

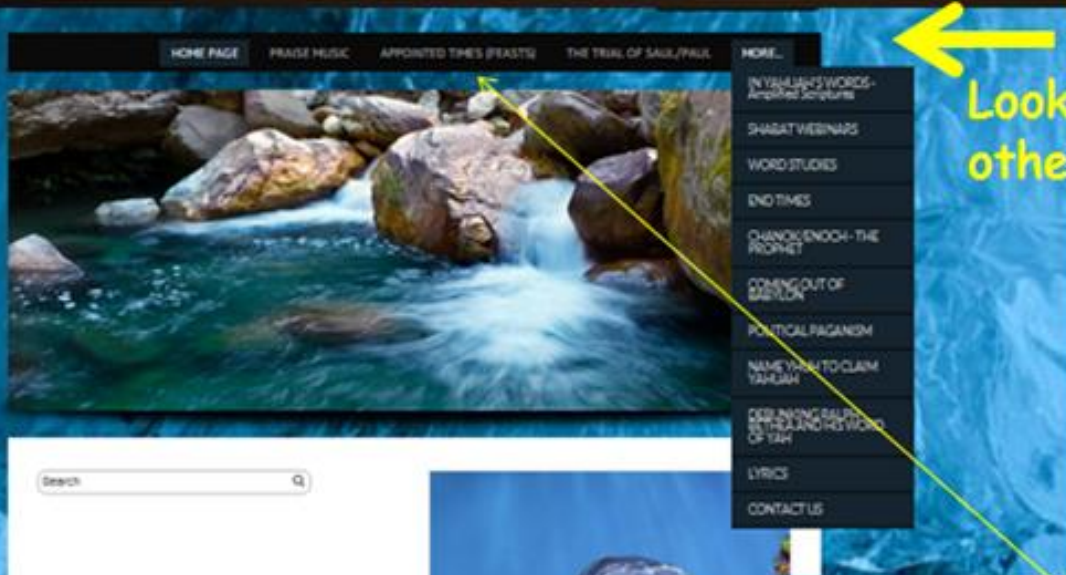


YOM KIPPUR

RECONCILIATIONS!

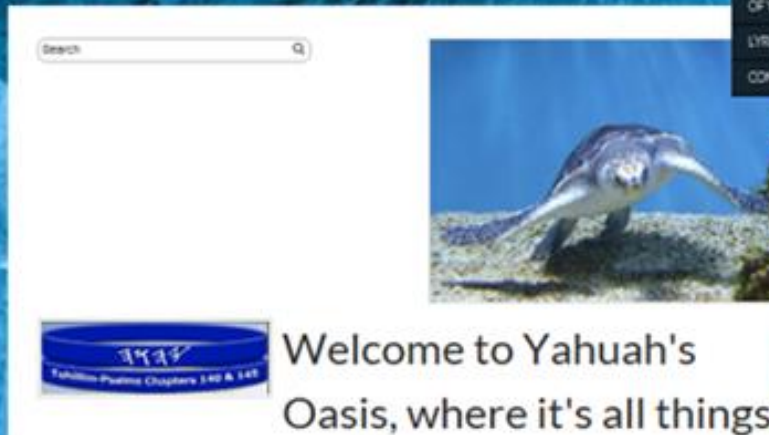
A JOURNEY
BEYOND
TIME
AND
SPACE

You can find the PDF for this and all webinars at [Yahuwahsoasis.com](http://www.yahuwahsoasis.com) by subject.



Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



Welcome to Yahuah's Oasis, where it's all things Yahuah !! You will find videos and praise music and all downloads are free. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!



<http://www.yahuwahsoasis.com/>

We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_YHWH

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar with 'Google Custom Search' is visible. On the right, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. Below the navigation, a document viewer displays a document titled 'Qara' - An Invitation to Meet God' by Yada' Yah. The document content includes the title 'Qara' - An Invitation to Meet God' and a sub-section 'Relationship, Not Religion...'. The text discusses the meaning of 'Qara', which means 'to invite', 'to call out', and 'to meet', and its role in the seven-step plan of salvation. It mentions that the first four 'Miqra'ey' were fulfilled during the sixth corporeal visit of Yahowah. A table of contents on the right side of the page lists 11 items: 1 Qara' (An Invitation to Meet God), 2 Salah (Freedom), 3 Pesach (Passover), 4 Matsah (Unleavened Bread), 5 Bikuwrym (FirstFruits), 6 Shabuwa' (Seven Sevens), 7 Taruw'ah (Shout for Joy), 8 Kippurym (Reconciliations), 9 Sukah (Shelters), 10 Yowbel (Yah's Lamb), and 11 Miqra'ey (Invitations to Meet God).

YADA YAH

Shout for Joy
12pm - 3pm EST

Genesis Invitations Going Astray The Way Home Good News God Damn Religion Last Days Forum

Google Custom Search

YADA RADIO
Fridays
7:30pm EST

Invitations

Word (DOC)
Acrobat (PDF)

Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

1
Qara' - An Invitation to Meet God

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)).

1 Qara'
An Invitation to Meet God

2 Salah
Freedom

3 Pesach
Passover

4 Matsah
Unleavened Bread

5 Bikuwrym
FirstFruits

6 Shabuwa'
Seven Sevens

7 Taruw'ah
Shout for Joy

8 Kippurym
Reconciliations

9 Sukah
Shelters

10 Yowbel
Yah's Lamb

11 Miqra'ey
Invitations to Meet God

The Tradition of Yom Kippur verses Yahuah's Plan





Reflection Ultra-Orthodox Jews cast their sins into the Mediterranean Sea this week. The Tashlich ritual is usually—but not always—performed on the first day of Rosh Hashanah, ten days before Yom Kippur.



Casting Away Ultra-Orthodox Jews gather on a hill above the Mediterranean Sea in Herzeliya, Israel, for the Tashlich ceremony. The ritual involves casting away sins by throwing bread or similar food into a flowing body of water during Rosh Hashanah, the Jewish new year, which falls just before Yom Kippur.

Yom Kippur Customs

Yom Kippur atones for many sins, if we repent them. Therefore, Yom Kippur is a day of repentance. On Yom Kippur we are required to confess our sins to Hashem, but not to any human being.

When you commit a sin against Hashem, you must regret the sin, resolve never to do it again, and on Yom Kippur you must confess the sin and ask Hashem for forgiveness.

When you commit a sin that hurts another human being, you have sinned against both Hashem and that person. It is then necessary to add a step to the repentance process. You must regret the sin, resolve never to do it again, ask that person for forgiveness, and on Yom Kippur you must confess the sin and ask Hashem for forgiveness.

It is therefore customary to ask people before Yom Kippur to forgive you for anything you may have done to hurt them. If you make an honest attempt to ask the person for forgiveness, and he refuses to forgive you, you must try at least two more times. You have to wait a few days in-between requests, and they must be in three different places, in hopes that the person will cool off and change his mind. If he still refuses to forgive you, you have at least done your part, and Hashem takes that into account.

Likewise, if a person asks *you* for forgiveness, you should not be stubborn and refuse to forgive him. In general, Hashem treats us the way we treat other people, so it's always good to remember that.

On Yom Kippur we are forgiven all our sins, and therefore we are absolutely pure, like angels. It is therefore the custom to wear white clothing, to appear like angels. It is also one of the many reasons we are forbidden to eat on Yom Kippur, since angels do not eat.

<http://www.beingjewish.com/yomtov/kippur/customs.html>

On Yom Kippur we fast, but it is forbidden to fast on Erev Yom Kippur -- the day before Yom Kippur. In fact, Jewish Law states that we must *feast* on the day before Yom Kippur. The Talmud says that whoever feasts on the day before Yom Kippur is given merit and considered to have fasted two days! Aside from breakfast, we eat two festive meals on Erev Yom Kippur. We eat one meal in the early afternoon or late morning, and another after *Minchah* (the afternoon services). **That one extends until late afternoon, and must end no later than about fifteen minutes before sunset.**

There is a custom among many people to eat *kreplach* on the day before Yom Kippur. *Kreplach* are bits of meat hidden in pockets of dough (sort of like won tons), and they are eaten in soup. The reason for this is that we hope and pray that G-d will hide our sins when we repent. (Eating *kreplach* is not a Law, by the way, so if you can't eat them for some reason, never mind.)

But the rabbies always betray themselves by adding something to make up for the deficiency, of which they are sensible. We have seen this in their assertion about merits, and so we find it here in their assertion about atonement. They assert, that "The Day of Atonement itself atones for the penitent," but in spite of this, they have felt the need of something more, which would a little better resemble real sacrificial atonement; and hence has arisen the custom of sacrificing a cock on the eve of that solemn day. The following account of this custom is given in the קהלה שלמה, of which we have before us an edition published at Breslau, so late as the year 1830; and it is selected, partly on account of its recent publication, and partly because the directions how to act are given in Jewish-German, which shows that they are intended

even for the most illiterate, and that the custom is not confined to a few speculators, but is general amongst the people:—

“ORDER OF THE ATONEMENTS.—On the eve of the Day of Atonement, the custom is to make atonements. A cock is taken for a man, and a hen for a woman; and for a pregnant woman a hen and also a cock, on account of the child. The father of the family first makes the atonement for himself, for the high-priest first atoned for himself, then for his family, and afterwards for all Israel.” The order is as follows:

He takes the cock in his hand and says these verses:

“The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and brake their bands in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble; and he

saveth them out of their distresses. He sendeth his word, and healeth them, and delivereth them from their destructions. O, that men would praise the Lord for his goodness, and for his wonderful works, to the children of men? (Psalm cvii.) If there be for him an angel, an intercessor, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit; **I have found a ransom.**” (Job xxxiii. 23.)



Atonement An ultra-Orthodox man in Jerusalem performs the Kaparot ceremony by waving a chicken over his head before slaughtering it. The ritual is conducted before Yom Kippur.

Whilst moving the atonement round his head, he says,
“This is my substitute. This is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace.”

He then begins again at the words, “The children of men,” and so he does three times.

Then follow the various alterations that are to be made, when the atonement is made for a woman or another person, &c., and is added :—

In this picture, ultra-Orthodox Jews in Israel perform the [Kaparot ceremony](#), in which sins are symbolically transferred to a chicken.

The animal is then slaughtered and given to charity.



“As soon as one has performed the order of the atonement, he should lay his hands on it, as the hands used to be laid on the sacrifices, and immediately after give it to be slaughtered.” This custom, extensively prevalent amongst the Jews, proves abundantly the internal dissatisfaction of the Jewish mind with their own doctrines, and the deeply-rooted conviction of their heart, that without shedding of blood there is no remission of sin. If they really believed that repentance, or the Day of Atonement itself, or almsgiving, or merits, either their own or their forefathers’, atoned for sin, they would never have devised such a custom as this. But the spirit of the Mosaic law has taken too deep a hold on the nation to suffer them to rest satisfied with anything short of actual sacrifice; and as they have no high-priest and no altar now, they make a sad and desperate attempt to tranquillize the mind with this invention. The custom then, proves, that the rabbinical doctrine respecting the atoning power of repentance is not believed nor heartily received, even by the Rabbinists themselves, how, then, can a Jew hazard his salvation on a doctrine which is contrary to the law of Moses, and which its professors do not consider satisfactory? Will he rest upon the self-devised sacrifice of a cock? God nowhere promises pardon to this observance; and how can any man of sense be satisfied without a sure promise of the unchanging and unchangeable Creator?

Charity: Some Jews make donations or volunteer their time in the days leading up to Yom Kippur. This is seen as a way to atone and seek God's forgiveness. One ancient custom known as kapparot involves swinging a live chicken or bundle of coins over one's head while reciting a prayer. The chicken or money is then given to the poor.

Hayom Yom: Tishrei 9, Erev Yom Kippur

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Friday Tishrei 9, Erev Yom Kippur 5704
Torah
lessons: Chumash: B'racha, Shishi with Rashi.
 Tehillim: 49-54. Also 112-114.
 Tanya: According to that (p. 509) ...as
 explained elsewhere. (p. 511).

Kaparat: B'nei adam until ul'shalom (p. 296) is said three times, rotating (the fowl) three times around the head at each reading, a total of nine rotations.

Until the end of Tishrei no tachanun is said. Malkot: The one administering and the one receiving the "flogging" together recite v'hu rachum three times.

On Erev Yom Kippur the avoda is remorse for the past; on Yom Kippur - resolve for the future.



There is also the custom of flagellation. Many have the custom to request their friend to give them a flogging. This is done with a leather belt. No, it is not done with any force or pain, but like the "food" begging, mentioned above, the purpose is that if a decree was made in heaven that would mean receiving flogging, we have already received the punishment and therefore can be annulled.



The custom is to pray the afternoon service early, before the final meal. Many have the custom to ask their neighbor for "food", (*lekakh* in Hebrew) meaning begging for a piece of honey cake. The reason is that if it had been declared in heaven that the person was to become a beggar, through this request for "food", the decree has become fulfilled and therefore it may be annulled.

<http://www.jewishmag.com/47mag/yomkippur/yomkippur.htm>

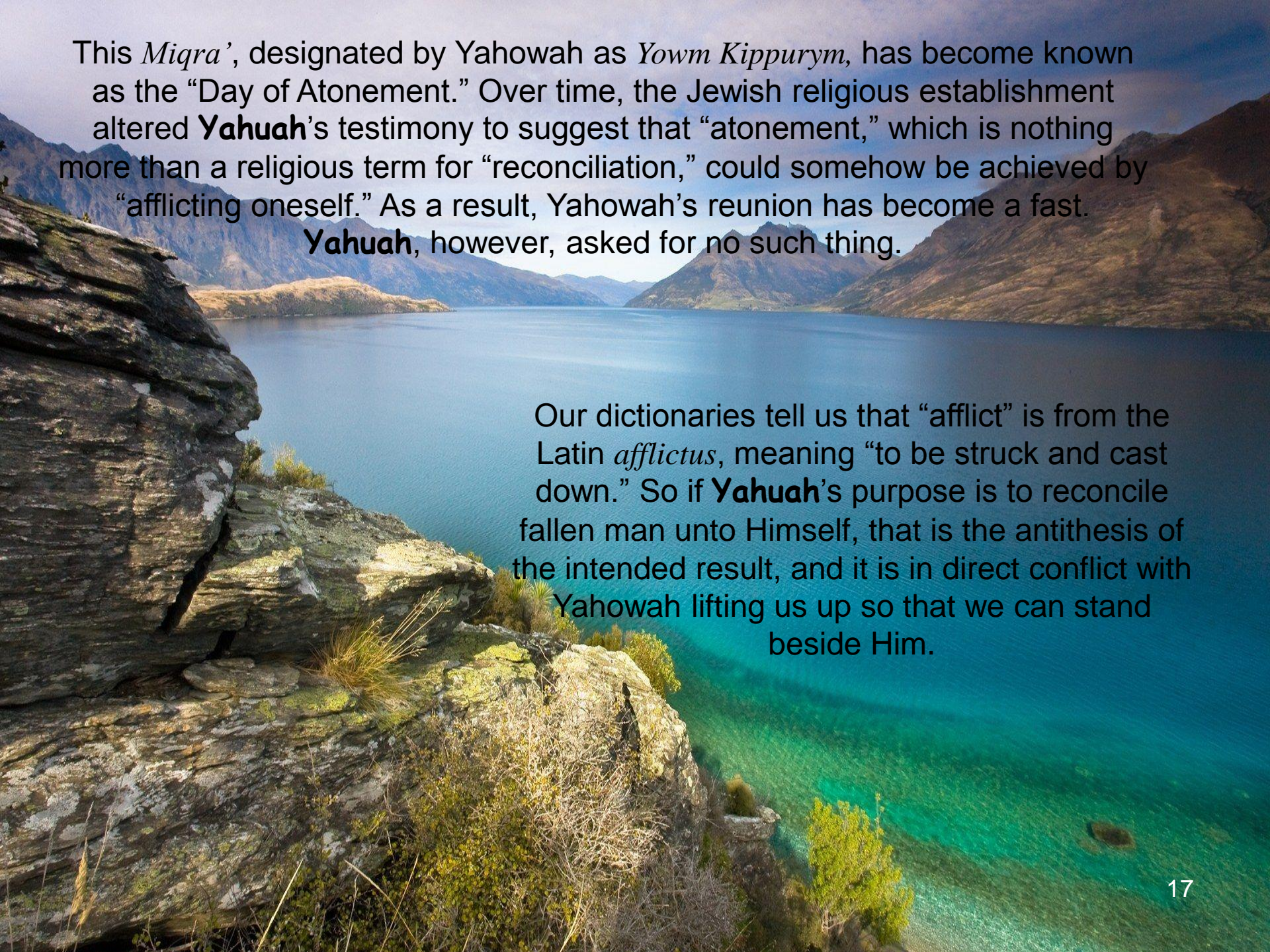
Kippurym – Reconciliations
Answering the Invitation...

The purpose of the sixth Invitation to Meet with **Yahuah** is defined by its name. Yahowah wants to “reconcile” His Covenant Relationship with Yisra’el and Yahuwdym, just as we should want to resolve our association with **Yahuah**. In conjunction with Passover and Unleavened Bread, our response to **Yahuah’s invitation** on *Yowm 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 is dedicated to helping you understand what the Day of Reconciliations means with regard to your salvation, **Yahuah’s** prophetic timeline, and our eternity together.

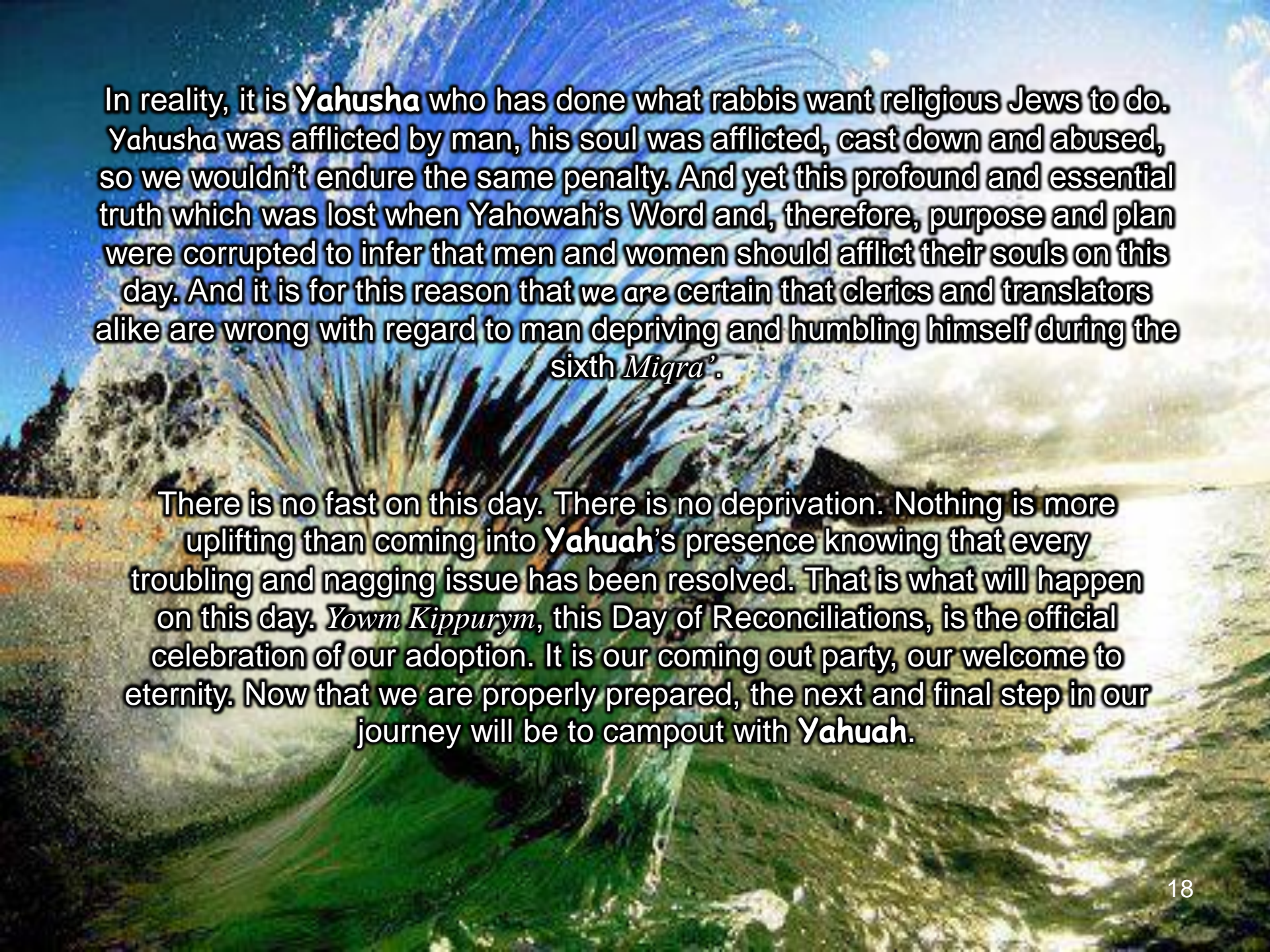
When one considers, connects, and contemplates the words of the prophets, it becomes abundantly clear that Yahowah will return to protect His family on *Yowm Kippurym*. Most all of the prophets speak of it, and some, like Zakaryahuw focus upon it. For those awakened and restored *Yahuwdym*, who have thrown off the yoke of religion, it will be a celebration of the relationship with **Yahuah** as they see Him come back to totally protect for once and for all Yahusha and His paternal kin.

But those engaged in the battle of Armageddon on this day, those who have come to destroy Jerusalem and annihilate the paternal kin, their rendezvous with destiny will not go as they will have hoped.



This *Miqra*’, designated by Yahowah as *Yowm Kippurym*, has become known as the “Day of Atonement.” Over time, the Jewish religious establishment altered **Yahuah**’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. **Yahuah**, 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 **Yahuah**’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.



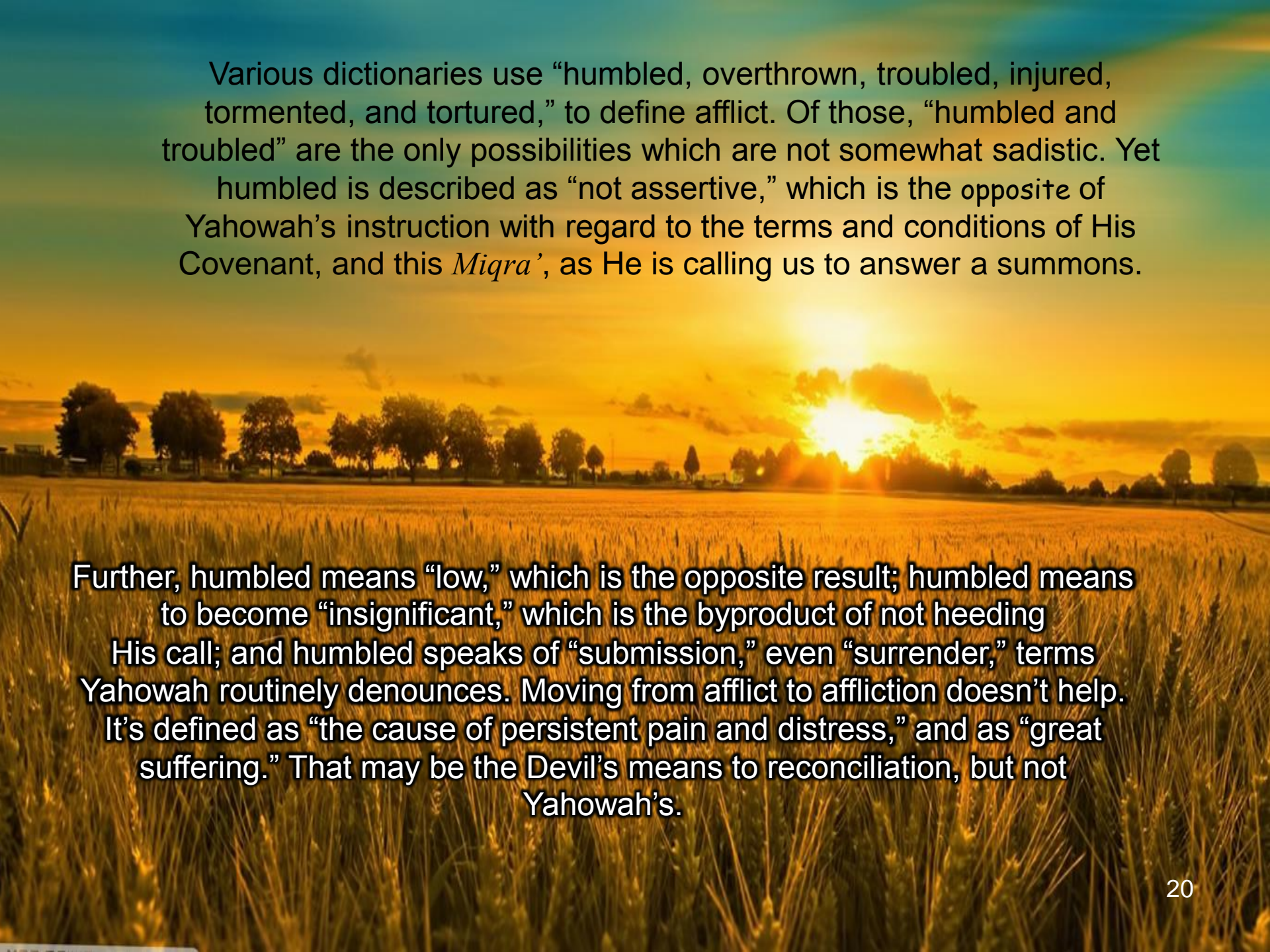
In reality, it is **Yahusha** who has done what rabbis want religious Jews to do. Yahusha was afflicted by man, his soul was afflicted, cast down and abused, so we wouldn't endure the same penalty. And yet this profound and essential truth which was lost when Yahowah's Word and, therefore, purpose and plan were corrupted to infer that men and women should afflict their souls on this day. And it is for this reason that we are certain that clerics and translators alike are wrong with regard to man depriving and humbling himself during the sixth *Miqra*'.

There is no fast on this day. There is no deprivation. Nothing is more uplifting than coming into **Yahuah**'s presence knowing that every troubling and nagging issue has been resolved. That is what will happen on this day. *Yowm 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 **Yahuah**.



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, deny ourselves, afflict ourselves. Let's bow down and be religious. So why do so many people believe that this is how Yahuah wants us to act on *Yowm 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 reconciliation, these connotations are very disturbing.

A sunset over a field of tall grass with a line of trees in the distance. The sun is low on the horizon, casting a warm, golden glow over the scene. The sky is filled with soft, orange and yellow clouds. The grass in the foreground is tall and golden, swaying slightly. In the distance, a line of trees is silhouetted against the bright sky.

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 opposite of Yahowah’s instruction with regard to the terms and conditions of His Covenant, and this *Miqra*’, as He is calling us to answer a summons.

Further, humbled means “low,” which is the opposite result; humbled means to become “insignificant,” which is the byproduct of not heeding His call; and humbled speaks of “submission,” even “surrender,” terms Yahowah routinely denounces. Moving from afflict to affliction doesn’t help. It’s defined as “the cause of persistent pain and distress,” and as “great suffering.” That may be the Devil’s means to reconciliation, but not Yahowah’s.

YOM KIPPUR

To understand the actual purpose of this day, and to better determine the means to **Yahuah**'s intended result, let's turn to the book of Qara', which means to call out, to invite, and to meet. This was, of course all lost when the book was renamed Leviticus. Immediately after concluding His thoughts on *Taruw'ah*, we find:

“Then Yahowah declared the Word to (*dabar* – talked with and spoke to) Moseh, saying (*amar* – declaring), ‘On the tenth (*asor* – from *asar*, to enrich and become rich) of the seventh (*shaby’y* – from *shaba*’, to vow in a solemn oath) month (*hodes* – time of renewal) is the Day (*yowm*) of Reconciliations (*kippurym* – atonements, pardons, and forgiveness).” (*Qara*’ / Called Out / Leviticus 23:26-27)

Leviticus 23:26

LEB OT RI | וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: Then Yahweh spoke to Moses, saying, | LEB

Leviticus 23:27

אֲדָבָר בְּעֵשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מְקַרְא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם אֲשֶׁר לַיהוָה: “Surely the Day of Atonement is on the tenth day of the seventh month; it shall be a holy assembly for you, and you shall deny yourselves, and you shall present an offering made by fire to Yahweh. | LEB

559 [e]	4872 [e]	413 [e]	3068 [e]	1696 [e]	
lê-môr.	mō-šeh	'el-	Yah-weh	way-dab-bêr	
לֵאמֹר :	מֹשֶׁה	אֶל-	יְהוָה	וַיְדַבֵּר	26
saying	Moses	unto	the LORD	And spoke	
Verb	Noun	Prep	Noun	Verb	

3725 [e]	3117 [e]	2088 [e]	7637 [e]	2320 [e]	6218 [e]	389 [e]
hak-kip-pu-rîm	yō-wm	haz-zeh	haš-šə-bî-î	la-hō-deš	be-'ā-śō-wr	'ak
הַכִּפְּרִים	יוֹם	הַזֶּה	הַשְּׁבִיעִי	לַחֹדֶשׁ	בַּעֲשׂוֹר	אֲךָ
of atonement	[there shall be] a day	of this	seventh	of the month	on the tenth [day]	Also
Noun	Noun	Pro	Adj	Noun	Noun	Adv

5315 [e]	853 [e]	6031 [e]	1961 [e]	6944 [e]	4744 [e]	1931 [e]
naḅ-šō-tê-ķem;	'et-	wə-'in-nî-tem	lā-ķem,	yih-yeh	qō-deš	miq-rā-
נַפְשֹׁתֵיכֶם	אֶת-	וְעַנִּיתֶם	לָכֶם	יִהְיֶה	קֹדֶשׁ	מִקְרָא-
your souls	-	and you shall afflict	for you	it shall be	holy	an assembly
Noun	Acc	Verb	Prep	Verb	Noun	Noun

3068 [e]	801 [e]	7126 [e]
Yah-weh.	'iš-šeh	wə-hiq-rab-tem
לִיהוָה :	אִשָּׁה	וְהִקְרַבְתֶּם
to the LORD	an offering made by fire	and offer
Noun	Noun	Verb

As reported *kippurym* can convey “atonement,” especially if it is cleansed of its religious trappings, because “atone” means “to repair the damage done by an offense by way of expiation.” To expiate is to “extinguish any guilt incurred so as to make amends.” Atonement is therefore, “a very specific form of forgiveness which includes a pardon and leads to reconciliation.” As such, the name Yahowah assigned to this day is completely consistent with the message of Passover and Unleavened Bread—of Yahusha taking away the sin of the Paternal kin.

These are related and sequential events, one flowing from the others. Based upon these definitions then, *kippurym* is most accurately translated as the day of: “reconciliations,” the day of “pardons,” or the day of “forgiveness.”

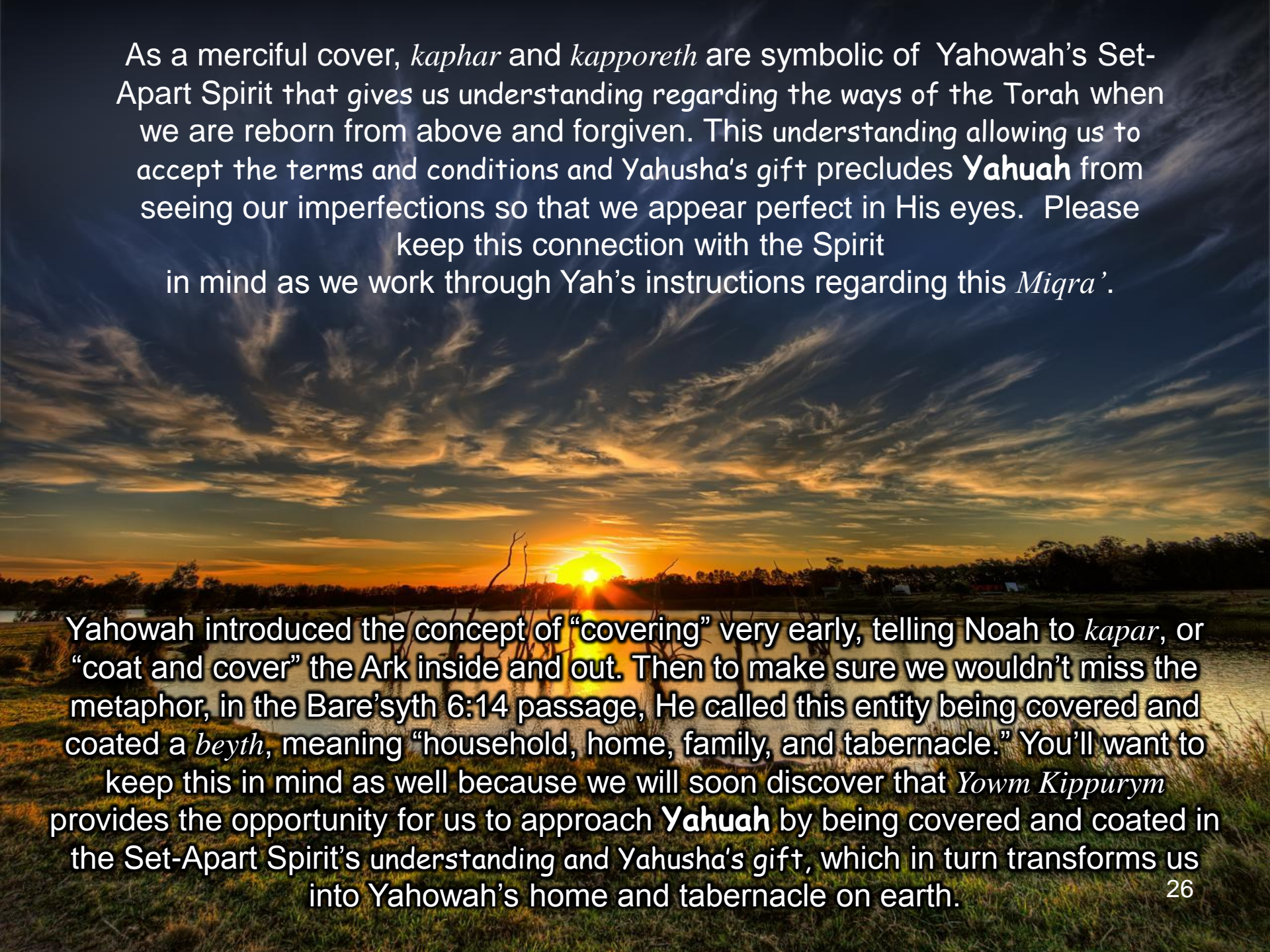
While every lexicon consulted correctly reveals that “atonement” is synonymous with these concepts, you will see reconciliations,” as the most accurate choice because it is understood in a relational, rather than religious, context.

כָּפַר to atone for, make atonement, expiate. [The orig. meaning prob. was ‘he covered’. It is related to Aram. כָּפַר (= he forgave, atoned, expiated), Arab. *kafara* (= he covered, hid). Some scholars connect כָּפַר with Akka. *kapāru, kuppuru* (= to wipe off; to expiate), Aram.-Syr. כָּפַר (= he washed away, wiped off). **However, as shown by the Aram. verbs כָּפַר and כָּפַר, the meanings ‘to wash away, wipe off, cover, expiate’, are interrelated, and, accordingly, all the above words are etymologically connected.** For sense development cp. Arab. *ghafara* (= he covered, he forgave), ‘*afa* (= he covered, he wiped out, he forgave).] — Pi. כָּפַר tr. v. he atoned, made atonement, expiated, pacified, propitiated, forgave; 2 he made void. — Pu. כָּפַר 1 was atoned for, was expiated, was forgiven; 2 was made void. — Nith.

In that light, to “reconcile” is “to resolve a dispute and to restore a relationship.” Interesting too, is that *kippurym*, with the “ym” ending, is plural. So this is the Day of Reconciliations. **Yahuah** already has a Son; He’s building a family. In the plural, *kippurym* also affirms that Yahowah is reconciling all twelve tribes, those of the Northern Kingdom, and Yahuwdah, and that this day is for *Yahuwdym* and for *Gowym*. Existing as one family of Paternal Kin.

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” Yahusha’s death provided us to reconcile this Covenant relationship. Our sins were covered as they were purged from Yahusha on Matsa - unleavened bread.

כִּפֶּר *kăp·pēr'* Day of Atonement to **make atonement** for you before Yahweh
כפר *kpr* to **smear, to pitch; to appease, make amends, make atonement, make...**
verb, Pi^ʿēl, construct ± infinitive, active, infinitive construct
Sense: to **make atonement** – to cleanse from sin or the defilement of sin, most often by sacrifice.
BDB cover over; pacify, make propitiation
GHCLOT **TO COVER, TO COVER OVER; to cover over, to overspread; to pitc...**
CHALOT **appease; make amends; atone; be removed, atoned for; be; lifte...**
DBL Hebrew **coat**
TLOT to atone
NASB Dictionaries
BYBHV (; Pi.;) to appease, make amends; to make atonement
CDWGTHB



As a merciful cover, *kaphar* and *kapporeth* are symbolic of Yahowah's Set-Apart Spirit that gives us understanding regarding the ways of the Torah when we are reborn from above and forgiven. This understanding allowing us to accept the terms and conditions and Yahusha's gift precludes **Yahuah** 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 Bere'syith 6:14 passage, He called this entity being covered and coated a *beyth*, meaning "household, home, family, and tabernacle." You'll want to keep this in mind as well because we will soon discover that *Yowm Kippurym* provides the opportunity for us to approach **Yahuah** by being covered and coated in the Set-Apart Spirit's understanding and Yahusha's gift, which in turn transforms us into Yahowah's home and tabernacle on earth.

“This (*huw*’) exists as (*hayah* – was, is, and will be) a set-apart and cleansing (*qodesh*) Invitation to be Called Out and Meet (*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)

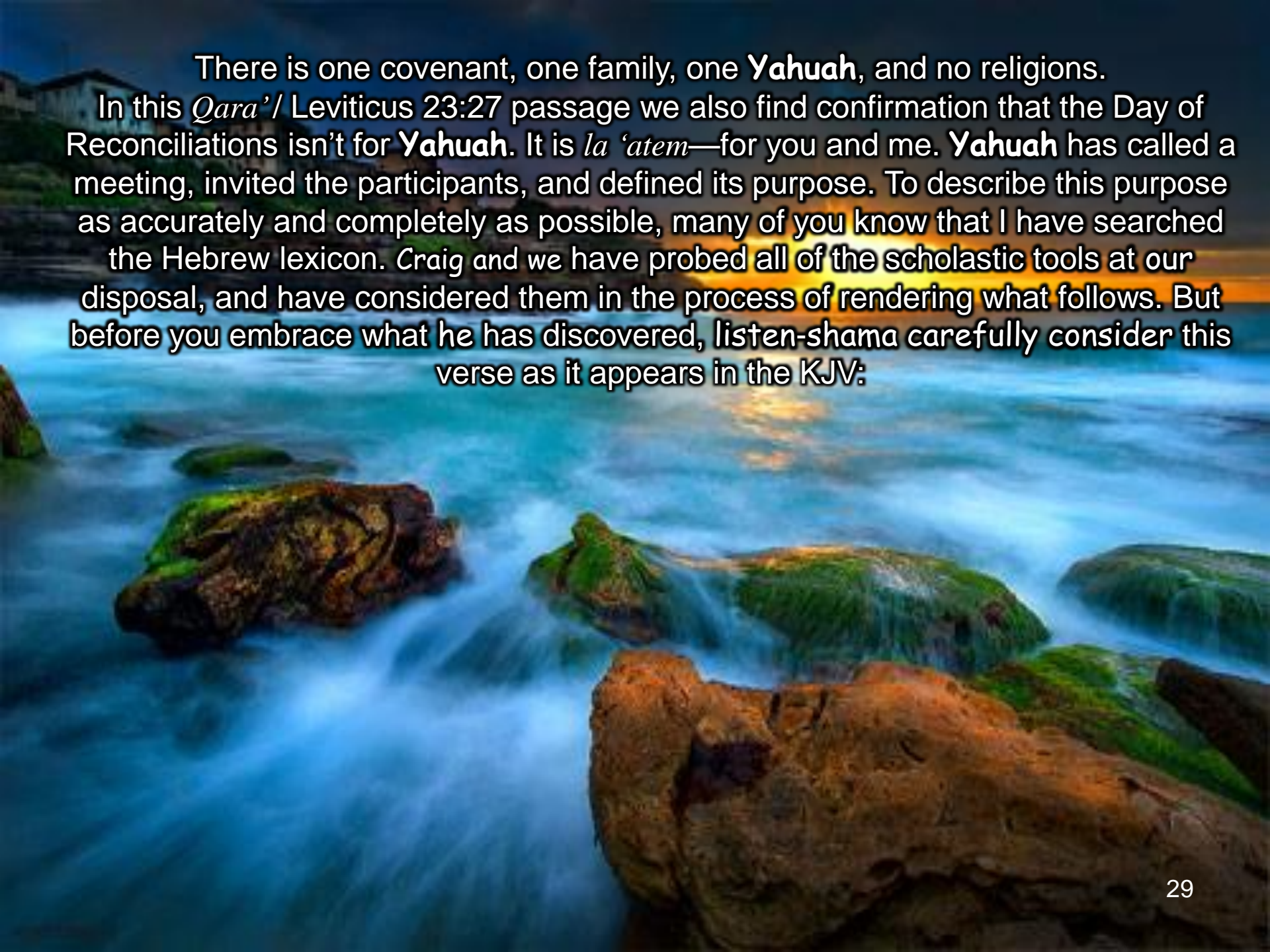
This miqra – calling together the assembly by invitation , qodesh- set apart, will exist for you ..

5315 [e]	853 [e]	6031 [e]	1961 [e]	6944 [e]	4744 [e]	1931 [e]
naḅ-šō-tê-ḵem;	’et-	wə-’in-nî-tem	lā-ḵem,	yih-yeh	qō-deš	miq-rā-
נַפְשֵׁיכֶם	אֶת-	וְעַנִּיתֶם	לָכֶם	יִהְיֶה	קֹדֶשׁ	מִקְרָא
your souls	-	and you shall afflict	for you	it shall be	holy	an assembly
Noun	Acc	Verb	Prep	Verb	Noun	Noun
						hū,
						הוּא
						it
						Pro

3068 [e]	801 [e]	7126 [e]
Yah-weh.	’iš-šeh	wə-hiq-rab-tem
לַיהוָה:	אִשָּׁה	וְהִקְרַבְתֶּם
to the LORD	an offering made by fire	and offer
Noun	Noun	Verb

This means that the Day of Reconciliations “*hayah*—exists yesterday, today, and tomorrow.” It is for all time. And like Yahowah’s Spirit, *Yowm Kippurym* is “*qodesh*—set apart from **Yahuah** to set us apart from the world unto **Yahuah**. The purpose of the *Miqra*’ 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 we embrace **Yahuah** and He embraces us—that we begin our long walk through time and space together. It is the beginning of a never-ending relationship and resulting conversation.





There is one covenant, one family, one **Yahuah**, and no religions.

In this *Qara'* / Leviticus 23:27 passage we also find confirmation that the Day of Reconciliations isn't for **Yahuah**. It is *la 'atem*—for you and me. **Yahuah** 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. Craig and we have probed all of the scholastic tools at our disposal, and have considered them in the process of rendering what follows. But before you embrace what he has discovered, listen-shama carefully consider this verse as it appears in the KJV:

“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 Craig’s translation:

“And your soul shall respond, appearing before and approaching the fire that purifies, enlightens, and elevates unto Yahowah.” (*Qara’ / Called Out / Leviticus 23:27*)

“And your soul (*nepesh*) shall respond and answer (‘*awnahl’ownah* – 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 **fire** that purifies, enlightens, and elevates (‘*iseh/’isah* – the maternal aspects of the fiery light) unto (*la* – toward, into, on behalf of, according to, and in relation to) **Yahowah** .”
 (*Qara’* / Called Out / Leviticus 23:27)

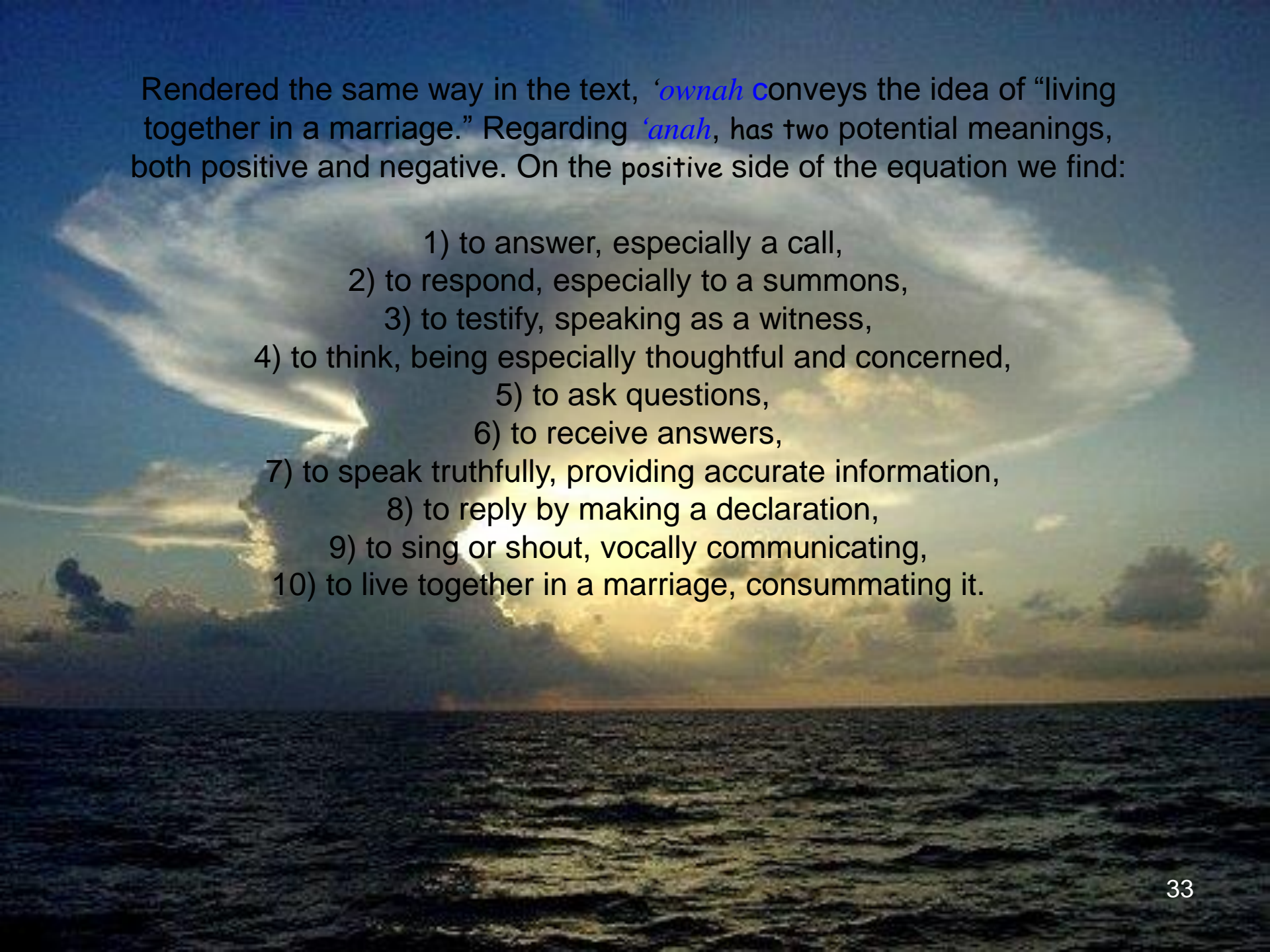
And you should answer, respond and declare your **את** strong covenant mark *nepesh* -personality and you should approach and come near to the fire from Yahuah. Lev 23:27

3068 [e]	801 [e]	7126 [e]
Yah-weh.	'iš-šeh	wə-hiq-rab-tem
לַיהוָה:	אִשָּׁה	וְהִקְרַבְתֶּם
to the LORD	an offering made by fire	and offer
Noun	Noun	Verb

5315 [e]	853 [e]	6031 [e]
naḅ-šō-tē-kem;	'et-	wə-'in-ni-tem
נַפְשֵׁיכֶם	אֶת-	וְעַנִּיתֶם
your souls	-	and you shall afflict
Noun	Acc	Verb

There is no question that *nepesh* was used to identify our mortal souls. But with *ʿawnah* 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” **Yahuah**.

6699 I. אָנָּה (‘ā-nā(h)): v.; = Str 6030; TWOT 1650—1. LN 33.180–33.188 (qal) **answer, reply, respond, ask**, i.e., respond to a question, or circumstance with a verbal reply or even occasionally an action (Ex 19:8); (nif) **answered**, respond (Job 11:2; 19:7; Pr 21:13; Eze 14:4, 7+); 2. LN 33.262–33.273 (qal) **declare**, i.e., give information in any setting, including a legal context (Ex 23:2), see also domain LN 33.189–33.217; note: Jer 25:30; Hos 2:17[EB 15] some parse as 6702 qal; note: (hif) (Job 32:17; Pr 29:19+); some parse Job 32:17 as qal; note: for another interp in Pr 29:19, see 5101

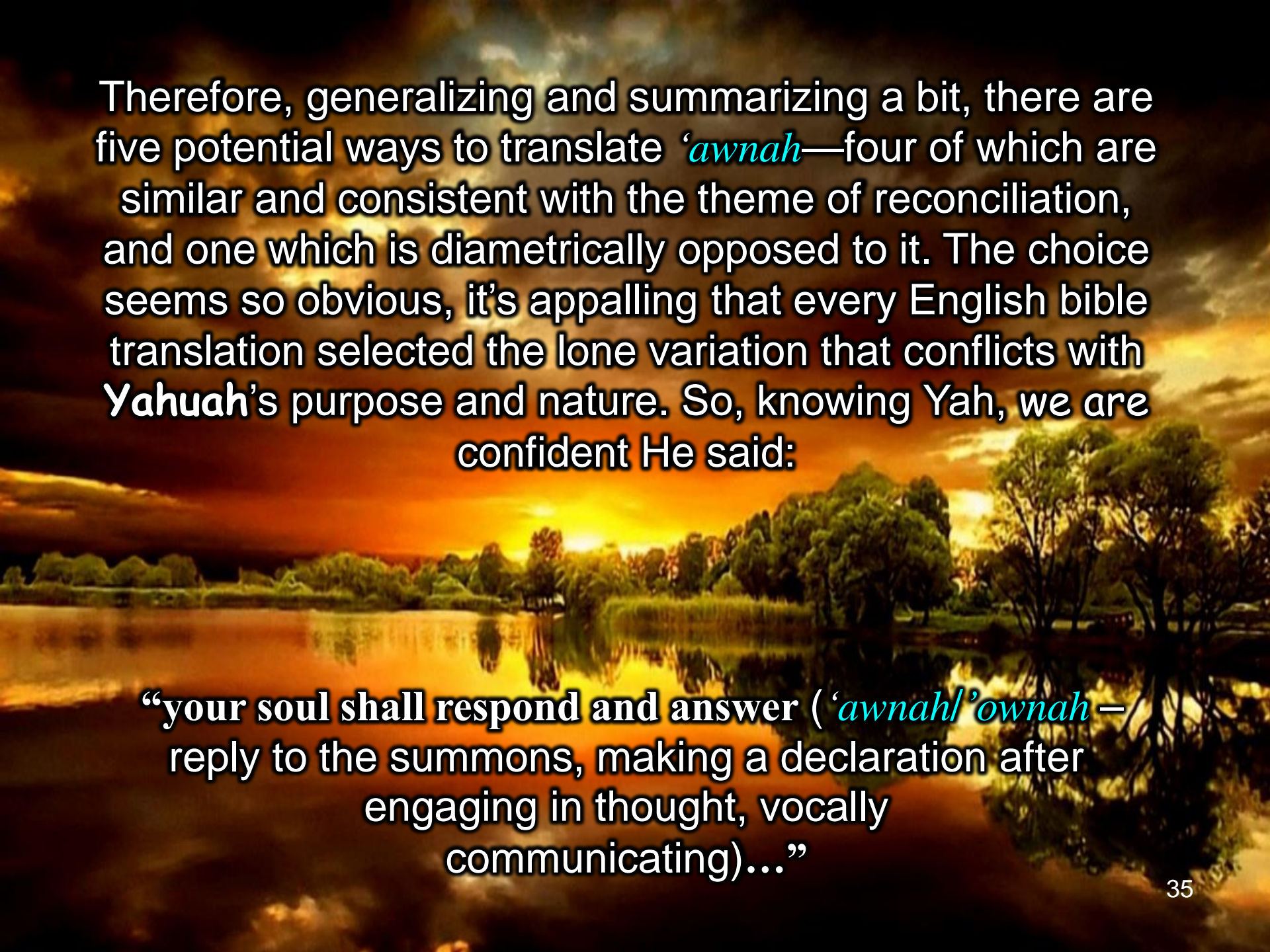


Rendered the same way in the text, *'ownah* conveys the idea of “living together in a marriage.” Regarding *'anah*, has two potential meanings, both positive and negative. On the positive side of the equation we find:

- 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.

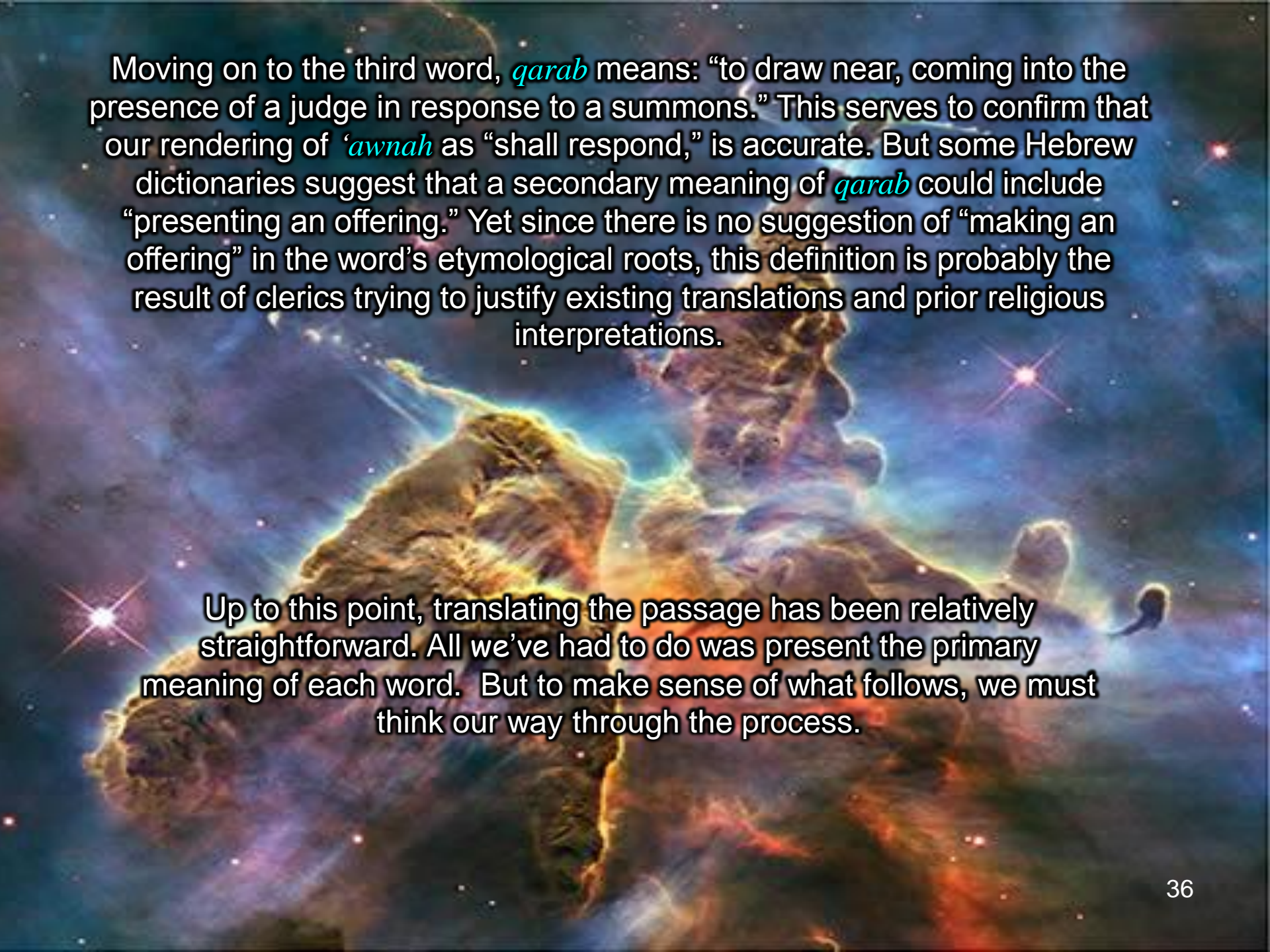
But on the demonic side of the ledger we discover that '*anah* conveys:

- 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,
- 14) to oppress or be oppressed.

A scenic landscape featuring a calm body of water in the foreground, reflecting the sky and surrounding greenery. The middle ground is filled with dense trees and bushes, and the background shows a bright sunset or sunrise with a golden glow. The sky is filled with soft, golden clouds.

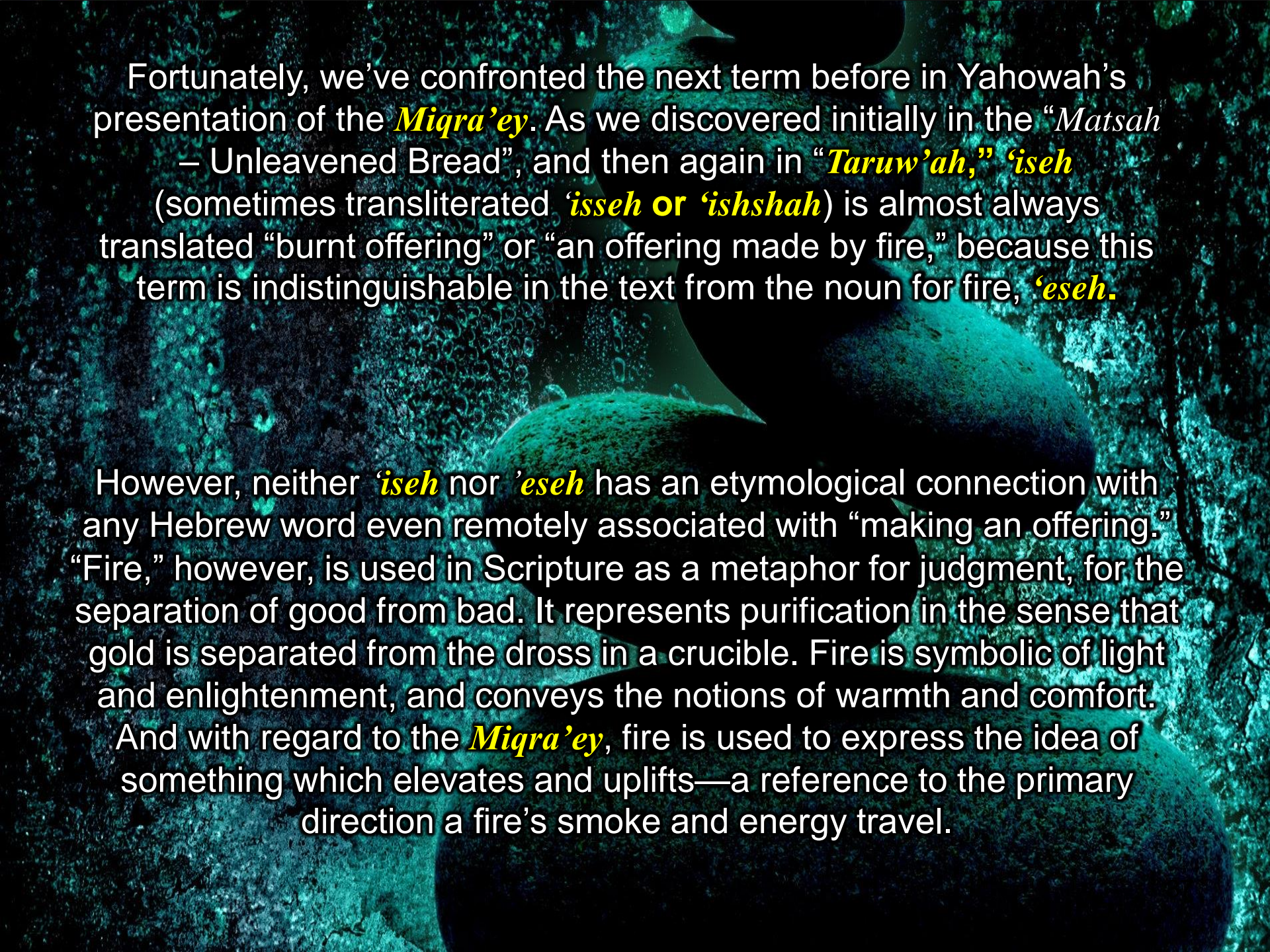
Therefore, generalizing and summarizing a bit, there are five potential ways to translate *'awnah*—four of which are similar and consistent with the theme of reconciliation, and one which is diametrically opposed to it. The choice seems so obvious, it's appalling that every English bible translation selected the lone variation that conflicts with **Yahuah's** purpose and nature. So, knowing Yah, we are confident He said:

“your soul shall respond and answer (*'awnahl'ownah* – reply to the summons, making a declaration after engaging in thought, vocally communicating)...”



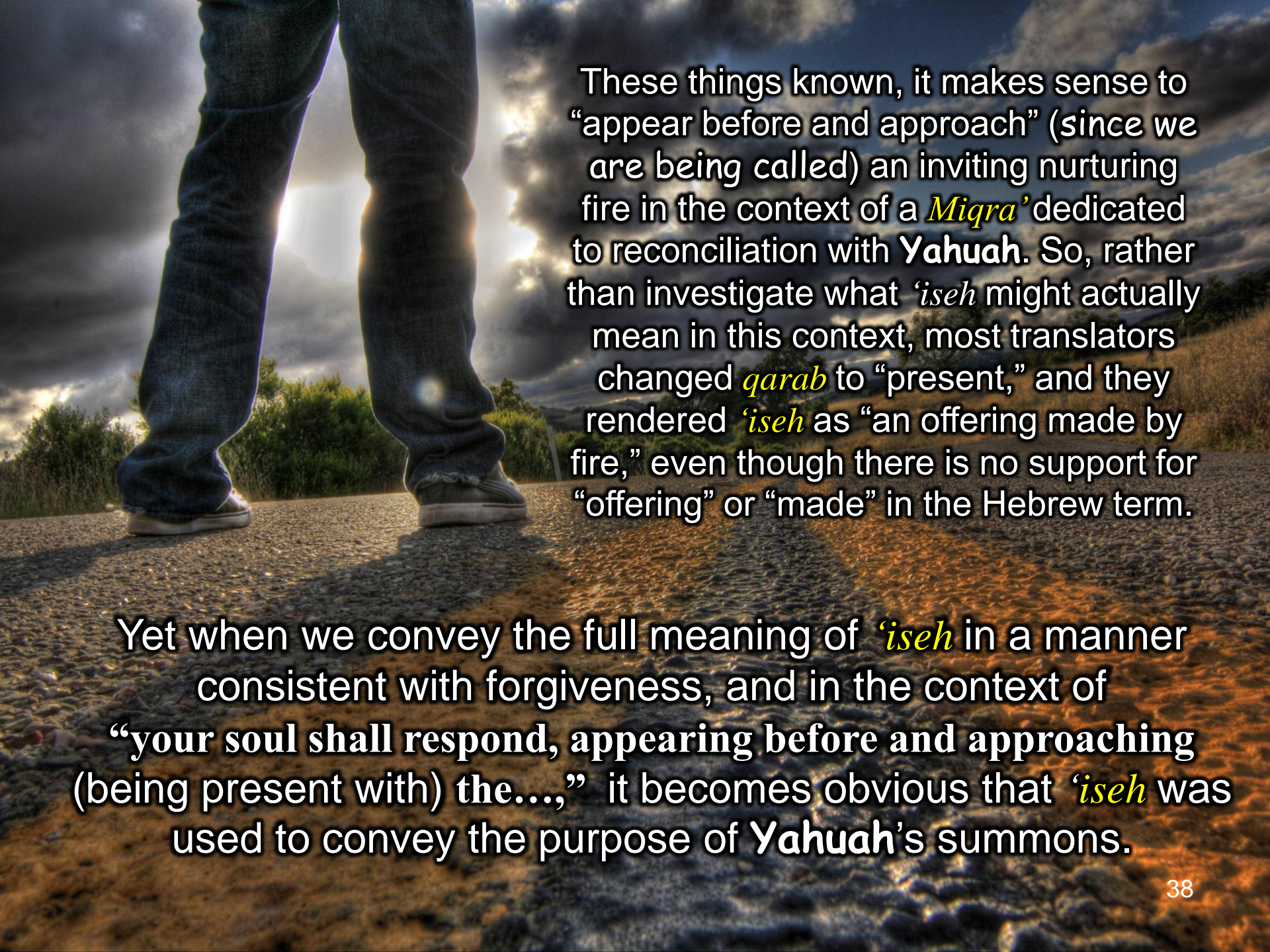
Moving on to the third word, *qarab* means: “to draw near, coming into the presence of a judge in response to a summons.” This serves to confirm that our rendering of *’awnah* as “shall respond,” is accurate. But some Hebrew dictionaries suggest that a secondary meaning of *qarab* could include “presenting 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 we’ve had to do was present the primary meaning of each word. But to make sense of what follows, we must think our way through the process.



Fortunately, we've confronted the next term before in Yahowah's presentation of the ***Miqra'ey***. As we discovered initially in the "*Matsah* – Unleavened Bread", and then again in "***Taruw'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 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.



These things known, it makes sense to “appear before and approach” (since we are being called) an inviting nurturing fire in the context of a *Miqra*’ dedicated to reconciliation with **Yahuah**. So, rather than investigate what *’iseh* 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.

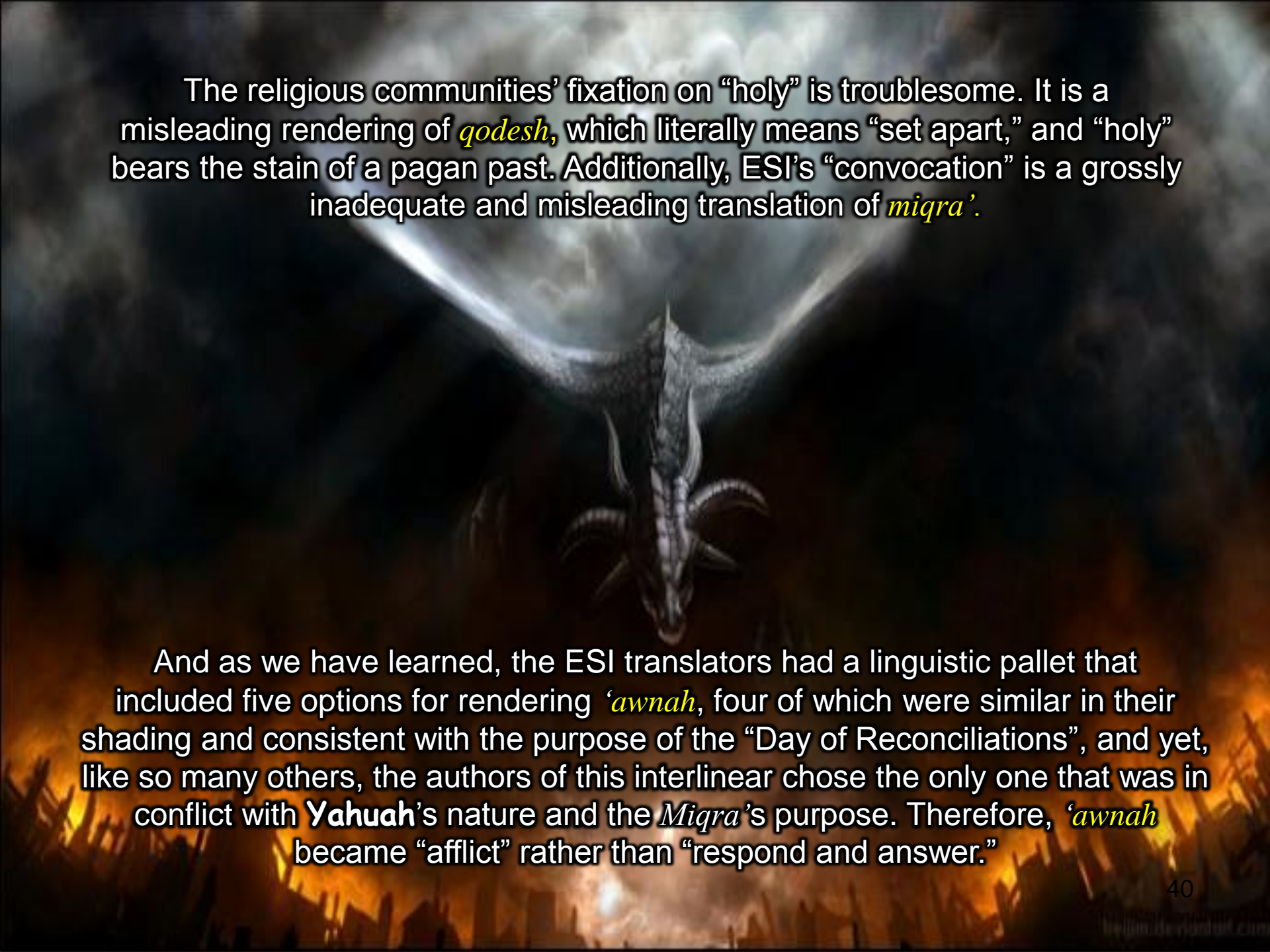
Yet when we convey the full meaning of *’iseh* in a manner consistent with forgiveness, and in the context of “your soul shall respond, appearing before and approaching (being present with) the...,” it becomes obvious that *’iseh* was used to convey the purpose of **Yahuah**’s summons.

In our quest to ascertain Yahowah's definition of *'isehl'isah*, let's consider another translation of the *Qara'* / 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.

"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*'.

And as we have learned, the ESI translators had a linguistic pallet that included five options for rendering '*awnah*', 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 **Yahuah**'s nature and the *Miqra*'s purpose. Therefore, '*awnah*' 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.

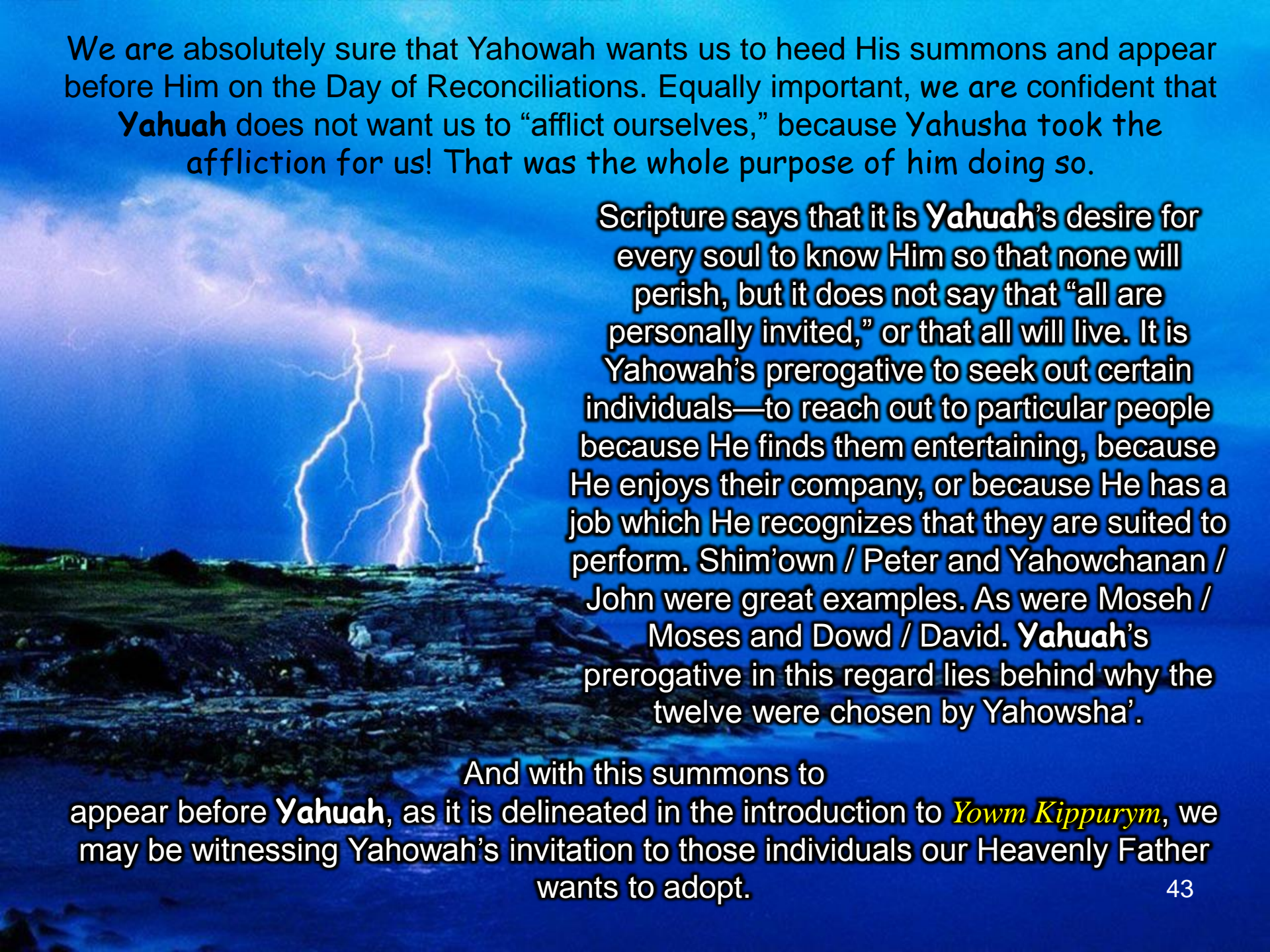
These religious scholars then translated *qarab*, meaning “to appear before and approach,” as “present.” And while *qarab* does convey the idea of “being present with,” presenting something is an entirely different concept.

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 word for “fire,” was untranslatable. Finally, adding insult to injury, and proving that they could not be trusted, they rendered YHWH as “the LORD.”



While we do not claim to be inerrant, we 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 Him on this day. And while that may sound harsh, this is the summons of judgement- good, bad or indifferent as each case merits.



We are absolutely sure that Yahowah wants us to heed His summons and appear before Him on the Day of Reconciliations. Equally important, we are confident that **Yahuah** does not want us to “afflict ourselves,” because Yahusha took the affliction for us! That was the whole purpose of him doing so.

Scripture says that it is **Yahuah'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. Shim'own / Peter and Yahowchanan / John were great examples. As were Moseh / Moses and Dowd / David. **Yahuah's** prerogative in this regard lies behind why the twelve were chosen by Yahowsha'.

And with this summons to appear before **Yahuah**, as it is delineated in the introduction to *Yowm Kippurym*, we may be witnessing Yahowah's invitation to those individuals our Heavenly Father wants to adopt.

“Do not (*lo*) perform (*‘asah* – do, or profit financially from) any (*kol*) of the service of the heavenly messenger (*mala’kah* – the task of **Yahuah**’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 (*yowm*). Indeed (*ky* – because), this (*zeh*) is the Day of Reconciliations (*Yowm Kippurym* – the day of atonements, pardons, and forgiveness), for (*‘al*) you (*‘aem*) to be pardoned and forgiven (*kapar* – reconciled, released from guilt, having all offences annulled) in (*la*) the presence (*paneh*) of Yahowah, your **Eternal** (*‘elohym*).” (*Qara’ / Called Out / Leviticus 23:28*)

Leviticus 23:28

וְכָל-מְלָאכָה לֹא תַעֲשׂוּ בְּעֶצְמֵי הַיּוֹם
הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם
לִפְנֵי יְהוָה אֱלֹהֵיכֶם: | LEB OT RI |

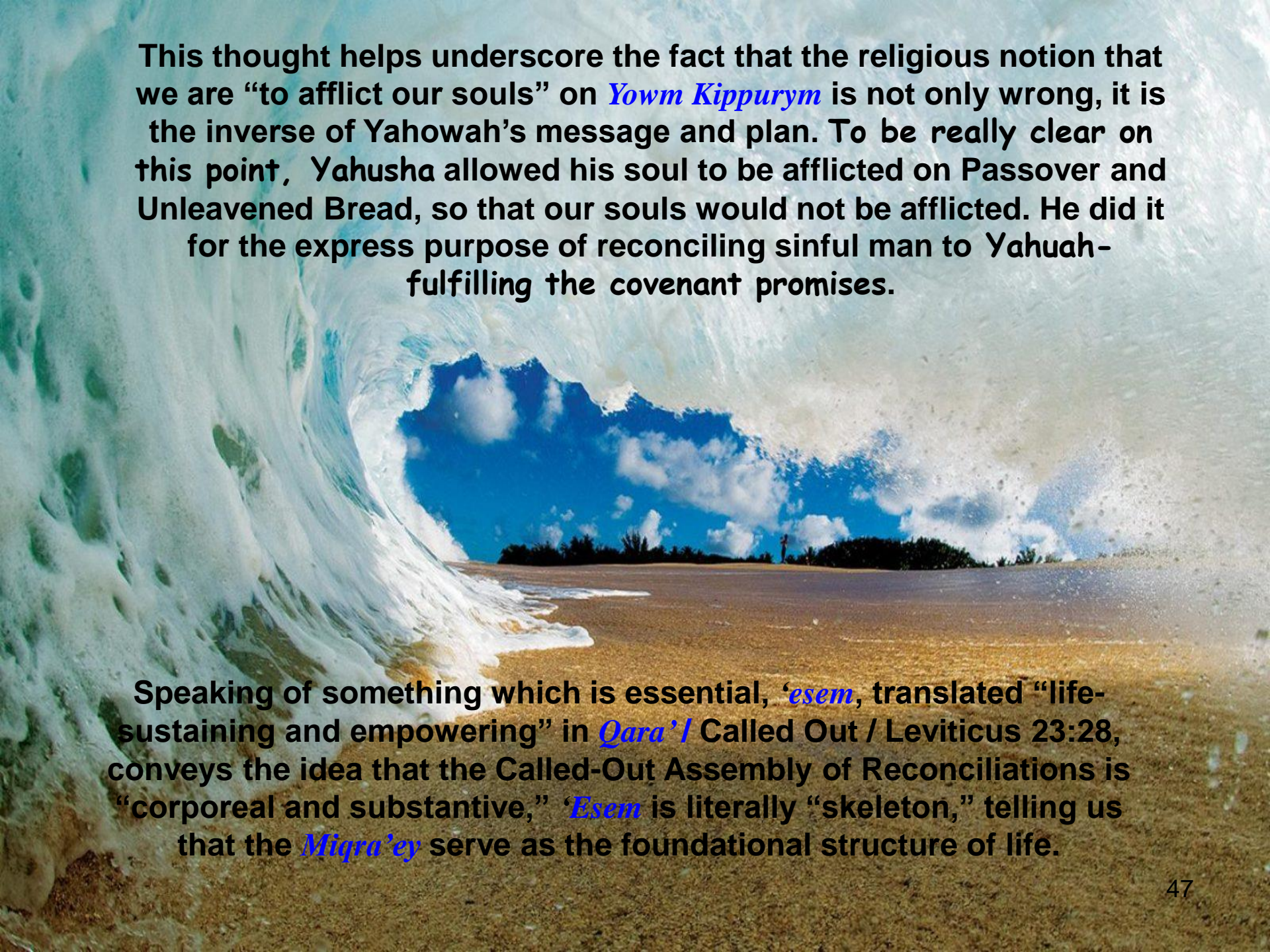
And you must not do any regular work on this very same day, because it is the Day of Atonement to make atonement for you before Yahweh your God. | LEB

3117 [e]	3588 [e]	2088 [e]	3117 [e]	6106 [e]	6213 [e]	3808 [e]	4399 [e]	3605 [e]	
yō-wm	kī	haz-zeh;	hay-yō-wm	bə'e-šem	ta'ă-sū,	lō	mə-lā-kāh	wə-kāl	
יּוֹם	כִּי	הַיּוֹם	הַיּוֹם	בְּעֵצֶם	תַּעֲשׂוּ	לֹא	מְלָאכָה	וְכֹל-	28
a day	for	in that	day	on the same	shall you do	not	work	and any	
Noun	Conj	Pro	Noun	Noun	Verb	Adv	Noun	Noun	

430 [e]	3068 [e]	6440 [e]	5921 [e]	3722 [e]	1931 [e]	3725 [e]
'ě-lō-hê-ķem	Yah-weh	liḡ-nê	'ă-lê-ķem,	lə-ķap-pēr	hū,	kip-pu-rîm
אֱלֹהֵיכֶם:	יְהוָה	לִפְנֵי	עֲלֵיכֶם	לְכַפֵּר	הוּא	כַּפָּרִים
your God	the LORD	before	for you	to make atonement	it [is]	of atonement
Noun	Noun	Noun	Prep	Verb	Pro	Noun

Since only those who followed the path of the miqra and agreed to the terms and conditions of the covenant, are born anew and immersed in Yahowah's Set-Apart Spirit are forgiven, purified of sin, and thereby allowed to come into the presence of **Yahuah**. **Yahuah** 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 forever.

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. **Yahusha** paid the ransom. Further, the notion of offering **Yahuah** a useless sacrifice is demeaning and offensive.



This thought helps underscore the fact that the religious notion that we are “to afflict our souls” on *Yowm Kippurym* is not only wrong, it is the inverse of Yahowah’s message and plan. To be really clear on this point, Yahusha 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 to Yahuah-fulfilling the covenant promises.

Speaking of something which is essential, *‘esem*, translated “life-sustaining and empowering” in *Qara’ / Called Out / Leviticus 23:28*, conveys the idea that the Called-Out Assembly of Reconciliations is “corporeal and substantive,” *‘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 "*Yowm 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 **Yahuah**, a straight path through the seven Invitations to be Called Out and Meet, 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 life-sustaining, corporeal, and empowering (*‘esem* – very substantive, invigorating and healing, essential, mighty, and abundantly powerful) day (*yowm*), 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)

Leviticus 23:29

כִּי כָל-הַנֶּפֶשׁ אֲשֶׁר לֹא-תִעָנֶה בְּעֶצְמָם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמִּיהָ: | LEB OT RI | If there is any person who does not deny himself on this very same day, then he shall be cut off from his people. | LEB

2088 [e]	3117 [e]	6106 [e]	6031 [e]	3808 [e]	834 [e]	5315 [e]	3605 [e]	3588 [e]	
haz-zeh;	hay-yō-wm	bə-'e-šem	tə-'un-neh,	lō-	'ă-šer	han-ne-ṗeš	kāl	kī	
זֶה	הַיּוֹם	בַּעֲצָם	תִּעָנֶה	לֹא־	אֲשֶׁר	הַנְּפֹשׁ	כָּל־	כִּי	29
that	day	in the same	be afflicted	not	that	soul	any	For	
Pro	Noun	Noun	Verb	Adv	Prt	Noun	Noun	Conj	

5971 [e]	3772 [e]
mê-'am-me-hā.	wə-niḵ-rə-tāh
מֵעַמּוּיָהּ:	וְנִכְרְתָהּ
from his people	then he shall be cut off
Noun	Verb



It is important to know about the feasts! To be cut off from
Yahowah's family is to die.

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
Yahuah 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)

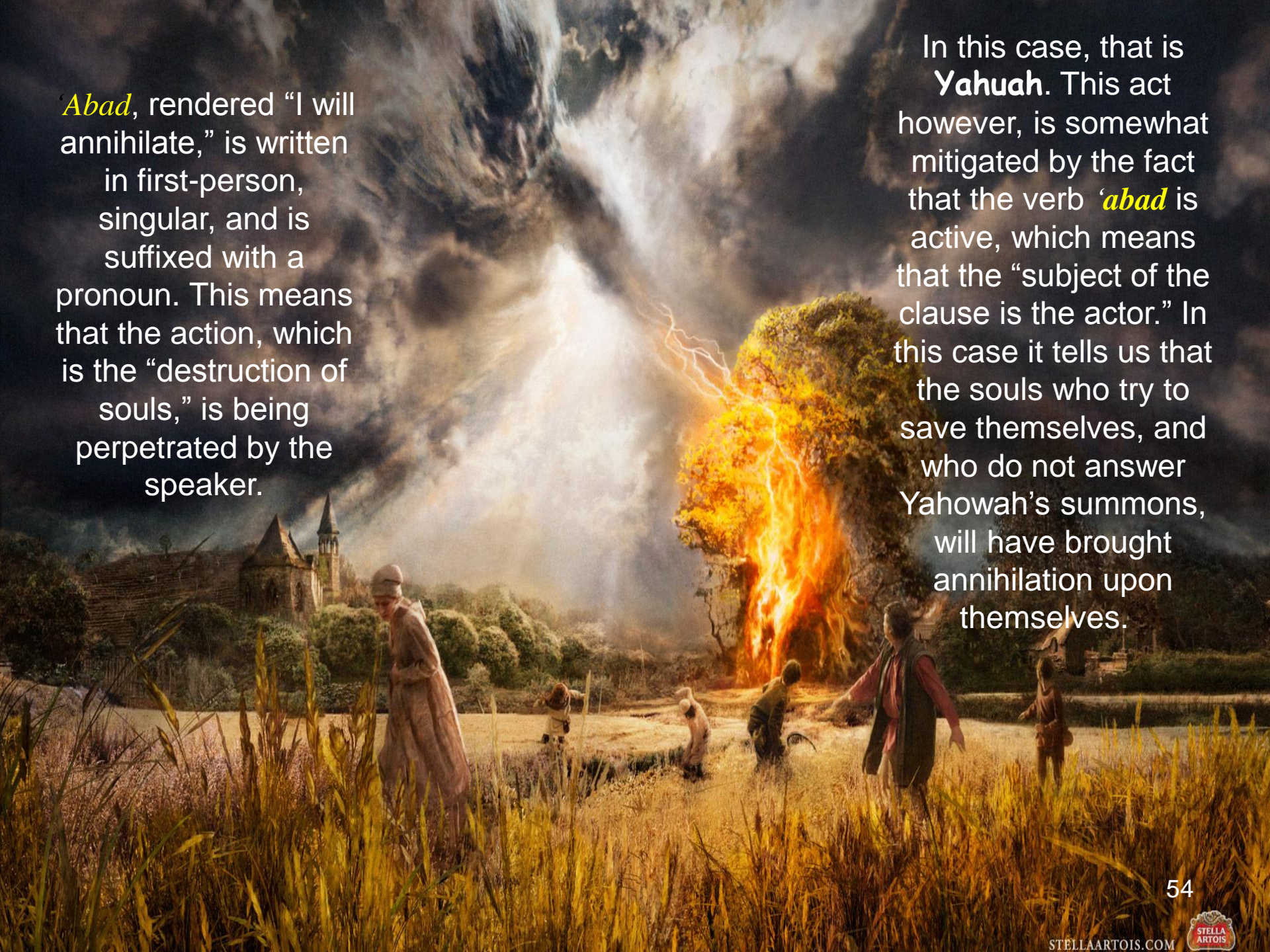
Leviticus 23:30

וְכֹל-הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָּל-מְלֶאכֶה בְּעֶצֶם הַיּוֹם הַזֶּה וְהֶאֱבַדְתִּי אֶת-הַנֶּפֶשׁ הַהִוא מִקְרֵב עִמָּה: | LEB OT RI

As for any person who does any work on this very same day, I will exterminate that person from the midst of his people. | LEB

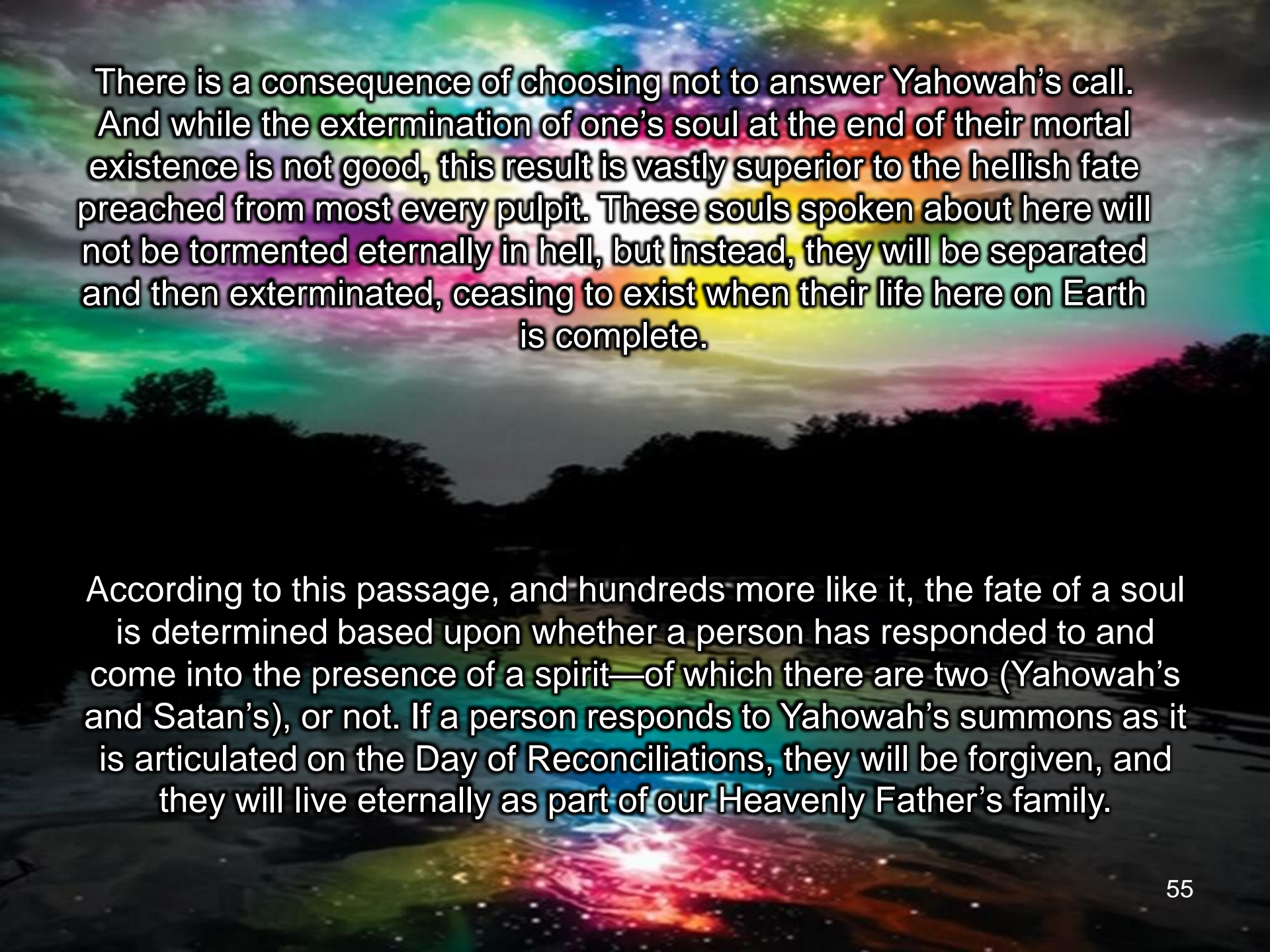
3117 [e]	6106 [e]	4399 [e]	3605 [e]	6213 [e]	834 [e]	5315 [e]	3605 [e]
hay-yō·wm	bə·'e-šem	mə-lā·kāh,	kāl-	ta·'ā·šeh	'ā·šer	han·ne·pēs,	wə·kāl
הַיּוֹם	בְּעֵצֶם	מִלְאֲכָה	כָּל-	תַּעֲשֶׂה	אֲשֶׁר	הַנֶּפֶשׁ	וְכָל- 30
day	in the same	work	any	does	that	soul	And whatever
Noun	Noun	Noun	Noun	Verb	Prt	Noun	Noun

5971 [e]	7130 [e]	1931 [e]	5315 [e]	853 [e]	6 [e]	2088 [e]
'am-māh.	miq·qe·reb	ha·hi·w	han·ne·pēs	'et-	wə·ha·'ā·bad·tī	haz·zeh;
עַמָּה:	מִקְרֵב	הַהוּא	הַנֶּפֶשׁ	אֶת-	וְהִאַבְדֹתִי	זֶה
his people	from among	same	the soul	-	then will I destroy	that
Noun	Noun	Pro	Noun	Acc	Verb	Pro



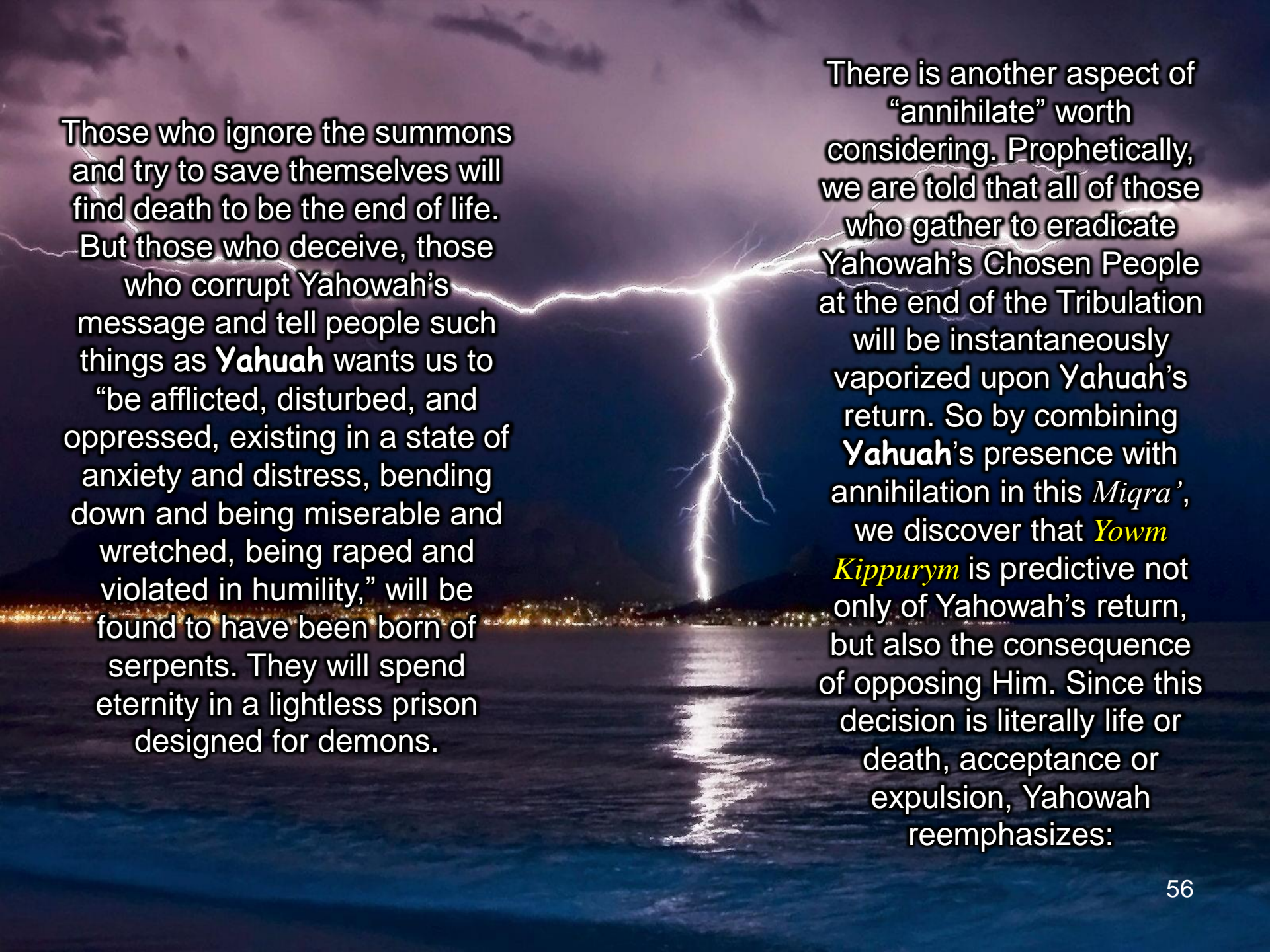
Abad, rendered “I will annihilate,” is written in first-person, singular, and is suffixed with a pronoun. This means that the action, which is the “destruction of souls,” is being perpetrated by the speaker.

In this case, that is **Yahuah**. 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.

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, 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 **Yahuah** 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 Yahuah's return. So by combining **Yahuah's** presence with annihilation in this *Miqra'*, we discover that *Yowm 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:

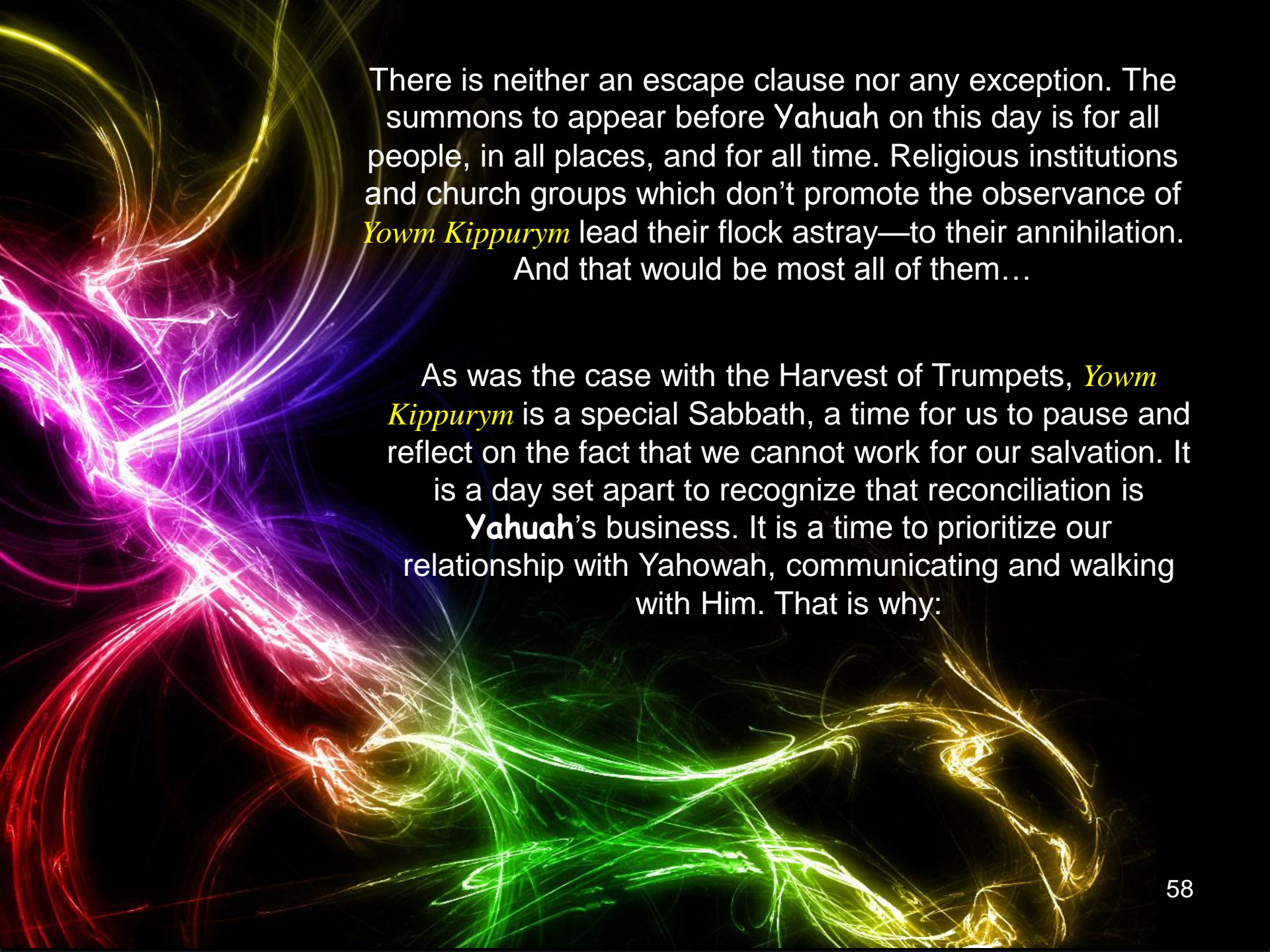
“Do not (*lo*) perform (*’asah*) any part (*kol*) of the business of the heavenly messenger (*mala’kah*). This is an eternal and everlasting (*’owlam* – perpetual and enduring) clearly communicated prescription (*chuqah* – inscribed instruction which cuts us into the relationship) throughout all time 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)

Leviticus 23:31

כָּל־מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדַרְתֵיכֶם בְּכֹל מְשַׁבְּתֵיכֶם: | LEB OT RI | You must not do any work; it is a lasting statute throughout your generations in all your dwellings. | LEB

5769 [e]	2708 [e]	6213 [e]	3808 [e]	4399 [e]	3605 [e]	
'ō-w-lām	huq-qat	ta-'ā-sū;	lō	mə-lā-kāh	kāl-	
עוֹלָם	חֻקַּת	– תַעֲשׂוּ	לֹא	מְלָאכָה	כָּל־	31
forever	[it shall be] a statute	shall you do	not	work	any	
Noun	Noun	Verb	Adv	Noun	Noun	

4186 [e]	3605 [e]	1755 [e]
mō-šə-bō-tê-kem.	bə-kōl	lə-dō-rō-tê-kem,
מְשַׁבְּתֵיכֶם:	בְּכֹל	לְדַרְתֵיכֶם
your dwellings	in all	throughout your generations
Noun	Noun	Noun



There is neither an escape clause nor any exception. The summons to appear before **Yahuah** 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 *Yowm Kippurym* lead their flock astray—to their annihilation. And that would be most all of them...

As was the case with the Harvest of Trumpets, *Yowm 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 **Yahuah'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)

Leviticus 23:32

שַׁבַּת שַׁבְּתוֹן הוּא לָכֶם וְעַנִּיתֶם אֶת־נַפְשֵׁיכֶם בַּתְּשֻׁעָה לַחֹדֶשׁ בְּעֶרְבַּיִם מִעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבְּתֵיכֶם: | LEB
It is a Sabbath of complete rest for you, and you shall deny yourselves on the ninth day of the month in the evening— from evening to evening you must observe your extraordinary Sabbath.” | LEB

5315 [e] naḅ·šō·tê·kem;

נַפְשֵׁיכֶם

your souls

Noun

853 [e] 'et-

את

-

Acc

6031 [e] wə·'in·nî·tem

וְעִנִּיתֶם

and you shall afflict

Verb

lā·kem,

לָכֶם

you

Prep

[is]

1931 [e] hū

הוא

it

Pro

7677 [e] šab·bā·tō·wn

שַׁבָּתוֹן

of rest

Noun

7676 [e] šab·bat

שַׁבָּת

a Sabbath

Noun

32

7673 [e]

tiš·bə·tū

תִּשְׁבְּתוּ

shall you celebrate

Verb

6153 [e]

'e·reb,

עֶרֶב

evening

Noun

5704 [e]

'ad-

עַד-

to

Prep

6153 [e]

mê·'e·reb

מִעֶרֶב

from evening

Noun

6153 [e]

bā·'e·reb,

בְּעֶרֶב

at evening

Noun

2320 [e]

la·hō·deš

לְחֹדֶשׁ

of the month

Noun

8672 [e]

bə·tiš·'āh

בַּתְּשַׁעַה

on the ninth

Noun

7676 [e]

šab·bat·tə·kem.

פ . שַׁבְּתֵיכֶם :

- your Sabbath

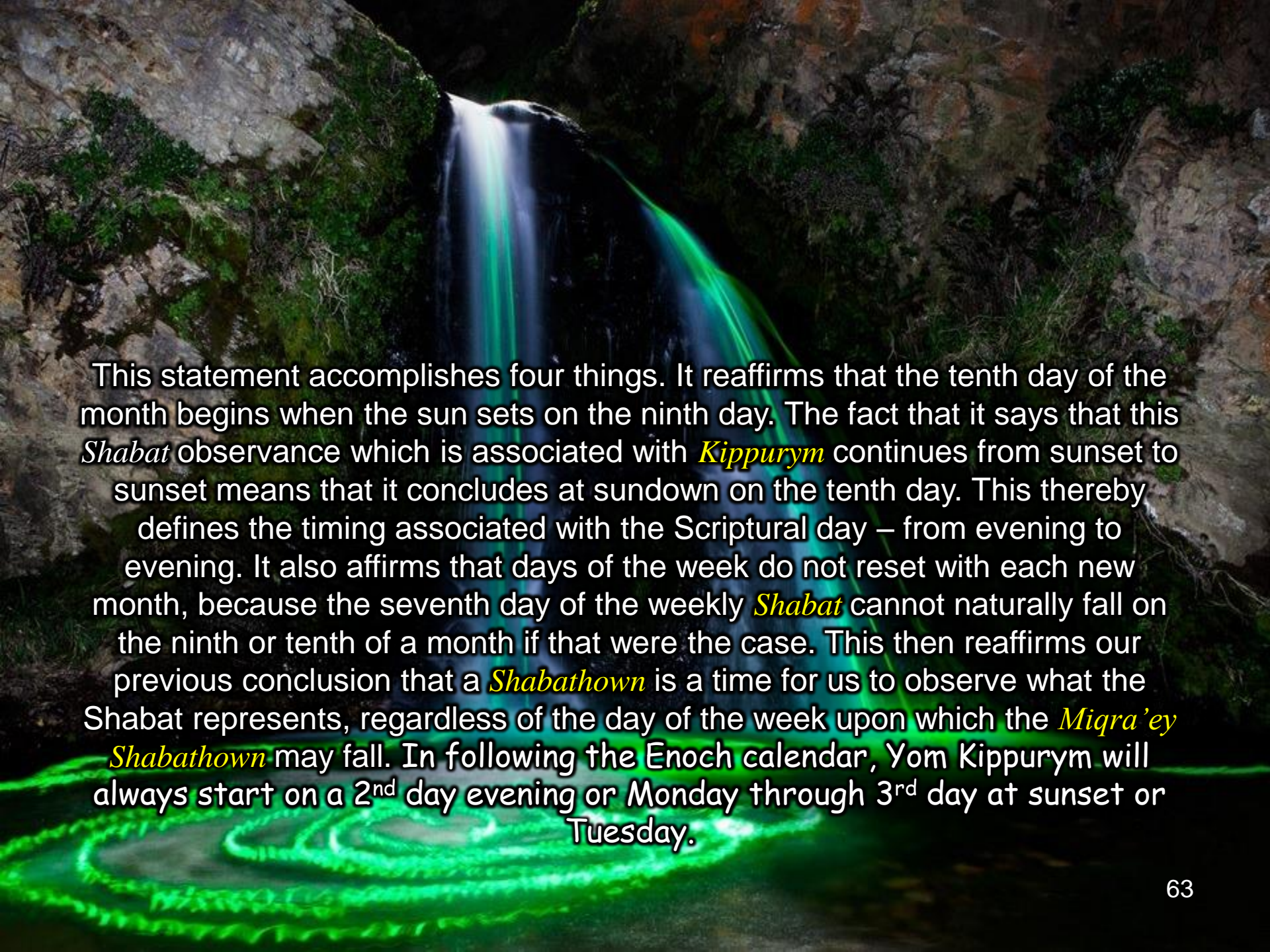
Noun

There are many essential truths encapsulated in the Sabbath that we miss when we corrupt Yahowah's testimony, worshiping a nameless **g** on Sunday. The Sabbath reminds us that **Yahuah's** plan is based upon six-plus-one—man-with- **Yahuah** equaling perfection.

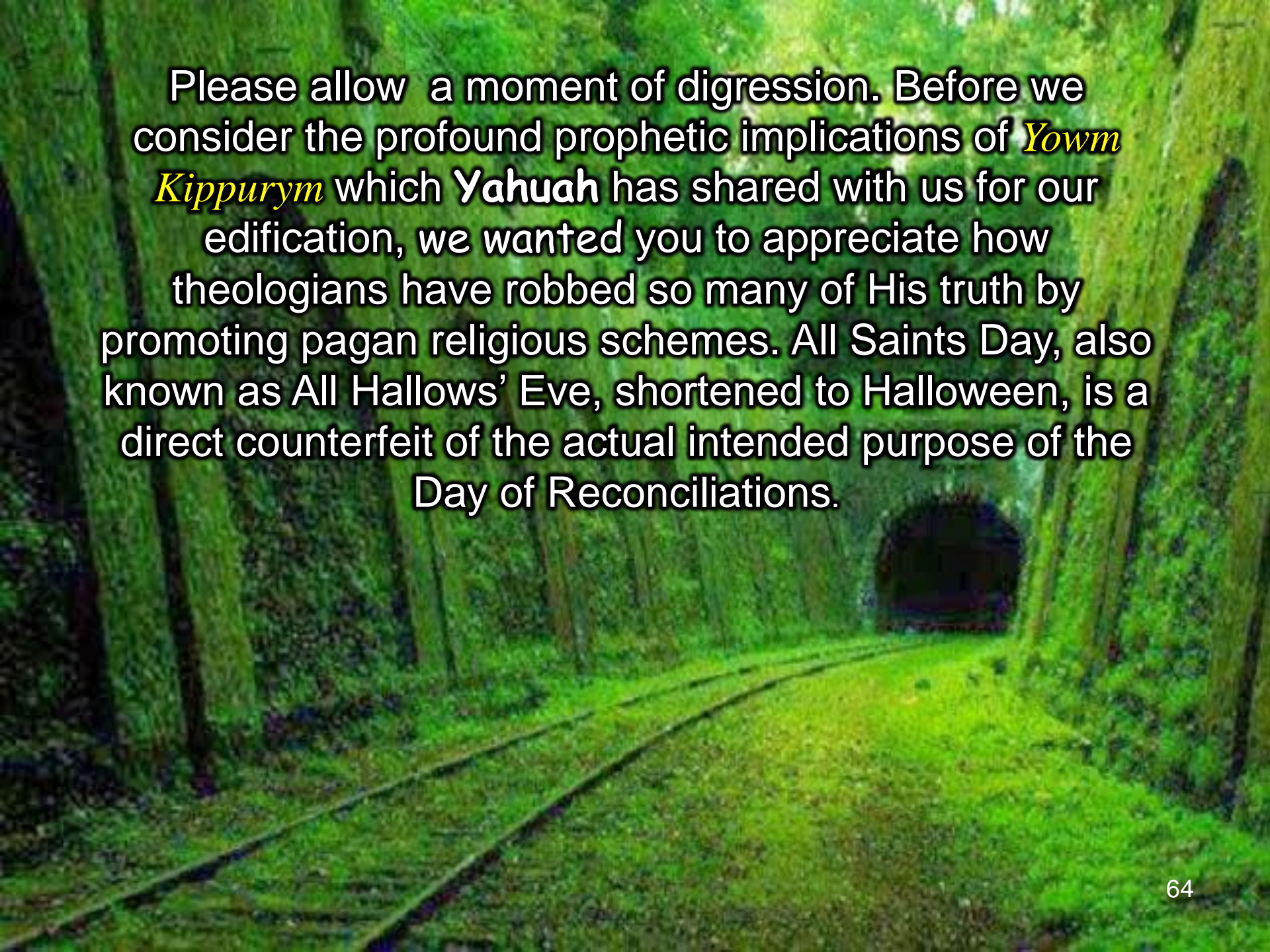
Based upon Yahowah's testimony, there is nothing to do on *Yowm Kippurym* apart from responding to Yahowah's summons and coming into His presence. We are simply asked to set this day apart as a time to revere Yah, remembering the price paid to redeem us. There is no fast, and there is no afflicting oneself. 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 **Yahuah** and to rely on His provision. He does all the rest. And speaking of the rest, here is the rest of the 32nd verse:



“In (*ba*) the ninth (*tesha*’) of the month (*la ha chodesh* – associated with the time of renewal), in the evening (*ba ha ‘ereb* – at sundown) from (*min*) sundown (*‘ereb* – evening) until (*‘ad* – up to as far as) sunset (*‘ereb* – evening), you should consistently observe, examine, consider, and actually focus upon (*shamar* – genuinely pay attention to (qal imperfect)) your Shabat (*shabat* – your association with the promise of the seventh day).” (*Qara*’ / Called Out / Leviticus 23:32)

A waterfall cascades down a rocky cliff, surrounded by lush green moss and vegetation. A bright green laser light beam shines across the scene, creating a vibrant glow. The text is overlaid on the lower portion of the image.

This statement accomplishes four things. It reaffirms that the tenth day of the month begins when the sun sets on the ninth day. The fact that it says that this *Shabat* observance which is associated with *Kippurym* continues from sunset to sunset means that it concludes at sundown on the tenth day. This thereby defines the timing associated with the Scriptural day – from evening to evening. It also affirms that days of the week do not reset with each new month, because the seventh day of the weekly *Shabat* cannot naturally fall on the ninth or tenth of a month if that were the case. This then reaffirms our previous conclusion that a *Shabathown* is a time for us to observe what the Shabat represents, regardless of the day of the week upon which the *Miqra'ey Shabathown* may fall. In following the Enoch calendar, Yom Kippurym will always start on a 2nd day evening or Monday through 3rd day at sunset or Tuesday.

A photograph of a forest path with a tunnel entrance in the distance. The path is covered in green moss and leads towards a dark, arched opening in the trees. The text is overlaid on the image in white with a black outline.

Please allow a moment of digression. Before we consider the profound prophetic implications of *Yowm Kippurym* which **Yahuah** has shared with us for our edification, we wanted 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.

Send your Prayers for Blessings and Divine Love

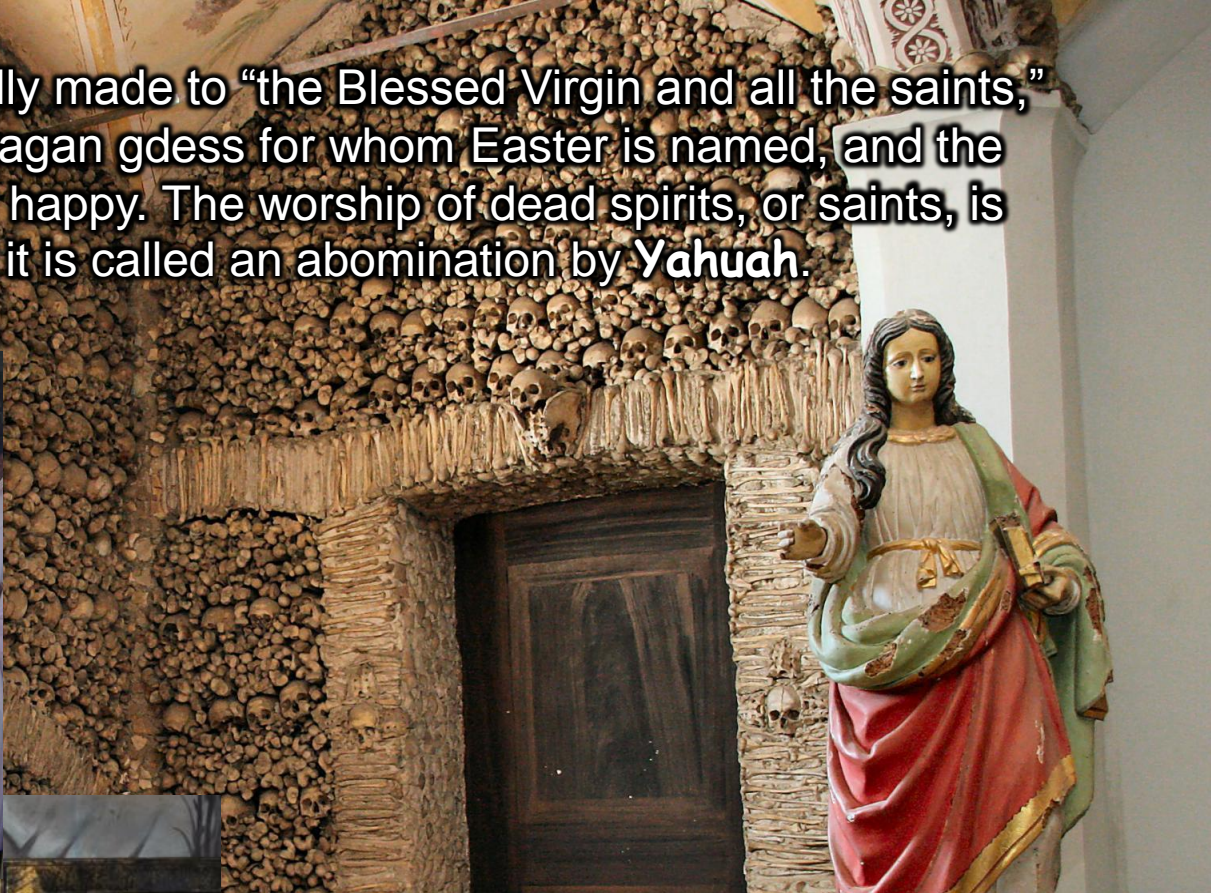
All Saints' Day

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, Rome’s Pantheon—the “Home of All gs.”

ALL SAINTS' DAY

His dedication was specifically made to “the Blessed Virgin and all the saints,” which I’m sure made the pagan gdes 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 Yahuah.



“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.”

(*Dabarym* / Words / Deuteronomy 18:10-12)

Deuteronomy 18:10

לֹא־יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ-וּבִתּוֹ בָּאֵשׁ
קִסָּם קִסָּמִים מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף:
LEB OT RI | There shall not be found among you one who makes his son or his daughter go through the fire, or one who practices divination, or an interpreter of signs, or an augur, or sorcerer, | LEB

Deuteronomy 18:11

וְחֹבֵר חֹבֵר וְשֹׂאֵל אוֹב וַיִּדְעֵנִי וְדֹרֵשׁ
אֶל־הַמֵּתִים:
LEB OT RI | or one who casts magic spells, or one who consults a spirit of the dead, or spiritist, or one who inquires of the dead. | LEB

Deuteronomy 18:12

כִּי־תוֹעֵבֶת יְהוָה כָּל־עֲשֵׂה אֱלֹה וּבְגִלּוֹל
הַתּוֹעֵבֶת הָאֵלֹה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ
אוֹתָם מִפְּנֵיךָ:
LEB OT RI | For everyone doing these things is detestable to Yahweh, and because of these detestable things Yahweh your God is driving them out from before you. | LEB

1323 [e]
ū·ḅit·tōw

וּבִתּוֹ

or his daughter

Noun

1121 [e]
bə·nōw-

בְּנוֹ-

among you anyone who makes his son

Noun

5674 [e]
ma·'ă·ḅîr

מֵעֲבִיר

to pass through

Verb

ḅə·kā,

בְּךָ

in

Prep

4672 [e] 3808 [e]
yim·mā·šê

יִמָּצֵא

do be found

Verb

lō-

לֹא-

not

Adv

10

5172 [e]

ū·mə·na·ḥēš

וּמְנַחֵשׁ

or an enchanter

Verb

6049 [e]

mə·'ō·w·nên

מְעוֹנֵן

[or] an observer of times

Verb

7080 [e]

qə·sā·mîm,

קְסָמִים

[or] that uses

Verb

7081 [e]

qō·sēm

קְסָם

divination

Noun

784 [e]

bā·'êš;

בְּאֵשׁ

through the fire

Noun

3784 [e]

ū·mə·kaš·šêp.

וּמְכַשֵּׁפַת

or a witch

Verb

1875 [e]
wə-dō-rēš

וְדַרְשׁ

or a necromancer

Verb

3049 [e]
wə-yid-də-'ō-nî,

וְיִדְעֵנִי

or a wizard

Noun

178 [e]
'ō-wḅ

אוֹב

with familiar spirits

Noun

7592 [e]
wə-šō-'êl

וְשָׂאֵל

or a consulter

Verb

2267 [e]
ḥā-ḅer;

חֶבֶר

a spell

Noun

2266 [e]
wə-ḥō-ḅer

וְחָבַר

or one who casts

Verb

11

4191 [e] 413 [e]

ham·mê-ṭîm. 'el-

אֶל-הַמֵּתִים:

up the dead up

Verb Prep

1558 [e]	428 [e]	6213 [e]	3605 [e]	3068 [e]	8441 [e]	3588 [e]	
ū·biḡ·lal	'êl·leh;	'ō·śêh	kāl-	Yah·weh	tō·w·'ă·ḅaṭ	kī-	
וּבִגְלַל	אֵלֶּה	עֲשֵׂה	כָּל-	יְהוָה	תּוֹעֵבַת	כִּי-	12
and because	these things	that do	all	to the LORD	an abomination	For [are]	
Noun	Pro	Verb	Noun	Noun	Noun	Conj	

6440 [e]	853 [e]	3423 [e]	430 [e]	3068 [e]	428 [e]	8441 [e]	
mip·pā·ne·kā.	'ō·w·tām	mō·w·rîš	'ě·lō·he·kā,	Yah·weh	hā·'êl·leh,	hat·tō·w·'ê·bōṭ	
מִפְּנֵיָהּ	אוֹתָם	מוֹרִישׁ	אֵלֹהֶיךָ	יְהוָה	הָאֵלֶּה	הַתּוֹעֵבֹת	
from before	-	does drive them out	your God	the LORD	of these	abominations	
Noun	Acc	Verb	Noun	Noun	Pro	Noun	

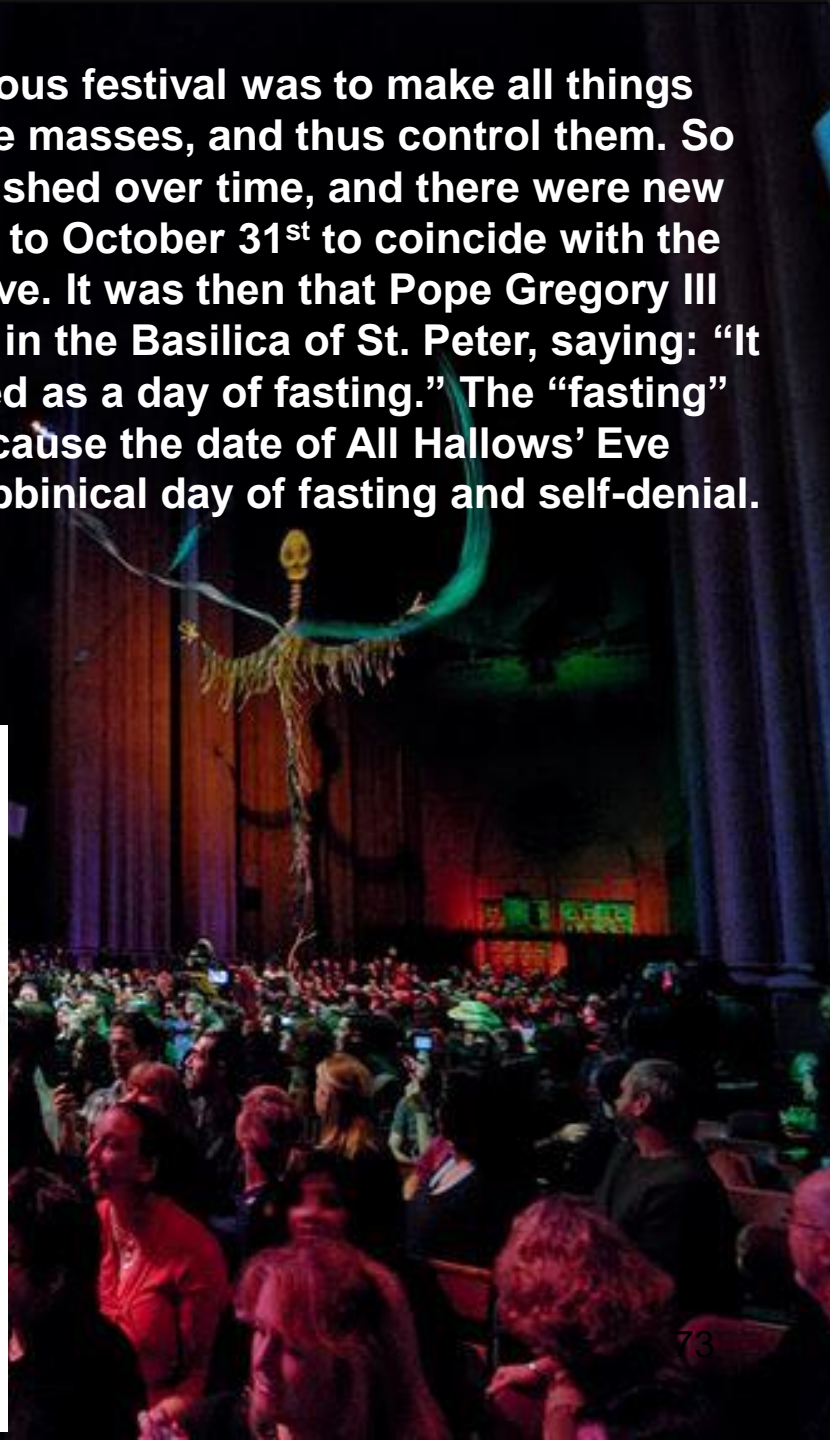
The purpose of Christianizing the Roman religious festival was to make all things pagan, Catholic, making it easier to assimilate the masses, and thus control them. So as the adherents of Roman sun-g worship diminished over time, and there were new pagans to assimilate, All Saints' Day was moved to October 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 *Yowm Kippurym*, the rabbinical day of fasting and self-denial.



• Halloween Extravaganza and Procession of Ghouls

The Halloween Extravaganza and [Procession of Ghouls](#) at the Cathedral of St. John the Divine is one of New York City's most exciting Halloween traditions. Wear your costume, and enjoy this annual Halloween event which begins with the screening of a classic silent horror film accompanied by outstanding organ music, followed by [The Grand Procession of the Ghouls](#). The Procession features outstanding costumes, creatures, and special effects designed by Ralph Lee.

- **Visitors Guide:** [Halloween Extravaganza and Procession of Ghouls](#)
- **Photos:** [Pictures of the Grand Procession of the Ghouls](#)















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

In the process, the pagan necromantic celebration of Halloween has become a wildly popular counterfeit of Yahowah’s sixth *Miqra*’.





1879 at her funeral



Now



St. Bernadette's body has never decayed.



YOM KIPPUR

Without reconciliation there is no relationship with *Yahuwdym* or *Gowym*. 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.



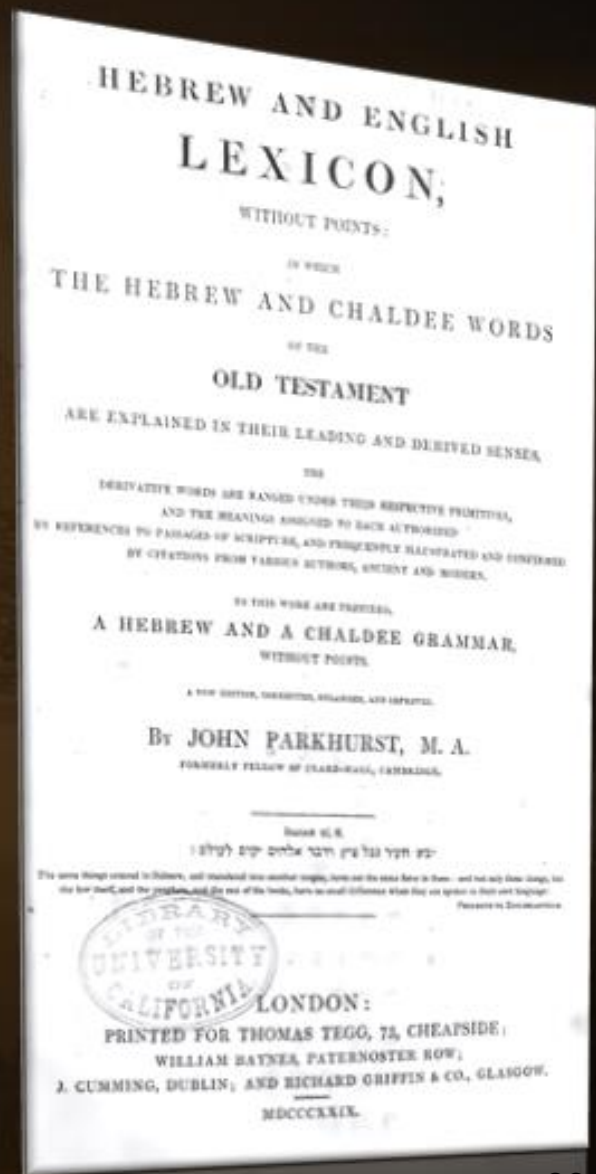
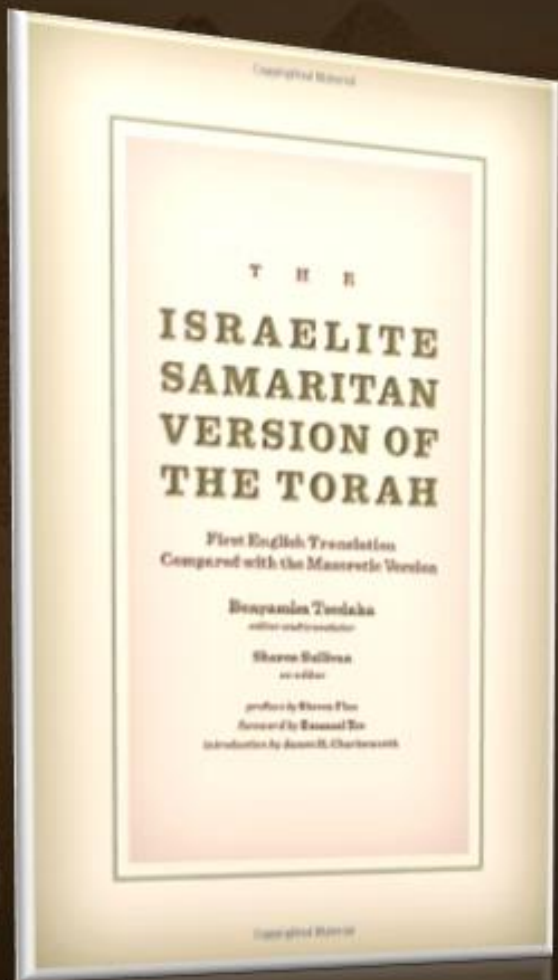
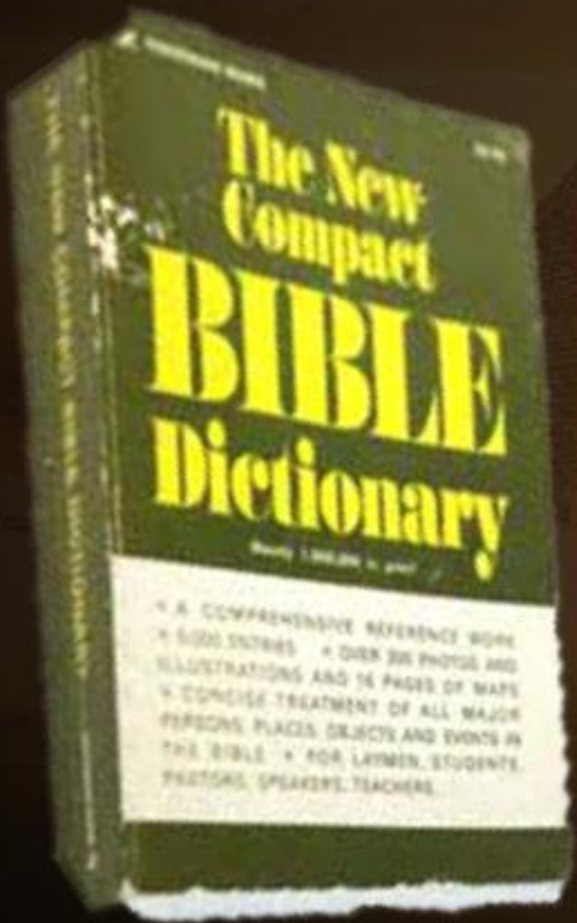
Come Let Us Reason.....

**What would you like to discuss
about today's presentation?**

Isaiah 1:18 (KJV)

¹⁸ Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

References



References

The screenshot shows the qbible.com website with a search bar at the top containing the text "Type Here to Search the Greatest Study Bible on the Net". Below the search bar are radio buttons for "All Words", "Any Word", and "Exact Phrase", along with links for "Home" and "Like Us". A navigation menu at the top includes "Book", "Chapter", "Verse", and "Chapter >>". The current page is identified as "Genesis" with chapter and verse dropdowns set to "1" and "1".

On the right side, there is a vertical menu with the following items: Map, Search, Browse, Downloads, About, and Contact.

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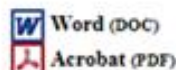
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Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New Testament (NT; Westcott & Hort) with Interlinear Literal English Translation; Brenton's English of the Greek Septuagint (with Hellenizations restored); Etheridge & Murdock Parallel English of the Aramaic NT (1849/1852) -- (more...)

Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)

References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

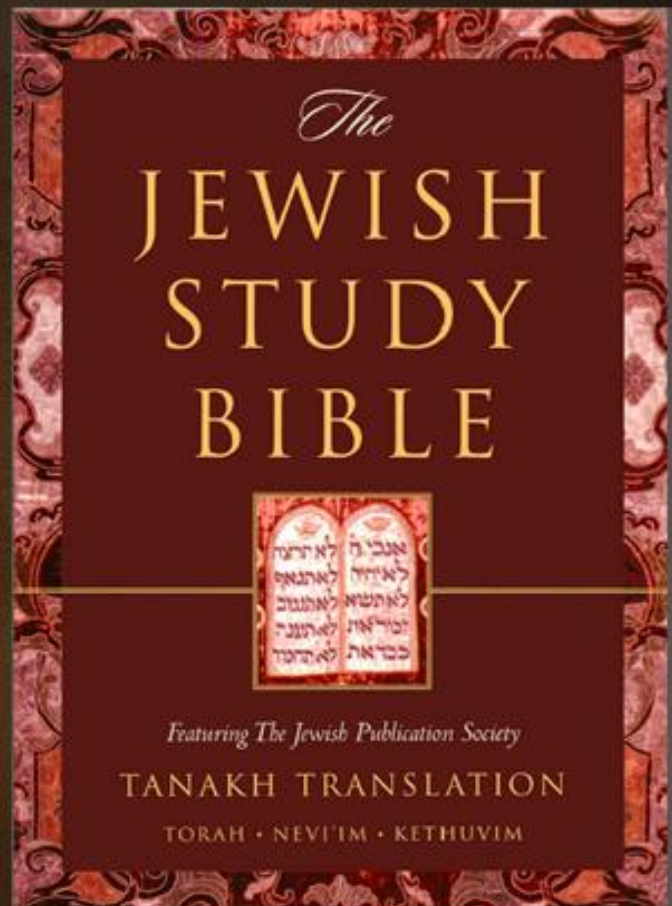
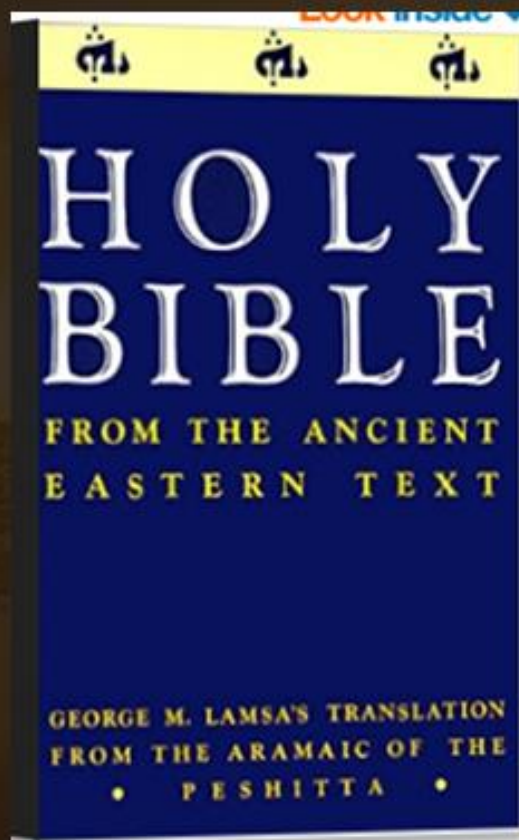
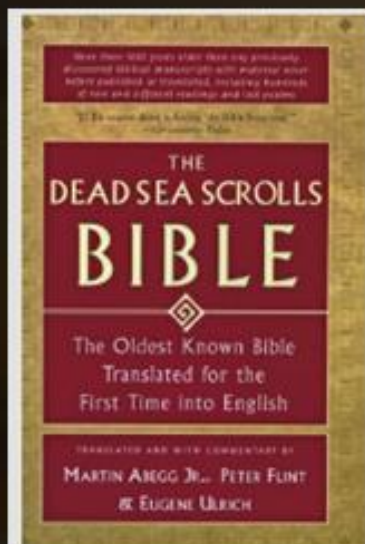
1 **Qara' – An Invitation to Meet God**

Relationship, Not Religion...

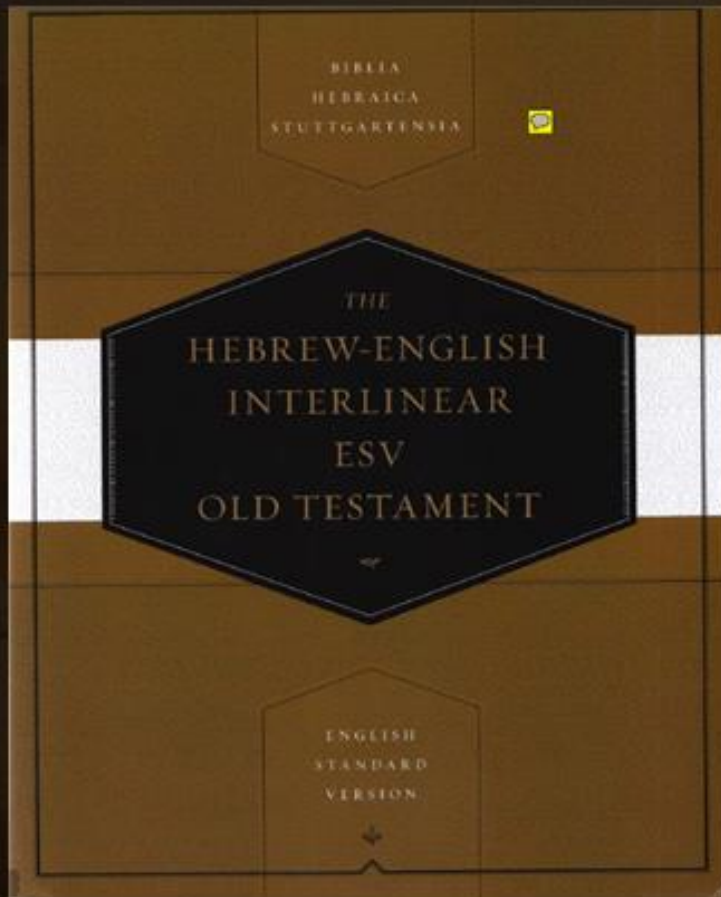
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step 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)).

References



References



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Electronic library, Downlo... NO WOE ZONE DRUDGE REPORT 20168 Yahoo http://www.michaelsavag... Exodus Revealed - 3-HOU...

The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

Ancient Hebrew alphabet. אָתָּא Names bearing His eternal Name listed.
New Testament (B'rit haChadashah) Hebrew-Greek Names. Elohim (El of all),
Father, Son, Holy Spirit. Adonai (Master), Baptism with Repentance,
Writings of Yisrael. The Gospel of Thomas
Home

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician,
modern Hebrew at right, and its Hebrew color coded transliteration,
interlining with the translated color coded words mostly in English,
along with the transliterated names/titles
and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text
along with its color coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English],
The Septuagint [Lancelot Brenton], Rotherham Old Testament, Septuagint-Interlinear-Greek-Bible.com,
HalakhaYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benyamin benKohath)

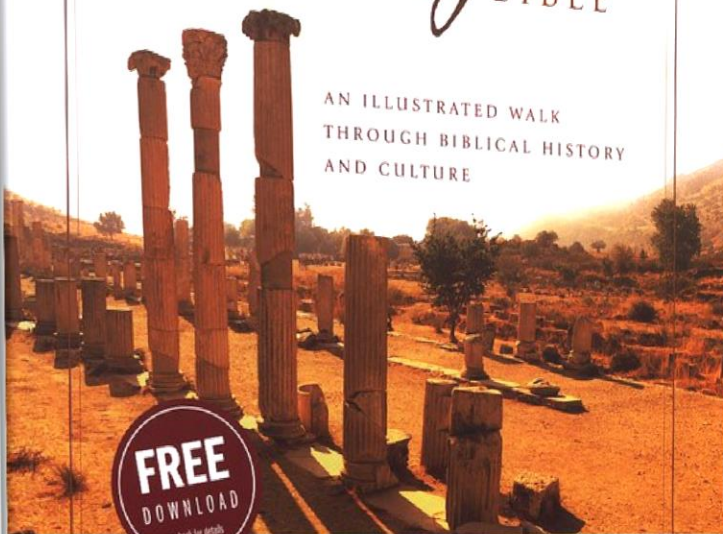
(in progress to update all color coded interlinear Greek writings
from Genesis chapter 1 to Isaiah chapter 17, plus the verification
and correction on all OT interlinears), currently on Exodus ch32.

Torah (the Law) -

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<http://www.ao.net/~fmoeller/isa53trn.htm>

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This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and notating issues. Mr. Miller has also provided his translations which we will be including in white and will correct "lord and god" with the proper word. This is such a major and



Grammar Helps

Forms

perfect conjugation- you should do something , an influence

imperfect conjugation- on going influence

consecutive = volition= will, desire, choice, wish, option, choice, preference

Perfect= a completed action -not one that will be ongoing

Imperfect= ongoing action, yesterday, today , tomorrow

Yiqtol (imperfect)- the prefixed conjugation shows the imperfective aspect of the verb.

It views the action of the verb from the inside or from the perspective of the action's unfolding. This imperfective aspect can speak of (depending of context) habitual actions, actions in progress, or even completed actions that have unfolding, ongoing.

Stems

Hiphil Stem - the subject in the sentence (for example us) cause the object in the sentence (for example Yah) to respond and participate in the specific action of the verb (any word involving action.)

Qal Stem- On going yesterday, today, forever

Piel Stem – being directly influenced by the subject. Brings about the actions and direction, implying subject is willing.

Qal Yiqtol: The imperfect-action is unfolding, a habitual action, actions in progress, or even completed actions that have ongoing unfolding results.

Piel Perfect-completed action.