

Qara' – An Invitation to Meet

Relationship, Not Religion...

Qara', which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yahowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning “Called-Out Assemblies” or “Invitations to Meet” Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as “Weeks.”

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

His mission accomplished, Yahowah's Spirit and Yahowsha's soul were reunited to celebrate the FirstFruits Harvest of *Bikuwrym* on *Abyb* 16 (April 3rd, 33 CE). Seven weeks later, the Feast of Seven Sevens, known to Christians as “Pentecost” and to Yahowah as *Shabuw'ah* was fulfilled right on schedule on Sivan 6 in the Year 4000 Yah, making it May 22nd, 33 CE, when the Set-Apart Spirit enlightened and empowered the children of the Covenant.

Taruw'ah, often called “Trumpets,” is the first of three *Miqra'ey* which have not yet been fulfilled. Yahowah's Fall Festivals coincide with the fall of man. *Taruw'ah*, which means to “shout for joy” and “to signal an alarm,” is prophetic of the harvest of souls Christians misname “the Rapture.”

This *Miqra'* is followed by *Yowm Kippurym*, or the Day of Reconciliations, where we are invited to come into God's presence or face the consequence (the annihilation of our soul). Prophetically, it signifies Yahowsha's awesome and judgmental return to earth in the waning and terrible days of the Tribulation. And based upon the evidence He has provided, we can count on His return being separated from His departure by exactly forty Yowbel (2,000 years). This is when the Covenant will be renewed, and it marks the time when Yahowah will place His Towrah inside of His Children.

Five days after His arrival, on the *Miqra'* of *Sukah*, known as "Tabernacles" and "Shelters," God will establish paradise on earth, ushering in the Millennial Sabbath and fulfilling the *Miqra'* by camping out with His creation. As such, it serves as the conclusion and specifies the purpose of Yahowah's plan of salvation. God wants to camp out with us. This is what the Covenant was designed to achieve.

Since Rabbinic Judaism has corrupted the *Miqra'ey*, observing senseless religious rites in their stead, and Christendom has concealed and criticized them, substituting pagan holidays in their place, the vast preponderance of people living today are unaware of what these seven invitations to meet with God represent. Only a tiny fraction of the world's populous understands that the *Miqra'ey* are prophetic as well as instructive, telling us precisely when every significant event in Yahowah's plan of salvation has or will occur—as well as revealing His method.

Therefore, this volume of *Yada Yah* will be devoted to presenting Yahowah's *Miqra'ey* and *Yowbel*. Their historic context will be explored. Their purpose will be examined. Their current relevance will be affirmed. And their prophetic implications, past, present, and future, will be revealed.

Each of the seven *Miqra'ey* and the *Yowbel* will have an entire chapter devoted to them. We will examine the role each played during the Exodus and during the life of the Ma'aseyah Yahowsha', as well as what each portend prophetically.

After reiterating the importance of observing the Sabbath—something else Christians fail to do, Yahowah introduced His *Mow'ed* Assigned Meeting Schedule with mankind, saying that His Set-Apart *Miqra'ey* should be *qara'* – proclaimed: **“These Godly (*'el-leh*) appointed symbolic meeting places and times (*mow'ed* – the designated periods which are related to others for a specific purpose authorized by the authority; the set-apart feast and festival celebrations of communion, the betrothal appointments) of Yahowah (יהוה - kzk| - אֲשֶׁר), these related (*'asher*) Set-Apart (*qodesh* – separating, cleansing, and purifying) Invitations to Meet (*miqra'ey* – summons to be called out; from *qara'*, to call, to**

read, and to recite, to welcome, to meet, and to greet), **shall be proclaimed** (*qara'* – called out, read aloud, and recited) **in relationship to** (*'asher* – and for the benefit of) **their appointed and symbolic meeting times** (*mow'ed* – their fixed betrothal appointments where the assembly focuses on the specific purpose which was designated by the Authority).” (*Qara'* / Called Out / Leviticus 23:4)

The Creator of the universe, the Author of Life, the one and only God and Savior, the singular Authority qualified to judge human souls, just announced that He had established some specific meeting times. You'd think that this would be sufficiently significant to get our attention and attendance. But no; for sixteen centuries Christian clerics have not only concealed these appointments, they have replaced each of them with a clever satanic counterfeit.

That was wrong; this is right: the *mow'ed* represent “specific meeting times” which could be considered “betrothal assemblies.” Their prophetic message is to be *qara'*: “invited to meet” God and “to be called out” of the mortal and material realm by Him. That is why they are named—*Miqra'ey*—“Called-Out Meetings.” They are *'asher*: “a blessing which are related” to everything that is important to God. In the business of spiritual affairs, they are invitations to meet with the Boss. These gatherings, often called “convocations,” are celebratory, replete with festivals and feasts. They are not only signals and signs of things to come; they build upon one another, leading to the desired conclusion. – which is to camp out with God.

As signals and signs, the *Miqra'ey* serve as “rehearsals” for actual events—the most important events in human history from Yahowah's perspective. While some were drawn from history, commemorating the past, as rehearsals they were all directed toward a more important and more public future enactment.

The definition of “convocation” is telling: “a group of people gathered in answer to a summons.” We have been summoned to appear by the ultimate Judge. But, I dare say, most every Christian has missed most every date. Shame on us. Shame on every pastor, priest, and cleric. The mandate is clear. Our very soul is at stake.

And in this regard, *qodesh*, the Hebrew term used to define the *Mow'ed* *Miqra'ey*, is the same word Yahowah consistently uses in reference to His Spirit—the Ruwach Qodesh—our source of eternal life by way of adoption into God's family. Simply stated, there is no other way to meet with God. There is no other means to salvation. There is only one way, and this is it.

Let's begin our quest for understanding at the beginning—in the fourth day of Creation. **“God ('elohym) said ('amar), ‘There shall be lights (ma'owr – luminaries) in the expanse of the heavens (shamaym) to divide (badal – separate and set apart) day from night. And let them exist as symbols and signs ('owth – signals, distinguishing markers, and remembrances; non-verbal representations which have meaning; illustrations, examples, and metaphors which make something more clearly known; an accounting used in evaluating recompense and reward; communicative standards; an ensign at the end of an upright pole conveying the leader's message to his followers) for the appointed symbolic meeting places and times (mow'ed – the designated periods which are related to others for a specific purpose authorized by the authority; the set-apart celebrations of communion), for days, and for years (sanah – as a measure of life).”** (*Bare'syth / In the Beginning / Genesis 1:14*)

Mow'ed, meaning “appointed meeting time and place,” *Chag*, meaning “celebratory festival feast,” and *Miqra'*, meaning “called-out meetings,” represent the three titles Yahowah uses in *Qara'* / Leviticus to describe His seven scheduled appointments with mankind. God introduced the first of these terms, *mow'ed*, on the fourth creative day. He was revealing that something, or more accurately, Someone, associated with Light would serve as an 'owth – signal with regard to the *mow'ed* – appointed meetings, inferring that the first of these would be fulfilled in conjunction with mankind's fourth millennium.

Speaking of *the* Someone who is to be equated with Light, God said: **“They exist as lights (ma'owr – luminaries) in the expanse of the heavens to give light ('owr) upon the earth, existing and established. God fashioned ('asah – prepared, appointed, and instituted) the two large luminaries (ma'owr), the greater (gadowl – the more enormous in magnitude and intensity, the mighty, important and distinguished; from *gadal*, meaning “to be magnified and powerful; to make and do great things) Light to rule (*memshalah* – have dominion and authority over, to govern) the day and the lesser (*qatan* – smaller, insignificant, and unimportant, the younger chronologically, the lowly of status; from *quwt*, meaning loathed, opposed, abhorred, and detested) luminary to govern the night (*layl* – the absence of light), and the stars.”** (*Bare'syth / In the Beginning / Genesis 1:15-16*)

The “insignificant, younger, lowly, and loathed luminary” is our Adversary, Satan—the spirit designed to make choice credible. The “greater and distinguished, magnified and powerful Light who can do all things” is our Savior, the Ma'aseyah Yahowsha'.

Prophetically, and right on schedule, on the *Mow'ed Miqra'* – Appointed Meeting Time for the Called-Out Assembly of Sukah – Tabernacles, **“the greater light”** became visible to us as a wondrous indication that our Savior had arrived.

“A child was born and a Son was given to us.” And just as a son is a diminished version of a father, this Son was a diminished manifestation of our Heavenly Father.

Demonstrating the connection between the *Bare'syth* / Genesis 1:14-18 prophecy and its Tabernacles 2 BCE fulfillment was the centerpiece of the “*Chay – Life*” chapter. So rather than repeat that review, let's instead contemplate how the Apostle Yahowchanan, known as John, connected the dots for us. Speaking of the beginning, Yahowchanan conveyed the connection between creation, the Word of God, Light, our spiritual adoption into our Heavenly Father's family, Yahowah, Yahowsha', the Miqra'ey, the Towrah, and our resulting good fortune this way...

“At (*en*) the beginning (*arche* – initiation of the first cause) existed (*eimi* – was, is, and will be) the Word (*logos* – message and reason, the embodiment of conception), and the Word (*logos* – communication, teaching, and instruction) existed (*eimi* – exactly corresponding to, as an identical representation or stand in) as a beneficial extension of (*pros* – advantageously alongside and in association with) Yahowah (ΘΝ – used as a placeholder for God's name), and also (*kai*) Yahowah (ΘΣ – as a placeholder for God's name) was, is, and will continue to be (*eimi* – exists identically as and corresponds to, and is a representation and stand in for) the Word (*logos*).” (Yahowchanan / Yah is Merciful / John 1:1)

If you open any English Bible, you will see “God” and not “Yahowah” written in this verse and in the next. And if you check a concordance or interlinear, you will find that the title was based upon the Greek word for God “*theos*.” However, if you dig a bit deeper and explore what's written on the earliest Greek manuscripts, those penned before Constantine and Catholicism in the first-, second-, and third-century, you won't see *theos* on any page. Not once, not ever. A placeholder is used instead, either ΘΣ, ΘΥ, ΘΩ, or ΘΝ is depicted, each with a horizontal line drawn over them.

There are six other sets of placeholders which are universally applied in all of the earliest extant manuscripts. They are IY, IΣ, and IN for “Yahowsha'”; KΣ, KY, KΩ, and KN for “Upright One;” XΣ, XY, XΩ, and XN for “Ma'aseyah—the Implement of Yah;” ΠΝΑ, ΠΝΣ, and ΠΝΙ for “Spirit” as in our Spiritual Mother, the Set-Apart Spirit; ΠΠ, ΠΠΣ, ΠΠΙ and ΠΠΑ for our Heavenly “Father;” and ΥΣ, ΥΥ, ΥΩ, and ΥΝ for “Son.”

While we will delve into the reasons for deploying placeholders in great detail later in *Yada Yah*, just as has already been done in *An Introduction to God*, suffice it to say for now that the most rational explanation for them is twofold. First, neither Yahowah nor Yahowsha' can be accurately transliterated in the Greek

alphabet. So rather than making a mess of God's name, the writers all used placeholders. They knew that we could easily find the proper pronunciation by examining the Hebrew Torah, Prophets, and Psalms.

And second, with regard to God's titles, rather than writing out the Greek terms, placeholders were used so that we would be encouraged to examine their Hebrew designations, and thereby come to better appreciate their full meaning in the context of Scripture. This straight-forward approach to the existence of the placeholders is affirmed by the fact that Yahowsha' consistently told His audience to look to the Torah, Prophets, and Psalms for answers, and because there are countless citations of these passages in His public comments, showing us exactly what terms and concepts each of the placeholders represent.

“This manifestation of equivalence (*houtos* – marker which demonstrates similarity) **existed** (*eimi* – was) **in** (*en*) **the beginning** (*archei* – the initiation of the process, the first cause and origin) **along side** (*pros* – favorably with and for the advantage of) **Yahowah** (ΘΝ – used as a placeholder for God's name).” (Yahowchanan / Yah is Merciful / John 1:2)

Yahowsha' is a diminished manifestation of Yahowah, set apart from Him to enlighten and save us. That is to say, Yahowsha' is part of Yahowah, and not a separate individual or persona.

“Everything (*pas* – all things, totality and completeness, the beginning and the end) **came to exist** (*ginomai* – appeared, became real, experienced, and known) **through** (*dia* – by way of, on behalf of, because of, and on account of) **Him** (*autou* – the manifestation of equivalence). **Without** (*choris* – apart from, independent of, separated from) **Him** (*autos*), **nothing** (*oude*) **exists** (*ginomai*).” (Yahowchanan / Yah is Merciful / John 1:3)

Ginomai and *ginosko* are related words. Yahowsha' “*ginomai* – appeared in our place and time” and was “experienced” by us so that we might “*ginosko* – come to know, recognize, be aware of, learn about, understand, acknowledge, and become familiar with” Yahowah—our “*ginomai* – source of existence.”

Equating “life” with “light,” and linking these concepts to the “sign” made manifest in the fourth day, we read:

“In (*en*) **Him** (*autos*) **life** (*zoe*) **exists** (*eimi*), **and the Life** (*zoe*) **exists as** (*eimi*) **the Light** (*phos* - luminary) **of men** (*anthropos* – humankind). **And the Light** (*phos*) **appeared in, became visible and known** (*phaino* – was brought forth, was seen, and shined) **in** (*en*) **the darkness** (*skotia* – in the evil world and realm), **but** (*kai*) **the sinful and lightless world** (*skotia* – darkness) **did not** (*ou*) **comprehend and acknowledge** (*katalambanomai* – understand and choose to

associate with, grasp hold of, or develop a relationship with) **Him** (*autos*.)” (Yahowchanan / Yah is Merciful / John 1:4-5)

This passage not only forms a bridge to the fourth day of *Bare'syth* / Genesis, helping us understand the identity of the Greater Light which became visible to us as a sign, and thus to the timing of the *Towrah*, it presents the Light as the bridge to life. The compound Greek word *katalambanomai* is comprised of *kata*, meaning “to be in accord with” and *lambano* meaning “to receive, grasp hold of, and claim for one’s self” the Light so that we might experience Life.

Speaking of the Yahowchanan the Immerser...

“He went out and came forth (*erchomai*) **to** (*eis*) **witness** (*martyria* – testify with first-hand knowledge to the reputation and evidence) **in order to** (*hina*) **testify** (*martyreo* – speak on behalf of) **concerning** (*peri* – with regard to) **the Light** (*photos*) **so that the result would be** (*hina* – for the purpose) **that all** (*pas* – everyone) **would think and trust** (*pisteuo* – rely upon the [Light’s] trustworthiness) **based upon his account** (*dia autos* – through him).” (Yahowchanan / Yah is Merciful / John 1:7)

Fulfilling the promise of *Bare'syth* / Genesis 1:14-16:

“The True and Reliable (*alethinous* – authentic and genuine, that which bears the name and resemblance, corresponding to in every respect) **Light** (*phos*) **who** (*hos*) **exists** (*eimi*) **to enlighten** (*photizo* – provide light and make known, shine upon and illuminate, to bring light and render evident to) **all** (*pas*) **mankind** (*anthropos*), **came** (*erchomai* – arrived from another place to appear before the public) **into** (*eis*) **the world** (*kosmos* – universe).” (Yahowchanan / Yah is Merciful / John 1:9)

Here I capitalized “True and Reliable” because the late first-, and early second-century manuscripts of this passage rendered *alenthos* with a placeholder (ANO), suggesting that it was a divine title in which a more complete understanding could be derived by searching the Torah, Prophets, and Psalms. Therefore, Yahowsha’ is being equated to the message in Genesis One which began:

“God said, ‘Let there be light, and light existed. God saw (perceived and regarded, appeared and presented Himself, became visible and distinguished that) **the light was good** (pleasant, cheerful, and agreeable; of a higher nature; beautiful, valuable, beneficial, and prosperous, and thus reliable and true).” And as you may recall, there were four equally valid ways to convey the meaning of these Hebrew words, all of which are relevant here. **“God** (*elohym*) **said** (*amar*), **‘Let there be** (*hayah*) **light** (*owr*) **and light** (*owr*) **existed** (*hayah*),” or **“Let**

Him be light and He was light,” or “I was, am, and will be Light, always existing as light.” (*Bare’syth* / In the Beginning / Genesis 1:3)

Speaking of this Light, the Apostle went on to reveal:

“He came to exist in the world, and the universe came into being through Him, and yet the world did not come to know, recognize, acknowledge, or understand (*ginosko* – becoming known to or one with) **Him. He came to His own** (*idios*), **and yet those who were His own did not come close and receive** (*paralambano* – accept, join themselves to, firmly grasp hold of, or closely associate with) **Him.”** (Yahowchanan / Yah is Merciful / John 1:10)

It’s sad but true. God Himself came into our world but we did not even recognize Him. And that means that God didn’t fit man’s image of God.

While the purpose of this review was to demonstrate the correlation between the prophecy regarding Yah’s *Mow’ed Miqra’ey*, the arrival of the Greater Light, and mankind’s fourth millennium as predicted in *Bare’syth* / Genesis and its fulfillment as depicted in Yahowchanan, entire libraries could be filled from their basements to the heavens trying to convey the full measure of what follows. It serves as a confirmation and summary of everything we have uncovered thus far and of everything we will discover as we press on through the Word.

So, to set the scene, we have just been told that God, who is Light, came to exist in our dark world. And yet, most men, including His own people, failed to recognize Him as such. You see, Yahowah doesn’t fit the religious conception of deity. Unlike religious and political leaders, God doesn’t want to be worshiped with men groveling at His feet, kissing His ring. He doesn’t want to be seen standing on a pedestal talking down to men. He doesn’t want statues erected to Him (most certainly not crucifixes). He has no interest in wielding His power or demonstrating His authority. He most especially has no interest in control.

God bowed down, humbled, and diminished Himself so that we might choose to accept Him, trust Him, form a familial relationship with Him, and love Him. He came into our world to rescue us, paying our penalty, so that He could bring us home—to His home. Yah wants to be our Father, not our lord and master.

All we have to do to live forever with Yahowah is use our freewill—the power of choice—to grasp hold of the opportunity He has given us to become His children by way of the Covenant. We have the opportunity to be reborn spiritually into our Heavenly Father’s family.

“But to the degree that they received, grasped hold of, and associated with Him, to them He granted the right of choice as the expression of freewill and the opportunity to become Yahowah’s children. Come to be reborn in this place and experience this by relying upon His personal and proper name,

that is not out of blood, nor out of the desires of the flesh, nor out of the decisions and designs of man, but instead being born unto Father Yahowah.”

Now that you have the gist of what Yahowchanan wrote, here is the same passage more fully translated and amplified...

“But (*de* – by contrast) to the degree that (*hosos* – to as many as, and so long as) they received, grasped hold of, and associated with (*lambano* – joined themselves to, acknowledged, and accepted) Him, to them He granted the right of choice (*exousia* – the expression of freewill, liberty, power of individual authority) and the opportunity to become (*didomi* – making the payment so as to allow, and giving them the right to be) Yahowah’s (ΘY – as a placeholder for God’s name) children (*tekna* – sons and daughters). Come to exist in this place and experience this by (*ginomai* – come to acquire and experience this characteristic, state, and status, and arrive by way of being reborn) relying (*pisteuo* – thinking to be trustworthy and true, having the confidence to place your complete trust) upon (*eis* – in) His (*autos*) personal and proper name (*onoma*), that is (*hos*) not (*oude*) out of (*ek* – from or by means of) blood (*haima*), nor (*oude*) out of (*ek* – from or by means of) the desires (*thelematos* – purpose, decisions, intent, wishes, and will) of the flesh (*sarx* – corporeal and physical body and human nature), nor (*oude*) out of (*ek* – from or by means of) the decisions and designs (*thelematos* – intent, wishes, and will) of man (*andros*), but instead and by contrast (*alla*) born unto Father (*egennethesan* – based on *gennaos*, brought forth into existence by a father who is) Yahowah (ΘY – used as a placeholder for God’s name).” (Yahowchanan / Yah is Merciful / John 1:11-13)

Mankind was given freewill so that we might make the choice to associate with God, availing us with the opportunity to become Yahowah’s children. Choice is therefore, the only inalienable human right.

Teknon, or in the plural, *tekna*, is *the* goal. It is *the* reason—for *everything*. We have been given the opportunity to become part of Yahowah’s family because God wants the pleasure of our company. Imagine that!

Fully amplified, *tekna*, in addition to “children, offspring, and sons and daughters” defines “an intimate and reciprocal relationship formed between individuals, especially with regard to the bonds formed between a parent and a child.” A *tekna* relationship is “based upon love, affection, friendship, and trust.” In one word, Yahuchanan has conveyed the very essence of the “*beryth* – Covenant” and the entire purpose of the *Towrah*.

But of course to capitalize upon this magnanimous gift, one has to “rely upon, have confidence in, and consider trustworthy and true” a “personal and proper name” which has been completely copyedited out of Scripture. If that does not

make you want to undue the damage the religious community has done, and share Yahowah's name every chance you get, I don't know what would.

The deeper we dig into the annals of etymology, the better it gets. *Tekna* is derived from *timoria*, which means "to render help and assistance." And *timoria* is derived from *timoreo*, meaning "to become a guardian and succor." Since succor isn't a commonly used English term, you might be interested to know that *Merriam-Webster's Dictionary* defines it as: "to run to the rescue, to bring aid, and to furnish relief." So *tekna* not only defines Yahowah's objective and mankind's opportunity, it describes the means God has deployed to accomplish our shared goal.

Tekna, as the means to the end, and the way to God, lies at the heart of the *Mow'ed Miqra'ey*. And they serve as Yahowah's seven-step path home. And as such, "home," Yahowah's *Sukah*, His Tabernacle and Shelter, is the pivotal term in this next verse.

"And (kai) the (ho) Word (logos) became (ginomai – came to exist and appeared publicly on the stage of history as) human and corporeal (sarx – flesh) and (kai – then) Tabernacled (skenoō – took up residence and lived, camping out) with and among (en) us (ego), and (kai) we beheld (theaomai – visited with, looked upon, and contemplated) His (autos) status and reputation (doxa – brilliant, shining, radiant splendor and glorious greatness, honor, and power), as (hos – identical to) the unique, one and only begotten (monogenous) from (para – as an extension of) the Father (Πατερ – patros – parent), full of (pleres – totally filled and complete with, not lacking any) good will, loving kindness, undeserved favors (charis – unmerited mercy) or truth (aletheia – authenticity, honesty, and trustworthiness)." (Yahowchanan / Yah is Merciful / John 1:14)

The connection between the promise that the Greater Light would become visible to us as a sign in conjunction with Yahowah's *Mow'ed* Appointed Meeting Schedule in the fourth millennium of human history, and Yahowchanan's confirmation, is now complete, right down to naming the day we first laid our eyes upon Him—the *Miqra'* of *Sukah*.

This is further explained when we examine *mono* more closely. It means "to be one of a kind who travels and abides in a place and time which is separated from their base or source." *Genous* is from *ginomai*, "to come into existence, appear publicly on the stage of history, to fulfill, receive, and arise."

Turning our attention to the *Miqra'* of *Sukah*, or Tabernacles, Tents, and Shelters, the connection is lost on most people because *skenoō* is rendered "dwell" in every English translation. Mind you, it isn't that translators don't know that *katoikeo* and *oikeo* are the Greek words for "dwell." And any scholar worth his splendid doctoral robes knows that *skenoō* means "to establish one's

tabernacle.” After all, the only derivative of *skeno* found in these writings, *skeno*, is rendered “tabernacle” each time it appears.

There is, of course, a reason Christian publishers collectively chose to mistranslate “*skeno* – tabernacled.” And I dare say that the only reasonable conclusion is that they had no respect for the *Miqra*’ of *Sukah* and preferred the pagan celebration of Christmas instead. So they concealed the truth in preference to their counterfeit. It is how religions are made.

“For this reason (*hoti* – by way of identification and explanation) **out of** (*ek* – by means of and as an extension of) **His substance and completeness** (*pleroma* – contents which fill up) **we** (*ego*) **all** (*pas* – each are totally completed and) **receive** (*lambano* – accept, grasp hold of, acquire, obtain, experience, and benefit from) **unearned favor** (*charin* – the merciful gift of loving kindness, mercy, good will, and acceptance which are undeserved and absolutely free) **and also** (*kai*) **great joy** (*chariots* – abundant and attractive life in overwhelming gladness and pleasure).” (Yahowchanan / Yah is Merciful / John 1:16)

This is the promise of the Covenant. And with all of its blessings, it’s hard to beat the deal Yahowah is offering.

Because the next sentence is often mistranslated and misconstrued, I’d like you to read it through once before I amplify it. **“For the reason the Towrah through Moseh was given, acceptance and truth through the Ma’aseyah Yahowsha’ came to exist.”** One simply led to the other.

The Ma’aseyah Yahowsha’ is not only the living manifestation of Yahowah, He is the Word of Yahowah. He leapt out of the pages of the Towrah, becoming the Towrah in the flesh. He was not only Towrah observant, He was the human embodiment of the Towah. His every word and deed explained and affirmed all that Yahowah had taught through Moseh.

Now, here it is again, fully expanded: **“For the reason** (*hoti*) **the Towrah** (*nomos* – a crude Greek substitute of Towrah, which means: teaching and instruction, direction and guidance) **through** (*dia* – by means of) **Moseh** (*Moeoes* – a transliteration of Moseh meaning to draw out) **was given** (*didomi* – granted as a gift, and bestowed for our advantage), **acceptance** (*charis* – joyous favor, loving kindness, mercy) **and** (*kai* – also) **truth** (*aletheia* – the manifestation, appearance, and verification of essence of the matter) **through** (*dia*) **the Ma’aseyah** (XY – placeholder for Implement Doing the Work of Yah) **Yahowsha’** (IY – placeholder for Yah-Saves) **came to exist** (*ginomai* – were fulfilled and completed, happening in human history).” (Yahowchanan / Yah is Merciful / John 1:17)

From an interlinear we read: **“Because the Towrah through Moseh was given, the mercy and the truth through the Ma’aseyah Yahowsha’ became.”** The Towrah wasn’t replaced by Grace. The Towrah is the source of Yahowah’s Mercy. The Ma’aseyah Yahowsha’ walked directly out of the pages of the Towrah.

The reason He came will become obvious in the following chapters. Yahowah had made a promise in His Towrah, and Yahowsha’ came to fulfill it.

Let me explain...

“Do not assume that I have come to weaken, to dismantle, to invalidate, or abolish the Towrah or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, until heaven and earth pass away not one jot (*iota* – the smallest letter, or Yowd in Hebrew) nor tittle (*keria* – the top stroke or horn of Hebrew letters) shall be passed by, be ignored, be disobeyed, or be disregarded from that which was established in the Towrah until the time and place it all happens. Therefore, whoever dismisses, invalidates, or abolishes the least of these terms and conditions, or teaches people to do the same, they will be called the least dignified in the kingdom of heaven. And whoever performs them, and teaches them, they will be called the greatest and most important in the kingdom of heaven.”
(Mattanyah / Yah’s Gift / Matthew 5:19)

The Ma’aseyah Yahowsha’ picked up this theme again, also in the same public declaration, this time in the context of seeking the truth so that we can make an informed choice.

“Ask, making an earnest request, and it shall be given to you as a gift. Seek, searching diligently for knowledge, and you will discover the truth and find what you are looking for. Knock, requesting acceptance at the door, and it will be opened for you. For then, all who make an earnest request receive and will be accepted. And those who actively search for the location and for knowledge, who really desire to learn, will know the truth. Those who request acceptance at the door (which is Passover), they will be granted entrance.”

“What man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he should ask for a fish, would give him a snake? If then you being morally corrupt know how to give good and generous gifts to your children, how much more by way of contrast will your Father who is in Heaven produce and give valuable and generous gifts to those who ask Him?” (Mattanyah / Yah’s Gift / Matthew 7:7-11)

Throughout the Towrah, the Doorway to Life is synonymous with Passover. It is where we must all begin our journey if we seek to live with God. It is the first of seven steps in the path to life.

“For then this is the Towrah and the Prophets: enter, starting with and experiencing the first step in the path by the way of the narrow and specific doorway, because the way is wide, it is crafted to be broad, expansive, and unreliable, and the route is broad which leads away, and which deceives and influences someone to go astray to the point of destruction and perishing, needlessly destroying themselves, squandering their lives. And the vast preponderance of people are those experiencing this path. The doorway is narrow, exacting and specific, and the path goes against the crowd, which leads to life. And few discover and experience it.” (Mattanyah / Yah’s Gift / Matthew 7:12-14)

According to God, there is but one way to extend our mortal existence. This path commences in the heart of the Towrah, with the Invitation to Meet on Passover. It is the “narrow and specific doorway,” where the consequence of sin, which is death, is remedied.

The next step to life in God’s presence is Unleavened Bread, the following day, where Yahowah redeems us from the penalty of sin, which is separation from Him and His family. The *Miqra’* of *Matsah* thereby serves as the threshold to Heaven, the Welcome Mat, which cleanses us of religious and political muck before we enter God’s home.

This leads to FirstFruits, where those who rely on Yah’s merciful gifts become His children, and are adopted into His family. Reborn spiritually, we rise up to Heaven, where we are welcomed and enriched by our Heavenly Father.

Our salvation and Yahowsha’s very existence are measured and understood by these three days. God’s mercy and the Ma’aseyah’s life are utterly meaningless, and His sacrifices are completely irrelevant, apart from the context of the *Mow’ed Miqra’ey* of *Pesach*, *Matsah*, and *Bikuwrym*. By severing the essential connection between them, Judaism (with their Oral Law) and Christianity (by way of its aversion to the Torah) have doomed the souls of every man and woman who has placed his or her faith in these counterfeit religious institutions.

While this volume of *Yada Yah – Meeting with God* – is dedicated in its entirety to presenting Yah’s Seven-Step Plan of Salvation, and the fourth volume is focused on the Ma’aseyah’s fulfillment of Yahowah’s prophetic promises, suffice it to say for now, the fourth step on the way to life eternal is Seven Sevens. On this celebration of the Sabbath – the *Mow’ed Miqra’* of *Shabuwa’* – Yahowah’s children are enlightened and empowered so that we can share God’s

testimony regarding the renewal and restoration of life with every sinner on earth, regardless of race, age, or status.

Then, on the first day of the seventh month – the *Miqra'* of *Taruw'ah* (often called Trumpets) – we are asked to proclaim the good news that Yahowah has provided a way home. We are also encouraged to announce an explicit warning: this way is not only so narrow and restrictive few will find it, all alternative paths lead in the wrong direction.

According to God, missing the sixth step – the Day of Reconciliations, or *Yowm Kippurym* – will lead to the dissipation of one's consciousness. And that is because this day denotes the time Yahowah will return, the day in which those who have chosen to revere Him will be reconciled, and when those who have rejected Him will be separated.

This leads to our Heavenly Father's ultimate goal – to Shelters (*Sukah* in Hebrew) – where as a result of the first six steps, we are allowed to camp out with Yahowah for all eternity. Upon its fulfillment on the *Mow'ed Miqra'* of *Sukah* in the *Yowbel* year 6000 Yah (October 7, 2033), the Earth will return to the conditions found in the Garden of Eden, as will mankind's relationship with Yahowah.

This is the time spoken of in the final declaration found in *Yirmayahuw* / Jeremiah 31:34: **“Because then indeed, they all will actually know and recognize Me (*yada' 'owty* – they will be familiar with Me, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), from the smallest, youngest, and least significant up to the biggest, oldest, and most influential, prophetically declares and promises Yahowah. For indeed, then, I will forgive and remove their sin and accordingly, their offenses against the standard will not be remembered any longer, now or ever again.”**

Before we leave this portion of the Ma'aseyah's Teaching on the Mount and move on to His concluding statements, please note that Yahowsha's testimony regarding the narrow and broad paths, the one which is restrictive versus the one which is popular, precludes Christianity as a potential way to life. At over a billion adherents strong, it is very popular, and thus expressly disqualified as a means to eternal life. Furthermore, Yahowsha's words serve as an amplification of the message Yahowah wrote on the first of the two tablets, when He said that “thousands,” not millions or billions, would “benefit from His mercy,” and that those who did so, would do so, by “observing His instructions.” These are sobering thoughts not one in a million Christians seems capable of processing.

Advising us, therefore, not to succumb to religious myths, such as the “New Testament,” Yahowsha' warned all who would listen about Paul, the founder of

Christianity, author of most of the “New Testament,” and the most fitting candidate for this dire prophecy.

“You must be alert, and you should carefully examine, prosecute, and turn away (*prosechete* – you should pay close attention, watch out for, and beware of, guarding yourself) from false prophets who come to you from within dressed in sheep’s clothing, yet they actually are wolves who are exceptionally self-promoting and self-serving (*harpax* – vicious carnivorous thieves who secretly and deliberately rob, extort, and snatch away).” (Mattanyah / Yah’s Gift / Matthew 7:15)

In the context of the Towrah enduring forever and being the lone source of life, the man best known for contradicting God on this very topic, while at the same time claiming to be an “Apostle chosen by God,” is Paul. He, more than anyone who has ever lived, fits the definition of a “false prophet,” one who “came dressed in sheep’s clothing,” yet “was actually a wolf,” “promoting his own” message: the “Gospel of Grace.”

Still speaking of Paul, the Benjamite wolf, and his associates, particularly his lover, Timothy, Yahowsha’ told us how to recognize them:

“Indeed as a result, you will know with certainty, recognize, and understand (*epiginosko* – have complete and accurate knowledge based upon a thorough examination of the evidence regarding) them from their fruit, from their results and harvests.” (Mattanyah / Yah’s Gift / Matthew 7:20)

“Their fruit” was comprised of: Galatians, First and Second Thessalonians, First and Second Corinthians, Romans, Philippians, Colossians, Ephesians, Titus, Philemon, First and Second Timothy, Hebrews, and most of Acts. Because of their inclusion within the “New Testament” of the “Christian Bible,” this rotten fruit from Paul and his associates (Hebrews and Acts) has led more people astray – away from God – than all other books combined, save perhaps the Qur’an. Paul’s letters mirror Satan’s original scheme, whereby he twisted Yahowah’s Word in the Garden, and then removed what God had said from its context, to deceive. As a result, Paul’s epistles are the most beguiling ever written.

In conclusion, the Ma’aseyah delineated the consequence of believing the contradictory pontifications which became the “New Testament.”

“All those calling Me ‘Lord Lord’ will not enter the kingdom of heaven, but to the contrary, those in heaven are those who do My Father’s will (*thelema* – do what He decided and proposed [read: who observe Yahowah’s Towrah]). Many will say to Me in this specific day, ‘Lord, Lord, did we not speak inspired utterances and prophesy in your name and drive out demons in your name, and perform many mighty miracles in your name?’ And then

at that time, I will profess to them that I never knew them. You all must depart from Me, those who bring about that which is in opposition to the Towrah (*anomia* – lawless).” (Mattanyah / Yah’s Gift / Matthew 7:21-23)

Are you listening? This is a scathing indictment of not only Paul’s epistles, and the preponderance of the “New Testament,” but also most Christian teaching. God just told us that Yahowsha’s name matters, as does Yahowah’s Towrah. Further, the presence of miracles does not equate to the presence of God as Christian apologists claim. Countless Christians have justified their faith by claiming to have witnessed inspired healings and character transformations in the name of “Jesus Christ,” unaware of the fact that the Ma’aseyah Yahowsha’ said that observing the Towrah, not miracles, was the proper means to evaluate whether or not someone actually has a relationship with the Father.

Yahowsha’ could not have made this message any clearer. He told us what we could rely upon and what we should not trust. He even said that a self-serving insider, someone pretending to be one of His sheep, would feign an alliance with Him so that he could more easily snatch souls away from God. One would have to be naïve not to see Paul and his letters in Yahowsha’s statement. And that means that the person Christians quote most often to justify their religion, and their animosity to the *Towrah*, was a false prophet—someone not to be trusted.

Trust Yahowah.

Come to know Yahowah by observing His *Towrah*. Come to understand the terms and conditions of the *Beryth* by carefully considering what Yahowah asked of Abraham in the pages of the *Towrah*. And then walk to Yahowah and become perfect in accordance with the *Mow’ed Miqra’ey*, which like everything else important to our Heavenly Father is presented in His *Towrah*. And that is the purpose of this book, and especially this volume.

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