernacles will be celebrated annually throughout time.

But regardless of the translation, the Tribulation is over. Yahowah has prevailed. Mercifully, evil has been obliterated. Five days have passed since God’s return on the Day of Reconciliations. The world is now celebrating “Yahowah’s Festival

Feast of *Sukah*.” Mankind will camp out with God for onethousand years, reconciled with their Maker.

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As is the case with Zakaryahu, the book of Malachi chronicles the future fulfillment of *Yom Kippurym*—the return of Yahowah and His reconciliation with Yahudym. But more than that, Yahowah’s messenger explains the entire process, from breakup to restoration.

It is therefore instructive to know that there are a number of essential elements associated with this day. For a marriage or family relationship to be reconciled, it must first be established, and then for whatever reason, it be severed. Then the estranged relationship must be restored anew.

The Called-Out Assembly of Reconciliations is Yahowah’s means to accomplish this goal. And as such, Malachi is devoted to chronicling this process from beginning to end—detailing what caused the breakup, and delineating the consequence. The prophet, whose name means “messenger,” then paints a picture which associates God’s predictions with the Levitical presentation of *Yom Kippurym*, right down to the smallest linguistic details, so that we come to appreciate Yahowah’s remedy.

In the end, Mal’aky, speaking for Yahowah, foretells the context and timing of this reunion. God not only promises to return, reconciling the divorce on this day, He tells us how His children will change, and what they will be like. And He shares the traits common to those who will mourn on this day so that we aren’t counted among them. And along the way, Yahowah unveils a vivid prophetic portrait of Yahosha’, because He paid the toll on the way to reconciliation.

This riveting story begins with the messenger telling us that he is a scribe, taking dictation from God. **“The prophetic pronouncement (*masa’* – the uplifting and transport) of the Word (*dabar*) of Yahowah (✠ ֶַּּ ׀) to (*el*) Yisra’el (*yisra’el* – those who strive with God) in (*ba*) the hand (*yad*) of Mal’aky (*Mal’aky* – from *mal’ak* messenger and representative) with (*eth*) love (*’ahab* – enduring affection as demonstrated in a close family relationship) to you all (*’athim*) says (*’amar*) Yahowah (✠ ֶַּּ ׀).”** (Mal’aky / Messenger / Malachi 1:1-2) With this opening statement, Yahowah has stated His position relative to the Familial Covenant Relationship. He loves Yisra’el—those who choose to live with Him.

In the context of the Day of Reconciliations, this is only half of the proposition. God loves us, but do we recognize this and do we reciprocate His love? Therefore, to complete the equation, and for our relationship with our Heavenly Father to be reconciled, we must acknowledge Yahowah’s love and then choose to love Him in

return. And that is why this preamble exists at the beginning of Mal'aky's prophetic portrait of Yahowah's return on *Yom Kippurym*—the day He is returning to restore His relationship with His family.

As for recognizing Yahowah's love, pay careful attention to the comparison which follows, and the consequence of choice. **“But (wa) you say, ‘In (ba) what way (mah) have you loved (‘ahab – shown familial affection for) us?’”** (Mal'aky / Malachi 1:2) The religious leaders in Yisra'el questioned, or more accurately tested and tried, God's love.

Yahowah's answer was ingenious, as it predicted the response which will prove His love once again—this time on the cusp of His return. But to appreciate it, you need to know that as Ya'aqob's twin, 'Esaw was in line to inherit the Covenant promises Yahowah made to Abraham. But, because he relinquished his inheritance rights for a temporal advantage and a quick meal, and because he abandoned God, 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, will forever be foe, not family. And it is this enemy that Yahowah has promised to annihilate at the end of the Tribulation's Magog War to save His Children and Land.

So God answered: **“‘Was not (ha lo') 'Esaw (‘esaw – from ‘asah, ‘ashowq, and ‘adomny to work, to be extorted, to oppress, and to be blood red) a brother (‘ah) of (la) Ya'aqob (Ya'aqob – from ya'as, to seek advice, to decide, and be determined, and 'aqab to be attacked at the heel and to dig in one's heels)?' declares (na'um) Yahowah (𐤀 𐤁 𐤂 𐤃). ‘I love (‘ahab) Ya'aqob, and I hate (sane'**

– detest and abhor, loathe and intensely dislike, shun and am openly hostile to) **‘Esaw. I have caused (suwm) his mountain ranges (har – his power and influence) to be lifeless and desolate (semamah – a sparsely populated devastated wasteland), and his inheritance (nahalah – land and property) a desert (midbar – a wasteland of words) for (la) jackals and serpents (tanyn – canine omnivores and venomous snakes).’”** (Mal'aky / Messenger / Malachi 1:23)

The Hebrew word for “jackal” and “serpent” is the same, suggesting that while 'Esaw's mortal existence would be lifeless, desolate, and impoverished, his eternal destiny would be with serpents—which is to be incarcerated with Satan in the Abyss.

While there are many paths which lead away from Yahowah, most share four things in common—all of which are described in 'Esaw's name. Religions are *'asah*: “works based.” In Islam, a Muslim earns paradise by killing for Allah. The victims who wander away from God are *'ashowq*: “extorted and oppressed.” Such was the case for a thousand years under Catholicism. And man's religious paths

are predominately *'adomny*: “bloody red” and deadly affairs. So, in the name of the one man God says He hates, He has provided a multi-level picture of religion.

I would be remiss if I didn't point out that the Ma'aseyah's Qur'anic name isn't Yahosha', but instead Issa, an Arabic transliteration of 'Esaw. While this mistake proves that the Qur'an wasn't inspired by God, it also strongly suggests that it was inspired by Satan.

Arrogance is the hallmark of Islam. Muslims are convinced that their god and religion are superior and that they will conquer and rule the Earth. That is why we read: **“If (ky) 'Edowm ('edown – from 'adown the Lord) says ('amar – protests), 'We are beaten down and crushed (rasas – shattered and destroyed), but (wa) we will recover (suwb) and rebuild (bana') the ruins (harabah – the place depopulated and the destroyed rubble),' thus (koh) says ('amar) Yahowah (𐤅 𐤓𐤕 𐤓𐤀) of the assembled spiritual envoys (saba'), 'They build (banah) and I will destroy (haras – tear down and demolish), and they will be called (qara') a region (gebuwl – territory) of wicked and evil (ris'ah) people ('am) with whom ('asher) Yahowah (𐤅 𐤓𐤕 𐤓𐤀) expresses His wrath (za'am – denounces and curses, angrily demonstrating His justifiable indignation and displeasure) forever ('ad – into perpetuity), for an unlimited duration of time ('owlam).”** (Mal'aky / Messenger / Malachi 1:4)

Yahowah's animosity toward 'Esaw, and thus 'Edowm, is not only unique, it is uncompromisingly harsh. And I suppose that this is for four reasons. First, as 'Edowm indicates, these people have chosen to associate with “the Lord” who is Satan. Second, like Muslims today, they are stunningly arrogant, claiming as does Allah (Allahu Akbar!) to be greater and more effective than God even against all evidence to the contrary.

Third, 'Esaw and 'Edowm represent Islam, and thus are not only a “wicked and evil people with whom Yahowah has and will continue to express His wrath, these Muslims have become the most persistent, ruthless, and immoral enemy of Yisra'el. So, by hating Muslims and by eternally opposing them, Yahowah is in fact demonstrating His steadfast love for Ya'aqob—who is Yisra'el.

Fourth, as mentioned earlier, Yahowah will tangibly demonstrate His love for Yahudym and Yisra'el by opposing the Islamic Federation known as Magog. This vicious and uncivil band of Muslim militants from Iran, Iraq, Pakistan, the Caucasus Mountains, Turkey, Syria, Lebanon, Egypt, Libya, the Sudan, and Somalia, under the leadership of Gog, the predicted Islamic Mahdi, will march into Yisra'el in 2027 with the intent of conquering the land and killing, robbing, and raping every Jewish man, woman, and child. But, Yahowah will foil their arrogant and misguided plan to plunder His people, personally intervening to destroy them. And as a result, the Yahudym who witness this loving miracle, will

change their attitude toward Yahowah, which will lead directly to their reconciliation.

Also recognize that in the context of man questioning Yahowah's love, God is saying that by opposing our religious and political enemies, He is demonstrating His love for His children. And in that thought is a life lesson for all of us. It is merciful, compassionate, enlightened, moral and prudent, even Godly, to hate religious and political schemes and schemers because of the toll they take on the unsuspecting.

Unfortunately however, that does not mean that Yisra'el understood any of this or was even listening. Mal'aky reports: **“A son (*ben*) highly values, esteems, and respects (*kabed* – sees as very significant and glorious, honors, dignifies, and cares deeply about) his father (*'ab*), and a servant (*'ebed* – slave) his master (*'adown* – lord), so (*wa*) if (*'em*) I am a father (*'ab*), where (*'ayah*) is My honor and esteem (*kabed*)? And if (*'em*) a lord (*'adown* – master), were (*'ayah*) is My respect (*mora'* – and reverence)?” says (*'amar*) **Yahowah** (𐤅 𐤓𐤏𐤃𐤁) of the spiritual regiment (*saba'*), to (*la*) you (*'athim*) O clerics (*kohen* – priests and religious officials) who despise (*bazah* – show contempt for, disregard, and devalue) My name (*shem* – personal and proper name and reputation).” (Mal'aky / Messenger / Malachi 1:6)**

You'll notice that this is a hypothetical. Yahowah isn't calling Himself their “father” or their “lord.” But Yahowah knew that the Yisra'elites would continue to refer to Him using these terms, as opposed to calling Him by His name. In so doing, they were demonstrating their disrespect for God.

In a way, this is a play on words. The hated 'Edowm was based upon *'adown*, so Yahowah was inferring that the Yisra'elites were showing more respect for “the Lord” than they were for His name. He was demonstrating that they were not only being unfaithful, they were unloving hypocrites.

“And you say (*'amar*), ‘How (*mah*) have we shown contempt for and disregarded (*bazah* – despised, scorned, ridiculed, and devalued) Your name (*shem*)?’” (Mal'aky / Messenger / Malachi 1:6) Yahowah answers and tells them that their offerings were unclean and defiled, and that they were sacrificing the blind and lame, which is to say that their religious rituals were not only worthless and annoying; they were counterproductive, harming those who should 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.

“And so then (*’atah*) you beg and plead (*na’*), seeking the favor (*halah* – imploring the intercession) in the presence (*paneh*) of God (*’el*), ‘Have mercy on (*hanan* – show pity, be gracious and generous to) us.” (Mal’aky / Messenger / Malachi 1:9) But Yahowah says that He will value them as they have valued Him.

Religious Jews have perpetrated a myth which unenlightened clerics and scholars routinely parrot—that it is out of respect and reverence for Yahowah’s name that it is not spoken. But according to God, and to reason, it is out of disrespect and contempt that rabbis have expunged Yahowah’s name from His Scriptures, Land, and people.

The offerings depicted in Yahowah’s seven Miqra’ey are 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 preformed as opposed to observed, they become worthless. **“Your fire (*’uwr*) on My altar (*mizbeah*) is in vain (*hinam* – for no avail), because there is nothing (*’ayn*) pleasing or desirable (*haphets* – enjoyable) in you,’ says Yahowah (𐤎 𐤓𐤕 𐤇𐤃) of hosts, ‘and your grain offerings (*minhah*) from your hands are not accepted (*rasah* – pleasing or agreeable).”**

(Mal’aky / Messenger / Malachi 1:10) Fortunately, Yahowah has a solution to ministerial incompetence and malfeasance.

Actual animal sacrifices during the seven Called-Out Assemblies is no longer necessary, desirable, or pleasing. Yahosha’, as the Lamb of God and Suffering Servant, served as the perfect sacrifice for all time.

Minhah, translated “grain offerings,” represents the wave offering of purified grain (symbolic of saved souls) immersed in oil and wine (symbolic of the spirit and atonement) which were to be raised up to Yahowah on the *Miqra’* of *Bikuwrym*. So by saying that they “would not be accepted,” Yahowah is affirming that man’s religious paths bypass Passover, Unleavened Bread, and FirstFruits, and thus do not lead to salvation. God will reaffirm this metaphorical evaluation of religion many more times throughout this conversation.

In fact, the use of *mizrach*, which is a “winnowing implement,” in this next verse, advances this same thought. **“Indeed (*ky*), from (*min*) the brilliant Servant’s (*shemes* – the one who serves and ministers, the sun and brilliant light’s) shining eastern arrival (*mizrach* – coming forth as a winnowing implement through the East Gate), and until (*’ad* – into perpetuity) His (*huw’*) entrance at sunset (*mabow’* – arrival), My (*’any*) name (*shem*) will be great**

(*gadowl* – distinguished and majestic, exceedingly important, powerful, and magnifying, promoting growth)...” (Mal’aky / Messenger / Malachi 1:11) 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 salvation, than anything.

Mizrah can mean “eastern,” as it is translated above, or the “East Gate,” which was walled up by the Muslim warlord Saladin a thousand years ago. But it will be opened, albeit briefly, upon Yahowah’s return. Based upon *zarach*, *mizrah* also conveys: “to come forth, arrive, and to shine.”

Further, *mizra’* is “the place seeds are sown,” which is Yisra’el generally and Yaruwshalaym specifically. But as mentioned at the introduction of this passage, *mizreh* 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 the “Implement of Yah” separating worthless souls from those who are valuable to Him.

Shemes is both “sun” and “servant.” *Shemes* is based upon a root which means “brilliant light.” As such, it is a perfect depiction of Yahosha’ then and now. And it provides a wonderful affirmation of the Genesis one prophecy on the fourth day, which foretold the arrival of the “greater light” as a sign.

Finally, while the primary definition of *mabow’* is “entrance” or “arrival,” it is sometimes rendered “sunset.” But that is a stretch since *mabow’* is based upon *bow’*, meaning “to come,” and “to arrive.” Further, Yahowah’s arrival as light is the focus of this passage. It is the day His name will be great—the day all those who know Him will shout “Yahowah” upon His return as they look up at the God their forefathers’ pierced.

The meaning of these words known, there is a mundane, profound, and uniquely insightful way to interpret this passage. On the surface, it could read: “**Indeed, from the eastern sun until its sunset, My name will be great...**,” and that is certainly true.

The profound rendering, which is stated above, is replete with important affirmations and symbols. Yahosha’, who is the Suffering Servant, is returning as brilliant light. His arrival will be upon the Mount of Olives, which is due east of the Temple, and en route to it. He will be the first to pass through the reopened and restored East Gate in 2,000 years, fulfilling additional prophecies. And this time, as Judge, Yahowah’s Implement will act as a winnowing tool, separating the good grain from that which is worthless. Further, Yahowah’s name will be magnified upon Yahosha’s return, affirming what Zakaryah has told us and what Mal’aky will tell us. And of course, Yahosha’ is the doorway to everlasting life, and thus represents the entrance to heaven.

The more obscure insight is that His grand arrival will coincide with sunset, once again corroborating what we discovered in Zakaryah. So, His return will not occur just any time on *Yom Kippurym* forty Yowbel from the fulfillment of

Passover and Unleavened Bread, but precisely at sundown as the Day of Reconciliations dawns.

Before we contemplate where Yahowah said that His name would be exceedingly important in the next verse, we need to examine three key words. *Maqowm* means “place, home, dwelling, and source.”

Muqtar, usually translated “burning or incense,” is from *qatar* which is an “offering which encloses and joins,” and is thus symbolic of the role the Set-Apart Spirit plays in our salvation. *Muqtar* infers the ideas of “fragrant wood, and most especially frankincense, which is the symbol of “purity,” being burned in a fire so that its pleasing aroma rises and envelopes everyone who is close by.” And *maqowr* is an “assembly which flows from a source of pure spring water.” These etymological connotations are important because the third key word, *nagash*, means “to come, approach, draw near, and gather together.” 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 *Yom Kippurym*. So, I’m sure you will see the obvious connection between: “**And your soul shall respond and answer** (*anah* – reply to the summons, making a declaration after engaging in thought, vocally communicating), **appearing before and approaching** (*qarab* – coming and drawing near, being present with) **the adoptive mother who purifies, enlightens, and elevates unto** (in relation to) **Yahowah,**” and what follows...

Mal’aky, taking dictation from Yahowah, wrote: “...**among** (*ba*) **the Gentiles** (*Goym* - nations), **and in** (*ba*) **every** (*kol*) **home** (*maqowm* – place and dwelling) **which gathers together, approaches, and draws near** (*nagash*) **the purifying offering which encloses and joins** (*muqtar*) **to** (*la*) **My** (‘any) **name** (*shem*)—**a purifying and cleansing** (*tahowr*) **gift** (*minhah* – offering and sacrifice). **Indeed** (*ky* – truly and reliably, this is because) **My name** (*shem*) **is exceedingly powerful and great** (*gadowl* – astonishingly important in magnitude and extent, enabling growth) **in and among the Gentiles** (*Goym* – nations), **says** (‘amar) **Yahowah** (יְהוָה) **of the assembled heavenly implements** (*saba’*).” (Mal’aky / Messenger / Malachi 1:11)

Gadowl, rendered “is exceedingly powerful and great,” is listed as a noun in most lexicons, but it is clearly being used here as a verb. I say that because *gadowl* is based upon *gadal*, which is the Hebrew verb for “to be nourished so as to grow, to become powerful, and to be magnified, able to do great things.” And at its heart, this is the essence of Yahowah’s name. By our reliance upon it and Him, we grow, becoming Yahowah’s children and inheriting all that is His, including His power.

So, bringing it all together: “**Indeed** (*ky*), **from** (*min*) **the brilliant servant’s** (*shemes*) **shining eastern arrival** (*mizrach* – as a winnowing implement), **and until** (‘ad) **His** (*huw’*) **entrance at sunset** (*mabow’*), **My** (‘any) **name** (*shem*) **will**

be great (*gadowl* – exceedingly important) **in and among** (*ba*) **the Gentiles** (*Goyim*), **and in** (*ba*) **every** (*kol*) **home** (*maqowm* – place and dwelling) **which gathers together, approaches, and draws near** (*nagash*) **the purifying offering which encloses and joins** (*muqtar*) **to** (*la*) **My** (‘*any*’) **name** (*shem*)—**a purifying and cleansing** (*tahowr*) **gift** (*minhah*). **Indeed** (*ky* – truly and reliably, this is because) **My name** (*shem*) **is exceedingly powerful and great** (*gadowl* – astonishingly important) **in and among** (*ba*) **the Gentiles** (*Goyim* – nations), **says** (‘*amar*’) **Yahowah** (יְהוָה) **of the core of assistants** (*saba*’).” (Mal’aky / Messenger / Malachi 1:11)

It should also be noted that the Day of Reconciliations isn’t just for Yahudym, but also for Gentiles—especially the Called-Out Assembly of Laodicea, left behind at the *Taru’ah* Harvest. As adopted children, they will be grafted into the vine that is Yisra’el.

So that you are aware of what others have said, here is the NASB version of this verse: “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: “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 passage and the *Yom Kippurym* presentation in Leviticus 23. Professor Tremper Longman III, the person credited with “translating” Malachi 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.” Second, he neglected to translate *ky*, which means “indeed, this is true and reliable.” Third, the Hebrew words for “my name” are the tenth and eleventh in the sentence, not 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 “is great,” 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.” Eighth, while *Goyim* can be translated “nations,” its primary definition is “Gentiles.” Fortunately Professor Longman translated *min* correctly as “from,” so credit, where credit is due.

But ninth, the Hebrew word for “**morning**” is *boqer*, and while it is used 182 times in Scripture, it cannot be found in this verse. Tenth, *semes* 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 “eastern, shining, and arrival.” But to his credit, “**till**” is an acceptable, albeit inadequate, rendering of ‘*ad*’.

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 “His.” Fifteenth, He also disregarded *mabow*’, designating “entrance.”

Sixteenth, the Hebrew term for “**around**,” cannot be found in this verse. Seventeenth, there is not textual basis for “**the world**” in it either. Eighteenth, the second inclusion of *Goyim*, meaning “Gentiles,” was ignored by Professor Longman. Nineteenth, the “translator” didn’t translate *maqowm* which means “place or home.” He added the pronoun “**they**” without textual support, for his twentieth error.

Twenty-first, *nagash* means “gathers together, approaches, and draws near,” not “**offer**.” *Muqtar* can be translated “**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.

To be fair, it isn’t inaccurate to render *tahowr* and *minhah* “**pure offerings**,” but, translating them as “**a purifying and cleansing (tahowr) gift (minhah)**” 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 ‘*any shem*’.

But that’s the end of the good news. Repeating an error for his twenty-third mistake in this passage, the translation of *gadowl* again as “*honor*” remains wrong. 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 trice. 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 God’s name is, the “translator’s most grievous and obvious error is the substitution of Satan’s title, “**the Lord**,” for Yahowah’s name. 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 cause Yahowah to be so angry with the religious community. They had disrespected and devalued His 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.

To the Tremper Longman's of the world, Yahowah says: **“But (*wa*) you (*'athim*) pierce Him and defile it (*halal huw'*) with (*ba*) your (*'athim*) boastful declarations (*'amar*). The table (*shulchan*) of My (*'any*) Upright One (*'eden* – Upright Pillar and Foundation of the Tabernacle) is defiled (*ga'al* – polluted by religious rituals). His fruit (*nyb*) is despised (*bazah* – and disregarded) food (*'okel*).”** (Mal'aky / Messenger / Malachi 1:12)

Halal can be translated “pierce, slay, and fatally wound.” And *huw'* means “Him,” indicating that by disregarding the importance of Yahowah's name, religious clerics are as guilty of killing Yahosha' as those who actually drove in the nails.

But as is the case with so many Hebrew words, *halal* can also be translated “profane, defile, pollute, and desecrate while acting reprehensibly.” And since *huw'* can also be rendered “it,” Yahowah is saying that by removing His name from His Word and from His people's lives, religious clerics have sullied it by acting reprehensibly.

It should be noted that *shulchan*, translated “table,” is from *shalach*, which describes Yahowah's intent with regard to His Upright One: “to send to set free.” Likewise, *nyb*, rendered “fruit,” is that “which makes one healthy and flourish.” As such, it ties nicely into the idea that Yahowah's name “will be great (*gadowl*),” thereby “promoting growth” in the previous verse.

Never missing the opportunity to enlighten those who seek to learn and who search the Word, the connection between *halal* and “polluted religious food” should not be missed. The Islamic variation of Kosher food is “Halal.”

As a result of being disingenuous hypocrites and rotten self-serving souls, Yahowah came to see religious clerics as “kidnappers and robbers,” and as “cursed cheaters who deceive while cunningly conspiring to defraud.” The Covenant Relationship was broken because of the proponents of religion. Listen to how angry God is with the religious community. **“So then (*'atah*), this condition (*mitswah* – codicil of the covenant) is to (*'el*) you, O clerics (*kohen* – priests and ministers). If (*'im*) you do not (*lo'*) listen (*shama'* – receive this message), and if (*'im*) you do not place (*sym*) it on (*'al*) your heart (*leb* – incorporate it into your being) to give (*natan* – bestow) glory (*kabowd* – high value, honor, respect, and dignity) to My (*'any*) name (*shem*), says (*'amar*) Yahowah (𐤃 𐤅 𐤇 𐤄) of the spiritual regiment (*saba'*), I will send out (*salah*) in and among (*ba*) you all (*'athim*) a curse (*ma'erah* – an ambush). I will curse (*'arar*) with (*'eth*) your kneeling down (*barakah* – your blessings of wealth and prosperity), and also**

(gam) **I will bring a curse on ('arar) her [Yisra'el], because (*ky*) you all did not ('ayn) place it (*sym*) on ('al) your heart (*leb*).**"

(Mal'aky / Messenger / Malachi 2:1-2) Yahowah does not ask anything of us relative to our salvation, but He is insistent that we don't do anything which will impede the salvation of others.

In this regard, the one thing Yahowah told the ministers to do, they did the opposite. Rather than respect and honor Yahowah's name, they removed his name from His Scriptures. Then they established laws which made speaking God's name a crime punishable by death. And it was this very "crime" for which the religious establishment in Yisra'el convicted the Ma'aseyah, sending Yahosha' off to die.

But the irony is delicious. Yahosha' is Yahowah bowing down to man so that man wouldn't have to bow down before God in judgment. But having rejected Yahowah, and having judged Yahosha', the curse placed upon the religious community is to bow down before Yahowah in judgment. The signature move of religion will be the curse of religion.

But you will also notice that the clerics will not suffer this indignity alone. "Her" is a reference to the Land of Yisra'el. Religions are deadly poisons which afflict all who ingest their corruptions.

And that, my friends, is the reason for the reference to the defiled fruit upon the table in the previous verse. And it is why Mal'aky's prophetic portrayal of Yahosha's return on *Yom Kippurym* delineates how the religious community will "afflict" the people, and thereby break the Covenant and shatter the marriage vow. You see, we have come full circle. This is the "self-indulgent and wasteful life without moral or sexual restraint which results in self-annihilation and destruction." It is the reason why Yisra'el was "humbled, overthrown, troubled, injured, tormented, and tortured."

After all, to be humbled is to be "brought low;" it is "to bow down in submission," which is the opposite result of the Covenant. Affliction is "the cause of persistent pain and distress," and of "great suffering." And it has all happened to Yisra'el, and to the Church after them, because religions have chosen to bow down to a god of their own making rather than walk with Yahowah. Rather than accept the fact that Yahowah bowed down to us in love so that we wouldn't have to bow down to Him in judgment, religions teach that we should afflict our souls.

Also interesting is the fact that had rabbis not removed Yahowah's name from His Scriptures, Islam would not exist. No one would believe that a God named Allah inspired the Torah, Prophets, and Psalms, as Allah claims repeatedly in the Qur'an, if Yahowah's name was found seven-thousand times in those writings. So, by devaluing God's name, Yisra'el brought the affliction and curse of Islam upon themselves.

From the quill of the man who was content to convey Yahowah's message as He shared it with us, we read the harshest, most graphic, and devastating rebuke in Scripture: **“Behold (*hineh* – look here now and see), as a result of (*la*) My (*‘any*) rebuke (*ga’ar* – reprimand and disapproval) all of your (*‘athim*) seed (*zera’* – descendants) will be scattered (*zarah* – winnowed and removed as chaff and husks) with (*‘eth*) worthless animal remains (*pares* – the waste products of milling, rubbish and dung, visceral refuse after an animal is butchered) upon (*‘al*) your faces (*pane**h*). Your festivals and feasts (*chag* – gatherings and celebrations) are dung (*peresh* – a collection of viscera refuse from the innards of butchered animal carcasses and fecal matter).”** (Mal’aky / Messenger / Malachi 2:3)

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 performing the *Miqra’ey* sacrifices without understanding what they represent, is deadly, with lifeless and worthless body parts staining the perpetrators and their victims. Such is the case when Roman Catholic priests insist that they turn ordinary wine into blood, and then tell those bowing before them to drink it.

To increase their profits, the priests had habitually sacrificed blind, lame, and diseased lambs, which demonstrated that they had no concept of the symbolism, and no respect for the Ma’aseyah—the perfect Lamb of God. As a consequence, the children they had been called to teach in the way of Yah, were now stained by religion. They would die, just as the diseased animals had perished for no reason.

And for this reason, 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, or Rosh Hashanah, hold your nose and visualize them from God's perspective.

Peresh and *parash*, in addition to being “dung,” and the “innards of a butchered animal,” convey 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 poisonous.

There is literal fulfillment of this passage I don't want you to miss. Speaking of blood covering the children of religious clerics, consider Matthew 27:20-25: “The chief priests and political leaders persuaded the multitudes to...put Yahosha' to death.... Pilate said to them, ‘What then shall I do with Yahosha', who is called “the Chrestus (the upright servant and useful implement)?” They all replied, ‘Let Him be affixed to a pole.’ And he said, ‘Why? What wrong thing has He done?’ But they kept shouting all the more, saying, ‘Let Him be nailed to an upright pole.’ And when Pilate saw that he was accomplishing nothing, but rather that a riot was breaking out, he took water and washed his hands in front of the

multitude, saying, ‘I am innocent of this Man’s blood; see to that yourselves.’ And all the people answered and said, ‘His blood be on us and on our children!’” The next sentence is a continuation of the previous thought. As such “he,” represents the ministers who are murdering their children. **“And he will carry you all off (‘athim nasa’) with (‘eth) him (huw’).”** (Mal’aky / Messenger / Malachi 2:3) They will be taken away from Yahowah and to the Abyss with Satan.

✠ ʔ ✠ 𐤃

Yahowah’s name and His *Miqra’ey* are essential aspects of the Covenant. They are the source of and path to continued existence in our Heavenly Father’s Family. **“You all will know (yada’ – realize) that indeed (ky) I sent (salah) to (‘el) you (‘athim) with (‘eth) the terms of the relationship agreement (mitswah – the authorized direction, prescription, and admonition) this condition (zo’th – this provision; based upon zeth, meaning this lamb): to (la) exist (hayah – become established), with (‘eth) My (‘any) Familial Covenant Relationship (beryth) in association with (‘eth) the Lowy (lowy – transliterated Levites, meaning to join and unite), says (‘amar) Yahowah (✠ ʔ ✠ 𐤃) of the assembled conscripts (saba’).”** (Mal’aky / Messenger / Messenger / Malachi 2:4)

It should be noted, *zo’th*, rendered “this condition,” and also meaning “this provision,” is from *zeth*, “lamb.” And that is indeed interesting in the midst of this discussion regarding perfect versus blemished sacrifices. But it becomes even more telling considering the next sentence, wherein the pronoun “Him,” represents the Ma’aseyah Yahosha’.

“My (‘any) Familial Covenant Relationship (beryth) exists (hayah – was, is, and will be) with (‘eth) Him (huw’). Life (hay) and salvation (shalowm – healing, welfare, prosperity, completeness, reconciliation, companionship, friendship, contentment, safety, peace with regard to the relationship), I gave (natan) them (hemah) to (la) Him (huw’) reverently and respectfully (mowra). He reveres and respects (yare’) Me (‘any). On account of (min) the presence of (paneh) My (‘any) name (shem) He is awesome and astonishing (hatat).” (Mal’aky / Messenger / Malachi 2:5)

Shalowm communicates many things associated with the Ma’aseyah Yahosha’, albeit, none more important than “salvation.” Its “health, welfare, and prosperity” connotations mirror *euangelion*, a translation of one of Yahosha’s favored terms. Based upon *eu* and *aggelos*, it means “healing and beneficial messenger.”

Shalown's "completeness" connotation affirms that Yahosha' "completes" us, by "completely fulfilling and finishing" all of Yahowah's promises. And He did these things because He is our "friend"—the one who brought "peace and reconciliation to the relationship" with God.

Shalown is based upon *shalam*, which means "to restore by providing restitution and recompense." As such, it defines the specific form of salvation provided by Yahosha's fulfillment of the Called-Out Assemblies of Passover and Unleavened Bread. And in that light, *shelem* is "a peace offering, a voluntary sacrifice for the purpose of an alliance and friendship." Likewise, *shalem* explains that the Sacrificial Lamb of God was "perfect" so that we could be "completely perfect" in the presence and sight of God.

The last word in the verse, *hatat*, translated "awesome and astonishing," has a flip side which speaks of the divide which exist between those who revere Yahowah and respect Yahosha', and those who do not. The antagonists will be "terrified" by Him, "divided" from God, and they will be "destroyed," their souls "shriveling and ceasing to exist."

Continuing to speak prophetically of the Ma'aseyah Yahosha', Yahowah said: **"The trustworthy and reliable** (*'emeth* – honest, dependable, firmly establishing, and true) **Torah** (*Torah* – teaching and instructions, directions and guidance) **will exist** (*hayah*) **in** (*ba*) **His** (*huw'*) **mouth** (*peh*)."
(Mal'aky / Messenger / Malachi 2:6) Yahowah's two most important teachings are contained in this short sentence. The Torah is trustworthy and reliable. And the Word made flesh is the human manifestation of the Torah. He came into existence to communicate, illuminate, and fulfill God's "prescriptions for living."

This being true, the argument Paul made in Galatians and Colossians in favor of "faith," and in opposition to the Torah, has been destroyed—and the religion of Christianity along with it. Faith is moot in the presence of that which is "trustworthy and reliable." And if the Torah is obsolete, then so is its purveyor and messenger—Yahosha'.

In the context of religious officials presenting blind, lame, and diseased sacrifices, the Ma'aseyah Yahosha' is perfect. **"Wickedness** (*'awlah* – that which is evil, unjust, or wrong) **will not** (*lo'*) **be found** (*masa'* – or experienced) **on** (*ba*) **His** (*huw'*) **lips** (*sapah* – in His speech)."
(Mal'aky / Messenger / Malachi 2:6) This sentence similarly destroys the religion of Christianity. Yahosha', at the conclusion to the Sermon on the Mount, said that the Torah represented the Father's good gift, and that the Torah was the narrow, unpopular path to life. According to God, He was telling the truth.

Affirming the role the Ma'aseyah Yahosha' plays in the Day of Reconciliation, Yahowah goes on to say of Him: **"In** (*ba*) **healing reconciliation**

(*shalowm* – salvation, welfare, prosperity, completeness, companionship, friendship, and peace with regard to the relationship) **and in (ba) uprightness** (*mysowr* – in justice and fairness according to the standard; from *yashar*, making the way smooth and straight) **He walks (halak) with ('eth) Me ('any). And (wa) many (rab) He reconciles, returns, and restores** (*suwb* – changes and turns around so as to recover) **from (min) sin ('awon – wrongdoing, liability, guilt, and punishment).**” (Mal’aky / Messenger / Malachi 2:6)

Since there may not be a more important passage in Scripture than the four sentences contained in this lone verse, let’s review them by bringing them all together: **“The trustworthy and reliable** (dependable, firmly establishing, and true) **Torah** (teaching and instructions, directions and guidance) **will exist in His mouth. Wickedness** (that which is unjust or wrong) **will not be found on His lips. In healing reconciliation** (salvation, welfare, prosperity, completeness, companionship, friendship, and peace with regard to the relationship) **and in uprightness** (in justice and fairness according to the standard) **He walks with Me. And many He reconciles, returns, and restores from sin** (guilt and punishment).” (Mal’aky / Messenger / Malachi 2:6)

Yahosha’ is the living embodiment of the Torah. The Ma’aseyah’s message and the Torah are one. And it is by way of the Torah, that Yahosha’ is our Savior.

Speaking of the *Torah*, in the context of a message fixated on conveying the importance of Yahowah’s name, how is it that anyone can say that TWRH is pronounced “torah,” and yet YHWH, is unpronounceable? Is not *Torah’s* “o” from the Wah and it’s “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. After all, the vocalization of the other two letters is known by way of the name Yahowah chose to title His foundational treatise.

If you want to understand the Ma’aseyah Yahosha’, read the Torah. **“For (ky) the lips** (*sapah* – the speech) **of the clerics** (*kohen* – ministers and priests) **should carefully observe and consider** (*shamar* – care about and cling to, examine, guard, and be secure in) **knowledge and understanding** (*da’at*). **Search** (*baqas* – inquire about, investigate and seek to learn information from, requesting and desiring) **the Torah** (*Torah* – teaching and instructions, guidance and directions) **from (min) His (huw’) mouth (peh) because indeed** (*ky* – surely and truly) **He (huw’) is Yahowah’s** (𐤃 𐤅𐤍 𐤇𐤃) **messenger** (*mal’ak* – supernatural envoy, heavenly servant, divine representative, and theophanic manifestation).” (Mal’aky / Messenger / Malachi 2:7)

The Torah provides the answer to every important question. It is the source of understanding, the path to paradise. Yahosha’ cannot be understood apart from the Torah. It is as simple as that.

But the religious clerics, ministers, and priests would not listen to Him then, nor now. They have all come to prefer their own writings to those of God. Therefore, in this next verse, God says the very thing I've been preaching from the beginning: religious teachings are inconsistent with the Torah. And this means that the people who follow clerical directions will be forsaken, having stumbled away from the path to Yahowah.

“As for (wa) yourselves (‘athim), you have turned away (suwr – rejected and forsaken, removing yourselves) from (min) the (ha) Way (derek – and the Path), causing many to stumble (kasal rab – falter and fall, fail to obtain a desirable state and cease to exist). By (ba) your instructions and teachings (Torah – you directions and guidance) you corrupt and invalidate (sahat – pervert and destroy, mutilate and annihilate) the Familial Covenant Relationship (beryth), says (‘amar) Yahowah (יְהוָה) of the assembled helpful envoys (saba’).” (Mal’aky / Messenger / Malachi 2:8)

Man’s 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.

While this passage is directed specifically at rabbis and their Oral Law, it also impales the edicts of Catholicism. Religious laws, instructions, and teachings corrupt the purpose of the Covenant.

If God is just, there must be a severe consequence of choosing to lead people the wrong way, down a path which leads them to their death and destruction. **“So now then (gam), I (‘any) will give you all over (natan ‘eth ‘athim) to be despised (bazah – to be thought very little of, to be of no value, to be vile, despicable, and worthless) and to be afflicted (sepal – be humbled, brought low, diminished in stature, abased, and humiliated) on behalf of (la – according to and as a result of) all (kol) the people (‘am).”** (Mal’aky / Messenger / Malachi 2:9) Those who afflict the souls of others, will have their souls afflicted. God is fair, after all.

You’ll notice that had God wanted to have Moseh write “afflict” relative to our souls in His *Yom Kippurym* presentation in Leviticus, He would have used “*sepal*—to be afflicted, humbled, brought low, and diminished in stature.” But He selected “*awnah*—answer the invitation and come into [My] presence” instead.

“As (ka) relationally (‘asher) you (‘athim) are not (‘ayn) observing (samar – are not secure in and do not care for) My (‘any) Way (derek – My Path) and are not lifting up (nasa’ – uplifting, respecting, honoring, promoting, or advocating) My presence (paneh) in the Torah (Torah – instructions and teachings).” (Mal’aky / Messenger / Malachi 2:9) The Torah is Yahowah’s Way, His Path to heaven. Those who observe it will be lifted up, and they will endure in God’s presence. Those who don’t respect the Torah, will experience a different fate.

It should be noted that *nasa'* is another Hebrew word with two faces. If the previous sentence's "are not" modifies "observing the Way" and "My presence" then *nasa'* means that the religious community was not "lifting up, promoting, or advocating" the fact that Yahowah's presence was manifest in our midst in the form of the Ma'aseyah Yahosha'.

But if *nasa'* is part of an independent clause, and the beginning of a new thought, then its dark side is applicable. In that case, the ministers, priests, and clerics were guilty of "deceiving and deluding the people" relative to Yahowah's presence, "causing them to depart from the correct path by conniving trickery."

In this regard, it saddens me to say that the Dead Sea Scroll coverage of Mal'aky suffers from the fact that this book concludes the Covenant Scriptures and sits at the end of scrolls which include the minor (by length, not importance or relevance) prophets. And up to this point, we have had nothing to compare to the Masoretic, and thus no way to correct their incessant copyedits. But as we will discover in the Salvation Volume, when either they (the religious community) or the Ma'aseyah are the focus of a book, the rabbinical proclivity for corruption escalates appreciably. And such is the case with the extant portions of Mal'aky. Beginning with the 12th verse of the 2nd chapter, we will find rabbis guilty of the crimes Yahowah has accused them.

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 (*ha lo'*) one (*'echad*) Father (*'ab*) for (*la*) all of (*kol*) us (*'anachnu*)? Did not (*ha lo'*) one (*'echad*) God (*'el*) create (*bara'*) us (*'anachnu*)? So why (*maddua'* – what is the reason or cause to) be unfaithful, unreliable, and untrustworthy (*bagad* – committing adultery and treacherously betraying by acting deceptively) toward (*ba*) individuals among (*'iysh*) His (*huw'*) brethren (*'ah* – brothers, relatives, and countrymen) along with (*la*) defiling and polluting (*halal* – profaning, desecrating, and dishonoring, violating and breaking) our (*'anachnu*) Father's (*'ab*) Familial Covenant Relationship (*beryth*)?"** (Mal'aky / Messenger / Malachi 2:10)

It is the question most in need of an answer. Why engage in religion under the pretence of helping people and serving God when you are actually killing people by being unfaithful to God and distancing people from Him?

Bagad is the perfect word in this context. As it relates to God and to the Covenant, clerics had become universally "unfaithful." But worse, they "were adulterous," as they were now married to a god of their own making—their Lord. As a consequence, they were no longer "reliable or trustworthy." And this led to God's people being "treacherously betrayed by way of deception." The priests who the people should have been able to trust with leading them to God, were leading them away from Yahowah and to their doom.

Along these lines, *'ysh*, the Hebrew word for “individual and man,” was used in the distributive case, which ascribes the action of “betraying” to individual members of the group of “brethren” as opposed one individual or to the group as a whole. In other words, not everyone ingested the religious poison.

While the distinction isn't significant, the Covenant being defiled by the religious community could have been “our fathers' *beryth*,” or “our Father's *beryth*.” But since our Heavenly Father established but one Covenant with Yisra'el's forefathers, the relationship being polluted, dishonored, violated, and broken, is the same.

In the context of the impending reconciliation of His people, it is imperative to establish not only that the Covenant which once existed has been broken, but also to establish the reason it was severed. **“Yahudah (*Yahudah* – those who are related to Yah, and one of the twelve tribes, transliterated Judah) has been unfaithful and has committed adultery (*bagad* – has been defiled and polluted for having dishonored, violated, and broken the relationship) and has committed (*'asah* – fashioned and done) an abomination (*tow'ebah* – a repulsive and detestable thing, something which is loathsome and abhorrent, and related to idolatrous religious worship) in (*ba*) Yisra'el (*yisra'el* – among individuals who strive with God) and in (*ba*) Yaruwshalaim (*yaruwshalaim* – the source of restoration and reconciliation). Because (*ky* – truly) they have defiled and dishonored (*halal* – profaned and treated with contempt) Yahudah (*Yahudah* – those who are related and who relate to Yah), and the sanctuary of those who are set apart (*qodesh* – the pure sanctuary separated unto God), who relationally (*'asher*) Yahowah (𐤅 𐤆𐤃 𐤇𐤃) loves (*'ahab* – and affectionately adores). They have married the Lord Ba'al and wed (*ba'al* – have joined themselves to, entered a covenant relationship with, and have allowed themselves to be ruled and lorded over by, Ba'al) and (*wa*) the house (*beyth* – family) of a foreign pagan (*nekar* – unrecognizable) god (*'el*.” (Mal'aky / Messenger / Malachi 2:11)**

In Howsha' / Hosea, Yahowah divorced Himself from every tribe save Yahudah. Now, they too have been put on notice—and for the same reason: they have committed adultery with Lord Ba'al.

In that we can now hold the purveyors of Judaism accountable for their corruption of Yahowah's Word, in this passage Qumran scroll 4QXII reads “*bayth*/house,” not “*bat*/daughter,” with reference to being “wed to Lord Ba'al and the house of a pagan god.” Satan has a home and family too. And Yahudah has now joined Yisra'el in having entered into it.

Speaking of those who married Ba'al, and in so doing became unfaithful, we read: **“Yahowah (𐤅 𐤆𐤃 𐤇𐤃) will cut off (*karat* – sever and separate) the individual (*'ysh*) who (*'asher*) does (*'asah*) this, who witnesses (*'ed* – provides testimony) or afflicts (*'anah* – responds by speaking out and oppressing, mistreating, and**

violating others) **from** (*min*) **the household** (*ohel* – dwellings, homes, and tents) **of Ya’aqob when** (*wa*) **Yahowah’s** (אָ יִשְׂרָאֵל) **offering and gift** (*minhah*) **approaches and becomes present** (*nagas* – is brought forth and comes near, gathering people together).” (Mal’aky / Malachi 2:12) Yahowah is intolerant of those whose false witness afflicts, oppresses, and mistreats others.

The sacrificial offering and gift who approaches mankind is none other than the Ma’aseyah Yahosha’. So this is telling us that Yahowah forestalled the divorce proceedings against Yahudah until they fulfilled their mission and delivered the Ma’aseyah.

Once again, we have evidence that Masoretic text was altered. *Ed*, meaning “to witness and provide testimony” was changed to *er*, which was then translated “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.

What’s especially interesting, and indeed telling, is that the translations which acknowledged the presence of *’anah* in this passage, rendered it “answers,” with none translating *’anah* “afflicts.” But remember, *’anah* was the first of two pivotal words in the Leviticus 23:26-27 passage which defined this day: **“Yahowah** (אָ יִשְׂרָאֵל) **declared the Word to Moseh, saying, ‘On the tenth of the seventh month is the Day of Reconciliations** (*kippurym* – atonements, pardons, and forgiveness). **And your soul shall respond and answer** (*’anah* – reply to the summons, making a declaration after engaging in thought, vocally communicating), **appearing before and approaching** (*qarab* – coming and drawing near, being present with) **the adoptive mother who purifies, enlightens, and elevates** (*’iseh/’isah*) **unto Yahowah** (אָ יִשְׂרָאֵל) **of the core of spiritual implements.”** (*Qara’* / Called-Out / Leviticus 23:27)

So when the behavior was being encouraged by God, the “respond and answer” connotation of *’anah* was appropriate, and the “afflicts” definition was inappropriate, every translator chose “afflicts or humbles” over “answers and responds.” But now, when God is condemning the behavior, and the appropriate translation of *’anah* is “afflicts,” translators rendered it “answers.” This demonstrates that they know what the word means, but that they have purposefully rendered it inaccurately to convolute Yahowah’s message on behalf of man’s religious schemes.

Based upon the vowel pointing, there are five potential ways to translate *’anah*—four of which are similar and consistent with the theme of reconciliation, and one which is diametrically opposed to it, but yet which is appropriate in the context of

condemnation. The choice on both occasions seems so obvious, it's appalling that English bible translations selected the lone variation which conflicts with God's purpose and nature regarding the process of reconciliation and yet selected the right rendering in the wrong context with Yahowah's rebuke of the religious community in Malachi.

The self-professed literal *New American Standard Bible*, which claims to be based upon the oldest manuscripts, and is neither, 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."

The *International NIV Interlinear*, also obviously unaware of the Dead Sea Scrolls, says: "May-he-cut-off Yahowah to-the-man who he-does-her beingroused and-answering from-tents-of Jacob through-bringing offering to-Yahowah of Hosts."

The *Anderson-Forbes Analyzed Text of the Hebrew Bible*, equally oblivious to what's written on the Qumran manuscripts, claims that 'er appears in the text and that it means "roused oneself," and that it is followed by 'anah, which they claim means "answers" in Malachi, but "afflicts" in Leviticus.

The *Lexham Hebrew-English Interlinear Bible* similarly fails to correct "rouse" to "witness" and then translates 'anah as "answers" in Malachi, but as "humble" in Leviticus.

The *King James Version*, a revision five times over of the Latin Vulgate, itself a translation three times over, must have thought that 'anah and minhah 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 Translations: "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 too simply ignored 'anah in Malachi while translating it "deny yourselves and fast" in Leviticus. 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 Leviticus, Yahowah said that He would annihilate the souls of those who did not *‘anah*/respond and answer His summons to appear in the presence of our Spiritual Mother on *Yom Kippurym*. Here, God is saying that He will cut off, sever, and separate from Himself, those individuals who witness on behalf of their relationship with Lord/Ba’al and his household, and who “afflict and oppress” others. And since to be cut off and separated from Yahowah is different, and indeed far worse than having one’s soul annihilated, the consequence of failing to respond to God’s summons is far less severe than afflicting others. Personally failing to respond to God, and preventing others from responding to God are very different crimes with substantially different consequences. To be cut off and separated from Yahowah is to spend eternity in the Abyss.

Based upon 4QXII, Yahowah told those who had married into the household of pagan gods: “**And this** (*zo’th*) **additional thing** (*semy* – second thing), **you do** (*‘asah*): **you cover** (*kasab*) **Yahowah’s** (𐤏 𐤏 𐤇) **altar** (*mizbeach*) **with** (*‘eth*) **tears** (*dim’ah*), **weeping** (*baky*) **and lamenting** (*‘anaqah* – groaning and crying) **because** (*min*) **of enduring the Tribulation with the Adversary** (*tsarah* – affliction and anguish, distress and dire straits as a result of a rival wife and vexer, and your scabs and sores). **Does he still** (*‘ayn ‘owd*) **pay attention** (*panah* – or even turn) **to** (*‘el*) **your sacrificial gifts and offerings** (*minhah*) **and** (*wa*) **accept** (*laqah* – receive) **it favorably** (*rasown*) **from** (*min*) **your hand** (*yad*)?” (Mal’aky / Messenger / Malachi 2:13) Considering the meaning of *tsarah*, which speaks of “enduring the Tribulation with the Adversary,” it is little wonder the Masoretes removed it from their manuscripts.

Rendered correctly, the moral of this story is that religious leaders will endure the Tribulation with their spouse, the Adversary. They will moan and cry over their festering scabs and sores, which are derived from the plagues of Revelation’s fame. And, while you can make a deal with the Devil, you can’t trust him.

Continuing to provide both sides of this conversation, we read this from the mindset of the religious community: “**And you ask** (*‘amar* – say), **‘Upon what grounds** (*‘al mah* – because of what)?” So God answered: “**Upon the grounds** (*‘al*) **that** (*ky*) **Yahowah** (𐤏 𐤏 𐤇) **stands as a witness** (*‘uwd* – and testifies in a judicial proceeding) **between** (*bayn*) **you, and between** (*bayn*) **the feminine individual who purified, empowered, enlightened, and elevated** (*‘isah / ‘iseh* – the marriage partner, wife, and adoptive mother who associated with) **you when you were a young child** (*na’uwrym*), **with whom** (*‘asher*) **you were unfaithful** (*bagad* – you have betrayed and acted treacherously without justification).” (Mal’aky / Messenger / Malachi 2:14)

We have come full circle. *'Isah / 'iseh* was the second pivotal term in Yahowah's Leviticus presentation of *Yom Kippurym*. With *'isah* meaning "female individual, wife, and adoptive mother," and with *'iseh* conveying all of the symbolism of "fire" in Scripture, the blend of the two concepts speaks of our Spiritual Mother who purifies us, empowers us, enlightens us, and elevates 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 *'isah* in this passage. Translated "wife and marriage partner," *'isah* fits beautifully within a specific context of the *beryth/Covenant*—which is also known as a marriage vow. But, seen from the perspective of the whole of Scripture, "wife" doesn't fit. Yisra'el is Yahowah's bride, His wife, not the other way around. Moreover, we do not marry when we are children, but we do enjoy the company of mothers in our youth.

The following reference to "relatives" sandwiched between "*'isah/adoptive Mother*" and "*beryth/family relationship*" on one side and "*ruwach/Spirit*" on the other, affirms that by betraying the Spiritual Mother, not a single one of those who allied with Ba'al will become part of Yahowah's family. **"With (ba) Her (huw'), the purifying, empowering, enlightening, and elevating one ('isah / 'iseh – adoptive Mother) of your Familial Covenant Relationship (beryth – marriage vow), not (lo') one ('echad) has He made ('asah – created and caused to be as) a relative (sa'er – one who remains) according to (la) His (huw') Spirit (ruwach)."** (Mal'aky / Messenger / Malachi 2:14-15)

Our Spiritual Mother is responsible for providing what men and women desire most: **"If what (mah) each one ('echad) desires is to be (baqas – seeks is to be) God's ('elohym) offspring and part of His family (zera' – God's seed and descendant), revere and cling to (samar ba – closely observe and care about, be secure in and persevere with) your ('athim) Spiritual (ruwach) Mother who purifies, enlightens, and elevates ('isah / 'iseh) in your childhood (na'uwrwym – and youth as little boys and girls), and do not be ('ayl) unfaithful or betray Her (bagad – don't sever the relationship without justification)."** (Mal'aky / Messenger / Malachi 2:15) In the context of *Yom Kippurym*, of becoming reconciled unto our Heavenly Father by coming into the presence of our Spiritual Mother, this verse is relevant, helpful, and clear.

To appreciate what Yahowah said after succinctly affirming the role of the Spirit, of the Day of Reconciliations, and of the Familial Covenant Relationship, we must turn to the Dead Sea Scrolls because the Masoretic rendering of this next verse isn't even remotely accurate.

"For indeed, (ky) if ('em) you ('athim) hate (sane' – abhor, detest, and loathe) and (wa) dismiss Me, sending Me away (salah – and by extrapolation: separate yourselves from Me and divorce Me), says ('amar) Yahowah (יהוה), God ('elohy) of Yisra'el (yisra'el – individuals who strive with God), you will cover

and hide (*kasha*) **My** ('any) **garment** (*labuws*) **with** ('eth) **that which is destructive, contaminates, and kills** (*hamas* – displaying a lack of moral restraint, ruining it by way of injustice, wrongdoing, cruelty, and lawlessness which maims, robs, plunders, and oppresses), **says** ('amar) **Yahowah** (𐤅 𐤆𐤏 𐤇) **of the engaged conscripts** (*saba*'). **Therefore, observe, examine, and consider** (*shamar* – care about, cling to, and become secure, revere, be protected, saved, and persevere) **in** (*ba*) **your** ('athim) **Spirit** (*ruwach*) **and do not** (*lo*') **be unfaithful** (*bagad* – act treacherously, offensively, deceitfully, or rebelliously, committing adultery, and betraying Her).” (Mal’aky / Messenger / Malachi 2:16)

The choice is clear. We can choose to love God or hate Him. We can become part of His family, or dismiss Him and separate ourselves from Him. 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 sin—will be hidden, covered under the pervasiveness of man’s corruptions. The solution, God’s advice is, 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.

So that you know, the Masoretic version of Mal’aky 2:16 says: **“Because indeed, I hate sending away, says Yahowah** (𐤅 𐤆𐤏 𐤇), **God of Yisra’el. And he adorns so as to cover his clothing in violence says Yahowah** (𐤅 𐤆𐤏 𐤇) **of hosts.”**

So, who prey tell is “he” and “his?” Better question still, since the Dead Sea Scrolls were discovered sixty years ago, why are they routinely ignored by the supposed scholars?

Speaking of “supposed scholars,” those who seem oblivious to 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 verse (2:15), the one which we discovered clarified the role of the Spirit, the Day of Reconciliations, and the Familial Covenant Relationship: **“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 pagan notions and human schemes endear the religious to God when, in fact, they do just the opposite. **“And (wa) you have wearied (yaga’) God (‘elohym) with (ba’) your (‘athim) words (dabar – statements, speeches, and messages). But (wa) you say, ‘In (ba) what way (mah) have we wearied (yaga’) Him?’ In (ba) your (‘athim) telling (‘amar – promising) everyone (kol) that doing (‘asah) bad (ra’ – that which is evil and troubling) is good (towb – moral pleasing) in (ba) the eyes (‘ayn – in perspective of) Yahowah (יְהוָה), and that He (huw’) willingly accepts and delights (hapes – desires and finds pleasure) in (ba) these thing (hemah). If so (‘ow), where is (‘ayeh) the God (‘elohym) who justly resolves disputes (mishpat)?”** (Mal’aky / 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. Sunday worship is in opposition to the Covenant’s Sabbath. Christmas is contrary to Tabernacles. Easter conflicts with Passover. Jesus Christ is not the Ma’aseyah Yahosha’. Lord isn’t Yahowah’s name.

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. And it is important because the living embodiment of what is right and wrong, is the Ma’aseyah Yahosha’, and He is the subject of the following passage. But even more relevant, without Yahosha’ fulfilling Passover and Unleavened Bread, a just God wouldn’t be able to accept or find pleasure in any of us.

And yet, 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 the next sentence by a contrived chapter break.

“Therefore (‘aph), look and see (hineh – pay attention and behold) Me (‘any). I will send out (salah) My (‘any) Messenger (mal’ak – spiritual representative, heavenly envoy, and Godly manifestation). And (wa) He will prepare (panah – make ready by changing people’s perspectives and causing them to pay attention, turning people to) the Way (derek – path) to (la) My (‘any) presence (pen). And (wa) suddenly and unexpectedly (pith’om – in an instant, surprising many) He will come (bow’ – arrive and return) to (‘el) His (huw’) Temple and Home (hekal)—the Upright One (‘edon – upright pillar of the tabernacle and its foundation) whom (‘asher) you (‘athim) seek (baqas – search for and inquire about, and the one you require).” (Mal’aky / Messenger / Malachi 3:1)

The reason that the Ma’aseyah whom Yahudym seek, fulfilled *Miqra’ey* of *Pesach*, *Matsah*, and *Bikuwrym* is that they provide the lone, narrow, Way to God.

This conclusion is affirmed by *hekal*, which speaks of Yahowah's "Temple and Home." It is from *yakol*, meaning "to prevail, overcome, have power, accomplish, and endure."

"The Messenger (*mal'ak* – spiritual representative, heavenly envoy, and Godly manifestation) **of the Familial Covenant Relationship** (*beryth*) **which** (*'asher*) **you** (*'athim*) **desire** (*hapes* – long for and want to experience), **behold** (*hineh* – look and see), **He, Himself** (*huw' huw'*) **will arrive** (*bow'* – and return), **says** (*'amar*) **Yahowah** (𐤏 𐤎𐤏 𐤇) **of spiritual conscripts** (*saba*)."
(Mal'aky / Messenger / Malachi 3:1) Up to their normal no good, the Masoretic rabbis removed the "He, Himself" from their version of Scripture.

In this passage, *'asher*, translated "which," in reference to the "Familial Covenant Relationship" could just as easily been rendered "who," in reference to Yahowah's "Messenger." And the reason that both are acceptable is because Yahosha' enables the Covenant's promises. In fact, since *'asher* "designates the relationship and connection between things," this is exactly what God is telling us.

During His salvation mission, Yahosha' was the Suffering Servant who humbled Himself so that we might endure with Him. But, He will return as the Judge of those who have rejected Him—which will curtail their existence.

"But (*wa*) **who** (*my*) **can endure** (*kuwl* – comprehend and measure) **the day** (*Yom*) **He arrives and returns** (*bow'* – comes), **and who** (*my*) **can remain standing** (*'amad*) **in** (*ba*) **His** (*huw'*) **sight** (*ra'ah* – when He appears)? **Because indeed** (*ky*) **He is like** (*ka* – is similar and can be compared to) **a refiner's** (*sarap* – tester's and examiner's flawless, perfect, and pure) **fire** (*'esh*) **and** (*wa*) **like** (*ka* – is similar and can be compared to) **a launderer's** (*kabas* – a cleaner's and one who washes garments) **alkali detergent** (*boryth* – laundering soap)."
(Mal'aky / Messenger / Malachi 3:2)

The answer to this question is provided in the Leviticus presentation of the Called-Out Assembly of Reconciliations. Only those who have accepted Yahowah's invitation to come into the presence of our Spiritual Mother, and who are adorned, purified and protected, in Her Garment of Light, can "remain standing in the sight" of God upon His return.

We have become accustomed to Yahowah referring to Himself as light, and to recognizing that upon Yahosha's return, He 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 God. And while the "launderer's soap" is another interesting metaphor, reinforcing the fact that the Son and the Spirit working together cleanse us of sin, making us 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 term.

Also worth noting is that upon His return, our Heavenly Father, Son, and SetApart Spirit will be known by one name: Yahowah. And therefore, on this day, their roles have been merged.

“And (wa) He will dwell (yasab – sit, restore, and establish) refining (sarap – testing and purging) and (wa) cleansing and restoring (taher – purifying and making brilliant) silver (kesep – that which is valuable), and cleansing and restoring (taher – purifying and renewing) the children (ben – sons) of Lewy (lewy – those who unite). He will refine (zaqaq – remove impurities by purifying in a crucible) them (hemah) like (ka) gold (zahab) and like (wa ka) silver (zahab). And they will be (hayah) to (la) Yahowah (יְהוָה) gifts (minhah) approaching (nagash – coming near) in (ba) innocence (tsidqah – justly upright and righteous; from tsadaq, vindicated and justified, acquitted and guiltless).” (Mal’aky / Messenger / Malachi 3:3)

This is the promise of reconciliation, whereby the infidelity of Yahudym is ended, and their religious blemishes are removed, so that as innocent children, God’s people become precious gifts before their Heavenly Father.

Yahudah was the source of the ultimate sacrificial offering which made all of us acceptable to Yahowah. **“And the sacrificial offering (minhah – the gift) of Yahudah (Yahudah – those who are related to Yah) will be pleasing and acceptable (‘arab) to (la) Yahowah (יְהוָה). And Yaruwshalaym (the source of restoration and reconciliation) shall be like (ka) the days (Yom) of old (‘owlam – and will be forevermore) and like (ka) the former (qadmony) years (sanah – times of renewal).”** (Mal’aky / Messenger / Malachi 3:4)

We have yet another affirmation that Yahosha’s return will coincide with the Day of Reconciliations—the day Yahudym become acceptable to God. So, since Yahowah made it this obvious, why isn’t the day of God’s return common knowledge? I dare say, vastly more people know that 2012 represents the Mayan Day of Doom than recognize that Yahosha’ will return on *Yom Kippuryim* in 2033.

As Scripture clearly attests, save the Laodicean Called-Out Assembly, the preponderance of Gentiles will reject Yahowah’s offer of reconciliation. And for them, this will be the day that they will meet their Judge.

“When I approach and draw near (qarab – come close and present Myself) to (‘el) all of you (‘athim) concerning (la) the just means to resolve disputes (mishpat – justice, prosecuting, and sentencing, even exercising good judgment), I will be (hayah – exist as) a swift (mahar – and quick) witness (‘ed) with (ba) those who engage in witchcraft and sorcery (kasap), and with those who make false promises (saba’ – who swear deceptively and mislead), with those who

oppress and defraud (*'asaq* – extorting and mistreating) **wage-earners** (*sakar*), **hired laborers** (*sakuwr*), **widows** (*'almanah* – husbandless women), **and orphans** (*yatowm* – fatherless children), **and who turn aside and push away** (*natch*) **foreigners** (*ger* – and strangers, members of different racial groups), **and who do not** (*lo'*) **respect and revere** (*yare'*) **Me** (*'any*), **says** (*'amar*) **Yahowah** (𐤏 𐤎𐤏 𐤓), **God** (*'elohym*).” (Mal'aky / Messenger / Malachi 2:5)

Witchcraft infers an association with Satan, which Yahowah will not tolerate. Making false promises, speaks to the purveyors of religion and politics, things which God hates because they lead people away from Him. Defrauding and oppressing workers speaks to the Merchants of Babylon, and the elitists who all but enslave the world during the Tribulation to satiate their greed. They too will be destroyed because Yahowah has always had a soft spot for those who genuinely need help: orphans, widows, and immigrants. And, the decision to revere or reject Yahowah is the dividing line between those who endure and those who do not.

“Because (*ky*), **I** (*'any*), **Yahowah** (𐤏 𐤎𐤏 𐤓) **have not** (*lo'*) **changed** (*sanah* – altered My nature, or act differently, or renewed My approach), **you** (*'athim*), **the children** (*ben*) **of Ya'aqob will not** (*lo'*) **perish or be destroyed** (*kalah* – be wiped out or eliminated).” (Mal'aky / Messenger / Malachi 3:6)

There are two aspects of this verse worth pondering. First, since God does not change, there cannot be an “Old and New Testament.” The familial relationship was renewed, the family was not changed. And therefore, Christianity could not have replaced Judaism. Religion could not have trumped relationship. The Torah could not have been annulled.

Second, Yahowah began the book of Mal'aky by saying that He loves Yisra'el—the children of Ya'aqob. And now He is saying that because He does not change, He still loves them. So, He is going to fulfill His promises to protect them from their enemies prior to His return. In doing so, His children will realize that their Father loves them. And upon witnessing His response, they will reciprocate His love and be reconciled in the process. It is the reason that God shared the story of 'Esaw in the first place.

But, as much as God wants to restore His relationship with Yahudym, even He cannot do so without them changing their thinking and attitude. **“From** (*min*) **the days** (*Yom*) **your fathers** (*'am*) **turned away** (*suwr*) **from** (*min*) **My** (*'any*) **clearly communicated and inscribed prescriptions on life** (*choq* –engraved recommendations which cut you into the relationship), **you have not** (*lo'*) **observed** (*shamar* – paid attention to, focused upon, or cared about them). **Return** (*suwb* – change your perspective, attitude, thinking, and behavior, and become reconciled) **to** (*'el*) **Me** (*'any*) **and I will return and restore** (*suwb* – repair, renew, and reconcile) **you** (*'athim*), **says** (*'amar*) **Yahowah** (𐤏 𐤎𐤏 𐤓) **of**

conscripted implements (*saba'*)." (Mal'aky / Messenger / Malachi 3:7) It is the purpose and promise of *Yom Kippurym*.

"But (*wa*), **you** (*'athim*) **say** (*'amar*), **'In** (*ba*) **what way** (*mah*) **shall we change, return, and be reconciled** (*suwb* – turn around, alter our perspective, attitude, and thinking, and become renewed and restored)?" (Mal'aky / Messenger / Malachi 3:7)

There are a thousand different ways that Yahowah could have answered this 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. **"Does** (*ha*) **God** (*'elohym*) **exploit and rob** (*qaba'* – steal from and deceive) **man** (*'adam*)? **But indeed** (*ky*), **you all** (*'athim*) **exploit and rob** (*qaba'* – steal by force or deception) **according to** (*'eth*) **Me. But you ask** (*'amar*), **'In** (*ba*) **what way** (*mah*) **do we exploit you by force or deception** (*qaba'* *'athim*)?" (Mal'aky / Messenger / Malachi 3:8)

Before we contemplate Yahowah's response, please pardon this interruption. But after discovering that the names of all three of Islam's gods were of Hebrew origin, as is the word Qur'an and Arabic, we have now been told that the name of Allah's house, the Ka'aba, is derived from Hebrew as well. The object of Islamic affection is a place of "*qaba'* – exploitation and robbery by force and deception." It is an apt description, indeed.

Answering the religious deceivers and thieves, Yahowah said that they had exploited and robbed Him with regard to their giving: **"The tithe** (*ma'aser* – tenth part) **and the offering** (*taruwmah* – voluntary gift)." (Mal'aky / Messenger / Malachi 3:8)

The most comprehensive presentation of the tithe is found in Nehemiah 10. But before that discussion begins, the matter of money is resolved: "We also placed ourselves under obligation to contribute yearly one third of a shekel for the service of the House of our God, for the showbread, for the continual grain offering, for the continual burnt offering, the Sabbaths, the new moon, for the appointed meeting times, for the set-apart things, and for the sin offering to make atonement for Yisra'el, and for all the work of the House of our God."

A third of a shekel was equivalent to the weight of 100 grains of barley in precious metal, or using today's standard, approximately 4 grams of silver. At contemporary prices, that's about \$1.25 a year per household per year—for all costs associated with Yahowah's Temple. It was a trivial amount by any measure. But, even so, there is no Temple today, nor anything even remotely like it to fund with your buck and a quarter.

The next item described in Nehemiah was the occasional gathering and supply of firewood, but it's not described as part of the tithe as it was scavenged from public land. This was followed by a listing of food related items: the first fruits of the

tree, farm, flocks, bread dough, new wine, and olive oil. They were referred to as “the tithe of our ground”—which in Yisra’el, according to Scripture, belonged to Yahowah. And that was the entirety of what was to be given to the priests, who served not upon calling, ordination, or choice, but based upon the tribe into which they were born.

The reasons behind the tithes of the ground were threefold. First, unlike the other eleven tribes, God did not give the *Lewy/Levites* a portion of the Promised Land. So by sharing ten percent of 11/12th of the agricultural production of Yisra’el, and by being given sufficient food to eat, the priests were being treated fairly.

Second, the Lewy were obligated to take the best of what they were given and offer it in celebration of the seven Festival Feasts, and throughout the year for the other reasons delineated earlier in Nehemiah 10.

And third, that which the Levitical priests and the people did not consume or sacrifice, was to be placed into the “storehouse of Yahowah.” This warehouse was designed to care for those who required assistance and to bridge times of drought, famine, or siege.

In this light, paying priests, pastors, ministers, and religious teachers today is inconsistent with Scripture. Feeding them, clothing them, and sheltering them in neighborhood homes, should they profess the truth, would be appropriate—but nothing more. Apart from clerics, supporting those in need by feeding, clothing, and sheltering them, however, is totally consistent with Yahowah’s Word.

While the Masoretic variation on Mal’aky 3:8 reads: “In the curse you are cursed, and with me you rob the nation as a whole,” that not what the Qumran Scrolls or Septuagint reveal. In actuality, God was specifying the problem He had with the way the clerics were handling the people’s tithes and offerings. From Yahowah’s perspective, His children were offering their gifts to Him, as a way of thanking Him for all He had done for them. But that was not the way the priests were looking at these contributions.

So God said: “**Your perspective** (*ra’ah* – way of looking at this) **is based upon appearances** (*mar’eh* – upon how you look in the sight of others), **but you actually extort** (*qaba’* – rob and plunder) **all** (*kol*) **His** (*huw’*) **people** (*gowy* – individuals living around the world).” (Mal’aky / Messenger / Malachi 3:9)

In other words, the religious clerics were so egocentric, they not only thought that the tithes and offerings were being given to them, and to be used as they pleased, but worse, they used their positions of authority to make it appear as if they were worthy and deserving, when they were not.

The religious leaders were not only hypocrites, but by acting this way, they were defrauding people the world over. Yisra’el was asked to follow Yahowah’s Torah instructions so that everyone who encountered them would be able to see God’s

plan of salvation being played out before their eyes. But what they were witnessing instead was religious hypocrisy, description, greed, and the abuse of power.

“Return (*bow*’ – come and arrive) with (*’eth*) all of (*kol*) the tithe (*ma’aser* – tenth part) to (*’el*) the storeroom (*’owsar* – warehouse where food supplies are saved and stored) so (*wa*) that there will be (*hayah*) freshly harvested food (*tarap*) in (*ba*) My (*’any*) Houses (*beyth* – My homes and for My households).” (Mal’aky / Messenger / Malachi 3:10) In other words, return what you have stolen, because the tithe isn’t yours, it’s designed to feed My family.

Then, speaking to all of us, God says: **“Please (*na*’ – I urge you), test Me (*bahan* ‘any – closely examine and scrutinize My response to learn if I am genuine and can be trusted) in (*ba*) this (*zowt*), says (*’amar*) Yahowah (𐤏 𐤎 𐤓) of the corps who assist (*saba*’).”** (Mal’aky / Messenger / Malachi 3:10)

Today, neither Yahowah’s “House” nor His “Storehouse” exist. They were destroyed by the Romans in 70 CE. Most of us don’t work the land. We don’t grow crops or herd sheep. Very few of us live in the Promised Land, and even if we did, most of Israel was salted by the Romans in 135 CE as a result of the false prophet Rabbi Akiba and his wannabe Ma’aseyah, Simon bar Kokhba. So, as is the case with much of the Torah, we can’t test God by donating ten percent of the food we produce to His storehouse.

But if we see the Torah as Yahowah’s treasure chest, and if we view His Word as nourishing, we can add freshly harvested souls to His House by devoting ten percent of our time to sharing Scripture with others. And if we do, here is what will happen...“[See] if I will respond and open (*patah* – will be generous and release) to (*la*) you all (*’athim*) the windows and floodgates (*’arubah*) of the heavens (*samaym*) and pour forth (*ryq*) on behalf of (*la*) you all (*’athim*) the blessing gift of reconciliation (*barakah* – perfect covenant peace and the present of prosperity) until (*’ad*) it is more than sufficiently supplied (*day*).”

(Mal’aky / Messenger / Malachi 3:10)

Barakah, rendered the “blessing gift of reconciliation,” is based upon *barak*, which is “to bless by kneeling down out of love.” The term is first used in Genesis, where Yahowah tells us emphatically and prophetically that He would bow down to mankind out of love. God fulfilled this promise with the Ma’aseyah Yahosha’. And that is why the definite article “the” precedes *barakah* (in the DSS but not in the Masoretic), and why “the blessing gift of reconciliation which brings perfect peace to the covenant” is singular. The message here is: if you trust Me, you will receive the ultimate blessing—the gift of eternal life. Affirming this, *patah* conveys will “respond, be generous, and release” in addition to the translated “respond and open.”

This passage makes the same connection that I had made earlier with regard to why God chose the example of clerics cheating Him to demonstrate what separated these religious men from God. Yahowah can be relied upon by those who trust Him to humble Himself to the point of affliction to generously give us more than we need to reconcile our relationship with Him. And yet man's religious schemes simply exploit the people to feed the egos of the perpetrators.

Speaking of these ministers, Mal'aky reports: **“And I will rebuke and convict** (*ga'ar* – sharply criticize, expressing strong disapproval, and will severely reprimand) **on your behalf** (*la 'athim*) **the one who devours and destroys** (*'akal* – consumes his prey). **He will not** (*lo'*) **corrupt you all to the point of ruin** (*sahath 'athim* – ravage, devastate, and destroy you to the point of becoming putrid slime in the pit of *sheowl*) **with** (*'eth*) **the fruit** (*periy* – the harvest of young children who are descendants) **of the earth** (*'adamah* – land and soil, dirt and dust). **And She will not** (*lo'*) **be childless** (*sakal* – be unproductive, suffering an abortion or miscarriage) **concerning** (*la*) **you** (*'athim*) **with the vine** (*gepen* – the source of life and growth) **of the field** (*sadeh*), **says** (*'amar*) **Yahowah** (יְהוָה) **of the promised helpers** (*saba'*).” (Mal'aky / Messenger / Malachi 3:11)

This is a near and far term prediction. Yahowah, in the form of Yahosha', has already rebuked the religious establishment, and as Judge, He will convict them for devouring His children. And while the preponderance of the Children of Yisra'el have been aborted spiritually these past 2700 years, that is about to change. The reemergence of the Hebrew origins of the Word, the enlightenment and empowerment of the Spirit, and Yah's personal intervention on behalf of His people and Land, will bear fruit during the Tribulation.

In the waning days before Yahosha's *Yom Kippurym* return, the Laodicean Called-Out Assembly of Gentiles will come to understand the Torah, Prophets, and Psalms, and they will bond with Yahudym. As a result, they will be grafted into the vine which is native Yisra'el. That is what this next passage is inferring...

“And all (*kol*) **the Gentiles** (*Goym*) **will deem you fortunate** (*'ashar* – see you as advancing on the right path, will announce that you are 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** (*hepes* – an exemplar of a pleasing and pleasurable) **realm** (*'erets* – land), **says** (*'amar* – promises) **Yahowah** (יְהוָה) **of the corps of conscripts** (*saba'*).” (Mal'aky / Messenger / Malachi 3:12)

The three Hebrew letters which comprise *'ashar*, translated “will deem you fortunate,” convey a number of Spiritually 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 good fortune.” Combined with the connotations of “to prosper” and “to be elevated,” *'ashar* describes the result of the “steps along a straight path to a

place where one stands upright, securely established and completely safe.” *Ashur* speaks of “walking a path which leads to living life in the correct way.” So we should not be surprised that *asher* is used throughout the Torah, Prophets, and Psalms to designate “an association and connection between” Yahowah and Yahosha’, as well as between God and man.

According to God, religious leaders aren’t godly, they work against Him. **“Your words (*dabarym*) are harsh and severe, even arrogant (*hazaq* – attempt to establish you over and) against (*‘al*) Me (*‘any*), says (*‘amar*) Yahowah (אֱלֹהֵינוּ).”** (Mal’aky / Messenger / Malachi 3:13)

As it has been from the day Yahowah escorted Adam out of the Garden, it shall be until the day Yahosha’ opens the door and lets us back in on the Feast of Shelters, five days after His Day of Reconciliations return: the religious will fight 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 Scripture by religious clerics who chose to call themselves “rabbis,” which means “great, high, and exalted.”

Continuing to give us both sides of this conversation, we read: **“Yet (*wa*) you ask (*‘amar*), ‘How (*mah*) have we spoken words (*dabar*) against (*‘al* – over) You?’”** (Mal’aky / Messenger / Malachi 3:13) It is a feigned denial. 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.

“You have said (*‘amar*), ‘You serve (*‘abad*) God (*‘elohym*) for nothing (*sawa’* – vainly without result).” (Mal’aky / Messenger / Malachi 3:14) The inference here is that God is an absentee landlord, who is either uninterested or unable to solve human problems. And I suppose the inferred corollary is that the people would be better off devoting themselves to clerics instead. It is the age old argument between the religions of man and a relationship with God. Since they differ materially, if one can be trusted, the other cannot.

“And (*wa*) what (*mah*) was the benefit (*besa’* – what is gained) when (*ky*) we observed (*shamar* – examined and considered) His (*huw’*) requirements and obligations (*mismeret* – responsibility, mission, and duty) and indeed (*ky*) we walked (*halak*) mournfully in the dark (*qadoranyth* – unenlightened with a depressed gloomy attitude) away from (*min* – or because of) Yahowah (אֱלֹהֵינוּ) of host’s (*saba’*) presence (*paneh* – appearance)?” (Mal’aky / Messenger / Malachi 3:14)

If this is the correct rendering of these words, then the clerics are saying they enlighten and Yahowah obscures. And as such, this statement of purpose would be in sync with Jewish and Christian theology today. The religious community wants

people to believe that God’s message cannot be understood, and is not relevant, without their interpretations, updates, and explanations.

However, since Hebrew doesn’t have quotation marks, there is no way to know for sure if this statement is a continuation of the clerical message or Yahowah’s response to it. In this light, the verb in the second half of Mal’aky 3:14, *shamar*, meaning “to observe,” was suffixed in the first-person, plural, gender inclusive, and thus infers “we.” Additionally, the verb *shamar* was rendered in the active tense, meaning that the subject of this clause, “we,” was the actor and that the object, the “requirements as obligations” were being acted upon. Rendered in the past tense, it would infer that the clerics were saying that the people gained nothing by observing the Torah—and that it only made them miserable.

But, it’s not that simple. The initial problem is that *besa’*, translated “benefit,” is actually “ill-gotten and dishonest gain by way of theft, deception, and covetous immoral action.” It is used to describe “violent plunder and unrestrained greed” in the context of “severing a relationship while killing the victims.” More troubling still, *basa’* means “to cut off, to commit murder, and to die,” even “to be completely finished.” It is therefore, not the kind of word a cleric would select in this context to apply to themselves, but it is precisely the kind of word God would use in response to the priests.

Second, *mismeret*, translated “requirements and obligations,” is actually singular, not plural. And as such, in the context of the vast array of Torah instructions, its secondary meaning, “responsibility, mission, and duty,” is more appropriate. While there are many Torah prescriptions to observe, God has but one mission and one responsibility—to reconcile Himself with man. Moreover, in the Torah there are no requirements, only recommendations, prescriptions, instructions, teachings, advice and examples to follow. So once again, the terms chosen seem to indicate that message is Yahowah’s response.

Affirming this conclusion, *mismeret* describes “a function which can be trusted to care for, beneficially attend to, guard, protect, safe keep, and preserve.” As such, it describes the purpose of the Set-Apart Spirit. So, in the context of the Spirit’s role in Reconciliations, and in Yahosha’s return on Reconciliations, “His mission and responsibility” refers to Yahosha’—the very person the religious community was wont to deny. Therefore, this concluding statement makes much more sense in God’s voice rather than as a clerical response.

Third, the primary meaning of *min* is “from,” as in “away from,” but that rendering does not work if the priests are saying this. While walking away from Yahowah is the result of Judaism and Christianity, it isn’t something the clerics would ever admit. And yet even though the “because of” definition is permissible and required, it’s a real stretch linguistically, and it isn’t significantly better. Are we to conclude that the priests were so arrogant, bold, and rebellious as to say that

the people “were ignorant and miserable because of Yahowah’s arrival and presence and had to walk because of Him?”

With these considerations in mind, please consider the same words, but spoken by Yahowah in response to the religious leaders: **“So (wa) what (mah) is the benefit of your ill-gotten gain (besa’ – of your greed and robbery which severs our relationship and leads to death) when (ky) you observe (shamar) His (huw’) mission (mismeret) and yet (ky) you walk (halak) mournfully (qadoranyth – in the dark with a depressed attitude) away from (min) Yahowah’s (𐤏 𐤏 𐤇) presence?”** (Mal’aky / Messenger / Malachi 3:14)

If the suffixed verbs are actually third person, plural, not first person, and if this is rendered in the present tense, from Yahowah’s perspective, every word makes sense. We are therefore left to ponder the seven-billion-person questions. How do people manage to miss the joyous and uplifting result of Yahosha’s mission, and replace it with depressing and deadly religious attitudes? Why do people engage in religious rituals, rites, and requirements in place of a relationship with God? Why are they estranging themselves from their Heavenly Father, and making themselves miserable in the process? It certainly appears that Yahowah saying that religious worship is a depressing and deadly, a greedy and immoral, lose-lose proposition.

One last thought before we move on to the next verse. In His presentation of the *Miqra’* of *Sukah*, Yahowah states that the Called-Out Assemblies are His gift to us. They are not legalistic requirements, but instead times to celebrate the gracious favor He has mercifully provided by the fulfillment of His mission and responsibility. Through the Feasts we come to know Yahowah better, and we come to understand His redemptive path home, enabling us to rely upon Him to reconcile our relationship, and thereby enabling us to live in His presence as His children.

Religious and political leaders have always been presumptuous, even arrogant, in their quest to garner approval. Yet as hypocrites, they consider themselves above God’s instructions, and they temporarily prosper doing that which is unethical and immoral. And while they surely test Yahowah’s patience, and His insistence upon maintaining freewill, the result of their self-aggrandizing self-reliance will be to slip and fall away from God.

“And (wa) now (‘atah – at this time) we (‘anahnuw) presumptuous, rebellious, and arrogant ones (zadowm – individuals displaying a self-willed, contemptuous, prideful, inflated, and insolent attitude, lacking all due respect) are spoken well of (‘ashar – are called fortunate, are deemed to be blessed and are encouraged) although (gam) we prosper (banah – we are built up, established, and even procreate) doing (‘asah – performing and profiting from) wickedness (ris’ah – evil, that which is wrong, violent, unethical, and criminal). But (wa) instead

(gam) **they test** (*bahan* – scrutinize and try) **God** (*'elohym* – the Almighty) **and** (*wa*) **trying to preserve themselves, slip and fall away** (*malat* – and trying to save themselves are cast out).” (Mal’aky / Messenger / Malachi 3:15) It would be hard to find a more prideful proponent of that which is wrong than the pope, and yet they are all but worshiped by the Catholics they are misleading.

But not everyone will be rebellious and arrogant. In Mal’aky, God not only exposes the clerics who have opposed Him, causing the long separation, He describes the endearing characteristics of those He has reconciled. After all, Yahudym will now become Yahowah’s witnesses. **“Then, at that time** (*'az*) **individuals** (*'ysh*) **will speak** (*dabar* – the Word) **reverently of** (*yare'*) **Yahowah** (𐤅 𐤓𐤏 𐤇) **to** (*la*) **their friends and neighbors** (*rea'* – fellow countrymen), **and they will listen to** (*qasap* – paid attention to) **Yahowah** (𐤅 𐤓𐤏 𐤇). **They will hear and heed** (*sama'* – receive, observe, and understand) **what is written** (*katab*) **on the memorial** (*zikarown* – symbolic) **scroll** (*seper* – inscribed document) **concerning** (*la*) **His presence** (*paneh* – and appearance) **for the purpose of revering** (*yare'*) **Yahowah** (𐤅 𐤓𐤏 𐤇) **and thinking about and esteeming** (*hasab* – crediting and considering, determining valuable) **His personal name** (*shem*).” (Mal’aky / Messenger / Malachi 3:16)

As is the case with the Philadelphian Assembly of Revelation fame, these individuals will endear themselves to God because the love Him, His Word, and His name. It is a very simple formula.

This is the result of following that formula and pleasing our Heavenly Father... **“So that it shall be** (*hayah*) **for Me, says** (*'amar*) **Yahowah** (𐤅 𐤓𐤏 𐤇) **of the vast array of spiritual beings** (*saba'* – organized force who are inclined to do His will), **on that day, that I will cause** (*'asah* – do what is required for) **them to be Mine, a treasured possession** (*cagulah* – highly valued and protected), **showing them mercy by sparing them** (*hamal* – showing compassion and delivering them) **blessing** (*'asher*) **in the manner** (*ka* – just as by comparison) **an individual** (*'ysh* – a man) **shows mercy and spares** (*hamal*) **the son** (*ben* – child) **who serves** (*'abad* – works, labors, and cultivates) **with** (*'eth* – alongside) **him.”** (Mal’aky / Messenger / Malachi 3:17) God routinely sets the process of reconciliation in the context of family.

The restoration of His children on this day will be possible because they will finally change their perspective, attitude, and thinking. They will reject religious teachings and embrace Yahowah’s relational offer. **“Change, turn around, and return** (*suwb* – become restored and come back) **and distinguish** (*ra'ah* – see, view, and consider) **between** (*bayn*) **that which is upright and innocent** (*sadyq* – in accord with the standard and vindicated) **as opposed to** (*la*) **those who are wicked and condemned** (*rasa'* – evil and guilty), **between** (*bayn*) **serving** (*'abad* – working and cultivating with) **God** (*'elohym*) **as opposed to** (*la*) **those who** (*'asher*) **do not** (*lo'*) **serve** (*'abad* – work with) **Him.”** (Mal’aky / Messenger /

Malachi 3:18) As always, the choice we must all make is between trusting man or God, religion or relationship.

The message is simple: come to know, trust, and rely upon Yahowah before it is too late. We are only 24 years removed from the most important day in human history... **“Indeed (*ky*), behold (*hineh* – look now and see) the day (*Yom*) will arrive (*bow*’ – will come) burning (*ba’ar*) like (*ka*) a crucible (*tanuwr* – oven and furnace). And it shall be (*hayah*) that all (*kol*) who are self-willed and selfreliant (*zed* – arrogant, proud, and haughty, who have an inflated view of themselves and who are insultingly contemptuous), and all (*kol*) who do (*‘asah* – cultivate, celebrate, and profit from) wickedness (*rish’ah* – that which is wrong in violation of the standard), they will be set ablaze, burned up, and consumed (*lahat* – devoured and destroyed by flames) as with (*‘eth*) chaff (*qas* – the husks or waste product of grain, stubble). The day (*Yom*) of the return arrival (*bow*’ – coming) says (*‘amar*) Yahowah (𐤆 𐤓 𐤁) of the vast array of heavenly helpers**

(*saba*’ – organized force who are inclined to do His will), **He will not (*lo*’) leave behind (*‘azab*) on their behalf (*la hem*) root (*sores*) or branch (*‘anap*).”** (Mal’aky / Messenger / Malachi 3:19/4:1)

The harvest of purified grain is symbolic of saved souls being gathered into heaven by Yahosha’. But for this to happen, the pure grain must be separated from the chaff. And as this prophecy predicts, the waste product will be destroyed.

It is possible, although perhaps not as likely, that the last independent clause could convey the opposite sentiment, and speak on behalf of the upright and innocent. If that is the case, it belongs with the next verse, as opposed to the previous one. **“He will not (*lo*’) abandon or forsake (*‘azab*) on their behalf (*la hem*) root (*sores*) or branch (*‘anap*).”** Beyond the fact that the primary meaning of *‘azab* is “forsake,” “root” is used throughout Scripture to connect the “vine,” which represents life in the Covenant, with the “Promised Land,” which symbolizes the promise of eternal life in Heaven. Further, the means to eternal life in the Covenant is the Ma’aseyah, symbolized by the “branch.” Also worth noting, while all vegetation has a root system, grain crops do not have “branches.” With the positive rendering of the last thought in mind, consider what follows: **“Rise (*zarach* – come forth, appear, and become visible, be seen as a shining light), accordingly (*la*) all you who revere (*yare*’ – respect and venerate, showing a high regard for) My name (*shem* – personal and proper designation and reputation), and the Servant and Implement (*shamash* – the tool which works in the light) of Righteousness (*tsidqah* – doing that which is truthful, just, and right so as to vindicate and thus save). Healing and restoration (*marpe*’ – a change of condition, restored favor, and the remedy) are in (*ba*) Her (*huw*’) wings (*kanap* – the hem of Her garment).”** (Mal’aky / Malachi 3:20/4:2)

Zarcah, meaning “to rise” and “to shine,” is related to number of redemptive metaphors, including *zarowa*, the “Sacrificial Lamb.” It is based upon *zara*, the “seed” of Abraham, which identifies the family of God. *Zeruwa*’ is “that which is sown,” and thus speaks of the Word of God cultivating the harvest of saved souls. *Zarzyph* means “to immerse to the point of saturation,” which is invocative of being reborn spiritually.

Shamash, vocalized *shemesh*, is “sun,” which is why most translations read “Sun of Righteousness.” And that might be accurate in this case because upon His return, Yahowah is going to appear more like His natural state, which is light. And as a result of His radiant energy, those who are not immersed, and thus protected, by the Spirit will be set ablaze and consumed.

But since *Ma’aseyah* means “implement of Yah,” and since *Chrestus* means “upright servant and useful tool,” it’s hard not to favor the “servant and implement” definition of *shamash*. Moreover, *shamash*, most often transliterated *samas*, is related to *shamar*, meaning “to carefully observe, respect, care for, and protect,” all of which are associated with the Word of God and the *Ma’aseyah*, the Word made flesh. Further, a *soma*’ and *sema*’ represent “a message from someone of considerable renown which is announced as news,” and thus is akin to the healing and beneficial message of *Yahosha*’. Likewise, *shama*’ means to “receive the news, understand the message, and to pay attention to what you hear.” It is related to *shemen*, which is “olive oil,” the symbol of the Spirit’s “anointing, healing, enlightening, and nourishing” role in our lives.

Shamaym, the plural of *shama*, is the Hebrew word for “Heaven.” *Shamat* means “to cancel a debt.” *Shamah* similarly conveys the idea of “being magnanimous,” and thus of “being kind, generous, and gracious.” And of course, *shem*, a word comprised of the first two letters found in *shamas*, is the Hebrew word for “personal and proper name, reputation and renown.”

This next bit of Godly advice will be echoed in Yahowah’s presentation of the Called-Out Assembly of Shelters. **“Go out (*yatsa*’) and leap (*puws* – frolic and jump around playfully and friskily) like (*ka*) a calf (*’egel* – adolescent bull) in a stable (*marbeq* – animal stall) and trample down (*’asas* – destroy, crush by treading upon) the wicked (*rasa*’ – evil, that which is counter to the standard) because (*ky*) they will be (*hayah* – come to exist as) ashes (*’eper* – worthless and filthy burned carbon) under (*tahat*) your feet (*regel*) in (*ba*) the day (*Yom*) which (*’asher* – relationally) I am (*’any*) going to perform (*’asah* – to do the work and accomplished what needs to be done), says (*’amar* – promises and declares) **Yahowah** (𐤃 𐤅 𐤆 𐤇) of the assembled spiritual envoys (*saba*’).”**

(Mal’aky / Messenger / Malachi 3:20-1//4:2-3) This speaks to the time between His *Yom Kippuryim* return and the commencement of the Millennial Sabbath on

Sukah. The wicked and wickedness will be expunged from the earth as God restores the conditions present inside the Garden of Eden.

And if you want to be among those invited to camp out with your Heavenly Father and Spiritual Mother in the Garden of Ultimate Joy: **“Remember** (*zakar* – recall the information and events mentioned in) **Moseh’s, My** (*‘any*) **servant’s** (*‘ebed* – My tool and implement’s) **Torah** (*Torah* – teachings and instructions, guidance and directions) **which relationally** (*‘asher*) **I instructed and directed** (*sawah* – decreed, ordained, and stated with authority) **with** (*‘eth*) **upon** (*ba*) **Horeb** (*horeb* – a dry, barren, burning hot, knife’s edge, desolate mountain), **My clearly communicated prescriptions** (*choq* – My thoughts which encourage thinking and participation as part of the whole) **and judgments** (*mispal* – the plans and means to achieve and render justice) **on behalf of** (*‘al*) **all** (*kol*) **Yisra’el** (*Yisra’el* – individuals who live with God).” (Mal’aky / Messenger / Malachi 3:22//4:4) Therein you will find the answer to every important question, even explicit directions regarding the path to paradise.

To encourage those who remain to capitalize on this opportunity to know Yahowah from the perspective of the Torah, and to benefit from the path He has graciously described and enabled, Yahowah will send two additional witnesses, one of which will be ‘Elyah, better known as Elijah. **“Look** (*hineh* – now pay close attention and behold), **I** (*‘anky*) **will send out** (*salah* – extend Myself, set apart, and dispatch a messenger) **to** (*la*) **accompany and be with** (*‘eth*) **you, ‘Elyah** (*‘elyah* – Yah is God) **the prophet** (*naby’* – one who proclaims the message of the Almighty), **to** (*la*) **come** (*bow’* – arrive) **before** (*paneh*) **the great** (*gadawl* – important, astonishing, and elevated in all possible ways) **and awesome** (*yare’* – highly regarded and revered) **day** (*Yom*) **of Yahowah** (𐤎 𐤓𐤕 𐤇𐤃).” (Mal’aky / Messenger / Malachi 3:23/4:5)

This passage could be translated to say that ‘Elyah will arrive before Yahowah’s return, and that he will be present at Yahowah’s return. Both renderings are possible because both are consistent with Yahowchanan’s Revelation report.

Either way, ‘Elyah’s message is that Yahowah is returning to reconcile His people, bringing the family back together: **“He will return and reconcile** (*suwb* – will arrive to change your thinking, perspective, and attitude and thereby restore) **hearts** (*leb* – emotional feelings and nature) **of fathers** (*‘ab*) **to sons** (*ben*), **and hearts of sons to their fathers, lest** (*pen*) **I come** (*bow’*) **and strike** (*nakah* – afflict and destroy) **the set-apart** (*haram* – dedicated and consecrated) **Land** (*‘erets*).” (Mal’aky / Messenger / Malachi 3:24/4:6)

Without reconciliation there is no relationship with *Yahudym* or *Goym*. Without a relationship with His children, there is no reason for the Promised

Land, itself a metaphor for *Sukah*, for Heaven, for Camping Out with our Heavenly Father as His sons and daughters.

So now we know: Yahowah has promised to return on the Day of Reconciliations to reconcile His family. On that day, the heart of the Father will be reconciled with His sons, and the hearts of sons will be reconciled with their Father. We will be family.

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