

Sukah – Shelters

Camping Out With God...

Called Tabernacles, Tents, and Booths, the seventh *Miqra'* is the result of the first six. *Sukah* is our reward and the summation of Yahowah's purpose. We are offered the opportunity to campout with God—to party with Him—sheltered and entertained by our Creator. The final *Miqra'* is symbolic of eternity, of life with Yahowah on earth and then in heaven.

Similar to the Invitations to be Called Out and Meet with God of *Pesach* / Passover, *Sukah* is invocative of two fulfillments, a dress rehearsal and the main event. With Passover, Abraham's reliance upon Yahowah ushered in the Covenant Relationship. Then, exactly 40 Yowbel (2000 years) later, in exactly the same place and in the same way, Yahowsha' facilitated many of the Covenant's promises with His sacrifice.

With *Sukah*, the foreshadowing fulfillment occurred on Tabernacles in 2 BCE when “the Word became flesh and tabernacled with us, and we beheld His glory.” (Yahowchanan / John 1:14) God, who is eternal, wasn't “born” but instead became better known to us in man's forth millennium. This in turn is consistent with the prophecy embedded in the fourth day of creation. Described in *Bare'syth* / Genesis one, we discover that the greater light was predicted to become visible as a sign in conjunction with the appointed meeting times. God fulfilled that promise by camping out with His creation for 33 years, this visit culminating in 33 CE.

Yet as with Abraham, the previous arrival of the Suffering Servant was not the event predicted by the *Miqra'* of *Sukah*, merely a diminutive foreshadow of what would come. And come it will. Five days after Yahowsha's return on *Yowm Kippurym* in 2033, the Millennial Sabbath will commence on a *Shabat*, on the Festival Feast of Shelters, ushering in one thousand years of a Garden of Eden-like paradise on Earth. During this time God will campout with His creation. Much of this chapter will be devoted to that story.

But before we delve into the fulfillment of *Sukah*, I feel compelled to clear up one of the most troubling myths poisoning Christendom: the substitution of Christmas for Tabernacles. To begin, celebrating birthdays in general, and God's specifically, is a religious rite born and bred in Babylon. Mother Earth was said to be impregnated by the sun on Easter, the Sun-day closest to the Vernal Equinox. Nine months later, on the Winter Solstice, the Son of the Sun was born. Catholics, and now all Christians, have come to venerate this pagan holiday as "Christmas." Yet, observing either date, the two holiest on the religious calendar, is an abomination from Yahowah's perspective.

Since God was not born, the whole concept of Him having a birthday is absurd. Yahowah was very precise in the choice of words He dictated to Yasha'yahuw: "A child is born to us and a Son is given to us." As a result, on the *Miqra'* of *Sukah*, as was foretold, a child was born who represented the Son of God, and yet the Spirit which made Him God had witnessed creation—fifteen billion years earlier.

Moving on to the Festival Feast itself, the invitation to the party begins with...

"And (wa) Yahowah (יְהוָה) spoke (dabar – communicated the word) to ('el) Moseh, for the purpose of saying (la 'amar – to declare a promise), 'Converse (dabar – talk together and communicate these words) with ('el – to) the children (beny – sons) of Yisra'el (Yisra'el – those who engage and endure with God), to say (la 'amar), "On the fifteenth day (ba ha chamesh 'asar yowm) of the seventh (la shaby'y – from shaba', meaning sworn oath and promise) month (chodesh – time of renewal) is the Festival Feast (chag – coming together and celebration, the party) of Shelters (Sukah – Tabernacles and Tents, representing a protective covering, a sheltered dwelling place where families live, and the tabernacle for the Ark of the Covenant) for seven (sheba') days (yowmyym) in proximity to and in association with (la – beside and according to) Yahowah (יְהוָה).'" (Qara' / Called Out / Leviticus 23:33-34)

This is the final, and thus seventh, Invitation to Meet with God. The initial phase of the celebration lasts for seven days. It occurs in the seventh month. So we should not be surprised that the root of "seven," *shaba'*, means "sworn oath, vow, and promise." *Sukah* is therefore Yah's promise to us, telling us that on the seventh day we have been invited to campout with God, celebrating our relationship with Him.

Further affirming this, *shaba'* is also the basis of "*Shabat – the Sabbath*," which is the weekly celebration of the seventh day—a time set apart to enjoy the company of our Heavenly Father. Collectively therefore, *shaba'*, *sukah*, and *shabat* reveal that Yahowah has made a promise to us associated with the seventh day. His Divine formula is based upon His consistent and revealing pattern of six

(representing mankind) plus one (denoting God) equals the desired result – which is celebrating life together in a perfect world. In Scripture, God who is one, plus man who was created on the sixth day, equates to perfection—seven. Our Heavenly Father then describes this result as the Festival of Shelters—as us camping out together.

A derivation of *sukah*, *sukowth*, is first used in *Bare'syth* / Genesis 33:17. There **“Ya’aqob traveled to Sukowth (*Sukowth* – the Tabernacle of Protection) and built a house and made shelters for his animals.”** Yahowsha’ spent His first night as a child in one of these shelters. It wasn’t a coincidence. And as is the case with most of the terms found in Yahowah’s Word, God defines them in their first use. The Festival of Shelters is about us living in God’s “home” under His “protection.”

The Exodus begins: **“Now the children of Yisra’el traveled from Rameses (*Rameses* – a city named after the Egyptian sun god) to Sukowth (*Sukowth* – the place of shelter), about six hundred thousand (the number of man being six), aside from children.”** Exodus 13:20 tells us that Sukowth was set apart from the wilderness: **“Then they set out from Sukowth and camped in Etham on the edge of the wilderness.”** So, *sukah* is a journey away from religious schemes and human oppression, to the place where we can camp out with God.

We find another reference to *sukah* in *Yownah* / Jonah. That should not be surprising considering that this book is entirely Messianic, and it is dedicated to the protective nature of Yahowah’s Set-Apart Spirit. There we read: **“Then Yownah (*Yownah* – meaning “Yah’s Dove,” the symbol of the Spirit) went out and made a shelter (*sukah* – covering) and relaxed in the shade.”** (*Yownah* / Jonah 4:5) Protection is found in the “shade of the Almighty”—under Yah’s Spirit.

In *Yowb* / Job 27:18, *sukah* is **“a home which a watchman made.”** A *sukah* is **“a protected dwelling place, a home in which people live.”**

Yasha’yahuw’s prophetic journey begins: **“The daughter of Tsyown is left like a *sukah*/shelter in a vineyard, like a watchman’s *sukah*/tent in a cultivated field, like a protected city.”** (*Yasha’yahuw* 1:8) *Yasha’yah* 4:6 says that a *sukah* is **“a shelter to provide shade, and a refuge and protection from storms (a metaphor for Satan).”**

Also in Amos 9:11, *sukah* represents the **“house and tabernacle of Dowd (*Dowd* – love), which has fallen but will be raised up and rebuilt.”** This then makes it a home, which is to family as the Covenant is to relationship.

The concept of a “temporary home and tabernacle” is also conveyed in Second Shamow’el / Samuel 11:11, where all things Yah are brought together for

our edification. **“And ‘Owryah** (*‘Owryah* – Yah’s Light) **said** (*‘amar*) **to Dowd** (*‘el Dowd* – to the Beloved and God’s Love) **the Ark** (*ha ‘arown* – the source of enlightened freewill which is associated with the Covenant), **Yisra’el** (*Yisra’el* – Individuals who engage and endure with God), **and Yahuwdah** (*Yahuwdah* – to be Related to Yah) **inhabit** (*yashab* – live, dwell, and are established) **in** (*ba*) **the covered shelters** (*ha sukah* – the temporary tabernacles, homes, and protective enclosures (*sukah*)). **...and** (*wa*) **my lord’s** (*‘adony* – referring to *Yow’ab* (Yah is My Father) **associates** (*‘ebed* – servants and coworkers) **are present upon** (*‘al paneh*) **the open fields** (*sadeh* – the great expanse) **camping out** (*chanah*).”

This tells us that Yahowah’s light and His love coalesce in the Ark of the Covenant where we are invited to participate in an enlightened and loving relationship with God. The result is Yisra’el and Yahuwdah: those who engage and endure with God, those who are related to Yah. We get to campout, living protected and sheltered by our Heavenly Father. To celebrate *Sukah* is therefore to campout with God, and to live with Him in accordance with the Covenant.

So as we have learned, *sukah* depicts a “temporary encampment of tents,” and “a protective covering under which a family can safely reside.” And that means that the *Miqra’* of *Sukah* is a Festival where Yahowah’s family is protected by our Spiritual Mother so that we can enjoy the company of our Heavenly Father. Therefore, having defined *Sukah*’s purpose by its title, we know that this celebration foreshadows the commencement of the Millennial Sabbath – a thousand year celebration of the *Shabat*, where the earth is remade into the image of Eden.

And while a thousand years represents a considerable duration of time, it is fleeting when compared to eternity in heaven. So therein is why there is an eighth day associated with the Invitations to be Called Out and Meet with God of Shelters—a *Shabathown*—or day of rest and reflection at the end of the seven-day celebration. The eighth day represents a new beginning and eternity following Millennial Sabbath.

Spiritually, our “sheltered dwelling place” is provided by the Set-Apart Spirit – or *Ruwach Qodesh*. Her Garment of Light is our protection, our tabernacle, our covering and shelter. She alone provides us with the protection we require to campout with Yah. It is why *Yowm Kippurym* summons us to “come into the presence of our adoptive Mother who purifies, enlightens, and elevates.” It is also why God warns those who ignore this summons that their souls will be annihilated. Without this protective covering, no soul would survive God’s presence – much less live in it.

The Towrah then reveals: **“On** (*ba*) **the first and foremost day** (*ha re’shown yowm*) **there is a set-apart** (*qodesh* – separating and cleansing) **invitation to to**

be called out and meet (*Miqra'* – a summons to be welcomed, encountering God during an assembly for reading and reciting [God's Word]; from *qara'* – to call out and to welcome, to invite and to summon, to read and to recite, to meet and to encounter).” (*Qara'* / Called Out / Leviticus 23:35)

By using the title *Miqra'*, Yahowah has explained the purpose of His annual “*Chag* – Festivals.” They are times to gather together as a family and read and recite the Word so that we, and all those within our fellowship, understand it and come to know its Author better. It represents the occasions where we are invited to meet with Yahowah, where we are welcomed by Him and encounter Him.

It is the message most often missed by Christians. Had they read and recited the Torah during the celebration of the seven Invitations to be Called Out and Meet with God, they would not have missed the connection between the Torah and Yahowsha's testimony, between the *Miqra'ey* and the *Ekklesia*.

Along these lines, although *Miqra'* is a vastly richer and deeper term than its Greek counterpart, and vastly more compelling, than *ekklesia* (the word errantly rendered “church”), at their core, both words mean “called-out assembly.” The *Miqra'ey* beget the *ekklesia*. The similarity of these foundational concepts connects the Torah, Prophets, and Psalms with Yahowsha's witness, making them one. *Miqra'ey* and *ekklesia* define and describe God's purpose and expose His plan. But it is a message which is completely lost when the Yahowah's Word is errantly rendered, when the religious ignore Yah's instructions and replace His words with man's terms. This inevitably leads to replacing Yah's Invitations to Meet with Him with holidays first celebrated in Babylon.

By saying that this, and every *Miqra'* is “*qodesh* – set apart,” Yahowah is associating these meetings with the work of the *Ruwach Qodesh*, or Set-Apart Spirit. He is conveying the idea that we are called out of the world and set apart unto His Family by way of our Spiritual Mother.

Central to that message is that we cannot earn our salvation. So in the Towrah, Yahowah revealed: “**You shall not** (*lo'*) **engage in** (*'asah* – perform, pursue, produce, or profit from) **any** (*kol*) **of the work** (*'abodah*) **of the heavenly messenger** (*mala'kah* – the service of God's spiritual representative).” (*Qara'* / Called Out / Leviticus 23:35)

Here it is instructive to know that *'abodah* means “work, labor, task, job, or duty.” It is translated “ordinary” in English bibles because they most always render *mala'kah* as “work.” However, *mala'kah* is based upon *mal'ak*, the Hebrew word for “heavenly messenger and divine representative.” As such, *mal'ak* is almost always translated “angel” in English bibles. So, to keep from looking foolish and rendering the passage “You shall not do any work work,” or

“work angel,” translators came up with: “ordinary work” and thereby missed the point God was making.

While it’s true that we shouldn’t do our ordinary jobs on this set-apart called-out assembly, the spiritual message Yahowah communicated goes well beyond this. Eternal life, camping out forever with Him, is His gift to us. We cannot achieve it on our own, earn it, or pay for it. And we shouldn’t be about the task of trying to personally profit from it, as religious clerics are wont to do.

Continuing to listen to Yahowah’s presentation of *Sukah*, we are reminded a second time that it is a party: **“For seven (*seba*) days approach and come near (*qarab* – present yourself and appear before Me, joining closely together in the midst of) the maternal manifestation of the fiery light (*’iseh / ’isah* – the adoptive mother who purifies, enlightens, and elevates) unto (*la* – on behalf of and according to) Yahowah (𐤃𐤎𐤅𐤍).”** (*Qara’* / Called Out / Leviticus 23:36) These seven days are symbolic of the Millennial Sabbath.

As we discovered during our review of *Yowm Kippurym*, to *qarab* is to “draw near, to approach and to enter into a relationship.” It speaks of “being present in the midst of a meeting or gathering.” In this situation, the meeting is with God, and those gathered represent His family. Therefore, since *qarab* means “to be present with someone”—that someone is the Set-Apart Spirit. *Qarab* is thereby telling us that our “inward nature should respond to this invitation, and make a declaration after engaging in careful thought.”

Since we thoroughly investigated the meaning of *’iseh* and *’isah* during our review of “*Yowm Kippurym*,” there is no reason to replicate that effort again. Suffice it to say, based upon what we learned there, we now know that *Sukah* is a celebration of life conducted in the presence of Yahowah which is enabled by way of our Spiritual Mother.

So then bringing it all together...**“On the eighth (*shemyny* – from *shemen*, meaning oil, a metaphor for the Spirit) day (*yowm*), there exists (*hayah* – there was, is, and will always be) a set apart (*qodesh* – a separating and cleansing invitation to meet (*Miqra’* – a summons to be called out, an assembly for reading and reciting [God’s Word]; from *qara’* – to call out and to welcome, to invite and to summon, to read and to recite, to meet and to encounter one another) on your behalf (*la ’atem* – concerning you). And (*wa*) you shall answer and respond to the summons, present yourself and appear before (*qarab* – approach and come near) the adoptive Mother who purifies, enlightens, and elevates (*’iseh / ’isah* – the feminine aspect of God’s light) unto (*la* – on behalf of and according to) Yahowah (𐤃𐤎𐤅𐤍).”** (*Qara’* / Called Out / Leviticus 23:36)

The eighth day represents eternity—a new beginning which follows the Millennial Sabbath. The only way to get there is to come into the presence of our Spiritual Mother and be born anew from above.

It is also interesting to note, that with Yahowsha's arrival on Tabernacles in 2 BCE, on the eighth day of His moral existence, He would have undergone circumcision in accordance with the instructions given by God to Abraham. Thereby, the promised seed of Abraham, the one through whom the whole world would be blessed, was circumcised on this day as a sign that He was affirming the Covenant.

Moving on to the next verse we are reminded that there is but one “Her” relative to God’s nature, and She is the Set-Apart Spirit, our Spiritual Mother. **“Her (hyw’) joyous assembly of people** (*‘asarah* – participants in the festive celebration and party goers) **do not (lo’) engage in** (*‘asah* – participate in, perform, produce, or profit from) **any (kol) of the work** (*‘abodah* – labor, task, job, or duty) **of the heavenly messenger** (*mala’kah* – service of God’s spiritual representative).” (*Qara’* / Called Out / Leviticus 23:36)

Confirmation is a good thing. And yet as often as Yahowah has repeated His message, it’s a wonder so many corrupt it and so few comprehend it.

The Festival Feast of Shelters is not only a metaphor for the Millennial Sabbath, and for heaven, for camping out with God; it is symbolic of the role our Spiritual Mother plays in our salvation *vis a vie* our adoption into our Heavenly Father’s family. And that is why these instructions continue to encourage us to allow Her to do Her work.

Speaking of “work,” Yahowah personally did everything which was required for our salvation. We cannot add to what He has done. We cannot replicate it on our own. We should not try. And while we are invited to become beneficiaries of His gift, we aren’t to profit from it in the monetary sense.

In this regard, the concept of a paid clergy, of people who make their living being religious, is Babylonian, not Scriptural. For example, you are free to invest in the promotion of our collective mission to reveal and share Yahowah’s Word, so that more people have access to His plan. But I am not free to use any contribution to support my lifestyle or to pay any of my personal obligations.

While it’s a small point by comparison to not attempting to earn our salvation, there is a nuance of the special Sabbath worth noting. It’s not a day to be idle, doing nothing, as rabbis would protest. It is a time we should be joyous partiers, who come into Yahowah’s presence to read and recite His Word.

As our Heavenly Father, Yahowah is the head of our household. In that light, in order for His family to function properly, He has scheduled regular meetings

which He expects us to attend. So the next passage begins: **“These Godly and specific (‘eleh) appointed and designated meetings times (mow’ed – assemblies set by the authority for a particular purpose, as a sign and signal) of Yahowah (יהוה)...”** (*Qara’ / Called Out / Leviticus 23:37*)

Mow’ed is from *ya’ad*, meaning: “to schedule a meeting, fixing the time to assemble, to meet together and become betrothed.” A *mow’ed* is not unlike a meeting scheduled with the Boss, who in this case is our Heavenly Father, Spiritual Mother, Savior, Creator, and God. The least we can do is show up.

So why is it that 99.9999% of Christians, of those who claim to be saved, don’t show up? Why do they ignore each and every summons? Why do they call these “Jewish holidays” when according to God they are His? Worse, why do 99.9999% of Orthodox Christians, Catholics, Protestants, and Evangelicals, meet instead on Satan’s most important Babylonian festivals: Easter and Christmas? How does one justify or explain this?

Incorporating this introduction with what follows, we read: **“These Godly and specific (‘eleh) appointed and designated meeting times (mow’ed – assemblies set by the authority for a particular purpose as a sign and signal) of Yahowah (יהוה), which relationally (‘asher) you are invited to attend (qara’ – you are summoned to be called out, to meet, to read, and to recite) accordingly as (‘eth) set-apart (qodesh – separating and cleansing) Miqra’ey (Miqra’ey – invitations to called-out assemblies to greet and encounter one each other, reading and reciting) for the purpose of (la) coming near and approaching (qarab – answering the summons and presenting oneself before) the adoptive mother who enlightens and elevates (‘isheh /‘ishah – the maternal manifestation of the fiery light) unto (la – toward, on behalf of, and according to) Yahowah (יהוה) – a gift (minchah – a present, something offered without compensation) which elevates (‘olah – raises up by way of an acceptable sacrifice on an altar, an offering which uplifts), a reconciling sacrifice (zebach – a substitute killed and presented for atonement and forgiveness), and also (wa) a pouring out (necek – an anointing and immersion) of the Word (dabar) – a day for His day (yowm ba yomow).”** (*Qara’ / Called Out / Leviticus 23:37*)

Yahowah has established a specific meeting schedule. He has conveyed the time He wants us to show up. He has encouraged us to tell others about them so that they might also benefit. He told us what to do when we arrive. He has even revealed that His *Miqra’ey* are a gift—something He has given to us without compensation. He has said that this gift will reconcile our relationship with Him and cause us to rise up into His presence. He has even shared that the mechanism behind this result is an atoning sacrifice made on our behalf. It is “a pouring out of the Word – which is why it is “a day for His day.” God will return to our world and tabernacle with us.

In this passage, it's useful to recognize that *'olah* also means "injustice and iniquity." This suggests that the purpose of the *Miqra'ey* meetings is to vindicate us, ransoming mankind from this condition. *'Olah* is associated with a "burnt offering" throughout Scripture because fire is the symbol of judgment, and the resulting smoke rises up to heaven.

Since most every English translation renders the previous passage very differently than it is cited here, please also consider the most prevalent alternate view. "These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and libations, each day's matter on its own day." Partly wrong, and partly an unsubstantiated stretch, this rendition misses the point. That does not mean however, that the *Yada Yah* translation is completely correct or that the most popular English renditions are totally wrong. The possibility exists that I have erred, and that is the reason that these amplified translations contain an interlinear aspect, and include the Hebrew words *Yah* selected so that you have the opportunity to study them yourself.

Speaking of His seven *Miqra'ey*, the significance of the special Sabbaths associated with them, and the symbolic sacrifices designated in His presentation of them, we find another confirmation of their primary purpose:

"As part of (*min la bad*) the Shabats (*shabat* – the Sabbaths, seventh days, the days of promise, the days to cease our ordinary work) of Yahowah (יהוה), and as part of (*wa min la bad*) your contribution to the relationship (*matanah* – that which you give for the good of a relationship), as part of (*wa min la bad*) all of (*kol*) your vows (*nadar* – promises), and as part of (*wa min la bad* – out of or from) your expression of your freedom to choose (*nadabah* – of your freewill, of what you voluntarily decide), relationally (*'asher*) give yourself (*natan* – deliver and dedicate yourself, entrust yourself) to (*la*) Yahowah (יהוה)." (*Qara* / Called Out / Leviticus 23:38)

Shabat was scribed in plural in this marvelously revealing passage. Since that is uncommon, we are being encouraged to consider why it was written that way. And if I might offer a suggestion, I think it was presented as *shabats* (plural) to draw our attention to the two special *Shabat* which accompany *Sukah*. These occur on the first day as we enter Yahowah's company for the first time, and the eighth day, where we celebrate the fact that we will be spending an eternity together. And since that is a very long time, we ought to make absolute certain that we really want to be there. Do you want to spend an eternity with the God who designed this plan, with the author of the Towrah and its Covenant?

Nadabah is not only a word we have not seen before, it speaks to this most serious of decisions. It means "to be free, to have choice, and to act voluntary."

Nadabah implies that the “motivation must be of one’s own accord.” God is speaking of “freewill”—the most valuable, incontrovertible (undeniable and unassailable), life-altering gift He has bestowed upon mankind. Yahowah is asking us to trust Him with our very lives, to freely choose to rely on Him for everything. Yah wants us to consider the two special *Shabat* associated with the *Miqra’* of *Sukah* seriously, as well as our contribution to the Covenant Relationship and subsequent vows to God relative to our acceptance of His terms and conditions as the most important decision we will ever make.

And ultimately, His desire, His hope, His choice, is that we choose to entrust our care to Him – that we give ourselves to Him. After all, He alone is trustworthy and reliable.

Yahowah asked Abraham to walk to Him and become perfect. It was the third of five conditions we must act upon to engage in the Covenant. And that is achieved through these Invitations to Meet God, which culminate with Shelters, and with camping out with our Heavenly Father. *Sukah* is therefore God’s *nadabah*, His choice, a tangible and symbolic expression of everything He desires. So the question is: what do you want?

As an interesting aside, there is nothing more liberating than freely offering our lives to Yahowah. It is a miracle to witness Him fashion goodness from flawed material. Rather than struggling blindly, all the lights are turned on. Rather than sputtering, we function as brilliant tools in the master craftsman’s hands.

Based upon a different interpretation of this passage, there are those who would disagree, suggesting that in this passage Yahowah is asking us to give something more to Him than just observing the Sabbath, more than the sacrificial gifts designated in the *Miqra’ey*, more even than freewill offerings. But the whole point of the *Shabat* is for us not to do something, making such a rendering ridiculous. Moreover, the central message of Scripture is that all God really wants from us is for us to get to know Him, to come to understand His instructions, and to choose to engage in a relationship with Him. He wants us to respect what He has revealed to us sufficiently to listen to His advice, to walk with Him, to converse with Him, to trust Him, and to rely on Him. And as a result of these things, He wants us to love Him as our Father.

God doesn’t want our sacrifices. He, Himself, was the sacrifice. Even when these *Miqra’ey* designate an offering, the beneficiary consumes everything which is nurturing and sends the inedible portions God’s way. Yahowah doesn’t need anything from us but He does covet a relationship.

“Indeed (*‘ak* – surely, and as a marker of emphasis), **on** (*ba*) **the fifteenth** (*ha chamesh ‘asar*) **day** (*yowm*) **of the seventh** (*shaby’y* – promised time, from *shaba’* – seven) **month** (*chodesh* – time of renewal), **when you have harvested**

(*ba* ‘*acaph* ‘*eth* – you have gathered in) **your yield** (*tabuw’ah* – your produce, crops, gain, grain, and fruit) **from the land** (‘*erets* – realm), **you shall celebrate** (*chagag*) **the festival feast** (*chag*) **of Yahowah** (יהוה) **for seven** (*shaba’*) **days** (*yowm*). **With** (*ba*) **the first and foremost** (*ha ri’shown* – the initial and the beginning) **day** (*yowm*), **there shall be a Shabathown for resting and reflection** (*Shabathown*) **and on the eighth** (*shemyeny* – symbolizing eternity) **day** (*yowm*) **a Shabathown** (*Shabathown*).” (*Qara’* / Called Out / Leviticus 23:39)

Sukah is an ingathering, or harvest, where God’s children are reaped from the world. It is a celebration. *Sukah* is a time for restful reflection. It is the ultimate vacation – a time to campout with God.

As our Heavenly Father continues to share, recognize that everything in the following list is symbolic. Each is of considerable value to us spiritually, but insignificant economically. **“And** (*wa*) **you shall grasp hold of** (*laqah* – receive and obtain, acquire) **on the first and foremost** (*ha ri’shown* – the initial and the beginning) **day** (*yowm*) **the fruit** (*pary* – harvest) **of the tree** (‘*esh* – wooden timber or upright pillar used for hanging a sacrificial victim), **the glorious adornment of** (*hadar* – most majestic, honored, and splendorous embellishment and beautification) **of the fronds** (*kaph* – shoots or branches [symbolic of the Spirit and Ma’aseyah]) **of the palm** (*tamar*), **the branch** (‘*anaph* – covering [symbolic of the Ma’aseyah]) **of leafy shade** (‘*abowth* – heavily foliated canopy [symbolic of the Spirit]) **trees** (‘*esh*), **and river** (*nahal* [symbolic of the Spirit]) **willow shoots** (‘*arabah* [symbolic of the Ma’aseyah]).” (*Qara’* / Called Out / Leviticus 23:40)

The “first day fruit harvest” during the Fall, speaks of the ingathering of souls depicted in the *Miqra’* of *Taruw’ah*. It is facilitated by Yahowsha’s sacrifice on the “tree, the upright pole” upon which He “was hung.”

Since one would not normally describe “palm fronds” as being “glorious adornments, or majestic,” even “honored and splendorous embellishments for beautification,” God is using a metaphor to reveal the nature of the Set-Apart Spirit’s Garment of Light. In this region and time, palm fronds were used as the roof covering of homes, sheltering the family inside from the sun and storms.

To this point, *hadar* speaks of an adornment or garment which elevates one’s status, ascribing high value to them, making them beautiful in appearance, even majestic and glorious.” Moreover, the entire point of *Yowm Kippurym* and the essence of *Sukah* is to “come into the presence of the adoptive Mother who elevates,” the Set-Apart Spirit, so that we can embrace our Heavenly Father.

The “branch of the tree,” another Messianic symbol, is singular because while the Spirit adorns many, there is only one God. But you’ll notice in this case that “the branch” is from “a leafy shade, heavily foliated canopy tree.” The Savior

and Spirit are one in the same. That is the message conveyed in the 14th chapter of Yahowchanan, where Yahowsha’ says that the Father, the Savior, and the Spirit are one.

The “river willow shoots” are symbolic of the prediction that the Ma’aseyah will be a “tender shoot” (that He will arrive as a child), and also of the fact that Moseh, who was drawn out of these reeds as a child would scribe Yahowah’s Towrah. The Ma’aseyah and Towrah are one.

Living waters additionally is a Spiritual metaphor based upon the life sustaining and cleansing nature of water. And all of this emphasis on “trees” and their “protective canopy,” is specifically tied to *Sukah*, the *Miqra’* dedicated to living in Yahowah’s shelter, under His protection.

The conclusion of the 40th verse of *Qara’* / Leviticus 23 defines eternity. It explains the reason we were created, the purpose of all seven “*Miqra’ey* – Invitations to Meet God.” It conveys the result of Yahowah’s plan of salvation, and what we can expect during the Millennial Sabbath on Earth and life in heaven beyond. **“Rejoice and be glad (*samah* – be happy and express your joy, be merry and party, flourish, take pleasure in, and celebrate) in the presence (*pane*) of Yahowah (יהוה), your God (*‘elohym*), for seven days.”**

There is a “high, proud, exalting, almost arrogant” tone to *samah*. Its Akkadian root, *samahu*, means “to be stately, to attain extraordinary beauty and stature, to flourish, to be high, even proud.” Additionally, it is about pleasure. Other *samah* synonyms include: “be elated, be glad, be cheerful, leap for joy, and delight in the overall circumstance.”

That’s important for many reasons. First, by way of the Spirit’s adornment, we are elevated, becoming considerably more like God. Our flawed, temporal bodies are replaced with extraordinarily beautiful and stately spiritual entities, enabling us to flourish eternally in Yahowah’s presence.

Second, God likes to party. Having fun together is the entire point—the purpose of the universe and of mankind. The Invitations to be Called Out and Meet with God of Shelters therefore foretells of a time on Earth during the Millennial Sabbath and eternity in heaven beyond, in which we will “rejoice and be glad, celebrating the presence of Yahowah.” It will be a “very pleasurable experience, a joyous party, a time of great happiness.”

Third, it’s okay to be proud, so long as our pride comes from knowing that we are Yahowah’s children. That is indeed something of which we should be proud. More to the point, God wants us to be proud to bear His name, to make His acquaintance, to be His child. He wants us to relate to Him in the context of

friendship and family, relaxing and having a good time, mindful of the fact that our “dad,” just happens to be God.

That said, He does not want us down on our knees, fearing Him or worshipping Him. Other than love, there is no better word to describe what to expect in heaven, and the purpose of the relationship, than *samah*.

So why “seven days,” you ask? And why is there an “eighth day?” Let’s finish the passage and let God explain. **“Celebrate (*chagag*) it as a festival feast (*chag*) in association with (*la*) Yahowah (יְהוָה) seven (*shaba’*) days (*yowm*) during (*ba*) the (*ha*) year (*sanah* – repeatedly, so as to be altered and changed). It is a clearly communicated prescription of what you should do to live (*chuqah* – and engraved recommendation designed to allocate a share of an inheritance) eternally (*’olam* – forever, throughout all time) in (*la*) your (*’atem*) homes and generations (*dowr* – dwelling places and sheltered tent encampments). Celebrate it (*chagag* – as a festival feast) in (*ba*) the (*ha*) seventh (*shaby’y*) month (*chodesh* – time of renewal).” (*Qara’* / Called Out / Leviticus 23:41)**

Yahowah’s plan for mankind is based upon six, being the number of man, plus one, being the number of God, equaling perfection—seven. And *Sukah*, as the seventh and final phase of God’s plan, represents perfection from our Heavenly Father’s perspective. Therefore, camping out together with His creation, with His children, is Yahowah’s favorite thing to do.

The prophetic fulfillment of the Invitations to be Called Out and Meet with God of Shelters begins at the close of the sixth millennia of human history and concludes at the culmination of the seventh. Salvation is therefore a seven-step process, played out over seven thousand years, beginning with Passover and ending with Shelters. Each step along the path is played out at the appropriate time and on the appropriate day. Remember, each *Miqra’* serves as a prophetic depiction of the unfolding of the plan of salvation and as a spiritual metaphor to explain the process.

By having us campout with Him for seven days, we draw understanding from *BaRe’syth* / Genesis one, from the Sabbath, and from the seven *Miqra’ey*, all to better understand Yah’s comprehensive solution and time schedule. The eighth day was then added, because the end of the Millennial Sabbath is not the end of time, our lives, or of us camping out with our Heavenly Father. Beginning on the eighth day, Yahowah will create a new universe in our presence—a perfect one in which we get to enjoy and explore forever. It is a new beginning.

The message is that we are being invited to campout with the Creator of the universe. It’s going to be a grand party. There will be lots of exploring, long and deep conversations, personal sharing, and plenty of fun. It is the never-ending conclusion to the greatest story ever told.

As we press deeper into Yah's Word, we find three additional insights. First, the reason God asked us to "live in tents with Him" is to tangibly demonstrate the purpose of His plan to all future generations and households.

Second, only "native born" Yisra'elites are being asked to actually pitch and live in tents. The rest of us are called to do it symbolically.

Third, just as Yahowah freed Yahuwdym from the bondage of human oppression, slavery, and works-based survival in Egypt, He is freeing all of us from the bondage of sin and of work-based salvation schemes.

"You shall live in (*yasab* – inhabit and dwell in) **shelters** (*sukah* – tents which provide sheltered covering and protection) **for seven** (*shaba'*) **days** (*yowm*). **All** (*kol*) **native-born** (*ezrah*) **Yisra'elites** (*Yisra'el* – individuals who engage and endure with God) **shall dwell** (*yasab*) **in** (*ba*) **the** (*ha*) **sheltered tents** (*sukah* – protective homes and coverings) **so that** (*ma'an* – for the intent, purpose, reason, and sake that in the end) **your households and generations** (*dowr* – families and descendants) **will know relationally** (*yada'* – be aware of and understand, be acquainted with and respect, reveal, make known, and teach) **the physical symbolism of** (*ky* – branding associated with ownership and truth connected with) **Me having the children of Yisra'el** (*beny Yisra'el*) **live in** (*yasab*) **covered shelters** (*sukah* – tents and homes which enclose and provide protection) **when I brought** (*yasa'* – and led) **them out** (*min*) **of the land** (*'erets* – realm and country) **of the Crucible of Egypt** (*mitsraym* – the place of oppression and anguish)." (*Qara'* / Called Out / Leviticus 23:42-43)

The Children of Yisra'el are living examples, witnesses to God's Familial Covenant. They serve as the implement of Yah's revelation. Through them we come to know our Creator and Redeemer.

Yahuwdym are also a control group in the scientific experiment called life. They were set apart from other people to demonstrate the benefit of having a relationship with God and the consequence of rejecting that covenant.

So in conclusion, Yahowah signs off with this direct declaration: **"I am** (*'any*) **Yahowah** (יהוה), **your** (*'atem*) **God** (*'elohym*)." (*Qara'* / Called Out / Leviticus 23:43)

We therefore know that we have this on pretty good authority. And that means it would require a higher authority than God to alter or repeal any of these instructions. Yet since they have all been changed and canceled by man's political and religious institutions, somebody must believe that they are more important than their Creator.

And finally, Yahowah's messenger signs off with...**"And Moseh declared the Word** (*dabar*) **regarding Yahowah's** (יהוה) **specific appointed meetings**

and designated times (*mow'ed* – assemblies set by the authority for a particular purpose as a sign and signal) **to the children of Yisra'el.**” (*Qara'* / Called Out / Leviticus 23:44)

He did what he was asked to do. We are called to do the same: come to know the Word and then share it with others.

The primary purpose of the *Miqra' Mow'ed* of *Sukah* is to bring us back to the Garden of Eden, to a one on one joyous relationship with our Heavenly Father. The Festival Feast of Shelters is designed to reveal the purpose of creation, and to divulge the nature of the relationship our Heavenly Father wants to share and enjoy with His children. It is the culmination of the Called-Out Assemblies, the product of God's plan. On this day we return to the Garden of Eden – the Protective Enclosure of Great Joy.

If you are a native Yisra'elite, pitch your tent. If you are an adopted Yahuwdym, cuddle up next to your Heavenly Father and enjoy the protection and support of your Spiritual Mother. Keep the appointment. Understand the symbolism inherent in this day. Read and recite the Word. Share the plan. Have fun with God.



No discussion of Tabernacles would be complete without examining Yahowah's account of the fourth day of creation. In it God predicted that the “Greater Light” would become visible as a “sign” in mankind's fourth millennium, thereby placing Yahowsha's arrival within the context of the *Miqra'* no later than 33 CE on our pagan calendars.

As you read this testimony, pay special attention to the fact that God does not say that the sun and moon were created on the fourth day, only that they became “visible representations,” which means they could be seen. The same thing can be said of Yahowsha's arrival. When the child was born and the Son was given, we were able to see Yah.

“God said, ‘There shall be lights (luminaries) **in the expanse of the heavens to divide** (separate and set apart) **day from night. And let them exist as symbols and signs** (*'owth* – as visible signals, distinguishing makers, and remembrances; as non-verbal representations which have meaning; as miraculous proof and wondrous indications; as illustrations, examples, and metaphors which make something more clearly known; as an accounting or recording used in evaluating recompense and reward; as an ensign at the end of an upright pole

conveying the leader's message to his followers) **for the appointed symbolic meetings 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), **for days, and for years** (as a measure of life and renewal).” (*BaRe'syth* / In the Beginning / Genesis 1:14)

These two sentences convey the profound truth that the *Miqra'ey Mow'ed* of Yahowah are “wondrous signs which convey an important message” from our Creator. Understand the *Mow'ed Miqra'ey* and you will understand God, understand yourself, our relationship and purpose, the means to salvation and the very framework of time itself. Failing to understand the *Miqra'ey Mow'ed*, the Appointed Called-Out Assembly Meetings and signs, clerics and laity alike have been deceived into believing that future prophetic events cannot be dated and that man's salvation is independent of the Towrah. But in actuality, theologians are simply ignorant of the means provided to date every significant event—past, present, and future, and of God's plan to save His wayward children.

Yahowah's message, His meetings, are all designed to prompt a choice. We can choose to live in the light or die in darkness. **“They exist as lights in the expanse of the heavens to give light to the earth** (*'erets* - world), **existing and established. God fashioned** (prepared, appointed, and instituted) **the two large luminaries, the greater** (*gadowl* – the more enormous in magnitude and intensity, the mighty, important and distinguished one; from *gadal*, meaning “to be magnified, great and powerful; to make and do great things) **luminary to rule** (to 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** (the absence of light; gloom and shadow), **and the stars.”** (*BaRe'syth* / In the Beginning / Genesis 1:15-16) Yahowah is predicting the arrival of the Ma'aseyah Yahowsha', and defining His role, nature, and status *vis a vie* the Adversary.

This is all brought into focus with the opening stanza of Yahowchanan/John's witness: **“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into existence through Him. And apart from Him, nothing exists. In Him is life, and the life is the light of men. And the light shines in the darkness, but the darkness does not comprehend it.... This is the true Light who came into the world to enlighten every man. He was in the world, and the world was made through Him, but the world does not know Him. But to as many who received and accepted Him, to them He gave the right to become children of God, even to those who trust and rely upon His name, to those who are born not of blood nor the will of man, but of God. And the Word became flesh and**

camped out (*skenoo* – encamped, pitched a tent, and thus tabernacled) **among us and we beheld His glory, glory as of the only begotten from the Father, full of favor and truth.**” (Yahowchanan / Yah is Merciful / John 1:1-14)

While the Hebrew and Greek words for “dwell and dwelt” are used regularly in Scripture, this is the only place “*skenoo*” is found. Yahowah went out of His way to let us to know that He entered our world in the form of a man on the very day He said that He would pitch His tent with us, on the Invitations to be Called Out and Meet with God of Shelters, Tabernacles, and Tents.

In the “*Chay* – Life” chapter of the Genesis Volume of *Yada Yahowah*, you will find a thorough review of this Genesis one passage, along with documentation to prove that Yahowsha’s arrival occurred as promised at the end of the fourth millennium after the fall, and specifically on Tabernacles in 2 BCE. But since the year of the dress rehearsal isn’t germane to the *Miqra*’ of *Sukah*, we’ll move on to its glorious fulfillment.



All of Scripture is an enormous metaphor. Since the symbolism of seven is advanced in the Towrah’s next line in conjunction with the Tabernacle, the Spirit, and the Savior, let’s linger here in *Qara*’ a while longer, understanding that chapter breaks are human divisions.

“Then Yahowah (אֱלֹהִים) spoke to Moshe, saying, ‘Instruct (*sawah* – direct) the children of Yisra’el to obtain for (*laqah* – grasp hold of, select, receive, accept, and bring to) you pure, clear, and flawless (*zak* – free of impurities and clean) olive oil (*semen*) which is lightly extracted (*datit* – regarded as the purest and best oil from the initial crushing in a mortar, and thus extra virgin in today’s vernacular) as a luminary (*ma’owr* – source of light, from ‘*owr*, meaning light which shines brightly, illuminating and enlightening) to be lifted up (*ala*), a continuous uninterrupted (*tamid*) lamp (*ner*).” (*Qara*’ / Called Out / Leviticus 24:1-2)

This is Yahowah’s version of the “eternal flame.” But there is more to the metaphor than “pure, clean, clear, and flawless olive oil” being the symbol of the Set-Apart Spirit and of “light” representing Yah. There is more to this lamp than the idea of light providing guidance and enlightenment. There is even more to Yahowah’s tangible metaphor than the “continuously uninterrupted,” or eternal component of His Light and Spirit. God will advance the story of this luminary, and define its purpose, by telling us where it goes and how it is to be constructed.

“**Aharown** (*‘aharown* – meaning desires light and enlightened freewill, transliterated Aaron, the brother of Moseh, and a Lowy) **shall attend to it, placing it** (*‘arak* – shall set the physical object in a particular place for a specific purpose, encouraging comparisons to something similar) **outside** (*min*) **the curtain** (*paroket* – fabric divider or veil) **of the Witness and Testimony** (*ha ‘edut* – the written copy of the covenant given to Moseh, the Instructions written on stone by Yah’s hand, from *‘uwd*, meaning affirming and bearing witness to renewal and to restoration) **in** (*ba*) **the Tent and Tabernacle** (*‘ohel* – covered shelter and protective dwelling, home and household) **of the specific appointed meetings and designated times** (*mow’ed* – assemblies set by the authority for a particular purpose, as a sign and signal) **from** (*min*) **sundown** (*‘ereb* – evening, twilight, and dusk) **to sunrise** (*boqer* – morning, daybreak, and first light) **in the presence** (*paneh*) **of Yahowah** (𐤅𐤓𐤏𐤍) **continuously without interruption** (*tamid*). **It is an everlasting** (*‘olam* – eternal) **prescription of what you should do** (*chuqah* – an inscribed instruction regarding being cut into the relationship) **throughout your households and generations** (*dowr*).” (*Qara’* / Called Out / Leviticus 24:3)

This message is laden with a couple of *Sukah* references. The *‘ohel*/Tabernacle is a *sukah*/Shelter, and both are symbolic of the Spirit’s protective covering, of the home in which we live. It is also a tangible picture of the Word’s arrival as light in both His salvation and reconciliation visits.

This depiction of the Menorah’s characteristics match the Set-Apart Spirit’s attributes. **“He [Aharown] shall place** (*‘arak*) **the purifying, cleansing, renewing and restoring** (*taher*) **menorah** (*menowrah* – from *minhah*, gift, and *‘owr*, light) **luminary** (*ner* – lamp stand) **perpetually** (*tamid*) **before the presence of** (*paneh*) **Yahowah** (𐤅𐤓𐤏𐤍).” (*Qara’* / Called Out / Leviticus 24:4) Being continuously immersed in the Spirit’s cleansing and perfect light is the only way to come into the presence of Yah.

The reason the six plus one configuration of the menorah isn’t designated here is because it was detailed in *Shemowth* 25:31-40. That explanation begins: **“You shall make** (*‘asah*) **a purifying, cleansing, restoring and renewing** (*taher*) **menorah** (*manowrah* – gift of light) **from gold** (*zahab*), **fashioning the menorah by hammering Her** (*hi*) **out** (*miqsah*)—**Her** (*hi*) **base** (*yarek*), **Her** (*hi*) **branch** (*qaneh*), **Her** (*hi*) **shoots** (*perah*), **Her** (*hi*) **cups** (*gavia’*), **and Her** (*hi*) **upright pillar** (*kaptor*) **by reason of** (*min*) **Her** (*hi*) **existence** (*hayah*).” (*Shemowth* / Names / Exodus 25:31)

The “Gift of Light” is symbolic of our Spiritual Mother and of what She does for us. We will come to exist forever because She enlightens and protects us and Her Garment of Light “purifies, cleanses, restores, and renews us.” This is all part

of Yahowah's six plus one plan of salvation, one predicated upon the Upright One's sacrifice on the Upright Pillar.

Consistent with this message, *perah*, translated "shoots," also means "to rise up and fly." It is from *pirhah*, meaning "a gathering of people or offspring with a common nature." Our Heavenly Father is speaking of His family being able to fly like spiritual beings. Vocalized differently, *parah* means: "to sprout, flourish, and to bear fruit," and especially "to grow." In our eternal nature, we gain dimensions and energy, becoming more like God.

While all English translations other than interlinears ignore the seven feminine references in this passage, most conclude by saying that the Menorah "is of one piece." And while that would be symbolic of Yahowah being one, and would be consistent with the process of hammering the Menorah out rather than piecing it together, there is no basis for "one" or "piece" in the Hebrew text. Based upon the Hebrew words, the ending actually reads: "from her they shall be." So it is a different truth being conveyed here. Oneness will have to wait one verse...

"Six (*shesh* – something bleached white, especially linen) branches (*qaneh*) shall extend (*yasa'*) from (*min*) her sides (*sad*), her three (*salos* – meaning to set apart and send away, extending oneself) menorah (*manowrah* – gifts of light) branches (*qaneh*) coming out of (*min*) one (*'echad* – a singular unity)..." (*Shemowth* / Names / Exodus 25:32) When it comes to His pattern of six plus one, God is consistent. Everything meaningful is based on it. It is the key which unlocks the secrets otherwise hidden in Yahowah's plan of salvation and its timeline.

God provides many more details regarding the construction and placement of His Gift of Light. With each additional facet, He illuminates specific aspects of His plan and nature. Yahowah loves tangible symbols because they facilitate understanding. But to appreciate them, and Him, one has to pause on occasion (say once a week on the Sabbath) and campout a while (say for seven days during the *Miqra'* of *Sukah*) with Yah.

Continuing to advance the same symbolism, this time with a reference to Yahowsha' being the bread of life which is broken for us, God says: **"Obtain (*laqah* – grasp hold of, select, receive, accept, and bring) finely ground flour (*solet* – grain with husks removed, revealing the inner kernel) and bake (*'apah*) twelve loaves (*halot* – pierced cakes used as an offering, from *halal*, meaning pierced, fatally wounded, and slain), one twelfth existing (*hayah*) in each pierced loaf (*halot*)." (*Qara'* / Called Out / Leviticus 24:5) All twelve tribes were guilty of piercing the Ma'aseyah—symbolized by the bread broken (pierced, fatally wounded, and slain) for us at Passover.**

By way of His sacrifice, we were cleansed: **“Place them in two orderly rows (*ma’areket*), six in each row, on a table (*sulhan*) of purification, cleansing, renewal, and restoration (*taher*) in the presence (*paneh*) of Yahowah (יהוה)...as a way to remember (*zakar*) Yahowah (יהוה). Every Sabbath day it shall be prepared and arranged (*arak*), without interruption (*tamid*) in the presence of Yahowah (יהוה) from the children of Yisra’el as an everlasting and eternal Covenant (*beryth* – familial relationship agreement, binding oath, marriage vow, pledge and promise of alliance).”** (*Qara’ / Called Out / Leviticus 24:6-8*) In connection with the purifying and restoring table, and with the presence of Yahowah, we have two additional depictions of six plus one.

Even in the bread, Yahowah was telling His people what they would do, and what His response would be. Man would pierce his Creator so God turned His broken body into the bread of life.

Also, you’ll notice, that God asked His representative to do something on the Sabbath. We don’t have to sit and be idle, so long as we are about Yah’s business. Yahowsha’ did His best work on the Sabbath, but not as a carpenter.

All of Scripture, from its stories and historical examples, to its teaching and prescriptions, from its names and imagery, to its prophetic pronouncements, are designed to provide different perspectives into the same picture. You don’t have to understand them all to *yada* Yahowah, to trust Him and rely upon Him. But the more you know, the more you understand, the closer to God you will grow and the more you will come to love and admire Him.

Personally, there are few things I enjoy more than coming to understand how the Word’s smallest strokes work in harmony with others to paint this grand canvass of life. I am sure that is true for you as well.

And yet, along life’s way I have met very few people who see the big picture. My hope, therefore, is that through the details revealed in *Yada Yah* more will come to appreciate the majesty of God’s creation and plan. It is all laid out before us—for us to understand. That is why so much attention is devoted to each stroke and word, each color and image, to the shadings and details.



In the sixteenth chapter of *Dabarym / Words / Deuteronomy*, Moseh reveals more about what it is like to campout with God. **“You (*atah*) shall attend to and profit from (*asah* – act upon and participate in) the Festival Feast (*chag*) of Sukah (*sukah* – Protective Coverings, Tabernacles, Tents, and Shelters) for seven**

days when you gather in your harvest (*ba 'asap 'atah*) from your threshing floor (*goren*) and your winepress (*yeqeb*)." (*Dabarym / Words / Deuteronomy 16:13*)

Shelters is a celebration of God's harvest of souls. The threshing floor is symbolic of those who have been saved, while wine represents the sacrifice which made our salvation possible.

The Festival Feast of Camping Out with God is the result of the first six Invitations to be Called Out and Meet with God. Saved from death on *Pesach /* Passover, redeemed from sin on *Matsah /* Unleavened Bread, claimed by God on *Bikuwrym /* FirstFruits, immersed in the Spirit on *Shabuwa /* Sevens Sabbaths, harvested by Yahowsha' on *Taruw'ah /* Trumpets, reconciled unto God on *Yowm Kippurym /* the Day of Reconciliations, we are prepared to celebrate *Sukah /* Shelters. And since seven is God's definition of perfection, we know that His idea of perfection is making it possible for us to enjoy His company.

"Rejoice (*samah* – be elated, have fun, be joyful, make merry, take great pleasure in, be glad and delight) in your Festival Feast (*chag* – celebration and party), you and your son and your daughter, your male and female servant and coworker (*'ebed* – employees and associates), the Levite (*Lewy* – Yahowah's priests and judges who unite), the foreigner (*ger* – one who is of a different racial, national, geographic, and cultural origin, a sojourner and newcomer), the orphan (*yatom* – fatherless child), and the widow (*'almanah*) who by association (*'asher* – and relationship) are within your doors and gates (*sa'ar* – assemblies, cities, and towns)." (*Dabarym / Words / Deuteronomy 16:14*) In an earlier passage, Yah said the "foreigners" were those living "in the midst" of Yahuwdym.

This list of guests is similar to the all inclusive gathering described in the *Miqra'* of *Shabuwa*, whereby the Called-Out Assembly was born. So, in a very real sense, this is a family reunion.

Since Tabernacles is a prophetic picture of eternity, it's depicted as a party, as a festival feast, as a time to have fun. While relatively few will find their way in, those who do will represent the full spectrum of humanity. Among the party goers will be men and women, boys and girls, rich and poor. The campers will come from around the globe, from a rainbow of races. Especially important to note: those who have lost their temporal family will be part of God's eternal one. As Yahowah's adopted sons and daughters, we become brothers and sisters.

Yahowah created the universe for mankind, and then mankind for a single purpose. Eden was a garden party. But for this celebration of life and relationship to be based on love rather than compulsion or submission, there had to be real choice based upon freewill and a viable alternative to God's companionship. That

is why the tree of the knowledge of good and evil was necessary and why darkness had a compelling advocate.

Beguiled by Satan, one day Adam chose poorly, so Yah created the means to renew and reconcile the relationship back to its intended purpose. **“Celebrate** (*chagag* – party) **for seven days with Yahowah** (יְהוָה), **your God** (*‘elohym*), **in the standing place** (*maqom* – site, home, dwelling, office, and special area, from *quwm*, meaning to arise, to stand, to be established upright, to become powerful, validated, and confirmed so as to endure) **which relationally** (*‘asher*) **Yahowah** (יְהוָה) **will choose** (*bahar* – select based upon His preference and desire) **because** (*ky* – surely for the reason) **Yahowah** (יְהוָה), **your God, will kneel down for your benefit** (*barak* – lower Himself to bless you)...” (*Dabarym* / Words / Deuteronomy 16:15)

While *barak* carries the connotation of “a blessing,” its primary definition is to “bow down, lowering oneself.” Attributed to God, this statement of purpose, this salvation prediction, is profoundly important, albeit counter intuitive and anti-religious.

In this light, Yahowsha’ is God kneeling down for our benefit. Yahowsha’ is Yahowah diminishing and lowering part of Himself to bless us. He did so because He didn’t want His children to bow down before Him in judgment.

One of the most prevalent themes in Scripture is that of Yahowah standing up for us so that we can rise and stand with Him—upright, empowered, validated, and confirmed, enduring forever. This is the heart and soul of the Covenant, from Abraham’s call to Yahowsha’s enablement.

The Greek equivalent of the root of *maqom* (*quwm*), translated “standing place,” is *histemi*—which conveys the identical meaning. *Stauros*, errantly changed to “cross” but meaning “upright pole” is based on *histemi*, as is the totality of Yahowah’s plan of salvation.

For Yahowah Himself, for Abraham, and for most Yahuwdaym, the “standing place” was Mount Mowryah. It remains Yah’s favorite place on earth, His choice. And while that was where the Covenant was confirmed, enabled, and will be renewed, Yahowah can validate, confirm, and elevate us, wherever He chooses. And when He does, we aren’t to fall back to the ground, prostrating ourselves. By bowing down for us, He made it possible for us to stand with Him, walk with Him, party with Him. Don’t cheapen the gift by falling on your knees, shaking in fear. Leap for joy, gaze upon your Heavenly Father’s face, give Him a kiss, and whisper “Thank You” in His ear.

As for me, I will try to choke out my heartfelt appreciation; my eyes full of tears, my knees wobbling. But I will do my best to honor the gift and its provider

by giving my Heavenly Father a hug. Like His gift, it will be the only thing which keeps me from falling down.

The most humbling, least understood, most profound, unexpected, and yet vitally important Scriptural teaching is: **“Indeed, Yahowah (יְהוָה), your God, will kneel down for your benefit (*barak* – lower Himself to bless you)...”**

All religions have reversed this concept, teaching their victims to bow down to their gods, clerics, and kings. They achieve this through fear and by limiting freedoms.

The Covenant, however, is based upon reverence, not fear. It is founded in freedom of choice, not submission. Abraham, and us through him, were called out of Babylon’s religious and political system and invited to stand with Yahowah, encouraged to walk with God, summoned to be conversant with our Heavenly Father. Every aspect of God’s Covenant is based upon marriage and family, on friendship and relationship.

But far more than this, Yahowah has said that He would “kneel down for our benefit.” And He did. He diminished Himself, becoming a man, revealing His nature and fulfilling His plan. He bowed down to bless us on Mount Mowryah on Passover in 33 CE. He lowered Himself to ransom our souls with His own on Unleavened Bread the following Sabbath, so that we could rise up with Him on FirstFruits. As a result, we are invited and empowered to celebrate Sukah with our Redeemer, camping out with Yah for all time. That is the message; that is the picture; that is the plan.

“Indeed, Yahowah (יְהוָה), your God, will kneel down for your benefit (*barak* – lower Himself to bless you) in (*ba*) all (*kol*) your (*’atah*) endeavors (*tabuw’ah* – providing everything of value including productivity, accumulation of wealth, intelligence, understanding, logic, useful insights, cogent speech, and ability to perform any task, producing outstanding results) and in all (*wa ba kol*) of the work (*ma’aseh* – labor, deeds, and undertakings) of your hands (*yad*) so that you will be (*hayah* – exist) altogether and totally (*’ak* – completely and assuredly) happy (*samah* – rejoicing and elated, having fun, joyful and merry, experiencing great pleasure, delighted and glad).” (*Dabarym* / Words / Deuteronomy 16:15) What a deal!

Tabuw’ah, the operative word in this passage, is based in part upon *bow*’ which means: “to come, to arrive, to go in, and to be brought in,” and once inside, “to be enabled and enumerated.” The purpose of, the result of, God bowing down for our benefit is to be included in His family—to be led into our Heavenly Father’s home. As His children, we inherit all that is His, the deed to the entire universe and access to all of the power, creativity, and sheer brilliance it took to form it. We will experience vastly increased: “energy, capacity, intelligence,

perceptive facilities, ability to reason, knowledge, and wisdom.” The adoption will also serve to make us eternally and unequivocally “happy and joyful.”

The proposal God has placed on the table is a good one. Accept it. You have been invited to campout with the Creator of the universe. And this is no ordinary excursion. It is the trip of a lifetime. And although your backpack and tent are supplied with everything you’ll need and could ever want, you don’t even have to carry it. God has bent down to pick it up, and us along with it, doing all of the heavy lifting for our benefit.

This process is accomplished during the *Miqra’ey*. On *Pesach* / Passover, God solves the consequence of sin, which is death. On *Matsah* / Unleavened Bread, God resolves the penalty of sin which is separation from Him. And so on *Bikuryim* / FirstFruits those who have capitalized upon God’s willingness to bow down for our benefit are born into our Heavenly Father’s family. *Shabuwa*, or Seven Shabat, not only serves as the annual model for the *Yowbel*, depicting God’s Redemptive Years, it predicts and defines the Called-Out Assembly described in Yahowsha’s testimony. Then in the Fall, God asks us to be troubadours on *Taruw’ah* / the Trumpets Harvest on the first day of the seventh month, by boldly proclaiming His message to the world. We are invited to approach Yahowah by way of our Spiritual Mother on *Yowm Kippuryim* / the Day of Reconciliations on the tenth day of the seventh month. Then, properly equipped by our Heavenly Father, we are prepared to campout with God on *Sukah* / Shelters, five days later. So each step along the Way is designed to bring fallen man into the presence of God.

“Three (*salos*) times a year in the conduct of one’s life and for the purpose of renewal (*pa’am sanah*) it is revealed (*ra’ah*) that every (*kol*) man (*zakur* – male) shall appear before (*paneh* – come into the presence of) **Yahowah (𐤅𐤃𐤁𐤀), your God (‘*elohym*), in (*ba*) the (*ha*) standing place (*maqowm* – site, home, dwelling, office, and special area, based upon *quwm*, meaning to arise, to stand, to be established upright, to become powerful, validated, and confirmed so as to endure) **which relationally** (‘*asher*) **Yahowah** (𐤅𐤃𐤁𐤀) **will choose** (*bahar* – select based upon His preference and desire): **at the Festival Feast (*chag*) of Matsah** (Unleavened Bread), **at the Festival Feast (*chag*) of Shabuwa** (Seven Sabbaths), **and at the Festival Feast (*chag*) of Sukah** (*sukah* – Tabernacles and Shelters) **and (*wa*) none (*lo’*) should be seen before (*ra’ah* – be viewed or revealed, appearing before) Yahowah** (𐤅𐤃𐤁𐤀) **as an empty void without what is expected** (*reqam* – without cause or reason, void of what is necessary).” (*Dabarym* / Words / Deuteronomy 16:16)**

This passage affirms that observing the Towrah is more important than simply doing what the Towrah says. The only way to avoid being seen before Yahowah as an empty vessel is to understand what God expects. The answer, of course, is

found in the instructions provided by God with regard to the previous *Miqra'* of *Yowm Kippurym*. Our Heavenly Father recommended that each and every soul answer His invitation to come into the presence of our Spiritual Mother. Those who do, and who accept Yahowah's gift of renewed life, are adorned in the Spirit's Garment of Light.

Earlier, in the 11th verse, Yahowah confirmed that "the place of relationship He will choose" is where "**His personal and proper name** (*shem* – renown and reputation) **lives** (*sakan* – and dwells)..." That is Mount Mowryah, the place where *Sukah* will be fulfilled. But today Yahowah's name lives in a different Tabernacle—Yahuwdym—those who are related to and belong to Yah.

While there is no reference to *yad*/hand in *reqam*, translated "empty void without what is expected," English translators routinely render *reqam* as "empty handed." But it's not what is in our hands that counts with God; it is what is in our minds, hearts, and souls that matters. We are to show up knowing Yah, loving Yah, with our hearts filled with the Set-Apart Spirit and our souls adorned in Her Garment of Light. Being born anew from above by way of our Spiritual Mother is a prerequisite for camping out with our Heavenly Father on *Sukah*.

Don't just go through the motions, not knowing who you are meeting with or why. Yahowah expects us to read and study His Word, to choose to be adopted into His family, and to be immersed, born from above, and renewed, by way of the Set-Apart Spirit. That is the meaning and purpose of all of this. God isn't establishing mindless, heartless, and purposeless religious rituals; He is establishing relationships.

That is not to say that we aren't to contribute to the party. While what we share is up to us, God has set a very high standard. "**Each individual's** (*'iysh*) **gift** (*matanah* – present or offering, donation or contribution of goodwill to the relationship) **in hand** (*yad*) **should be related to** (*ka* – should be like) **and in proportion to** (*ka* – similar to) **the blessing** (*barakah* – benefit, prosperity, generosity, relationship, security, present, and gift) **Yahowah** (יְהוָה), **your God, relationally** (*'asher*) **gave** (*natan* – delivered and bestowed freely upon) **you.**" (*Dabarym* / Words / Deuteronomy 16:17)

He gave us life. A comparable, related, and proportional response would be to turn our lives over to Him. And in that regard, *yad*, the Hebrew word for "hand," also designates "one's influence and authority." Another proportionate gift would be to offer Yahowah's gift of life with others by sharing the healing and beneficial message of the Towrah.

יְהוָה

The religion of Christianity no longer acknowledges, values, understands, or keeps Yahowah's appointments. Clerics have replaced God's festivals with Satan's.

For example, Yahowsha' became visible to us on Tabernacles but Christians universally celebrate the birth of the Babylonian sun god on Christmas. Yahowsha' sacrificed His body on Passover, but Christians consider it to be a Jewish religious holiday. Very few understand that the Last Supper was a Passover meal.

The Ma'aseyah paid the penalty for our sins on Unleavened Bread, but not one in a million Christians understands what occurred on this day, or why. Yahowsha's soul rose from *She'owl* and was reunited with Yah's Spirit on FirstFruits, and yet Christians universally ignore the *Miqra'* and celebrate the impregnation of Mother Earth by the sun on Easter Sunday instead. They even bow down to the Babylonian god and before his cross symbol on the Lord's Day, rather than walk with Yahowah on the Sabbath.

The Covenant began with Yahowah asking Abram to come out of Babylon. Revelation ends with God still pleading: "Come out of her my people." The book concludes with "Babylon is fallen, is fallen." But how many needlessly fall with her? The answer is most; and the reason is: we don't know what Yahowah revealed or why.

Speaking to us through the Lowy / Levites, two chapters later in *Dabarym / Deuteronomy*, Moseh reveals: **"Indeed, when you come into (bow' – enter, are led into, return to, or are included in) the land associated with ('asher) Yahowah (יהוה), your God, given (natan – bestowed and entrusted) to you, you shall not accept, teach, or imitate (lamad – be trained in, instruct, become accustomed to, or disciple others in), or perform ('asah – fashion, effect, attend to, commit to, observe, celebrate, profit from, bring about, ordain or institute) any of the disgusting religious ways (tow'ebah – abhorrent rites, detestable idolatrous things, repulsive and loathsome rituals, abominable festivals) of the Gentile nations (gowym)."** (*Dabarym / Words / Deuteronomy 18:9*)

All aspects of Christmas, Easter, Sunday worship, Lent, saints, crosses, halos, infant baptism, religious candles, holy water, the mass, Eucharist, churches, popes, cardinals, fathers, and nuns, referring to Yahowah as "the Lord," Madonna and child statues, prayers to Mary, bowing down, a paid clerical staff, and human authority, are all part of "the disgusting religious ways of the Gentile nations—mostly Babylon.

Few things sicken me more than to hear people's excuses, their justifications. They say: "I don't think of Christmas as being Babylonian, pagan, and Satanic, and since I'm there in honor of the birth of the Lord Jesus Christ, it's okay with God." No it's not. "It makes me feel good and closer to God so it can't be wrong." Yes it is. "The 'Old Testament' religious days were for the Jews, not for the Church." Sorry, wrong again—on all accounts. "The first Christians worshiped on Sunday in honor of Christ's 'resurrection,' as do all Christians today, so it must be right." No they didn't, there was no resurrection, only are the reunification of soul and Spirit, and truth has never been popular. (Nor has God for that matter.)

If your religious traditions and teachings differ in any significant way from Yahowah's instructions, what you are doing is "detestable and disgusting" to God. He did not abolish the Sabbath. He did not abrogate the *Miqra'ey*. He does not compromise. He has painted us a picture and does not like it blurred. In fact, He values every last stroke and detail as much as He loves those who heed His prescriptions.

"But," you may protest, "God knows who I'm taking to when I call Him Lord." Yes, He does, but do you? How about when you end your prayers saying: "In the Lord's name, Amen." The "Lord" is Ba'al—Babylon's sun god, and "Amen," is Amen Ra—Egypt's sun deity.

So it's not just that 99.9999% of Christians are oblivious of Yahowah's seven *Miqra'ey*, not having a clue what they stand for or predict, much less that they are called to observe them, they have actually replaced God's meeting schedule with Satan's. Worse, they justify all of it in the name of religion—an evil they actually believe is good.

Consider the popularity of spiritualism today, of magic, of astrology, and fortunetelling, even of Babylonian occult rights as they are manifest in Christendom. But Yahowah says: "**There shall not be found** (*matsa'* – met or encountered, detected or discovered) **among you one causing his son or daughter to pass over** (*'abar* – cross, cease to exist in, be alienated by, perishing in, become intoxicated by, banished and sacrificed to) **fire, or practicing divination** (*qacam* – engaging in false prophecy, witchcraft, kabala, or in the occult) **or magic, predicting the future, spiritualism, and astrology** (*'anan* – a person who acts covertly, covering over, and clouding, one who obscures, engaging in myths and mysticism), **or fortunetelling** (*nachash* – one who deceives with false prognostications, an enchanter), **or the practice of sorcery and witchcraft** (*kashaph* – one who practices magic, one who casts spells, anyone who relies upon demonic spirits to gain insights and power, clairvoyance, Wicca and Wiccans), **or a uniter and joiner, one who binds together** (*chabar* – one who charms others into joining, leaguering together and forming a religion; one who fascinates with eloquence—spellbinding them), **or one who consults with**

dead spirits (*sha'al 'owb* – one who evokes the deceased; the act of calling upon dead spirits for approval and for support; praying to saints, a medium, psychic, parapsychologist, or spiritualist), **or a conman who beguiles by summoning spirits** (*yidda'ony* – a schemer who influences based upon his personal knowledge of and relationship with demons), **or people who cause the premature death of others in association with the destructive worship of heathen deities** (*darash muth* – a fixation on Mother Earth, pagan myths, and stories based upon magic, wizards, and pagan cultures, one who oppresses and assassinates, seeking and requiring death based upon a fixation on killing, pain, dead bodies, hellish tortures, and wonton destruction). **All who do** (*'asah* – act this way, perform, celebrate, ordain, institute, profit by, or observe) **these things are an abomination, hated and detested** (*tow'ebah* – repulsive, loathed to the point of absolute intolerance, seen as idolatrous, abhorrent and disgusting) **by Yahowah** (יהוה).” (*Dabarym* / Words / Deuteronomy 18:10-12)

Anan lies at the heart of all deadly deceptions. It is Satan’s stock and trade. It is the mother’s milk of politics, the essence of religion. *Anan* means “to cloud the atmosphere sufficiently to block light and diminish visibility.” In politics, perceptions become reality as professional liars spin the facts, cloud the issue, and obscure their real agenda.

Religion is often predicated on “spiritualism,” and on “casting spells” on an unsuspecting public. False prophets claim to speak for God and yet their every proclamation serves to block His light and obliterate His truth. The abominations of the Gentile nations replace Yahowah’s message. A cloud forms over the people which is so dense, visibility is diminished to spiritual blindness.

Chabar is politicized religion. To *chabar* is to bind. Merriam-Webster tells us that the English word “religion” is based upon the Latin *religare*, “to bind and restrain.” In the context of this list, and adjacent to *kashaph* and *sha'alowb*, it confirms that God is intolerant of religion and politics, and that He sees them as Satan’s tools.

Just as every reference to *kashaph* is Satanic, every nuance of *chabar* is religious, if not poligious. Since they are on Yahowah’s list of condemned abominations, let’s uncover *chabar*’s full meaning in the context of *kashaph*. It is defined as: “to league together and have fellowship with Satan, to use magic spells to bind people, uniting them together as allies.” It is “an idolatrous act, diametrically opposed to God’s revelation from His appointed prophets,” so as to be “joined to false gods, idols, and ambitions, forsaking God.” To *chabar* is “to pile up words in an enchanting fashion” and “to charm individuals into forming and joining associations, tying people to people, people to governments, and governments to governments.” *Chabar* is used to describe “priests who join men together in political ventures, social endeavors, and military campaigns.”

Simply stated, to be *kashaph chabar* is to be bound religiously, politically, and socially with Satan whether the victim knows it or not. It is what is happening today. It is where our leaders—political, religious, academic, and journalistic—are taking the ignorant and immoral masses.

The Roman Catholic practice of canonizing saints and praying to them, and their Rosary to Mary, are prime examples of *sha'al 'owb*. It is “necromancy—the conjuration of the spirits of the dead for the purpose of influencing the course of events.” To “conjure” is “to summon and earnestly entreat by invocation for a benefit.” An incantation is “a ritualistic formula of words, written and recited, that are designed to produce a particular effect.” Necromancy, conjuring, and incantations are usually associated with the Devil. God does not like them or him.

The most popular expression of all of this is found in the entertainment industry. Books, games, and movies based on wizards, dragons, magic, and spiritual forces permeate the culture. A continual exposure to these occult-based themes eventually has its effect, poisoning the victim slowly, gradually destroying the victim’s ability to judge right from wrong. And they all lead away from Yah, from life, from camping out with our Creator.

Yahowah has drawn a line. You can either side with Him or with the Adversary. On one side you will find a solitary door which leads to a personal relationship based upon love, truth, light, and life. On the other, you will be despised, seen as unclean, groping in the darkness of religion and wallowing in the deception of politics and the occult. Death will be your destiny.

You may not like the idea of God being this intolerant and uncompromising, of God hating men and women, of God being repulsed by politics and religion, of God condemning magic and mysticism. But what you think doesn’t matter. What God says does. These are God’s rules and He has every right to impose them. For without them, all the light that is visible to mankind would be swallowed in darkness. The lone doorway to His home would be hidden, covered over and buried under piles of political and religious refuse and rubble.

The reason Yahowah is repulsed by those who “accept and imitate, become accustomed to, observe, celebrate, profit from, ordain, or institute any of the disgusting religious ways, abhorrent rites, magical spells, wizardry, mysticism, intolerable and loathsome rituals, and repulsive festivals of the Gentile nations,” is because these things are not victimless crimes. Countless generations and entire civilizations have been lost to Satan as a result. When the truth becomes muddled, revised, twisted, and blended with lies, the Devil claims ever more victims. Whether you realize it or not, there is evil in these things and there is a dark, demonic spirit who covets your soul. God has made all of the preparations for us to party with Him, and yet most prefer the company of magicians and charlatans.

“Because (*galal* – on the account of, for the reason that) these things and people are an abomination, hated and disgusting (*tow’ebah*), Yahowah (𐤆𐤃𐤆𐤃𐤁), your God, will dispossess and disinherit (*yarash*) those who do them from His presence.” (*Dabarym* / Words / Deuteronomy 18:12) Don’t accept or justify any substitute. Don’t go to church on Sunday, celebrate Christmas or Easter. If you are a Roman Catholic, flee before it is too late. If you are religious, clear your mind of most everything you have been told to believe. Don’t call Yahowah “Lord,” or the Ma’aseyah Yahowsha’ “Jesus Christ.”

For those willing to change, this is just the beginning. Once you’ve come out of Babylon, you must come into the light, come to *yada* Yahowah, come to know the Word. When God calls, answer. **“Be upright, acceptable, and sound (*tamym* – moral and truthful, demonstrating integrity and sincerity, having a purity of purpose) with (*im* – in association with, experiencing a relationship with) Yahowah (𐤆𐤃𐤆𐤃𐤁), your Elohy God.”** (*Dabarym* / Words / Deuteronomy 18:13)

“For these Gentile nations (*gowym*), which you shall dispossess (*yaras* – separate and distance yourself from), listen to (*shama’*) false prophets who act covertly, covering over, and clouding, obscuring and enchanting (*‘anan* – spellbinders, spiritualists and astrologists in league with demons) and to those who practice divination (*qacam* – engage in false religion, witchcraft, and the occult)...” (*Dabarym* / Words / Deuteronomy 18:14)

Qacam is also the root source of poligious doctrines based on Qabbalah (Cabala or Kabala). Those being: Rabbinical Judaism, liberal Christianity, the Illuminati, Communism, Socialism, Fascism, Nazism, Freemasonry, and Secular Humanism’s Political Correctness. False occult prophets engaged in divination for the purpose of enlightenment will propagate the New World Order and usher in the Tribulation. These men and women will be *‘anan*: covert actors and false prophets who cover over and cloud, obscuring and enchanting. Political, religious, academic, and media *‘anan* will continue to cloud the atmosphere sufficiently to block much of God’s light, diminishing visibility to the point the masses are enslaved by their masters.

No matter how convoluted your justification for “going to church on Sunday,” recognize: **“...but Yahowah (𐤆𐤃𐤆𐤃𐤁), your Elohy has not granted you permission to do (*natan*) so.”** (*Dabarym* / Words / Deuteronomy 18:14)

It makes no difference if the “disgusting religions” or “obscuring enchanters” base their beguiling tales on Babylonian, Assyrian, Egyptian, Greek, or Roman myths. The names of the sun, moon, and star gods changed, but little else. Constantine’s Christianity, Rabbinical Judaism, and Muhammad’s Islam are all based upon the original Satanic formula. They all serve the Adversary. They deceive by counterfeiting the truth, by plastering over Yahowsha’s example, and

by whitewashing Yahowah's Word. Collectively and individually, they lead mankind away from God and to separation and death. Their every rite, ritual, and teaching is an abomination, detestable, abhorrent, repulsive and loathsome. They are not to be "accepted, learned, taught, instructed, tolerated, imitated, performed, attended to, committed to, observed, celebrated, profited from, assigned, ordained or instituted."

We get ourselves into trouble when our pride gets in the way and we think we are smarter than God. Politics and religion are the direct result of this attitude—especially socialist, secular humanism where man replaces God. **“Woe** (*hoy* – alas, as an expression of unhappiness, regret, grief, and concern which leads to ruinous trouble, suffering, misfortune, calamity, and affliction, even sorrow) **to them who oppose, quarrel with and complain against** (*ryb* – showing hostility and opposition to, contending with and accusing) **their Creators** (*yasar* – Makers).” (Yasha'Yahuw / Yah Saves / Isaiah 45:9) Yes, according to the Dead Sea Scrolls, Yahowah said “Creators,” plural. And that's because God the Father wasn't alone when He created the universe: the Spirit and Son were by His side as reflected in *'Elohyim*.

Those who accept and promote religious and political agendas are engaged in *ryb*, “contentious strife and dispute” with God. They are “openly quarreling with, insulting, mocking, and ridiculing” their Maker. They are in essence saying that their way is as good if not better than God's way. The bottom line is that the Roman Catholic, Orthodox Christian, Protestant, Evangelical, Jewish, Islamic, Hindu, Buddhist, and Secular Humanist path to paradise isn't remotely similar to Yahowah's directions. By advocating any one of them, one is automatically in opposition to God. And according to God, that's not smart. “Woe” is not a good thing.

Putting us in our place, at least without God, the one who formed man said: **“Earthen vessel** (*heres*), **clay pot** (*harsey*), **dirt** (*'adamah*), **does** (*mah*) **the mud** (*homer* – swirling and malleable clay) **say to** (*'amar*) **the one who forms** (*'asah*) **it: ‘What are you doing** (*po'al* – making)?’ **You are not** (*'ayn*) **human with hands** (*yad* – powerful and authorized)” (Yasha'Yahuw / Yah Saves / Isaiah 45:9)

If you are checking, in Yasha'yah I always rely on the Qumran scrolls, not the Masoretic text. They differ substantially—on average 14% of the time, or one word in seven. The divergence here is that “human hands,” or “human power and authority” were being positioned above Yahowah's power and authority. The line was a direct attack on Rabbinical Judaism, so the rabbis changed it.

Yahowah's question drives to the heart of an important issue. Sunday worship, Halloween, Christmas, Lent, Good Friday, Palm Sunday, and Easter

Sunday were designed to replace the Sabbath, FirstFruits, Tabernacles, Reconciliations, Unleavened Bread, and Passover because Roman Catholics thought they had a better plan. A self-aggrandized, dictatorial clergy acting as intermediaries and promoting the myth of hell fire and bowing down in submission to a god who should be feared, replaced Yahowah's personal and loving, familial relationship with their religion. Pride and self-reliance caused them to oppose their Maker and quarrel with His Word and plan. The creation assumed that they were in charge, and claimed to be authorized to speak on behalf of the Creator—even contradict Him.

If the dust of the earth thing was too demeaning (too accurate) to be comfortable, how about...**“Woe (*howy* – ruinous trouble, suffering, misfortune, calamity, affliction, and sorrow) to him who tells (*amar*) his Father (*ab*), ‘What (*mah*) are you begetting (*yalad*)?’ or to a woman and mother (*ishah*), ‘Why are you in labor, writhing in pain?’”** (Yasha'Yahuw / Yah Saves / Isaiah 45:10) It's the same message, but it's easier to appreciate and not as degrading.

“This is what (*koh* – by way of contrast) Yahowah (𐤃𐤏𐤅𐤍) says (*amar*),...” If you are reading an English Bible translation or studying a Masoretic-based text, you will find God identifying Himself as: “the holy one of Israel and its creator” next. But that's a religious copyedit. Man is incapable of doing what Yahowah does so men changed the criterion.

According to the Great Isaiah Scroll: **“This is what (*koh* – by way of contrast) Yahowah (𐤃𐤏𐤅𐤍), the Creator of the signs, says: ‘Ask (*sa'al* – question and consult with) Me regarding (*al* – about or concerning) My children, and concerning the teaching orchestrated by (*sawah* – the instructions and directions of) My hands, power, and authority (*ani yad*).”** (Yasha'Yahuw / Yah Saves / Isaiah 45:11)

If you don't understand the *Miqra'ey*, you will miss the fact that they serve as prophetic signs pointing to Yahowsha', and that they are designed to explain Yahowah's plan of redemption for His children. The miracle of redemption is outlined in the seven *Miqra'ey*. Their promise is: those who choose to know, trust, and rely upon Yahowah become His children and get to campout with Him for all eternity. This is the work orchestrated by His hands—hands men (like the copyediting rabbis) pierced on Passover nearly 2,000 years ago.

God is comparing His authority and power, His way, to human endeavors. He is asking the dirt of the earth, the creation: “Do you set the rules? Are you in charge? Are you more qualified than I Am?” And earth's secular and religious communities answered in unison: “Yes!”

Yahowah's “signs” aren't trivial. His résumé includes: god, creator of the universe, inventor of life, author of the Word, prophet, benefactor of the

Covenant, Savior, and all around miracle worker. He alone has the capacity to consistently predict the future. He invented light, energy, matter, life, and the rules which control them—few of which we mere mortals understand.

For those who know that the universe and life had a beginning and thus creation, who understand that time stretches and bends space, and who realize that matter is nothing more than ordered, rule-based energy, what follows is a sign, proof that these words were inspired by someone smarter than man. **“I made** (*‘asah* – prepared, fashioned, and produced) **the Earth** (*‘erets* – world) **and created** (*bara’* – brought into existence) **Adam** (*‘adam* – man) **on it. My hand** (*yad* – power and authority) **spread out** (*natah* – stretched and extended, bent) **the universe** (*samaym* – heavens, realm of space and the stars), **and I give direction and order to** (*sawah*) **all** (*kol*) **of their** (*hem*) **groupings** (*saba’* – rule-based divisions, controlling relationships, and overall structure).” (Yasha’Yahuw / Yah Saves / Isaiah 45:12)

The seven *Miqra’ey*, like the seven days of Creation, collectively tell us precisely when the seminal events in Yahowah’s plan of salvation will unfold. An astute reader in Yasha’yahu’s day would have been able to pinpoint the Ma’aseyah’s arrival in Yaruwshalaim (Dany’el 9’s 173,880 days from Nisan 1, 444 BCE, correlated to our Georgian calendar sets the arrival on Branch Monday, March 28th, 33 CE); the day of His crucifixion (Miqra’ #1, Passover, Friday, April 1st, 33 CE; known to God as Nisan 14, 4000); the day His Soul descended into Gehenna (Miqra’ #2, Unleavened Bread, a Sabbath, April 2nd, 33 CE); the day of His soul and Spirit were reunified (Miqra’ #3, FirstFruits on the first day of the week, April 3rd, 33 CE); the day the Set-Apart Spirit empowered and enlightened those who were called out (Miqra’ #4, Feast of Weeks/Pentecost, May 22nd, 33 CE); the day He will collect His children, sparing them from the Great Tribulation (Miqra’ #5, Trumpets, Tishri 1, falls in late September or early October on our pagan calendars); the first day of the Tribulation (November 14th, 2026), the day of His return in power and glory (Miqra’ #6, Day of Reconciliations, October 2nd, 2033 at sunset in Jerusalem (6:22 PM); known to Yahowah as the beginning of Tishri 10, 6000); and the first day of the Millennial Sabbath (Miqra’ #7, Tabernacles, the Sabbath of October 7th and 8th, 2033—40 Yowbel (Redemptive Years) from the Passover crucifixion in 33 CE). The eighth day depicted in Sukah, starts one thousand years later at the conclusion of the seventh millennium. But from this point forward there is no way to measure time as we know it.



Every word which follows is pertinent to the dating discussion, and to recognizing that the *Miqra'ey* are signs. That is probably why Yahowsha' quoted a line from this Psalm prior to providing us with His most comprehensive review of the last days—the Olivet Discourse.

The *Mizmowr* / Psalm is the 118th. Yahowah is the author. The human conduit is unknown. But the words he committed to writing are among the most compelling and pertinent in Scripture.

To set the scene, this Song was written during a time religious and political Jews were claiming God's authority for themselves. Like the Catholic Church today, they insinuated that there was no salvation apart from them. In order to perpetrate this deception, they made all references to Yahowah illegal—including saying His name. The Psalmist is begging the nation to reverse that trend. But this *Mizmowr* is more than just a snapshot in history. The conditions it reflects, and its appeal for reason and relationship, will all be played out again in the days between Kippurym and Sukah in 2033.

“Make a public announcement regarding the attributes and power of (*yadah* – profess praise and extol, thank and openly acknowledge) **Yahowah (𐤎𐤓𐤕𐤁). **Indeed His brand** (*ky* – style and nature) **is good** (*towb* – beautiful and prosperous, festive and pleasing, generous and valuable). **Truly** (*ky*), **His unfailing and uncompromising love** (*chesed* – kindness and devotion, steadfast affection, commitment to the relationship, favor and beneficial gifts, mercy and goodness) **are unending** (*'olam* – everlasting and eternal, infinite).”** (*Mizmowr* / Song / Psalm 118:1) There are only two attributes which Yahowah claims are infinite. They are power and love. God cannot be unending in all aspects, but He is where it counts.

“Please (*na'* – I implore and pray), **Yisra'el say, ‘Indeed, His goodness and kindness** (*chesed* – steadfast and unfailing love and mercy) **are infinite** (*'olam* – everlasting and unending).” (*Mizmowr* / Song / Psalm 118:2) The Psalmist is asking with his countrymen to *yadah* Yahowah. Slighting God had become a national epidemic—just as it is in the world today.

“Please (*na'* – I implore and pray), **Household** (*beyth*) **of ‘Aharown** (*'aharown* – enlightened freewill; the ‘Levitical’ priests, the unifiers) **say, ‘Surely, His commitment to the relationship** (*chesed* – steadfast and unfailing love, mercy, goodness and kindness) **is eternal** (*'olam* – infinite and unending).” (*Mizmowr* / Song / Psalm 118:3) Like Yahuwdym in general, the priests failed to honor their covenant responsibilities and to properly acknowledge God. The problem wasn't just political; it was religious too.

By saying that Yahowah's “*chesed*—unfailing and uncompromising love, kindness and devotion, steadfast affection, commitment to the relationship, favor

and beneficial gifts, mercy and goodness” are “‘*olam*—infinite, without end or limit,” the Psalmist is excluding all aspects of man’s religious and political contributions to salvation. Yah alone is sufficient.

Please, I pray, those who revere (*yare’* – respect and honor, venerate and admire, and are renewed and restored by) **Yahowah** (יהוה), **say, ‘Truly, His steadfast affection and generosity** (*chesed*) **are infinite and everlasting** (*‘olam*).” (*Mizmowr* / Song / Psalm 118:4) The Psalmist has transitioned from national, to religious, to personal. The plea is the same.

There are two equally acceptable ways to translate *yare’*, but not in this passage, or in most others like it. While *yare’* can mean “fear” or “revere,” *fear* in the context of “steadfast affection, generosity, uncompromising love, kindness, favor, mercy, and goodness” is absurd, even irrational. It would be ridiculous to “fear” a being whose “unfailing love is endless.” Moreover, the entire purpose of Scripture is to encourage mankind to form a personal and familial relationship with Yahowah, to become His adopted children. Fear is completely incompatible with this objective.

One cannot love someone they fear. It is impossible. Fear and reverence are mutually exclusive concepts. While I recognize that every etymological tool and Hebrew dictionary lists “fear and revere” as acceptable translations of *yare’*, anyone who *yada’*/knows Yahowah, His nature and plan, knows which one is correct.

For those who believe their English biblical translation and think that God wants to be feared, understand that in Isaiah / Yasha’yahuw 29:12-13, Yahowah said that fearing Him was a man-made tradition. **“Then Yahowah** (יהוה) **said, ‘Forasmuch as these people** [religious and political leaders] **approach Me with their mouths, and with their lip service** (vainly seeking approval), **they have removed their hearts** (have wandered away spiritually, emotionally, and intellectually) **from Me. Their fear** (*yr’ah*) **toward Me exists because it is taught out of** (*lamad* – learned, studied, and acquired through the instruction derived from) **man-made traditions** (*‘iysh mitzwah* – man-made conditions, human edicts and terms) **learned by rote.”** The rational debate between “fear” and “revere” ends with this verse.

But fearing God makes religions tick. Fearing man causes political schemes to prevail. Fear makes cleric and king rich and powerful. Both use the image of a fearsome deity to compel submission. So, the debate will rage on in ignorant and irrational minds—minds polluted by religion and politics.

Please don’t be flustered by the fact words can have divergent meanings—especially when it comes to Hebrew. There is a reason. Those who do not revere Yahowah will come to fear Him. In the end they will bow down in judgment. The

same concept applies with *'anah*, the pivotal term underlying Yowm Kippurym. If you do not “respond to and answer” Yahowah’s summons, you will be “afflicted,” which is to be “struck down and cast down.” And those who disregard Yah’s call and assemble with Satan to fight against God on the Day of Reconciliations, will come to endure a “state of anxiety and distress, bending down in prostration” before their Maker.

One of the reasons religious clerics removed Yahowah’s name from His Word 7,000 times was because learning someone’s name is the first step in developing a relationship with them. But according to the Word, we are invited to enjoy a personal relationship with the Creator, and be on a first name basis with Him. In fact, God is so comfortable with us being friendly with Him, He encourages the use of the shortened, less formal form of His personal and proper name: Yah. **“Out (*min*) of my emotional anguish (*metsar* – distress), I called upon (*qara*’ – summoned) Yah and Yah answered (*'anah* – responded and replied to) me, setting me free (*merhab*).”** (*Mizmowr* / Song / Psalm 118:5)

Interestingly, *metsar* is the base of Mitsraym, the word we translate “Egypt.” That means that each of the hundreds of times Yahowah reminds Yahuwdym that He brought them out of *Mitsraym* / Egypt, He is also saying that He delivered them from “emotional anguish,” the very condition said to exist in the Abyss. Further, *matsarah* is “leprosy,” the skin disease synonymous with the unclean nature of sin in Scripture. Yah’s plan is to “set us free” of these things. Choosing Him is the most liberating experience in life.

There are times in which *yare*’ can be accurately translated “fear.” This is one of them. **“Yahowah (𐤎𐤏𐤍𐤏) is beside (*la* – with, near, and concerned about) me. I will not be afraid (*yare*’ – fear, be frightened, tremble, be intimidated, experience great distress, or be concerned about impending pain and anguish). What (*mah*) can mankind (*'adam*) do (*'asah*) to me?”** (*Mizmowr* / Song / Psalm 118:6) While men do fearsome things, in Yah’s presence we do not need to fear human tactics. Revering Yah is the solution to human fear.

“With Yahowah (𐤎𐤏𐤍𐤏) beside me as my supporter (*'azar* – helper, assistant, and aid), I see (*ra'ah* – pay attention to, understand, and expose) those who hate (*sane*’ – abhor and detest, who loathe, shun, dislike, and are hostile toward) me.” (*Mizmowr* / Song / Psalm 118:7)

There are several lessons here. First, Yahowah wants us to view Him as our “helper, assistant, aid, and supporter.” That is what “reliance” on Him means. If He viewed such as demeaning, He would not have bowed down to bless us by sacrificing Himself in our stead on Passover and Unleavened Bread. Further, Yahowsha’ specifically identifies the Spirit as “our helper” in Yahowchanan / John 14.

Second, *‘azar* also means “enclosure” and “strength.” This speaks directly of the “shelter and tabernacle” nature of Sukah and of being adorned in the Set-Apart Spirit’s Garment of Light.

Third, when you know Yahowah there is no reason to run away from trouble. Look your enemies in the eye and confront them. We are called to “pay attention, to understand and to expose those who hate and are hostile.” I see this lesson reaffirmed every day in the Prophet of Doom ministry. In fact it is the message of *Mizmowr* / Psalm 91, the protective promise Yah delivered to me when I agreed to engage.

If there were a single verse representative of the *Yada Yah* mission, it would be this next one. **“It is better (*towb* – good and prosperous, more appropriate and sensible) to trust (*batah* – rely upon and put confidence in) in (*ba*) Yahowah (𐤆𐤃𐤁𐤇), than (*min* – by way of comparison it is) to trust (*batah* – rely upon and put confidence in, to believe) man (*‘adam* – humankind).”** (*Mizmowr* / Song / Psalm 118:8)

The Masoretes replaced the initial *batah*, meaning “trust and rely upon” with *hasah*. It means “to take refuge in, to seek shelter, and to rely upon for protection and safety.” While those are all fine things, this passage is a referendum on God versus man, on relationship versus religion. It says: **“It is better to trust Yahowah than to trust man.”** Or, if you prefer: **“It is more appropriate and sensible to rely upon and place your confidence in Yahowah, than to trust, rely upon, or believe humankind.”**

As a direct comparison, God is giving us an option, an alternative, and a choice—asking us to make a judgment call. It is an either or. Yahowah has said that it is better to trust Him than it is to trust man. He is not suggesting that you should trust both. It is one or the other. It’s relationship *or* religion. It’s the Word *or* the Church. It’s a referendum on revering God *or* fearing Him.

Make your choice and live with the consequence. You can pitch your tent with Yahowah and campout with Him for all eternity or you can seek the company, shelter and protection of man’s institutions. This is the single most important decision any of us can make. It is the reason we have freewill; it is the reason we exist.

That is why this divine referendum is being repeated, this time from a purely political perspective. If you are a member of the Moral Majority, the Christian Coalition, or part of the Republican Right, pay close attention. **“It is better to trust and rely upon (*batah*) Yahowah (𐤆𐤃𐤁𐤇) than to believe, placing confidence in, political rulers (*nadyb* – princes and nobility, leaders with human status).”** (*Mizmowr* / Song / Psalm 118:9)

Since Scripture's primary message is to "*batah*, to trust, rely upon, and put our confidence in" Yahowah, let's pause a moment and contemplate what that means. First, while you can have faith in and express a belief in something or someone you don't know, the same cannot be said for trust. A prerequisite of trust is knowledge and understanding. In this vein, the source of said knowledge is the Word. Understanding comes from the Spirit. To trust Yahowah you have to first *yada'*/know Yahowah. And the best way to do that is to study Scripture under the guidance of the Spirit.

Knowledge plus understanding equates to trust. And trust is the prerequisite of reliance. I know Yah and understand His plan so I have total confidence He will deliver accordingly. Trusting Him has caused me to rely on Him for my salvation because He has taken the time to prove that He is God, to lay out His plan, and to explain how and why it works.

Scripture is full of predictions and promises. The prophecies are there so that we come to trust the inspiration behind them as being reliable. Rationally, this confidence promotes a reasonable reliance on the promises the Author has made. Yahowah has demonstrated that He is God, Creator, and Savior. And as such, He has provided the means to know Him, trust Him, rely on Him, and to celebrate life and time with Him. I have accepted this gift and I trust Him to deliver.

It is therefore not surprising, that in addition to meaning "confidence, trust, and reliance," *batah* also means to be "sure and secure." Trust-based reliance leads to security when the object of one's trust is worthy.

While truth has never been popular, it is powerful and effective. **"Yea although (*gam*) every human institution and nation surrounds (*sabab*) me, in the personal and proper name (*shem* – renown and reputation) of Yahowah (𐤆𐤃𐤁𐤀), I cut them off (*muwl* – oppose them and ward them away)." (*Mizmowr / Song / Psalm 118:10*)**

I have shared a consistent message for the past six years. The best way to confront any deceitful doctrine and enemy is with the truth. Words are the most effective weapons when they are wielded correctly in Yahowah's name. Yet ignorant of Yahowah's Word, America chose to use bullets and bombs in Iraq. Attacking a mythical enemy named after a tactic, and praising the real source of terror, the immoral nation made a bad situation much worse. And sadly, this condition was enabled and supported by those who call themselves "Christians."

Speaking of sad, when one stands for the Word and with Yah, they become a target. **"They encircled me (*sabab*) like (*ka*) a swarm of bees (*dabowrah*), but in the name of Yahowah (𐤆𐤃𐤁𐤀) they were snuffed out (*da'ak* – extinguished) like (*ka*) a fire (*'esh*) in a thorn bush (*qos*) and warded off (*mul*). I was pushed and exposed to danger (*dahah dahah* – driven back and tottering, tripped) so**

that I was falling (*napal*), **but Yahowah** (יְהוָה) **came to my aid** (*'azar* – helped and supported me).” (*Mizmowr* / Song / Psalm 118:12-13)

All too often we come to rely on Yahowah only when our human options are depleted and we are in desperate trouble. So long as we eventually come to the place we belong, He is always willing, ready, and able to provide whatever it is we need to prevail. We just have to ask in His name.

Mizmowr / Psalm 118:12-13 is invocative of the siege of Armageddon, of Yahowah’s Yowm Kippurym return, and of the shelter He provides during Sukah. The world will grow so dark, all life and choice would have been extinguished had God not returned to “snuff out the encircling swarm.” Those who survive this attack will have been driven back, and they will be tottering, but their reliance on Yah’s support will be sufficient.

Yahowah’s “strength, power, and shelter,” His “might, force, and protection” are all provided through the Set-Apart Spirit. She is the part of God who comes to dwell inside us. It is the Spirit which enables us to prevail, providing whatever insights and performing whatever miracles are required. **“Yah is my strength, power, and shelter** (*'oz* – might, force, protection, and fortification, that which enables me to prevail) **and my psalm** (*zimrah* – lyrical and melodious outward expression of joy). **He exists as** (*hayah* – was, is, and will be) **Yashuw’ah** (My salvation and Savior).” (*Mizmowr* / Song / Psalm 118:14)

If we are to believe religious scholars, *yashuw’ah* is the “feminine, singular, absolute passive participle of *yasha’*,” meaning “to save,” and thus denotes “salvation.” We agree that *yashuw’ah* means “salvation.” We agree that salvation is “singular and absolute.” And in the context of the Set-Apart Spirit, we agree that “salvation manifests feminine characteristics.” But it isn’t per chance that *yashuw’ah* and Yahowsha’, the shortened and more popular form of the Savior’s name, are pronounced identically. Transliterated as a title or name, Yashuw’ah and Yahowsha’, are indistinguishable. That is because the author of salvation incorporated the purpose of His mission into His name.

In this passage, the ESV put “my” in italics, admitting that it was not actually there in the text before translating, rather than transliterating, Yashuw’ah as “salvation.” The NIV interlinear reads: “Strength-of-me and-song Yahowah and-he-became-to-me as-salvation.” Yahowah came to us as Yahowsha’, our Savior.

Bare’syth / Genesis 49:18 says: **“For Your Yashuw’ah I wait, Yahowah.”** *Shemowth* / Exodus 14:13 reads: **“Moseh said to the people, ‘Do not fear. Stand up and see what Yashuw’ah from Yahowah will accomplish for you today.’”** *Shemowth* / Exodus 15:2 reveals: **“Yahowah is my strength and song and He exists as Yashuw’ah. This is my God and I will praise Him. He is my father’s God and I will extol Him.”** In *Dabarym* / Deuteronomy 32:15 you will find:

“Then he abandoned the God who created him and scorned the Rock, Yashuw’ah.” *Mizmowr* / Psalm 88:1 proclaims: **“Yahowah ‘Elohyh Yashuw’ah.”** And Yownah / Jonah 2:9 says: **“Yashuw’ah is from Yahowah.”** It makes no difference if you render *yashuw’ah*, “Yahowsha” or “salvation” because they are one in the same.

There are 77 of uses of Yashuw’ah in Scripture. My personal favorites are found in Yasha’yahuw / Isaiah 49:6, 51:6, 52:7, and 56:1. Yahowah is speaking of Yahowsha’ and...**“He says, “He is a diminished (*qalal* – smaller in energy and mass and lower in elevation) part of (*min* – from) Me, on behalf of (*la* – to, toward and concerning) you (*’atah*), existing as (*hayah*) My (*’ani*) servant (*’ebed* / *’abad* – implement for work and service) to stand up for and establish, restoring (*quwm* – validating, confirming, and raising up) the tribes (*sebet* – clans, family, and people) of Ya’aqob, and to change, restore (*suwb* – turn around, alter, recover, renew, return) and preserve (*nasar* – protect and keep, spare and shelter) Yisra’el (those who strive with and are empowered by God). I will give You as a gift (*natan* *’atah* – bestow, deliver, and entrust you as a present) to (*la* – in order to) provide light to (*’owr* – to shine brightly, illuminating) Gentiles (*gowym* – non-Jewish nations and peoples), existing as (*hayah*) I Am (*’ani* – as a marker of affirmation, of identity, and of being present as) Yashuw’ah (salvation) to the distant limits (*qaseh* – far extent or ends of) the land, earth, world, and space (*’erets*), says (*’amar* – promises and declares) Yahowah (יהוה), Redeemer (*ga’al*) of Yisra’el, the Set-Apart One (*qadowsh*).”** (Yasha’yahuw / Isaiah 49:6-7)

Everything you need to know is encapsulated in these words. Yahowsha’ is the “diminished manifestation of” Yahowah, “part of” Him, sent to us, “for our benefit.” And before Yisra’el, or we for that matter, can be “preserved, sheltered, and protected” we must first be “restored, changed and renewed.” That process is the direct result of Yahowah “standing up for us, establishing us” so that we can stand with Him. God stood up for you and me, accepting our sentence. That is the definition of redemption.

Yes, *ga’al* explains how He did it. It is a very specific, very costly, form of salvation. A *ga’al* is “one who redeems,” who “buys back, freeing others from captivity by the payment of a ransom, releasing the prisoner from blame and debt, removing their obligations by trading something of value.” To *ga’al* is to “repair, restore, renew, and reconcile.” A *ga’al* is defined as “a savior who ransoms, a deliverer who pays the price to buy back, a kinsman who frees and reclaims what is his, reestablishing a relationship,” **says Yahowah, Redeemer of Yisra’el.”**

Yahowah has confirmed that He, Himself, personally is the Redeemer, the Savior. Therefore you can call Him by His name, Yahowah, by His purpose

Yahowsha' / Yah-Saves, or by any one of His titles: Yashuw'ah / Savior, Ga'al / Redeemer, or *Qadowsh* / Set-Apart One.

If you want to linger here, you will find a more complete review of Yasha'yahuw / Isaiah 49 in the “*Yasha'* – Salvation” chapter. As for the other Isaiah passages I highlighted relative to the use of Yashuw'ah, 51:6 says: **“Yashuw'ah was, is, and shall exist forever. And vindication shall not be abolished or destroyed.”** This verse is covered in context in the “*Zarow'a* – Sacrificial Lamb” chapter. Yasha'yahuw 52:7 reads: **“How lovely upon the mountains are the feet of the One who brings and embodies restoration and renewal, the One who announces and proclaims good things who hears Yashuw'ah and says to Zion, ‘Your ‘Elohyim reigns!’”** You will find this passage in the “*Ga'al* – Redemption” chapter.

Returning to the Song, we discover Yah still speaking about His human manifestation—of the right hand of God. **“Joyful (*rinnah* – rejoicing proclamations of praise and loud, ringing, and pleading) voices shout (*qowl* – thunderous, audible human cries proclaim), ‘Yashuw'ah,’ in the tents (*'ohel* – tabernacles, homes, households, and sheltered dwelling places) of the upright and vindicated (*tsadaq* – acquitted, justified, renewed, and restored). ‘The right hand (*yamin*) of Yahowah (יְמִינֵי-יְהוָה) performs (*'asah*) like a mighty man (*'yshhayl* – ‘ysh is man or individual and *hayl* is powerful, mighty, able, strong, worthy, noble, and valiant leader).”** (*Mizmowr* / Song / Psalm 118:15) Strong's capitalizes ‘Ysh-hayl, in recognition of it being a name and then confirms that it is a compound of ‘ysh, meaning “man or individual,” and *hayl*, meaning “mighty and powerful.”

The reason that “the upright and vindicated” are in “tent shelters” is because they are observing Sukah / Tabernacles. The reason they are “joyful and shouting ‘Yahshuw'ah’” is because they are now literally camping out in Yahowah's presence. Yahowsha' has returned.

As the diminished, human manifestation of God, Yahowsha' is the “right hand of Yahowah.” It is through Yahowsha' that we are raised, lifted up to heaven, becoming more like God. **“The right hand of Yahowah lifts up (*ruwm* – raises up to a higher status and elevation). The right hand of Yahowah performs like a valiant and mighty individual (*'yshhayl*).”** (Psalm 118:16) For those who may be troubled by me referring to Yahowsha' as the “diminished manifestation of Yahowah,” in addition to the citation from Yasha'yahuw 49, consider these quotes from Him: “My Father who has given them to Me is greater than all,” and “I and the Father are One.” (Yahowchanan / John 10:29-30) Yahowsha' refined this with: “The Father is greater in dimensions, mass, power and stature (*meGas*) than I.” (Yahowchanan 14:28)

Just as there is no way to understand why Yahowsha' said "My God, My God, why have you forsaken Me" without understanding the different roles His body, soul, and spirit played on Passover, Unleavened Bread, and FirstFruits, this next passage outside of that context is confusing. God kept this from being a problem in Scripture by explaining precisely what would occur on the upright pole in Psalms 22 and 88. But in *Yada Yah*, I don't share this illuminating perspective until the fifth and sixth chapters of the fourth volume—"Tsadaq – Vindication" and "Yasha' – Salvation." So suffice it to say for now, Yahowsha's human body died on Mowryah's stake on Passover, serving as the sacrificial lamb. This occurred immediately after Yahowah's Spirit separated from Him, returning to heaven, thereby explaining His last words. Then Yahowsha's soul descended into *She'owl* to ransom us on the *Shabat* of Unleavened Bread. On FirstFruits, soul and Spirit were then reunited.

Yahowsha's soul did not die, and a spirit cannot die. Further, as God, Yahowsha' has always been and will continue to be. Therefore: **"I will not (lo') die (muwth), rather (ky – indeed instead), I exist (hayah – I Was, I Am, and I Will Be), and recount and record (sapfar – commit to writing) the deeds (ma'aseh – work) of Yah."** (*Mizmowr / Song / Psalm 118:17*) The written account of which He is speaking is the Word, Scripture, the Torah, Prophets, Psalms.

Yahowsha' accepted our punishment. It remains the lone, just solution to a very nasty problem. **"I was punished, chastised (yasar yasar) by Yah, but He did not give Me over to death."** (*Mizmowr / Song / Psalm 118:18*) The reason is that the punishment for sin is separation, not death. Yahowsha' had to serve the appropriate sentence to effectively redeem us.

As a result of having done so...**"Open (patah) to (la') Me are the gates (sa'ar) of vindication (tsadaq – justice and innocence, uprightness and justification). I enter (bow' – arrive and return) through them, expressing and exposing the attributes and power of (yadah – making a public announcement regarding, and openly acknowledging the greatness of) Yah."** (*Mizmowr / Song / Psalm 118:19*) His sacrifice opened the gates to heaven, vindicating sinners the world over. It was and remains the ultimate confession and expression of Yah's greatness.

Sorry Catholics, it's not the "Gate of Saint Peter." **"This is the gate of Yahowah. The vindicated (tsadaq – innocent, upright, and justified) shall enter (bow' – arrive) through it."** (*Mizmowr / Song / Psalm 118:20*) While the "path is narrow and few find it," you now know its location. The gate to God sits atop the place Yahowsha' stood up for us so that we could stand. We will walk through the gate with Him.

With the next verse, we have returned to the Psalmist's voice. **“I made a public announcement, openly acknowledging the greatness of your brand (yadah ‘atah ky). You answered (‘anah / ‘onah – responded to and engaged) me, existing (hayah) for (la) me (‘ani) as (la) Yashuw’ah.”** (Mizmowr / Song / Psalm 118:21) The path to salvation begins and ends by recognizing that Yahowah responded to the problem of sin and separation by coming to exist for us as Yahowsha’.

Sorry Catholics, the “Rock” upon which the “called-out assembly is established” isn’t Peter. **“The Rock (‘eben – Stone) the builders (banah) rejected and despised (mas’as – avoided associating with, spurned, and scorned) was, is, and will be (hayah – exists as) the Cornerstone (ro’s – the source and head, the chief and ruler, the most crucial part, the beginning and uppermost; pinah – corner gate, stone essential to construction, leader, authority, protector, and shelter).”** (Mizmowr / Song / Psalm 118:22)

After sharing the parable of the Wicked Tenant Farmers, “Yahowsha’ said to them, ‘Have you never read in the Scriptures, “The Stone which the builders rejected, this became the cornerstone. This is from Yahowah and it is marvelous in our eyes?”’” The passage goes on to present the consequence of “rejecting and despising” the Rock and Redeemer. “And when the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. But when they sought to seize Him, they became afraid of the multitudes, because they held Him to be a prophet.” (Mattanyah 21:43-6) If He told this story today, there would be a longer line at His throat, than at His feet.

The plan of salvation, beginning with Passover and concluding with Tabernacles, is Yahowah’s crowning achievement—something much more magnificent than creation. **“This is from Yahowah (𐤆𐤃𐤆𐤃𐤁). It was, is, and will be (hayah – exists as) wonderful, marvelous, and amazing (pala’ – awesome, extraordinary, a miracle surpassing human understanding) in our eyes (ayn – from our perspective).”** (Mizmowr / Song / Psalm 118:23)

“This is the day (yowm) Yahowah has established (‘asah – made). Rejoice (gyl – displaying a euphoric attitude as a result of the favorable circumstance) and celebrate Him (samah – be glad and delight in Him, expressing real joy and happiness).” (Mizmowr / Song / Psalm 118:24)

“Please save us (yasha’ na’), Yahowah (𐤆𐤃𐤆𐤃𐤁), we pray (‘ana’ – beseech you and plead). Please (na’) come quickly in person and power (salah – rush in mightily and finish this mission, advance so that we might prosper, grant us an acquittal and victory, producing a successful conclusion).” (Mizmowr / Song / Psalm 118:25)

Mattanyah's / Matthew's eyewitness testimony of the fulfillment reads: **“And a great multitude (*polus ochlos* – a large crowd of common people) spread their garments along the way while others cut down branches (*klados* – tender shoots, a translation of *netser* in Hebrew; symbolizing the Ma'aseyah) from the trees, spreading them along the way. And the large crowds of common people who were leading the procession and those who were following, joining in, cried out, ‘Please save us (*osanna* – ωσαννά (*omega sigma alpha nu nu alpha*) a transliteration of the Hebrew *yasha' na'* [see *Mizmowr* 118:25 above]), Son of Dowd (*dowd* – love). Praise and celebrate (*eulogeo* – think kindly toward) the one who comes (*erchomai* – arrives and appears before the public to reveal Himself) in the personal and proper name of Yahowah. Please save us (*osanna*) with the Most High (*upsistos*).”** (Mattanyah / Matthew 21:8-9) While Greek doesn't possess the alphabetical characters to write Yahowah, I wrote it in because the crowd spoke Hebrew in this procession, and I've read *Mizmowr* 118 and *Yasha'yahuw* 62 (and so had they). “*Hosanna*” is “*Yasha' na.*”

When “Yahowah comes to save us,” He will “come in the personal and proper name of Yahowah.” Therefore, the Savior's name cannot be “Lord, Jesus, Christ, Jehovah, or Yeshua. It must therefore be like so many Hebrew names, a compound of Yah and the mission, in this case *yashuw'ah*/salvation. **“Blessed (*barak* – kneeling down for our benefit) is the one coming (*bow'* – arriving) in the personal and proper name (*shem*) of Yahowah (𐤆𐤃𐤆𐤃𐤁)—kneeling down (*barak* – providing blessings) to you from (*min*) the House (*beyth* – Home, Tabernacle, Temple, Family, Household, and Living Shelter) of Yahowah (𐤆𐤃𐤆𐤃𐤁).”** (*Mizmowr* / Song / Psalm 118:26) Yahowah fulfills His promises.

Yahowah, Yahowsha', light, salvation, and power are all synonymous concepts. **“Yahowah (𐤆𐤃𐤆𐤃𐤁), God ('*el*), shined light ('*owr*) on (*la*) us (*nahnu*).”** (*Mizmowr* / Song / Psalm 118:27) It is the opening message of Yahowchanan's eyewitness testimony.

Up to this point, the amplified translations of *Mizmowr* / Psalm 118 have come easily. But what comes next can be rendered several different ways because the first word, *asar*, can mean “bind and tie up,” “vow and pledge,” “teach and instruct,” or “join in and accompany others.” In context, the last definition makes the most sense which is why it is used by the NIV Interlinear.

The second word, *hag*, or *chag*, is consistently used by Yahowah to describe His seven parties, the “festival feasts” known as *Mow'ed Miqra'ey*—or Invitations to Meetings. *Ba* is a preposition meaning “in, with, on, by, at, of, into, among, or by means of.”

The third term, *abot*, speaks of “interwoven branches and of the protective shade a leafy canopy provides.” Vocalized *abat*, it can designate “a change in

direction.” An *‘abat* is also an “article pledged as security for a heavy debt.” In the context of the Sukah presentation of the *chag*/festivals in *Qara* / Leviticus 23:40, the word was translated “leafy shade, a heavily foliated canopy.” *‘Abot* spoke of “a protective covering” in the context of “interwoven branches.” Therefore, I’m convinced that “protection and covering” provide the best translation in this context.

The fourth word is *‘ad*, which means “forever, continually, and always without end.” That brings us to *qeren*, the pivotal term of Bare’syth 22. It is “a ram’s horn or power, a trumpet, the summit of a mountain, and flashing rays of brilliant light.” The sacrificial lamb Yahowah provided Abraham in Isaac’s stead as a stand in on this day was described as having *qeren* before he was sacrificed on the altar. This is followed by *ha*, meaning “the,” and, not surprisingly, *mizbeah*—“altar.”

Before we put these words together, and order them appropriately, the picture God has painted is of Yisra’elites celebrating the arrival of the one who comes in the name of Yahowah, the one who has lowered Himself from His Heavenly Tabernacle to shine light on us. He is speaking of the Ma’aseyah’s arrival in Yaruwshalaim on Branch Monday, four days before Passover in 33 CE, when He would sacrifice Himself on Mowryah’s altar.

Therefore, I think the passage reads: **“Join (*‘asar*) the party (*hag* – festival); be among (*ba* – with) the protected (*‘abat* –covered and sheltered) forever (*‘ad*) at the (*ha*) altar (*mizbeah*) at the summit displaying the Lamb’s power and brilliant light (*qeren*).”** (*Mizmowr* / Song / Psalm 118:27)

In the context of the previous verse, it makes perfect sense to acknowledge: **“You are my God (*‘el*) and I will make a public announcement, openly acknowledging you (*yadah* – thankfully expressing and exposing your attributes and power). You are my God and I will exalt (*ruwm* – lift you up, respecting your status, thinking highly of) you.”** (*Mizmowr* / Song / Psalm 118:28)

The Psalm concludes as it began: **“Make a public profession of thanks (*yadah*) to Yahowah (אֱלֹהֵינוּ) because indeed (*ky*), He is good (*towb* – beautiful and generous, one who loves to party), because indeed (*ky*), His unfailing love and devotion to the relationship (*hesed* – favor and mercy, affection and kindness) endure forever (*‘olam*).”** (*Mizmowr* / Song / Psalm 118:29) We have come full circle. The beginning and the end are the same. This is the Alpha and Omega of Scripture. Passover begets Tabernacles. In Yahowsha’, the Lamb of Light, all seven of Yahowah’s *chag*/festivals proclaim “His goodness and unfailing love.” Because of them, because of Him, we will endure forever, camping out with our Redeemer.

There is nothing Yah wants more than to celebrate camping out with His creation for all eternity. It is the purpose of the *Miqra'ey*—symbolically and prophetically.

Zakaryah / Zechariah 14, which begins with the anguish associated with Yahowah's return on Kippurym, concludes joyfully five days later with the celebration of Sukah. **“The whole (*kol*) existing (*hayah*) remnant (*yatar* – those who remain and who were spared) from (*min* – out of) all (*kol*) the Gentile nations (*gowym* –foreign and unrelated peoples) who came to attack (*bow*’ *’al*) Yaruwshalaim in accord with the multitude (*day* – to inflict punishment) of (*min*) ‘Allah (*’alah* – who fought unjustly, perversely, wickedly, and arrogantly) with (*ba*) repeated (*sanah*) and repetitious (*sanah*) prostrations (*sahah* – bowing down to and being repressed) in accord with (*la* – according to) their king (*malak* – their ruler), will celebrate (*chagag* – revel in) Yahowah’s (✠Y✠>⌋) festival feast (*chag*) of Sukah (*sukah* – Tabernacles, Tents, or Booths).”** (Zakaryah / Remember Yah / Zechariah 14:16)

Yahowah is now “King” of the earth and Sukah will be celebrated annually forevermore. All of those who came in the name of Allah are gone. The remnant who were spared in those nations represents those who *yada*’ Yahowah, and as a result did not engage in the fight.

“And on that day there shall exist on the bells of the chariots, ‘Set Apart Unto Yahowah (✠Y✠>⌋).’ And the cooking pots in the house (*beyth*) of Yahowah (✠Y✠>⌋) shall be (*hayah*) similar to vessels of wine (*mizraq*) before the altar. And every cooking pot in Yaruwshalaim and Yahuwdah shall be set apart (*qodesh*) unto Yahowah (✠Y✠>⌋). So all who butcher an animal or offer a sacrifice (*zabah*) may come and take of them, cooking in them. And there will no longer be a merchant (*kana’ani* – Canaanite trader, one who barter, buys and sells) in the House of Yahowah (✠Y✠>⌋) on that day.” (Zakaryah / Zechariah 14:20-21)

The Tribulation is over. Yahowah has prevailed. Evil has been obliterated. Five days have passed since God’s return on the Day of Reconciliations. The world is now celebrating “Yahowah’s Festival of Sukah.” Mankind will campout with God for one thousand years, reconciled with their Maker. At this point, everything is clean, communal, and is set apart to Yah. It is no longer business as usual. In fact, there will be no business. The world is now one family—Yah’s family.

And with these words, so ends the Covenant Testimony. The oldest of the Dead Sea Scrolls confirm that Zakaryah, not Malachi, was the last book of the Torah, Prophets, and Psalms.

And while this is the end of the beginning, to know what will happen from here, we have to open the book of Revelation. There we discover that as the seventh day, or millennium since the fall of man comes to a close, the eighth day, in accordance with the *Miqra'* of *Sukah*, will begin. Eternity follows. The party will continue, but in a new universe.



We know many things, but not everything when it comes to the conditions which will persist in the Millennial Sabbath, because frankly, we don't need to know more than we do at this point. But there are some things I can share with you which are gleaned from Scripture. Yahowah will personally be present on earth, camping out with His creation for one thousand years beginning in October 2033. Earth, which was badly damaged during the Tribulation, will be restored to resemble the Garden of Eden. And the entire period will be a grand celebratory party, as is depicted in *Sukah*.

During this time, mortal and immortal beings will coexist together. Those who were adopted by Yahowah and who either were harvested on *Taruw'ah* or who died prior to His return will exist in their eternal, spiritual, God-like natures. We will be called from exploring the universe to serve as administrators during this period. Earth's capital will be Jerusalem.

The mortal souls who survived the Tribulation and who choose during it to form a relationship with and rely upon Yahowah, will repopulate the earth. While these souls will retain freewill, they will not be enticed by Satan as he will be incarcerated. Moreover, Yahowah's Towrah will be written inside of those who make this transition. And mercifully, evil will not be tolerated. Anyone found promoting a lifeless religious deception will be eliminated immediately.

Since freewill and human frailty often coalesce into sin, the *Miqra'ey* sacrifices at the Temple will be resumed. There will however, be no buying and selling, no merchants of any kind during the Millennial Sabbath. The entire Earth will act as if they were one family. As such, things will be communal. And without things to fight over, it will be a peaceful time. Symbolically, the lamb will lie down with the lion.

Then, after the one thousand years have run, to give those who were born during Tabernacles the same choice given to Adam and Chawah in the Garden, Satan will be released. As he did once before, the Adversary will instill a revolt, and some number of people will chose to war against God.

At this point, Yahowah conducts what He calls the “Great Light Judgment.” It will be used to determine which souls will be annihilated, ceasing to exist, and which will be sentenced to spend all eternity incarcerated in the Abyss with Satan and his demons. Those convicted will not be tortured, nor will they experience fire. The Abyss is a lightless place with a single dimension—time. Eternal separation and emotional anguish will be the recompense of those who led others away from God.

Once this is sorted out, Yahowah will go about the task of destroying the universe so that He can create a new one. We are told that there will be no sorrow in Yahowah’s company so we must be prevented from traveling back in time and witnessing our mistakes. To avoid this, and to keep eternity entertaining, Yahowah has promised to create a new universe with us as witnesses. It will be grand.

When we reject Yahowah’s *Miqra’ey* and His *Towrah*, essentially ignoring God’s Guidance and Teaching as the church is currently doing, we hide the path to our Savior and we become inept witnesses. Countless souls will be separated from God as a result. They will be precluded from the celebration of *Sukah*.

Yahowah is personally engaged in and passionate about His plan. But sadly, the things “Christians” have instituted to replace the *Miqra’ey* and *Towrah* are an abomination to Him. We will learn more about them later, as we study Yahowsha’s prophetic review of the “Church Age” in the *God Damn Religion* volume.

It is incumbent on us to keep the *Miqra’ey* meetings with Yahowah. He has asked us to do this, told us how, when, and why. Each can be symbolically celebrated as you have discovered. And in so doing, it’s equally important that we avoid angering our Creator by replacing God’s relationship-oriented meetings with man’s religious observances like Christmas, Lent, and Easter.

Not observing the *Miqra’ey* and *Shabat* will not only change the status of your salvation, it might also prevent the salvation of others who follow in your footsteps. Do as God has asked. Answer His Invitation.