

Shabat Study by Yada, September 29, 2023

Sukah Begins

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those 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

0:00 Good evening and Happy Shabat to Kirk, Dee, and everyone. It's party time beginning this evening, and we will celebrate with Yahowah for the next eight days the happiest of all the Miqra'ey, Sukah, which means "to camp out." It is translated as "Shelters, Tents, sometimes Booths" and is all about camping out with Yahowah. Today is Day One of the eight-day celebrations where those of us who are part of the Covenant Family will Sukah with Yahowah forever.

1:51 Sukah is the seventh step to God; it's actually ___; there are six steps to Yahowah. The first is the Doorway, the second the Threshold; the third we enter into Yahowah's Home; the fourth, we grow; the fifth, it is our responsibility as members of God's family to be about our Father's business to call His people home. Reconciliations is the final step in the sense that it is the last opportunity for Yahuwdym to get their act together and resolve their differences with Yahowah. It is the day that Yahowah returns with Dowd in year 6000 Yah, and the seventh is Sukah, which is camping out.

2:30 Few people recognize that not only are the seven Mow'ed Miqra'ey all integrated and are a unified path to God, the only means to salvation, reconciliation, life eternal, and perfection, this process takes us from where we are in a world torn apart by religion and politics and estranged from God directly to His home. When you read the Towrah, it's all about coming full circle.

3:15 The story of our relationship with Yahowah begins in the *Gan 'Eden* | the Garden of Great Joy, the place where 'Adam and later 'Adam and Chawah had perfect communication with Yahowah, where they had no worries or concerns, and where life was as good as it could possibly be. There was no religion, politics, conspiracies, no error, nothing but direct access to Yahowah and to a joyous life. That is what Sukah represents.

3:51 We are being brought back full circle to *Gan 'Eden*. There's so much about that place and what occurred there, and Yahowah's interactions with 'Adam in the *Gan 'Eden* because God wants us to know what He's offering. If you don't like the conditions depicted in 'Eden and don't think that being without religion, politics, conspiracies, governments, police, militaries, or patriotism is important, then you will hate Heaven. Understand that is what Suka represents; that's where we are returning to.

4:51 While 'Eden, currently under the crystal-blue waters of Lake Van in Eastern Turkey, was, I'm sure, a beautiful and large place with ample room to roam, the fact that renewal of the Earth back to those conditions will begin with Yisra'el, which is much larger than 'Eden was. From there, it will expand to the entire Earth and, ultimately, the whole universe. We live within one billion stars in one of several hundred billion galaxies, giving you some scope of the size of the universe that will ultimately be our Garden. We will be expanded to seven dimensions to enjoy it all. Moving from three to four dimensions, we are automatically liberated in time. Once released in time and free of our physical limitations, the universe is ours to explore. We can be 94 or 96 dimensions (they are constantly expanding) and be across it in no time.

6:29 Even when we get to where we want to go as energy, you might say you can't move any faster than the speed of light. But on a photon of light, time exists. While that might be the limitation of speed since time doesn't move, the duration that it takes to get from here to there is nothing, so what do you care that you are limited to 186,000 miles per second if it takes no time to travel across the entire universe? We will be given a very large tent to explore. So, this is the big picture.

7:09 The other exceedingly important thing is understanding how the Mow'ed Miqra'ey integrates with the benefits of the Beryth | Covenant. Without the first four Miqra'ey, the Beryth | Covenant benefits cannot be delivered. They are 1) Eternal life, provided through Pesach | Passover; it's the Doorway to Life. 2) Our perfection by Dowd's physical body sacrificed as the Lamb | *Zarowa'* to fulfill Pesach, then on Matsah his soul carried the guilt of every Covenant member into She'owl and deposited it there. With our guilt taken to a place where it can never be seen, we appear perfect in God's eyes. 3) Dowd became Yahowah's Firstborn |, Bakowr, on Bikuwrym. It is plural because there will be many of the Covenant children to follow __ path. 4) This enables Yahowah to enrich, empower, emancipate, and enlighten His children, raising them on Shabuw'ah. As the beneficiaries of those first four

Miqra'ey that were fulfilled by and for Dowd, we live Taruw'ah. As I've said so many times for the past 22 years, I have been in a constant Taruw'ah mode, as have many other Covenant family members who are devoted to sharing with Yisra'el and *gowym* what we have learned.

9:12 The primary message we are delivering during Taruw'ah is that Yahowah and His Son, Dowd, the Messiah, are returning on Yowm Kipurym, the Day of Reconciliations, a day to celebrate a reunion with Yahowah. The rabbis have it completely wrong. Dowd will anoint the Mercy Seat of the Ark of the Covenant, which will be raised and placed inside a newly constructed *Beryth* | house of God so that in compliance with the Towrah Yahowah can bring this remnant of Yisra'el into His family. Five days after Yahowah has restored the Earth to the conditions of Eden, we celebrate Sukah. So, the invitation to the final Party begins with:

10:22 “**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)

10:28 Sometimes, we just read past Moseh's name, but I don't want to read past either. In Judaism, there is no mention of Yahowah ever. The difference is that the Towrah, Prophets, and Psalms mention Yahowah's name 7,000 times. If you don't know Yahowah's name, if you don't use, proclaim, love, and understand Yahowah's name, you don't know Him. So, the very minimal requirement to participate and benefit from any of these Mow'ed Miqra'ey is to know and love Yahowah's name; it's the first word in this statement.

11:19 Moseh was probably the greatest man who ever lived. His character was exemplary; he had an excellent intellect and was amazingly devoted to liberating, enlightening, and leading his people. He's one of the few people that you look at his life and what he did __ Yahowah, and after that, there isn't a flaw on the man's resume. It's pretty tough to have been abused by the children of Israel while trying to save them after being badgered by them for 40 years and still being dedicated __ tasks. In my mind, no man ever walked in his shoes. He's not the most important man in God's Story. It is Dowd who will fulfill the last two Mow'ed Miqra'ey and is the King of Sukah. Nonetheless, Moseh is an extraordinary man. His name means "to Draw Out."

12:36 “**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)

12:42 It is important at this point also to recognize that very early on during the Exodus, Yahowah decided that it would be a good thing for Him to validate Moseh's credentials to prove to the children of Israel that it was indeed the Creator God of the universe who was sharing the teaching and guidance with him that would comprise the *Towrah*. Now, we came back to the history of the creation of the universe and everything that Yahowah conveyed through Moseh prophetically to ___; indeed God was speaking to him. But there at the moment, without the time to validate all these things or a scientific understanding of our creation, Yahowah needed to bolster Moseh's credibility, particularly among *Yisra'elites* fond of devouring credibility. He spoke directly to the Children of *Yisra'el*, but they were irascible and much more comfortable building false gods idols, and complaining than listening to God. So, it may have just been that they were so corrupt, and they knew it, that they didn't want to be seen by God, and if God stopped speaking directly to them, maybe all their faults would be somehow less visible. Perhaps it was nothing more than they preferred the company of the false gods that they made.

14:43 It's like rabbinic Judaism. They prefer their own testimony, their own Talmud, their *HaShem*. They constantly say *HaShem* will come to get you. ___ I'm mad about that. They've made a god in their own image and the Jews have been more proficient in making gods in their own image than anyone else. So, they didn't like Yahowah speaking directly to them so Yahowah at that moment affirmed the He wouldn't do that again, that He would speak through individuals like Moseh which is why we're getting this revelation from him.

15:34 ‘**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 or those who Struggle and Strive against the Almighty), **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)**

6:22 God's instructions are simple; it is the seventh month. The first day of the seventh month in the way that months are calibrated in the Hebrew calendar is that the renewal of light on the moon’s surface closest to the vernal equinox is the first of *‘Abyb*. Fourteen days later is Pesach. The 15th day is Matsah, the 16th day is Bikuwrym. From Bikuwrym it is seven sevens of days and (49 days) later you arrive at Shabuw’ah.

16:57 Counting months which are 29.5 days a lunar cycle from *‘Abyb* one which is the first of the year, the seventh month would be the ___ of the moon's light seven times after *‘Abyb* one. That would be the seventh month. We are now in the seventh month of the Hebrew calendar. The first day of this month is Taruw’ah, the tenth day of the seventh month is Yowm Kipurym, and the 15th day of the month is this Festival Feast of Sukah.

17:45 Yahowah knows that between 12 and 13 lunar months in the year there are only three months where events take place in terms of ___ to meet with God and in those only two of the months are numbered and specifically named. So, this is the seventh month. He speaks of the first month; there are three Invitations to Meet in the first month and three in the seventh.

18:19 A *Chag* is a Festival and a time to celebrate. We are celebrating Sukah | Homes, Dwelling Places, Tabernacles and Tents, Camping Out. God says it's for seven days. This is the seventh month and we’re going to do it for seven days. Seven becomes essential – this is the seventh of seven Mow’ed Miqra’ey and is to be celebrated for seven days in the seventh month.

18:53 DEE: It’s like those camping trips with your family that you want them to last; it's fun.

19:01 YADA: It’s a fun time. In today’s world we have different ways of celebrating it. I have friends that put boxes in their living rooms to camp out in. Some will put a tent inside their house. You and I live in a place with lots of mosquitoes and it’s not good to be outside. Right now we have 86 degrees and 81 percent humidity at 7:21 in the evening; there’s a reason God invented air conditioning and doors to keep the mosquitoes outside and the humidity inside at a more comfortable level. We do Sukah inside. We call a room in our house a Tent. Tonight, as a celebration of Sukah

we dined under an external canopy that is as close to a tent as anything we have. We call it the “Leah Lair.” So, there are ways to symbolically celebrate it.

20:28 God is not interested in us doing some ritual where we pitch a tent around Jerusalem. Rather, He wants us to understand that He’s coming home to Jerusalem, that this is about our homecoming, living together as a family, and celebrating being part of God’s family and that it is this journey of how the previous six Mow’ed Miqra’ey bring us to this place and how we celebrate God’s plan of seven - of six plus one equals God’s idea of a good time, a *Chag*.

21:06 Six is the number of man who was created on the sixth day as a carbon-based life form with an atomic number of six plus God Who is one | ‘echad equating to seven. That is God’s formula, and everything is based around it.

21:31 Sukah is God’s promise to us. He’s telling us that it is the seventh day that we have been invited to camp out with Him. The Creator of the universe has invited us to camp out with Him.

21:43 While living in California one of the things I loved more than anything when I was considerably younger was putting on backpacks and heading up to the high Sierras with my two very young sons. We could hike in the range of 8,000 to 12,000 feet to camp out beside beautiful crystal-clear streams and enjoy the smell of the pines and the sound of the wind as it blew through the trees. Even getting above the tree level we could see the granite tops of these mountains as they had been polished by glaciers long ago, and the glacial lakes that dot the Sierras. It’s such a wonderful experience to camp out with your children. And that’s what God is inviting us to do. He is our Father; He’s inviting us to camp out with Him. It is a *Chag* | Festival, a party.

22:51 A derivation of *sukah*, *sukowth*, is first used in *Bare’syth* / Genesis 33:17. And it is there, when we probe the meaning of each the word itself, we find our introduction to the Miqra’ of Sukah much earlier in *Bare’syth* / Genesis 33:17.

23:15 “**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 embedding 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).

24:14 A very clear indication of what Sukah is all about. It's about settling down with loved ones.

24:29 **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* – [it is from *mah* | to ponder the implications of and *quwm* | to stand up and rise] of this location where he was directed upward, where he worked, rose, and lived) **is invited and summoned, read and recited, as** (*qara'* – [which is the verb that defines the Miqra'ey which is a compound of *my* | to ponder the implications of *qara'* | being invited and summoned to be called out, to become welcomed and known, to read and recite. In the plural it is Miqra'ey] it is called out and welcomed, designated and proclaimed, as (serving as the verbal root of the *Miqra'* of)) **Sukowth** (*Sukowth* – the Tabernacle of Protection; from *sakak* – to cover and protect). (*Bare'syth* / Genesis 33:17)

25:15 so you're invited and summoned recite about Sukkot.

25:24 **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 embedding 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).

25:44 In other words, Yahowah showed him the way to go from *Kana'an* | Canaan the subdued into this elevated state while celebrating Sukah.

26:04 **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)

26:16 What a lovely presentation of Sukah even before the Miqra'ey are introduced. There's nothing to wonder about; it's all laid out there for us. It's a time to having been drawn out of a place where people are subdued, which would be by religion and politics, and being elevated and rising up to God, camping out with Him, being treated mercifully, building a home, living there with family, engaging in close personal relationships. It was the beginning of his ascension and directly associated with the verb *qara'*.

27:03 In the first use of the word God has defined what He's offering. 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 provided us with a map home. No matter where we are, even surrounded by the politically and religiously subjugated individuals, we can answer Yahowah's invitation to camp out with Him on Sukah, awakened and arisen.

27:40 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.

27:58 One of the interesting things here too is that the *Yatsa'* | Exodus began with a trip to Sukowth. This is what led them there...

28:11 **“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)

28:36 That's the time the tenth plague was the ultimate blessing for God's people. It was Passover, the Doorway to Life, and the rank and file of the Egyptians were much smarter than their Pharaoh and said you know this idea that you can spar with the Creator God of the universe is way above the pay grade of even the Pharaoh and so they said get these people out of here; stop it already. This was Thutmose that had

the big ego. At the time I'm sure he was grieving and mad because his firstborn son had been killed the night before. It's interesting if you look up Egyptian history that the Egyptians didn't write anything about how Thutmose's son died. Egyptians wrote about all their great triumphs, yet the death of his eldest son goes unmentioned other than he died.

29:53 **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).

30:17 Yeast is a very pervasive fungus. The word for yeast, *chamesh*, means “to grieve, to suffer cruel oppression, to be embittered, to endure ruthless persecution.” Yahowah is asking us to remove from our lives and diet that which grieves, oppresses, and causes persecution on UnYeasted Bread | Matsah. Both religion and politics do that. Look at Roman Catholicism and Islam and those they have persecuted; Judaism persecutes its own ___ worth living. So, God is asking us to remove religion and politics from our lives as part of Matsah, and where there is a form of a legacy of former guilt, Dowd has taken it away on our behalf.

32:03 **They had their kneading bowls** (*mish'ereh 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** (*simplah 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)

32:09 **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 simplah* – apparel and cloth). (*Shemowth* / Exodus 12:35)

32:30 They had earned these things by working as slaves for 80 years. During that time, they hadn't been paid “back wages.” Yahowah was not only liberating them against the will of Pharaoh Thutmose, the people said if we have pissed off God that

was a really bad thing to do, and the least we can do for the years that we enslaved these people is give them some parting gifts and maybe God won't continue to plague us.

33:16 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)

33:35 God is saying exactly what I'm saying here. The Egyptians were smart enough to recognize that these plagues had happened because God had asked Pharaoh Thutmose to stop abusing and enslaving His people and to let them go. He said we've got things to attend to. These are My people; we're going to work together. Let them go. Pharaoh said no, I want to keep them as my slaves. He thought he possessed and owned them. So, the rank-and-file Egyptians said no, we need not only to let these people go we need to show God that we wish them no harm, that we are in some way trying to make amends, that we're saying we're sorry, and are trying to resolve all the grievances that we have bestowed upon these people. So, they complied with the Yisra'elites' wishes.

34:57 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) to Sukowth (Sukowth – Temporary Dwelling and Encampment; from sakak – to shelter and protect, to pitch a tent and camp out). Clearly it does not say they left Pharaoh Ramses because he would come much later.

35:06 It says they left Ramses. That's important for several reasons. 1) This was written around 1447 BCE which was 3,500 years before anyone stumbled upon the Rosetta Stone and knew how to read the ancient Egyptian script and yet in this vocalized language of Hebrew, written right here in the Towrah, is the name of the Egyptian Sun God, Ra, the name from which Ramses is derived. So, it's fascinating in that regard. In terms of the Pharaoh of the Exodus. If you look at the timing and the and the timeline that you've created for the Site, Dee, it's pretty obvious that it was 1447 BCE. A lot of work has been done on the Egyptian chronology in the last five to ten years. There were three or four different chronologies and now I think the one that is overwhelmingly preferred has during that time Thutmose III with his

stepmother Hatshepsut for several years and was just out there being a general and a warrior during his early days and then when his stepmother died, he became full Pharaoh of Egypt. He was Pharaoh at the time that this was all taking place.

37:08 **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) **to Sukowth** (*Sukowth* – Temporary Dwelling and Encampment; from *sakak* – to shelter and protect, to pitch a tent and camp out)

37:24 So, it was their first stop along the way.

37:30 **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)

37:35 That's a lot of people. They had been there for the better part of 400 years that they were estranged from the Land, so over those centuries life was good for the Hebrews in Mitsraym. They were productive economically, and obviously in terms of procreation they were prolific. It was just the last 80 years, and I think much of that is because of the Egyptian fortunes. They were controlled by other ethnicities, pretty well subjugated themselves, that yoke they felt very full of themselves and rather than saying we hated being oppressed so we're not going to be oppress anybody, they said we hated being oppressed so we are going to be oppressors and at that point the Hebrews were at the wrong place at the wrong time.

38:54 **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) **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).

39:20 This is a marvelous statement, and while we're here tonight to celebrate Sukah, there is no ___ and it's especially important that we garner what we just learned about Matsah. For the past 22 years I've been singing the same tune which is the *chamets* | yeast that is the fungus that is being removed during Matsah represents religion and politics. This says they set out from Ramses, they were leaving behind religion and politics, and so their Matsah was unyeasted because there was no continuing embitterment because they were cast out and had separated from the crucibles of political and religious oppression. And had they remained, had they ___ there would be no freedom. Had they delayed they would still be swallowed up by the fungus of this embittering yeast of religion and politics. It's the same message to God's children today. If you delay leaving Judaism or liberal or conservative politics in Yisra'el or in America, you're going to miss the ___ and there will be no Sukah for you if you delay. You must leave the embittering and subjugating influence of religion and politics to be able to camp out with God. This is an exceedingly clear presentation of what Matsah is all about.

41:40 Of course, in rabbinic Judaism there is no celebration of Matsah. According to the Towrah it's the single most important of all seven of the Mow'ed Miqra'ey. This is the day that Dowd's soul takes our *chamets*, our political and religious guilt into She'owl and deposited it there never to be seen again. And yet the rabbis have turned Passover into a seven-day holiday when Passover is a single night. It's Matsah that is a seven-day celebration just as is Sukah.

42:25 **Moreover** (*wa gam*), **they had not done anything to prepare** (*lo' 'asah*) **food or provisions** (*tseydah*) **for themselves** (*la hem*). (*Shemowth* / Exodus 12:39)

42:32 So, they were going off on a journey through the wilderness back to the Promised Land and they hadn't done anything to prepare. It means they didn't have anything prepared and that it was Yahowah who had made the preparations for them. They were living Yahowah's plan and were benefiting from His provisions.

43:11 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)

43:31 **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**

43:58 When did they come out? The day before had been Pesach | Passover. They celebrated the Doorway to Life on Pesach. What was the day they left religion and politics behind? It was on Matsah. Why did religious Jews write Matsah out of their Talmud? This is the very substantial, essential, and foundational day. We’re reading about it because, of course, we’re studying Sukah, and this is the next mention of Sukah. They left Ramses and went to Sukowth. And what are we learning? That *chamets* represents religious and political guilt and this is what they left behind to be with Yahowah.

45:02 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 man and God are offering. Their journey led them from Mitsraym – Egypt, politics, religion, and a caste system to Sukowth, out of religious and political oppression to Camping Out with God.

45:41 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...

46:12 “**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)

46:24 **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).

46:39 We are circumcised because it's the sign of the Covenant and if you're not part of the Covenant the last thing you want to do is open the Door to Eternal Life because it would be spent separated from Yahowah which means you'd have an enduring trip to Hell.

46:58 **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).

47:05 **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)

47:12 **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 369ethnicity 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)

That works for us. There’s no oral Towrah – there was only one of them. It also means that the Towrah is not a Jewish book but instead Yahowah’s book that teaches all mankind.

47:20 **“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)

47:58 **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).

48:11 And that's really what every Miqra' ought to be - an awe-inspiring sign, something that we understand the symbolism of and what it means pursuant to our relationship with God.

48:31 **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).

48:43 Now the religious have decided that means ___ wants us to put a box between our eyes and impair our vision and we're going to put another box on the back of our hand and the way that we tie the ribbon to hold that box will be a religious right that the rabbis will explain to us. God is using symbolic language that:

49:17 **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).

49:37 If you want to comprehend something you probably don't want to put it in a box.

49:43 **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*).

49:49 They were smart enough to recognize that you're not supposed to eat the Towrah. But how could you be smart enough to know okay we're really not supposed to eat the Torah we're supposed to speak the Towrah but yet you're not smart enough

to recognize that the sign between the eyes and on the back of the hand is also a metaphor.

50:18 **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)

50:29 There was a pillar cloud and the flame, which is a metaphor

50:37 **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)

50:46 **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* – 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)

51:21 All of this instruction is for us to observe so that we might live. It is God's eternal witness to us, and it just so happens to coincide with these seven meeting times each year.

51:40 KIRK: We've never translated *shamar* differently than “carefully examine and closely observe.” It's not that hard. Yahowah is a very good communicator.

51:57 He invented particularly the Hebrew language and was able to use a three-dimensional language, create it and use it to conceive life through DNA, so I'd say He's probably a pretty decent communicator. I would rank that up with His attributes. That's why He loved Dowd, because he was such an effective communicator, why He used Moseh because he was an exceedingly effective communicator. Not to the same degree, but I'm certain that's part of the equation, part of the appeal.

52:35 “**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*)

50:58 When the children of Israel became abysmal ingrates, spoiled brats during the 40 Years of the time they were freed from slavery in Mitsraym until the time that Yahowsha' ben Nun led them into the Promised Land, the only reason that Yahowah stuck with them was because He made a promise to do this and there wasn't a caveat that said I will do it so long as they're not irascible brats. So, He said I'm doing this. This is My promise to you. This Land is a promise and represents far more than a troubled and bloodied piece of dirt. This Land represents God's home, being part of the Covenant family, of camping out with our Heavenly Father. He made those promises to Abraham as part of the Covenant, He is honoring those promises and that is why He will be fulfilling Kipurym and Sukah with His Son, Dowd, ten years from now.

54:22 “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*)?’

54:28 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*)

54:51 So what are you supposed to tell our children?

55:56 DEE: I read this to my kids, and it made total sense to them. It was kind of incredible.

55:09 YADA: Yahowah has reached down and out to us with a powerful, strong, firm, reliable hand and with that hand He has brought us out and delivered from the consequence of ___ and He has liberated and emancipated us from slavery. Even if you benefit from living at a time when there's only some 50 million slaves, a tragic number, I will tell you that every citizen of every country gives up many of their rights. Particularly in Muslim countries or in communist countries you give up an enormous amount of freedom to your country. For most of human history, like the serfs of Roman Catholic in Europe, had no freedom. Until about 200 years ago the caste system was pervasive around the world. So, people were indeed slaves.

56:40 We've discussed ancient Rome and Greece, and the historians and others talk about the grandeur of these places. No. Ninety percent of the people that lived in

those places were slaves and of the ten percent that weren't slaves were so far down in the caste system such that life was only free for a tiny percentage of people. This is what Yahowah is offering to liberate us from. He is a liberator which means the Towrah doesn't have laws to obey. He's not imposing on us as a lord.

57:33 Mitsraym was both the name of this horrible place and a word that described what transpired therein. It depicts the Crucibles of Religious and Political Oppression and describes the “*mitsraym* – the tyrants and despots behind governmental, military, and economic subjugation.” The plural of *matsowr*, it speaks of those besieged during a time of testing and tribulation. From *tsuwr*, its oppressive nature is revealed, describing a place where many are bound and confined by an adversary, assaulted and afflicted, with the conditions akin to being enclosed in a concentration camp. And it is from *tsuwr* that we see the connection between these conditions in this place and time and what is about to befall Jews during the Time of *Ya'aqob's Tsuwr* | Israel's Troubles.

58:49 When in *Sukowth*, they became part of the family...

58:56 “**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*).

59:04 **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)

59:23 All the while Yahowah will be about His business which will be transforming the Earth back into 'Eden as the ultimate celebration of this day.

59:35 We're now turning to one of the most wonderful prophecies about this day found in Yasha'yah 4.

59:47 “**In this day, which is His day** (*ba ha yowm ha huw'*), **living vegetation will sprout and thrive, branching out and growing** (*tsemach* – while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything which is required to support abundant life, enabling it to branch out and grow in recognition that the *tsemach* is *ha Mashyach*

Dowd), for **Yahowah** (*Yahowah*). **It will be** (*hayah*) **beautiful and splendid** (*la tseby* – spread out in an attractive and desirable manner).

1:00:10 Where God will reclaim the Earth in such a way that it is restored to the conditions of the Garden of ‘Eden.

1:00:17 Then **he will approach as a glorious manifestation** (*wa la kabowd* – drawing near as an abundantly significant, dignified, and rewarding presence attributed a high status) **along with the majestic and eminently wonderful** (*wa la ga’own* – impressive and lofty, excellent and exalted; from *ga’ah* – rising up, lifted up, and growing up) **fruitful offspring** (*pery* – productive harvest of plentiful progeny) **of the Land** (*ha ‘erets*).

1:00:28 **The remnant of survivors** (*pelytah* – those having been delivered as refugees who successfully escaped the conquest) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **and Yahuwdah** (*wa Yahuwdah* – the Beloved of Yah) **will also have an attractive and shining appearance** (*wa la tiph’areth* – will be beautifully adorned).” (*Yasha’yah* / Isaiah 4:2)

1:00:41 So, not only is the Garden being re-established but the remnant of survivors of Yisra’el and Yahuwdah who gather on Yom Kippur in year 6000 Yah, October 2nd in 2033, at sundown will also have an attractive and shining appearance. They will be transformed into light. So, it's not just restoring the Earth, it's restoring the very nature of the Covenant Family.

1:01:22 “**Then** (*wa*) **it will come to pass** (*hayah*) **that he who remains** (*sha’ar* – he who survives, having escaped death, and is left behind, addressing the remnants of an elimination process) **in Tsyown** (*Tsyown* – among the Signs Posted Along the Way), **with** (*wa*) **the remnant spared** (*ha yathar* – the remainder, the rest who remain, those left behind) **in** (*ba*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Teaching Regarding Reconciliation Flow), **will be called** (*‘amar* – will respond to and be spoken of as) **‘Set Apart** (*qodesh* – separated, unique and different from others), **for all who approach him** (*la huw’kol*) **will be written and ascribed in the Book** (*ha kathab* – will be inscribed and engraved, recorded and permanently marked in a tablet or scroll) **of Lives** (*la ha chayym*) **in** (*ba*) **Yaruwshalaim | the Source from which Guidance and Teaching Regarding Reconciliation Flow** (*Yaruwshalaim*).” (*Yasha’yah* / Isaiah 4:3)

1:01:54 “**Then** (*wa*) **Yahowah** (*YaHoWaH*) **will create, initiating something cutting edge** (*bara’*) **upon** (*‘al* – over and with regard to) **every** (*kol*) **location and**

dwelling place (*makowm* – site to live; from *kuwn* – to be firm, 382stable, established, enduring, and unchanging, prepared to provide with everything properly arranged) **along the ridgeline** (*har*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **as well as** (*wa*) **over** (*al*) **her Miqra**’ (*Miqra*’*hy*’ – her Invitation to be Called Out and Meet, Coming Together to be Welcomed, to Read and Recite, and to be Summoned; from *qara*’ – to call out, to call by name, to summon and invite, to proclaim, to read and recite, to meet, encounter, and greet) **by way of a cloud** (*anan* – a visible, partially translucent airborne mass of suspended visible water vapor, mist, dew, fog, ash, or dust; from *anan* – to make something appear which can be observed) **by day** (*yowm*) **along with smoke** (*wa*’*ashan* – as well as airborne particulates formed as a result of combustion), **and with** (*wa*) **a brilliant shining radiance and majestic light** (*nogah* – enlightenment regarding what can be known and responded to, the splendor, brightness, and beautiful shining appearance of the physical presentation of light) **of a flaming fire** (*esh lehabah* – blazing flames) **by night** (*laylah* – during the darkness; from *luwl* – the staircase or ladder).

1:02:25 So, Yahowah will appear as light. His children will be radiant, and this will all take place in Jerusalem as those who attend the family reunion on Yowm Kipurym, which is our entire mission to call Yisra’el and Yahuwdym home so they can celebrate with us when Yah and Dowd return on Yowm Kipurym, and that will enable all of us, this remnant of Yisra’el, to camp out with the Yahowah, Father and Son forevermore on Sukah.

1:03:02 **For indeed** (*ky*), **upon** (*al* – over) **all** (*kol*) **of this manifestation of power and glory** (*kabowd* – splendor and honor, glorious presence and reward, great value and abundance) **will be a sheltering canopy** (*chupah* – a protective covering, shield, bridal chamber, pavilion, and tent for the wedding ceremony).” (*Yasha*’*yah* / Isaiah 4:5)

1:03:16 **“Then there will be** (*wa hayah*) **Sukah | for Camping Out, a temporary sheltered dwelling** (*sukah* – a covered canopy serving as the family home, a tent-like structure for camping, and a tabernacle) **serving as a representation of something manifesting greater dimensions** (*la tsel* – to create a shadow and to provide protection, addressing the idea of interposing something between an object and the source of light and serving as a restoring transition) **by the light of day** (*yowm*) **out of** (*min*) **Choreb | the Cutting Edge and Dividing Line** (*choreb* – the mountain of God where the Towrah was revealed and the flame burned brightly upon its summit, the cutting instrument and double-edged engraving tool).

1:03:37 **It will be** (*wa la*) **a protected place** (*machaseh* – an area free from danger) **and a safe shelter** (*mistowr* – concealed) **from** (*min*) **the outpouring of the violent floodwaters** (*zerem* – the pouring out of combatants flooding in) **and from** (*wa min*) **the rain** (*matar*).” (*Yasha’yah* / Isaiah 4:6)

1:03:49 So, that's where we're headed. This is the greatest of the prophets, Yasha’yah, and he’s speaking of a time that Yahowah is returning to Jerusalem, that a remnant of Yisra’el will have their names written in the Book of Life. The earth will be restored so that vegetation flourishes. The Covenant members themselves are going to be radiant and energy based. Yahowah is going to appear as light, and we will be increased in greater dimensions going from three to seven dimensions all based upon what was revealed at Choreb which is where the Towrah was. We’re going to be in a protected place, a safe shelter. This is what it means to Sukah.

1:04:44 There is another interesting presentation of Sukah in Amos 9: 9-12 where Yahowah speaks of using a filter mechanism to determine which souls are allowed to remain in Yisra’el in His company using the Towrah to decide who makes the Final Cut. Thereafter, Yahowah re-establishes the Sukah of Dowd which the religious have ransacked and misappropriated.

1:05:32 **“Please pay attention because, by contrast** (*ky hineh*), **I will either instruct** (*‘anoky tsawah* – I will direct) **or I will shake** (*wa nuwa’* – or I will stagger, moving others out of the way with regard to) **every one of the Gentiles** (*ba kol ha gowym*) **associated with or against** (*‘eth*) **the House of Yisra’el** (*beyth Yisra’el* – the Home and Family of those who Engage and Endure with God), **similar to** (*ka ‘asher* – consistent with) **how one moves a sieve back and forth** (*nuwa’ ba ha kabarah* – waves and shakes a mesh screen, sifter, and filtering device) **such that nothing which is troublesome will fall** (*wa lo’ naphal tsarowr* – while nothing adversarial, vexing, or hostile, binding or oppressing, is neglected or allocated; from *tsar* and *owr* – pertaining to anything harassing or confusing) **to Earth** (*‘erets* – toward the Land).” (*‘Amows* / Amos 9:9)

1:05:58 That’s a test, if you will. You can be among the Gowy who is instructed by Yahowah and find a safe shelter participating in Sukah, or you can be one of those who is shaken and seen as being against the House of Yisra’el and therefore be tossed out with the chaff.

1:06:36 It is imperative that God establish the means to ascertain who lives and who dies, such that Yisra’el and Shamaym are no longer corrupted by the plagues of religion, politics, and conspiracy.

1:06:49 The fact is that Yisra'el has been corrupted; Shamaym has never been. God doesn't want to transfer all the irascible and wayward nature of Yisra'el into Shamaym otherwise we'd have an eternity of what Moseh experienced with the Children of Yisra'el during the 40 years of the *Yatsa'* | Exodus. So, as always, that would be miserable. I don't know how Moseh survived it or why much they survived it or why Yahowah endured it, but they were brats.

1:07:25 As always, this determination will be made based upon our acceptance of the Towrah and our willingness to go where Yahowah's words lead.

1:07:37 **“By the *Choreb* | the Cutting Edge and Dividing Line (*ba ha chereb* – by sword of the mountain of God where the Towrah was revealed and the flame burned brightly, the cutting instrument and double-edged engraving tool), every one of My People (*kol 'am 'any*) who have missed the way (*chata'* – who are wrong and induced to be offensive) will die (*muwth*), including those who protest (*ha 'amar*), ‘The implication of wrongdoing associated with our companions (*ha ra'ah* – the connotations pertaining to the perversions among our friends) will not be associated with us (*lo 'nagash* – will not be implicated against us) nor will we have to confront it (*wa qadam* – nor will we have to deal with it as is claimed) such that it comes around to us and exacts a price from us (*ba 'ad 'anachnuw* – that it comes back to us as a *quid pro quo* and demands retribution).”** (*Amows* / Amos 9:10)

1:08:08 Oh wishful thinking. But that's the nature of faith. They say a lot of dumb things that anger Yah. This is one of many protests that Yah's going to say I don't think so.

1:08:19 Religious Jews, in particular, will remain entrenched and stubborn right to the bitter end, as they continue to live in denial believing that they will never be implicated for committing the most egregious crime in human history.

1:08:40 I could probably say crimes because it's not only removing Yahowah's name from His testimony and then__ but they also denied Dowd of everything he has done to save us. And they are going to say ____. There will be a *quid pro quo* and payback couldn't happen to a more deserving grove of Scallywags.

1:09:17 **“During that day (*ba ha yowm ha huw'*), I will erect and establish (*quwm* – I will fulfill the promise to raise up and confirm) the *Sukah* | the Sheltered Dwelling for Camping Out (*sukah* – the covered canopy serving as the family home, the tent and tabernacle) of Dowd | David (*Dowd* – the Beloved) which has fallen (*ha naphal* – which has been neglected and redistributed and reallocated).**

1:09:31 **I will repair and restore** (*wa gadar* – I will rebuild out of stone as a master Mason) **its breaches** (*'eth perets hen* – whatever was broken or destroyed by the opposition) **and then raise up** (*quwm* – reestablish and confirm, fulfilling the promise) **whatever is in disrepair** (*wa harysah huw'* – anything demolished, ruined, or brought down) **and then I will rebuild it** (*wa banah huw'*) **so that it is like long ago and will endure forevermore** (*ka yowmym 'owlam*).” (*'Amows / Amos 9:11*)

1:09:43 Now we have returned to 2 Samuel 7:11 many times and we have done so because that's the place where Yahowah and His Son, Dowd, have a lively discussion about homes, who builds them, who lives in them, who's responsible, is it to be the Father, and who is the Son. We learned that God said I didn't ask you to build Me a house, but I'm delighted that you have one. In Eternity My responsibility will be to build your home. That home will be called The Covenant and you're going to have the Seat of Honor within it. God is saying here that He will restore the Sukah of Dowd, and that puts Dowd as the person who is coming back. He is the Messiah, so the returning Messiah is Dowd. He is the King; he will be the King of Sukah. He is also our Savior because he fulfilled the Mow'ed Miqra'ey, he is the subject of the fifth and will fulfill the sixth, Yowm Kipurym, and then be the reigning Monarch forevermore over Sukah.

1:11:06 **I will repair and restore** (*wa gadar* – I will rebuild out of stone as a master Mason) **its breaches** (*'eth perets hen* – whatever was broken or destroyed by the opposition) **and then raise up** (*quwm* – reestablish and confirm, fulfilling the promise) **whatever is in disrepair** (*wa harysah huw'* – anything demolished, ruined, or brought down) **and then I will rebuild it** (*wa banah huw'*) **so that it is like long ago and will endure forevermore** (*ka yowmym 'owlam*).” (*'Amows / Amos 9:11*)

1:11:29 “**As a result** (*la ma'an*), **all of those who are called by My name** (*'asher qara'shem 'any 'al hem* – as a benefit of the relationship the called out who summon Me by name, they)

1:11:36 Well, that's going to eliminate all Progressive Israelis and Progressive Jews here in America. It will eliminate the Haredim and all religious Jews because they never say Yahowah's name.

1:11:50 “**As a result** (*la ma'an*), **all of those who are called by My name** (*'asher qara'shem 'any 'al hem* – as a benefit of the relationship the called out who summon Me by name, they) **will inherit** (*yarash* – they will gain possession of) **that which is associated with** (*'eth*) **whatever remains of 'Edowm** (*sha'ryth 'Edowm* – the residue of Rome and the Roman Catholic Church and thus all of Europe) **in addition**

to the Gentile nations (*wa ha gowym*),’ prophetically declares (*na’um*) **Yahowah** (*YaHoWaH* – the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **who will make this happen** (*‘asah zo’th* – who will engage and do this).” (*Amows / Amos 9:12*)

1:12:18 So, come Sukah in just ten years this very day, Yahowah will have eliminated every confrontational soul such that the Earth is essentially depopulated, then it's restored to a pristine condition, and then Yahowah says I'm going to give you the modern incarnation of *‘Edowm* which would be the residue of the Roman Catholic church in all of Europe. The United States also emulates Rome with our Capitol Hill, our Senate, our eagle. We have so much of Rome we call ourselves “a republic.” So, these places are going to be given to the remnant of Yisra’el.

1:13:16 Throughout *Yada Yahowah, Observations, and Coming Home*, we have had the opportunity to consider *‘Edowm* from near and far, and each time its modern incarnation is seen as what has emerged out of Imperial Rome and Roman Catholicism. Should we be right, the nation and religion most responsible for abusing God’s people will be possessed by those they robbed.

1:13:41 “**During** (*ba – in*) **the first and foremost day** (*ha yowm ha re’shown*), **there is a set-apart** (*qodesh* – separating and special) **Invitation to be Called Out and Meet** (*Miqra’* – a welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara’* – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting).” (*Qara’ / Called Out / Leviticus 23:35*)

1:13:56 “**Anything associated with** (*kol*) **the Mala’kah’s | the Maternal Messenger’s and Spiritual Counselor’s** (*Mala’kah* – the Heavenly Representative and service of the maternal manifestation of God; feminine of *mal’ak* – spiritual messenger and heavenly envoy’s) **duties** (*‘abodah* – service, expenditure of energy and effort, work, tasks, and responsibilities) **you should not engage in or try to profit from** (*lo’ ‘asah* – you should not attempt or accomplish).” (*Qara’ / Called Out / Leviticus 23:35*)

1:14:08 The reason we say that this is the *Mala’kah* | the Maternal Messenger and Spiritual Counselor is that God said *Mala’kah*. So, if we convey *Mala’kah* we have to be correct. *Mala’kah* is based upon *Malak*. It is the feminine of *Malak*. *Malak* in Hebrew are the spiritual representatives of Yahowah. They are His Heavenly Messengers. So, *Mala’kah* is just the feminine of “a spiritual envoy, spiritual messenger, a spiritual counselor. So, it’s a maternal messenger or spiritual

counselor”. Now that's just taking Yahowah at His word. If you did not do that and decided to pretend that *Mala'kah* meant “work” anything associated with work work ___ because ‘*abodah* is clearly a Hebrew term for work, from ‘*abodah* | to work and ‘*asah* | to do, which is “to work.” So, since I don't think God said anything associated with the work of work you should not work, it’s much safer to represent *Mala'kah* based upon its root, which is *malak*. *Mala'kah* is simply feminine for *Malak*.

1:15:55 “**For seven days** (*sheba'yowm* – appreciating the promise of seven and the timing of the *shabat*), **you should consistently approach and come near** (*qarab* – present yourself and appear, advance, drawing close to the midst of) [then we have a reinforcement of this feminine aspect of Yahowah’s nature because the next word is ‘*isheh* / ‘*ishah*] **the feminine manifestation of the fiery light** (‘*isheh* / ‘*ishah* – the mother who purifies, enlightens, and elevates) **unto** (*la* – on behalf of and according to) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara'* / Called Out / Leviticus 23:36)

1:16:23 There are only two you can translate the word ‘*isheh* | ‘*ishah*. It is either the feminine version of ‘*esh* | fire (So Yahowah appeared as an ‘*esh* – fire in its masculine form). When He appears in His feminine form as the Set-Apart Spirit | Ruwach Qodesh is feminine in Hebrew, representing our Spiritual Mother, when it’s presented in the feminine, it is ‘*isheh* / ‘*ishah* | female. So, it’s the feminine nature of God’s light.

1:17:00 ___ of ‘*isheh* | ‘*ishah*, which is something we’re asked to do, and here we’re asked to do it, invited to do it, as part of Sukah.

1:17:11 “**For seven days** (*sheba'yowm* – appreciating the promise of seven and the timing of the *shabat*), **you should consistently approach and come near** (*qarab* – present yourself and appear, advance, drawing close to the midst of) **the feminine manifestation of the fiery light** (‘*isheh* / ‘*ishah* – the mother who purifies, enlightens, and elevates) **unto** (*la* – on behalf of and according to) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara'* / Called Out / Leviticus 23:36)

1:17:30 Now it’s tough to do that if you don't know how to translate *qarab* which doesn't mean that you present a gift. It means “to approach, to come near,” if you misrepresent ‘*isheh* / ‘*ishah* and pretend that it's a burnt offering when it is a feminine

manifestation of God's fiery light, and when you don't know and don't say Yahowah's name. It's all there in the text that is Qara' | Called Out | Leviticus 23:36.

1:18:04 Then God goes on to say speaking of an eighth day, because Suka represents forevermore, we're going to camp out with Yahowah and the rest of the Covenant family for all eternity. Eight is symbolic of eternity in the Hebrew language; it is even symbolic of eternity in our numerals in that an 8 laid on its side is the sign for infinity.

1:18:32 **“During the eighth day** (*ba ha yowm ha shamyny* – from *shemen* – olive oil, a metaphor for the Spirit and *shamaym* – the home of the Spirit), **there exists for you to approach** (*hayah la 'atem* – there was, is, and will always be on your behalf and concerning you (qal imperfect)) **a set-apart** (*qodesh* – a separating and special) **Invitation to be Called Out and Meet** (*Miqra'* – a summons to a meeting, an occasion to be welcomed, a time to ponder what we should call out, read, and recite, publish and proclaim; from *my* – to consider the implications of *qara'* – to call out and to welcome, to invite and to summon, to read and to recite, to meet and to encounter one another).

1:19:11 **You should come at that time, present yourself and appear before** (*wa qarab* – you should approach and draw near (hifil perfect)) **the feminine representation of the fiery light who purifies, enlightens, and elevates** (*'isheh* – the maternal manifestation of God's warmth and light) **unto** (*la* – on behalf of, according to, and to approach) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Qara'* / Called Out / Leviticus 23:36)

1:19:29 That's our opportunity. You don't have to camp out with God, but you are invited to do so and if you do, you're going to be transformed by His light, by His Set-Apart Spirit. We're literally going to be able to draw near unto the very presence of God. It sounds like a wonderful invitation, and this is where it all leads. This is the purpose of all seven Mow'ed Miqra'ey.

1:20:04 In rabbinic Judaism there's no connection between them. There's no connection between Pesach and Matsah, in fact Matsah has been eliminated. There's almost no reference to Bikuwrym and yet this is really one event; three parts of a single act result in Shabuw'ah being enriched and empowered so that we can Taruw'ah the return of the Father and Son on Kipurym which then gives the remnant of Yisra'el the opportunity to camp out with Yahowah on Sukah. It's one story and

God has made it very clear as to what the purpose and the benefit of Sukah represents.

1:21:08 **“It is a time to show some discipline and restraint in meeting together with Her** (*‘atsarah hy’* – it is an opportunity to prepare to draw close to Her at the exclusion of outside distractions, restraining ourselves during this gathering together) **such that you do not engage in or try to profit from** (*lo’ ‘asah* – you do not attempt to accomplish) **anything associated with** (*kol*) **the Mala’kah’s | the Maternal Messenger’s and Spiritual Counselor’s** (*Mala’kah* – the Heavenly Representative and service of the maternal manifestation of God; feminine of *mal’ak* – spiritual messengers and heavenly envoys) **duties or responsibilities** (*‘abodah* – service, expenditure of energy and effort, work, and tasks).” (*Qara’ / Called Out / Leviticus 23:36*)

1:21:43 The Set-Apart Spirit can do for us what we cannot do for ourselves. When Dowd was anointed at eight and had the Set-Apart Spirit come upon him in a powerful way it made him the most important man who ever lived. It enabled Dowd to fulfill the Mow’ed Miqra’ey and to have three lives. Those of us who are part of the Covenant will have two; Dowd had three because he had an important mission to fulfill in year 4000 Yah.

1:22:23 The Set-Apart Spirit provides counsel, *Mala’kah*, the message of counsel. She provides courage, being bold because She’s very protective of us. She empowers us and provides understanding when we study the word of God; She enables us to derive important insights from it. She helps us learn so that we can become effective teachers. She is the one who covers us in a garment of light so that we appear perfect in Yahowah’s eyes. She anoints the children of Yisra’el who have benefited from the *Beryth* | Covenant and the *Miqra’ey* | Invitations to Meet such that we are transformed from material beings to energy-based beings and therefore are elevated to the seventh dimension.

1:23:35 As the Choter, I wonder if He didn't think He had much to work with or realized I don't have time for a mulligan here. We've got 32 years and a lot to accomplish, and My people are stubborn, so I will give you the whole range of all seven Spirits of Yahowah, and with them, you will prevail. My people will listen ultimately, and they will come home. So, it's Her duties that we cannot do. For example, I can tell you about how Yahowah perfects us, but I cannot perfect you. I can explain how the Set-Apart Spirit took Dowd's soul into She'owl and brought him back to Shamaym to celebrate Firstborn Children, but I can't perform what she did.

I can explain how the Set-Apart Spirit allows us to write these books and provide insights as part of this program. However, I'm not providing the inspiration, insights, and understanding; She is, and I'm repeating what I learned from Her. So, there are things we just cannot do and shouldn't even try to do. But we're still asked, invited really, to come into Her presence. So, we are invited to come into Her presence, celebrate our relationship with Her, understand that She has specific duties, and that She's delighted to do them. She serves as our Spiritual Mother, and therefore, She is nurturing, supportive, enlightening, and empowering. She's our ultimate Teacher and Protector, and we should allow Her to do them.

1:25:42 Yahowah didn't say I'm going to bestow the Choter with the seven spirits so that he can pretend like he is one of those spirits. No. It's for the Choter to learn, grow, understand, benefit, and have the boldness to communicate this message to God's family. Let Her do Her job while you celebrate being in Her presence. You think that Yahowah is approachable? She is eminently more so and Yahowah is about the easiest individual in the universe to be around. He's awesomely supportive.

1:26:26 **“These Godly and specific (*‘eleh*) Eternal Witnesses to the Appointments (*Mow’ed* – designated meetings to offer continuing testimony regarding the scheduled assemblies, occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *‘ed* – the eternal and restoring witness, everlasting testimony, and enduring evidence) of Yahowah (𐤏𐤍𐤏𐤍𐤁𐤏 – the pronunciation of *YaHoWaH*)...”** (*Qara’* / Called Out / Leviticus 23:37)

1:26:36 That means they're not Jewish holidays and thank God because they've butchered all of them. These *Mow’ed* are of Yahowah.

1:26:43 **“...which, to offer the benefits of the relationship (*‘asher* – which to walk along the correct, albeit narrow, path to get the most out of life), you are invited to attend and proclaim them (*qara’ ‘eth hem* – you are summoned to continually meet during them and to be consistently called out through them, to actually read and to recite, to announce and explain (qal imperfect))**

1:26:58 Just in case you didn't see the connection between *Miqra’* and ___ being invited, being summoned, being welcomed, being greeted, well here it is right here in the verb *qara’*. It was written in the qal imperfect which means “interpret this genuinely and actually, knowing that it has ongoing implications over time.”

1:27:31 “...which, to offer the benefits of the relationship (*‘asher* – which to walk along the correct, albeit narrow, path to get the most out of life), **you are invited to attend and proclaim them** (*qara’ ‘eth hem* – you are summoned to continually meet during them and to be consistently called out through them, to actually read and to recite, to announce and explain (qal imperfect)) **accordingly as** (*‘eth*) **set-apart and special** (*qodesh* – separating and uncommon, devoted and dedicated) **Miqra’ey | Invitations to be Called Out and to Meet** (*Miqra’ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed and becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara’* – being invited and summoned to be called out, to become welcomed and known, to read and recite) **for the purpose of** (*la*) **approaching** (*qarab* – drawing near and presenting oneself before) **the feminine representation of the fiery light who purifies, enlightens, and elevates** (*‘isheh* – the maternal manifestation of God’s warmth and light) **according to** (*la* – to move toward) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **to arise and ascend** (*‘olah* – to be withdrawn, lifted up, and carried away), **including** (*wa*) **a gift** (*minchah* – a present which is offered), **a sacrifice** (*zabach*), **and a pouring out** (*nasak*) **of the Word** (*dabar*) **day by day** (*yowm ba yowm huw’* – each day for His day).” (*Qara’ / Called Out / Leviticus 23:37*)

1:28:09 Yahowah makes it very clear what the gift and sacrifice was in Yasha’yah 9:6: “**For a child is born to us, and unto us a Son is given**” as a gift. Yahowah’s Son, Dowd, the Messiah fulfilled Pesach and Matsah, making the ultimate sacrifice so that we might live and be perfected. That is what God is talking about at this time. It is the greatest discovery in the history of humankind the realization that Dowd, Yahowah’s Beloved Son, His Chosen One, the anointed Messiah and King of Yisra’el, the Zarowa’ served as the Passover Lamb to offer us this wonderful gift of life, perfection, and adoption into Yahowah’s family, of empowerment and enrichment, all five benefits of the Covenant, all five delivered through Dowd’s fulfillment of the first four Mow’ed Miqra’ey in year 4000 Yah. That’s what this story is all about.

1:29:23 Sukah is here for us to enjoy the benefits of relationship, for us to proclaim that we are set apart and special | *qodesh* – that we are not common, therefore we are not religious or political. The most common institution in the history of humankind is religion. The second most common and prolific is politics and government. So, to be uncommon, to be set-apart, distinct, special is to be disassociated from religion

and politics. We're set apart from the ways of man and set apart unto the way of God and this is the purpose of the Mow'ed Miqra'ey | Invitations to be Called Out and Meet whose purpose is to approach the feminine manifestation and representation of the fiery light who purifies, enlightens, and elevates unto Yahowah – the Set-Apart Spirit perfects us.

1:30:36 Fire is interesting because it consumes decaying organic material and it transforms that decaying organic material into light and energy very much like this transformation that the Spirit is offering us through the Covenant and these Invitations, which is to shed the limitations of our physical, organic and decaying bodies and transforming us into light energy. This is what fire does and it's why it serves as a metaphor of how we approach Yahowah.

1:31:26 ___ from *'olah* | to rise and ascend as part ___ sacrifice which was poured out of the word. If you think about Dowd's first-person account of how he would fulfill Pesach and Matsah. And then of Yasha'yah's powerful portrayal of what Dowd represents to Yahowah. Isaiah 6 and 7 are Yahowah's pronouncement of "This is My Son. This is what Dowd means to Me. He is all these things. This is how I perceive him." And then Yasha'yah 53 will explain why. The very fact that he served as the Passover Lamb and carried our guilt into She'owl such that it would never be seen again, this is the story.

1:32:48 Sukah is the happiest day of the year for us. Of the Mow'ed Miqra'ey, the most important day for us is Matsah, the second is Pesach. The most important day for Yahowah, the day that He will enjoy the most is Kipurym, the day of the Family reunion. While Pesach and Matsah are wonderful and essential for us, with one providing us eternal life and the other perfection, and we enjoy the results which is being adopted into God's family, enriched and empowered by Him, while that's all wonderful, Pesach and Matsah, the two most essential parts of that, are solemn affairs.

1:33:52 When you think of what the Son of God endured so that we might live in God's presence and be part of his family, God calls them Chags and I do celebrate and enjoy them because I'm delighted with what they offer and provide. But ultimately the day that is just about partying, celebration, being together and enjoying the relationship is Sukah.

1:34:24 Kipurym is one of those bittersweet days. It is lovely for Yahowah but is bitter for the Family. Even God describes His return on Yowm Kipurym and how the remnant of Yisra'el will be crying their eyeballs out. Here's the first encounter

with Dowd as our savior and knowing what he went through for us to live and to be perfected and adopted into God's Family, for this very day to occur, for him to defend us and to reconcile the relationship and all the grief that his people have given him over the years and the denials, we'll be crying our eyes out. So, while it's a wonderful day for Yahowah (because it's finally over), Yahowah says, okay, after all this time since they were bratty against me and during the Exodus for 3,450 years, finally it's over, and I don't have to listen to any of the complainers anymore. All we have are *kelebs* now, a Yahowsha' ben Nun, Dowd, Dee, Leah, Kirk, Jackie, David, Mike, Yada, and a JK.

1:36:02 I said last week that Yowm Kipurym is a bittersweet time for me because I will be retired. I will have at that point 32 years of every day being exciting, living in the moment to make the most opportunity to have a wonderful reunion for Yahowah so that it's a wonderful celebration of the Family reunion for our God and His Son who's given us so much. So, it will be the end of that journey.

1:36:44 There's something about reaching the end of the most exciting and meaningful thing you've ever done that you think oh my, now what. So, I think there's s going to be a little bit of a fuss on this day, it's just Yahowah's nature. If you listen to what He has to say about His Beloved Son, Dowd. He's not going to let all that we have done to make this day special for Him go without saying something, and when that something is I appreciate what you've done and it's coming from God, there's going to be a fuss. That's going to be uncomfortable for a lot of us. We don't like the attention in this case because we're beneficiaries too, so, it this day will be awkward for us. But Yahowah is going to do what He's going to do because He's Dad and that's what Dad's do. Kipurym is just pure joy.

1:37:44 I'm not the least bit concerned about Kipurym because it's expectation time. Let's go explore the universe, the Earth past, present and future. It's taking grand trips with friends and it's working together serving Dowd and Yahowah. We will continue to be busy and do productive and meaningful things. It's all this time of ultimate joy.

1:38:28 Imagine the Earth as a seven-dimensional creature. If you want to explore it and talk with the animals, go do it. If you want to travel to a star that's nothing but a diamond, go do it. If you want to explore a moon in another solar system or galaxy, you have that opportunity. Or, if you want to sit around a campfire and sing Dowd's songs you can do that too. You want to take a long nap; I suppose you can do that as well. So, this is just a day of rejoicing and celebrating. We're going back to the Gan

‘Eden | the Garden of Great Joy where we will begin our forevermore and the numbskulls won’t be around. We won’t have to expose and condemn religion anymore because it will no longer exist. There won’t be any news to rebuke at the beginning of a program. My knees won’t hurt at the end of a long day, my back won’t be sore from sitting in a chair, and I won’t need glasses. ___ benefits and big ones as well. So, it’s a grand celebration of life.

1:39:59 This time next week we’ll be celebrating the Eighth Day of Sukah, so I say we pick up from here and go on. It’s lovely when Sukah begins on a Shabat, and as you know when Sukah begins on the Shabat in 2033, year 6000 Yah, the 120th ___ will begin on a Shabat. God’s planning is impeccable. Also, there will be a full lunar eclipse so there will be fireworks in the sky on this day just as on Taruw’ah in 2033 there will be a total solar eclipse. So, there will be great fireworks in the sky as we move towards this day ten years from now. Just ten years from now we celebrate the ultimate Sukah. So, it is very close and sweet; we can almost taste it. I’m looking forward to that day and yet I’m so fixated on how much there is left for us to do.

Thank you for the social media, Dee. Thank you for working on the glossary, Kirk. I wish you all the best in the upcoming art show and Dee with your move. I want to thank the *Malak* for continuing to keep us safe. This is now the fourth year where all hurricanes have been diverted. It’s nice to live under their protection.

Good night. Happy Shabat. Have a wonderful celebration of Sukah. We look forward to being with you next week.