

Sukkot Covenant Family Camping out with Yahuah - 2017

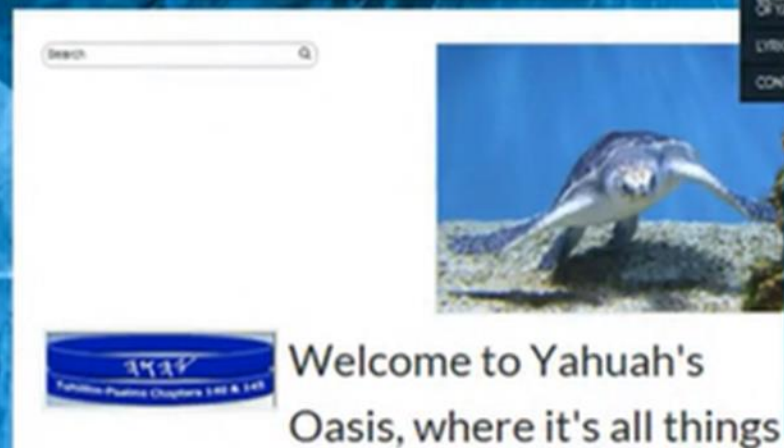
9/16/2017

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FEAST OF SUKKOT TABERNACLES SHELTERS

9/16/2017

41

We find the instructions for Sukkot in:
Leviticus 23:34-44 Strong's H7121 - qara - Vayikra means "and he called"

called	וַיִּקְרָא	vai-yik-ra
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Deuteronomy 16:13-17 Strong's H1697 - dabar- meaning "words"

are the words	הַדְּבָרִים	had-de-va-rim
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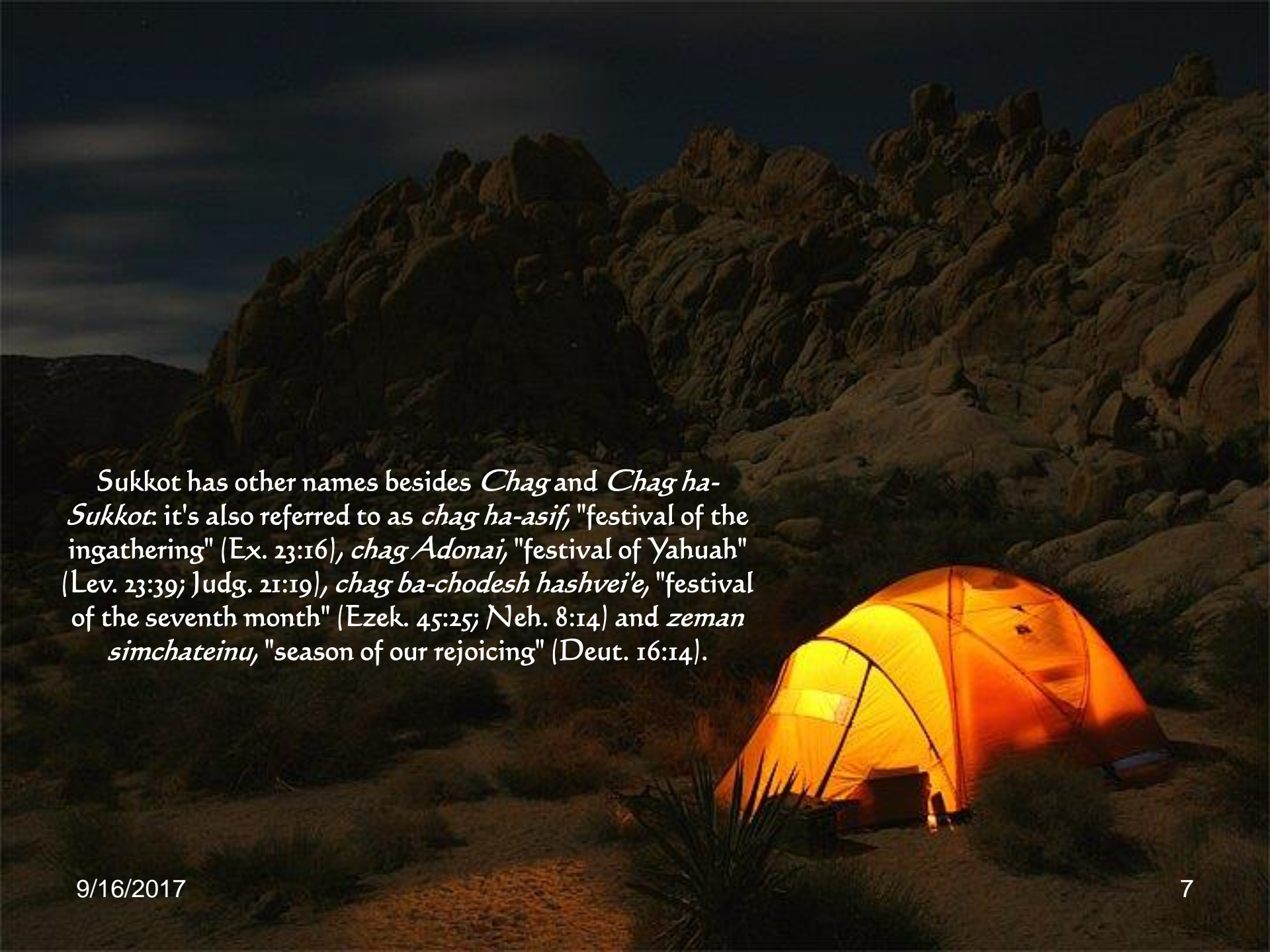
Numbers 29:12-40 Strong's H4057 - midbar meaning "in the wilderness" which is from dabar.

בְּמִדְבָּר	be-mid-bar
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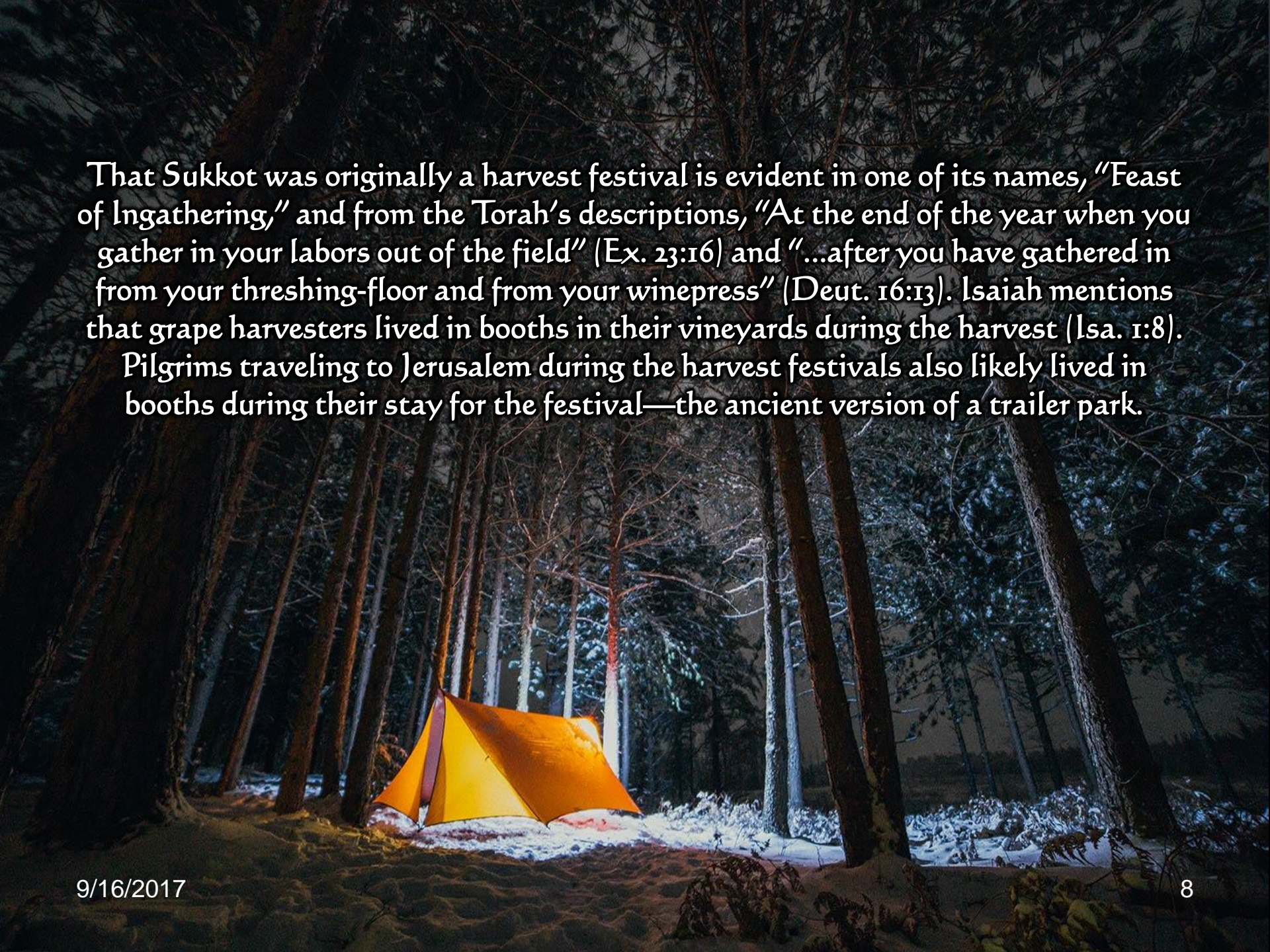
As you read through each of them you will notice some dramatic changes in the instructions for this feast or chag.

Sukkot is *the* festival.

In Scripture, it is referred to as simply *chag*—"the festival" (Lev. 23:39, 41; 1 Ki. 8:2, 12:32); since the holiday was so important, Solomon chose it as the occasion to celebrate the consecration of the Temple; and according to Deuteronomy, the public reading of the Torah was to take place every seven years on Sukkot (31:10–13). Sukkot was the first sacred occasion observed after the resumption of sacrifices in Jerusalem after the Jews returned from Babylonian captivity (Ezra 3:2–4).

A photograph of a glowing orange tent pitched in a desert landscape at dusk. The tent is illuminated from within, casting a warm light. In the background, there are large, rugged, rocky mountains under a dark sky. The foreground shows some sparse desert vegetation.

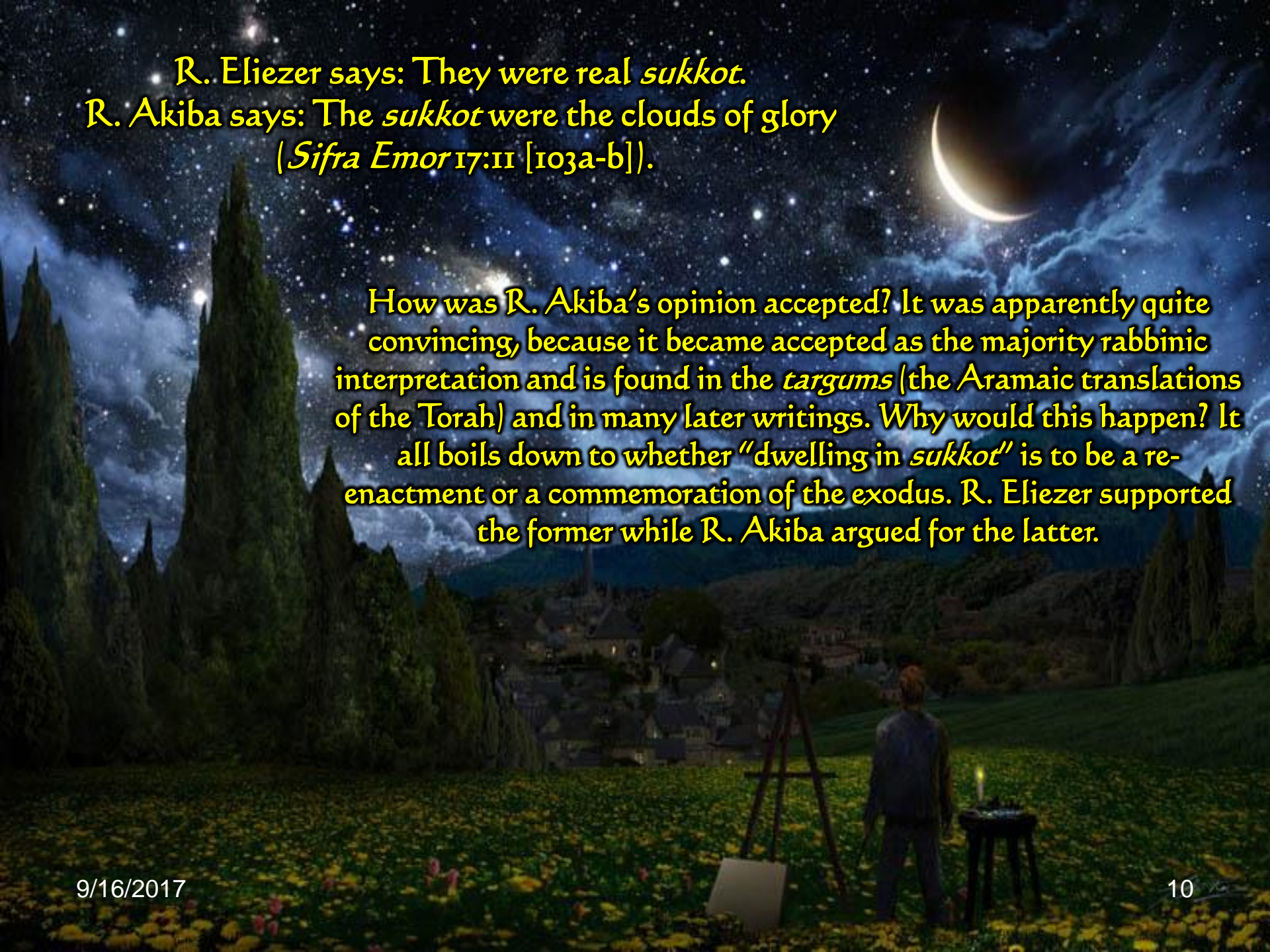
Sukkot has other names besides *Chag* and *Chag ha-Sukkot*: it's also referred to as *chag ha-asif*, "festival of the ingathering" (Ex. 23:16), *chag Adonai*, "festival of Yahuah" (Lev. 23:39; Judg. 21:19), *chag ba-chodesh hashvei'e*, "festival of the seventh month" (Ezek. 45:25; Neh. 8:14) and *zeman simchateinu*, "season of our rejoicing" (Deut. 16:14).

A photograph of a yellow tent pitched in a snowy forest at night. The tent is illuminated from within, casting a warm glow. The forest is dark, with snow-covered ground and trees. The text is overlaid on the top half of the image.

That Sukkot was originally a harvest festival is evident in one of its names, “Feast of Ingathering,” and from the Torah’s descriptions, “At the end of the year when you gather in your labors out of the field” (Ex. 23:16) and “...after you have gathered in from your threshing-floor and from your winepress” (Deut. 16:13). Isaiah mentions that grape harvesters lived in booths in their vineyards during the harvest (Isa. 1:8). Pilgrims traveling to Jerusalem during the harvest festivals also likely lived in booths during their stay for the festival—the ancient version of a trailer park.

We find this instruction in the Torah: “You shall dwell in *sukkot* seven days ... so that your generations shall know that I caused the children of Israel to dwell in *sukkot* when I brought them out of the land of Egypt” (Lev. 23:42–43). However, contrast this with the many statements elsewhere in the Torah which relate that while in the wilderness, the Israelites dwelt in tents (see, for example, Ex. 16:16, 33:8, 10; Num. 11:10, 16:27, 24:5; Deut. 1:27, 5:27).

So did they live in *sukkot* or tents? Actually, this was the subject of a rabbinic debate, recorded in *Sifra*, the halakhic *midrash* on Leviticus; various versions of this debate are found in other rabbinic writings.

A night scene with a starry sky, a crescent moon, and a person standing in a field with a tripod and a small table.

R. Eliezer says: They were real *sukkot*.
R. Akiba says: The *sukkot* were the clouds of glory
(*Sifra Emor* 17:11 [103a-b]).

How was R. Akiba's opinion accepted? It was apparently quite convincing, because it became accepted as the majority rabbinic interpretation and is found in the *targums* (the Aramaic translations of the Torah) and in many later writings. Why would this happen? It all boils down to whether "dwelling in *sukkot*" is to be a re-enactment or a commemoration of the exodus. R. Eliezer supported the former while R. Akiba argued for the latter.

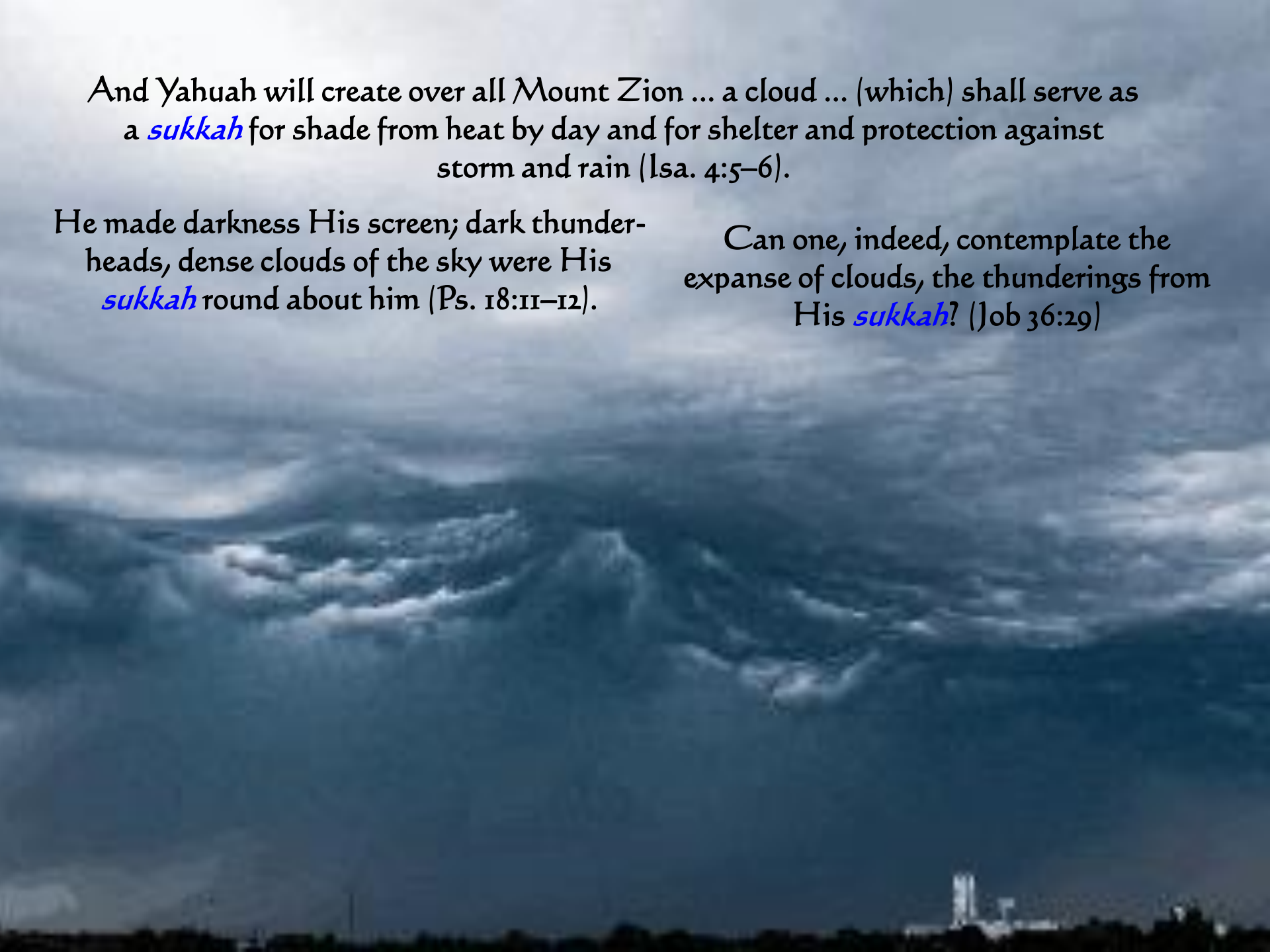
Akiba's argument is that *sukkot* are not built in the desert; they are built in agricultural fields for the protection of the workers and their animals. They're constructed of the sort of materials one would expect to find in an agricultural setting—tree branches, wood, straw, etc. Such materials are not found in the desert.

Akiba also sees the statement that Yahuah "caused the children of Israel to dwell in *sukkot*" did not mean that "the Israelites built *sukkot* and dwelled in them." And if Yahuah provided the *sukkot*, then they likely were not material structures but metaphorical shelters. If these "booths" were just simple structures made of ordinary materials, why make them into a religious institution? For the answer, let's look at how the word *sukkah* is used elsewhere in the *Tanakh*.

And Yahuah will create over all Mount Zion ... a cloud ... (which) shall serve as a *sukkah* for shade from heat by day and for shelter and protection against storm and rain (Isa. 4:5–6).

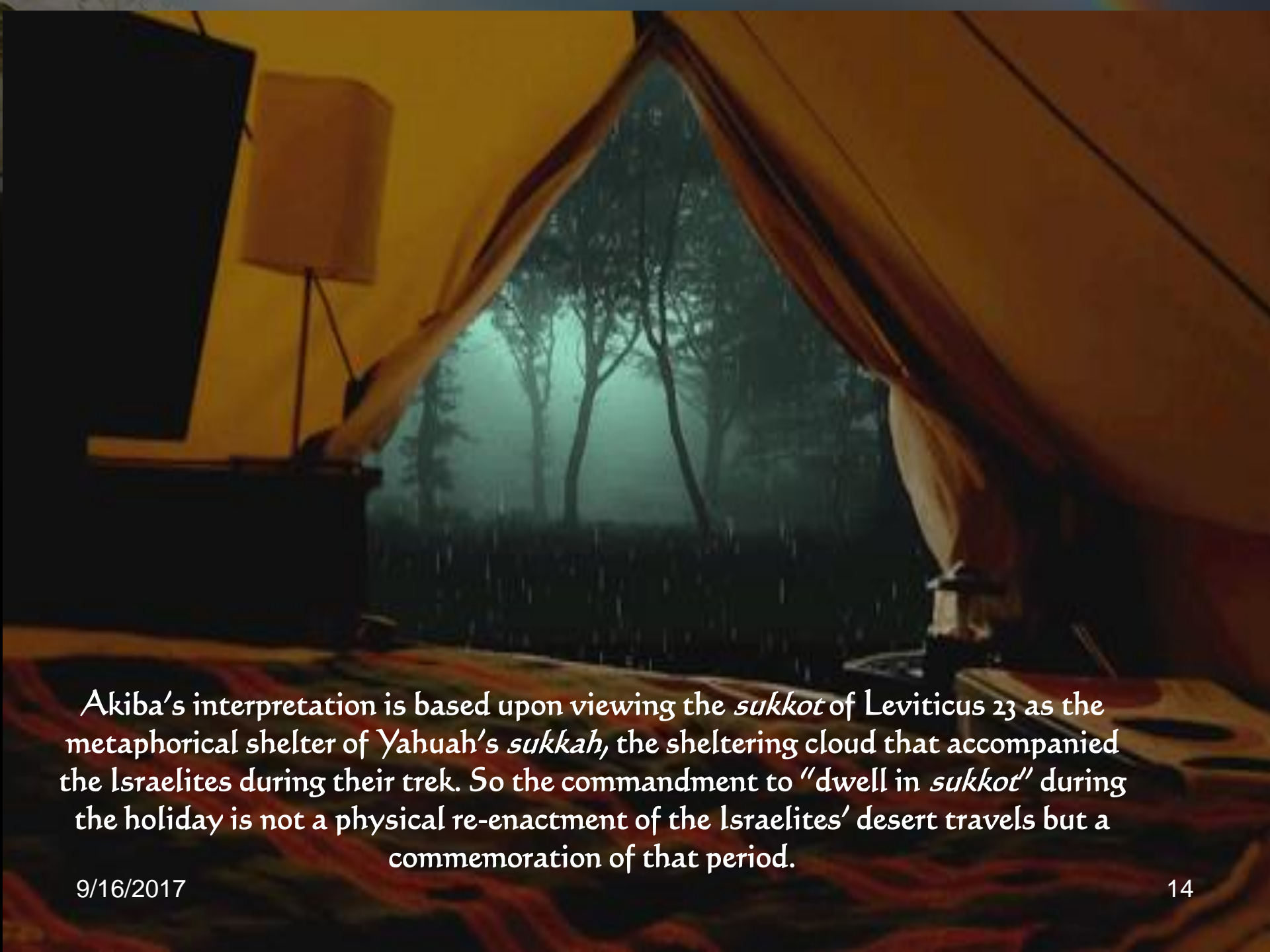
He made darkness His screen; dark thunderheads, dense clouds of the sky were His *sukkah* round about him (Ps. 18:11–12).

Can one, indeed, contemplate the expanse of clouds, the thunderings from His *sukkah*? (Job 36:29)



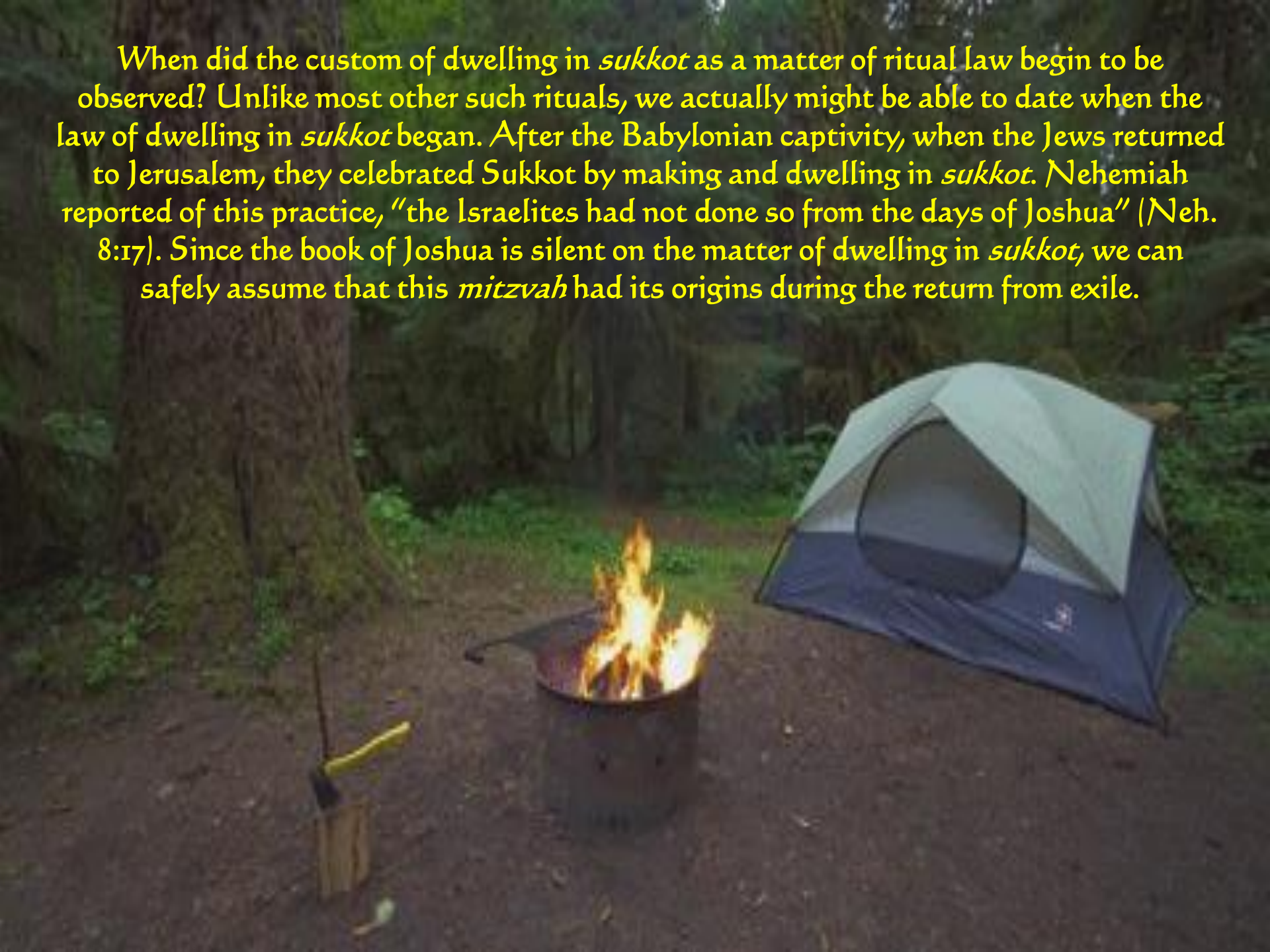
Akiba was aware of the *Tanakh's* association between “cloud” and “*sukkah*,” and also that while the exodus narrative never mentions *sukkot*, it is replete with references to clouds—the pillar of cloud that guided the Israelites in the desert; the cloud from which Yahuah speaks to Moses; the cloud above the tent of meeting where Yahuah appears—there are many references to these clouds in the last four books of the Torah. And where does the pillar of cloud first appear to the Israelites? It’s at a place called—Sukkot!

And they journeyed from Sukkot and they camped at Ethom, in the edge of the wilderness and Yahuah went before them by day in a pillar of cloud to lead them in their way, and by night in a pillar of fire, to give light to them.... (Ex. 13:20–21)

A photograph showing the interior of a tent. The tent's fabric is a warm, golden-brown color. A window is framed by dark curtains, looking out onto a misty, greenish landscape with several trees. To the left, a white cylindrical object, possibly a lamp or a container, is visible. The overall atmosphere is quiet and somewhat somber due to the mist and the interior lighting.

Akiba's interpretation is based upon viewing the *sukkot* of Leviticus 23 as the metaphorical shelter of Yahuah's *sukkah*, the sheltering cloud that accompanied the Israelites during their trek. So the commandment to "dwell in *sukkot*" during the holiday is not a physical re-enactment of the Israelites' desert travels but a commemoration of that period.

When did the custom of dwelling in *sukkot* as a matter of ritual law begin to be observed? Unlike most other such rituals, we actually might be able to date when the law of dwelling in *sukkot* began. After the Babylonian captivity, when the Jews returned to Jerusalem, they celebrated Sukkot by making and dwelling in *sukkot*. Nehemiah reported of this practice, “the Israelites had not done so from the days of Joshua” (Neh. 8:17). Since the book of Joshua is silent on the matter of dwelling in *sukkot*, we can safely assume that this *mitzvah* had its origins during the return from exile.



A campfire is burning brightly in a stone fire pit on the bank of a river. The fire is the central focus, with orange and yellow flames rising from a bed of logs and sticks. The surrounding environment is dark, with the silhouettes of trees and the reflection of the fire on the water's surface. The text is overlaid on the upper portion of the image.

Last year we explored the real meaning of bringing burnt offerings, so this year we just want to lay out the differences from these 3 main sources.

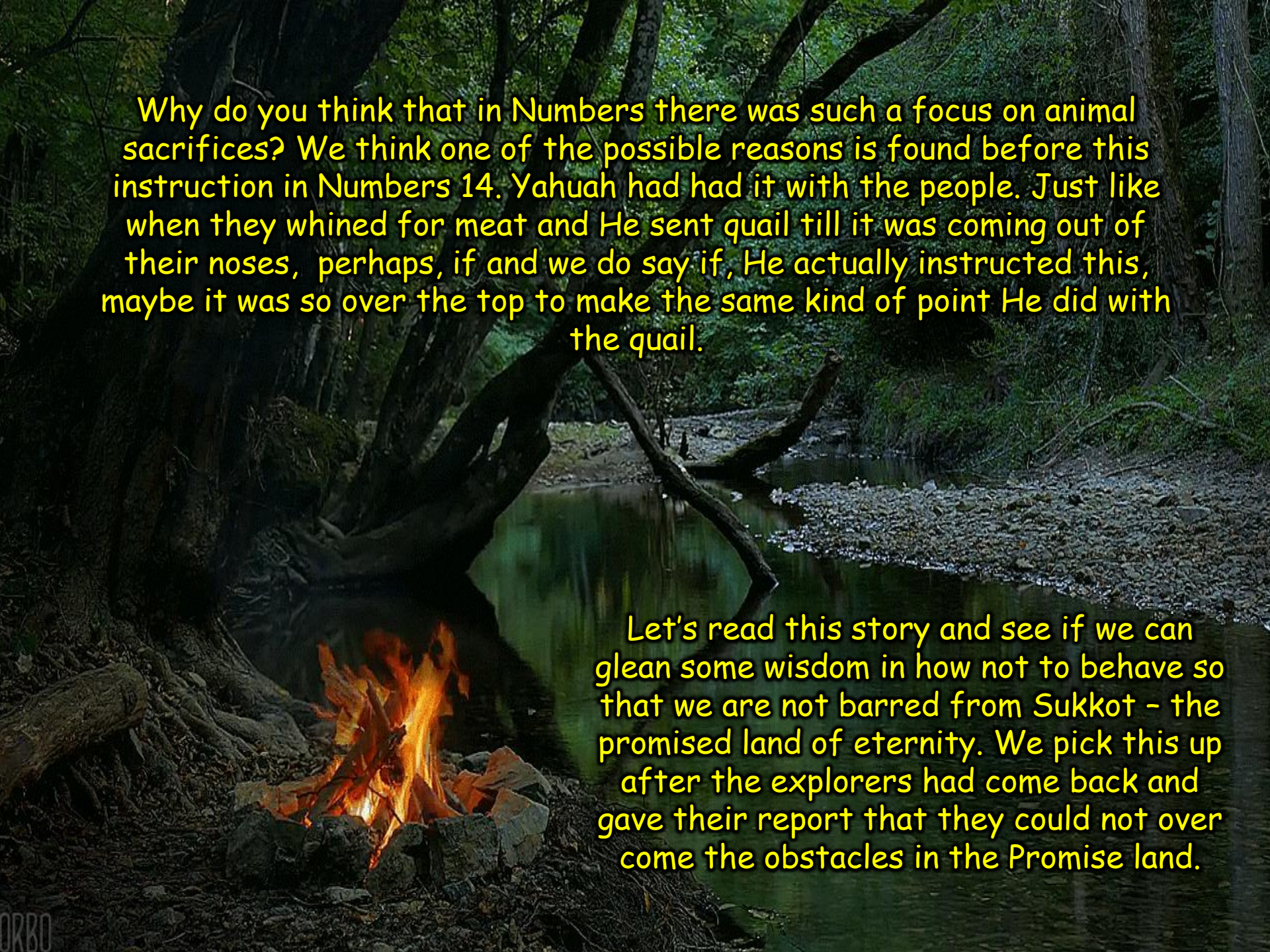
Generally, Leviticus gives the full instruction, Deuteronomy is a snapshot overview and Numbers is full blown off the charts, with specific numbers of sacrifices of animals that has never been given before. We will look at why maybe that is.

LEV 23:34-44	Deut 16:12-17	Num 29:12-40
10 vs of instructions	4 vs of instructions	28 vs of instructions
From Yah to Moshe		
Set apart to Yah meetings To Children of Israel		a set apart meeting to Yahuah to the children of Israel
15th day of the 7th month 7 day feast to Yahuah	observe chag of sukkah 7 days	15th day 7th mo no work
1st day a reading/miqra 1st is a shabbat no work		
1st take foliage and be happy in front of Yah 7 days		
7 days we come before Yah		7 days bring animal sacraifice
8th day is a shabbat no work /come before Yah as an assembly		8th day bring animal sacrafice
A gathering in of increase of the land	after the thressing floor and trough of the ingathered produce is gathered in.	
a Chagag- a happy observance and processsion a chag- a feast/festival	we shall be happy in this chag festival	a chagag chag to Yahuah
It's a Chuqqah -Khook-kaw-statute/custom		
All Isratlies born in the land shall dwell in booths 7 days		
so that generations will remember that Yah caused the children of Israel to dwell in booths when He brought them out of Mitsryim	keeping in mind we were in bondage and in careful observance	
To remember Yahuah is Eternal		
	Son, daughter, servant, Levite, Gare, fatherless, widow -all withing our gates.	
	Shall be done where Yahuah finds acceptable and excellent,	
	because Yahuah will increase our works and we shall rejoice	
	3 times a year all the males shall be seen before Yahuah in the place He finds acceptable and excellent	
	unleavened bread/shabua/sukkot	
	do go before Yahuah empty and with out cause or ineffectually	
	every man presented according to the blessing of Yahuah which He has given	
		offering of a total of 71 bulls/15 rams -8 for sins/ 105 lambs over the 8 days

We see that Yahuah really does not want sacrifices but rather that we listen to Him.

1Sa 15:22

And Samuel said (to Saul), Yes or no- (is it) Valued or a delight for Yahuah in burnt offerings and sacrifices, just as or the same as, in shama –listening and understanding and respond to the voice of Yahuah? Look! to shama-listen and act upon what you have heard rather than sacrifice. Good and pleasing and beautiful to pay close attention-accepting the information as true and acting upon it, than the fat of rams.

A photograph of a campfire burning brightly in a stone fire pit. The fire is set in a dark, wooded area at night. In the background, a calm river flows through a forest, with its surface reflecting the surrounding trees and the light from the fire. The scene is dimly lit, with the primary light source being the campfire.

Why do you think that in Numbers there was such a focus on animal sacrifices? We think one of the possible reasons is found before this instruction in Numbers 14. Yahuah had had it with the people. Just like when they whined for meat and He sent quail till it was coming out of their noses, perhaps, if and we do say if, He actually instructed this, maybe it was so over the top to make the same kind of point He did with the quail.

Let's read this story and see if we can glean some wisdom in how not to behave so that we are not barred from Sukkot - the promised land of eternity. We pick this up after the explorers had come back and gave their report that they could not overcome the obstacles in the Promise land.

1 Then all the congregation lifted up their voices and cried, and the people wept that night.

2 And all the children of Yisra'el grumbled against Mosheh and against Aharon, and all the congregation said to them, "If only we had died in the land of Mitsrayim! Or if only we had died in this wilderness!

3 "And why is **יהוה** bringing as a strong covenant mark, us to this land to fall by the sword, that our wives and children should become a prey? Would it not be better for us to turn back to Mitsrayim?"

4 And they said to each other, "Let us appoint a leader, and let us turn back to Mitsrayim."

Have we ever questioned Yahuah's wisdom on our wilderness journey when it got rough and thought it would be better to turn back to our old ways? Maybe that will happen in our future when our families are being threatened for our Torah walk. We need to be on guard and not stop in the middle of the stream but see this through to the end - no matter the cost in this life.

Numbers 14

5Then Mosheh and Aharon fell on their faces before all the assembly of the congregation of the children of Yisra'ël.

6And Yehoshua son of Nun, and Kalēb son of Yephunneh, who were among those who had spied out the strong covenant mark land, tore their garments,

After all they had seen Yahuah do in their lives could they not trust Him? For us, the times Yahuah has been there for us may have gone unnoticed and we chalked it up to luck. If we take the time to take stock and really pay attention on a daily basis, we would see Yahuah's hand of protection all over our lives and it would strengthen us. To not trust Yahuah is one of the biggest transgressions of them all. It is saying He is not worthy of our trust. That is not the kind of person Yahuah is looking to spend eternity with.

Numbers 14

7and they spoke to all the congregation of the children of Yisra'el, saying, "The land we passed through to spy out is a strong covenant mark and exceedingly good land.

8"If **יהוה** has delighted in us, then He shall bring us as a strong covenant mark into this land and give it to us, 'a land which is flowing with milk and honey.'

9"Only, do not rebel against **יהוה**, nor fear as a strong covenant mark, the people of the land, for they are our bread. Their defense has turned away from them, and **יהוה** is with us. **Do not fear them.**"

Time and again we are reminded by the people who have taken the leap of trust and said beyond a shadow of a doubt Yah is good to His word. Only if we rebel and turn away from Him should we ever be afraid of what man can do to us or more importantly what Yahuah will do. On a scale, if our trust is high our fear will be low. If our fear is high our trust is low.



10 But all the congregation said to stone them as a strong covenant mark with stones. But the esteem of יהוה appeared in the Tent of Meeting before all the children of Yisra'el.

Always looking to kill the messenger, they got the wrong kind of attention from Yahuah. But see who Yah was protecting! True to His word.

11 And יהוה said to Mosheh, “How long shall I be scorned, despised and treated with disrespect by these people? And how long shall I not be trusted by them, with all the signs which I have done in their midst?”

How long is Yahuah going to be scorned by us who refuse to truly trust Him? Are we fearful of the future tribulation? If we can identify our areas of anxiousness now and take it to Yahuah and ask for strength, that is far greater than any security prepping can give us. Let us store up that which can never be stolen from us.

12“Let Me smite them with the disease that causes wide spread death **and disinherit them**, and make of you as a strong covenant mark, a nation greater and mightier than they.”

13And Mosheh said to “ , יהוה Then Mizriam shall hear it, for by Your power You brought as a strong covenant mark these people up from their midst,

Yahuah wanted to kill the entire camp all at once and start over. Poor Moshe, always having to keep Yah from taking righteous judgement on these people who clearly deserved it. The people never appreciated what Moshe did for them. That was quite the offer Yahuah gave Moshe.

14and they shall say to the inhabitants of this land, they have heard that You, , יהוה are in the midst of these people, that You, , יהוה are seen eye to eye and that Your cloud stands above them, and You go before them in a column of cloud by day and in a column of fire by night.

15“Now if You shall kill as a strong covenant mark, these people as one man- at the same time, then the nations which have heard as strong covenant mark Your message, shall speak, saying,

16‘Because יהוה was not able to bring as a strong covenant mark, this people to the land which He swore by an oath, to give them, and He slaughtered them in the wilderness.’

Remember, these people swore an oath to Yahuah that they would do what He said, just like we have.

Numbers 14

17“And now, I pray, let the power of יהוה be great, as You have spoken, saying, **18**‘ יהוה is patient and slow to anger and of great loyal love and faithfulness to joint obligations, forgiving Awan-Avon – persistent twisted iniquity and Pasha-transgression and rebellion, **but by no means leaving unpunished**; recording and taking stock of, inspect, the Awan-Avon- persistent iniquity of the fathers on the children to the third and fourth generation.’

19“Please forgive the Awan-Avon- persistent iniquity of this people, according to the greatness of Your loyal love, as You have forgiven this people, from Mitzrayim even until now.”

20And יהוה said, “I shall forgive, according to your word,

Yahuah is not going to tarnish His reputation because we cannot be faithful, but at the same time He will be righteous.

21but truly, as I live and all the earth is filled with the esteem of יהוה,

22for none of these men who have seen My esteem and the signs which I did in Mitsrayim and in the wilderness, and have tried Me now these ten times, and have disobeyed My voice,

23shall see the land of which I swore to their fathers, nor any of those who scorned Me see it.

24“But My servant Kalēb, because he has a different spirit in him and has followed Me **completely**, I shall bring into the land where he went, and his seed shall inherit it.

25“Since the Amalēqites and the Kena'anites are dwelling in the valley, turn back tomorrow and set out into the wilderness by the Way of the Sea of Reeds.”

26And יהוה spoke to Mosheh, and to Aharon, saying,

Even though they walked with Yahuah and agreed to the covenant they blew it 10 times and now they will never see paradise. Contrast that with Kaleb who “had a different spirit in him and followed Yahuah **COMPLETELY**- he and his children were blessed. Do we see the warning here for us? No half way measures. We need to follow Yahuah **completely**. We are not “once covenant family always covenant family’. We can take ourselves out.

27 “How long shall this evil congregation have this grumbling against Me? I have heard the grumbings which the children of Yisra’ēl are grumbling against Me.

28 “Say to them, ‘As I live,’ declares ‘ יהוה, as you have spoken in My hearing, so I do to you:

29 ‘The carcasses of you who have grumbled against Me are going to fall in this wilderness, all of you who were registered, according to your entire number, from twenty years old and above.

30 ‘None of you except Kalēb son of Yephunneh, and Yehoshua son of Nun, shall enter the land which I swore I would make you dwell in.

31 ‘But your little ones, whom you said would become a prey, I shall bring in, and they shall know the land which you have rejected.

32 ‘But as for you, your carcasses are going to fall in this wilderness.

33 ‘And your sons shall be wanderers in the wilderness forty years, and shall bear your idolatry and unfaithfulness, until your carcasses are consumed in the wilderness.

Yahuah is not holding anyone 19 and younger accountable for this. A good piece of information. When we question to the point of losing trust in Yahuah’s plans we are unfaithful to Him. Questions to understand is one thing but to question Yahuah’s authority and judgement is something else.

34 'According to the number of the days in which you spied out as a strong covenant mark, the land, forty days – a day for a year, a day for a year – you are to bear as a strong covenant mark, your AWON/AVON twisted and bent iniquity forty years, and you shall know as a strong covenant mark, My turning away and displeasure.

35 'I am , יהוה, I have spoken, I shall do this to all this evil congregation who are meeting against Me: In this wilderness they will come to an end and expire, (blameless), and there they die.' ”

36 And the men whom Mosheh sent to spy out the land, who returned and made all the congregation grumble against him by bringing an evil report of the land,

37 even those men who brought the evil report about the land, died by the plague before יהוה.

38 Of those men who went to spy out the land, only Yehoshua son of Nun, and Kalēb son of Yephunneh remained alive.

Yahuah did not kill them all at one time like He wanted to do, just the men who gave the report died right then. The rest paid for 40 year for believing these men instead of Yahuah, knowing He was very displeased with them. It looks like from the word **יָתַמּוּ** *yit-tām'-mû* that in the qal Yiqtol stem, that they were then forgiven at that point when they died. They endured the penalty. They may also be the reason why they just did not leave and go back to Mitzryim. They chose to accept the punishment of wandering for 40 years. We could be wrong on that, but wanted to point it out.

יָמָא יִיתְּמָא yit-tām'mû *inst me. In this desert they will come to an end, and there they will di*

תָּמַם *tmm to be (become) completed, finished; to finish; to come to an end, expire,...*
verb, Qal, yiqtol (imperfect), third person, masculine, plural ± active

Sense: to finish – to come or bring to a finish or an end.

BDB be complete, finished

GHCLOT TO COMPLETE, TO FINISH; to leave off; to be completed, finished; to b...

CHAL be complete; be finished, completed; be used up, spent, gone; be bla...

DBL Hebrew complete; be blameless; make blameless; show oneself blameless; co...

TLOT to be complete

NASB Dictionaries

BYBHV to be, become completed, finished; to come to an end, expire or cease...

9462 תָּמַם (tā-mām): v.; = Str 8552; TWOT 2522—1. LN 68.22–68.33 (qal) **complete**, finish, i.e., bring an event or activity to a successful end (Jos 4:1); (hif) **complete**, finish, be totally settled, done to the finish (2Sa 20:18; Eze 24:10+); 2. LN 88.289–88.318 (qal) **be blameless**, be perfect, be in a state of never having, or no longer having guilt or blame from a sin or wrong-doing (Ps 19:14[EB 13]); (hif) **make blameless** (Job 22:3+); (hitp) **show oneself blameless** (2Sa 22:26; Ps 18:26[EB 25]+), note: see also domain LN 88.36–88.38; 3. LN 78.44–78.50 (qal) **be complete**, i.e., pertaining to a completive degree (Jos 10:20; Ps 64:7[EB 6]; 73:19); (hif) **completely**, make complete (Da 8:23+); 4. LN 68.34–68.57 (qal) **cease**, end, stop, i.e., have an activity, event, or state no longer continue (Jos 5:6), note: in some contexts this end can refer to animate death or destruction of an object; (hif) **end**, stop (Isa 33:1; Eze 22:15; Da 9:24+), note: for a focus on the end of a state or condition, see also domain LN 13.1–13.47; 5. LN 67.78–67.117 (qal) **pass.**, be over, i.e., mark or note the passage of time (Ge 47:18); 6. LN 77 (hif) **prepare**, get ready, i.e., cause an object or event to be ready for action (2Ki 22:4+), note: some parse Lev 25:29 and Nu 14:33 as 9448

Numbers 14

Here is a perfect example of them “not getting it” and showing they still thought they could do it their way. This is a great lesson. When we are in our own trials by fire, let us learn to go back and see what Yahuah really said, and not continue to assume we can do things in our time-line. Notice Yahuah said they were guilty of iniquity but they think they just missed the mark.

39 And when Mosheh as a strong covenant mark spoke these words to all the children of Yisra'ël, the people mourned greatly.

40 And they rose up early in the morning, saying “See, we shall go up to the place that יהוה had spoken of, because we have CAT-TAH sinned –missed the mark”.

41 But Mosheh said, “Why do you now transgress (covering over-go away from) the strong covenant mark mouth of יהוה, since it does not prosper nor succeed?

42 “Do not go up, for יהוה is not in your midst. And not let yourselves be defeated in the presence of your enemies,

43 “Because the Amalēqites and the Kena'anites are there before you, and you shall fall by the sword. Because you have turned away from יהוה, יהוה is not with you.”

Now that they knew Yahuah was serious and He was going to keep them from the promise land, then they decided to do what He asked. Not out of trust but out of not wanting to die in the wilderness, though they still got it wrong. Nobody was going up- every one had to wander, but they wanted it on their time-line. They did not believe Yahuah had really turned against them. Do we see the danger in not taking Yah seriously?

44 But they had the audacity and took it upon themselves to go up to the mountaintop, but neither the ark of the covenant of יהוה nor Mosheh left the camp.

45 So the Amalēqites and the Kena'anites who dwelt in that mountain came down and launched an attack on them, and crushed and beating them down, even to H̄ormah.

If we want to get to sukkot, we must find out what Yahuah expects of us and do it His way.

Sukkot is the fulfillment of our hope and expectations that our completed walk to Yahuah was considered satisfactory and accepted **BY Yahuah**. We have an assurance that if we do what Yahuah has appointed for us to do that this will be the result. But we need to be cautious that we are walking our walk by His firm strong standard and not our squishy rationalized version of Yah's standard.



We have started out in bondage and are moving through the feasts that gives us sign posts as to how we are doing on this journey. From what was accomplished during the cleansing of the spring feasts, and the continued help of clearer information and learning to expect and work through the trials by fire of Shabua, we come into the summer months to work on these things. Trumpets is another wake up call that The King is on his way back so whatever has been left undone needs to be taken care of immediately and with urgency.

On the real Yom Kippur, day of reconciliations, we will be judged. Until that time we must dig deeper to judge ourselves and continue to be "more righteous still" as it says in Revelation. When we are at Sukkot and if we arrive safely, it is because of what we have done in our lives to reflect Yahuah's word, Yahusha's actions and deeds and have shown our love to Yahuah by our standing strong for these covenant promises we agreed to keep.

What exactly did we agree to? We agreed to do what Yahuah asked
and trust Him. Period .

Deut 10:12

10“And I stayed in the mountain for forty days and forty nights. And יהוה heard me at that time also, and יהוה chose not to destroy you.

11“And יהוה said to me, ‘Arise, go before the people, to set out, and let them go in and possess the land which I swore to their fathers to give them.’

12“And now, Yisra’el, **what is יהוה your Eternal asking of you, but to revere as a strong covenant mark יהוה your Eternal, to walk in all His ways and to love Him, and to serve יהוה your Eternal with all your heart and with all your being,**

13 to guard the strong covenant mark Mitzwahs –terms and conditions of יהוה and as a strong covenant mark, His Chuq-qah –prescribed enactments which I appoint to you today for your good-benefit and welfare.

14“Look! The heavens and the heaven of heavens belong to יהוה your Eternal, also the earth with all that is in it.

Deut 10

15 Yet יהוה delighted and was very attached to your fathers, to love them. And He chose their seed after them, you above all peoples, as it is today.

16“And you shall circumcise as a strong covenant mark the foreskin of your heart, and harden your neck –don’t be stubborn no more.

17“For יהוה your Eternal is Eternal of mighty ones and Master of masters, the great Almighty, mighty and awesome, who shows no partiality nor takes a bribe.

18“He executes right-ruling for the fatherless and the widow, and He who loves the Gare- protected citizen-, giving him food and a garment.

19“And you shall love as a strong covenant mark the Gare- protected citizen-, for you were Gare- protected citizen- in the land of Mitsrayim.

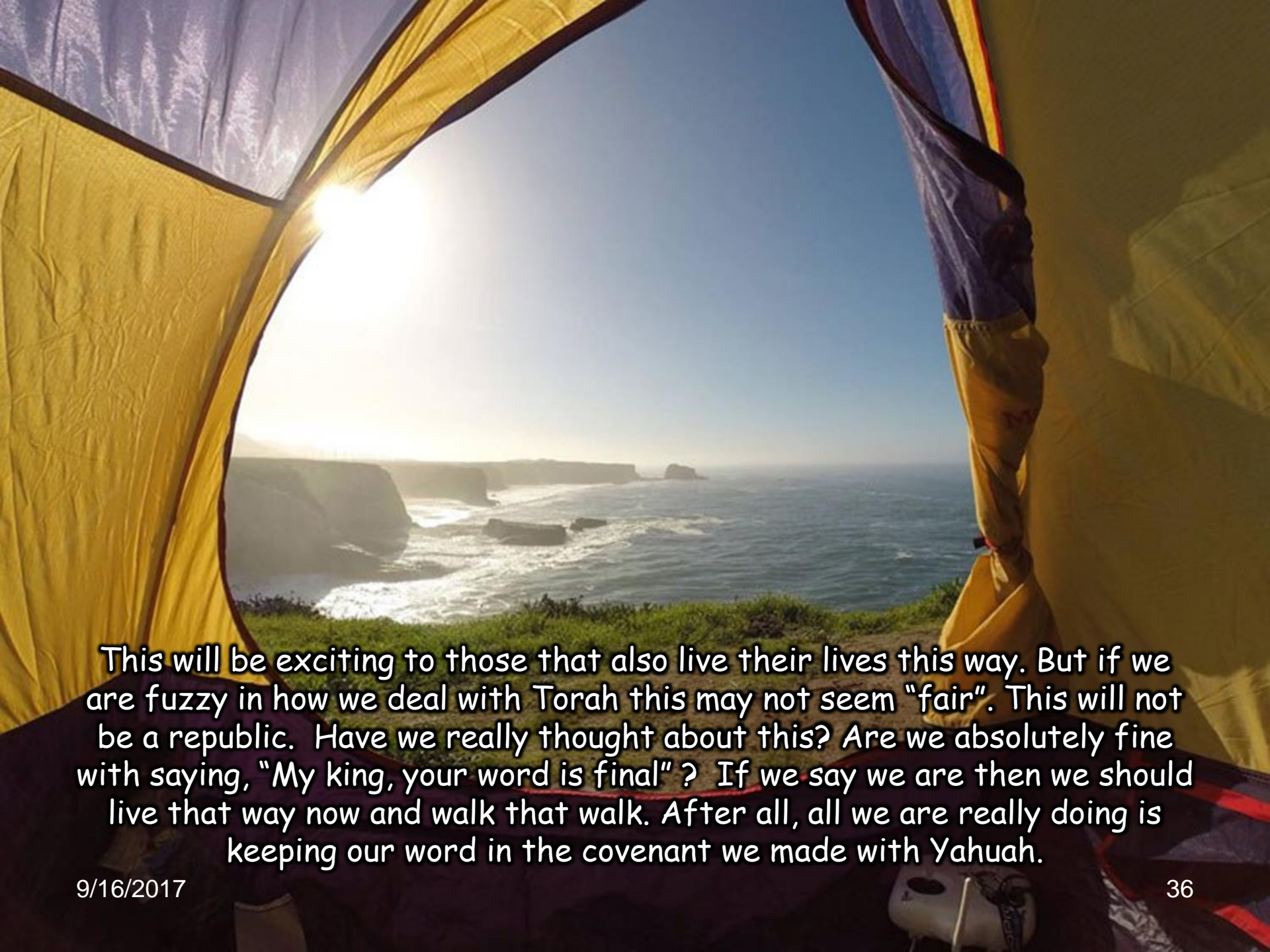
20“Revere יהוה your Eternal. Serve Him, and cling to Him, and swear by His Name.

21“He is your praise, and He is your Eternal, who has done for you these great and awesome deeds which your eyes have seen.

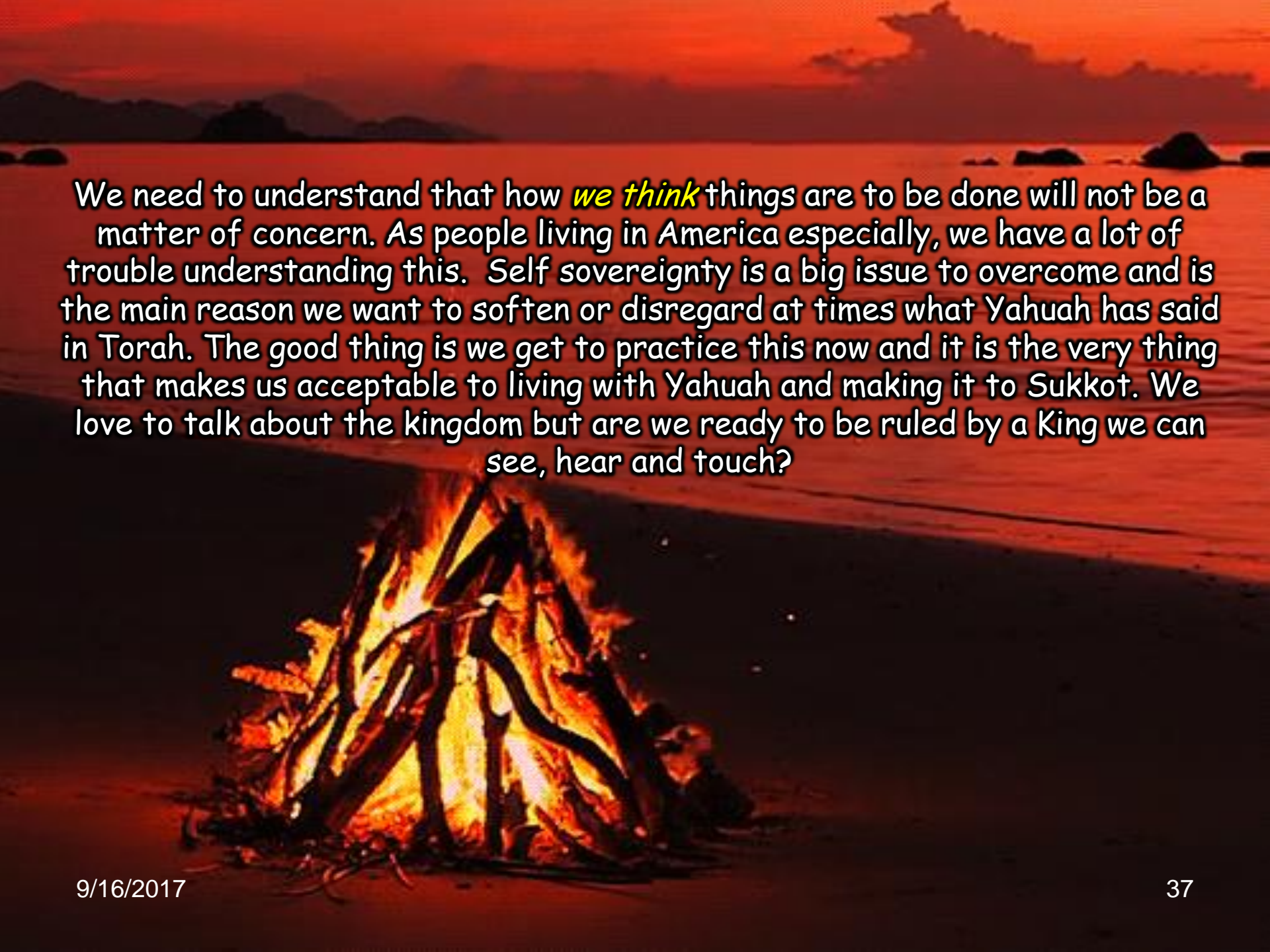
22“Your fathers went down to Mitsrayim with seventy beings, and now יהוה your Eternal has made you as numerous as the stars of the heavens.

Do we really understand what kind of ruler ship we will be under when Yahusha returns? Americans have never lived under a king. We vote and voice our opinion on how things will be done. This is not what it will be like when Yahusha is King. Ruling with an Iron rod means ruling with a Torah that does not bend because it is always righteous.





This will be exciting to those that also live their lives this way. But if we are fuzzy in how we deal with Torah this may not seem "fair". This will not be a republic. Have we really thought about this? Are we absolutely fine with saying, "My king, your word is final" ? If we say we are then we should live that way now and walk that walk. After all, all we are really doing is keeping our word in the covenant we made with Yahuah.

A bonfire of sticks is burning on a beach at sunset. The sky is a deep orange-red, and the water is calm. The fire is the central focus, with bright yellow and orange flames rising from a pile of dark sticks. The background shows a dark horizon line with some distant landmasses or rocks.

We need to understand that how *we think* things are to be done will not be a matter of concern. As people living in America especially, we have a lot of trouble understanding this. Self sovereignty is a big issue to overcome and is the main reason we want to soften or disregard at times what Yahuah has said in Torah. The good thing is we get to practice this now and it is the very thing that makes us acceptable to living with Yahuah and making it to Sukkot. We love to talk about the kingdom but are we ready to be ruled by a King we can see, hear and touch?



Ask yourself, when was the last time a person you trusted, asked you to do something that you did it without asking why. The answer may be shocking. If we completely trust Yahuah we don't need to know why because we fully understand to our very core, that whatever it is, it is in our best interest.

2 Favour and peace be increased to you in the knowledge of Yahuah and of יהושע our Master,

3as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and uprightness.

4Through these there have been given to us exceedingly great and precious promises, so that through these you might be partakers of the Mighty-like nature, having escaped from the corruption in the world, caused by lust.

5 And for this reason **do your utmost** to add to your trust uprightness, to uprightness knowledge,

6 to knowledge self-control, to self-control endurance, to endurance reverence, 7 to reverence brotherly affection, and to brotherly affection love.

8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in the knowledge of our Master יהושע Messiah.

9 For he in whom these are not present is blind, being shortsighted, **and has forgotten that he has been cleansed from his old sins.**

10For this reason, brothers, all the more do your utmost to make firm your calling and choosing, for if you are doing these *matters* you shall never stumble at all,

11 for in this way an entrance into the everlasting reign of our Master and Savior יהושע Messiah shall be richly supplied to you.

12And **so I intend to remind you of these *matters* again and again, though you know them and have been established in the present truth.**

9 יְהוָה is not slow in regard to the promise, as some count slowness, **but is patient toward us**, not wishing that any should perish but that all should come to repentance.

10 **But the day of יהוה shall come as a thief in the night**, in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, and the earth and the works that are in it shall be burned up.

11 **Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behavior and reverence ?**,

12 looking for and hastening the coming of the day of Yahuah, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!

13 **But according to His promise we wait for a renewed heavens and a renewed earth in which righteousness dwells.**

14 **So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless,**

17 **You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless-those without Torah or those breaking Torah,**

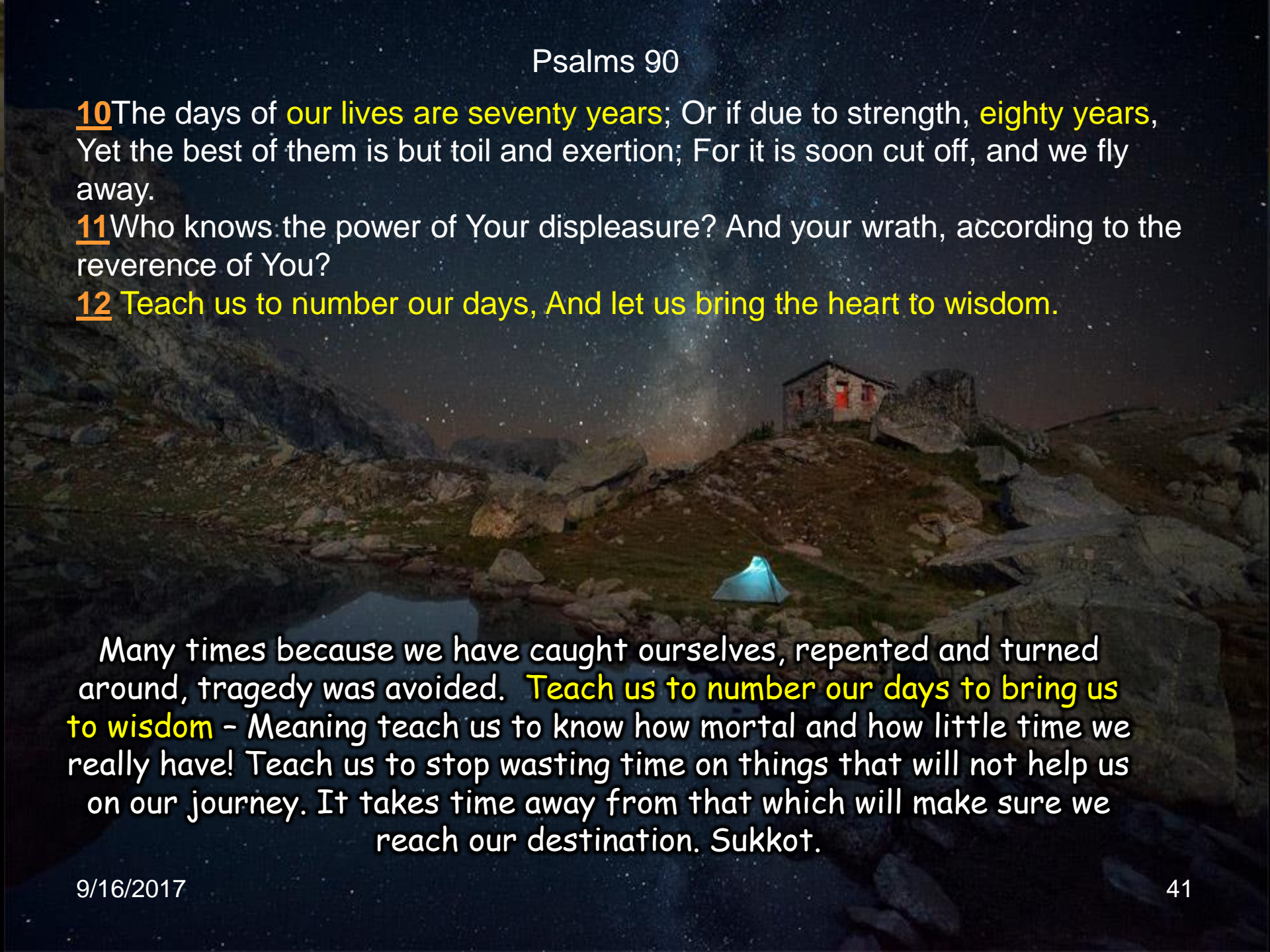
18 **but grow in the favour and knowledge of our Master and Savior יהושע Messiah. To him be the esteem both now and to a day that abides.**

Psalms 90

10 The days of **our lives are seventy years**; Or if due to strength, **eighty years**, Yet the best of them is but toil and exertion; For it is soon cut off, and we fly away.

11 Who knows the power of Your displeasure? And your wrath, according to the reverence of You?

12 **Teach us to number our days, And let us bring the heart to wisdom.**



Many times because we have caught ourselves, repented and turned around, tragedy was avoided. **Teach us to number our days to bring us to wisdom** - Meaning teach us to know how mortal and how little time we really have! Teach us to stop wasting time on things that will not help us on our journey. It takes time away from that which will make sure we reach our destination. Sukkot.

None of us spend much time with the uncomfortable realization that we are dying, a little bit day by day. Not to mention external accidents that could shorten our time. If we understood this fully we would prioritize our lives differently. Remember that country song by Tim McGraw, "Live like you were dying?"

Live like you were dying

He said, "I was in my early forties with a lot of life before me
When a moment came that stopped me on a dime
I spent most of the next days, looking at **the x-rays**
Talking 'bout the options and talking 'bout sweet times"

I asked him when it sank in
That this might really be the real end
"How's it hit 'cha when you get that kind of news?
Man, what'd ya do?" He said

"I went skydiving, I went Rocky Mountain climbing
I went two point seven seconds on a bull named Fu
Man Chu
And I loved deeper, and I spoke sweeter
And I gave forgiveness I'd been denyin'"

**And he said,
"Someday I hope you get the chance
To live like you were dyin'"**

He said, "I was finally the husband that most the time I wasn't
And I became a friend, a friend would like to have"
And all of a sudden goin' fishin' wasn't such an imposition
And I went three times that year I lost my dad"

**"Well I, I finally read the good book
And I took a good, long hard look
At what I'd do if I could do it all again
And then"**

And he said, "Someday I hope you get the chance
To live like you were dyin'"
And I watched an eagle as it was flyin'"

**And he said,
"Someday I hope you get the
chance
To live like you were dyin'"**

The X-rays of our lives by the Torah standard are in. We are toast if we don't take this seriously. We should want to rock this walk simply because it will make Yahuah smile, not because we get to live forever. None of us know how much time we have. Our window of opportunity to impress Yahuah will be shorter than we think and hope it will be. Guess what?

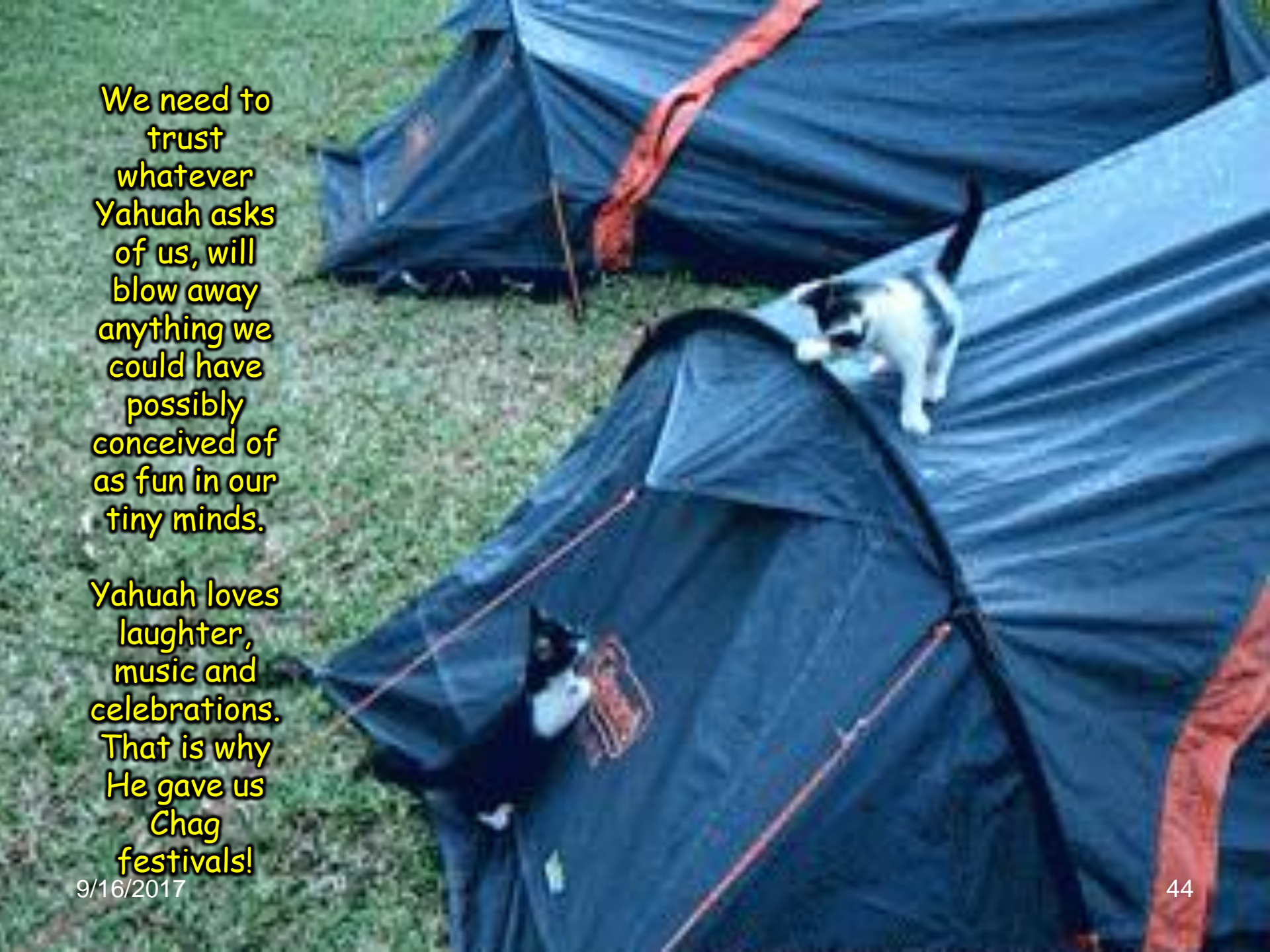
Every day we live is a day closer to death!

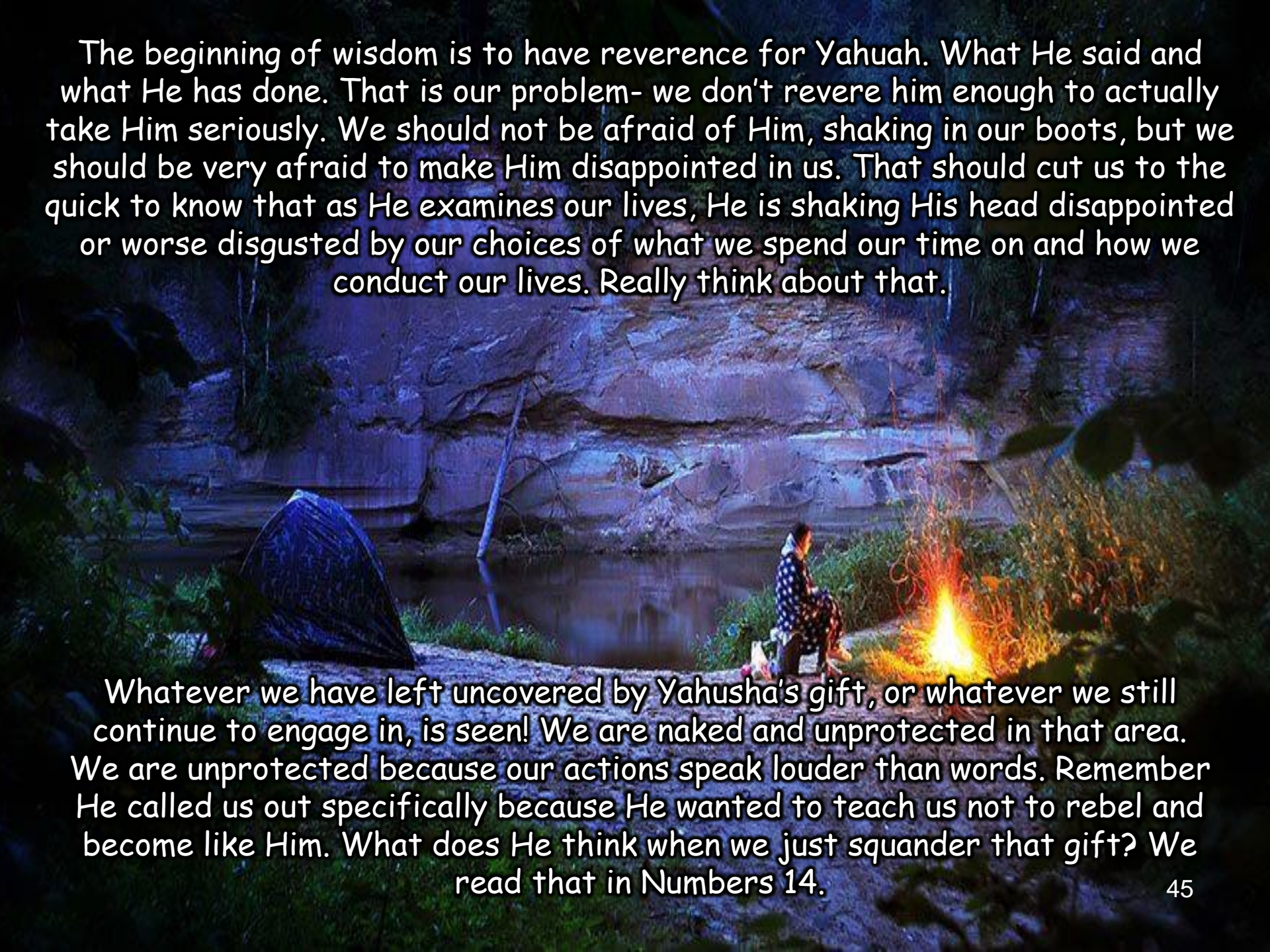
Would this song have moved as many people if the title were "Live like The King will be here at any moment?" Probably not. It's *our* mortality that gets *our* attention. *Us* missing out on forever, that gets *our* attention. Not so much on *who* we are spending this time with. We don't get to just jet around the universe at our whim when this is over and lunch on Pluto. We will be *servng* Yahuah and Yahusha in the manner they deem appropriate.

We need to
trust
whatever
Yahuah asks
of us, will
blow away
anything we
could have
possibly
conceived of
as fun in our
tiny minds.

Yahuah loves
laughter,
music and
celebrations.
That is why
He gave us
Chag
festivals!

9/16/2017



A person is sitting on a log by a bright campfire at night. To the left, a dark tent is pitched on a rocky shore. In the background, a calm body of water reflects the light from the fire. The scene is set against a dark, rocky cliff face. The overall atmosphere is quiet and contemplative.

The beginning of wisdom is to have reverence for Yahuah. What He said and what He has done. That is our problem- we don't revere him enough to actually take Him seriously. We should not be afraid of Him, shaking in our boots, but we should be very afraid to make Him disappointed in us. That should cut us to the quick to know that as He examines our lives, He is shaking His head disappointed or worse disgusted by our choices of what we spend our time on and how we conduct our lives. Really think about that.

Whatever we have left uncovered by Yahusha's gift, or whatever we still continue to engage in, is seen! We are naked and unprotected in that area. We are unprotected because our actions speak louder than words. Remember He called us out specifically because He wanted to teach us not to rebel and become like Him. What does He think when we just squander that gift? We read that in Numbers 14.

Daud ask Yahuah to confirm that what we are doing is pleasing to Him. That is always a good question to ask! We are hoping that what we are doing will get us to Sukkot!

If we do what we are supposed to be doing we will end up where we are supposed to go. We should be able to identify the blessings we are receiving as we stay on the path. Let's be sure to really notice them. Those are also sign posts and gold stars!

Torah observance blesses us, keeps us safe and it transforms us to be able to make it to Sukkot. We changed our citizenship and then our Nephesh little by little becomes less like we were and more like Yahuah. He is restoring us back to the Nephesh we got in the Garden. People He could walk and talk to and do things with.

Salvation was offered to everyone at the same time for free at the same time. "before the foundation of the world" Yahusha agreed to be slain. We were literally born with the ticket to salvation. That is when we were "Saved". You did not have to earn this. A lot of people do not even know they had this option and are squandering it.

If someone offers you a chunk of gold, can you give it to someone else? Yes. Can you sell it? Yes. (Like Esau sold his birthright) , can you lose it, squander it, neglect it, take it for granted and damage it ? Yes! That is what salvation is like. It was offered for free and precious, to do with as we choose. Accept it or not.

Now **reward** is a different matter. Just because salvation was offered does not mean everyone gets to come. The deciding factor **is what we do**. Salvation is not earned but you cannot get into the kingdom **without earning the reward of it**. We all have the ticket but unless the terms and conditions are met within the limited time of our life, it is null and void. And despite all the verses that support this, we will be mocked for "working our way to heaven".

THIS APPEARS TO BE IN THE 1000 YEAR REIGN.

14 And Yehudāh shall fight at Yerushalayim as well. And the wealth of all the gentiles round about shall be gathered together: gold, and silver, and garments in great quantities.

15 So also is the plague on the horse and the mule, on the camel and the donkey, and on all the cattle that are in those camps – as this plague.

16 And it shall be that all who are left from all the gentiles which came up against Yerushalayim, shall go up from year to year to bow themselves to the Sovereign, יהוה of hosts, and to observe the Festival of Booths.

17 And it shall be, that if anyone of the clans of the earth does not come up to Yerushalayim to bow himself to the Sovereign, יהוה of hosts, on them there is to be no rain.

18 And if the clan of Mitsrayim does not come up and enter in, then there is no *rain*. On them is the plague with which יהוה plagues the gentiles who do not come up to observe the Festival of Booths.

Zekaryahu – Remembered of Yahu – Zechariah Chapter 14

19 This is the punishment of Mitsrayim and the punishment of all the gentiles that do not come up to observe the Festival of Booths.

20 In that day “SET-APART TO יהוה” shall be engraved on the bells of the horses. And the pots in the House of יהוה shall be like the bowls before the altar.

21 And every pot in Yerushalayim and Yehudāh shall be set-apart to יהוה of hosts. And all those who slaughter shall come and take them and cook in them. **And there shall no longer be a merchant in the House of יהוה of hosts, in that day.**

Revelation 21

1And I saw a renewed heaven and a renewed earth, for the former heaven and the former earth had passed away, and the sea is no more.

2And I, Yoḥanan, saw the set-apart city, renewed Yerushalayim, coming down out of the heaven from Yahuah, prepared as a bride adorned for her husband.

3And I heard a loud voice from the heaven saying, “See, the Booth of Yahuah is with men, and He shall dwell with them, and they shall be His people, and Yahuah Himself shall be with them and be their Eternal.

4“And Yahuah shall wipe away every tear from their eyes, **and there shall be no more death**, nor mourning, nor crying. And there shall be no more pain, for the former *matters* have passed away.”

5And He who was sitting on the throne said, “See, I make all *matters* new.” And He said to me, “Write, for these words are true and trustworthy.”

6And He said to me, “It is done! I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment.

7“**The one who overcomes shall inherit all this, and I shall be his Eternal and he shall be My son.**”

Notice there will be no more death. That would include animals- no sacrifices in the Temple.

Revelation 21

8“But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and drug sorcerers, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death.”

22And I saw no Dwelling Place in it, for יהוה Al Shaddai is its Dwelling Place, and the Lamb.

23And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Yahuah lightened it, and the Lamb is its lamp.

24And the multitude, of those who are saved, shall walk in its light, and the sovereigns of the earth bring their esteem into it.

25And its gates shall not be shut at all by day, for night shall not be there.

26And they shall bring the esteem and the appreciation of the multitude into it.

27 And there shall by no means enter into it whatever is unclean, neither anyone doing abomination and falsehood, but only those who are written in the Lamb's Book of Life.

Who is written in the book of life?

Rev 3:5 “**He who overcomes** shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.

Rev 20:12 And I saw the dead, small and great, standing before the throne, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged from what was written in the books, **according to their works.**



Who is not written in the book of life?

Rev 13:8 (1. And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads names of blasphemy.) 8. **And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him.**

Rev 17:8 “The beast that you saw was, and is not, and is about to come up out of the pit of the deep and goes to destruction. **And those dwelling on the earth, whose names are not written in the Book of Life from the foundation of the world, shall marvel when they see the beast that was, and is not, and yet is.**

Rev 20: 15

And if anyone was not found written in the Book of Life, **he was thrown into the lake of fire.**

Rev 22:19

and if anyone takes away from the words of the book of this prophecy, Yahuah shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.



Can we commit
to trust and
follow Yahuah,
Anytime,
Anyplace,
Anywhere?

FEAST OF TABERNACLES
TOMORROW'S WORLD



Instructions for how to be welcomed at Sukkot



Deut 6

1“And this is the Mitzvah- Terms and conditions, the Chu-ka-enactments perscribed and right-rulings which יהוה your Eternal has appointed, to teach you to do in the land which you are passing over to possess,

2so that you revere יהוה your Eternal, to guard all His Chu-ka’s- perscribed enactments and His mitzvah-terms and conditions which I appoint you, you and your son and your grandson, all the days of your life, and that your days be prolonged.

3“And you shall hear, O Yisra’ël, and shall guard to do, that it might be well with you, and that you increase greatly as יהוה Eternal of your fathers has spoken to you, *in* a land flowing with milk and honey.

4“Hear, O Yisra’ël: יהוה our Eternal, יהוה is one!

5“And you shall love יהוה your Eternal with all your heart, and with all your being, and with all your might.

6“And these Words which I am appointing you today shall be in your heart,

7and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up,

8and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

Deut 6

9 “And you shall write them on the doorposts of your house and on your gates.

10 “And it shall be, when יהוה your Eternal brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq, and to Ya'aqob, to give you great and good cities **which you did not build,**

11 and houses filled with all kinds of goods, **which you did not fill,** and wells dug **which you did not dig,** vineyards and olive trees **which you did not plant,** and you shall eat and be satisfied –

12 be on guard, lest you forget יהוה who brought you out of the land of Mitsrayim, from the house of bondage.

13 “Revere יהוה your Eternal and serve Him, and swear by His Name.

14 “Do not go after other mighty ones, the mighty ones of the peoples **who are all around you,**

15 for יהוה your Eternal is a jealous Almighty in your midst, lest the displeasure of יהוה your Eternal burn against you, then He shall destroy you from the face of the earth.

16 “Do not try יהוה your Eternal as you tried Him in Massah.

17 “Diligently guard the mitzvah-terms and conditions of יהוה your Eternal, and His witnesses, and His Chuka-prescribed enactment which He has appointed you.

18 “And you shall do what is right and good in the eyes of יהוה, that it might be well with you, and you shall go in and possess the good land of which יהוה swore to your fathers,

19 to drive out all your enemies from before you, as יהוה has spoken.

20 “When your son asks you in time to come, saying, ‘What is the meaning of the witnesses, and the Mitzvah-terms and conditions, and the right-rulings which יהוה our Eternal has appointed you?’

21 then you shall say to your son, ‘We were slaves of Pharaoh in Mitsrayim, and יהוה brought us out of Mitsrayim with a strong hand,

22 and יהוה sent signs and wonders, great and grievous, upon Mitsrayim, upon Pharaoh, and upon all his household, before our eyes.

23 ‘And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers.

24 ‘And יהוה appointed us to do all these Chuka- Prescribed enactments, to revere יהוה our Eternal, for our good always, to keep us alive, as it is today.

25 ‘And it is righteousness for us when we guard to do all this Mitzvah-terms and conditions before יהוה our Eternal, as He has appointed us.’

Deut 8

1 “Guard to do every Mitzvah-terms and conditions which I appointed you today, that you might live, and shall increase, and go in, and shall possess the land of which יהוה swore to your fathers.

2 “And you shall remember that יהוה your Eternal led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His Mitzvah-Terms and conditions or not.

3 “And He humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone, but by every *Word* that comes from the mouth of יהוה.

4 “Your garments did not wear out on you, nor did your foot swell these forty years.

5 “Thus you shall know in your heart that as a man disciplines his son, so יהוה your Eternal disciplines you,

6 therefore you shall guard the Mitzvah-terms and conditions of יהוה your Eternal, to walk in His ways and to revere Him.

7 “For יהוה your Eternal is bringing you into a good land, a land of streams of water, of fountains and springs, that flow out of valleys and hills,

Deut 8

8a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey,

9a land in which you eat bread without scarcity, **in which you do not lack at all**, a land whose stones are iron and out of whose hills you dig copper.

10“And **you shall eat and be satisfied**, and **shall bless יהוה your Eternal for the good land which He has given you**.

11 “Be on guard, lest you forget יהוה your Eternal by not guarding His Mitzvah-terms and conditions, and His right-rulings, and His Chu-ca – prescribed enactments which I appoint you today,

12 lest you eat and shall be satisfied, and build lovely houses and shall dwell in them,

13 and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased,

14 that your heart then becomes lifted up, and you forget יהוה your Eternal who brought you out of the land of Mitsrayim, from the house of bondage,

15 **who led you through that great and awesome wilderness** – fiery serpents and scorpions and thirst – where there was no water, who brought water for you out of the flinty rock,

16 who fed you in the wilderness with manna, which your fathers did not know, **in order to humble you and to try you, to do you good in the end**,

Deut 8

17 you then shall say in your heart, 'My power and the strength of my hand have made for me this wealth!'

18 "But you shall remember יהוה your Eternal, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today.

19 "And it shall be, if you by any means forget יהוה your Eternal, and follow other mighty ones, and serve them and bow yourself to them, I have warned you this day that you shall certainly perish.

20 "Like the nations which יהוה is destroying before you, so you are to perish, because you did not listen and act upon the voice of יהוה your Eternal.

DEUT 30

- 1** “And it shall be, when all these words come upon you, the blessing and the consequences which I have set before you, and you shall bring them back to your heart among all the gentiles where יהוה your Eternal drives you,
- 2** and shall turn back to יהוה your Eternal and listen shama His voice, according to all that I appoint to you today, with all your heart and with all your being, you and your children,
- 3** then יהוה your Eternal shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where יהוה your Eternal has scattered you.
- 4** “If any of you are driven out to the farthest parts under the heavens, from there יהוה your Eternal does gather you, and from there He does take you.
- 5** “And יהוה your Eternal shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers.
- 6** “And יהוה your Eternal shall circumcise your heart and the heart of your seed, to love יהוה your Eternal with all your heart and with all your being, so that you might live,

DEUT 30

7 and יהוה your Eternal shall put all these curses on your enemies and on those who hate you, who persecuted you.

8 “And you shall turn back and listen and act upon the voice of יהוה and do all His Mitzvah-Terms and conditions which I appoint to you today.

9 “And יהוה your Eternal shall make you have excess in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground for good. For יהוה turns back to rejoice over you for good as He rejoiced over your fathers,

10 if you listen and heed the voice of יהוה your Eternal, to guard His Mitzvah-terms and conditions and His Chuk-ka – prescribed enactment which are written in this Book of the Torah, if you turn back to יהוה your Eternal with all your heart and with all your being.

DEUT 30

11 “For this Mitzvah-terms and conditions which I am appointing to you today, **it is not too hard for you, nor is it far off.**

12 “**It is not in the heavens,** to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’

13 “**Nor is it beyond the sea,** to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’

14 “For the Word is very near you, in your mouth and in your heart – to do it.

15 “See, I have set before you today life and good, and death and evil,

16 in that I am appointing to you today to love יהוה your Eternal, to walk in His ways, and to guard His Mitzvah-terms and conditions, and His Chuk-ka Prescribed enactments, and His right-rulings. And you shall live and increase, and יהוה your Eternal shall bless you in the land which you go to possess.

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17 “But if your heart turns away, and you do not listen, and shall be drawn away, and shall bow down to other mighty ones and serve them,

18 “I have declared to you today that you shall certainly perish, you shall not prolong your days in the land which you are passing over the Yardēn to enter and possess.

19 “I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the consequences.

Therefore you shall choose life, so that you live, both you and your seed,

20 to love יהוה your Eternal, to listen and act upon His voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya‘aqob, to give them.”

**We pray we will see and meet
you all in Sukkot!**