

Shabat Study October 14, 2022,

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those which were inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by a ()? A___ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Blowing of the Showphar!

It is Sukah, so happy Sukah to one and all. It is the time we get to camp out with Yah, and tonight our program will be on Sukah. I understand that our social media outreach is to Ireland where I have ancestors, so welcome to our Irish friends.

For those living in the United States there is a battle royale being set up regarding the debt ceiling. When we went to fiat money in 1917 debt ceiling was created to give Congress flexibility to indebt our children. In 1990, thirty-three years ago, the debt ceiling of the United States was 3.2 trillion; today it is 31 trillion. It is astonishing.

There is something afoot I didn't see that my wife brought to me this morning. It is headline news in several places around the world. The Russians have managed to turn this whole sanction thing into a financial boon for them. There's much more trade now, a huge oil-transport deal into China, and lots more trade with Iran. They decided this pipeline thing through the Ukraine, which is the only thing that keeps the Ukrainian economy afloat, that there is no reason to continue it. It comes out so that it feeds Germany, and they say, "They aren't being very nice to us, so we have a new idea – we're going to bring the pipeline through Turkey into Greece and then branch out into Europe through Macedonia." The articles are talking about how big a boon this would be and the position it would put Macedonia in.

Turkey is not an EU member so they can have the pipeline run through Turkey all day long. Macedonia is not an EU member so they can let the Russians build it and be the beneficiaries of ____. Greece, however, is a member but at great odds with the EU right now and they are not getting along at all. The EU says, "If you build a pipeline through any one of our states, then we own it, we control it, and you give us rights to it." So, it puts Greece and Macedonia in a showdown with Russia saying that ever since it began pursuing this the United States has pushed all the possible levers to try to sway Macedonia into their fold. And now we're going to see what levers the EU places on Greece and what NATO places on Turkey because we can't stand that sort of thing.

But when we keep in mind that the Towrahless One will emerge from Macedonia and that he has said that he will garner control over three kingdoms, boy we certainly have now Bulgaria, Greece, Turkey and Macedonia that are on the throes of economic collapse, all that will be tied into this Russian consortium for fuel which will be the money of the next decade. So, it's quite interesting what's happening particularly in Macedonia where the government is embroiled in a major political scandal of wiretapping, etc. and the economy is failing horribly. The population of Macedonia is about that of San Diego. We, of course, know what's happening in Turkey and Greece where both countries are in economic peril.

Putin said one reason he wanted to do that is that Turkey has proven to be one of the most reliable routes for gas supplies to Europe. So, the Turk's dream pipeline is going to be one of the new feeders.

I always say, "the Ukraine" and I'm constantly corrected that it is just "Ukraine" now. It's just "Ukraine" now by the blithering idiots that took over after the 2013 riots and didn't want to be known as "the Ukraine" anymore because they were now independent of Russia and so they were not the Ukrainian region of Russia but simply "Ukraine." Back in the day when they were making those statements the World Bank and the Russians were fighting over who was going to give them the two or three billion dollars of cash influx they needed to keep their graft-ridden government afloat. I said, even then, that it makes total sense to give them back to Russia because Russia with the pipeline running through it has a way to get paid back and it is certain that if we turned them over to the International Monetary Fund they will welch on the debt and that will be more billions of dollars each year that the United States must pay out. So, with the U S-sponsored war in the Ukraine, the bill for recovery, now that the Ukrainians are looking for International Monetary and U S funding, is 349 billion dollars. Once upon a time three billion would have bought you the country; now it will take 349 billion just to repair it. That's 1.5 time the size of the Ukraine's prewar economy which has shrunk 35% this year alone. So are the plans of the mighty.

Joe Biden is in a heck of a pickle with Mikey, Mohammed, the crown prince of Saudi Arabia. After fist bumping with Mikey on his great sojourn where Mikey said, "Everything that he claims to have succeeded here did not happen. I don't know what he's taking credit for, but none of that was agreed upon while he was here."

The other day Joe Biden, not having learned his lesson; I guess he's in denial, asked "Mikey," the name he used when he was a pimple-faced kid in the United States bragging about killing his aide long before he killed Khashoggi, Mikey is reporting that Joe Biden called him and said, "We need a concession from you on this most recent constriction of oil supplies so that the price of oil can go down between now

and the midterm elections at which time if you need to take it back so be it.” Joe Biden didn’t give a crap about America or the economy. All he wanted to do was save face and to look like a hero and to have the Saudis release more oil so that the price would go down, and then they could do whatever they wanted. Well, guess what. Mikey doesn’t like Joe Biden very much and released to the media, “This is what he asked for.” Isn’t that despicable?

There is an interesting piece out on the crown prince that is actually to his credit. No body is all bad or all good. This fellow is largely bad but not all bad. According to those who actually oversaw the deal, the Abraham Accords weren’t Trump’s idea, Kushner’s idea, or Pompeo’s idea. The real sponsor of the Abraham Accords that fundamentally changed ... Mohammed, the crown prince of Saudi Arabia. He did it because he recognized that even with hundreds of billions of dollars of U S weaponry, he alone could not shut down the Iranian nuclear threat, that Israelis alone could not shut down the Iranian nuclear threat, and that clearly the United States wasn’t up to it. So, the only hope for survival was to form an alliance with the Israelis and since Saudi Arabia as the home of Mecca couldn’t do it directly, he did it indirectly through proxies so that ___ airspace to the Israelis so that they could take care of business. Brilliant, actually.

So, the things that you can learn that you never knew previously. I remember how upset I was when Penn and Teller, the big, tall dufus guy and the little weaselly fellow comedians began a show once saying that this thing about Jews being captive in Egypt and the exodus, there’s absolutely no evidence for it and it didn’t happen. That has been a scholastic point of view as well. Then a series of things happened where they found overwhelming evidence of a huge Jewish population in Goshen along with proof that all the things claimed actually occurred.

I bring this up because there has been considerably more research done recently. A cartouche has been reanalyzed that is the seal of Joseph found at Tell Ed-Daba, essentially Avaris, where he was a viceroy. It shows everything that you could want to know about the great man. It shows him of Israeli ___, where people came from, the number of brothers in his family, very clear that he was there and that he was a very influential individual. They also found his home.

A lot of this has to do with a fellow that I respected when the scholars were throwing spit wads at him, David Rohl. His book, *A Test of Time*, is a book that I would highly recommend. David Rohl found at the site of Tell Ed-Daba, and was able to show, that everything that was claimed in the Towrah account was precisely accurate including the killing of the boys, the mud bricks, what they had built, and he also found Joseph’s home.

I have now looked at a reconstruction of Joseph's home and it is more magnificent than anything I've ever seen in the ancient world. It is definitely worth checking out.

With that news I'd like to share a little bit of Tabernacles, but I think Dee is listening and would be upset with me if I didn't mention what I've been doing this week. I think last week I mentioned that for the last few weeks I've been translating Daniel for Volume Nine of the *Yada' Yah* series. I began in the Seventh Chapter of Daniel, I made my way into the Eighth and then because of something that was said I had to go all the way to the Twelfth, I shared last week that I learned that neither Gabry'el / Gabriel or Myka'el / Michael were not *mal'ak* and certainly not archangels, not spiritual beings at all. They were men. And I learned their identity. I thought that was pretty good for a day's work, and then the sky fell because of something that Daniel wrote.

All along I'm exasperated; he's calling Yahowah "The Lord," he doesn't want to use Yahowah's name, he's constantly begging Yahowah for one thing after another, he's continually yabbering and never listening, he doesn't understand anything he's seeing, the guy is more religious and just so irritating.

Then he begins the chapter by saying, I think, in the third year of Darius the Mede, the son of Xerses, and I say, "What?" The king of Babylon at the time was an absentee king, so his son, Belshazzar, was essentially the viceroy of Babylon. One was taken captive, the other was killed during Cyrus' conquest.

Darius was the third king of the Persian Empire. He did not as the chronology in Daniel says proceed Cyrus; he came after Cyrus. He was not the son of Xerses, he was Xerses' father. He was not a Mede. Cyrus was a Mede on his grandfather's side. I'm reading this and thinking these are exceedingly famous individuals – Darius the Great, Cyrus the Great, Xerses the Great; you don't get in history much more famous than those guys. All the other prophets get their chronology correct, the transitions of power, what they said and did.

So why is upside down in the Book of Daniel? Why does Daniel say in the Tenth Chapter, "**In the third year of Cyrus the king of Persia?**" Cyrus didn't become involved in Babylon until the 20th year of his reign. It was the 20th year of Cyrus as the king of Persia that he entered Babylon. He didn't stay very long, he chased after nomads east of the Caspian Sea and kidnapped the son of the Queen in charge of a group of Nomads, and she was one tough lady. He captured her son; he committed suicide over the treatment. She vowed to kill him, and she put him in a roughly three-square feet concrete box right after he said he was king of the Four Corners of the World. Don't mess with the mama bear's kid is the moral of the story. And then in

the opening of the tenth chapter he says that his name is Belshazzar. Belshazzar means “May the Lord Baal Protect the King.”

So now we have an absolute inversion of known history that every one of Yahowah’s prophets gets right, so it’s a deliberate error. What?? So, I decided to reread the story of how Daniel got the name Belshazzar / May the Lord Baal Protect the King and reread and reread the first six chapters of Daniel and came to realize what the story really is.

Daniel is the exemplar for the emergence of Rabbinic Judaism and for Roman Christianity. He is the embodiment of what Babylon does to people. I’m not sure he ever got his act right, but he is politicized religion. It’s interesting when you read it. You’ll find in the sixth chapter what happened in Babylon during Daniel’s recounting of it, the whole story that led to and after the alleged lion’s den (which never happened) leads almost identically to the story in the Christian New Testament of how the empowered priestly types were conniving against Daniel and wanted him to be put to death by the king. They went to the king and spoke against him, then they set up a trial where he was judged and while he was being judged they shouted all sorts of nasty things about him, slandering him. Even though the king said he found him totally innocent, nothing wrong with him, and perfect, he was going to kill him anyway. It’s like Pontius Pilot who is slated to die a gruesome death and miraculously he rises as the stone is rolled away in the morning. It’s all the Christian New Testament. So, I’m reading this and say, “I get it.” This man wasn’t a prophet, he was a note taker, and his life represents not what is good and righteous but everything that was wrong with Babylon. He is a prophecy in and of himself.

I hope over the next month we will be able to post what we have learned because there are some really interesting insights, one of which is that the most set apart is most anointed, that’s the Mercy Seat of the Ark of the Covenant and the one doing the anointing is the Messiah, Dowd. Then it talks about how the messiah is cut off, demeaned and uprooted from what he really represents, again not based on what’s true about him; it’s Replacement Theology and how both Christians and Jews robbed Dowd of what he represents in the Family. And that’s what made God so angry.

It’s a very interesting read. I’m just now beginning the tenth chapter and we will get it posted before very long. It has made for a very interesting few days.

Is that fair enough, Dee? You’ve read some of it.

Dee: It was fascinating. I was a little disturbed at first, “How can this be?” We’ve been through Ya’aqob and now Dany’el and the more I read the more it made sense and then you hit me with the rewrites which I read all of last night until four in the morning. I couldn’t put it down; it’s fabulous.

YADA: One amazing thing about the whole thing is that throughout the story there is a witness who is identified in the end, Myka'el. The witness is one of the two witnesses in the last days. The one not named, 'Elyah. He is proclaiming Dowd's arrival, who is Gabry'el. Dowd has some wonderful things to say about the witness advising Daniel, and anyone who wants to understand, to listen to what he has to say because he's figured it out and will explain it to you.

I'm dealing with Daniel who even in the in the 9th chapter gets everything wrong. Everything he says is wrong in the 9th chapter, and that's the first two-thirds of it, he just wallows all over his tongue. It takes courage to stand up against someone who is believed to be one of the great prophets of Yahowah and to say no it's wrong. So, Dowd comes back onto the scene.

English Bibles say, "You are so beloved; you're such a wonderful guy, that's why I came to see you." That's not what it says at all. It says your whining and constant pleading right from the beginning has been sickening, annoying and worrisome. It's time you started to think. I have come at this point in time because you're just way too needy. We need to stop this. You've been given a job to do; start doing it. To have Dowd come into the scene and affirm what I can share with you, no one in 2,600 years has dared say what I came to conclude. And to have Dowd come in and say, "Yep, he's right." Boy was that ever an appreciated gesture.

It's an amazing read and I look forward to sharing it with you. That's the teaser for this evening.

I was told that I was pretty intense last week. This is a party tonight; we're talking about Sukah and camping out with Yahowah. Hopefully I won't be quite as fiery although I think most of our listeners appreciated the fire that comes by sharing God's word and trying to correct the record particularly on Yowm Kipurym, the Day of Reconciliations because it is the date that religious Jews have messed up the most with their torturing of chickens by twirling them above their heads. Although the (etrog)? of Sukah is really special too.

Called Tabernacles, Tents, and Booths, the seventh *Miqra'* is the result of the first six. *Sukah* is a reward both for us and for God and the summation of Yahowah's intent. We are offered the opportunity to camp out with our Heavenly Father – to explore the universe with our Creator. The final *Mow'ed* is symbolic of eternity, of life with Yahowah on earth as it is restored to the conditions found in 'Eden and in heaven forevermore.

I'm not sure you need to say a lot more about it than that; it sounds pretty good to me. If there wasn't so much to do between now and then I'd be all over it.

There is something that I think is deeply troubling. The prophetic aspects of Daniel when you just look at the prophecies that are reported in chapters 7, 8, the last bit of 9, 10, 11, and 12, and you get past all the “But I Daniel say,” you discard all that, the prophecies are amazing.

One of the prophecies that Dowd has, and Dowd is the prophet so I can assure you he knows what he’s talking about. Dowd says that the treaty that is brought to bear by the Towrahless One, that it is confirmed with many which means the UN242 they basically take Israel back to the 1967 borders and it’s the Final Solution; it makes Israel so vulnerable that she is destroyed. That actually occurs seven years before the end which would put it into the Fall of 2026. He’s enormously clear that the Time of Ya’aqob’s Troubles is three and one-half years, so it’s going to begin with the arrival of the two witnesses on Passover. I think that immediately thereafter on Mayday is when the Towrahless One is going to proclaim his Great Abomination. The Towrahless One is basically Satan incarnate and he is going to do what Rome wanted to do which is to outlaw Yahowah’s name, the Roman Catholic Church has gone a long way to do that, to outlaw the Miqra’ey and to outlaw the Shabat. He’s going to go one step further and declare himself God. That will happen, I think on Mayday in 2030 about two weeks after the two witnesses arrive. But the “Treaty with Many” which is the imposition of the Final Solution on Israel is going to take place in 2026. So, we don’t have a lot of time, 2022 as we are broadcasting this program for those who are listening through an archive. So, we do have a lot to do and a short time to accomplish it.

Similar to the Invitation to be Called Out and Meet of *Pesach* | Passover, with *Sukah* there is a dress rehearsal and the main event. On Passover, ‘Abraham’s reliance upon Yahowah ushered in the Covenant Relationship, Yahowah said, “I will provide the lamb.” Then, exactly 40 Yowbel (2000 years) later, in the same place and in the same way, Yahowah deployed Yahowsha’ to fulfill His promise. He actually put His *nepesh* / consciousness into Yahowsha’ so that He could experience the pain not only of the Passover Lamb but also of being taken to the place of separation.

With *Sukah*, the foreshadowing likely occurred on Tabernacles in 2 BCE when Yahowah placed His *nepesh* | soul within Yahowsha’. God, who is eternal, and thus was not “born” on this day, began His fateful rendezvous with Pesach. Consistent with the prophecy embedded in the fourth day of creation, the greater light became visible to us as a sign in conjunction with the appointed meeting times. God fulfilled that promise by camping out with His creation for 33 years, this visit culminating in 33 CE.

It is exceedingly sad and has become front and center with what Dowd, as Gabry’el, has to tell us in the note recorded by Daniel that God is exceedingly disappointed in

His people because Christianity is the greatest, longest-lived menace in the history of His people. The menace responsible for harassing them for a greater period of time than any other is Imperial Rome as it morphed into the final beast, the Roman Catholic Church. It only exists because rabbis decided to confront the religion of Christianity the wrong way. Rather than announcing that Yahowsha' was the Passover Lamb and that Dowd was the Messiah and Son of God, and then proving it by reading from the Towrah and Prophets completely dispelling the myth that Paul was promoting, they decided to besmirch the Passover Lamb and associated Yahowsha' with the devil, with Satan. So, they did exactly the opposite of what they should have done and as a result Christianity grew and flourished as the most anti-Semitic and counterproductive influence humanity would ever know. The blame lies at the feet of the rabbis. Rabbinic Judaism and Christianity emerged at the same time in conflict with one another. God is exceedingly angry at those like Paul and Luke, Matthew and Mark who were co-opted by them, Eusebius, Constantine, Theodosius and the like, those who met at the Council of Nicaea, for Replacement Theology and for robbing His son of all the promises He had made to him.

It is evident as you read through Daniel and read what Dowd has to say, it becomes obvious that God is a lot less concerned about what we say about Him that is derogatory than He is when we besmirch His son, which is what Christianity and Judaism have done to Dowd and it has made Yahowah exceedingly angry. And it is exactly as we would expect. You can call me every name in the book and I'm going to laugh at you and go about my business; I won't even listen to you. But if you besmirch the reputations of my sons, I'm going to be all over you. Yahowah is the same way.

Five days after Yahowah's return on *Yowm Kippurym* in 2033, Year 6000 Yah, the Millennial Shabat will commence on a *Shabat*, during the Festival Feast of Shelters, ushering in one-thousand-year existence in the Garden of Eden-like paradise on Earth with no governments, no religions, militaries, only Yahowah and a beautiful world in which to reside. During this time God will camp out with His creation. And that is the story of Sukah.

I want to turn now to *Qara'* / misnamed Leviticus. The *Lowy* were changed to the "Levites" because explaining the *Miqra'* is the role of the Lowy the book was named after the Lowy corrupted to "Levites." The actual name of the book is *Qara'*, a marvelous verb meaning "to invite and welcome, to summon and to greet, to meet, to read and recite."

It begins with,

“And (wa) Yahowah (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence) spoke (dabar – communicated the word) to (‘el) Moseh (Mosheh – the One who Draws Out), for the purpose of saying (la ‘amar – to declare a promise), (Qara’ 23:33)

What we’re hearing now is not man’s dribble. It isn’t “But I Moseh say.” It is Yahowah.

‘Converse (dabar – talk together and communicate these words) with (‘el – to) the Children (beny – the sons) of Yisra’el (Yisra’el – those who Engage and Endure with God), to say (la ‘amar), “On the fifteenth day (ba ha chamesh ‘asar yowm – during the day of ten and five) of the seventh (la ha shabyi’y – from shaba’, meaning sworn oath and promise) month (la ha chodesh – time of renewal) is the Festival Feast (ha zeh chag – coming together and celebration, the party) of Shelters (ha Sukah – of Homes and Dwelling Places, Tabernacles and Tents, representing a protective covering, a sheltered abode where families live) for seven (sheba’) days (yowmym) to be near (la – to approach and be beside) Yahowah (YaHoWaH).”’” (Qara’ / Called Out / Leviticus 23:34)

So, I ask you what is the purpose of Sukah? ... and to approach Yahowah. It’s straightforward. Sukah is in the seventh month, so how can Taruw’ah, the first of the seventh month, be Rosh Hashanah unless you’re more interested in the Babylonian New Year than you are what Yahowah has to say. Why would you go from a time of affliction to a festival feast with the one who was afflicting you? Is there any other definition of *chag* than “festival, party, feast, celebration?” No. It’s a festival feast of camping out together.

Not everyone loves to camp out. I once did, but now my preference is to camp out in my office with a view of the blue Caribbean Sea and have a door that keeps the mosquitos on one side and me on the other. This is my Sukah where I write. But once upon a time, when my sons were young, I was a backpacker. I would put on that backpack, take all the dry food, I had it all. We hiked in the High Sierras around Yosemite to some of the most beautiful places in the world. I even liked doing the tailgating version of it and taking a motor home into a campground, roast marshmallows over a great fire, and sing wonderful songs. I loved it. Yahowah does too.

For a while we’re going to camp around Jerusalem, and we’ll build roaring campfires and, just to drive the rabbis who won’t be with us crazy, we’ll probably roast marshmallows while we have our lamb. In Rabbinical Judaism you must have an eight-hour separation, four hours depending on the version, and a separate sink, of

course, and different ... systems ... dairy vs anything nondairy on rules they made up and pulled from their behinds. Nonetheless, we're going to have fun and we are going to sing songs. They will likely be variations of Dowd's songs. He was a great song writer; Yahowah loves those songs. That is what we are going to be doing, camping out together. Now, it is a big campground, the whole universe. Do you know there are several hundred billion solar systems in our galaxy alone? And there are several hundred billion galaxies, and it's all ours to explore. We can get to any place in it instantly because with light, and us being energy-based beings, time simply is, and speed is distance over time. So, if time simply is your speed becomes infinite and distances become infinitely small. You see it all! It's going to be this wonderful time of exploration and after the thousand years, which could seem like fifteen seconds or fifteen billion years (depending on how you choose to experience time) Yahowah is going to say, "I don't want you to get tired of this one, we can do better. But this time we're going to do it together. We're going to get to create a universe together. It's going to be grand fun. That is what we've been invited to do, if you're interested. As for me, I plan to be there. And as a reference to Daniel, there will be no archangels, which means there will be no hierarchy there. There is in one sense that Dowd is the ultimate King, Shepherd, and Counselor. I'm delighted he has that responsibility and for a while we will work to support him.

This is our destination and, thus, the seventh and final, Invitation to Meet with God.

However, you don't get to meet with God by accepting Sukah. You only get to be there if you've attended the invitation for Pesach, Matsah and Bikuwrym, collectively Chag Matsah, you've grown and have been enriched, enlightened and empowered as the result of Shabuw'ah, the Promise of Seven. And hopefully you have contributed to Taruw'ah where we share Yahowah's message telling the religious and political that they are heading away from God and towards their own demise while sharing the path home. If not, for a remnant of Yisra'el and Yahuwd / Jews and Israelites, there is a second chance which is the Day of Reconciliations / Yowm Kipurym. Those are the only ways to get an invite to Sukah. No one else will be there.

So, we should not be surprised that because of this seventh Miqra'ey happening in the seventh month that lasts for seven days that *shaba'*, "seven," means "sworn oath." This is God's vow and promise to us.

Even the "*ha chamesh 'asar yowm* – fifteenth day" is relevant because the tenth letter is a Yowd and the fifth is a Heh. Together they spell Yah.

Sukah is Yah's promise to us, telling us that on the seventh day we have been invited to camp out with Him. Doesn't that tell you a little bit about the Shabat too?

Religious Jews have found a thousand ways to annoy themselves by making elaborate work out of doing nothing on the Shabat, but Yahowah is saying, “No, I’m telling you all about it here. It’s about camping out together, having a festival feast and partying and celebrating our relationship together.” Shabat is a verb, after all. It’s actionable.

Shaba’ is also the basis of *Shabat* – the concluding and most wonderful day of the week. The celebration of the seventh day is a time set apart to enjoy the company of our Heavenly Father and to revel in the Covenant Family, to camp out together as I did with my boys as we did when we were younger.

Collectively therefore, *shaba’*, *shabat* and *sukah* reveal that Yahowah has made a promise to us associated with the seventh day. His formula is very straightforward and is the same pattern throughout everything He does. It is six (representing mankind because we were conceived on the sixth day; we are also a carbon-based lifeform with molecular weight of 6) plus one (denoting God) equals 7, the desired result – which is celebrating life together in a perfect world. God, who is one, plus man, who was created on the sixth day, equates to the ideal and desired result.

A derivation of *sukah*, *sukowth* / all things pertaining to *sukah*, is first used in *Bare’syth* / Genesis 33:17. And it is there, when we probe the meaning of each word, we find our introduction to the purpose of the *Miqra’* of *Sukah*...

“So (wa) *Ya’aqob* | Reward or Consequence (*Ya’aqob* – My Stance, I grab the heel, Jacob; from *‘aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or supplanting one’s heels to be steadfast) was led (*nasa’* – set out on a journey and was guided) to *Sukowth* (*Sukowth* – the Tabernacle of Protection; from *sakak* – to cover and protect), and he built (*banah* – he constructed and established to facilitate procreation, restoration, and prosperity) for himself (*la huw’* – so that he could approach) a house (*beyth* – a family home), and then he made (*wa ‘asah* – he engaged in) shelters (*sukah* – protective coverings, tabernacles and tents which were woven together) for his possessions (*la miqneh huw’* – for his property, including livestock, based upon his understanding; from *my* – to consider *qanah* – what he acquired, valued, redeemed, and possessed, including wisdom).

Therefore (*‘al-ken* – for this reason), **the name** (*shem* – its proper designation and renown) **of this home and dwelling place where his ascension began** (*maqowm* – of this location where he was directed upward, where he worked, rose, and lived) **is invited and summoned, read aloud and recited, as** (*qara’* / the basis of *miqra’* – it is called out and welcomed, designated and proclaimed, as (serving as the verbal root of the *Miqra’* of)) **Sukowth** (*Sukowth* – all things pertaining to *sukah* / the

Tabernacle of Protection; from *sakak* – to cover and protect). (*Bare'syth* / Genesis 33:17)

When (*wa*) **Ya'aqob** (*Ya'aqob* – My Footsteps, I grab the heel, a synonym for Yisra'el; from *y* – I and '*aqab* – to receive the reward or suffer the consequences of circumventing or overreaching, digging in or supplanting one's heels) **arrived and was included** (*bow'* – came and entered) **within this close personal fellowship** (*shelem* – was part of the friendly and familial alliance, greatly loved and entirely satisfied, in agreement and at peace, fully committed and devoted following complete restitution and reconciliation), **he awakened and rose early in the day** (*'uwr shakam* – he was aroused, getting an early start to ascending) **to show the way to get the most enjoyment out of life** (*'asher*) **in the realm** (*ba 'erets*) **of the Subdued** (*Kana'an* – of the politically and religiously subjugated and controlled) **as he came from** (*ba bow' huw' min*) **having been delivered and elevated** (*padan-aram* – having been saved and raised).

Most of Yahowah's prophets and the people that He engages with in a meaningful way, like Ya'aqob, have something in common – they are all early risers. They get up before the first light of day and when it is dark, they are ready to retire. All of them but Dowd in particular. He was always up before dawn eager to go, fresh. It's the best time of the day. I sit in this chair 10 – 14 hours a day doing this. I have a lighted computer screen and I work can well into the night, but my favorite time is to come before the sun rises and get an hour or so before there is any disturbance anywhere, when it's perfectly quiet and the light around me and the view becomes so much brighter. It's something that all Yahowah's most enduring coworkers, prophets, and the like mirror.

My bride is not a morning person. I understand, Dee, that you and she talk well into the night and that you are not much of a morning person either by comparison, and that's okay. I'm just telling you this is a common trait among these people that is brought often. It's *shakem*, the same word for shoulder in Hebrew. It's just an interesting commonality and I think it's an attitudinal thing as to how we wish to begin our day. We're all limited in how many hours we can work and much rest we need.

DEE: Mine is kind of in reverse. I will stay up well after my children are in bed so I can do exactly what you're doing and sometimes I see the sunrise at the end of my day. It's definitely interesting. I had the thought one time that somewhere in the world someone in the Covenant Family is probably reading Yahowah's Word at any given point of the day.

YADA: Yes, absolutely.

So, he camped out having been treated mercifully (*wa chanah* – he pitched a tent and established a dwelling as a result of the favorable treatment, great compassion, and generosity) **along with the presence of the awakened and arisen** (*'eth paneh 'uwr*).” (*Bare'syth* / In the Beginning / Genesis 33:18)

It is a feast for the eyes when we look beyond the names and superficial meanings of these words to their roots which portray their original connotations. Yahowah was providing us with a map home. No matter where we are, even surrounded by the politically and religiously subjugated, we can answer Yahowah's invitation to camp out with Him on Sukah, awakened and risen.

As is the case with most of the terms found in Yahowah's Word, God defines them in their first use. The Festival of Shelters is about camping out with God and living mercifully under His protection.

Even the *yatsa'* | exodus began with a trip to Sukowth. This is what led them there...

“The religious and political oppressors (*wa Mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty) **were intensely resolute** (*chazaq* – were strong-willed and harsh) **with the people** (*'al ha 'am*), **and hurriedly** (*mahar* – anxiously and quickly, impulsively and impetuously, even fearfully) **sent them** (*la shalach hem* – dispatching them) **out of the region** (*min ha 'erets*). **For they said** (*ky 'amar*), **‘We will all die** (*kol 'anachnuw muwth*)!’ (*Shemowth* / Exodus 12:33)

So (*wa*) **the people** (*ha 'am*) **brought along** (*nasa'* – carried away) **their dough** (*'eth batseq huw'* – their grain mixed with water) **before it was yeasted and there was a return of the grievous sorrow of cruel oppression** (*terem chamesh* – in advance of the embittered fungus conceiving the culture of ruthless persecution).

They had their kneading bowls (*mish 'ereth hem* – their bread boards; from *sha'ar* – to remain behind) **bound up** (*tsarar* – wrapped up and confined reminiscent of being bound in dire straits) **in** (*ba*) **their garments** (*simlah hem* – their clothing; from *semel* – resembling idolatrous worship) **and upon** (*'al*) **their shoulders to get an early start** (*shakem hem* – backs; from *shakam* – to rise and get an early start on the day). (*Shemowth* / Exodus 12:34)

If you were to listen to 99.999% of people, they will say they are in a hurry to get going, they've got a long way to go so they didn't have time to yeast the bread, isn't that a swell story so you can eat unyeasted bread in commemoration of the fact that they were in a hurry to leave. Yahowah says that's not what it means. It begins by telling you what it means.

They were in the religious and political crucibles and being embittered by this exceedingly hostile and oppressive regime. *Mitsraym* represents the things from which they were being led out and separated from. So, the thing they were leaving behind is the yeast – the oppression of religion and politics. That’s why it wasn’t in the bread because they were leaving that. So, Matsah represents the removal of the fungus that is so pervasive particularly with the institutionalizing and integration of religion and politics. It is Babylon, which is why God begs His people to leave babble and come home before it is too late. So, that’s why they didn’t yeast the bread because they were leaving all that behind, or so was the thought.

When (*wa*) **the Children** (*ben*) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **had engaged** (*‘asah* – had acted at that time and actually done, expending the energy and effort to profit) **in a manner consistent with** (*ka*) **Moseh’s** (*Mosheh’s* – the One who Draws Out) **message** (*dabar* – word and statement, communication and conversation), **they asked** (*wa sha’al*) **the religious despots and political tyrants** (*Mitsraym*) **for** (*min*) **implements and cooking vessels** (*kaly* – supplies along with various utensils and useful objects), **things considered valuable** (*keseph*), **along with objects** (*kaly*) **of gold** (*zahab*) **in addition to clothing** (*wa simlah* – apparel and cloth) **they were provided.** (*Shemowth* / Exodus 12:35)

Yahowah (*YaHoWaH*) **bestowed and granted** (*nathan*) **for the family** (*ha ‘am*) **a sense of empathy resulting in a favorable and compassionate disposition** (*‘eth chen*) **in the sight** (*ba ‘ayn*) **of the oppressors** (*Mitsraym*) **such that they let them have what they requested** (*wa sha’al hem*). **Thereby** (*wa*), **they spared** (*natsal* – they saved, creating an opportunity for deliverance and more favorable circumstances) *Mitsraym* (*Mitsraym*). (*Shemowth* / Exodus 12:36)

Accountability is an important part of being fair. So is recompense by the people of *Mitsraym* saying, “You worked as slaves here. The least we can do is give you what we have. We’ll give you our personal gold, our jewelry, our utensils, everything we have of value. Consider that our recompense.” And Yahowah viewed it as such. It’s a wonderful part of the story.

The Children (*ben*) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **set out** (*nasa’* – picked up, removed themselves, departed, left, and traveled, led and guided) **from** (*min*) **Ramses** (*Ra’ameses* – the son of the sun, not the Pharaoh Ramses)

Ramses is in Avaris. It’s where the digs took place. They have proven David Rohl correct in his research and have proven that the Towrah, which is far more important, correct through what they have uncovered there.

to Sukowth (*Sukowth* – Temporary Dwelling and Encampment; from *sakak* – to shelter and protect, to pitch a tent and camp out) **with approximately** (*ka*) **six hundred thousand** (*shesh me'ah 'eleph*) **able individuals** (*ha geber* – capable and strong people) **on foot** (*ragly*) **besides** (*la bad min*) **little children** (*tap*). (*Shemowth* / Exodus 12:37)

They baked (*wa 'aphah*) **the dough** (*'eth ha batseq* – grain flour mixed with water) **which** (*'asher*) **they had brought out** (*yatsa'*) **of** (*min*) **the Crucibles of Oppression** (*Mitsraym*) **as flat loaves** (*'ugah* – quickly prepared flatbread) **of unyeasted bread** (*matsah* – without the fungus of yeast, thereby uncontentious, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **because** (*ky*) **there was no embitterment added** (*lo' chamets* – their loaves were not oppressed or wrongly treated)

Now they had left it behind.

as (*ky*) **they had been expelled** (*garish* – driven and cast out, banished with all aspects of the prior association completely severed and dissolved) **from** (*min*) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym*), **and they would not have prevailed** (*lo' yakol*) **if they had delayed** (*la mahah* – had they lingered, waited, or hesitated; from *mah* – to question and *'achar* – to be left behind as a result of having vacillated and dithered).

If they had brought the yeast / *chamets* with them, the embittering nature of religion and politics they wouldn't have prevailed a day much less these 3,450 years.

Moreover (*wa gam*), **they had not done anything to prepare** (*lo' 'asah*) **food or provisions** (*tseydah*) **for themselves** (*la hem*). (*Shemowth* / Exodus 12:39)

That's because the lesson was to trust and rely on Yahowah.

The time interval of (*wa mowshab* – the period endured of abiding within this place for) **the children** (*ben*) **of Yisra'el** (*Yisra'el*) **in which** (*'asher*) **they remained** (*yashab*) **in** (*ba*) **the realm** (*ha 'erets*) **of Mitsraym** (*Mitsraym*) **was thirty years** (*shalowshym shanah*) **and four hundred years** (*wa 'arba' me'ah shanah*). (*Shemowth* / Exodus 12:40)

The first thirty they were guests, the last four hundred they were slaves. Can you imagine the reparations that Egypt would otherwise have to pay?

And then (*wa*) **it came to pass** (*hayah*), **at** (*min*) **the completion** (*qets*) **of thirty years** (*shalowshym shanah*) **and four hundred years** (*wa 'arba' me'ah shanah*), **in** (*ba*) **this one very substantial, essential, and foundational** (*'etsem ha yowm ha zeh*) **day** (*yowm*), **it came to be** (*hayah*) **that everyone** (*kol*) **who was part of the**

vast assemblage of individuals following their Leader (*tsaba* – belonging to the multitudes who came forth ready to help and serve at the direction of), **Yahowah** (*YaHoWaH*), **came out** (*yatsa*) **from** (*min*) **the realm** (*'erets*) **of religious and political persecution and tyranny** (*Mitsraym* – of the despots and dictators within the cauldrons of military and economic subjugation, of the authority figures who were coercive and cruel, where slaves in a caste system were confined and restricted by political oppression).” (*Shemowth* / Exodus 12:41)

What is the essential day? Matsah. The Doorway to Life was opened at Pesach but the essential day, the day where religion was expunged from them and left behind was on Matsah. And yet if you were to look at a Jewish celebration of this, they celebrate Passover and all matsah is now a missing ingredient. But according to Yahowah the essential day is Matsah for what it represents, and Pesach is incorporated into Matsah. In fact, the seven days of Chag Matsah include Pesach and Bikuwrym as well.

When it comes to *Sukah* | Camping Out with God, there is more to the experience than the destination itself. Yah told us about this story so that we might also appreciate it from whence we have come. This contrast equips us with a better understanding of the difference between what humans through religion and politics and God through His Towrah are offering. Which voice are you going to listen to? Their journey led them from Mitsraym / the crucibles of religious and political oppression to Sukowth / all things camping out, out of religious and political oppression to spending quality time with God. Quite a promotion.

There is an interesting adjunct to this that I'd like to share. It not only serves to amalgamize the conditions of the Covenant with the decision to capitalize upon the Miqra'ey, this statement brings us all together whether *'ezrah* or *ger*. It is also emphatic in that there is only ONE Towrah.

As such, this declaration, which was presented to Yisra'el days prior to Moseh inscribing the *Towrah* that was dictated by Yahowah, forestalls the central planks of Rabbinic Judaism. There could not have been a second, Oral Torah, and thus a *Talmud*, under these conditions. *'Echad* means “one,” and that is all *'echad* means. Also, the rabbinic insistence on excluding gowym who do not convert to Judaism from the benefits of inclusion and citizenship within Yisra'el is contrary to Yahowah's instructions. It also affirms that Yisra'el was called to do what they have long forgone...

“The entire community of eternal witnesses (*kol 'edah*) **of Yisra'el** | **Individuals who Engage and Endure with God** (*Yisra'el*) **should, on their own initiative, observe every aspect of it** (*shamar 'eth huw*) – should choose to closely examine

and carefully consider everything associated with this (qal imperfect jussive – literally, continually, and volitionally)). (*Shemowth* / Exodus 12:47)

And if (*wa ky* – upon the condition) **a foreigner** (*ger* – someone of a different ethnicity and culture), **living as a guest, congregating together with you** (*guwr 'eth 'atah* – a newcomer having turned away from where they have been), **acts upon and engages in** (*wa 'asah* – seeks to profit from) **Pesach | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **to approach** (*la*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **every male must be circumcised** (*muwl la huw' kol zakar* – which is to say that he must be cut into the Covenant and accept its sign).

And then, at that time (*wa 'az*), **he may approach** (*qarab* – he may draw near, presenting himself) **and engage in it** (*la 'asah huw'* – capitalize upon it).

God is saying that you do not need to convert to the Jewish religion. He is saying that if you wish to engage in Passover whether you are a *ger* / foreigner or a naturally born Yisra'elite, the descendants of 'Abraham, Yitschaq, and Ya'aqob, the criterion that you must pass as a man is circumcision. Why circumcision? Because circumcision is the fifth and final condition of the Covenant. If you are not a member of the Covenant, if you have not chosen to walk away from babel, from religion and politics, if you have not chosen to trust and rely upon Yahowah, if you have not decided to allow Yahowah to perfect you by walking to Him in this manner, if you have not agreed to closely examine and carefully consider specifically what Yahowah is offering and expects in return relative to the Covenant, and have not demonstrated this by being circumcised and by circumcising your sons on the eighth day so that they also remember, then you are not welcome.

It's far more than you are not welcome on Pesach because Pesach would be counterproductive for you. It's the worst of all possible options. To do what the rabbis are doing which is to celebrate Pesach and forgo Matsah and to do what the Christians are doing which is to acknowledge something happened on Passover but to completely ignore Matsah is a fate worse than death because those who capitalize on Pesach and forego Matsah become eternal but also eternally flawed and thus they will spend their eternity separated from Yahowah in the place of separation called She'owl. Yahowah is too compassionate for that. He says, "Just don't do it unless you understand what it means to be part of the Covenant. Unless you've chosen to be part of the Covenant, do not engage in Pesach. It's bad for you. If you understand that Pesach falls under the umbrella of Chag Matsah and that you're going to

expunge religion from your soul, then by all means, I want you to enjoy it and it doesn't matter to Me if you're native born or a foreigner. Eternal life, being perfected, having religion and politics removed from your soul and becoming a child in My family is for yours to take." It's a marvelous presentation of precisely what God is offering. Then at that time you can approach and engage in it.

It will be the same for (*wa hayah ka*) **a native-born individual** (*'ezrah*) **of the Land** (*ha 'erets*). **Therefore, any uncircumcised person** (*wa kol 'arel* – every stubborn, untrusting, and forbidden individual) **shall not consume it or eat of it** (*lo' 'akal by huw*'). (*Shemowth / Exodus 12:48*)

This is the line that Yahowah has drawn in the sand. Circumcision is the sign of the Covenant. It doesn't say who needs to do the cutting. It should be on the eighth day but if you are an adult and it wasn't done by your parents on the eighth day, you can pick any day. You can pick any amount, you can pick any one. All that matters is that you understand the concept and make an effort to be circumcised. That's what Yahowah wants us to do because if we, as we men tend to do, overly value that part of our anatomy, and we recognize that it is what we use to join together with the woman in our life that we love, it is not only how we show our affection and enjoy her affection, but also how we conceive children and begin a new life protected and nourished, enlightened and loved within our family and home. It is the place that Yahowah says, "I know that if I make this the sign of the Covenant, you all are going to pay attention. And it is the sign of the Covenant; it's the fifth requirement. God is not making any exceptions and if you're going to participate in Pesach, Matsah, and Bikuwrym, enjoy Shabuw'ah, Taruw'ah and Kipurym, and finally have this opportunity to camp out with Yahowah you know what God's requirements are. He is emphatic and you are not going to get Him to compromise.

There was and will always be (*hayah* – there exists (qal imperfect) **only one** (*'echad* – a singular) **Towrah** (*Towrah* – Source of Teaching and Guidance, Instructions and Directions) **for a native-born individual** (*la ha 'ezrah* – for the one who is born and grows, rises and shines) **and for the foreigner** (*wa la ha ger* – for those of a different ethnicity and culture, a newcomer without inherited rights; from *guwr*) **living as a guest, congregating among you** (*guwr ba tawek 'atem* – a newcomer having turned away from where they have been to be positioned in your midst)." (*Shemowth / Names / Exodus 12:49*)

There are two very serious thoughts there. One is that Rabbinic Judaism is dead wrong. There is only one Towrah. There is no Talmud. They are so disgusting that to give it credibility they have named their rabbinic rubbish the Torah when it is the Babylonian Talmud, and from God's lips to our ears, there is only Towrah. By the same token there can be no Christian New Testament under these circumstances

either. There's not something special or different for the gowym. Paul lied. There is one Towrah – it is for everyone just as there is one Covenant and one God whose name is Yahowah.

If you are the least bit interested in entering Heaven's Door and living with Yahowah, that journey begins by throwing away the *Babylonian Talmud*. And if you, as a Jew, dislike the idea of sharing the Door to Life with gowym who seek to be included among those who engage and endure with God, I'd strongly suggest that you change your attitude and align your thinking with Yah.

We also have to be careful of those who are conspiratorial, who like to besmirch Israel. This says that the Towrah and therefore Pesach, Matsah and Bikuwrym and Yahowah are for the foreigner who live as guests among Yisra'el. They are not for those opposed to Yisra'el or for those who besmirch and subjugate Yisra'el. It's for the foreigners who live as guests among Yisra'el. If you are anti-Semitic, you have no place in Yahowah's family or home. Just as I told you that Yahowah is far more offended when we rob His son Dowd, our Messiah and King, of all the accolades, promises and honors that Yahowah has bestowed upon him, the Children of Yisra'el are his family too. And so, while God will chastise them for their behavior, for their religiosity, that's for Him to do as their father. If anybody else does it other than to cite His words and His instructions toward them, then there's a price to pay. They are His children, after all.

While they remained camped out in Sukowth, Yahowah communicated...

“Tell (*wa nagad* – conspicuously and in a straightforward manner inform) **your children** (*la ben 'atah*) **about this day** (*ba ha yowm ha huw'*), **saying** (*la 'amar*), **“For the sake of the participants who benefit from this occasion** (*ba 'abuwr zeh*), **Yahowah** (*YaHoWaH*) **engaged to do this for me** (*'asah la 'any* – performed this service for me to approach, working on my behalf), **when** (*ba*) **I** (*'any*) **came out and was removed** (*yatsa'* – I was withdrawn) **from** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation; plural of *matsowr* – to be delineated as a foe and restricted during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, assaulted and confined). (*Shemowth* / Exodus 13:8)

Who did it? Yahowah. Not Allah, not Jesus, not your fellow man, not the local environmentalist. Yahowah.

“Tell (*wa nagad* – conspicuously and in a straightforward manner inform) **your children** (*la ben 'atah*) **about this day** (*ba ha yowm ha huw'*), **saying** (*la 'amar*), **“For the sake of the participants who benefit from this occasion** (*ba 'abuwr zeh*), **Yahowah** (*YaHoWaH*) **engaged to do this for me** (*'asah la 'any* – performed this

service for me to approach, working on my behalf), **when** (*ba*) **I** (*'any*) **came out and was removed** (*yatsa'* – I was withdrawn) **from** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation; plural of *matsowr* – to be delineated as a foe and restricted during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, assaulted and confined). (*Shemowth* / Exodus 13:8)

And it shall exist (*wa hayah*) **on your behalf** (*la 'atah*) **as** (*la*) **an awe-inspiring sign** (*'owth* – a symbol designed to communicate an essential truth) **for** (*'al*) **your hand, your influence and actions** (*yad 'atah* – your ability to make a difference).

And (*wa*) **it represents a memorial reminder and commemoration for retrospection, depicting a record worth recalling** (*la zikarown* – a maxim, proverb, symbol, and inheritance right) **for comprehension between** (*bayn* – to aid in understanding in the midst of) **your eyes** (*'ayn 'atah* – your perspective and ability to be an observant witness).

Of course, the rabbis would tell the idiots that believe them, “You need to put a box on the back of your hand and another one between your eyes on your forehead, so we’ll be able to quickly identify who is really stupid.” Are they completely incapable of recognizing what the hand and eyes represent? Eyes are your ability to be observant and have the proper perspective. Your hands, the things you use to do things, to engage, to write, to hold the book and read. If Yahowah’s Towrah exists, and these days exist to guide what you do, see, observe, and read, then you are going to get the fulness out of life. Or you can build a black box on your forehead and wrap another one around your arm like a snake. Whatever one trips your trigger.

The purpose is so that (*la ma'an*) **the Towrah | Teaching and Guidance** (*Towrah* – Instructions and Directions) **of Yahowah** (*Yahowah*) **exists** (*hayah*) **in your mouth and, thus, in your speech** (*ba peh 'atah*).

So why don’t those nincompoops put another box in their mouth? That would preclude them from slobbering all over one another saying stupid stuff. That’s where the box goes is in your mouth.

The first two are literal and the third is a metaphor. The purpose is so that the Towrah teaching and guidance of Yahowah exists in your mouth and thus is part of your speech. How is that going to happen if you put this saying in a little black box on your forehead and on the back of your hand? Don’t you have to hold the Towrah in your hand and look at it with your eyes for it to Yahowah’s teaching and guidance and for what Yahowah says to influence what you say? This is not rocket science. It sounds pretty straight forward to me. I’m not a rabbi but I can certainly read what God has to say and I would encourage you do so too.

Indeed, because (*ky*) **the powerful, strong, and resolute** (*chazaq* – the capable, and unyielding, courageous, firm, and encouraging, the sustaining, consistent, persistent, and confirming) **hand** (*yad* – ability and influence) **of Yahowah** (YaHoWaH) **brought you out, removing and delivering you** (*yatsa' 'atah*), **from** (*min*) **the oppressive nature of religion and politics** (*Mitsraym*). (*Shemowth / Exodus 13:9*)

Yatsa' is the Hebrew word that was changed to exodus. It means “to withdraw, to deliver.” And the hand of Yahowah, it is so

powerful, strong, and resolute (*chazaq* – the capable, and unyielding, courageous, firm, and encouraging, the sustaining, consistent, persistent, and confirming) **hand** (*yad* – ability and influence)

Why did Yahowah, who is an advocate of free will, use such a forceful approach? Because He was dealing with people who didn't know Him, who had treated Moseh, who tried to protect them, so badly that He knew He couldn't trust them. He knew that in this moment He had to overpower their reluctance, their pig-headedness, their inertia and fear, and overcome their ignorance. It's one of the first few times that Yahowah say, “I'm going to have to interfere with free will here. I'm going to drag them out kicking and screaming. My people must be free to know Who I am, what I am offering them. They must be free to write my Towrah and to live it. They must be free to enter My home, and the only way they are going to get to do this is if I lead them out with a strong hand.

When we are children, we need from our fathers and mothers a strong hand, not someone who is going to say, “Grab hold if you want to, I don't really care. Go play in the street and see how that works for you.” No! We hold on to our children tightly particularly when in a hostile situation. The more hostile the situation the harder we grasp their hand and darned near bruise it, holding on to protect them, getting their attention. This is the kind of hand Yahowah used.

The purpose of all this, of these special days, particularly this one day, is so that you would know the Towrah teaching and guidance of Yahowah and that His words would be your words and that you would understand that God led us away from religious and political oppression, that He delivered us from oppressive religion and politics.

Therefore (*wa*), **closely examine, carefully consider, and observe** (*shamar* – be keenly aware of and focus upon) **this clearly communicated written prescription of what you should do in life to live** (*'eth ha chuqah* – this inscription chiseled in stone regarding the process of being cut into the relationship), **drawing near during this Eternal Witness to the Appointed Meeting Time** (*ha zo 'th la Mow'ed* –

That's a lot. These are the events, of course, that lead to Sukah, doing so

approaching as part of this Scheduled Appointment memorializing the everlasting and restoring testimony; a compound of *mow*' and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) **for (min) days upon days** (*yowmym yowmym* – forevermore).”” (*Shemowth* / Exodus 13:10)

He didn't say to do until Jesus comes or that Paul, Maimonides or Akiba could say otherwise.

God's pretty clear when He talks to us, and He does not change His mind; He isn't capricious. We can rely upon what He has His prophets write. And therein lies the problem of Rabbinic Judaism. Their *Talmud*, *Mishneh*, and *Zohar* supersede the Word of God. Their holidays have become more important than God's Chag, His Mow'ed, and His Miqra'ey. One hundred thousand will run to a tomb and ignite bonfires to venerate the long-deceased contributor to the *Talmud* and *Zohar* but not one will lift a finger, blink an eye, or say a word on behalf of Yah.

“**And (wa) it shall come to exist (hayah) that when (ky) Yahowah (YaHoWaH) brings you to (bow' 'atah 'el) the Land ('erets) of the Kana'any (ha Kana'any), it will be according to (ka 'asher) His sworn oath and promise (saba' huw') to you (la 'atah) and to your fathers (wa la 'ab 'atah), giving (wa nathan) her to you (hy' la 'atah).**” (*Shemowth* / Exodus 13:11)

“**So (wa) when it occurs (hayah ky) that your child (ben 'atah) asks (sha'al) in the future (mahar), saying (la 'amar), 'What is (mah) this about (zo'th)?'**”

Say (wa 'amar) to him or her ('el huw'), 'By (ba) the powerful and strong hand (chozeq yad) of Yahowah (YaHoWaH) as instructed in His towrah – teaching regarding His hayah – existence), He brought us out, withdrew, and delivered us (yatsa' 'anachnuw) away from (min) religious and political oppression (mitsraym) and out of (min) the house (beyth) of slavery ('ebed).” (*Shemowth* / Exodus 13:14)

“**And then (wa) they set out and moved on from (nasa' min) Sukowth (Sukowth – the Tabernacle of Protection; from sakak – to cover and protect). They camped out (wa chanah – they pitched their tents, encamping) in 'Etham ('Etham – With the Family) on the edge of the wilderness (ba qatseh ha qatseh).**”

Yahowah (YaHoWaH) walked in their presence (halak la paneh hem), during the day within a columnar cloud (yowm ba 'amuwd 'anan) to lead and guide them (la nachah hem – directing them while creating opportunities for them) along the way (ha derek), and by night (wa laylah) in a pillar of fire (ba 'amuwd 'esh) to

shine light upon them (*la 'owr la hem*), **so that they might walk by day and night** (*la halak yowmym wa laylah*)." (Shemowth / Names / Exodus 13:20-21)

Walking with God, walking home, walking away from religion and politics hand in hand moving on from Sukah.

It is the story of the *yatsa'* / exodus. It is the story of the Towrah, it is the story of Yahowah liberating and caring for His people. It is the day that He has invited you to celebrate now, should you choose to become a member of His Covenant, to accept the conditions of His Covenant and to attend His Mow'ed Miqra'ey beginning with Chag Matsah in the spring with Pesach, Matsah and Bikuwrym, being enriched and empowered after we have been made immortal, perfected and adopted. Then on Shabuw'ah enriched and empowered, emancipated and enlightened that we are prepared to do what we are doing now on Taruw'ah, to call out a warning and to invite the remnant of God's people to celebrate the Day of Reconciliations, Kipurym, which we celebrated last week, leading all of us to the opportunity to camp out with our Heavenly Father in an earth restored to the conditions of 'Eden, this occurring in the fall, October 7, 2033 in Yaruwshalaim. The date is neigh. It will be too late for you by that date, the last remaining opportunity to leave religion and politics and to reach out and grasp hold of Yahowah's hand calling Him out by name will be Yowm Kipurym in Year 6000 Yah, 2033, just eleven years from now.

We invite you to listen to your God, to observe the Towrah, to answer His Invitations and to ultimately follow the Path that He provided for His children as He led them out of the Crucibles of Religious and Political Oppression and walked with them to their home.

It was my pleasure to be with you this evening. Thank you for listening. We look forward to being with you next week. I don't know exactly when we will return to Daniel because there are some really interesting answers that have been provided, but I can assure you we will return to Volume 8 of *Yada' Yah* where we were learning marvelous things about the nature of our relationship with God, specifically the story of God's relationship with His people. We were in the midst of analyzing what God had to say through Howsha', which I think is the most relevant prophet pursuant to Yisra'el and the long relationship that has gone through a period of an extended "time out," of an estrangement, of the divorce. But there will be a reunion and that reunion is Kipurym. God has a lot to say specifically why He had to separate Himself from His people and what they must do reenter His family.

I think that's a good place for us to return for a while. We wish you an enjoyable celebration of Sukah and look forward to being with you this time next week.

Yah bless.