

Shabat Study by Yada, October 6, 2023

Sukah Last Day

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

0:13 That is the last Showphar for the year 5990 and is the eighth day of Sukah. For those of us who began our celebration last Friday it was a double Shabat; a natural Shabat on Friday evening and then the Shabatown of the first day of Sukah. The seventh day of Sukah, of course, is a Shabat and the eighth day is also a Shabatown, a time to treat like you would the promise of seven. So, this is a special day in which we celebrate our relationship with Yah, and it is the end of our journey with Yah each year. This is what Pesach, Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, and Kipurym lead to – Sukah which means “to camp out.”

1:06 In terms of the history of the world, we come full circle, if you will, from Sukah to Sukah, from the Garden of Eden and ultimately, we will return to conditions experienced in Eden.

1:27 We're here this evening with Dee, our Social Media Advocate. We've been quiet about this, but prior to a couple days ago she was still using dial-up because she lives in such a primitive part of Florida that alligators comprise 80% of the citizenry and it wasn't until two days ago that the community was available to receive broadband internet service. So, she's giddy with her new-found internet prowess.

2:02 Kirk is in the middle of an art show and is the lone contributor even though he married his best student at art school. His student sells her paintings the day she completes them, so she didn't have a lot to sell. Luckily, Kirk stashed five or six paintings away to sell them during an art show in Carmellia, the idyllic enclave in Northern California near the peninsula of Monterey, a beautiful place where I understand yesterday it was eighty degrees and you were scampering towards the air conditioners.

And just as you are now preparing for the drought with the California water police, I hear California reservoirs are 130% of normal, which means moving into the winter season they have to be dewatered to anticipate the rain that will come.

3:32 Last week we were fortunate with Sukah being a seven-plus-one-day event and with an eighth day we knew we could celebrate and speak of Sukah this time last week and still celebrate Sukah this evening. So, we will continue our Sukah discussion where we left off last week, which was *Qara'* | To Call Out | Leviticus (who knows what that means) 23:38. Leviticus is a transliteration of Levite but there is no such word in the Towrah; they are the Lowy because there is no “V” in the text of the Towrah, Prophets, and Psalms; the 22 letters there do not have a “V” and there is no “T,” “C,” or “S” in the name, so it cannot be “Leviticus.” The Wah actually makes an “O” sound – it’s LWY לִוְיָ are the three letters for Lowy. The Hebrew word means “to unite.” The book, however, that has been renamed “Leviticus,” is actually named *Qara'*. *Qara'* is one of the most important verbs in the Towrah, Prophets, and Psalms and means “to call out, to welcome, to invite, to summon, to read, to recite, to proclaim, and to announce.” It is in the Book of *Qara'* in the heart of the Towrah and the third of five books that we find that the presentation of the seven Mow'ed Miqra'ey. *Qara'* is the operative term, the verb that defines the meaning of Miqra'ey. Miqra'ey is the plural of Miqra' and the *mah* before *Qara'* in the title for Yahowah's seven annual meetings means “to ponder the implications of *Qara'* | being invited and summoned, being welcomed and greeted, of reading and reciting, and of being welcomed and meeting with God.

6:07 **“In addition to** (*min la bad* – in conjunction with) **the Shabats, these times of promise to celebrate the relationship** (*shabatoth* – the seven days) **with Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching), **and as part of** (*wa min la bad*) **your involvement to the relationship** (*matanah 'atem* – that which you give and offer; from *nathan* – to give), **even beyond** (*wa min la bad*) **all of** (*kol*) **your vows and promises** (*nadar 'atem* – your consent to engage, commitment to serve, and agreement to participate), **because of** (*wa min la bad* – out of or from) **everything you have freely decided upon** (*kol nadabah 'atem* – all that you voluntarily agree to give), **you should contribute to benefit the relationship with** (*'asher nathan la* – you enjoy the relationship which was offered to you by) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara'* / Called Out / Leviticus 23:38)

6:35 This is God saying that the Shabat is not a time to do nothing. The Shabat is a time to celebrate the relationship with Yahowah, not with ha Shem or ‘Adonai but with Yahowah. It’s part of that relationship, and in it we should understand that we are reciprocating God’s offer. He is offering us an Invitation to Meet, and we are vowing and promising to meet with Him on these dates to receive the benefits of the Mow’ed Miqra’ey. This is based on everything that we have decided upon under the auspices of free will knowing that no relationship has any merit unless it is mutually beneficial so that we both contribute to the benefit of the relationship with Yahowah.

7:42 It's hard to miss the fact that A) the Shabat is actionable and B) the days that we celebrate the relationship are focused on Yahowah since His name was included in this brief statement twice.

7:57 “**Indeed** (‘*ak* – surely, and as a marker of emphasis), **on** (*ba*) **the fifteenth** (*ha chamesh ‘asar* – written Yowd Hey and thus as Yah) **day** (*yowm*) **of the seventh** (*ha shaby’iy* – promised time, from *shaba’* – seven) **month** (*la ha chodesh* – time of renewal), **when you have harvested** (*ba ‘asaph ‘atem ‘eth* – you have gathered in) **your yield** (*tabuw’ah* – your produce, crops, gain, grain, and fruit, that which is valuable) **of the land** (*ha ‘erets* – realm), **you should celebrate** (*chagag* – you should revel in) **the festival feast** (‘*eth chag*) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **for seven** (*shaba’*) **days** (*yowm*).

8:21 Therefore, Sukah is not a Jewish Holiday. Sukah is Yahowah’s. It is an ingathering, a time to be part of Yahowah’s family, to be harvested by Almighty God. It is a festival feast, a time to celebrate the relationship, and of course, it begins on the 15th of the seventh month.

8:48 **With** (*ba*) **the first and foremost day** (*ha yowm ha ri’shown* – the initial and the beginning), **there shall be a Shabatown to consider everything associated with the promise and purpose of the Shabat** (*Shabatown* – a special Shabat celebration and observance) **and on the eighth** (*wa ba ha yowm ha shamyny* – during the time symbolizing eternity), **a Shabatown** (*Shabatown* – a time to consider and celebrate everything associated with the promise and purpose of the Shabat).” (*Qara’* / Called Out / Leviticus 23:39)

9:16 So, there are two Shabatowns associated with the Miqra’ of Sukah, the first day and the eighth day, and this Festival Feast begins on the 15th day of the seventh month; it is the final of Yahowah’s annual invitations to meet with Him and it is the

final because it is the destination. In the typical fashion of Yahowah, $6 + 1 = 7$. There are six steps to God with the seventh being the opportunity to camp out with Him.

9:43 Without exception (‘ak), on (ba) the fifteenth (ha chamesh ‘asar) day (yowm) of the seventh month, this promised time of renewal (ha shaby’iy la ha chodesh),

9:51 And it will always be brightened by a full moon because each month begins with the renewal of the light on the moon’s surface and the lunar cycle is such that the 15th day is always a full moon. So, it's a time to camp out under the light of that moon and a canopy of stars. Sukah is associated with an in gathering or a harvest because God’s are reaped from the weeds of the world. It is an opportunity for prolonged growth free of pollution and impediments and we are celebrating our collective contributions to the Covenant.

10:40 It is wonderful that God's idea of perfection is camping out with His children. I think every parent recognizes that it's one of the great opportunities, particularly when our children are little, the whole notion of camping out with them is such a treasure.

11:06 So, Sukah is associated with ingathering. It’s a harvest and that is important. It is the ultimate celebration of what I would call a “staycation” with family. We can camp out in our homes; we can camp out wherever we'd like but we're camping out with the Owner and Architect of this grand estate that we call Planet Earth. Checkout time will not be for another thousand years, so you have plenty of time to enjoy the elements and to get very comfortable and even then, we're moving to a magnificent resort well beyond the stars.

11:51 As our Heavenly Father continues to share, recognize that everything in the following list is symbolic. Each is of considerable value to us spiritually when we become cognizant of the root meaning of the chosen terminology.

12:19 **“Then (wa) on your behalf (la ‘atem), you should accept and grasp hold of (laqach – you should at that moment receive and obtain, then acquire (qal perfect)) during the first and foremost day (ba ha yowm ha ri’shown – the initial and the beginning of this time) the fruit of the tree (pary ‘ets – the harvest of descendants from the tree of lives) with respect for the glorious and honored (hadar – showing partiality toward the most majestic and beautiful) open hand (kaph – the sole of the whole hand) to be erect (tamar – to be upright like a palm; from an unused root meaning to be vertical and steadfast) along with the branch (wa ‘anaph – that which provides cover) promoting growth and providing shelter (‘abowth ‘ets – a**

heavily foliated interlaced canopy which is woven together) **as a pledge to exchange the dried up and lifeless for an inheritance** (*wa nachal 'arabah* – with willow shoots in a stream serving as an affirmation of being kept safe and secure during the transition from being in a desolate place to possessing the source of life).

12:49 **So, then** (*wa*) **you can delight in this, expressing your elation** (*samach* – you can be genuinely happy and joyous) **approaching the presence** (*la paneh* – before the appearance) **of Yahowah** (יהוה – the pronunciation of *YaHoWaH*), **your God** (*'elohym 'atem*), **for seven days** (*sheba' yowm* – during this time of promise).” (*Qara' / Called Out / Leviticus 23:40*)

12:56 It's amazing how Judaism has turned this into a money-making scheme, but from God's point of view it was all very symbolic. Basically, the opportunity is we grasp hold of His hand. We have the opportunity when we do that to be very productive in His family. Yahowah's open hand is available because of what He did through the Branch. The Branch is the Zarowa', the Messiah, the very Son of God, and through the vow and fulfilling the vow that Dowd as the Branch made, we not only gain eternal life, but we receive an inheritance which is equivalent to being God's children, royalty if you will.

13:54: So, we can delight in this, expressing elation approaching the presence of Yahowah for seven days. Now, if the first day is a Shabatown, then the very fact that we are celebrating this Festival Feast tells us that the Shabbat cannot be a day to celebrate doing nothing. It should be obvious from that point of view.

14:24 To determine whether it is Yahowah's preference that we gather up some twigs on the Shabat which would be in conflict with the Towrah, or we accept the fruit of the tree of lives which while grasping hold of the Branch (which is Dowd) from his hand so that we might grow, exchanging that which is lifeless for an inheritance, let's examine God's linguistic palette. We begin with *laqach*, which is “to accept and grasp hold of.” Scribed in the qal perfect, it is something we should actually do while celebrating the initial Shabatown of Sukah. Therefore, it cannot speak of picking up sticks, can it? Isn't there an instruction in the Towrah that says if you pick up sticks on the Shabat you're as good as dead? Clearly this is symbolic language, but I guess there's no money in symbolism, so the rabbis must have the multiple species.

15:38 The rabbis actually sell a collection of sticks for this very purpose. They call them “the Four Species of Sukkot.” According to the Jewish Museum: “Rabbis

guarantee a high quality and kosher set of Sukkot plants which is important.” But since it’s hard (to swindle the faithful - I’m adding this part) with a single palm frond, myrtle bough, and willow branch, the rabbinical recipe now includes the especially ugly, rare and very expensive Etrog. Apart from the money derived from associating it with Sukkot (up to \$1,000.00 for a quality specimen), the Etrog is hideous in appearance – serving as a perfect symbol of the religion.

1647 Unlike Yahowah’s symbols, the Etrog (which by the way He does not mention) is not from Yisra’el but instead originates in eastern India and southern China. It was especially prominent along the riverbanks of Babylon where it was first seen by Jews weeping for Tammuz. It migrated from there to the gardens of nobility in Rome and Pompeii – which is the reason why rabbis coveted it. Even the name is of Persian and thus Babylonian origin.

17:26 But it gets worse. According to the rabbis: “the *lulav* (palm frond) has taste but no smell, symbolizing those who study the [Babylonian] Torah but do not possess good deeds. The *hadasass* (myrtle bough) has a good smell but no taste, symbolizing those who possess good deeds but do not study [the Babylonian Talmud which is now called the] Torah. The *aravah* (willow branch) has neither taste nor smell, representing those who lack both [the Rabbinic Oral] Torah and good deeds. The etrog (sour and acidic, greenish yellow, absurdly thick-rind, bumpy and wrinkled fruit filled with an excessive number of inedible seeds) has both a good taste and a good smell, symbolizing those who have both [the religious counterfeit for the] the Torah and good deeds.” Moreover, this ugly sour fruit is said to represent the heart of religious Jews. Such is the essence of Judaism.

18:37 Imagine some rabbi actually believing and telling his people this, making a buck out of it and holding up this hideous fruit and the little grouping of Four Species for sale. Moreover, this ugly, sour fruit is said to represent the very heart of religious Jews.

19:01 Out of the idiocy of Judaism and back into the Towrah, we are reminded that God wants to be surrounded with happy people (I guess that would eliminate those who wear the mourning suits) who have a positive attitude. Having fun together is the entire point of a family relationship – the very reason we exist. The Invitation to be Called Out and Meet with God of Shelters, therefore, foretells of a time on Earth during the Millennial Sabbath and eternity in heaven beyond, in which we will rejoice and be glad, celebrating the presence of Yahowah. It will be a very pleasurable experience, a joyous party, a time of great happiness when all who say

Yahowah's name, of course, will be besmirched by the rabbis who, fortunately, will not be there.

19:56 **“You should celebrate it, reveling in it** (*wa chagag ‘eth huw’*), **as a festival feast** (*chag* – a party) **in association with** (*la* – in proximity to) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **for seven days** (*sheba’ yowm*) **during the year** (*ba ha shanah*).

20:10 **It is a clearly communicated engraved prescription of what you should do to live** (*chuqah* – it is an inscribed and appointed decree designed to allocate a share of the inheritance) **eternally** (*‘owlam* – forever, throughout all time) **throughout your generations** (*la dowr ‘atem* – in your dwelling places and sheltered tent encampments).

20:22 **You should actually and consistently celebrate it** (*chagag ‘eth huw’* – you should genuinely and habitually revel in it as a festival feast (*qal imperfect*)) **in the seventh month** (*ba ha chodesh ha shaby’iy* – during the time of the promise of renewal).” (*Qara’* / Called Out / Leviticus 23:41)

20:29 Once again, we have absolute proof that there is no “Four Species,” no Etrog, no way for a rabbi to make a buck and it is simply a week to celebrate our relationship with Yahowah, the God Whose name has been written out of Judaism.

20:50 What a wonderful invitation. Yahowah is throwing a party in our honor to commemorate the Covenant Family Relationship, of which we are part. Moreover, He is presenting us with an engraved invitation, explaining what we should do to get the most out of these festivities. Even the parting gift is amazing because God is offering the universe to us as His heirs.

21:20 Yahowah's plan for mankind is always based upon six, being the number of man (who was created on the sixth day), plus one, being the number of God (who is One), equating to perfection – of man and God living together. And *Sukah*, as the seventh and final phase of God's plan, represents perfection from our Heavenly Father's perspective. Therefore, we are camping out together to celebrate what He values most – which is Family.

21:57 The prophetic fulfillment of the Invitation to be Called Out and Meet of Sukah | Shelters begins at the close of the sixth millennium of human history, which is just ten years from now, and is enjoyed throughout the seventh. Salvation is therefore a seven-step process played out over seven thousand years beginning with Passover

and ending with Shelters. Each step along the path is fulfilled at the appropriate time and on the appropriate day – all with the Son of God, the Messiah [Mashyach and Zarowa’, contributing or benefiting.

22:40 The eighth day is then added because the conclusion of the Millennial Sabbath is not the end of time, our lives, or of us camping out with our Heavenly Father. Beginning on the eighth day, Yahowah will create a new universe in our presence – a perfect one in which we get to enjoy and explore forever. It is a new beginning. It is the never-ending conclusion to this, the greatest story ever told.

23:18 “**Within** (*ba*) **the shelters** (*ha sukah* – these tents which provide a sheltered covering and protection) **you should live** (*yashab* – you should inhabit and dwell (qal imperfect)) **for seven days** (*shaba’yowm*).

23:27 **All** (*kol*) **of the native-born** (*ha ‘ezrah* – those who rise up, come forth, and shine) **within Yisra’el** (*ba Yisra’el* – among Individuals who Engage and Endure with God) **should actually and consistently dwell** (*yashab* – should genuinely and continually live, abiding) **in the sheltered tents** (*ba ha sukah* – inside of these protective homes and coverings) (*Qara’ 23:42*) **so that** (*la ma’an* – for the intent, purpose, and reason that) **your future generations** (*dowr ‘atem* – your families and descendants within those tent encampments) **will know** (*yada’* – will be aware of and understand, be acquainted with and make known) **that, indeed** (*ky* – emphasizing this point), **I lived** (*yashab* – I inhabited and dwelled (hifil perfect)) **within a covered shelter** (*ba ha sukah* – in a tent and tabernacle, a temporary home to enclose and provide protection) **with the Children of Yisra’el** (*‘eth ben Yisra’el*) **when I, Myself, brought** (*ba yatsa’ ‘any* – when I removed and withdrew, leading) **them out** (*‘eth hem min*) **of the land** (*‘erets* – of the realm and country) **of the Crucibles of Religious and Political Oppression** (*Mitsraym* – of the cauldrons of governmental, military, economic, and conspiratorial coercion and cruelty, where the people were confined, restricted, and persecuted; plural of *matsowr* – to be treated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and constrained by an adversary, besieged and assaulted, as if in a concentration camp by those showing great hostility).

23:55 **I am** (*‘any*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching), **your God** (*‘elohym ‘atem*).” (*Qara’ / Called Out / Leviticus 23:43*)

24:01 Isn't that interesting? God's not saying you should do this because you lived in tents. He's saying you should do this because I lived in a tent with you. That's the most amazing part. Yahowah took them from being slaves in *mitsraym* with genocide

being perpetrated on them and in the most horrible of all circumstances of 80 years of the enslavement of an entire population of people He freed them from that, crossed the Wilderness, took them into the Promised Land where He clothed, fed and nourished them, gave them His Towrah, and reminded them of His Covenant. *But the thing that God wants them to understand the most is that during that time God Himself lived in a tent with His people.* That speaks volumes. That is the reason that religion is so upside down.

25:18 God is not saying I lived on a giant throne. (In Islam it's sitting on top of the giant fish on the top of the giant cloud above the giant sea where the Pen was.) No. God's not saying I lorded over you. He didn't say I looked down at you from Heaven. He said I was right there with you. I lived with you. This is a reminder that you can tell future generations that the Creator God of the universe lived in a tent with us. That's what Suka is all about - God camped out with us.

26:10 Because of the proclamations made of the Choter in Yasha'yah 11 where the Spirit of Yahowah is empowering and enabling the Choter we live every day in exactly this situation, although God's not in a tent here unless you consider the fragility of our physical bodies to be a temporary home. It's a nice metaphor so it probably works as well. That is the beauty of all this. This is the distinction between the god of religion and the actual God. The actual God doesn't say because I want you to worship Me, because I want you to bow down to Me, because I want you to lift Me up in praise, because I want you to remember the religion of Mine. No. He says I want you to remember that I chose to live and to camp out with you. If God did this when His people were genuinely ignorant, cantankerous, rebellious, embittered and antagonistic in the midst of the most godforsaken place on Earth in the deserts of western Arabia and of the Sinai, if He did this with them then as they were, can you can imagine how much He's looking forward to camping out with His Covenant family in an earth that is restored to the conditions of Gan 'Eden with no bickering, religion, or idols? This is what He's saying. If this is what He chose to do then, then considering these circumstances, can you imagine what He's looking forward to in the celebration of Sukah when He returns with His Son and 100% of those who survive the event will be His sons and daughters who have chosen to be part of His family? It's a marvelous thing to look forward to. That indeed is what He's offering.

29:00 But the first step to all of this, because it is mentioned everywhere, is that God says I am Yahowah your God. If you do not know His name, if you do not love His

name, if you do not proclaim His name, you do not know Him and He does not know you.

29:20 According to Yahowah, the reason we Sukah is to remember that He lived in a Sukah among His people. God camped out with us so that we could live with Him. And during that process, Yahowah *yatsa'* | liberated His children from *mitsraym* | the religious and political oppressors of Egypt. He will repeat this process when He returns, albeit this time He will be removing the *mitsraym* and *babel* from His people.

29:59 “**So, then** (*wa*) **Moseh** (*Mosheh* – the One who Draws Out) **declared the Word** (*dabar*) **regarding** (*'eth*) **Yahowah's** (𐤏𐤃𐤏𐤃𐤏𐤃𐤏𐤃 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **Eternal Witnesses to the Appointments** (*Mow'ed* – the continuing testimony regarding the scheduled meetings, occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *'ed* – eternal witness, everlasting and restoring testimony) **to** (*'el*) **the children of Yisra'el** (*beny Yisra'el* – the Offspring of those who Engage and Endure with God).” (*Qara'* / Called Out / Leviticus 23:44)

30:23: *Mow'ed* - anything with an *'ed* means, “eternal, witness, restoring, testimony.” The *mah* before it means “to ponder the implications of.” *Mow'ed* is “the Eternal Witness to the Restoring Testimony” and the very important appointments that God has scheduled for His family.

30:47 Once we turn the page on Sukah, there is still a lot to learn. In His very next line, Yahowah addresses His Tabernacle, the *Sukah* of the *Yatsa'*. So, let's linger here in *Qara'* a while longer so that we more fully comprehend and appreciate what it means to Camp Out with God because this is what He's offering. If this appeals to you, you should accept the terms and conditions of the Covenant and answer His invitations to meet with Him during these seven annual events.

31:21 Immediately after presenting all seven of His *Mow'ed* *Miqra'ey*, Yahowah introduces the connection between these seven celebrations of the relationship and His *Manowrah*. With its seven luminaries, there is one for every one of the seven meetings – each illuminated by olive oil.

31:49 Those who have spent some time at the *yadayah.com* site will notice the homepage has a beautiful animation of a turning *Manowrah*. As each candle of the *Manowrah* lights you will see what it represents both in color as we go through the

colors of the rainbow, which is symbolic of the Covenant, and what it represents in terms of each of the seven Mow'ed Miqra'ey. It is an animation that our beloved Jackie, both publicist and editor for Yada Yahowah and our Den Mother of the clan of Covenant members arranged and it is a beautiful thing that shows you a starlet background that becomes brighter and ultimately focuses on the Land of Yisra'el.

32:54 “**Then** (*wa*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **spoke** (*dabar*) **to** (‘*el*) **Moseh** (*Mosheh* – One who Draws Out), **saying** (*la ‘amar*), (*Qara*’ 24:1)

32:59 **Instruct** (*tsawah ‘eth* – provide direction to) **the Children of Yisra’el** (*beny Yisra’el*) **so that they obtain** (*wa laqach* – such that they grasp hold of, select, receive, and hand over) **for you** (‘*el ‘atah*) **pure and clear** (*zak* – free of impurities, flawless and clean) **olive oil** (*shemen zayth*) **which is beaten out by crushing** (*kathyth* – regarded as the most highly regarded and best oil from the initial crushing in a press and thus extra virgin in today’s vernacular) **for the luminary** (*la ha ma’owr* – for the source of light; from *mah* – to ponder the implications of ‘*owr* – light which shines brightly, illuminating and enlightening) **to be lifted up** (*la ‘alah* – to ascend) **as a continuous and enduring** (*tamyd* – a constant and uninterrupted) **lamp** (*ner*).” (*Qara*’ / Called Out / Leviticus 24:2)

33:23 This is Yahowah’s version of the “eternal flame.” But there is more to the metaphor than “pure, clean, clear, and flawless olive oil” being the symbol of the Set-Apart Spirit and of “light” representing Yahowah. There is more to this lamp than the idea of light providing guidance and enlightenment. And beyond this, Yahowah’s tangible metaphor is “continuous and enduring” as is the nature of light. God will advance the story of this luminary, and define its purpose, by telling us where it goes and how it is to be constructed.

34:09 The three metaphors that Yahowah likes the most in terms of agricultural metaphors, olives, grapes and grain, must all be crushed to be useful. Olives must be pressed into olive oil. Grapes are crushed to make wine, and grain is ground to make bread. Likewise, so are the challenges we overcome in life that forge our character. As is the case with Sukah, it is not until after enduring the crushing hardships of the Time of Ya’aqob’s Troubles that Yisra’el, crushed and a bit bruised, becomes salvageable.

35:01 The olive oil in this lamp represents the Ruwach Qodesh | the Set-Apart Spirit. The olive tree is deeply rooted in the Land and long-lived. The oil is nutritious and

serves as a healing ointment. Olive oil is used for anointing, and it provides perfectly brilliant illumination.

35:22 I always think that Yahowah cheats when He comes up with His metaphors. They are almost always perfect but then you know He designed life, the planet, this language and everything else so that's why I say tongue-in-cheek okay You can make Your metaphors perfect if you created them.

35:43 As the olive oil is ignited, illuminating the home, we see the flame reaching upward. Consistent with the symbolism of approaching the feminine manifestation of God's fiery light during Matsah, Shabuw'ah, Kipurym, and Sukah, those so enlightened will *'alah* | rise up to God. Moreover, when we capitalize upon each of Yahowah's seven Invitations to be Called Out and Meet, our stay in Shamaym as "*zak ma'owr* – perfected luminaries" will be "*tamyd* – continuous and enduring."

36:34 **“From outside (*min chuts*) the curtain (*la pharoketh* – approaching the fabric divider or veil) of the Witness and Testimony (*ha 'eduwth* – the written copy of the account entered into evidence including the stipulations regarding the provisions and attestation of the revelation; from *'uwd* – repeatedly bearing witness to renewal and restoration) within (*ba*) the Tent and Tabernacle (*'ohel* – the covered shelter and protective dwelling which shines clearly and brightly, the home and household) of the Eternal Witness to the Appointments (*Mow'ed* – the continuing testimony regarding the scheduled meetings occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *'ed* – eternal witness, everlasting testimony, and enduring evidence which restores), **Aharown** (*Aharown* – Enlightened Expression of Freewill as an alternative, a bringer of light and choice; from *'ar* – presenting a desirable option under the auspices of freewill as an alternative and *own* – pertaining to enlightenment, transliterated Aaron, the brother of Moseh, and a Lowy) **shall attend to it and arrange it, placing it** (*'arak 'eth huw'* – shall set the physical object in a particular place for a specific purpose, encouraging comparisons to something similar) **from (*min*) sundown** (*'ereb* – evening, twilight, and dusk) **to sunrise** (*boqer* – morning, daybreak, and first light) **in the presence (*la paneh*) of Yahowah (*YaHoWaH*) continuously and without interruption (*tamyd*).****

37:02 **It is an everlasting** (*'owlam* – eternal) **prescription of what you should do** (*chuqah* – an inscribed instruction regarding being cut into the relationship) **throughout your households and generations** (*la dowr 'atem* – for your dwelling places, tent encampments, and family line).” (*Qara'* / Called Out / Leviticus 24:3)

37:07 God very seldom shares something that is constrained in time. An instruction, for example, is something ‘Aharown, Moseh’s brother, should do. He attended to the things that would take place inside of the Tabernacle; he was actually a stand-in for what Dowd, as the *Mashyach*, will do on Kipurym. So, when God speaks of something like that you would say well why even bother to write this down if it only pertains to ‘Aharown who passed away 3,450 years ago, and God explains that what I’m telling him to do is something that you should attend to and arrange during this period from sundown to sunrise in the presence of Yahowah forever. It is an everlasting prescription of what you should do in your households and generations.

38:11 We can look at the curtain that is of the Tent of the Witness and the Testimony | ‘*eduwth* and can say well you know that doesn't exist anymore, there's not even a Temple anymore so the instructions regarding the Tent and Tabernacle of the Eternal Witness | the *Mow’ed* is no longer germane to our lives. In fact, to a large extent Judaism exists to recreate their variation of their relationship with G-d HaShem without the Temple, without the Tabernacle, so all of it becomes a very different kind of relationship. And so, that is one way that you can deal with the fact that this instruction cannot literally be implemented because there is no Temple, there is no Tabernacle. That's one option; I think it is the dumb option. I say that for the same reason that I translated the previous statement about the branch and about being fruitful recognizing that God's not talking about picking up sticks on the Shabat. He is in fact talking about how we go about receiving our inheritance and we become fruitful. So, that is the preferred way not only to interpret that message, one that resonates with us throughout time, but the very fact that God knew and spoke of the destruction of His Tabernacle and Temple, and He said this is a continuous prescription for living for all time and forevermore means that He specifically wants us to interpret it the same way.

40:31 So, we should have this Manowrah, this lampstand, in our homes. If you want your home to be a place where Yahowah resides, where you get the chance to camp out with Him, you should do as we have done. The featured accouterment to our living room is a beautiful Manowrah sitting next to a six-foot Showphar which my wife, who is a Jewess, can blow (I’m a spastic when it comes to it). We have a Manowrah for this very purpose. That’s the easiest, most beneficial, natural and appropriate way to celebrate this instruction. Rather than create a religion that does away with all these things, incorporate all of them through understanding. It’s the same way we should celebrate each of the Mow’ed Miqra’ey. God gives us no choice but to draw this kind of interpretation by the very language that He used.

41:48 So, we made as a family the connection between the *Manowrah* and the *Mow'ed* quite some time ago. The (whole)? reason that Jackie was inspired to create the animations for the yadayah.com site homepage is because of this revelation, and I think it was five, six or seven years that we have developed this, and I know, Dee, you and my wife, Leah, also ran with it. I began some years ago to add the colors of the rainbow to it since it's the sign of the Covenant and it actually becomes a comprehensive story about our relationship with Yahowah when it is seen not only in connection with the Mow'ed, which is how God is introducing it here, He is absolutely saying it is part of My Mow'ed, part of My home, part of Me living with you. So, this connection with the Mow'ed was made while considering the role of the two olive trees on either side of Yahowah's luminary as they were introduced in the 4th chapter of Zakaryah where there is a very vivid description of what Yahowah is achieving with His *Manowrah* and with His witnesses, the ones enlightening His people. What may have appeared to have been conjecture by some as they would have read through our first analysis of the *Manowrah*, it is clearly confirmed. The *Manowrah* is the light of the *Mow'ed* | the Eternal Witness to the Restoring Testimony and to the seven annual Meetings with Yahowah.

43:48 While we are not explicitly told, the most reasoned conclusion is that the three spring Miqra'ey: Pesach, Matsah, and Bikuwrym – lead to Shabuw'ah – and the three fall Miqra'ey: Taruw'ah, Kipurym, and Sukah, flow from it. This would place Shabuw'ah in the middle. Shabuw'ah means “to be enriched, empowered, enlightened and emancipated by God.” That happens to those who are immortal through Pesach, perfected by Dowd removing our guilt and depositing it in She'owl on Matsah and adopted as firstborn children into God's Covenant family on Bikuwrym. Then as we are enriched, empowered, enlightened and emancipated we can, we have the capability, of fulfilling Taruw'ah which is where we herald Dowd and Yahowah's story about the fulfillment of these dates and what it all means to our relationship with God so that Kipurym is a wonderful celebration of family; it is a family reunion where Yahowah reconciles His relationship with Yisra'el in advance of camping out with His family forevermore during Sukah as the conditions of Earth return to the nature of the Garden of Eden. This would place Shabuw'ah in the middle representing the center light, which is appropriate since this is the day the Set-Apart Spirit enlightens, enriches, and empowers the Covenant's Children.

45:48 As for 'Aharown, he had been a bad boy, so he would be restricted to the other side of the veil. He would need a special dispensation to approach the Ark of the Covenant.

46:04 God did not take kindly to the Golden Calf affair. Nonetheless, ‘Aharown is representative of “enlightened freewill.” Moreover, he is presented as the alternative to Moseh. The name actually means “Alternative.” In the beginning he was asked to speak whenever Moseh got tongue-tied. In the end his role was that of a priest. As such, his name reveals that he is “a bringer of light and choice.”

46:48 The *‘ohel* is a *sukah*. Both provide a covering and protection from the elements. Both serve as homes.

46:54 Similarly, *‘eduwth* and *mow’ed* address the same idea. *Ha ‘eduwth* is an “attestation of the testimony and the enduring accounting of the witness.” It is differentiated from *mow’ed* by the realization that God’s intent is to be *‘uwd* | repetitive regarding His reconciling revelations. The *mow’ed* convey the Eternal Testimony and Restoring Witness of Yahowah.

47:25 Now there is an interesting analysis that can be made if we return to Zachariah | *Zakaryah* | Remember Yah where we learned the full nature and symbolism of the *Manowrah* as it is presented in the story regarding the two witnesses. In that book as you move to the next chapter there's this whole presentation of Yahowsha’ being a really stinky dude. He was the high priest and was filthy from Yahowah’s point of view. So, there was this argument in Shamaym over what to do about this. Satan is saying he’s done. It’s useless for now for you to go on. Satan’s ultimate dream is that the reunion of Suka is cancelled. If there is no one at the homecoming of Yowm Kipurym for God to return to, which if it occurred ten to fifteen years ago there would not have been a single Jew, not one. There are Jews only now beginning to wake up as a remnant of Yisra’el and anticipating Yahowah’s return with Dowd because of what we have done these past 22 years, and that number will grow until it reaches thousands. So, Satan wants there to be none. He will lose this battle. He wants there to be none so there’s no reason for God to return. If God does not return, then that’s the best he can possibly do. It is our job to make certain that the Family reunion is spectacular.

49:24 So, when you look at what’s going to happen, for Yowm Kipurym to be properly fulfilled Dowd must take the role of ‘Aharown. He's the one that must anoint the Mercy Seat of the Ark of the Covenant. That’s the only way that Yisra’el can be consistent with God's Towrah instructions and be reconciled in the relationship. So, Zakaryah tells us this whole story of the redressing of the high priest. Then we're told about the garments that Dowd will wear so that we see Dowd fulfilling the role that was established here by ‘Aharown. It’s one of the more

insightful introductions to Dowd fulfilling the Mow'ed Miqra'ey. It's exciting to see that God will get right into the details and will have His Son, Dowd, anoint the Mercy Seat.

50:23 And it's interesting when Yahowah said, Dowd, you're not going to build this first house of Mine. It was a big deal to God because He wanted to make it very clear My job is to build a house for my Son. I'm building a house for My Son. His throne's going to reside there forever. My job as Dad is to take care of My Son. My Son, however, wants to build a house for Me and that's just not going to happen. So, God was pressed to give a reason and the reason He gave is because you've got blood on your hands. What does 'Aharown have to do to anoint the Mercy Seat | *Kaporeth* of the Ark of the Covenant so that Yisra'el's relationship with Yahowah can be reconciled? Sprinkle blood right from his fingers. So, the whole thing points to this very moment and that's why in the midst of this presentation 'Aharown is brought in because he is a stand-in for that Branch that we read just a few moments ago that represents Dowd and the role that God's Son is going to play on this day.

51:41 And as we then move from Yowm Kipurym, the Day of Reconciliations, into the day of camping out, Sukah, Dowd is King of Sukah forevermore.

52:00 With Yahowah there would always be light. So long as they listened to God and did as He requested His luminary would shine through the darkness even in the most troubling times. Unfortunately, for Yisra'el this was short lived although it will return and be forevermore.

52:21 This depiction of the *Manowrah's* | Menorah's characteristics matches the Set-Apart Spirit's attributes. This is why it is being placed adjacent to Yahowah's presence.

52:40 **“Upon (‘al – over) the purifying and perfecting (*ha tahowr* – the cleansing and flawless) *Manowrah* (*ha Manowrah* – lampstand and luminary), he will arrange and place (‘arak – he will position) the lamps (‘*eth ha ner* – in conjunction with the lights) such that they are continually (*tamyd* – regularly and perpetually) before the presence (*la paneh*) of Yahowah (*YaHoWaH*).”** (*Qara' / Called Out / Leviticus 24:4*)

53:03 It's going to be hard to understand the connection between the seven lights of that Manowrah, the seven Mow'ed Miqra'ey and the Eternal Witness and Restoring Testimony of Yahowah if your godforsaken Manowrah has nine candles. There are nine candles on the Rabbinical Manowrah. Seven wasn't good enough for them; they

had to have nine, all because of a mythical event from an uninspired book that is testimony to one of many Jewish civil wars, the Maccabees, which chronicles a civil war between Jews fighting one another for supremacy. It's been romanticized to write the rabbis and the Talmud in and the priests and Grecian influence out. It is a fairy tale.

54:13 The reason we have expanded the associations between the Mow'ed and Yahowah's Tabernacle, between the Manowrah and the Mow'ed, and now to the Manowrah and Yahowah's presence is that the six-plus-one configuration of the Manowrah, which is detailed in *Shemowth* 25:31-40, has a presence which resonates with these annual events. It reads:

54:51 **“You shall make (‘*asah*) a purifying and cleansing (*tahowr* – restoring and renewing, perfecting and flawless) Manowrah (*Manowrah* – lampstand, luminary, and source of light) from gold (*zahab*), artistically crafted (*miqshah* – elegantly decorated, turned and hammered out, embossed of wrought metal).**

54:58 **The Manowrah (*ha Manowrah* – lampstand, luminary, and source of light) should be made (‘*asah* – should be crafted and created) with her base and sides (*yarek hy'* – her foundation and flanks), her stems and branches (*wa qaneh hy'* – her arms), her cups (*gabya' hy'* – her bowls), her ornamental buds (*kaphtowr hy'* – her capitals), and her flowers (*parach hy'* – her blossoms to rise up and fly) as part of it (*min hy'*).” (*Shemowth* / Names / Exodus 25:31)**

55:11 Each time we read *tahowr* | purifying and cleansing associated with the Manowrah we should see the *Ruwach Qodesh* because She perfects, enlightens and protects us. Even Her Garment of Light is “*miqshah* – artistically crafted and elegantly decorated.” Moreover, this is why Yahowah chose the name “*Manowrah*,” which is the feminine representation of *manowr* | luminary. So, *Manowrah* is the feminine presentation of *manowr* because it represents Yahowah's Set-Apart Spirit and She is the maternal presence of God in our lives. This association with our Spiritual Mother would be better known if Bible translators did not ignore the seven feminine references contained within this instruction.

56:13 Further, when we are reborn spiritually, we are made in Her image. In the Covenant, we branch out, bud, and blossom.

56:24 Consistent with this message, *perach*, translated as “flowers,” also means “to rise up and fly.” It is from *pirchah*, meaning “a gathering of offspring with a common nature.” Our Heavenly Father is speaking of His Family being able to fly like

spiritual beings. Vocalized differently, *parach* means: “to sprout, flourish, and to bear fruit,” and especially, “to grow.” In our eternal nature, we gain dimensions and energy, becoming more like God.

57:06 The seven luminaries on the Manowrah represent Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, Kipurym and Sukah. And indeed, the seven lamps serve as the sign of the Covenant, with a light for each of the seven colors of the rainbow: red, orange, yellow, green, blue, indigo, and violet. However, since the Manowrah also represents the Ruwach Qodesh, we are reminded of the seven Spirits Yahowah provided His *Choter* | Secondary Branch, Sucker from the fallen stump, and Stem. These include:

- 1) the *Ruwach* of *Yahowah* in the center orchestrating and illuminating the relationship.
- 2) the *Ruwach* of *Chakmah* | Mental Aptitude
- 3) the *Ruwach* of *Binah* | Understanding by Making Connections
- 4) the *Ruwach* of *’Etsah* | Offering Advice
- 5) the *Ruwach* of *Gebuwrah* | Confidence and Boldness
- 6) the *Ruwach* of *Da’ath* | Knowing
- 7) the *Ruwach* of *Yira’ah* | Appreciation

58:33 In the center of the Manowrah is the *Ruwach of Yahowah* such that the *Ruwach of Mental Aptitude*, the *Ruwach of Understanding* and the *Ruwach of Offering Advice* causes the *gabowrah*, which is the feminine of *gabowr*, which is who Dowd is, to be confident in the knowledge and appreciation of God. He has the mental aptitude to understand prior to offering advice. The confidence of knowing what he is reading, learning and sharing will encourage the very appreciation of Yahowah.

59:24 The opening verb of God’s next statement is one of the most underappreciated in the Towrah. *Yatsa’*, meaning “to be removed and withdrawn, to come out and leave, to be brought out and to come forth,” is the operative verb of the Exodus.

59:46 And of the Exodus, there’s more than one. Ten years from now there is an exodus from the three Bables: Geographic, Religious and Political.

1:00:04 It is likewise essential to the Mow'ed Miqra'ey and the Beryth because we are called to come out of *Mitsraym* | Religious and Political Oppression and *Babel* | that which is Confusing and Confounding, before heading home.

1:00:27 “**And six** (*wa shesh* – to whiten, and to be adorned in linen (representing the number of man)) **branches** (*qaneh* – stems and arms) **shall come out** (*yatsa'* – be brought forth) **from her sides** (*min sad hy'*), **three stems** (*shalowsh qaneh* – to reach out and direct the branches) **of the Manowrah** (*Manowrah* – lampstand and luminary, feminine source of light) **from** (*min*) **one** (*ha 'echad* – a singular) **of her sides** (*sad hy'*) **and three branches** (*shalowsh qaneh*) **of the Manowrah** (*Manowrah*) **from** (*min*) **the other** (*ha sheny* – the second) **side** (*sad hy'*).” (*Shemowth* / Names / Exodus 25:32)

1:00:39 Pesach, Matsah, Bikuwrym, Taruw'ah, Kipurym and Sukah with Shabuw'ah in the middle. When you even consider the colors of the rainbow, what color is in the middle? ROYGBIV – green. What's the color of growth, of life? Green.

1:01:15 When it comes to His pattern, and by the way if you look at those warm colors of red and yellow of the relationship that speak of that fire that burns and helps transform decaying, organic material into spiritual energy giving it the opportunity to grow, all the colors of the Fall Feasts are colors of the heavens which is where the Mow'ed Miqra'ey take us.

1:01:57 When it comes to His pattern fire and growing and of six plus one, God is consistent. Everything meaningful is based on it. It is the key that unlocks the secrets hidden in Yahowah's plan of reconciliation as well as His redemptive timeline.

1:02:11 While editing Volume Three or Four of Observations, I dealt with the Choter chapter in Yasha'yah 11 a couple of days ago. I've been doing this edit pass for so long that it's hard to remember where I was dealing with the Choter. I finished *Observations* Volume Four today and started Volume Five. From there, I will only need to finish Volume Five, move into *Questioning Paul*, and put *Prophet of Doom*, *Tea with Terrorists*, and *In the Company* on the shelf after their edit pass. So, we're getting near the end of this comprehensive review, and that's pretty exciting because we began in January of this year, and there are 30 volumes, so the team and I have burnt some late-night oil here trying to prepare for all this.

1:03:40 As it relates to what these seven spirits did for the Choter, let me go through some of the things that are contained in these books that have not been presented, thought about, discussed, published, or spoken in 2,000 to 3,000 years. Some of them

speak directly to what we're talking about here. We are the first to be able to date all Yahowah's fulfillments of the Mow'ed - when the first four occurred to the exact day, sometimes right to the minute and hour, and we're the only ones who have been able to explain when Kipurym in year 6000 Yah will occur followed by Sukah. No one else has been able to do that. No one else has explained what each of those seven days represent in terms of our relationship with Yahowah. No one has explained how the benefits of the Covenant are derived from the fulfillment of the first four Miqra'ey. No one has gone into the conditions of the Covenant as Yahowah has His discussions with 'Abraham and says that what He is saying here is that there are five conditions, and they lead to five benefits, much less tie these two things together – the Covenant and the Mow'ed. There are so many things, and they begin with we were the first to publish an account on to how to properly pronounce Yahowah's name, and it all begins there. Can you imagine for 3,000 years, you could not read any place where somebody was writing about the proper pronunciation of Yahowah's name and why it's important? There's so much here that is nowhere else; much of it is even here as we discuss what the Manowrah represents.

1:05:52 Yahowah has described the six luminaries representing humankind in this equation but has not so much mentioned His own luminary in the center of the Manowrah. This perspective is one of many ways Yahowah is distinguished from the plethora of gods that men have made. It's the very statement that we read when we began the program. He wants us to celebrate that He came to live with us and stayed in a tent.

1:06:34 **“There are three** (*shalowsh* – to reach out and provide direction) **cups** (*gaby'a* – bowls serving as containers) **in the shape of almond flowers** (*mashaqad* – to be observant; from *mah* – to ponder the implications of *shaqad* – being alert and watchful) **with each branch** (*ba 'eth qaneh*).

1:06:39 **On each one** (*ha 'echad*) **there is an ornamental bud, a capital, on the top of the column** (*kaphtowr* – an encapsulating knob addressing reconciliation) **along with a blossom** (*wa perach* – a bud, bloom, and floral design).

1:06:53 **Then there are three** (*wa shalowsh* – to reach out and direct the branches) **cups** (*gaby'a* – floral vessels and containers which provide leadership) **in the shape of almond flowers** (*mashaqad* – to be observant; from *mah* – to ponder the implications of *shaqad* – being alert and watchful) **for each branch** (*ba 'eth qaneh*).

1:07:01 **On each one** (*ha 'echad* – for a singular) **there is an ornamental bud, a capital, on the top of the column** (*kaphtowr* – an encapsulating knob addressing reconciliation) **along with a blossom** (*wa perach* – a bud, bloom, and floral design).

1:07:08 **Therefore** (*ken*), **six** (*la shesh* – to whiten, and to be adorned in linen (representing the number of man)) **branches** (*ha qaneh* – stems and arms) **shall come out** (*yatsa'* – be brought forth) **from** (*min*) **the Manowrah** (*ha Manowrah* – lampstand and luminary, feminine source of light).” (*Shemowth* / Names / Exodus 25:33) God is very clear on His design.

1:07:16 The almond is the first tree to flower in Israel, heralding the approach of the new year. The blossom is pure white, symbolic of the Manowrah's light. The protective calyxes around the unopened buds are often red, symbolic of Passover.

1:07:43 An almond is not actually a nut, but rather a drupe. But unlike its cousins, the peach, plum, and cherry, we eat the seed. Seed is one of the most endearing terms in Yahowah's metaphorical toolbox. It represents the Zarowa', the very seed of the words that were planted and harvested by Dowd as he chose to fulfill the Mow'ed Miqra'ey. Also, since most varieties are self-incompatible, and cannot pollinate themselves, at least two trees are needed if they are to bear fruit – as is the case with a relationship and in the case of the two witnesses that are symbolized by this Manowrah.

1:08:36 Almonds grown in Israel are larger, tastier, and contain more vitamins than those grown elsewhere. They provide calcium, protein, vitamins E and B, magnesium, phosphorus, potassium, zinc, manganese, natural fiber, antioxidants, and cholesterol-lowering monounsaturated fat. Almond petals, between 1 and 21% of almonds have six per blossom, while the most prevalent flowers feature five.

1:09:18 Speaking of numbers, we have one, representing Yahowah in the center. There are two sides of the Manowrah to depict the spring and fall feasts. Each side features three luminaries because there are three Mow'edym in the first and seventh months. There are six subordinate lights representing the number of man. And then, of course, the Manowrah is comprised of seven overall lamps which are symbolic of the Mow'ed, the Ruwach, and the Covenant, and that is indicative of Yahowah's overall plan.

1:10:01 The only relevant number not yet mentioned is four. It serves as the primary interval of time between the Towrah's most relevant events. So...

1:10:14 “**And on the Manowrah** (*wa ba ha Manowrah* – within the lampstand and luminary, feminine source of light) **there shall be four** (*‘araba* – to be square and thus right and correct) **cups** (*gaby’a* – floral vessels and containers which provide leadership) **in the shape of almond flowers** (*mashaqad* – to be observant; from *mah* – to ponder the implications of *shaqad* – being alert and watchful), **an ornamental bud** (*kaphrowth hy’* – her encapsulating knob addressing reconciliation) **along with a blossom** (*wa perach hy’* – her bud, bloom, and floral design).” (*Shemowth* / Names / Exodus 25:34)

1:10:29 Should you be wondering why Yahowah is providing this itemization of the “*gaby’a* – cups, these containers housing enlightening olive oil which provide direction for our lives,” the answer is that there are 22 of them. Not so coincidentally, there are 22 letters in the Hebrew alphabet. Speaking of 5 being an unusual number among the 4 and $6 + 1 = 7$, there are five vowels.

1:11:11 God provides many more details regarding the construction and placement of His Manowrah – this gift of light. With each additional facet, He illuminates insights into His Spirit, Beryth | Covenant, and Miqra’ey | Invitations to Meet. Yahowah loves tangible symbols because they reinforce aspects of His message and facilitate understanding.

1:11:41 Now moving from the light of the olive through seven luminaries to twelve loaves of grain, we read...

1:11:54 “**Now** (*wa*), **you should obtain** (*laqach* – you should grasp hold of, select, receive, accept, and bring) **finely ground flour stripped of impurities** (*soleth* – grain with husks removed, revealing the inner kernel) **and bake** (*wa ‘aphah*) **with it** (*‘eth hy’*) **twelve** (*shanyam ‘asarah* – two and ten; from *shanah* – to change and *‘ashar* – enriching) **loaves** (*challowth* – cakes; from *chalal* – to intercede on behalf of the wounded and weak and to beseech the diseased), **each one of the loaves** (*ha chalah ha ‘echad* – for each of the cakes; from *chalal* – to intercede on behalf of the wounded and weak and to implore the diseased) **existing to** (*hayah*) **be restored and enriched** (*shanyam ‘isharown* – two and a tenth; from *shanah* – to change and *‘ashar* – to be improved and enhanced).” (*Qara’* / Called Out / Leviticus 24:5)

1:12:06 How many tribes were there of Yisra’el? Twelve. What was the purpose of the Fall Feasts of Taruw’ah, Kipurym and Sukah? They are to restore the relationship so that the Children of Yisra’el can be enriched after, of course, they are stripped of their impurities.

1:12:39 These loaves are not only symbolic of the twelve tribes of Yisra'el, but they are also comprised of emblematic terminology. *Soleth* – grain stripped of impurities is representative of a soul who has capitalized upon Pesach and Matsah. *Shanaym* and *'asarah* speak of our lives being transformed and enriched during Bikuwrym and Shabuw'ah. The *chalowth* – intercede on behalf of and implore the diseased and wounded on Taruw'ah so that they are prepared for Kipurym. Then even the whole of Yisra'el *hayah* – will come to be *shanaym* – restored and *'isharown* – improved when Sukah arrives.

Saying the same thing, albeit with less metaphorical verbiage, we read...

1:13:35 “**Then** (*wa*) **you should place them** (*sym 'eth hem* – you should arrange them) **in two orderly rows** (*shanaym ma'areketh* – in two lines; from *mah* – to contemplate *'arak* – the arrangement), **six in each row** (*shesh ha ma'areketh*), **on the table** (*'al ha shulchan*) **of purification and restoration** (*ha tahowr* – cleansing and perfecting) **to approach the presence** (*la paneh*) **of Yahowah** (– a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence). (*Qara' 24:6*)

1:13:57 **And offer** (*wa nathan* – provide) **upon this arrangement** (*'al ha ma'areketh* – on the rows and lines; from *mah* – to contemplate *'arak* – this organization and agreement) **the purest** (*zak* – the most flawless and pristine, uncontaminated) **frankincense** (*labownah* – a white, milky and fragrant wood; from *laban* – as a means to whiten).

1:13:57 **It should be** (*wa hayah*) **next to the bread** (*la ha lechem* – near the loaves) **as a way to remember the feminine influence** (*la 'azakarah* – as a memorial; from *zakar* – to remember, recall, and mention the feminine aspects) **of the fiery light which enlightens and elevates** (*'isheh* – the feminine manifestation of God's fire which purifies and raises up; feminine of *'esh* – the supernatural fire witnessed on Choreb) **to draw near** (*la*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence). (*Qara' 24:7*)

1:14:24 If you read God's testimony with an open mind and make the connections needed to understand, these things are naturally concluded. It is just a process from going: this is what God says, this is what He's trying to achieve, you make the connections, and you can see what the 12 loaves represent, why God wants us to approach the presence of His fiery light, the feminine nature of His light during these meetings, why all of this is arranged such that we remember that God is in a position

to enlighten and perfect us before us drawing near and entering His presence. But beyond putting the pieces together, when you read statements like this, God is confirming these very conclusions.

1:15:40 During the day of the Shabat (*ba yowm ha Shabat* – in the seventh day) **it should be prepared and laid out** (*'arak huw'* – it should be arranged and organized)

1:15:46 Oh my God! Is God violating the Shabat? Didn't He say the day of the Shabat it should be prepared and laid out? Aren't we supposed to restrict our steps and not prepare anything, not lay out anything? It's good for the Jews because it was supposed to be prepared and laid out before the presence of Yahowah, and they've eliminated the presence of Yahowah from their religion. So, this is something that is quite easy for them to do.

1:16:01 before the presence (*la paneh*) **of Yahowah** (*YaHoWaH*), **with** (*min 'eth*) **the Children of Yisra'el** (*beny Yisra'el* – the Children who Engage and Endure with God) **doing so continually** (*tamyd* – constantly and without interruption) **as an everlasting Covenant** (*Beryth 'owlam* – as an eternal means to become family).” (*Qara'* / Called Out / Leviticus 24:8) Or until some moron writes the Talmud.

Even frankincense fits this theme because its Hebrew name means “to whiten,” which is akin to being purified and cleansed. Further, we are told that the loaves of purified grain were to be laid out in an orderly fashion, reminiscent of Yisra'el progressing from Pesach through Sukah. This would be a way to remember the role of the *Ruwach Qodesh* particularly as she engages in enabling the promises of the Miqra'ey. Further highlighting her role, *'azakarah* is the feminine form of *zakar* and, thus, speaks of a female influence which we would be wise to remember. This is then used in conjunction with *'isheh* – which is the feminine manifestation of God's fiery light.

1:17:29 It is also relevant to note that God asked His representative to prepare and arrange all of this on the Shabat. Therefore, the Shabat of Sukah and the Shabat of the end of each week is not a time to sit and be idle, especially when we are about Yah's business.

1:17:57 Personally, there are few things I enjoy more than coming to understand how the words smallest strokes work in harmony with others to paint this grand canvas of life. I am sure that is true for all those listening to this program as well. My hope, therefore, is that it is through the details revealed throughout *Yada Yahowah*, many more to come in future programs, that the majesty of God's creation and plan and

the Gifts that He is offering become better known to us. It is all laid out before us – for us to understand so that we can individually make the right decision about our relationship with Yahowah. That is why so much attention is devoted to each stroke and word, each color and image, to the shadings and details. So, that is our presentation of Sukah.

1:19:19 KIRK: We started off with, “Since for 2,000 or 3,000 years this has basically been ignored.” Who has presented this in the last 2,000 or 3,000 years? I haven’t found it and I read every theology book there was.

1:19:37 YADA: That's one of the reasons why I went back through that chapter on the Choter. It actually ends with letters from eight to ten people. You and Dee were two who wrote letters when we were first dealing with the Choter trying to grapple with going from the anonymity of yada, which is how I wrote for ten years, to being a named contributor to God's story. That is a tremendous transformation. It's all the difference between doing this just for the joy of learning and sharing and doing this because there's a lot riding on it that God has specifically assigned a responsibility that He expects to fulfill and is throwing seven spirits at it to make sure that you complete the job because there is no opportunity this time for a Mulligan. That being the case, and this guy being a Duffer, God had to make certain that the job was going to be done correctly.

1:20:46 I have wanted to be dismissive of myself. The more that I could say that I was chosen by default, that there were no Jews who were willing to listen to God (and God makes that very clear that's a statement of fact) for these past 2,500 years, that there were none, He looked and never found one, that I always said I got the job by default. And while that's technically true, it's not true at all. While I've always wanted to dismiss my role, in fact, in initial volumes of *Yada Yahowah*, I said I'm glad to tell you who I am, but I'm irrelevant to this story - that's not true either. God has a lot to say about what we are doing, and He says it so many different times that after a while you have to take notice otherwise, there are hundreds of unfulfilled prophecies unless we are doing precisely what God called out and said that we would do. And when you compare His promises relative to the *Bashar* | the Herald, the *Qowl* | the voice, the *Edah* | the Witness, the *Zarowa'* | the One Sowing Seeds that take root and grow, the Choter | the sucker growing out from the fallen stump and the secondary branch, the *Nakar* | Observant Foreigner named Yada' | To Know, when you look at the thousands of insights, many of them profoundly important beginning with the proper pronunciation of Yahowah’s name, an understanding of

these seven Mow'ed Miqra'ey, Yahowah's timeline presented for all to see, the five conditions and five benefits of the Covenant, the answer to the number one complaint of agnostics and secularists is why they wouldn't consider the word of God that who would want to form a relationship with a God who would say love me or I'm going to torture you in hell? And we solved that conundrum based upon Yahowah's testimony sharing that there are three destinations for human souls and the only ones that endure She'owl are those who have deliberately misled or abused His people, that most souls simply cease to exist. There are thousands of these unique insights into these books and the notion that someone who was untrained in language and theologically who at the end of a business career could be used in this way, the only person in human history that has written an irrefutable tome on condemning the entirety of the Quran, Muhammad's life and Allah while doing the same thing for Paul in the *Questioning Paul* Series and doing the same thing against Rabbinic Judaism in the *Babel* Series, no one's ever done one of those things much less all three, then on top of that to present the entirety of God's story as it's played out over time.

1:25:03 I'm sharing this because after dealing with this now for the past seven or eight years, we've settled into the role and recognize this is what God wants. He said this for a reason, and the reason is because He wants His people to listen. For 2,500 to 3,000 years Yahuwdym have turned a deaf ear to Yahowah. He wants that to change because He's coming back in ten years almost to the day on Yowm Kipurym in 6000 Yah which is sundown in Jerusalem at 6:22 p.m. on Sunday, October 2nd, 2033. He wants a remnant of His people to be there to celebrate His return with His Son so that He can transform the Earth and camp out with that remnant, now Covenant, forevermore. For that to occur, someone needs to convey this message; God's message, Dowd's message. Someone needs to convey the purpose of the seven Mow'edym, the symbolism of that Manowrah, the role that the Son of God played in our salvation, the conditions of the Covenant to Yahuwdym so that they listen and so that there is a receptive audience when Yahowah returns with Dowd just ten years from now, particularly after enduring the time of Ya'aqob's Troubles. That's why God made the prophecies, and that's why we're announcing them.

1:27:05 That's where I'm awfully glad that, unlike Dee, I've had broadband here on this island in the middle of the sea for the time that I have lived here. It doesn't do anyone much good to be a witness on behalf of Yahowah if the best you can do is to call out to the dolphins swimming in the sea. So, we are grateful for the Covenant family and for being here. That is the purpose of Yada Yahowah.

1:27:42 We hope that if you are Yisra'el, if you are Yahuwdym, and you are listening to this program that God's words will resonate with you. For those of you who are incensed that I would mock Judaism, then you're not going to like Yahowah very much because His review of Judaism is far harsher than mine.

1:28:00 And while I detest Christianity and Islam, as far as God is concerned, Judaism is the greatest menace to His people. It has harmed, demeaned, controlled, fleeced, and deprived more Jews than any other religion conceived by man. And it isn't until you, as a Yahuwd or Yisra'elite, are willing to walk away from the babble of politicians and the intermixing of politics and religion that you even have the opportunity to get to know Yahowah and to approach Him. The very thing that Dowd, the Messiah, and Zarowa' | the Sacrificial Lamb, after fulfilling Pesach, took with him on Matsah was the guilt of his people from being religious and political for all these years, obstinate against Yahowah; he took that guilt with his soul into She'owl to deposit it in the one place where it can never be retrieved or seen again and as a result, we become perfected and are able to be adopted into Yahowah's family so that He can enrich and empower us on Shabuw'ah enabling us to Taruw'ah, which is what we do every day, heralding Father and Son's message to Yisra'el encouraging them to come home at the family reunion of Yowm Kipurym so that we can all celebrate an eternity of Sukah | camping out with Yahowah.

1:30:16 I'm thrilled that we had two entire programs to devote to Sukah. I think we've shared more these two weeks about Suka than ever before, and I'm delighted to have done that. It's a little strange for me, I don't know how it is for you, but I live these 12 to 14 hours a day 7 days a week. My life is consumed in a very positive way by the Mow'ed Miqra'ey, the Beryth, Yahowah, Yahuwdym and Yisra'el, the Towrah. So, if every day is a celebration of camping out with God, reconciling Yahowah's relationship with Yisra'el, being the herald of what the Son of God, Dowd, has done, if you're using the enlightenment, enrichment and empowerment of Shabuw'ah every waking moment to celebrate being part of God's family and communicating the means to being perfected by Him, which I'm quite certain we're the first to accurately share since Dowd proclaimed that he would volunteer to do this 3,000 years ago, that since all these things are essential and this is what we do every day it's a little different, and I'm delighted that my wife has not said you're not out here in a tent. No. I'm not living in a tent, but I am camping out with Yahowah. It is our life and I think as all of us move from this to the cadence of Sukah over the thousand years between year 6000 and 7000 Yah I suspect this is how we're all going to celebrate these seven Mow'edym. They're going to be literally integrated

into our lives. Every day is my favorite meal of the year, Pesach. Every day is camping out with God. I do think that this is how God intended it.

1:33:02 The other thing that I wanted to close with is how important it is to understand the meaning behind each of these things. In Judaism the rabbis have attempted to create this odd number of Mishpat, which is really Mitswah | the terms and conditions of the Covenant, but they have changed it to commands. They've taken this number of Mishpat, said that two-thirds of them can't be done anymore, they're negative and about a third of them can be done and we will turn them into religious laws. That's just dumb. God is not saying you should buy the Four Species from a rabbi, get this wrinkly stupid 'Etrog fruit from Babylon. He doesn't want you to twirl a chicken over your head, dress in a black mourning suit, to live in the 18th century, to ignore and despise His name. He wants you to understand His message. These words are like seeds. That's why I responded so strongly when I saw the basis of seed. His words are seeds which can take root, grow and produce new life, bear fruit and be productive in your mind and in the lives of others. Plant, nurture and cultivate them. Take the weeks away from them and allow them to flourish and grow in the light. Understanding comes from them; they can all be analyzed and understood.

1:35:12 You don't need a temple or tabernacle to benefit from the metaphor associated with that Manowrah. If you want to see it more tangibly view Jackie's animation at the yadayah.com site and see how the rotating Manowrah is designated for each of the Mow'ed Miqra' beginning with Pesach and how it represents each of the colors of the rainbow, the symbol and sign of the Covenant as we go from the fiery light which is one of the signs of the Mow'ed Miqra'ey where the decaying, organic material which is representative of our physical bodies in this world are transformed into light and energy by those warm reddish, orange and yellow colors such that we grow as we enter the realm of Shamaym and the colors at the end of that rainbow.

1:36:33 So, that's God's story. I am delighted to share it with you. Thank you, Kirk, for taking time from your art show. It sounds like you've sold all your art. I am the proud owner of five of Kirk's art pieces which are displayed prominently in my home and have two from Sylvia that we treasure. We do enjoy your art.

It does my heart good, Dee, to know that the woman responsible working with my wife on our social media outreach actually has internet connectivity. This is very exciting!

Good night to one and all. Happy seven or eighth day of Sukah depending on the time that you started. I started on Friday a week ago, so this is the eighth day for me, but I know for many of you it is the seventh, and you'll enjoy the eighth day of Sukah tomorrow. My Yah bless you all. Happy Sukah. Good night.