

*Sukah* – Tabernacles

Camping Out With God...

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

Similar to the Miqra' of Passover, Sukah is invocative of two fulfillments, a dress rehearsal and the main event. With Passover, Abraham's trust in and reliance on Yahweh ushered in the Covenant. Then, exactly 40 Yowbel (2000 years) later, in the same place and in the same way, Yahshua enabled the Covenant with His sacrifice.

With Sukah, the dress rehearsal began on Tabernacles in 2 BCE when “the Word became flesh and tabernacled with us, and we beheld His glory.” (Yahuchanan/John 1:14) God, who is eternal, wasn't “born” but instead became visible to us in man's fourth millennium consistent with Genesis one. He literally camped out with His creation for 33 years, this visit culminating in 33 CE.

Yet as with Abraham, this was not *the* fulfillment of the Miqra' of Sukah, merely a diminutive foreshadow of what would come. And come it will. Five days after Yahweh's return on *Yowm Kippurym*, the Millennial Sabbath will commence on a Sabbath, ushering in one thousand years of paradise on earth. During this time God will camp out with His creation. It will be a splendid Father's Day celebration. Most 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. It should be noted that celebrating birthdays in general, and God's specifically, is a religious rite born and bred in Babylon—one that continued to flourish in Greco-Roman times. In Babylon in particular, Mother Earth was said to have been 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.

Under different names, pagan Egyptians, Greeks, Persians, and Romans continued to celebrate the nativity of the sun on what was then the Winter Solstice, December 25<sup>th</sup>. It was called the *Saturnalia* during the time of Julius Caesar and then borrowing from the Persians, the Roman's celebrated *Dies Natalis Solis Invicti*, the Nativity of the Invincible Sun, later called Mithras, throughout the empire from the reign of Aurelian through Constantine. According to the Roman historian Berosus, even the drunken and lascivious festival of Bacchus was previously celebrated in Babylon. At this time the Romans lit wax candles, drank around the wassailing bowl, and brought fir trees into their homes. A tree stump, common on Roman coins, was the symbol of Bacchus, formally Tammuz, being cut down, while the fir represented his rebirth at the Winter Solstice.

Beginning in 354 CE, Catholics, without any Scriptural or Apostolic support, and with all evidence to the contrary, came to call this festival "Christmas." The reason was to make it easier to assimilate pagans into Catholicism. At this time a respected Syrian Catholic wrote: "It was a custom of the heathen to celebrate on the same twenty-fifth of December the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and festivities the Christians also took part. Accordingly, when the leaders of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnized on that day. Accordingly, the practice has prevailed." Yet, placing a Christian name on a pagan festival doesn't make something which was terribly wrong all of a sudden right. In fact it is worse, because it not only fools people into celebrating pagan holidays, it dissuades them from observing God's Assemblies.

Specifically related to Christmas, and it being the alleged birthday of the sun god, and then by substitution, Jesus, theologians have put the real god into the same birth and death cycles of pagan mythology. The fact is, the real God was not born. The whole concept of Him having a birthday is absurd. The words of the prophet Yasha'yahu/Isaiah are clear and precise for a reason: "A child will be born to us and a Son will be given to us." This occurred on the Miqra' of Sukah as was foretold and confirmed, but the Spirit which made Him God had witnessed creation—fifteen billion years earlier.

Modern scholarship has come up with a new justification scheme regarding the appropriateness of the Winter Solstice "birthday" for their "Jesus Christ." It is based upon the symmetry of having a prophet's conception date be the same as his death. Mind you, this still has God being born and dying, which would preclude the possibility of divinity, but why be rational when you can be

religious. And of course, it completely disregards the Miqra'ey's role in Yahweh's plan. So to advance this scheme, these scholars have to be oblivious to the fact that Yahshua's Passover sacrifice was unrelated to the Vernal Equinox. Worse, they have to tie "Jesus" conception to a date derived directly from the Babylonian religion.

Sadly, Catholics still celebrate this pagan festival, calling it the "Feast of the Incarnation," but it is better known as the "Annunciation." So, using this pagan logic, nine months later, at the Winter solstice, celebrated now as Christmas, Tammuz... excuse me... Jesus was born. And in keeping with their kinship to Catholicism, the Greek and Russian Orthodox, Anglican, and most Protestant churches have swallowed the same pagan pill. "Thinking themselves wise, they have become fools."

To their credit, neither Tertullian nor Origen fell victim to this absurd reasoning. Tertullian does not include Christmas as one of the feasts to be observed, and he celebrated Passover and not Easter. In fact Tertullian railed against decorating one's home as the pagans did at this time. In his early third-century book *On Idolatry*, he wrote: "The Saturnalia and the feasts of January are now frequented; gifts are carried to and fro, New Year's Day presents are made with din, and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians." (New Year's Day is a Roman religious observance honoring the god Janus. Yahweh's year begins in the Spring with Passover being the first festival.) Origen of Alexandria in 245 denounced the idea of celebrating the Messiyah's birthday as well: "as if he were a king pharaoh." He correctly contended that birthday celebrations were a legacy of Greek and Roman paganism.

The Christmas tree itself dates back to 3500 BCE. For the sake of the Babylonian god Tammuz, Istar (the goddess whom Easter is named, called the Madonna, Queen of Heaven, and Mother of God) descended into Hades to resurrect her husband, now son, from a tree. Adonis (meaning Lord and based upon the Hebrew *adoni*) and Aphrodite are just other names for Tammuz and Istar. Attis, the favorite of Cybele, was also represented in the form of a decorated pine tree. Dionysus' death and resurrection were celebrated as Dionysus of the Tree. The mother goddess Cybele is often depicted as the Sacred Tree of Babylonia. And this is why we find Osiris originally worshiped as a tree god in Egypt. We see the combination of eagle wings emanating from a circle disk, both sun god symbols, sitting atop trees flanked by gods throughout Egyptian hieroglyphs. Also derived from Babylon, the Canaanites worshiped the Ashera pole and tree, both specifically condemned by Yahweh in league with Astarte worship. And that is why God specifically spoke out against this religious custom in Jeremiah 10, a passage we reviewed in the last chapter.

Simply stated, the entire basis of Christmas is pagan as are most all of its customs. It has no Scriptural basis or support whatsoever. It is nothing more than religious slight of hand, a fraud perpetrated by those pretending to be trustworthy and godly. And yet it is an abomination to the one and only God. His final festival of the year, the culmination of the Called-Out Assemblies, is Sukah—a time to camp out with our Heavenly Father.

Moving on to the Miqra' itself, the invitation to the party begins with...**“Yahuweh spoke** (*dabar* – communicated the word) **to** (*'el* – as God with) **Moseh, saying** (*'amar* – declaring and promising), **‘Converse** (*dabar* – talk together and communicate) **with** (*'el* – to) **the children** (*beney* – sons) **of Yisra'el** (those who strive with and are empowered by God), **saying** (*'amar*) **to them, “On the fifteenth day of the seventh** (*sabi'i* – from *shaba'*, meaning sworn oath, [a.k.a., Yah's Word]) **month** (*hodes* – time of renewal beginning with the new moon) **is the festival feast** (*hag* – coming together and celebration, the party) **of Shelters** (*sukah* – Tabernacles, Booths, or Tents, a covering for protection, and the temporary dwelling place where families live and the Ark of the Covenant abides) **for seven** (*seba'*) **days in proximity with** (*la* – beside, according to, and concerning) **Yahuweh.”**” (Leviticus 23:33-34)

It is the seventh Miqra'. It lasts for seven days and occurs in the seventh month. *Seba'*, based upon *shaba'*, is a symbol of Yah's Word as it means “sworn oath or vow.” It provides the basis for the Sabbath, Yahweh's six plus one pattern upon which His plan of salvation is built. In Scripture, God who is one, plus man who is six, equals perfection—seven.

A derivation of *sukah*, *succoth*, is first used in Genesis 33:17. There “Ya'aqob, who became Israel, traveled to Succoth (the Tabernacle of Protection) and built a house as well as shelters for his animals.” Yahshua spent His first night as man in one of these shelters. It wasn't a coincidence.

Since the Miqra'ey are played out in the Exodus, it shouldn't be surprising that the journey to freedom begins: “Now the children of Yisra'el traveled from Rameses (a city named after the Egyptian sungod) to Succoth (the place of shelter), about six hundred thousand (the number of man being six), aside from children.” Exodus 13:20 tells us that Succoth was set apart from the wilderness: “Then they set out from Succoth and camped in Etham on the edge of the wilderness.”

We find a reference to *sukah* in Jonah. That should be expected too, considering that the book is entirely Messianic, and is dedicated to the protective nature of Yahweh's Set-Apart Spirit. “Then Yonah (meaning “Dove,” the symbol of the Spirit) went out and made a shelter (*sukah* – covering) and relaxed in the

shade.” (Jonah 4:5) Protection is found in the “shade of the Almighty”—Yah’s Spirit.

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

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

In Amos 9:11, *sukah* represents the “house and tabernacle of David (*dawid* – love), which has fallen but will be raised up and rebuilt.” Home is to family as the Covenant is to relationship.

The concept of a “temporary home and tabernacle” is also conveyed in Second Samuel 11:11: “The Ark (of the Covenant), Yisra’el (those who strive with God), and Yahuwdah (those who are related to Yah) are staying and abiding in temporary tabernacles, homes, and shelters.”

Literally, *sukah* depicts a “temporary encampment of tents.” The party lasts seven days each year and foreshadows the celebration of the Millennial Sabbath. And while seven days and a thousand years represent a considerable duration of time, both are fleeting when compared to eternity.

Spiritually, the “sheltered dwelling place” is provided by the Set-Apart Spirit. Her Garment of Light is our protection, our Tabernacle, or covering, and our shelter. It is the only tent which equips us to campout with Yah. It is why Yowm Kippurym summons us to “come into the presence of our adoptive mother who enlightens and elevates.” It is also why God warns those who ignore this summons that their souls will be annihilated.

**“The first day is set apart (*qodesh* – separating and cleansing), called out for reading and reciting (*miqra’* – a summons and assembly for calling people out, for reading and reciting, and for explaining the basic core message).” (Leviticus 23:35)**

By using the word, *miqra’*, Yahweh has explained the purpose of His festival feasts. They are times to gather together as a family and read and recite the Word so that we understand it and know its Author better.

Although *miqra’* is a richer and deeper term than its Greek counterpart, *ekklesia* (the word errantly rendered “church”), at their core, both words mean “called out.” The *miqra’* beget the *ekklesia*. The similarity of these Old and Renewed Covenant foundational terms, connects them as one, while also “explaining the basic core message.” But it is a message which is completely lost

when the Word is carelessly and errantly rendered and when religions ignore Yah's instructions and replace them with Babylon's holidays.

By saying that the *miqra'* are *qodesh*/set apart, Yahweh is associating these meetings with the work of the *qodesh ruach*, or Set-Apart Spirit. He is conveying the message that we are called out of the world and set apart unto Yahweh by way of our Spiritual Mother.

Central to that message is that we cannot earn our salvation. **“You shall not (lo') do ('asah – perform, fashion, create, produce, assign, or profit from) any (kol) of the work ('abodah) of the heavenly messenger (mala'kah – service of God's representative).”** (Leviticus 23:35) *'Abodah* means “work, labor, task, job, or duty.” It is usually translated “ordinary” in English bibles because *mala'kah* is always rendered “work.” However, *mala'kah* is based upon, and considered the same as, *mal'ak*, meaning “heavenly messenger and divine representative.” As such, *mal'ak* is usually 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.”

While it's true that we shouldn't do our ordinary jobs on this set apart out calling, the spiritual message Yahweh 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.

It is a feast: **“For seven (*seba'*) days approach and come near (*qarab* – present oneself and appear before, joining closely together in the midst of) the adoptive mother who enlightens and elevates (*'iseh /'isah*) unto (*la* – toward, into, on behalf of, according to) Yahuweh.”** (Leviticus 23:27) These seven days are symbolic of the Millennial Sabbath.

To *qarab* is to “draw near, to approach and enter into something; it is to be present in the midst of a meeting or gathering.” In this situation, it is with Yah and His family. To *qarab* is “to be present with someone”—the Set-Apart Spirit in this case. *Qarab* speaks of our “inward nature and physical existence, of our seat of life, responding to a summons and making a declaration after engaging in careful thought.” *Qarab* is the operative word of the sixth *Miqra*—Yowm Kippurym.

Speaking of the Day of Reconciliations, pages three through eight of the “*Kippurym*” chapter were dedicated to the meaning of *'iseh /'isah*, so there is no reason to replicate that effort here. Suffice it to say that Sukah is a seven-day celebration of life conducted in the presence of Yahweh by way of the Set-Apart Spirit.

Then, bringing it all together...“**On the eighth** (*shemini* – from *shemen*, meaning oil, a metaphor for the Spirit) **day, there exists** (*hayah* – was, is, and will be) **a set apart** (*qodesh* – separating and cleansing), **called out assembly for reading and reciting** (*miqra*’ – a summons for calling people out, for reading and reciting, and for explaining the basic core message) **on your behalf** (*la* ‘*atem* – concerning you) **to answer the summons, present yourself and appear before** (*qarab* – approach and come near) **the adoptive mother who enlightens and elevates** (*’iseh /’isah*) **unto** (*la* – toward, into, on behalf of, according to) **Yahuweh.”** (Leviticus 23:36) The eighth day represents eternity—a condition 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.

There is but one “Her” pertaining to God, and She is the Set-Apart Spirit, our Spiritual Mother. “**Her** (*hiw*’) **joyous assembly of people** (*’asarah* – participants in the festive celebration and party goers), **do not** (*lo*’) **do** (*’asah* – perform, fashion, create, produce, assign, or profit from) **any** (*kol*) **of the work** (*’abodah* – labor, task, job, or duty) **of the heavenly messenger** (*mala’kah* – service of God’s representative).” (Leviticus 23:36) Confirmation is a good thing. As often as Yahweh has repeated His message, it’s a wonder so many corrupt it and so few comprehend it.

Yahweh personally did all of the work 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 called to be the beneficiaries of His gift, we aren’t to profit from it in the monetary sense. 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 Yada Yahweh ministry, enabling us to share more information with more people. But I am not free to use your contribution to pay any of my personal bills.

As our Heavenly Father, Yahweh 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. “**These are Yahuweh’s specific appointed meetings and designated times** (*mow’ed* – assemblies set by the authority for a particular purpose, as a sign and signal)...” (Leviticus 23:37)

*Mow’ed* is from *ya’ad*, meaning “to schedule a meeting, fixing the time to assemble, meet, and be 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? 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?

**“These are Yahuweh’s specific appointed meetings and designated times** (*mow’ed* – assemblies set by the authority for a particular purpose, as a sign and signal) **which relationally** (*’asher*), **you shall announce** (*qara’* – are invited to and shall proclaim) **as set apart Miqra’** (called-out assemblies) **to answer the summons and present oneself, appearing before** (*qarab*) **the adoptive mother who enlightens and elevates** (*’iseh /’isah*) **unto** (*la* – toward, into, on behalf of, according to) **Yahuweh. They are a gift** (*minhah* – 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** (*zebah* – a substitute killed and presented for atonement and forgiveness), **and a pouring out of** (*nesek* – anointing and immersing in) **the Word** (*dabar*), **day by day** (*yowm bayomow*).” (Leviticus 23:37)

Yahweh has established a specific meeting schedule. He has conveyed the time He wants us to show up. He has told us to tell others about them so that they also benefit from them. He has told us what to do when we arrive. He has told us that the Miqra’ 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, who is God, who became flesh, and tabernacled with us. And to those who received Him, He gave the right to be the children of God, born of God.”

In this passage, it’s useful to recognize that *’olah* also means “injustice and iniquity.” This suggests that the purpose of the Miqra’ 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 I have it here, I feel compelled to share 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, in my opinion, this rendition misses the point. That does not mean however, that I am completely right or that they are completely wrong. The reason that I have chosen to make the words Yah selected available to you within the context of my amplified translations is so that you can look them up and study them yourself.

Speaking of His seven Miqra', the significance of the special Sabbaths associated with them, and the symbolic sacrifices designated in the presentation of them, we find a confirmation of their primary purpose: **“In addition to (*min la bad*) Yahuweh’s Sabbaths (*sabat* – seventh day to cease work, regaling and revering God), besides (*min la bad*) your gifts (*mattannah* – something given for the good of a relationship), and in addition to (*min la bad*) all (*kol*) your vows (*nadar/neder* – promises), as part of (*min la bad* – out of or from) your freedom of choice (*nadabah* –freewill), relationally (*‘asher*) turn over control (*natan* – give, deliver, assign, dedicate, and entrust yourself) to (*la*) Yahuweh.”** (Leviticus 23:38)

*Nadabah* is a word we have not seen before. It means “to be free, to have choice, and to act in a manner which is voluntary.” It 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 bestowed upon mankind. Yahweh is asking us to trust Him with our very lives, to freely choose to rely on Him for our salvation, to see the Miqra' and Sabbath as a referendum on choice.

There is nothing more liberating than freely turning over control to Yahweh. 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 Yahweh’s Tabernacle.

Based upon a different interpretation of this passage, there are those who would disagree, suggesting that Yahweh wants us to give more than just observing the Sabbath, more than the sacrificial gifts designated in the Miqra', more even than freewill offerings. But yet the central message of Scripture conveys the idea that all God wants of us is for us to choose Him. He wants us to know Him, to revere Him sufficiently to prioritize our relationship with Him, to listen to and heed 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. This in turn should compel us to expose and condemn lies which lead others away from our Heavenly Father while simultaneously witnessing to the truth.

God doesn’t want our sacrifices. He Himself was the sacrifice. Even when the Miqra' designate an offering, the beneficiary consumes the good parts and sends the inedible portions God’s way. Yahweh doesn’t need anything from us but He does covet our love.

**“Indeed (*‘ak* – nevertheless and surely), on the fifteenth day of the seventh month, when you have harvested (*‘asap* – gathered in) your yield (*tabu’ah* – produce, crops, gain, grain, and fruit) from the Land (*‘erets*), you shall**

**celebrate (*chag*) the festival feast (*hag*) of Yahuweh for seven days. On the first day there shall be a time for resting and reflection (*sabbaton*) and on the eighth day a Sabbath (*sabbaton*)." (Leviticus 23:39) Sukah is an ingathering. It is a celebration. Sukah is a time for restful reflection.**

Everything in the following list is symbolic. Each is of considerable value to us spiritually, but insignificant economically. **"And you shall grasp hold of (*laqah* – receive and obtain, acquire) on the first day the fruit (*pari* – harvest) of the tree ('*es* – wooden timber or upright pillar used for hanging a sacrificial victim), the glorious adornment of (*hadar* – most majestic, honored, and splendidous embellishment and beautification) of the fronds (*kipah* – shoots or branches [symbolic of the Spirit and Messiyah]) of the palm (*tamar*), the branch ('*anap* – covering [symbolic of the Messiyah & Spirit]) of leafy shade ('*abot* – heavily foliated canopy [symbolic of the Spirit]) trees ('*es*), and river (*nahal* [symbolic of the Spirit]) willow shoots ('*arabah* [symbolic of the Messiyah])."** (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 Yahushua's sacrifice on the "tree, the upright pole and death stake" upon which He "was hung."

Since one would not normally describe "palm fronds" as being "glorious adornments, or majestic, honored, and splendidous 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.

The "branch of the tree," another Messianic symbol, is singular because while the Spirit adorns many, there is only one Savior. 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 of John 14, in which Yahushua says that the Father, Savior, and Spirit are one.

The "river willow shoots" are symbolic of both the prediction that the Messiah will be a "tender shoot" (arrive as a child), and also of living waters, a Spiritual metaphor based upon the life sustaining and cleansing nature of water. Further, all of this emphasis on "trees" is specifically tied to Sukah, the Miqra' dedicated to living under Yahweh's shelter, in His Tent and Tabernacle, and under his protection.

The completion of the 40<sup>th</sup> verse of Leviticus 23 defines eternity. It explains the reason we were created, the purpose of all seven Miqra'. It conveys the result of Yahweh'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 Yahuweh 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.” Further, 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 ones, enabling us to flourish eternally in Yahweh's presence.

Second, God likes to party. Having fun together is the entire point—the purpose of the universe and of mankind. The Miqra' of Tabernacles 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 Yahweh.” 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 Yahweh's children. That is indeed something to be proud of. Moreover, God wants us to relate to Him in the context of friendship and family, relaxing and having a good time. He does not want us down on our knees, fearing Him or worshiping 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 I'll explain. 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. **“Celebrate (*chagag*) it as a festival feast (*chag*) with (*la*) Yahuweh seven (*seba'*) days (*yowm*) in (*ba* – during) the (*ha*) year (*sanah* – repeatedly, so as to be altered and changed). It is a clearly communicated prescription of what you should do (*huqqah* – a decree, statute, and ordinance designed to allocate a share, portion, or allotment of something) eternally (*'olam* – forever, throughout all time) in (*la*) your (*'atem*) homes (*dor* – dwelling places and temporary tent encampments, also generations). Celebrate it (*chagag* – as a festival feast) in (*ba*) the (*ha*) seventh (*sabi'i*) month (*hodes* – time of renewal).”** (Leviticus 23:41)

Yahweh's plan for mankind is based upon six, being the number of man, plus one, being the number of God, equaling perfection—seven. Sukah is the seventh and final phase of the plan. Its fulfillment begins at the end of man's sixth millennia and concludes at the culmination of the seventh. Salvation is a seven-step process, beginning with Passover and ending with Tabernacles, each played out at the appropriate time. By having us camp out with Him for seven days, we draw understanding from Genesis one, from the Sabbath, and from the seven Miqra'ey, to better understand Yah's comprehensive solution and schedule.

The eighth day was added because the end of the Millennial Sabbath is not the end of time, our lives, or of camping out with God. Beginning on the eighth day, Yahweh will obliterate the entire universe and create a new one in our presence—a perfect one in which we get to live with Him, celebrating eternity. It is a new beginning—one without an adversary or a schedule.

The message is that we are being invited to campout with the Creator of the universe. It's going to be a great 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.

There are three important insights in what follows. 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 Yahweh freed Yahuw'dym from the bondage of slavery and works 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, tents, booths, and tabernacles (*sukah* – temporary homes which provide cover and protection) for seven (*seba'*) days (*yowm*). All (*kol*) native (*ezrah*) Yisra'elites shall dwell (*yasab*) in (*ba*) the (*ha*) shelters, tents, booths, and tabernacles (*sukah* – temporary homes which provide cover and protection) so that (*ma'an* – for the intent, purpose, reason, and sake that in the end) your households and generations (*dor* – 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 (*kiy* – branding associated with ownership and truth connected with) Me having the children (*ben*) of Yisra'el live in (*yasab*) shelters, tents, booths, and tabernacles (*sukah* – temporary homes which provide cover and protection) when I brought (*yasa'* - lead) them out (*min*) of the land (*'erets* – realm or country) of Egypt (*misrayim* – the crucible of emotional anguish and distress).”** (Leviticus 23:42-43)

The Children of Yisra'el are God's witnesses and messengers—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.

Yahweh signs off with this direct declaration: **“I am ('*aniy*) Yahuweh, your ('*atem*) God ('*elohym*).”** (Leviticus 23:43) So we have all of this on pretty good authority. And that means that it would require a higher authority than God to alter or repeal any of these instructions. Since they have all been changed and canceled by man's political and religious institutions, somebody is convinced that they are more important than their Creator.

The messenger signs off with...**“And Moseh declared the Word (*dabar*) regarding Yahuweh's specific appointed meetings and designated times (*mo'ed* – assemblies set by the authority for a particular purpose as a sign and signal) to the children of Yisra'el.”** (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 purpose of the Miqra' Mow'ed of Sukah is to foretell the nature of the Millennial Sabbath and designate the day it will begin. It is designed to reveal the purpose of creation, and to reveal the nature of the relationship Yahweh wants to have with mankind. It is the culmination of the Miqra', the product of the plan.

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 truth.

\* \* \*

No discussion of Tabernacles would be complete without examining Yahweh'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 Yahushua's arrival within the context of the Miqra' and no later than 33CE 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 Yahushua's arrival. 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).”** (Genesis 1:14)

These two sentences convey the profound truth that the *Miqra Mow’ed* of Yahuweh are “wondrous signs which convey an important message” from our Creator. Understand the *Mow’ed Miqra’* 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’ Mow’ed*, the appointed called-out meetings and signs, clerics and laity alike have been deceived into believing that future prophetic events cannot be dated. In actuality, they are simply ignorant of the means provided to date every significant event—past, present, and future.

Yahuweh’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.”** (Genesis 1:15-16)

This is all brought into focus with the opening stanza of Yahuchanan/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 temporary tent, and thus tabernacled) among us and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.”** (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. Yahweh 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 Miqra’ of Tabernacles and Tents.

In the “*Chay – Life*” chapter of the Genesis Volume of *Yada Yahweh*, you will find a thorough review of this Genesis one passage, along with documentation to prove that Yahushua’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 Torah’s next line in conjunction with the Tabernacle, Spirit, and Savior, let’s linger here a while longer, understanding that chapter breaks are human divisions.

**“Then Yahuweh 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*).”** (Leviticus 24:1-2)

This is Yahweh’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 or of “light” being the symbol of Yah. There is more than the idea of light providing guidance and enlightenment. There is even more to this than the “continuously interrupted,” or eternal component of Yahweh’s Light and

Spirit. We will soon be told where it goes and how that unique receptacle is to be constructed.

“**Aharown** (*‘aharown* – meaning desires light, transliterated Aaron, the brother of Moshe, a Levite) **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 Moshe, the Commandments 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* – temporary shelter and 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 Yahuweh continuously without interruption** (*tamid*). **It is an everlasting** (*‘olam* – eternal) **prescription of what you should do** (*huqqah* – decree) **throughout your households and generations** (*dor*).” (Leviticus 24:3)

This message is laden with 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 advents.

The depiction of the Menorah’s characteristics are a perfect match for the Set-Apart Spirit’s attributes. **“He [Aaron] shall place** (*‘arak*) **the purifying, cleansing, renewing and restoring** (*taher*) **menorah** (*menowrah* – from *minhah*, meaning gift, and *‘owr*, meaning light) **lamp** (*ner* – lamp stand) **perpetually** (*tamid*) **before the presence of** (*paneh*) **Yahuweh.**” (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 Exodus 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*).” (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 Her Garment of Light “purifies, cleanses, restores, and renews us.”

Consistent with this message, *perah*, which also means “to rise up and fly,” is from *pirhah*, meaning “a gathering of people or offspring with a common nature.” Yah is speaking of His family being able to fly like angels. Vocalized differently, *parah* means: “to sprout, flourish, and to bear fruit.” In our resurrected body, we gain dimensions and energy, becoming more like God.

Also it is worth noting that while all translations other than interlinears ignore all seven feminine references, they conclude that the Menorah “is of one piece.” And while that is symbolic of Yahweh being one, and consistent with the process of hammering it out rather than piecing it together, there is no basis for “one” or “piece” in the text. But based upon the Hebrew words, the ending could read: “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* – Gift of Light) branches (*qaneh*) coming out of (*min*) one (*‘ehad* – a singular unity)...”** (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 Yahweh’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. Yahweh 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 camp out a while (say for seven days during the Miqra of Tabernacles) with Yah.

Continuing to advance the same symbolism, this time with a reference to Yahushua 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 hulls removed, using only 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*).”** (Leviticus 24:5) All twelve tribes were guilty of piercing the Messiyah—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 Yahuweh...as a way to remember (*zakar*) Yahuweh. Every Sabbath day it shall be prepared and arranged (*‘arak*), without interruption (*tamid*) in the presence of**

**Yahuweh from the children of Yisra'el as an everlasting and eternal covenant** (*beriyth* – relationship agreement, binding oath, marriage vow, pledge and promise of alliance).” (Leviticus 24:6-8) In connection with the purifying and restoring table, and with the presence of Yahweh, we have two additional depictions of six plus one.

Even in the bread, Yahweh 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. Yahushua 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* Yahweh, 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.

Along life's way I have met very few people who see the big picture. My hope is that through the details revealed in *Yada Yahweh* more people 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 Deuteronomy, Moshe tells us more about what it means to camp out with God. **“You (*'atah*) shall attend to and profit from (*'asah* – act upon and participate in) the festival feast (*chag*) of Sukah (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*).”** (Deuteronomy 16:13) Tabernacles is a celebration of the harvest of souls. The threshing floor is symbolic of those who have been saved while wine represents the sacrifice which made their salvation possible.

Tabernacles is the result of the first six Miqra. Saved from death (*Pecach* / *Passover*), redeemed from sin (*Matsah* / *Unleavened Bread*), claimed by God

(*Bikurim* / FirstFruits), immersed in the Spirit (*Shabuwa* / Sevens for Gentile Yahuwdym), harvested by Yah (*Taruw'ah* / Trumpets for Gentile Yahuwdym), reconciled unto God (*Kippurym* / Reconciliations for native Yahuwdym), it's now time to celebrate *Sukah* / Tabernacles.

**“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* – slaves and associates), **the Levite** (*Lewi* – Yahweh's priests and judges, meaning those who unite), **the foreigner** (*ger* – one who is of a different racial, national, geographic, and cultural group, 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).” (Deuteronomy 16:14) In an earlier passage, Yah said the “foreigners” were those living “in the midst” of Yahuwdym.

Since Tabernacles is a prophetic picture of eternity, it's going to be a party, a festival feast, 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 Yahweh's adopted sons and daughters, we become brothers and sisters.

Yahweh 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 a means to renew and reconcile the relationship back to its intended purpose. **“Celebrate** (*chagag* – party) **for seven days with Yahweh your God** (*'elohym*) **in the standing place** (*maqowm* – site, home, dwelling, office, or 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*) **Yahweh will choose** (*bahar* – selected based upon His preference and desire) **because** (*kiy* – surely for the reason and indeed) **Yahweh your God will kneel down for your benefit** (*barak* – lower Himself to bless you)...” (Deuteronomy 16:15)

One of the most prevalent themes in Scripture, in both the Old and Renewed Covenants, is that of Yahweh 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 Yahushua’s enablement.

The Greek equivalent of *maqowm* 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 Yahweh’s plan of salvation.

For Yahweh Himself, for Abraham, and for most Yahuwdym, the “standing place” was Mount Mowriyah. It remains Yah’s favorite place on earth, His choice. And while that was where the Covenant was confirmed and later established, Yahweh can validate, confirm, and elevate us, wherever He chooses. And when He does, we aren’t to fall back to the ground, prostrating ourselves. 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, look God in the eye, and give Him a kiss.

As for me, I will try to choke out a thank you; my eyes will tear up, and my knees will wobble, but I will do my best to honor the gift and its provider by giving my Heavenly Father a big 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 teachings “**Indeed, Yahuweh your God will kneel down for your benefit** (*barak* – lower Himself to bless you)...” All religions have reversed this concept, teaching their stooges 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 Yahweh, encouraged to walk with God, summoned to be conversant with Him. Every aspect of this Covenant is based upon marriage and family, on friendship and relationship.

But far more than this, Yahweh 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 Mowriyah on Passover in 33 CE. He ransomed 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.

“...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).” (Deuteronomy 16:15) What a deal!

*Tabuw'ah*, the operative word in this passage, is based in part upon *bow'* which means: “to go in, to be brought in, or to be carried 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. 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 faculties, ability to reason, knowledge, and wisdom.” The adoption will also serve to make us “happy and joyful.”

The proposal God has placed on the table is a good one. Accept it. You have been invited to campout with Yah. 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 bends down and picks it up, doing all of the heavy lifting for our benefit.

Yahweh's first three Miqra, *Pecach* / Passover, *Matsah* / Unleavened Bread, and *Bikurim* / FirstFruits occur on three successive days in the Spring. *Shabuwa*, or Seven Sevens, serves as the annual model for the *Yowbel*, or Redemptive Years, and follows fifty days later in the Summer. Then in the Fall we are summoned to attend *Taruw'ah* / Trumpets on the first day of the seventh month, *Kippurym* / Reconciliations on the tenth, and *Sukah* / Tabernacles five days later. Each 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) **Yahuweh, your God** (*'elohym*) **in** (*ba*) **the** (*ha*) **standing place** (*maqowm* – site, home, dwelling, office, or 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*) **Yahuweh 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** (Weeks or Sevens), **and at the Festival Feast** (*chag*) **of Sukah** (Tabernacles or Shelters)...” (Deuteronomy 16:16) Earlier, in the 11<sup>th</sup> verse, Yahweh confirmed that “the place of relationship He will choose” is where **“His personal and proper name** (*shem* – renown and reputation) **lives** (*sakan* – dwells)...” That was Mount Mowriyah

and will be again when Sukah is fulfilled. But today Yahweh's name lives in a different Tabernacle—Yahuwodym—those who are related to and belong to Yah.

**“...and (wa) none (lo') should be seen (ra'ah – be viewed or revealed, appearing before) Yahuweh without what is expected (reqam – without cause or reason, vainly, empty, void of what is necessary).”** While there is no reference to *yad*/hand in the term, translators render *reqam* as “empty handed.” But it's not what is in our hands that counts with God, it's what's in our minds, hearts, and souls that matters. We are to show up knowing Yah, loving Yah, with our souls adorned in His Garment of Light. Don't just go through the motions, not knowing who you are meeting with or why. Yahweh expects us to read and study His Word, to choose to be adopted by Him, and to be immersed, born from above, and renewed, in His 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 (mattanah – present or offering, donation or contribution of goodwill to a 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, peace, security, present, and gift) Yahuweh, your God, relationally ('asher) gave (natan – delivered and bestowed freely upon) you.”** (Deuteronomy 16:17) He gave us life. A comparable, related, and proportional response would be to turn our lives over to Him.

\* \* \*

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

For example, Yahushua became visible to us on Tabernacles but Christians universally celebrate the birth of the Babylonian sungod on Christmas. Yahushua sacrificed His body on Passover, but Christians consider it to be a Jewish religious holiday. They don't even understand that the Last Supper was a Passover meal. The Messiyah paid the penalty for our sins on Unleavened Bread, but not one in a million Christians understands the concept of separation. He rose 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 Yahweh on the Sabbath.

The Covenant began with Yahweh 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 Yahweh revealed or why.

Speaking to us through the Levites, two chapters later in Deuteronomy, Moshe reveals: **"Indeed, when you come into** (*bow'* – enter, are led into, return to, or are included in) **the land associated with** (*'asher*) **Yahuweh 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*)." (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 Yahweh 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, and truth has never been popular. (Nor has God for that matter.)

If your religious traditions and teachings differ in any significant way from Yahweh's instructions, what you are doing is "detestable and disgusting" to God. He did not abolish the Sabbath. He did not abrogate the Miqra. 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 talking 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 sungod, and “Amen,” is Amen Ra—Egypt’s sun deity.

So it’s not just that 99.9999% of Christians are oblivious of Yahweh’s seven Miqra’, 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 Yahweh 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’oney* – 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 Yahuweh.” (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 Yahweh’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 *chabar*, 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 Yahuweh’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.

Yahuweh 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 Yahweh 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*), Yahuweh your God will dispossess and disinherit (*yarash*) those who do them from His presence."** (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 Yahweh "Lord," or the Messiyah Yahushua "Jesus Christ." If you play Magic, stop. If you consider yourself a Wiccan, recognize the consequence. If you are entertained by occult- and myth-based books and movies, change your reading and viewing habits before it's too late.

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* Yahweh, come to know the Word. When God calls, answer. **"Be upright, acceptable, and sound (*tamiym* – moral and truthful, demonstrating integrity and sincerity, having a**

purity of purpose) **with** (*im* – in association with, experiencing a relationship with) **Yahuweh your Elohim/God.**” (Deuteronomy 18:13)

**“For these Gentile nations** (*gowym*), **which you shall dispossess** (*yaras* – separate and distance yourself from), **listen to, regard, and obey** (*shama*’ – a messenger’s recital and report, proclaiming news regarding) **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)...” (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 Yahuweh your Elohim has not granted you permission to do** (*natan*) **so.**” (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 Yahushua’s example, and by whitewashing Yahuweh’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).” (Isaiah 45:9) Yes, according to the Dead Sea Scrolls, Yahuweh 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 *‘Elohym*.

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 Yahweh’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 (*‘ayin*) human with hands (*yad* – powerful and authorized)” (Isaiah 45:9) If you are checking, in Isaiah 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 Yahweh’s power and authority. The line was a direct attack on Rabbinical Judaism, so the rabbis changed it.**

Yahuweh’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, Atonement, 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 Yahweh’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** (*hoy* – 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?’**” (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) **Yahuweh 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 Yahweh does so men changed the criterion.

According to the Great Isaiah Scroll: **“This is what** (*koh* – by way of contrast) **Yahuweh, the Creator of the signs, says: ‘Ask** (*sa’al* – question and consult with) **Me regarding** (*‘al* – about or concerning) **My children, and concerning the work orchestrated by** (*sawah* – the commands, instructions, directions, and decrees of) **My hands, power, and authority** (*‘ani yad*).” (Isaiah 45:11)

If you don’t understand the Miqra, you will miss the fact that they serve as prophetic signs pointing to Yahushua, and that they are designed to explain Yahweh’s plan of redemption for His children. The miracle of redemption is outlined in the seven Miqra’. Their promise is: those who chose to know, trust, and rely upon Yahweh 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!”

Yahweh’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** (*samayim* – 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).” (Isaiah 45:12)

The seven Miqra, like the seven days of Creation, collectively tell us precisely when the seminal events in Yahweh's plan of salvation will unfold. An astute reader in Yasha'yahu's day would have been able to pinpoint the Messiah's arrival in Jerusalem (Daniel 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 1<sup>st</sup>, 33 CE; known to God as Nisan 14, 4000); the day His Soul descended into Gehenna (Miqra #2, Unleavened Bread, a Sabbath, April 2<sup>nd</sup>, 33 CE); the day of His resurrection (Miqra #3, FirstFruits on the first day of the week, April 3<sup>rd</sup>, 33 CE); the day the Set-Apart Spirit anointed those who were called-out (Miqra #4, Feast of Weeks/Pentecost, May 22<sup>nd</sup>, 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 14<sup>th</sup>, 2026), the day of His return in power and glory (Miqra #6, Day of Reconciliations, October 2<sup>nd</sup>, 2033 at sunset in Jerusalem (6:22 PM); known to Yahweh as the beginning of Tishri 10, 6000); and the first day of the Millennial Sabbath (Miqra #7, Tabernacles, the Sabbath of October 7<sup>th</sup> and 8<sup>th</sup>, 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' are signs. That is probably why Yahushua quoted a line from this Psalm prior to providing us with His most comprehensive review of the last days—the Olivet Discourse.

The Psalm is the 118<sup>th</sup>. Yahuweh 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 Psalm 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 Yahweh illegal—including saying His name. The Psalmist is begging the nation to reverse that trend. But this Psalm 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) **Yahuweh. Indeed His brand** (*kiy* – style and nature) **is good** (*towb* – beautiful and prosperous, festive and pleasing, generous and valuable). **Truly** (*kiy*), **His unfailing and uncompromising love** (*hesed* – kindness and devotion, steadfast affection, commitment to the relationship, favor and beneficial gifts, mercy and goodness) **are unending** (*‘olam* – everlasting and eternal, infinite).” (Psalm 118:1) There are only two attributes which Yahweh 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** (*hesed* – steadfast and unfailing love and mercy) **are infinite** (*‘olam* – everlasting and unending).” (Psalm 118:2) The Psalmist is asking with his countrymen to *yadah* Yahweh. Slighting God had become a national epidemic—just as it is in the world today.

**“Please** (*na’* – I implore and pray), **Household** (*bayit*) **of Aaron** (*‘aharon* – light bringers; the Levitical priests, the uniters) **say, ‘Surely, His commitment to the relationship** (*hesed* – steadfast and unfailing love, mercy, goodness and kindness) **is eternal** (*‘olam* – infinite and unending).” (Psalm 118:3) Like Yahuwdaym 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 Yahweh’s “*hesed*—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) **Yahuweh, say, ‘Truly, His steadfast affection and generosity** (*hesed*) **are infinite and everlasting**(*‘olam*).” (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 was endless.” Moreover, the entire purpose of Scripture is to encourage mankind to form a personal and familial relationship with Yahweh, 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 Yahweh, 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’yahu 29:12-13, Yahuweh said that fearing Him was a manmade tradition. **“Then Yahuweh 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 (*yir’ah*) toward Me exists because it is taught out of (*lamad* – learned, studied, and acquired through the instruction derived from) manmade traditions (*iysh mitzvah* – manmade commandments, human edicts and precepts) 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 Yahweh will come to fear Him. In the end they will bow down in judgment. The same concept applies with *’awnah*, the pivotal term underlying Yowm Kippurym. If you do not “respond to and answer” Yahweh’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 Yahweh’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 (*mesar* – distress), I called upon (*qara*’ – summoned) Yah and Yah answered (*’anah* – responded and replied to) me, setting me free (*merhab*).”** (Psalm 118:5)

Interestingly, *mesar* is the base of Misrayim, the word we translate “Egypt.” That means that each of the hundreds of times Yahweh reminds Yahuwdaym that He brought them out of Misrayim/Egypt, He is also saying that He delivered them from “emotional anguish,” the very condition said to exist in the Abyss. Further, *masarah* 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. **“Yahuweh 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?”** (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 Yahuweh 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.”** (Psalm 118:7)**

There are several lessons here. First, Yahweh 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, Yahushua specifically identifies the Spirit as “our helper” in 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 Yahweh 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 Psalm 91, the protective promise Yah delivered to me when I agreed to engage.

If there were a single verse representative of the Yada Yahweh ministry, 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*) Yahuweh, than (*min* – by way of comparison it is) **to trust** (*batah* – rely upon and put confidence in, to believe) **man** (*‘adam* – humankind).”** (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 Yahuweh than to trust man.”** Or, if you prefer: **“It is more appropriate and sensible to rely upon and place your confidence in Yahuweh, 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. Yahweh 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 Yahweh and camp out 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*) Yahuweh than to believe, placing confidence in, political rulers (*nadiyb* – princes and nobility, leaders with human status).”** (Psalm 118:9)

Since Scripture’s primary message is to “*batah*, to trust, rely upon, and put our confidence in” Yahweh, 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 Yahweh you have to first *yada*/know Yahweh. 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.

Yahweh 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 Yahuweh, I cut them off (*mul* – oppose them and ward them away).”** (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 Yahweh’s name. Yet ignorant of Yahweh’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 Yahuweh 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 Yahuweh came to my aid (*’azar* – helped and supported me).”** (Psalm 118:12-13) All too often we come to rely on Yahweh 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.

Psalm 118:12-13 is invocative of siege of Armageddon, of Yahweh’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.

Yahweh’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).” (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 Yahshua, the shortened and more popular form of the Savior’s name, Yahuwshua, are pronounced identically. Transliterated as a title or name, Yashuw’ah and Yahuwshua, 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 Yahweh and-he-became to-me as-salvation.” Yahweh came to us as Yahshua, our Savior.

Genesis 49:18 says: “**For Your Yashuw’ah I wait, Yahuweh.**” Exodus 14:13 reads: “**Moshe said to the people, ‘Do not fear. Stand up and see what Yashuw’ah from Yahuweh will accomplish for you today.’**” Exodus 15:2 reveals: “**Yahuweh 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 Deuteronomy 32:15 you will find: “**Then he abandoned the God who created him and scorned the Rock, Yashuw’ah.**” Psalm 88:1 proclaims: “**Yahuweh ‘Elohiym Yashuw’ah.**” And Jonah 2:9 says: “**Yashuw’ah is from Yahuweh.**” It makes no difference if you render *yashuw’ah*, “Yahshua” 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 Isaiah 49:6, 51:6, 52:7, and 56:1. Yahweh is speaking of Yahshua 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** (*gowyim* – 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) **Yahuweh, Redeemer** (*ga'al*) **of Yisra'el, the Set Apart One** (*qadowsh*)." (YashaYahu / Isaiah 49:6-7)

Everything you need to know is encapsulated in these words. Yahshua is the "diminished manifestation of" Yahweh, "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 Yahweh "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, and renew, to atone 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 Yahuweh, Redeemer of Yisra'el.**"

Yahweh has confirmed that He, Himself, personally is the Redeemer, the Savior. Therefore you can call Him by His name, Yahweh, by His purpose Yahshua / 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 YashaYahu/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. Isaiah 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 'Elohym reigns!'**" You will find this passage in the "*Ga'al* – Redemption" chapter.

Returning to the Psalm, 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 Yahweh performs** (*'asah*) **like a mighty man** (*'yshhayil* – *'ysh* is man or individual and *hayil* is powerful, mighty, able, strong, worthy, noble,

and valiant leader).” (Psalm 118:15) Strong’s capitalizes ‘Ysh-hayil, in recognition of it being a name and then confirms that it is a compound of ‘ysh, meaning “man or individual,” and *hayil*, 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 Yahweh’s presence. Yahshua has returned.

As the diminished, human manifestation of God, Yahushua is the “right hand of Yahuweh.” It is through Yahushua that we are raised, lifted up to heaven, becoming more like God. **“The right hand of Yahuweh lifts up** (*ruwm* – raises up to a higher status and elevation). **The right hand of Yahuweh performs like a valiant and mighty individual** (*yshhayil*).” (Psalm 118:16) For those who may be troubled by me referring to Yahushua as the “diminished manifestation of Yahweh,” in addition to the citation from Isaiah 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.” (John 10:29-30) Yahushua refined this with: “The Father is greater in dimensions, mass, power and stature (*megas*) than I.” (John 14:28)

Just as there is no way to understand why Yahshua 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 Yahweh*, 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, Yahshua’s human body died on Mowriyah’s stake on Passover, serving as the sacrificial lamb. This occurred immediately after Yahweh’s Spirit separated from Him, returning to heaven, thereby explaining His last words. Then Yahshua’s soul descended into Sheol to ransom us on the Sabbath of Unleavened Bread. On FirstFruits, body, soul, and spirit were reunited in the resurrection.

Yahshua’s soul did not die, and a spirit cannot die. Further, as God, Yahshua has always been and will continue to be. Therefore: **“I will not** (*lo*) **die** (*muwt*), **rather** (*kiy* – indeed instead), **I exist** (*hayah* – I Was, I Am, and I Will Be), **and recount and record** (*saphar* – commit to writing) **the deeds** (*ma’aseh* – work) **of Yah.**” (Psalm 118:17) The written account of which He is speaking is the Word, Scripture, the Torah, Prophets, Psalms, and Renewed Covenant Writings.

Yahshua 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.**” (Psalm 118:18) The reason is that the punishment

for sin is separation, not death. Yahushua 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.”** (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 Yahuweh. The vindicated (*tsadaq* – innocent, upright, and justified) shall enter (*bow'* – arrive) through it.”** (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 Yahshua 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 kiy*). You answered (*'anah / 'onah* – responded to and engaged) Me, existing (*hayah*) for (*la*) me (*'ani*) as (*la*) Yashuw'ah.”** (Psalm 118:21) The path to salvation begins and ends by recognizing that Yahuweh responded to the problem of sin and separation by coming to exist for us as Yahushua.

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; *pinnah* – corner gate, stone essential to construction, leader, authority, protector, and shelter).”** (Psalm 118:22)

After sharing the parable of the Wicked Tenant Farmers, “Yahushua said to them, ‘Have you never read in the Scriptures, “The Stone which the builders rejected, this became the chief corner stone. This is from Yahuweh 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.” (Matthew 21:43-46) 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 Yahweh’s crowning achievement—something much more magnificent than creation. **“This is from Yahuweh. It was, is, and will be**

(*hayah* – exists as) **wonderful, marvelous, and amazing** (*pala'* – awesome, extraordinary, a miracle surpassing human understanding) **in our eyes** (*ayin* – from our perspective).” (Psalm 118:23)

“**This is the day** (*yowm*) **Yahuweh 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).” (Psalm 118:24)

“**Please save us** (*yasha' na'*), **Yahuweh, we pray** (*'anna* – 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).” (Psalm 118:25)

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 Messiah) **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 Psalm 118:25 above]), **Son of David** (*dawid* – 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 Yahuweh. Please save us** (*osanna*) **with the Most High** (*upsistos*).” (Matthew 21:8-9) While Greek doesn’t possess the alphabetical characters to write Yahuweh, I wrote it in because the crowd spoke Hebrew in this procession, and I’ve read Psalm 118 and Isaiah 62 (and so had they). “*Hosanna*” is “*Yasha' na.*”

When “Yahweh comes to save us,” He will “come in the personal and proper name of Yahweh.” 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 Yahuweh—kneeling down** (*barak* – providing blessings) **to you from** (*min*) **the House** (*bayit* – Home, Tabernacle, Temple, Family, Household, and Living Shelter) **of Yahuweh.**” (Psalm 118:26) The Renewed Covenant is nothing more than the enactment and fulfillment of the Old.

Yahweh, Yahshua, light, salvation, and power are all synonymous concepts. “**Yahuweh, God** (*'el*), **shined light** (*'owr*) **on** (*la*) **us** (*nahnu*).” (Psalm 118:27) It is the opening message of John’s eyewitness testimony.

Up to this point, the amplified translations of 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 Yahweh to describe His seven parties, the “festival feasts” known as Miqra’ Mow’ed—or Celebratory Called Out 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 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 Genesis 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 Yahweh 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 Yahuweh, the one who has lowered Himself from His Heavenly Tabernacle to shine light on us. He is speaking of the Messiyah’s arrival in Jerusalem on Branch Monday, four days before Passover in 33 CE, when He would sacrifice Himself on Mowriyah’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*).”** (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.”** (Psalm 118:28)

The Psalm concludes as it began: **“Make a public profession of thanks (*yadah*) to Yahuweh because indeed (*kiy*), He is good (*towb* – beautiful and generous, one who loves to party), because indeed (*kiy*), His unfailing love and devotion to the relationship (*hesed* – favor and mercy, affection and kindness) endure forever (*‘olam*).”** (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 Yahshua, the Lamb of Light, all seven of Yahuweh’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’—symbolically and prophetically.

Zechariah 14, which begins with the anguish associated with Yahweh’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*) Yarusalayim 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 (*hagag* – revel in) Yahuweh’s festival feast (*hag*) of Sukah (*sukah* – Tabernacles, Tents, or Booths).”** (ZakarYah / Zechariah 14:16)

Yahweh 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*’ Yahweh, 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 Yahweh.’ And the cooking pots in the house (*bayit*) of Yahweh shall be (*hayah*) similar to vessels of wine (*mizraq*) before the altar. And every cooking pot in Yarusalayim and Yahuwah shall be set apart (*qodesh*) unto Yahuweh. 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 Yahuweh on that day.**” (ZakarYah / Zechariah 14:20-21)

The Tribulation is over. Yahuweh has prevailed. Evil has been obliterated. Five days have passed since God’s return on the Day of Reconciliations. The world is now celebrating “Yahuweh’s Festival of Sukah.” Mankind will camp out 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 Old Covenant. The oldest of the Dead Sea Scrolls confirm that ZakarYah, not Malachi, was the last book of the Tanach (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.

ZakarYah’s testimony wasn’t the last word on the seventh day’s rest either. Paul speaks of it in Hebrews. In the fourth chapter of his letter to his brethren, he adroitly makes the connection between Genesis 2: **“And God rested on the seventh day from all His works,”** with the **“rest”** associated with the Millennial Sabbath as described in the Leviticus 23 presentation of Sukah. He further notes that Psalm 95 explains that **“those whose hearts are hard,” “those who test God,”** and **“those who do not know His ways” “shall not enter into God’s rest.”** **“But since therefore it remains for some to enter it,”** he writes, *don’t “be like those who had the good news preached to them but will be denied entry because they rejected it.”* (Hebrews 4:4-6)

Speaking of Kippurym and Sukah in the Yowbel of 2033, **“He has decided upon and designated** (*horizo* – marked off the boundaries of time, planned, determined, and appointed) **a certain important** (*tis*) **day** (*hemera*), **saying through David so long afterward, in the words already quoted, ‘Today** (*semeron*), **if you hear His voice, do not harden** (*skerynomai* – become stubborn in) **your hearts** (*kardia* – inner nature).” (Hebrews 4:7) We are being called to rest with our Creator.

Before I share what comes next, be aware that Yahushua, the son of Nun, Moshe’s successor who led Yahuwdym into the Promised Land, and Yahushua, the Son of God, who leads all the rest of us into the Promised Land, share the same name. Also recognize that Iesous, the basis of “Jesus” isn’t actually written out on any page of any of the seventy first, second, and third century, pre-Constantine, manuscripts of the Renewed Covenant which have been recently

discovered. One of several divine placeholders is used one hundred percent of the time because the Greek alphabet does not contain the letters required to transliterate the sound of the Savior's name. The same thing is true with Yahweh's name.

Some of those who are aware of this fact, attribute the placeholders to the Jewish myth that God's name is too divine to be spoken. But in the case of this next passage, a mere mortal's name is represented by a placeholder. As such, it confirms that it was not respect for the name or religious custom which prompted the placeholder, but necessity. There is no Y, soft H, W, or SH sound in Greek.

We possess two rather complete manuscripts of Hebrews, one of which (Parchment 46) contains most of Paul's letters and dates to the late first century (70 to 100 CE). The oldest uses the placeholder ΙΝΣ (Iota Nu Sigma) while in the more recent we find ΙΣ (both with a horizontal line over them) for what is clearly Yahushua, Moshe's successor. Of which, the *Analytical Lexicon of the Greek New Testament* writes that it is "a proper noun [name] meaning Yahweh saves." While that's accurate, what's particularly interesting is that the *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, reveals: "יְשׁוּעַ (Yashuw'ah) is the later form for [i.e., the more recent replacement of] יְהוֹשֻׁעַ (Yahuwshua)." Jews have been on a crusade to remove Yah from their lives and language for nearly 2,500 years.

In *The Theological Dictionary of the New Testament* we are given more information. They concur that the original pronunciation of Yahushua's name was based upon יְהוֹשֻׁעַ (transliterated Yah uw shu ah), which is comprised of vowel consonants best represented by the English letter-sounds: Y AH W SH AH. Recognizing that the W is a vowel consonant conveying the double uu sound, vocalized and transliterated, we get Yahuwshua, meaning Yah Saves. The name, spelled this way, is found in the Torah in Exodus, Numbers, and Deuteronomy, and then in Yahushua/Joshua, Judges, Kings, and Chronicles.

According to *The Theological Dictionary of the New Testament*, "the full form of the [Yahushua's] name thus prevails up to circa 500 BC, and after that (up to 1 Chronicles 7:27), the shorter [version, or Yashuw'ah]. The LXX [Greek Septuagint] retained the latter [and later replacement] form יְשׁוּעַ (Yashuw'ah), and made it declinable by adding a nominative ζ, [an ending Sigma, or s]." Simply stated: Yahuweh chose Yahushua, then religious Jews, circa the Babylonian captivity of 585 BCE, did everything they could to distance themselves and their people from Yahuweh. This included claiming God's authority for themselves, changing the names God Himself had established, removing Yahuweh's name from His Word 7000 times, and relentlessly copyediting Scripture. Yeshua and Jesus (with the 2<sup>nd</sup> century BCE addition of the "s," and 16<sup>th</sup> century CE invention of the "J,") are the result. "Jesus" was first used in the fourth revision of the King

James Bible in the mid 17<sup>th</sup> century. It is not only incorrect and meaningless; it is completely without Scriptural basis.

The *TD of the NT* goes on to report: “Once the Jews came under Greek influence, we notice a tendency to replace or to translate [actually, transliterate] Jewish [actually Hebrew or Scriptural] names by similar sounding Greek names.” Then: “With the 2<sup>nd</sup> century AD, יֵשׁוּעַ (Yashuw’ah) and Ἰησοῦς (Iesous), disappear as a proper name. In Rabbinic literature, ישוע (Yashuw’ah) is found only as the name of the 9<sup>th</sup> priestly class. Elsewhere, we always have the full יהושוע (Yahushua), which is borne by quite a number of rabbis.” This means that religious Jews were so jealous of Yahuweh’s authority, they removed His name from the Savior’s, and then they took it upon themselves. Yahushua of Nazareth “is almost always called ישו (Yeshu) in Rabbinic writings, so we are confronted by a problem which demands explanation.”

*The Theological Dictionary of the New Testament* would go on to acknowledge that it is “commonly conjectured that in both the Greek and Hebrew spheres the Jews deliberately avoided the name because of their rejection of Jesus [actually Yahushua]. After the beginning of the 2<sup>nd</sup> century AD, the Rabbis returned to the older form of the name [Yahushua / יהושוע ], except in the Tabmud, where the singular form ישו (Yeshu) is used only for Jesus [or correctly, Yahushua] of Nazareth.”

“In the Greek field, however, Ἰάσων (Iesoun) may still be found in the catacombs [in Rome]. Ἰησοῦς (Iesous), on the other hand, is not found there.” The first sighting of “Gesua, and the feminine Gesues, occurs in Venice in the 6<sup>th</sup> century AD,” after two centuries of Roman Catholic corruption, the *TD of the NT* failed to convey.

When it comes to names, Strong’s is prejudiced by the King James, the text upon which it was keyed. But, they are of some value when it comes to Ἰησοῦς (Iesous), at least as it appears in the *Textus Receptus*. They report: “Ἰησοῦς [**Iesous** /ee-ay-sooce/] noun proper masculine. Of Hebrew origin {Strong’s #} 3091; 975 occurrences; {KJ}AV translates as “Jesus” 972 times, “Jesus (Joshua)” twice, and “Jeusus (Justus)” once.” Actually, Ἰησοῦς, doesn’t appear a single time on any page of any of the 70 first, second, or third century Renewed Covenant manuscripts, much less 975 times. But that aside, Strong’s # 3091 is correct, at least up to a point. It reveals: “יהושע [Yâhowshuwa`, Yâhowshu`a /yeh-ho-shoo-ah/] noun, proper, masculine. From 3068 [יהוה Yahuweh] and 3467 [ישע yasha’/saves]; 218 occurrences.” Based upon the paleo-Hebrew vowel consonants, the proper pronunciation is actually: Yah-oo-shu-ah. But I hope you get the message: Of the 975 times “Jesus” appears in the Renewed Covenant

Writings it should be: “Yahowshuwa’,” pronounced “Yah-oo-shu-ah,” and transliterated “Yahushua.”

God selected and established the personal and proper name Yahushua. Man invented and established Jesus. Who are you going to trust? Which name are you going to use?

English translations write “Jesus” in the next verse, but knowing that’s wrong, they add “(Joshua)” in parentheses. Unfortunately, for all who trust them, that’s errant too. **“For indeed (*gar*) if (*ei*) Yahushua** [represented by the placeholders INΣ and IΣ] **had given them rest (*katapauo*), there would not have been a discussion about another day after this. As a result (*ara*), there exists as part of the larger whole (*apoleipomai* – remains) a Sabbath rest (*sabbatismos*) for the people (*laos* – common folks as distinguished from political magistrates and religious clerics) of Yahuweh** [represented by the placeholder ΘY).” (Hebrews 4:8-9)

This is sound, Scripture-based teaching. Paul is using Yahweh’s Word to explain, even predict, what is going to occur. He understands the connection between the six plus one basis of the creation account in Genesis and the six plus one basis of the Sabbath Commandment in Exodus. He knows that this “rest” is something God provides. He is cognizant of the relationship between the six plus one basis of the Miqra in Leviticus, and the rest associated with camping out with God in the Promised Land following Yahweh’s deliverance from Egypt—the basis of Tabernacles. He knows that the “people of Yahweh” will experience the fulfillment of the rest foreshadowed in Sukah beginning on a “day which is decided upon and designated, whose boundaries are marked off in time, planned, determined, and appointed, a certain, and very important day.”

So that you know what Paul knew, the primary messages of the Sabbath are: First, there is one or more literal, spiritual, and prophetic teachings embedded in most everything Yahuweh communicates. The Word comes alive when we search for them.

Second, the primary spiritual message conveyed by the Sabbath is that we cannot work for our salvation, or rest. Yahweh alone provides the way and the means. If we want to be with Him, we must rely on Him.

Third, we are to set apart time for Yahweh, prioritizing our relationship with God, getting to know Him better. The Sabbath is designed to *yada*’ Yahweh. It is a time for reflection and relationship.

Fourth, in our fallen state we are mortal, frail and weak. Quite literally, we require rest. Yahweh’s Torah is an Owner’s Manual filled with prescriptions for better living. This advice falls under that designation. Yah has a solution for this

problem already prepared for us, but we will not benefit fully from it until we campout with Him.

Fifth, man (who is represented by the number six, the day upon which he was created) apart from God (who is one) is incomplete, imperfect, frail, mortal, and destined to toil during a brief temporal existence. Man with the addition of God ( $6 + 1 = 7$ ) is renewed and complete, perfect and immortal, empowered and enlightened, sheltered and saved. Creation like salvation is an equation.

Sixth, Yahweh's plan of salvation is based on six plus one. It is depicted in the seven Miqra. It begins with a sacrifice at Passover and concludes with a restful celebration during the seven days of Tabernacles.

The seventh lesson imbedded in the Sabbath is prophetic. All human history as well as Yahweh's plan of salvation, unfolds based upon the pattern of six plus one. It is the key which unlocks Yahweh's timeline. Adam's choice to separate from God, disrupting the equation, occurred in 3968 BCE—year 1 on Yahweh's Calendar. Noah's Flood took place exactly a thousand years later in 2968 BCE (1000 YC). Abraham established the Covenant on Mount Mowriyah in 1968 BCE (2000 YC). Yahuweh's Tabernacle was constructed by Solomon in 968 BCE (3000 YC). Exactly 1,000 years later (and forty Yowbel from the Covenant's commencement), Yahushua enabled the Covenant on Mount Mowriyah, fulfilling the Miqra' of Passover, Unleavened Bread and FirstFruits in the Yowbel of 33 CE (4000 YC). In 1033 (5000 YC), Mowriyah's spring was poisoned, consistent with the Torah's test for infidelity.

This known, someone like Paul today, who is a student of Scripture, knows that in 2033, year 6000 on Yahweh's Calendar, (and the only Yowbel remaining within the lifetimes of the generation who witnessed the return of Yahuw'dym to Yisra'el), exactly forty Yowbel from Yahushua's sacrifice, Yahuweh will return in power and glory. The six plus one plan even tells us the exact day—on the sixth Miqra: Yowm Kippurym, which begins at sunset (6:22 PM) on October 2<sup>nd</sup>, 2033.

And that means that the final Sabbath, that depicted by the Miqra of Shelters, Sukah, the anticipated rest Paul is alluding to for the people of God, will commence five days later as the sun sets on man's time of toil. A one thousand year celebratory rest follows in which mankind camps out in the presence of their Creator. Then, in year 7000 YC, the eighth day depicted in Sukah, commences with the creation of a new heaven, earth, and Jerusalem. Eternity follows.

Methinks that some of these insights were lost when the Roman Catholic Church decided they were authorized to replace Yahweh's Sabbath with Babylon's Sunday, and replace Yahweh's seven Called-Out Meetings with the

sungod celebrations of Easter and Christmas. But Paul understood Yah's message, and now so do you.

Continuing his teaching, Paul is accurately equating the concept of "rest" with "salvation." **"For indeed** (*gar* – it can be reasonably concluded that) **whoever moves into** (*eiserchomai* – enters and experiences) **His rest** (*katapausis* [symbolic of being saved]), **in the same way** (*autos*) **also has ceased** (*katapauo*) **from his works** (*ergon*) **just as God** (ΘΣ) **did from His own. Let us be eager and ready** (*spoudazo* –zealous and earnest), **therefore** (*oun*) **to enter** (*eiserchomai* – move into and experience) **that rest** (*katapausis*) **so that no one will fall** (*pipto* – descend to a lower place being inadequate, prostrating oneself in judgment, and dying and ceasing to exist) **by way of a similar** (*autos*) **pattern** (*hypodeigma*) **of obstinate opposition and rejection** (*apeitheia* – stubborn rebellion)." (Hebrews 4:10-11) Our willingness to accept Yahweh's solution is the sole determinant of our fate. Those who reject Him die. Those who rely on Him live.

As Paul has warned, be aware of what the "rest" represents and respond accordingly if you want to experience it. While it remains in our future, the fate of most is to miss it. The political will toil unto death. The religious will prostrate themselves into oblivion. The secular will cease to exist because they could not cease being obstinate.

Revealing the source of his instruction, Paul says: **"For indeed** (*gar*) **the living** (*zao*) **Word** (*logos*) **of God** (ΘΥ) **is effective and active** (*energes* – has great power, ability, and authority to perform), **even sharper** (*hyper tomos*) **than any** (*pas*) **double-edged** (*distomos*) **sword** (*machaira*), **penetrating** (*diikneomai* – piercing) **the apportionment of** (*merismos* – division and distribution of) **the soul** (*psyche*) **and spirit** (*pneuma*)..." (Hebrews 4:12)

When Paul wrote these words there was no Renewed Covenant. The Word of God was the Torah, Prophets, and Psalms. Period. And yet that was more than sufficient to know Yahweh and find His rest.

While entire chapters will be devoted to this, know that souls are mortal. Spirits are immortal. One must benefit from the apportionment of the Spirit to survive Kippurym and celebrate Sukah.

\* \* \*

We do not know a great deal about the conditions which will persist in the Millennial Sabbath, because frankly, we don't need to at this point. But there are

some things I can share with you which are gleaned from Scripture. Yahweh 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 a Garden of Eden like status. And the entire time 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 Yahweh and who either were harvested on Taruw'ah or who died prior to His return will exist in their eternal, resurrected, spiritual, God-like bodies. We will be called from exploring the universe to serve as administrators during this period. Earth's capitol will be Jerusalem.

The mortal souls who survived the Tribulation and who chose during it to form a relationship with and rely upon Yahweh, will repopulate the earth. While these souls will retain freewill, they will not be enticed by Satan as he will be incarcerated. 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' 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 Chavah 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, Yahweh 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 and affected, Yahweh 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 Yahweh's company so we must be prevented from traveling back in time and witnessing our mistakes. To avoid this, and to keep eternity entertaining, Yahweh has promised to create a new universe with us as witnesses. It will be grand.

If you want to know all there is to know about this time, about the new Temple and new Jerusalem, I invite you to read Ken Power's *Future History*. The last five chapters of his book are focused on the end of the beginning.

Returning to the here and now, it's important for you to know that while the *Miqra* and Torah cannot save, one points the way to salvation and the other tells us how to live once we are redeemed. When we reject both, essentially ignoring the Word 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.

Yahweh is personally engaged in and passionate about His plan. But sadly, the things "Christians" have instituted to replace the *Miqra* and Torah are an abomination to Him. We will learn more about them later, as we study Yahushua's prophetic review of the "Church Age" in the God Damn Religion volume.

It is incumbent on us to keep the *Miqra* meetings with Yahweh. 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* and Sabbath will not change the status of your salvation, but it might prevent the salvation of others.