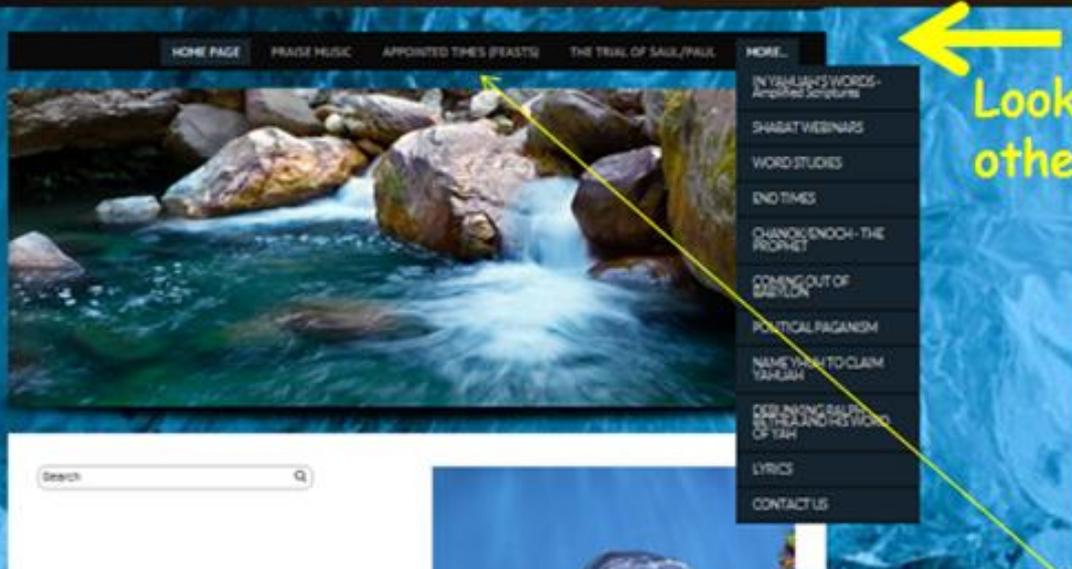


FEAST OF SUKKOT TABERNACLES SHELTERS

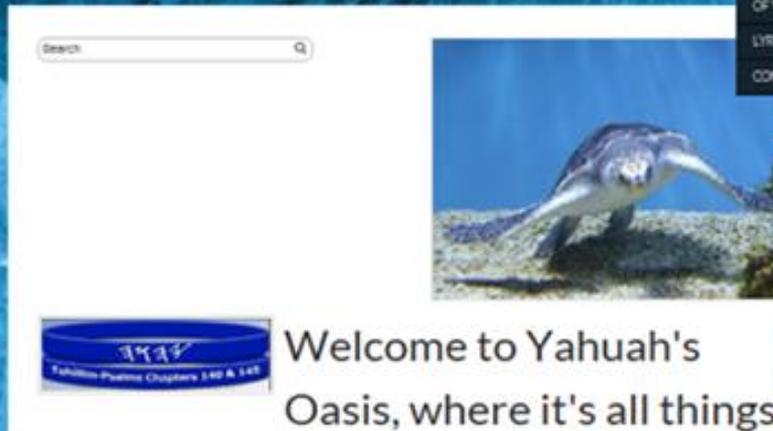


You can find the PDF for this and all webinars at [Yahuwahsoasis.com](http://www.yahuwahsoasis.com) by subject.



Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



Welcome to Yahuwah's Oasis, where it's all things Yahuwah !! You will find videos and praise music and all downloads are free. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!



<http://www.yahuwahsoasis.com/>

We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_YHWH

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar is located below the menu. On the right side, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. Below the search bar, there are icons for Word (DOC) and Acrobat (PDF) file formats. The main content area displays the title 'Qara' - An Invitation to Meet God' and the subtitle 'Volume 2: Invitations to Meet God ...Walking to Yahowah'. The page number '1' is centered above the title. Below the title, the text reads 'Relationship, Not Religion...' followed by a paragraph explaining the meaning of 'Qara' and its connection to the seven-step plan of salvation. The right sidebar contains a list of 11 invitations: 1 Qara' (An Invitation to Meet God), 2 Salah (Freedom), 3 Pesach (Passover), 4 Matsah (Unleavened Bread), 5 Bikuwrym (FirstFruits), 6 Shabuwa' (Seven Sevens), 7 Taruw'ah (Shout for Joy), 8 Kippuryim (Reconciliations), 9 Sukah (Shelters), 10 Yowbel (Yah's Lamb), and 11 Miqra'ey (Invitations to Meet God).

YADA YAH

Shout for Joy
7:30pm - 3pm EST

Genesis Invitations Going Astray The Way Home Good News God Damn Religion Last Days Forum

Google™ Custom Search

Word (DOC)
Acrobat (PDF)

Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

1
Qara' - An Invitation to Meet God

Relationship, Not Religion...

Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* - invited" us to "*qara'* - meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

YADA RADIO
Fridays
7:30pm EST

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippuryim**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

Sukah – Shelters Camping Out With **Yahuah** called Tabernacles, Tents, and Booths, the seventh *Miqra*’ is the result of the first six.

With *Sukah*, the foreshadowing fulfillment occurred on Tabernacles in 4 BCE when “the Word became flesh and tabernacled with us, and we beheld His splendor.” (Yahowchanan / John 1:14)

John 1:14

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας· | LEB NT RI

And the Word became flesh and took up residence among us, and we saw his glory, glory as of the one and only from the Father, full of grace and truth. | LEB



Sukah is our reward and the summation of Yahowah’s purpose. We are offered the opportunity to campout with **Yahuah**—to party with Him—sheltered and entertained by our Creator. The final *Miqra*’ is symbolic of eternity, of life with Yahowah on earth.

• ἐσκήνωσεν *eskēnōsen* ... word became flesh and **took up residence** among us, and we sa

σκηνώω ⁴⁾ *skēnoō* live, settle

verb, aorist, active, indicative, third person, singular | finite verb

Sense: to settle (pitch a tent) – to take up residence or dwell in or as if in a tent; sometimes conveying temporariness.

DBL Greek take up residence

NASB Dictionaries

LEH LXX Lexicon to pitch one's tent; to live in a tent

IGEL

LXGRANLEX live, settle; to live

BYNTGV3E I live, dwell

CDWGTHB

LALS pitch tents; encamp; שכן; dwell; אהל; pitch a tent; pithch a tent

σκήνωμα — tent; tabernacle (78x) +NT +AF

Hebrew Alignment

אהל —tent (40): Dt 33:18; Jos 3:14; Jdg 19:9; 20:8; 1 Kgdms 4:10; 13:2; 17:54; 2 Kgdms 18:17; 19:8; 20:1; 22; 3 Kgdms 2:28; 8:4, 66; 12:16; 4 Kgdms 8:21; 13:5; 14:12; 2 Ch 7:10; 10:16; 25:22; Ps 14:1; 51:7; 60:5; 68:26; 77:51, 55, 60, 67; 82:7; 83:11; 90:10; 105:25; 119:5; 131:3; Song 1:5; Hos 9:6; Hab 3:7; Zec 12:7; Mal 2:12

משכן —tabernacle; dwelling place (17): Job 21:28; 39:6; Ps 25:8; 42:3; 45:5; 48:12; 73:7; 77:28; 83:2; 86:2; 131:5, 7; Song 1:8; Jer 9:19; 28:30; Eze 25:4; Hab 1:6

Unique Hebrew Alignment

אלהים —God: 2 Kgdms 7:23; מוגרש —pastureland: 2 Ch 11:14; סככות —Succoth: Ps 107:8; שֵׁן —hut: Lam

2:6

Moving on to
the Festival
Feast itself, the
invitation to the
party begins
with...

“And (*wa*) Yahowah spoke (*dabar* – communicated the word) to (*‘el*) Moseh, for the purpose of saying (*la ‘amar* – to declare a promise), ‘Converse (*dabar* – talk together and communicate these words) with (*‘el* – to) the children (*beny* – sons) of Yisra’el (*Yisra’el* – those who engage and endure with **Yahuah**), to say (*la ‘amar*), “On the fifteenth day (*ba ha chamesh ‘asar yowm*) of the seventh (*la shaby’y* – from *shaba’*, meaning sworn oath and promise) month (*chodesh* – time of renewal) is the Festival Feast (*chag* – coming together and celebration, the party) of Shelters (*Sukah* – Tabernacles and Tents, representing a protective covering, a sheltered dwelling place where families live, and the tabernacle for the Ark of the Covenant) for seven (*sheba’*) days (*yowmym*) in proximity to and in association with (*la* – beside and according to) Yahowah .”” (Qara’ / Called Out / Leviticus 23:33-34)

Leviticus 23:33

LEB OT RI | וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: Then Yahweh spoke to Moses, saying, | LEB

Leviticus 23:34

וַיְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִישֶׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה: “Speak to the Israelites, saying, ‘On the fifteenth day of the seventh month, this shall be the Feast of Booths for seven days for Yahweh. | LEB

| | | | | | |
|----------|----------|---------|----------|-------------|----|
| 559 [e] | 4872 [e] | 413 [e] | 3068 [e] | 1696 [e] | |
| lê-mōr. | mō-šeh | 'el- | Yah-weh | way-dab-bêr | |
| לְאמֹר : | מֹשֶׁה | אֶל- | יְהוָה | וַיְדַבֵּר | 33 |
| saying | Moses | unto | the LORD | And spoke | |
| Verb | Noun | Prep | Noun | Verb | |

| | | | | | | | | | | | |
|----------|--------------|--------------|----------|-----------|---------------|---------|------------|----------|---------|----------|----|
| 2088 [e] | 7637 [e] | 2320 [e] | 3117 [e] | 6240 [e] | 2568 [e] | 559 [e] | 3478 [e] | 1121 [e] | 413 [e] | 1696 [e] | |
| haz-zeh, | haš-šə-bī'ī | la-ḥō-deš | yō-wm, | 'ā-šār | ba-ḥă-miš-šāh | lê-mōr; | yiś-rā-'êl | bə-nê | 'el- | dab-bêr | |
| זֶה | הַשְּׁבִיעִי | לַחֹדֶשׁ | יוֹם | עֶשְׂרָה | בַּחֲמִישָׁה | לְאמֹר | יִשְׂרָאֵל | בְּנֵי | אֶל- | דַּבֵּר | 34 |
| this | seventh | of the month | day | and tenth | On the five | saying | of Israel | the sons | unto | Speak | |
| Pro | Adj | Noun | Noun | Noun | Noun | Verb | Noun | Noun | Prep | Verb | |

| | | | | |
|-------------|----------|-------------|----------------|----------------------|
| 3068 [e] | 3117 [e] | 7651 [e] | 5521 [e] | 2282 [e] |
| Yah-weh. | yā-mîm | šib-'at | has-suk-kō-wṭ | ḥag |
| לַיהוָה : | יָמִים | שִׁבְעַת | הַסֻּכּוֹת | חַג |
| to the LORD | days | [for] seven | of tabernacles | [shall be] the feast |
| Noun | Noun | Noun | Noun | Noun |

This is the final, and thus seventh, Invitation to Meet with **Yahuah**. The initial phase of the celebration lasts for seven days. It occurs in the seventh month. So we should not be surprised that the root of “seven,” *shaba*’, means “sworn oath, vow, and promise.” *Sukah* is therefore Yah’s promise to us, telling us that on the seventh day we have been invited to campout with **Yahuah**, celebrating our relationship with Him.



In previous studies, we saw where, *shaba*’ is also the basis of “*Shabat* – the Sabbath,” which is the weekly celebration of the seventh day—a time set apart to enjoy the company of Yahuah. Collectively therefore, *shaba*’, *sukah*, and *shabat* reveal that Yahowah has made a promise to us associated with the seventh day. Yahuah then describes this result as the Festival of Shelters—as us camping out together. ⁸

A derivation of *sukah*, *sukowth*, is first used in *Bare'syth* / Genesis 33:17.

There “**Ya’aqob traveled to Sukowth (*Sukowth* – the Tabernacle of Protection) and built a house and made shelters for his animals.”**”

Yahowsha’ spent His first night as a child in one of these shelters. It wasn’t a coincidence. And as is the case with most of the terms found in Yahowah’s Word, **Yahuah** defines them in their first use. The Festival of Shelters is about us living in **Yahuah’s** “home” under His “protection.”



The Exodus begins: “Now the children of Yisra’el traveled from Rameses (*Rameses* – a city named after the Egyptian sun **Yahuah**) to Sukowth (*Sukowth* – the place of shelter), about six hundred thousand (the number of man being six), aside from children.”

Exodus 13:20 tells us that Sukowth was set apart from the wilderness: “Then they set out from Sukowth and camped in Etham on the edge of the wilderness.”

Exodus 13:20

וַיִּסְעוּ מִסֹּכֹת וַיַּחֲנוּ בְּאֶתְמֹת בְּקֶצֶה הַמִּדְבָּר׃

LEB OT RI | And they set out from Succoth, and they encamped at Etham on the edge of the desert. | LEB

| | | | | | | |
|-------------------|-------------|------------|--------------|--------------|------------------|----|
| 4057 [e] | 7097 [e] | 864 [e] | 2583 [e] | 5523 [e] | 5265 [e] | |
| ham·miḡ·bār. | biq·ṣēh | bə·'ê·tām, | way·ya·hā·nū | mis·suk·kōṭ; | way·yis·'ū | |
| הַמִּדְבָּר׃ | בְּקֶצֶה | בְּאֶתְמֹת | וַיַּחֲנוּ | מִסֹּכֹת | וַיִּסְעוּ | 20 |
| of the wilderness | on the edge | in Etham | and camped | from Succoth | And they set out | |
| Noun | Noun | Noun | Verb | Noun | Verb | |

So, Sukah is a journey away from religious schemes and human oppression, to the place where we can campout with Yahuah. We find another reference to *sukah* in Yownah / Jonah. That should not be surprising considering that this book is entirely Messianic, and it is dedicated to the protective nature of Yahowah's Set-Apart Spirit and maternal nature.



Protection is found in the “shade of the Almighty”—under Yah’s wings.

“Then Yownah (*Yownah* – meaning “Yah’s Dove,” the symbol of the Spirit) went out and made a shelter (*sukah* – covering) and relaxed in the shade.”
(Yownah / Jonah 4:5)

Jonah 4:5

וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לּוֹ שֵׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בַצֶּלַעַד אֲשֶׁר יֵרְאֶה מֵה־יְהִיָּה בָּעִיר: | LEB OT RI

And Jonah went out from the city and sat down east of the city, and he made for himself a shelter there. And he sat under it in the shade, *waiting to see* what would happen with the city. | LEB

| | | | | | | | | | | |
|----------|-----------|----------|------------|-------------|------------------|------------|----------|----------|----------|-------------|
| 5521 [e] | 8033 [e] | 6213 [e] | 5892 [e] | 6924 [e] | 3427 [e] | 5892 [e] | 4480 [e] | 3124 [e] | 3318 [e] | |
| suk-kāh, | šām | lōw | way-ya-‘as | lā-‘îr; | miq-qe-dem | way-yê-šeb | hā-‘îr, | min- | yō-w-nāh | way-yê-šê |
| סֹכָה | שָׁם | לוֹ | וַיַּעַשׂ | לָעִיר | מִקְדָּם | וַיֵּשֶׁב | הָעִיר | מִן־ | יוֹנָה | וַיֵּצֵא |
| a booth | there him | to | and made | in the city | on the east side | and sat | the city | of | Jonah | so went out |
| Noun | Adv | Prep | Verb | Noun | Noun | Verb | Noun | Prep | Noun | Verb |

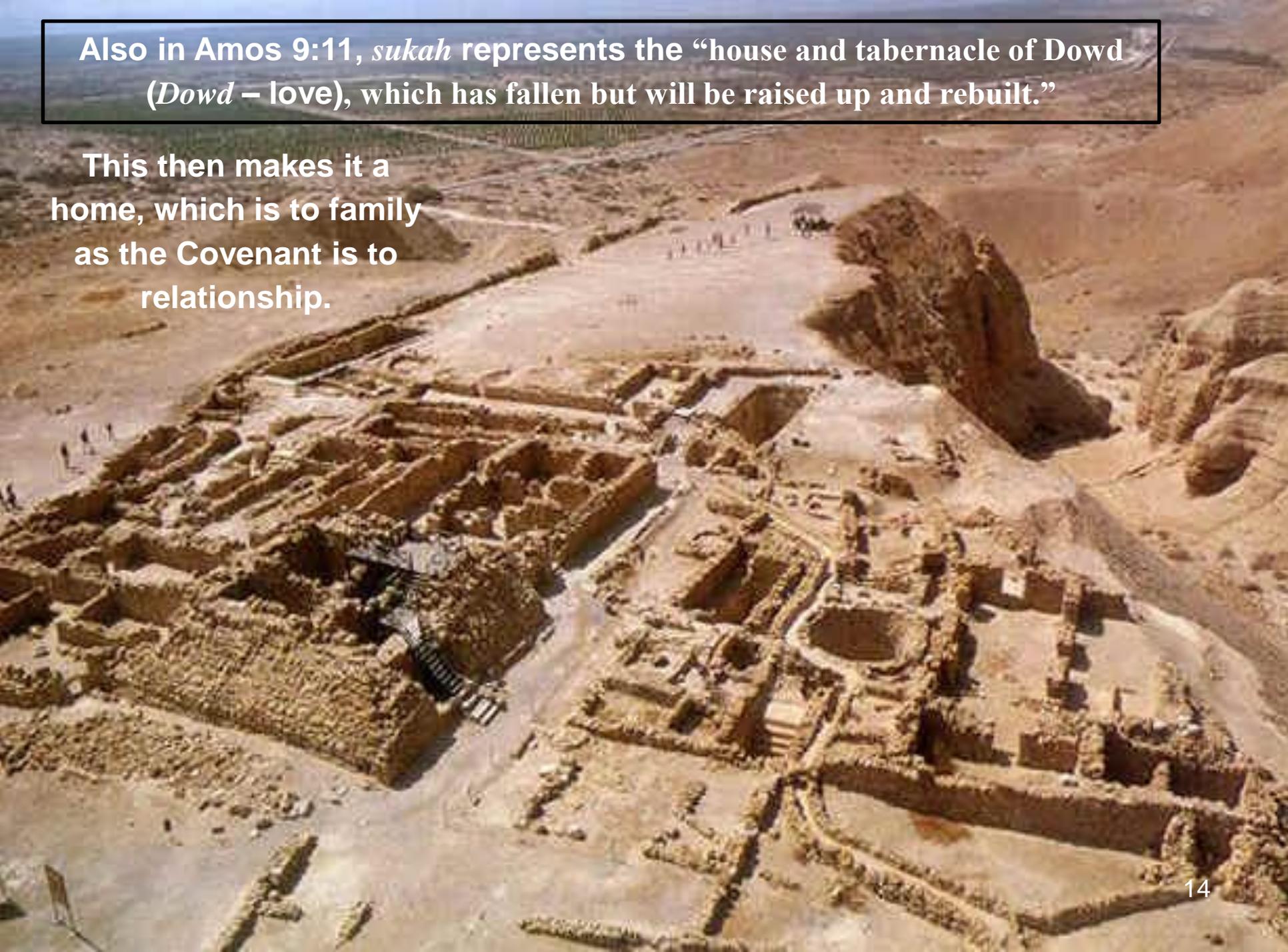
| | | | | | | | | | |
|-------------|--------------|----------|--------------|---------|----------|------------------|-------------|------------|--|
| 5892 [e] | 1961 [e] | 4100 [e] | 7200 [e] | 834 [e] | 5704 [e] | 6738 [e] | 8478 [e] | 3427 [e] | |
| bā-‘îr. | yih-yeh | mah- | yir-‘eh, | ‘ă-šer | ‘ad | baš-šêl, | taḥ-te-hā | way-yê-šeb | |
| בָּעִיר: | יְהִיָּה | מֵה־ | יֵרְאֶה | אֲשֶׁר | עַד | בַּצֶּלַעַד | תַּחְתֶּיהָ | וַיֵּשֶׁב | |
| of the city | would become | what | he might see | he | until | it in the shadow | under | and sat | |
| Noun | Verb | Pro | Verb | Prt | Prep | Noun | Noun | Verb | |

In Yowb / Job 27:18, *sukah* is “a home which a watchman made.” A *sukah* is “a protected dwelling place, a home in which people live.” Yasha’yahuw’s prophetic journey begins: “The daughter of Tsyown is left like a *sukah*/shelter in a vineyard, like a watchman’s *sukah*/tent in a cultivated field, like a protected city.”
(Yasha’yahuw 1:8)

Yasha’yah 4:6 says that a *sukah* is “a shelter to provide shade, and a refuge and protection from storms (a metaphor for Satan).”

Also in Amos 9:11, *sukah* represents the “house and tabernacle of Dowd (*Dowd* – love), which has fallen but will be raised up and rebuilt.”

This then makes it a home, which is to family as the Covenant is to relationship.



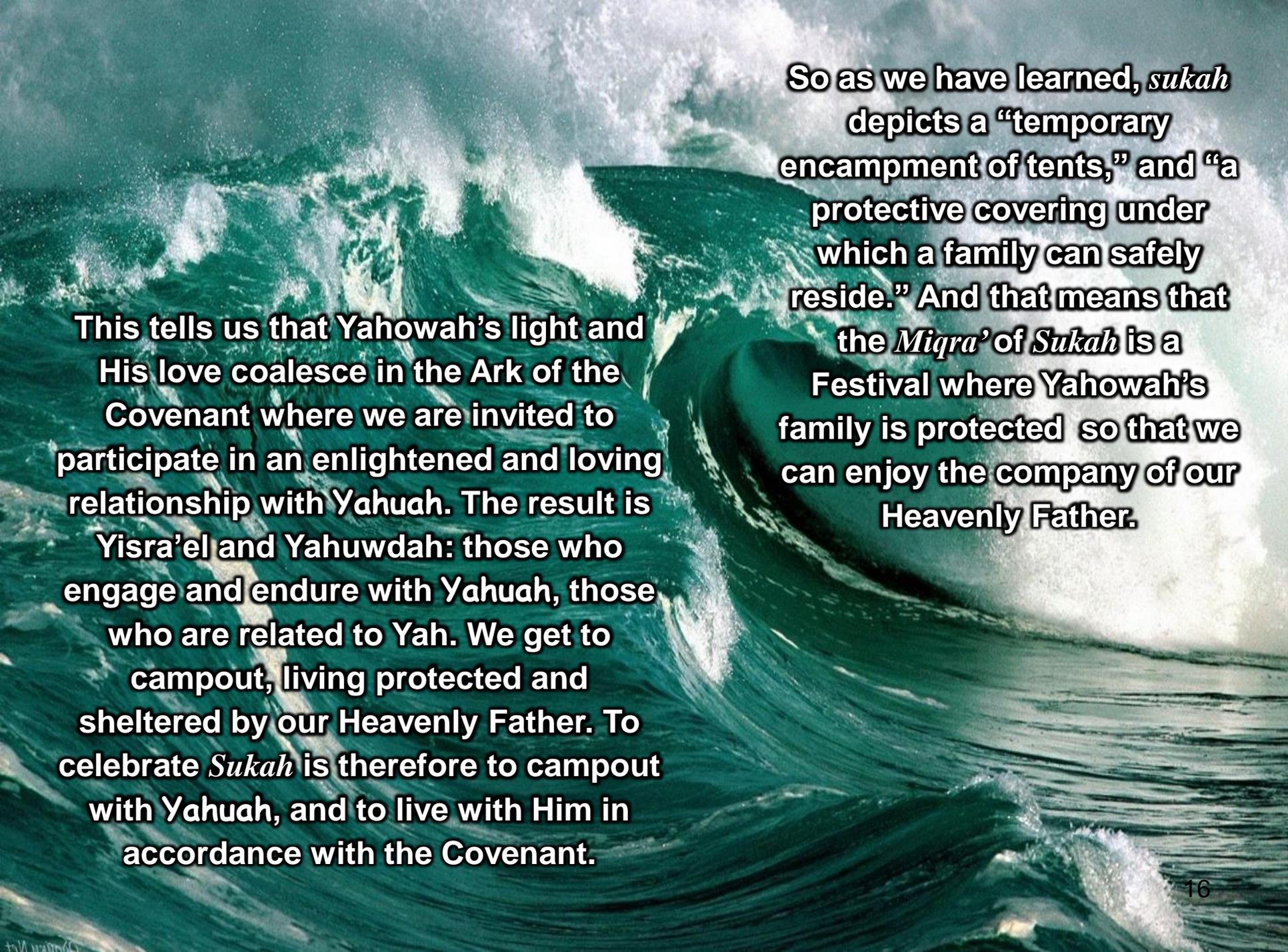
The concept of a “temporary home and tabernacle” is also conveyed in Second Shamow’el / Samuel 11:11, where all things Yah are brought together for our edification.

“And ‘Owryah (‘*Owryah* – Yah’s Light) said (‘*amar*) to Dowd (‘*el Dowd* – to the Beloved and **Yahuah**’s Love) the Ark (*ha ‘arown* – the source of enlightened freewill which is associated with the Covenant), Yisra’el (*Yisra’el*), and Yahuwdah (*Yahuwdah* – to be Related to Yah) inhabit (*yashab* – live, dwell, and are established) in (*ba*) the covered shelters (*ha sukah* – the temporary tabernacles, homes, and protective enclosures (*sukah*)). ...and (*wa*) my masters’s (‘*adony* – referring to *Yow’ab* (Yah is My Father) associates (‘*ebed* – servants and coworkers) are present upon (‘*al paneh*) the open fields (*sadeh* – the great expanse) camping out (*chanah*).”

2 Samuel 11:11

וַיֹּאמֶר אֲוֹרִיָּה אֶל-דָּוִד הָאָרוֹן וְיִשְׂרָאֵל
וְיְהוּדָה יֹשְׁבִים בַּסֹּכּוֹת וְאֲדֹנָי יוֹאָב וְעַבְדֵי
אֲדֹנָי עַל-פְּנֵי הַשָּׂדֶה חֲנִים וְאֲנִי אָבוֹא
אֶל-בֵּיתִי לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׁכַּב
עִם-אִשְׁתִּי חַיָּה וְחַי נַפְשְׁךָ אִם-אֶעֱשֶׂה
אֶת-הַדְּבָר הַזֶּה: | LEB OT RI

Uriah said to David, “The ark and Israel and Judah are living **in the booths**; and my **lord** Joab and the servants of my lord are camping on the surface of the open field; and I, shall I go to my house to eat and to drink and to sleep with my wife? **By your life** and the life of your soul, I surely will not do this thing.” | LEB



This tells us that Yahowah's light and His love coalesce in the Ark of the Covenant where we are invited to participate in an enlightened and loving relationship with Yahuah. The result is Yisra'el and Yahuwdah: those who engage and endure with Yahuah, those who are related to Yah. We get to campout, living protected and sheltered by our Heavenly Father. To celebrate *Sukah* is therefore to campout with Yahuah, and to live with Him in accordance with the Covenant.

So as we have learned, *sukah* depicts a "temporary encampment of tents," and "a protective covering under which a family can safely reside." And that means that the *Miqra'* of *Sukah* is a Festival where Yahowah's family is protected so that we can enjoy the company of our Heavenly Father.



In New York, USA

BROWNSTONER



In Israel



There is an eighth day associated with the Invitations to be Called Out and Meet with **Yahuah** of Shelters—a *Shabathown*—or day of rest and reflection at the end of the seven-day celebration. The eighth day represents a new beginning and eternity.



The Towrah then reveals: “On (*ba*) the first and foremost day (*ha re’shown yowm*) there is a set-apart (*qodesh* – separating and cleansing) invitation to to be called out and meet (*Miqra’* – a summons to be welcomed, encountering **Yahuah** during an assembly for reading and reciting [**Yahuah’s** Word]; from *qara’* – to call out and to welcome, to invite and to summon, to read and to recite, to meet and to encounter).” (*Qara’ / Called Out / Leviticus 23:35*)

Leviticus 23:35

בַּיּוֹם הַרְאִשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכֶת
 On the first day there shall be a holy
 assembly; you must not do any *regular* work.
 עֲבֹדָה לֹא תַעֲשׂוּ: | LEB OT RI | LEB

| | | | | | | | | | |
|--------------|----------|-----------|-----------|----------|----------|-------------|-------------|------------|----|
| 6213 [e] | 3808 [e] | 5656 [e] | 4399 [e] | 3605 [e] | 6944 [e] | 4744 [e] | 7223 [e] | 3117 [e] | |
| ta-’ā-śū. | lō | ’ā-bō-dāh | mə-le-keṭ | kāl- | qō-deš; | miq-rā- | hā-ri-šō-wn | bay-yō-wm | |
| תַּעֲשׂוּ: | לֹא | עֲבֹדָה | מִלְאכֶת | כָּל־ | קֹדֶשׁ | מִקְרָא־ | הַרְאִשׁוֹן | בַּיּוֹם | 35 |
| shall you do | not | ordinary | work | any | holy | an assembly | first | on the day | |
| Verb | Adv | Noun | Noun | Noun | Noun | Noun | Adj | Noun | |

India



By using the title *Miqra'*, Yahowah has explained the purpose of His annual “*Chag – Festivals.*” They are times to gather together as a family and read and recite the Word so that we, and all those within our fellowship, understand it and come to know its Author better.

It represents the occasions where we are invited to meet with Yahowah, where we are welcomed by Him and encounter Him.

It is the message most often missed by Christians. Had they read and recited the Torah during the celebration of the seven Invitations to be Called Out and Meet with **Yahuah**, they would not have missed the connection between the Torah and Yahowsha’s testimony, between the *Miqra’ey* and the *Ekklesia*.

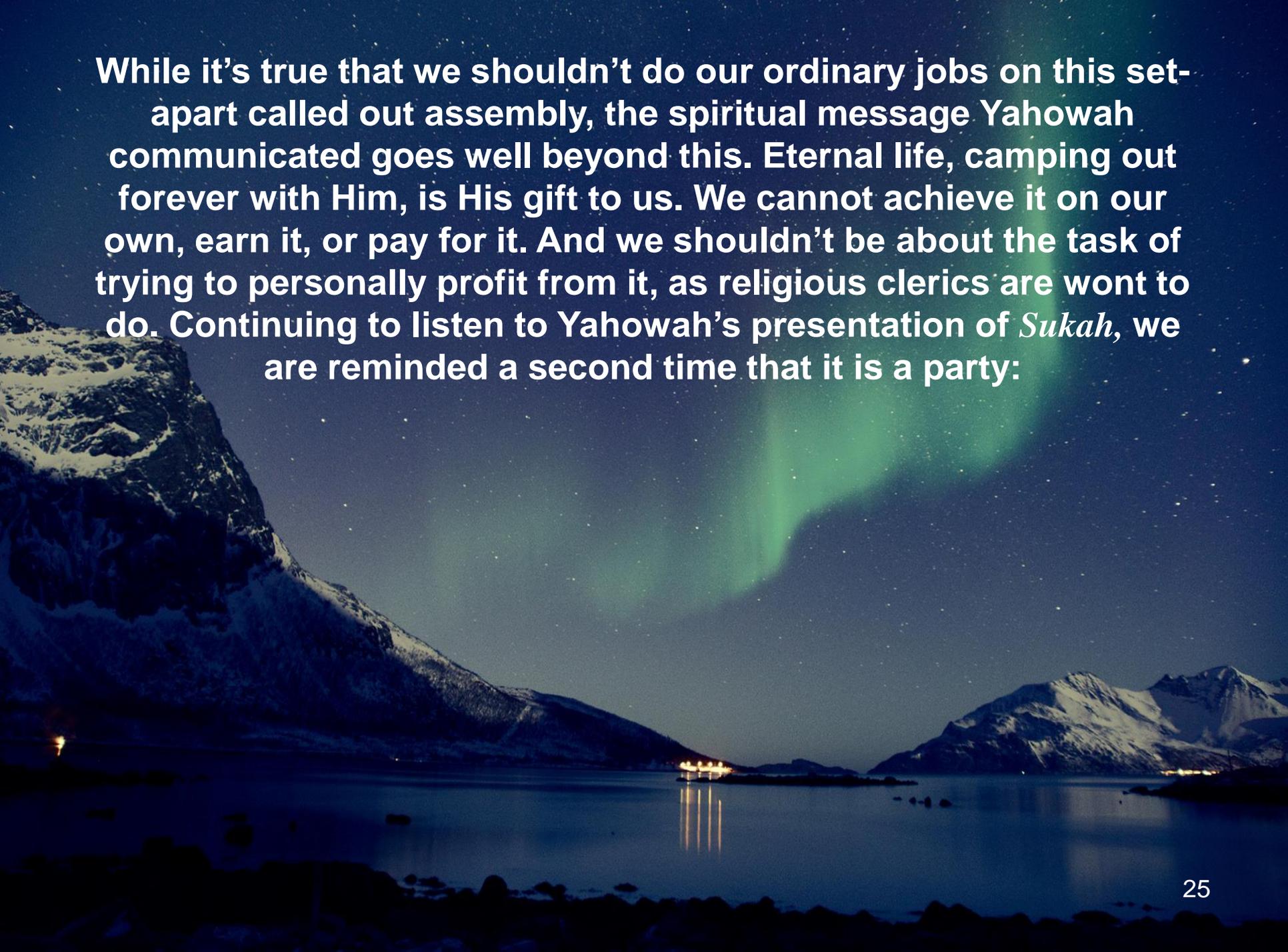
By saying that this, and every *Miqra*'s "*qodesh* – set apart," Yahowah is associating these meetings with the work of the *Ruwach Qodesh*, or Set-Apart Spirit. He is conveying the idea that we are called out of the world and set apart unto His Family by the teaching and wisdom from Yah's Set Apart Spirit and Yahusha's selfless gift. Central to that message is that we cannot earn our salvation. So in the Towrah, Yahowah revealed:



“You shall not (*lo*) engage in (*‘asah* – perform, pursue, produce, or profit from) any (*kol*) of the work (*‘abodah*) of the heavenly messenger (*mala’kah* – the service of **Yahuah**’s spiritual representative).”
 (*Qara’* / Called Out / Leviticus 23:35)

| | | | | | | | | | |
|--------------|----------|-----------|-----------|----------|----------|-------------|-------------|------------|----|
| 6213 [e] | 3808 [e] | 5656 [e] | 4399 [e] | 3605 [e] | 6944 [e] | 4744 [e] | 7223 [e] | 3117 [e] | |
| ta-‘ā-sū. | lō | ‘ā-bō-dāh | mə-le-keṭ | kāl- | qō-deš; | miq-rā- | hā-ri-šō-wn | bay-yō-wm | |
| תַּעֲשׂוּ: | לֹא | עֲבֹדָה | מְלָאכֶת | כָּל- | קֹדֶשׁ | מִקְרָא | הַרְאֵשׁוֹן | בַּיּוֹם | 35 |
| shall you do | not | ordinary | work | any | holy | an assembly | first | on the day | |
| Verb | Adv | Noun | Noun | Noun | Noun | Noun | Adj | Noun | |

Here it is instructive to know that *'abodah* means “work, labor, task, job, or duty.” It is translated “ordinary” in English bibles because they most always render *mala'kah* as “work.” However, *mala'kah* is based upon *mal'ak*, the Hebrew word for “heavenly messenger and divine representative.” As such, *mal'ak* is almost always translated “angel” in English bibles. So, to keep from looking foolish and rendering the passage “You shall not do any work work,” or “work angel,” translators came up with: “ordinary work” and thereby missed the point **Yahuah** was making.



While it's true that we shouldn't do our ordinary jobs on this set-apart called out assembly, the spiritual message Yahowah communicated goes well beyond this. Eternal life, camping out forever with Him, is His gift to us. We cannot achieve it on our own, earn it, or pay for it. And we shouldn't be about the task of trying to personally profit from it, as religious clerics are wont to do. Continuing to listen to Yahowah's presentation of *Sukah*, we are reminded a second time that it is a party:

“For seven (*seba*) days approach and come near (*qarab* – present yourself and appear before Me, joining closely together in the midst of) the maternal manifestation of the fiery light (*‘iseh / ‘isah* –who purifies, enlightens, and elevates) unto (*la* – on behalf of and according to) **Yahowah .”** (*Qara’ / Called Out / Leviticus 23:36*)

Leviticus 23:36

שִׁבְעַת יָמִים תִּקְרְבוּ אֶשֶׁה לַיהוָה בַּיּוֹם
הַשְּׁמִינִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם
וְהִקְרַבְתֶּם אֶשֶׁה לַיהוָה עֲצֵרֶת הוּא
כָּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: | LEB OT RI

For seven days you must present an offering made by fire to Yahweh. On the eighth day it shall be a holy assembly for you, and you shall present an offering made by fire to Yahweh; it is a celebration; you must not do any regular work. | LEB

| | | | | | | |
|--------------------|-------------|--------------------------|-----------------|----------|----------|----|
| 3117 [e] | 3068 [e] | 801 [e] | 7126 [e] | 3117 [e] | 7651 [e] | |
| bay-yō-wm | Yah-weh; | 'iš-šeh | taq-rī-bū | yā-mīm, | šib-'at | 36 |
| בַּיּוֹם . לַיהוָה | לַיהוָה | אִשָּׁה | תִּקְרְבוּ | יָמִים | שִׁבְעַת | |
| on the day | to the LORD | an offering made by fire | you shall offer | days | Seven | |
| Noun | Noun | Noun | Verb | Noun | Noun | |

| | | | | | | |
|---|----------------|----------|----------|----------------------|----------|--------------|
| 7126 [e] | 1961 [e] | 6944 [e] | 4744 [e] | 8066 [e] | | |
| wə-hiq-rab-tem | lā-ḵem | yih-yeh | qō-deš | miq-rā- haš-šə-mī-nī | | |
| וְהִקְרַבְתֶּם , לָכֶם יְהִי קֹדֶשׁ מִקְרָא־ הַשְּׁמִינִי | וְהִקְרַבְתֶּם | לָכֶם | יְהִי | קֹדֶשׁ | מִקְרָא־ | הַשְּׁמִינִי |
| and you shall offer | to you | shall be | holy | an assembly | eighth | |
| Verb | Prep | Verb | Noun | Noun | Adj | |

| | | | | | | |
|---|-----------|----------|-------------------|-------------|--------------------------|---------|
| 4399 [e] | 3605 [e] | 1931 [e] | 6116 [e] | 3068 [e] | 801 [e] | |
| mə-le-ḵeṭ | kāl- | hī | 'ā-še-reṭ | Yah-weh | 'iš-šeh | |
| מִלְאֶכֶת - כָּל - הוּא - עֲצֵרֶת - לַיהוָה | מִלְאֶכֶת | כָּל - | הוּא - | עֲצֵרֶת - | לַיהוָה | אִשָּׁה |
| work | any | it [is] | a solemn assembly | to the LORD | an offering made by fire | |
| Noun | Noun | Pro | Noun | Noun | Noun | |

As we discovered during our review of *Yowm Kippurym*, to *qarab* is to “draw near, to approach and to enter into a relationship.” It speaks of “being present in the midst of a meeting or gathering.” In this situation, the meeting is with Yahuah, and those gathered represent His family. Therefore, since *qarab* means “to be present with someone”—that someone is Yahuah. *Qarab* is thereby telling us that our “inward nature should respond to this invitation, and make a declaration after engaging in careful thought.”



“On the eighth (*shemyny* – from *shemen*, meaning oil, a metaphor for the Spirit) day (*yowm*), there exists (*hayah* – there was, is, and will always be) a set apart (*qodesh* – a separating and cleansing invitation to meet (*Miqra*’ – a summons to be called out, an assembly for reading and reciting [**Yahuah**’s Word]; from *qara*’ – to call out and to welcome, to invite and to summon, to read and to recite, to meet and to encounter one another) on your behalf (*la* ‘*atem* – concerning you).

And (*wa*) you shall answer and respond to the summons, present yourself and appear before (*qarab* – approach and come near) the fire that purifies, enlightens, and elevates (*’iseh / ’isah* – the feminine aspect of **Yahuah**’s light) unto (*la* – on behalf of and according to) **Yahowah**.” (*Qara*’ / Called Out / Leviticus 23:36)



The eighth day represents eternity—all of the strife of this old world is left behind and we can enjoy learning and finally being with the covenant people we have read about in the Tanak and eyewitness accounts and most importantly Yahusha and Yahuah.

It is also interesting to note, that with Yahowsha's possible arrival on Tabernacles in 4 BCE, on the eighth day of His mortal existence, he would have undergone circumcision in accordance with the instructions given by **Yahuah** to Abraham. Thereby, the promised seed of Abraham, the one through whom the whole world would be blessed, was circumcised on this day as a sign that he was affirming the Covenant.

“Her (*hyw*) joyous assembly of people (‘*asarah* – participants in the festive celebration and party goers) do not (*lo*) engage in (‘*asah* – participate in, perform, produce, or profit from) any (*kol*) of the work (‘*abodah* – labor, task, job, or duty) of the heavenly messenger (*mala’kah* – service of **Yahuah**’s spiritual representative).” (*Qara’/ Called Out / Leviticus 23:36*)

- הַיָּהוּוּ *hiw()* offering made by fire to Yahweh; **it** is a celebration; you must not
 הִיא *hî()* **she**, it; this, that; **this same**; the same
 pronoun, personal, **third person, feminine, singular**
 BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (tho..
 GHCLOT she; it; herself, ipsa; this; the same
 CHALOT
 DBL Hebrew she; that
 NASB Dictionaries
 BYBHV indep.; ; pron.; 3; f.; s.;) she, it; (the more remote; dem.;) that, that on..
 CDWGTB

Confirmation is a good thing. And yet as often as Yahowah has repeated His message, it's a wonder so many corrupt it and so few comprehend it.

The Festival Feast of Shelters is also a celebration of the role the Ruach Ha Qodesh played in our salvation *vis a vie* our adoption into our Heavenly Father's family. And that is why these instructions continue to encourage us to allow her to do her work. We plant the seeds- she sows them. Without the Ruach's companionship and taking over as our helper after Yahusha left, we would not have our neshama connected to Yahuah. This also celebrates the work she accomplished within each of us to hear the call of Yahuah and to respond. The continual guidance and teaching that was brought up to us as we asked for more truth. To blaspheme the Ruach Ha Qodesh is unforgivable says Yahusha because those that do, have turned their back on her calling out to them for Yahuah and are lost forever.

Matthew 12:31

διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ
βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ
δὲ τοῦ πνεύματος βλασφημία οὐκ
ἀφεθήσεται. | [LEB NT RI](#)

For this reason I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven! | [LEB](#)

Matthew 12:32

καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ
ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ
κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ
ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι
οὔτε ἐν τῷ μέλλοντι. | [LEB NT RI](#)

And whoever speaks a word against the Son of Man, it will be forgiven him. But whoever speaks against the Holy Spirit, it will not be forgiven him either in this age or in the coming one! | [LEB](#)

The Ruach has been there from the beginning and throughout time- not just a 1st century occurrence. The Ruach has been instrumental in the history of humankind and protecting Yah's plan.

Gen 1:2 the earth hath existed waste and void, and darkness is on the face of the deep, and the Spirit of Yah uttering on the face of the waters,

Gen 6:3 And Jehovah saith, 'My Spirit doth not strive in man -- to the age; in their erring they are flesh;' and his days have been an hundred and twenty years.

Exo 31:3 and I fill him with the Spirit of Yah in wisdom, and in understanding, and in knowledge, and in all work,

Job 26:13 By His Spirit the heavens He beautified, Formed hath His hand the fleeing serpent.

Job 32:8 Surely a spirit is in man, And the breath of the Mighty One Doth cause them to understand.

Psa 104:30 Thou sendest out Thy Spirit, they are created, And Thou renewest the face of the ground.

Eze 10:17 In their standing they stand, and in their exaltation they are exalted with them: for the living spirit is in them.

Joe 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Hag 2:5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

Joe 2:29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Mic 2:7 Doth the house of Jacob say, 'Hath the Spirit of Jehovah been shortened? Are these His doings?' Do not My words benefit the people that is walking uprightly?

Zec 4:5 And the messenger who is speaking with me answereth and saith unto me, 'Hast thou not known what these are?' And I say, 'No, my lord.'

Zec 4:6 And he answereth and speaketh unto me, saying: 'This is a word of Jehovah unto Zerubbabel, saying: Not by a force, nor by power, But -- by My Spirit, said Jehovah of Hosts.'

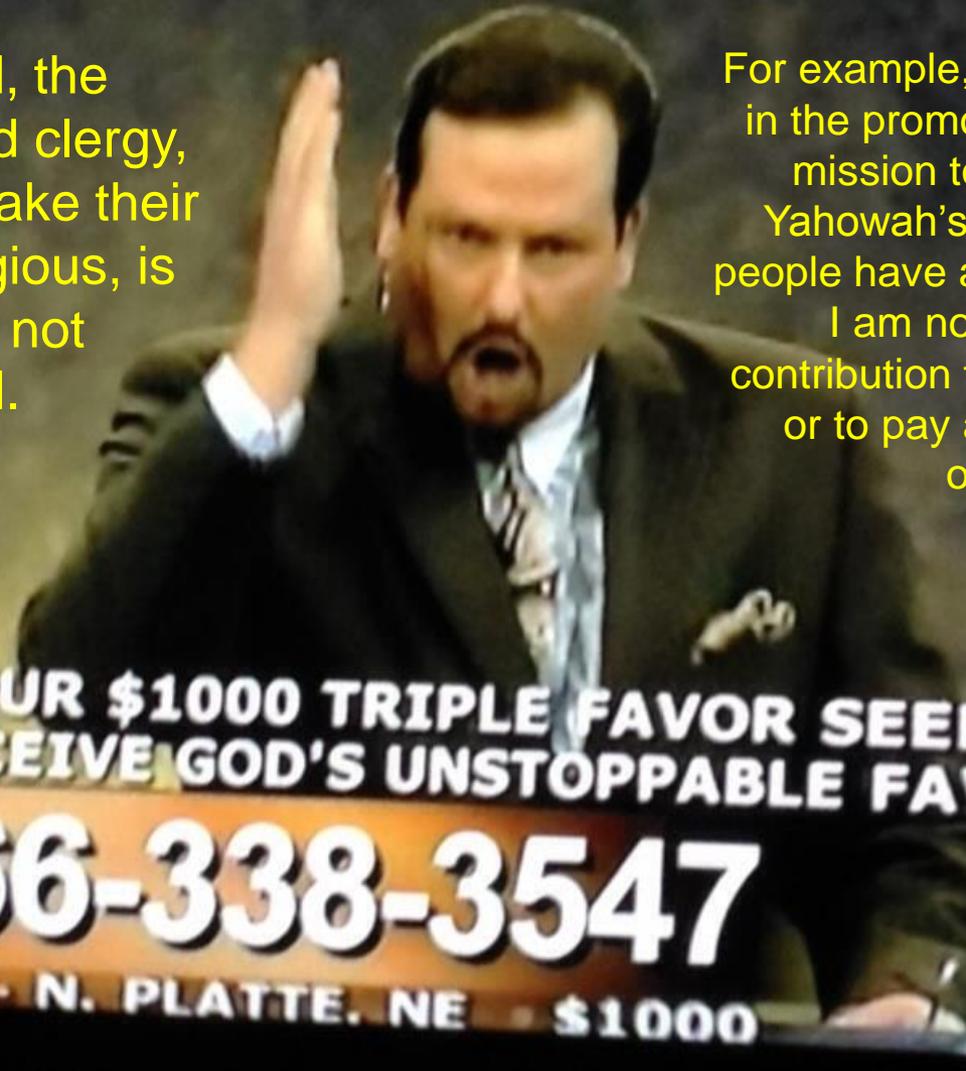
Mat 1:18 And of Yahusha, the birth was thus: For his mother Mary having been betrothed to Joseph, before their coming together she was found to have conceived from the Spirit,

Set apart

Speaking of “work,” Yahowah and Yahusha personally did everything which was required for our salvation. We cannot add to what they have done. We cannot replicate it on our own. We should not try. And while we are invited to become beneficiaries of His gift, we aren’t to profit from it in the monetary sense.

In this regard, the concept of a paid clergy, of people who make their living being religious, is Babylonian, not Scriptural.

For example, you are free to invest in the promotion of our collective mission to reveal and share Yahowah’s Word, so that more people have access to His plan. But I am not free to use any contribution to support my lifestyle or to pay any of my personal obligations.

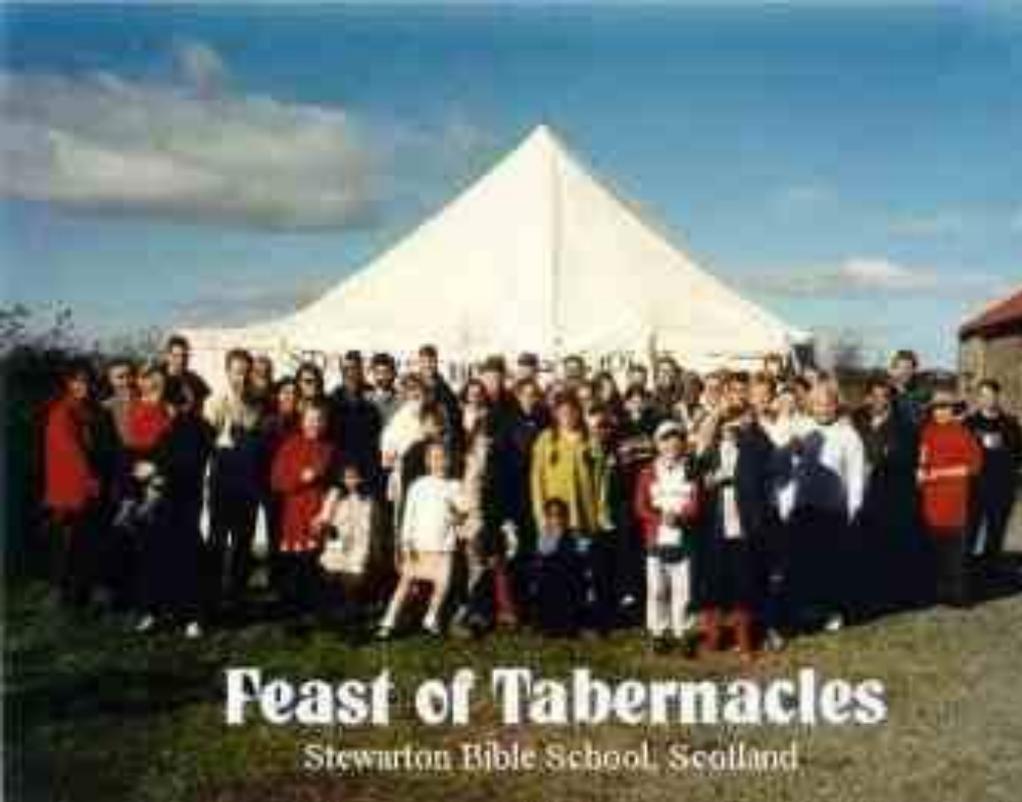


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While it's a small point by comparison to not attempting to earn our salvation, there is a nuance of the special Sabbath worth noting. It's not a day to be idle, doing nothing, as rabbis would protest. It is a time we should be joyous partiers, who come into Yahowah's presence to read and recite His Word.

As our Heavenly Father, Yahowah is the head of our household. In that light, in order for His family to function properly, He has scheduled regular meetings which He expects us to attend. So the next passage begins:

“These Eternal and specific (*‘eleh*) appointed and designated meetings times (*mow’ed* – assemblies set by the authority for a particular purpose, as a sign and signal) of Yahowah ...” (*Qara’/ Called Out / Leviticus 23:37*)

Leviticus 23:37

אַלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם
מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב אֲשֶׁה לַיהוָה עֲלֶיהָ
וּמִנְחָה זֶבַח וְנִסְכִּים דְּבַר־יּוֹם בְּיוֹמוֹ: | LEB

“These are Yahweh’s festivals, which you must proclaim, holy assemblies to present an offering made by fire to Yahweh— burnt offering and grain offering, sacrifice and libations, each on its proper day— | LEB

| | | | | | | | | |
|--------------|--------|---|--------------------|---------|-------------|------------|-------------|----|
| מִקְרָאֵי | אַתֶּם | - | תִּקְרְאוּ | אֲשֶׁר- | יְהוָה | מוֹעֲדֵי | אֵלֶּה | 37 |
| convocations | | | you shall proclaim | that | of the LORD | the feasts | These [are] | |
| Noun | Acc | | Verb | Prt | Noun | Noun | Pro | |

| | | | | |
|------------------|-------------|--------------------------|------------|--------------|
| 5930 [e] | 3068 [e] | 801 [e] | 7126 [e] | 6944 [e] |
| 'ō-lāh | Yah-weh | 'iś-šeh | lə-haq-rīḇ | qō-deš; |
| עֹלָה | לַיהוָה | אֲשֶׁה | לְהַקְרִיב | קָדֵשׁ |
| a burnt offering | to the LORD | an offering made by fire | to present | [to be] holy |
| Noun | Noun | Noun | Verb | Noun |

3117 [e]
 bə-yō-w-mōw.
 - בְּיוֹמוֹ:
 day

| | | | | |
|---------------|-------------|---------------------|-------------|----------------------|
| 3117 [e] | 1697 [e] | 5262 [e] | 2077 [e] | 4503 [e] |
| yō-wm | də-ḅar- | ū-nə-sā-ḵîm | ze-ḅah | ū-min-ḥāh |
| יוֹם | דְּבַר- | וּנְסָכִים | זֶבַח | וּמִנְחָה |
| on its proper | every thing | and drink offerings | a sacrifice | and a grain offering |
| Noun | Noun | Noun | Noun | Noun |

“These are specific (*'eleh*) appointed and designated meeting times (*mow'ed* – assemblies set by the authority for a particular purpose as a sign and signal) of Yahowah, which relationally (*'asher*) you are invited to attend (*qara'* – you are summoned to be called out, to meet, to read, and to recite) accordingly as (*'eth*) set-apart (*qodesh* – separating and cleansing) Miqra'ey (*Miqra'ey* – invitations to called-out assemblies to greet and encounter one each other, reading and reciting) for the purpose of (*la*) coming near and approaching (*qarab* – answering the summons and presenting oneself before) the fire that enlightens and elevates (*'isheh / 'ishah* – the maternal manifestation of the fiery light) unto (*la* – toward, on behalf of, and according to) Yahowah – a gift (*minchah* – a present, something offered without compensation) which elevates (*'olah* – raises up by way of an acceptable sacrifice on an altar, an offering which uplifts), a reconciling sacrifice (*zebach* – a substitute killed and presented for atonement and forgiveness), and also (*wa*) a pouring out (*necek* – an anointing and immersion) of the Word (*dabar*) – a day for His day (*yowm ba yomow*).” (*Qara' / Called Out / Leviticus 23:37*)

Yahowah has established a specific meeting schedule. He has conveyed the time He wants us to show up. He has encouraged us to tell others about them so that they might also benefit. He told us what to do when we arrive. He has even revealed that His *Miqra'ey* are a gift—something He has given to us without compensation. He has said that this gift will reconcile our relationship with Him and cause us to rise up into His presence. He has even shared that the mechanism behind this result is an atoning sacrifice made on our behalf. It is “a pouring out of the Word – which is why it is “a day for His day.” **Yahuah** will return to our world and tabernacle with us.

In this passage, it's useful to recognize that *'olah* also means “injustice and iniquity.” This suggests that the purpose of the *Miqra'ey* meetings is to vindicate us, ransoming mankind from this condition. *'Olah* is associated with a “burnt offering” throughout Scripture because fire is the symbol of judgment, and the resulting smoke rises up to heaven. Since most every English translation renders the previous passage very differently than it is cited here, please also consider the most prevalent alternate view.

“These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and libations, each day’s matter on its own day.”

Partly wrong, and partly an unsubstantiated stretch, this rendition misses the point. That does not mean however, that the *Yada Yah* translation is completely correct or that the most popular English renditions are totally wrong. However we do see that Yah never wanted sacrifices of animals or humans. The possibility exists that Craig has erred, and that is the reason that these amplified translations contain an interlinear aspect, and include the Hebrew words Yah selected so that you have the opportunity to study them yourself. Speaking of His seven *Miqra’ey*, the significance of the special Sabbaths associated with them, and the symbolic sacrifices designated in His presentation of them, we find another confirmation of their primary purpose:

“As part of (*min la bad*) the Shabats (*shabat* – the Sabbaths, seventh days, the days of promise, the days to cease our ordinary work) of Yahowah , and as part of (*wa min la bad*) your contribution to the relationship (*matanah* – that which you give for the good of a relationship), as part of (*wa min la bad*) all of (*kol*) your vows (*nadar* – promises), and as part of (*wa min la bad* – out of or from) your expression of your freedom to choose (*nadabah* – of your freewill, of what you voluntarily decide), relationally (‘*asher*) give yourself (*natan* – deliver and dedicate yourself, entrust yourself) to (*la*) Yahowah .” (*Qara*’ / Called Out / Leviticus 23:38)

Leviticus 23:38

מִלְבַד שַׁבְּתַת יְהוָה וּמִלְבַד מִתְּנוּתֵיכֶם
 וּמִלְבַד כָּל־נְדָרֵיכֶם וּמִלְבַד כָּל־נְדָבוֹתֵיכֶם
 אֲשֶׁר תִּתְּנוּ לַיהוָה: | LEB OT RI

besides Yahweh’s Sabbaths and besides your gifts and besides your vows and besides **all your freewill offerings** that you give to Yahweh. | LEB

| | | | | | |
|--------------|---------------------|--------------|-------------|--------------|-------------|
| 905 [e] | 4979 [e] | 905 [e] | 3068 [e] | 7676 [e] | 905 [e] |
| ū·mil·lə·ḅaḏ | mat·tə·nō·w·tê·ḵem, | ū·mil·lə·ḅaḏ | Yah·weh; | šab·bə·tōt | mil·lə·ḅaḏ |
| וּמִלְבָּד | מַתְּנוּתֵיכֶם | וּמִלְבָּד | יְהוָה | שַׁבָּתוֹת | מִלְבָּד 38 |
| and beside | your gifts | and beside | of the LORD | the Sabbaths | beside |
| Noun | Noun | Noun | Noun | Noun | Noun |

| | | | | | | |
|-----------|---------|-------------------------|----------|--------------|------------|----------|
| 5414 [e] | 834 [e] | 5071 [e] | 3605 [e] | 905 [e] | 5088 [e] | 3605 [e] |
| tit·tə·nū | 'ā·šer | nid·ḅō·w·tê·ḵem, | kāl- | ū·mil·lə·ḅaḏ | nid·rê·ḵem | kāl- |
| תִּתְּנוּ | אֲשֶׁר | נְדָבוֹתֵיכֶם | כָּל- | וּמִלְבָּד | נְדָרֵיכֶם | כָּל- |
| you give | that | your freewill offerings | all | and beside | your vows | all |
| Verb | Prt | Noun | Noun | Noun | Noun | Noun |

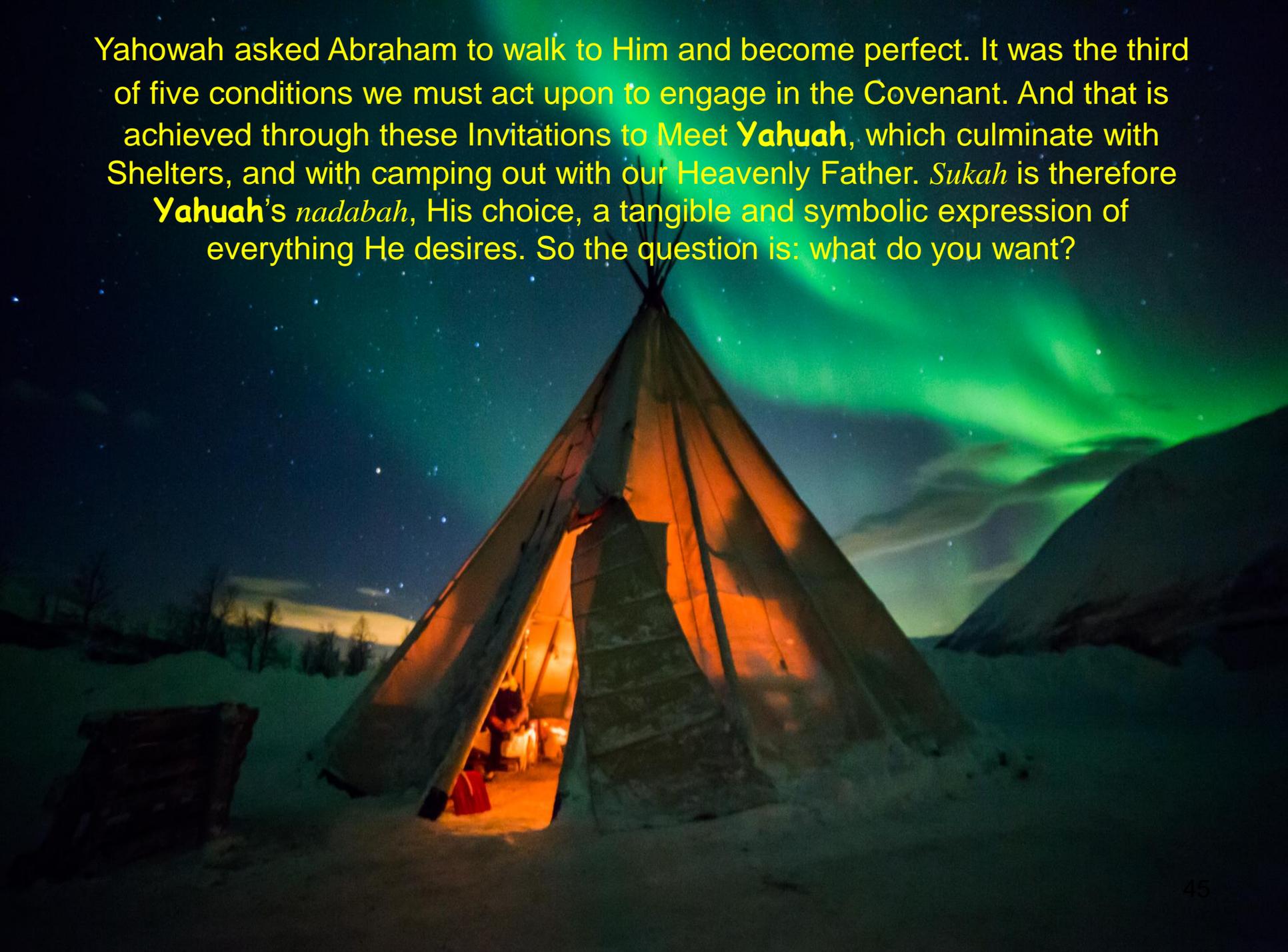
3068 [e]
Yah·weh.
לִיהוָה:
to the LORD
Noun

Shabat was scribed in plural in this marvelously revealing passage. Since that is uncommon, we are being encouraged to consider why it was written that way. And if I might offer a suggestion, I think it was presented as *shabats* (plural) to draw our attention to the two special *Shabat* which accompany *Sukah*. These occur on the first day as we enter Yahowah's company, and the eighth day, where we celebrate the fact that we will be spending an eternity together. And since that is a very long time, we ought to make absolute certain that we really want to be there. Do you want to spend an eternity with **Yahuah** who designed this plan, with the author of the Towrah and its Covenant? *Nadabah* is not only a word we have not seen before, it speaks to this most serious of decisions. It means "to be free, to have choice, and to act voluntary."



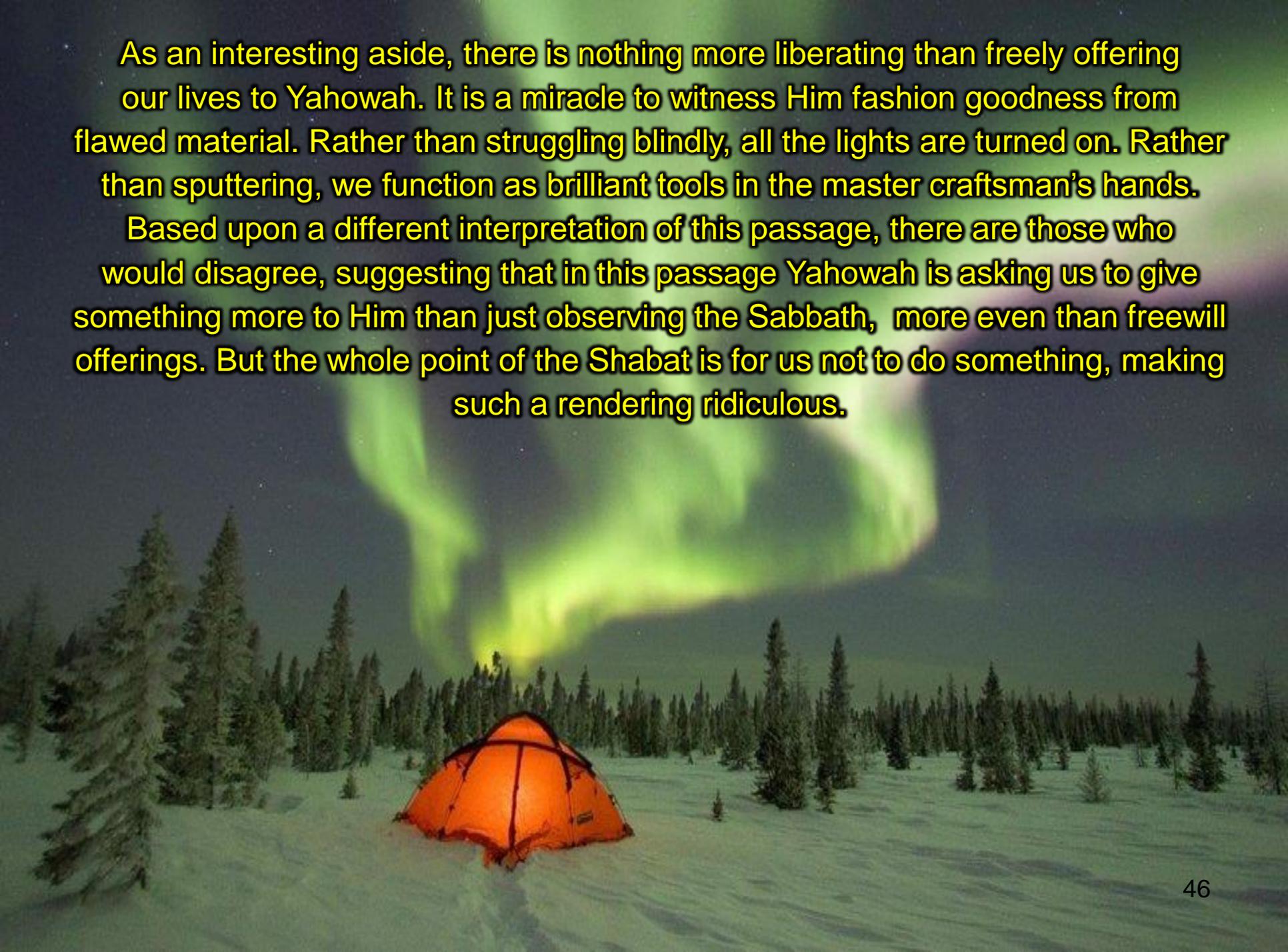
Nadabah implies that the “motivation must be of one’s own accord.” **Yahuah** is speaking of “freewill”—the most valuable, incontrovertible (undeniable and unassailable), life-altering gift He has bestowed upon mankind. Yahowah is asking us to trust Him with our very lives, to freely choose to rely on Him for everything. Yah wants us to consider the two special *Shabat* associated with the *Miqra*’ of *Sukah* seriously, as well as our contribution to the Covenant Relationship and subsequent vows to **Yahuah** relative to our acceptance of His terms and conditions as the most important decision we will ever make. And ultimately, His desire, His hope, His choice, is that we choose to entrust our care to Him – that we give ourselves to Him. After all, He alone is trustworthy and reliable.

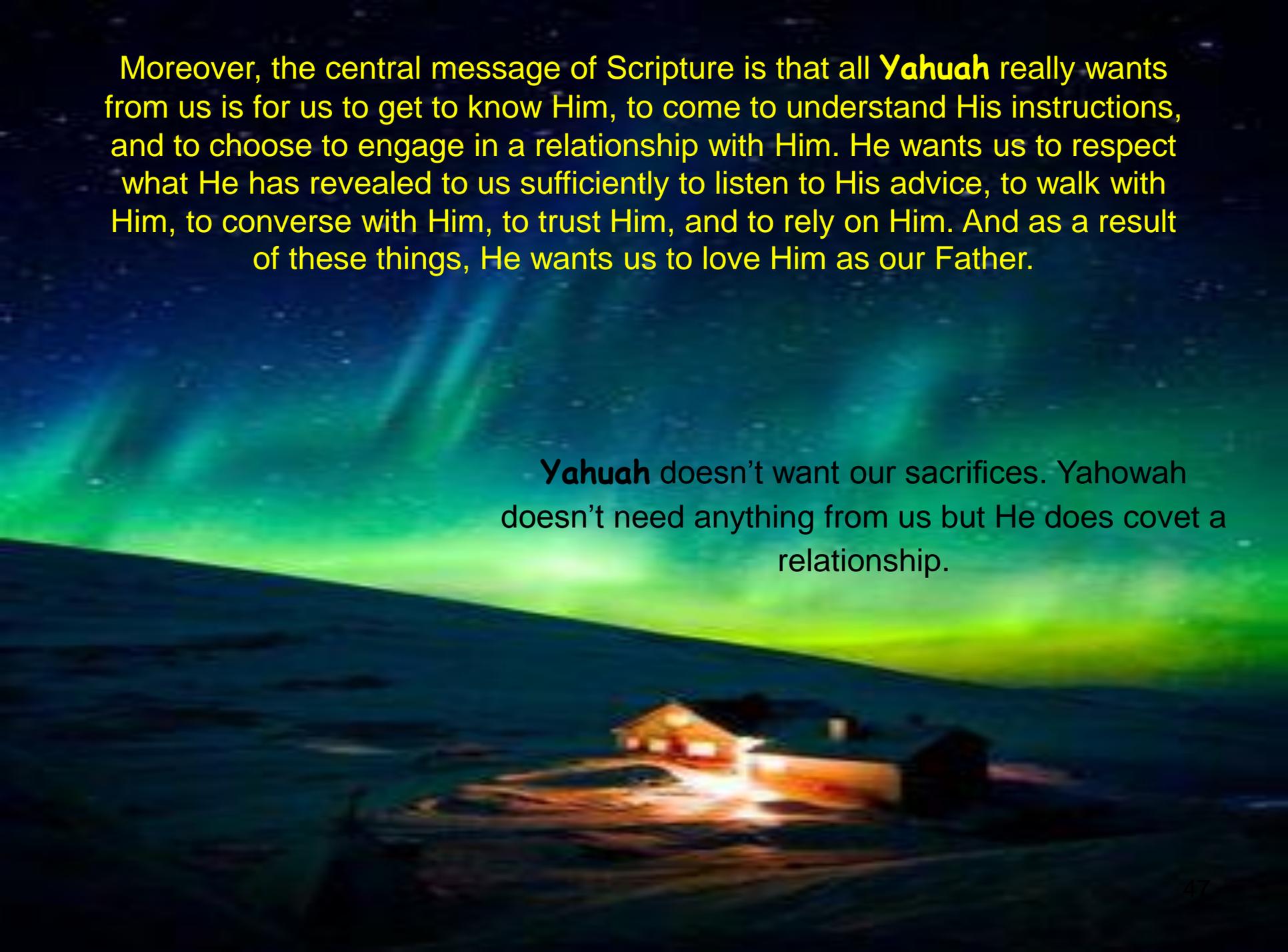
Yahowah asked Abraham to walk to Him and become perfect. It was the third of five conditions we must act upon to engage in the Covenant. And that is achieved through these Invitations to Meet **Yahuah**, which culminate with Shelters, and with camping out with our Heavenly Father. *Sukah* is therefore **Yahuah's** *nadabah*, His choice, a tangible and symbolic expression of everything He desires. So the question is: what do you want?



As an interesting aside, there is nothing more liberating than freely offering our lives to Yahowah. It is a miracle to witness Him fashion goodness from flawed material. Rather than struggling blindly, all the lights are turned on. Rather than sputtering, we function as brilliant tools in the master craftsman's hands.

Based upon a different interpretation of this passage, there are those who would disagree, suggesting that in this passage Yahowah is asking us to give something more to Him than just observing the Sabbath, more even than freewill offerings. But the whole point of the Shabat is for us not to do something, making such a rendering ridiculous.



A night scene featuring a house on a hill. The sky is dark blue and black, filled with stars. A vibrant green aurora-like light streaks across the sky, illuminating the scene. The house is lit up, and its reflection is visible in the water in the foreground.

Moreover, the central message of Scripture is that all **Yahuah** really wants from us is for us to get to know Him, to come to understand His instructions, and to choose to engage in a relationship with Him. He wants us to respect what He has revealed to us sufficiently to listen to His advice, to walk with Him, to converse with Him, to trust Him, and to rely on Him. And as a result of these things, He wants us to love Him as our Father.

Yahuah doesn't want our sacrifices. Yahowah doesn't need anything from us but He does covet a relationship.

“Indeed (‘*ak* – surely, and as a marker of emphasis), on (*ba*) the fifteenth (*ha chamesh ‘asar*) day (*yowm*) of the seventh (*shaby’y* – promised time, from *shaba’* – seven) month (*chodesh* – time of renewal), when you have harvested (*ba ‘acaph ‘eth* – you have gathered in) your yield (*tabuw’ah* – your produce, crops, gain, grain, and fruit) from the land (‘*erets* – realm), you shall celebrate (*chagag*) the festival feast (*chag*) of Yahowah for seven (*shaba’*) days (*yowm*). With (*ba*) the first and foremost (*ha ri’shown* – the initial and the beginning) day (*yowm*), there shall be a Shabathown for resting and reflection (*Shabathown*) and on the eighth (*shemyeny* – symbolizing eternity) day (*yowm*) a Shabathown (*Shabathown*).” (*Qara’* / Called Out / Leviticus 23:39)

Leviticus 23:39

אֲדָבָר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי
 בְּאֶסְפְּכֶם אֶת־תְּבוּאֹת הָאָרֶץ תַּחֲגּוּ
 אֶת־חַג־יְהוָה שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן
 שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן׃

“Surely on the fifteenth day of the seventh month, at your gathering the land’s produce, you shall hold Yahweh’s festival for seven days; on the first day there shall be a rest period and on the eighth day a rest period. |

LEB OT RI | LEB

| | | | | | |
|---------------|--------------|----------|-----------|---------------|---------|
| 7637 [e] | 2320 [e] | 3117 [e] | 6240 [e] | 2568 [e] | 389 [e] |
| haš·šə·bī·'î, | la·hō·deš | yō·wm | 'ā·śār | ba·hă·miš·šāh | 'ak |
| הַשְּׁבִיעִי | לַחֹדֶשׁ | יוֹם | עֶשְׂרָה | בַּחֲמִישָׁה | אֵךְ 39 |
| seventh | of the month | day | and tenth | in the five | Also |
| Adj | Noun | Noun | Noun | Noun | Adv |

| | | | | | | |
|----------|---------|----------------|-------------|-----------|---------|------------------------|
| 2282 [e] | 853 [e] | 2287 [e] | 776 [e] | 8393 [e] | 853 [e] | 622 [e] |
| haġ- | 'eṭ- | tā·hōg·gū | hā·'ā·reṣ, | tə·bū·'at | 'eṭ- | bə·'ā·sə·pə·kem |
| חַג־ | אֶת־ | תִּחְגְּוּ | הָאָרֶץ | תְּבוֹאֹת | אֶת־ | בְּאֶסְפְּכֶם |
| a feast | - | you shall keep | of the land | the fruit | - | when you have gathered |
| Noun | Acc | Verb | Noun | Noun | Acc | Verb |

| | | | | | |
|----------------------|-------------|------------|----------|----------|-------------|
| 7677 [e] | 7223 [e] | 3117 [e] | 3117 [e] | 7651 [e] | 3068 [e] |
| šab·bā·tō·wn, | hā·ri·šō·wn | bay·yō·wm | yā·mīm; | šib·'at | Yah·weh |
| שַׁבָּתוֹן | הַרְאִשׁוֹן | בְּיוֹם | יָמִים | שִׁבְעַת | יְהוָה |
| [shall be] a Sabbath | first | on the day | days | seven | to the LORD |
| Noun | Adj | Noun | Noun | Noun | Noun |

| | | |
|----------------------|--------------|----------------|
| 7677 [e] | 8066 [e] | 3117 [e] |
| šab·bā·tō·wn. | haš·šə·mī·nī | ū·bay·yō·wm |
| שַׁבָּתוֹן: | הַשְּׁמִינִי | וּבְיוֹם |
| [shall be] a Sabbath | eighth | and on the day |
| Noun | Adj | Noun |



Sukah is an ingathering, or harvest, where **Yahuah**'s children have been reaped from the world. It is a celebration. *Sukah* is a time for restful reflection. It is the ultimate vacation – a time to campout with **Yahuah**.

As our Heavenly Father continues to share, recognize that everything in the following list is symbolic. Each is of considerable value to us spiritually, but insignificant economically.

“And (*wa*) you shall grasp hold of (*laqah* – receive and obtain, acquire) on the first and foremost (*ha ri’shown* – the initial and the beginning) day (*yowm*) the fruit (*pary* – harvest) of the tree (‘*esh* – wooden timber or upright pillar used for hanging a sacrificial victim), the glorious adornment of (*hadar* – most majestic, honored, and splendidous embellishment and beautification) of the fronds (*kaph* – shoots or branches [symbolic of the Spirit and Ma’aseyah]) of the palm (*tamar*), the branch (‘*anaph* – covering [symbolic of the Ma’aseyah]) of leafy shade (‘*abowth* – heavily foliated canopy [symbolic of the Spirit]) trees (‘*esh*), and river (*nahal* [symbolic of the Spirit]) willow shoots (‘*arabah* [symbolic of the Ma’aseyah]).” (*Qara’* / Called Out / Leviticus 23:40)

Leviticus 23:40

| | |
|---|--|
| <p>וְלִקְחֶתֶם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הַדָּר בַּפֶּת תְּמָרִים וְעֵנָף עֵץ-עֵבֶת וְעֵרְבֵי-נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים׃</p> | <p>And on the first day you shall take for yourselves the first fruit of majestic trees, branches of palm trees and branches of a leafy tree and of a brook’s poplar trees, and you shall rejoice before Yahweh your God for seven days. LEB</p> |
|---|--|

| | | | | | | |
|----------|----------|------------|--------------|------------|--------|--------------------|
| 1926 [e] | 6086 [e] | 6529 [e] | 7223 [e] | 3117 [e] | | 3947 [e] |
| hā·dār | 'êṣ | pə·rī | hā·ri·šō·wn, | bay·yō·wm | lā·kem | ū·lə·qah·tem |
| הָדָר | עֵץ | פְּרִי | הָרֵאשֹׁן | בַּיּוֹם | לָכֶם | וְלִקְחֶתֶם 40 |
| goodly | of trees | the boughs | first | on the day | to you | and you shall take |
| Noun | Noun | Noun | Adj | Noun | Prep | Verb |

| | | | | | | |
|--------------|-------------|----------|----------|----------------|---------------|-----------|
| 5158 [e] | 6155 [e] | 5687 [e] | 6086 [e] | 6057 [e] | 8558 [e] | 3709 [e] |
| nā·ḥal; | wə·'ar·bē- | 'ā·bōṭ | 'êṣ- | wa·'ā·naḇ | tə·mā·rīm, | kap·pōṭ |
| נַחַל | וְעֵרְבֵי | עֵבֶת | עֵץ | וְעֵנָף | תְּמָרִים | כַּפְתֵּי |
| of the brook | and willows | thick | of trees | and the boughs | of palm trees | branches |
| Noun | Noun | Adj | Noun | Noun | Noun | Noun |

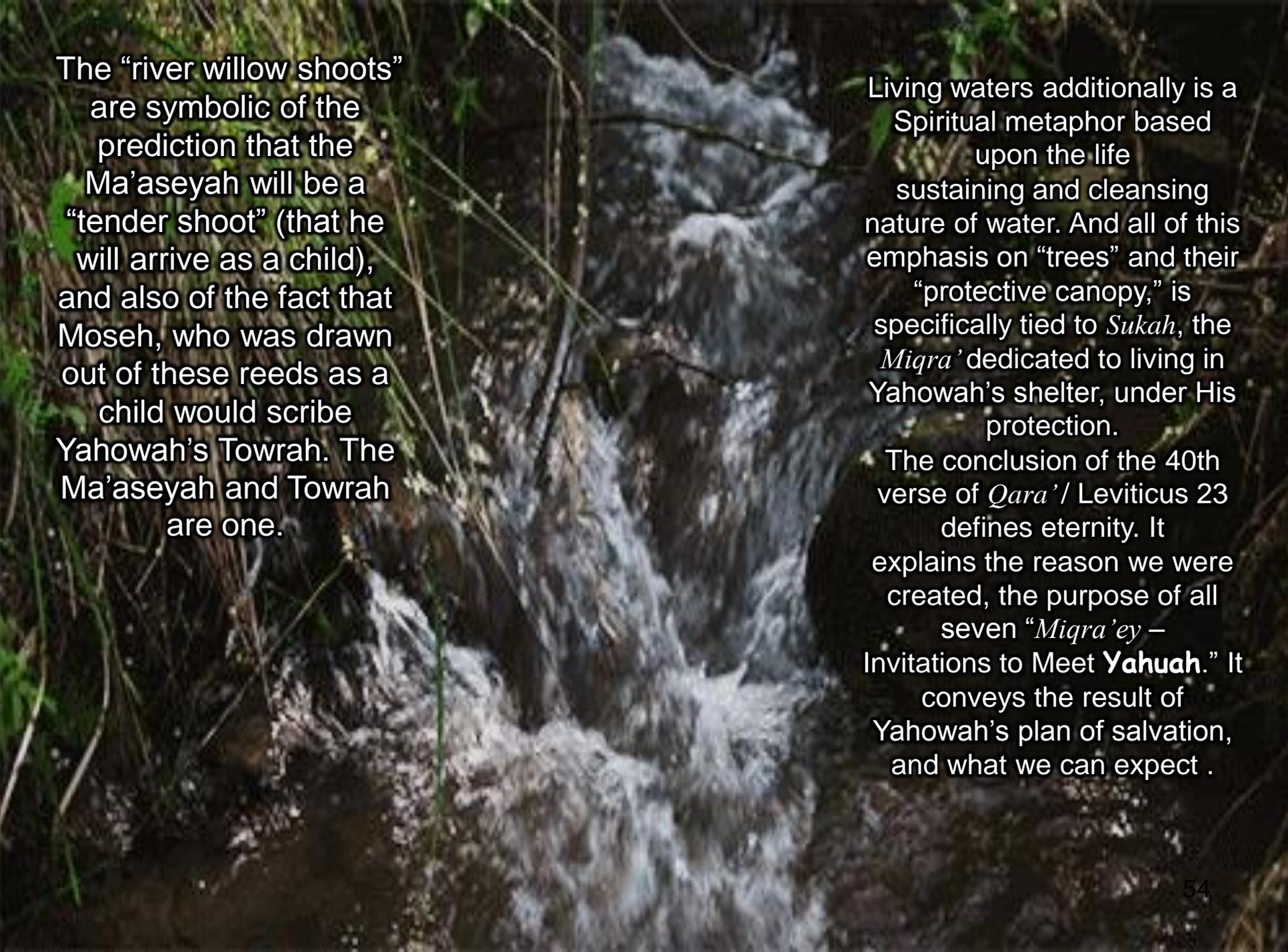
| | | | | | |
|----------|----------|--------------|----------|----------|-----------------------|
| 3117 [e] | 7651 [e] | 430 [e] | 3068 [e] | 6440 [e] | 8055 [e] |
| yā·mīm. | šib·'at | 'ē·lō·hê·kem | Yah·weh | liḇ·nê | ū·śə·mah·tem, |
| יָמִים : | שִׁבְעַת | אֱלֹהֵיכֶם | יְהוָה | לִפְנֵי | וּשְׂמַחְתֶּם |
| days | seven | your God | the LORD | before | and you shall rejoice |
| Noun | Noun | Noun | Noun | Noun | Verb |

The “first day fruit harvest” during the Fall, speaks of the ingathering of souls depicted in the *Miqra’ of Taruw’ah*. It is facilitated by Yahowsha’s personal sacrifice on the “tree, the upright pole” upon which He “was hung.”

Since one would not normally describe “palm fronds” as being “glorious adornments, or majestic,” even “honored and splendorous embellishments for beautification,” **Yahuah** is using a metaphor to reveal the nature of the Set-Apart Spirit’s wisdom of Light. In this region and time, palm fronds were used as the roof covering of homes, sheltering the family inside from the sun and storms.

To this point, *hadar* speaks of an adornment or garment which elevates one’s status, ascribing high value to them, making them beautiful in appearance, even majestic and glorious.” Moreover, the entire point of *Yowm Kippurym* and the essence of *Sukah* is to “come into the presence of Yahuah and Yahusha who Elevates by vindicating us,” as a result of the continued work of the Set-Apart Spirit, so that we can embrace our Heavenly Father.

The “branch of the tree,” another Messianic symbol, is singular because while the Spirit inhabits many, there is only one **Yahusha**. But you’ll notice in this case that “the branch” is from “a leafy shade, heavily foliated canopy tree.”



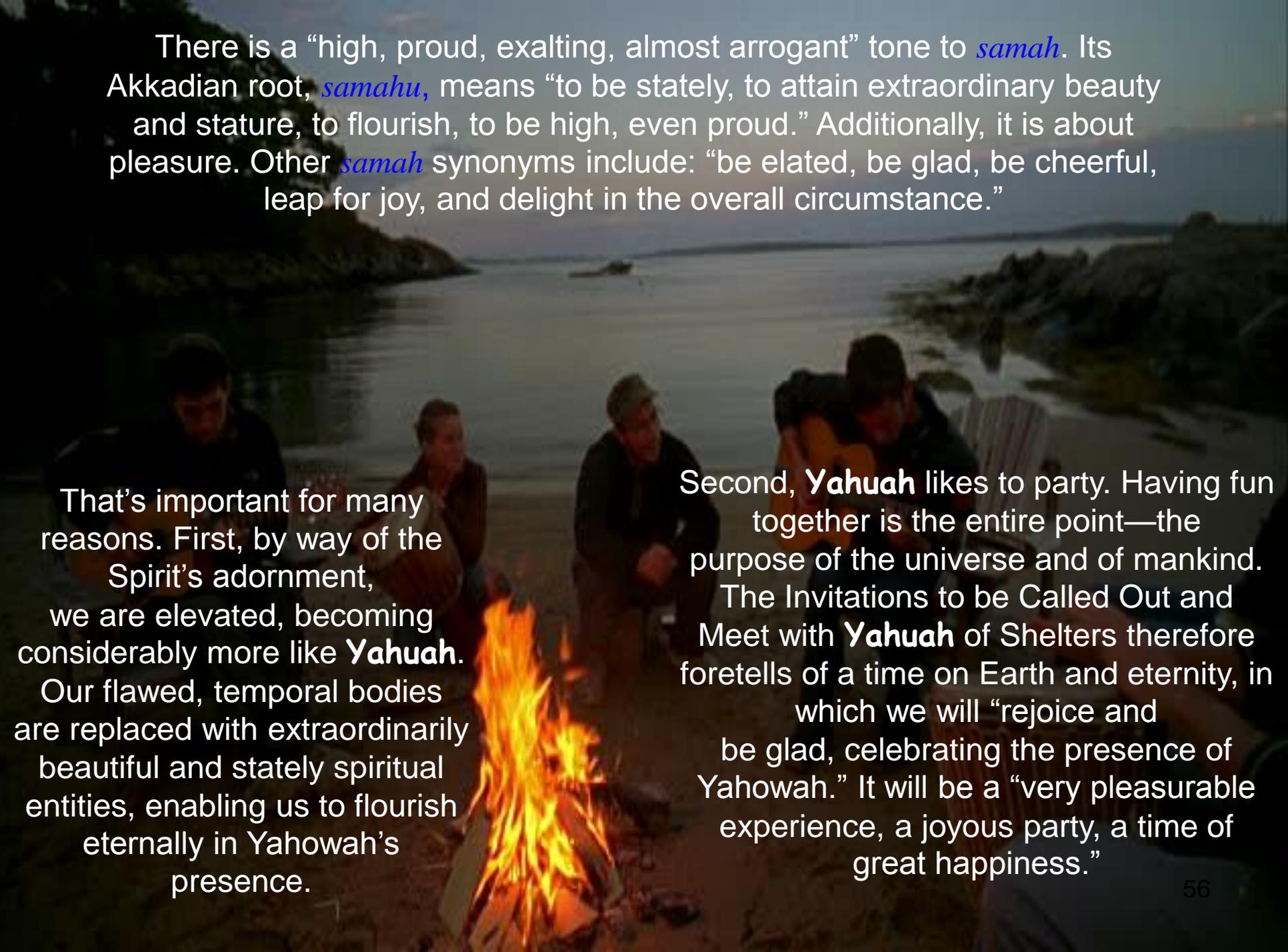
The “river willow shoots” are symbolic of the prediction that the Ma’aseyah will be a “tender shoot” (that he will arrive as a child), and also of the fact that Moseh, who was drawn out of these reeds as a child would scribe Yahowah’s Towrah. The Ma’aseyah and Towrah are one.

Living waters additionally is a Spiritual metaphor based upon the life sustaining and cleansing nature of water. And all of this emphasis on “trees” and their “protective canopy,” is specifically tied to *Sukah*, the *Miqra’* dedicated to living in Yahowah’s shelter, under His protection.

The conclusion of the 40th verse of *Qara’ / Leviticus 23* defines eternity. It explains the reason we were created, the purpose of all seven “*Miqra’ey* – Invitations to Meet **Yahuah**.” It conveys the result of Yahowah’s plan of salvation, and what we can expect .

“Rejoice and be glad (*samah* – be happy and express your joy, be merry and party, flourish, take pleasure in, and celebrate) in the presence (*paneh*) of Yahowah, your **Eternal** (*'elohym*), for seven days.” lev 23:40

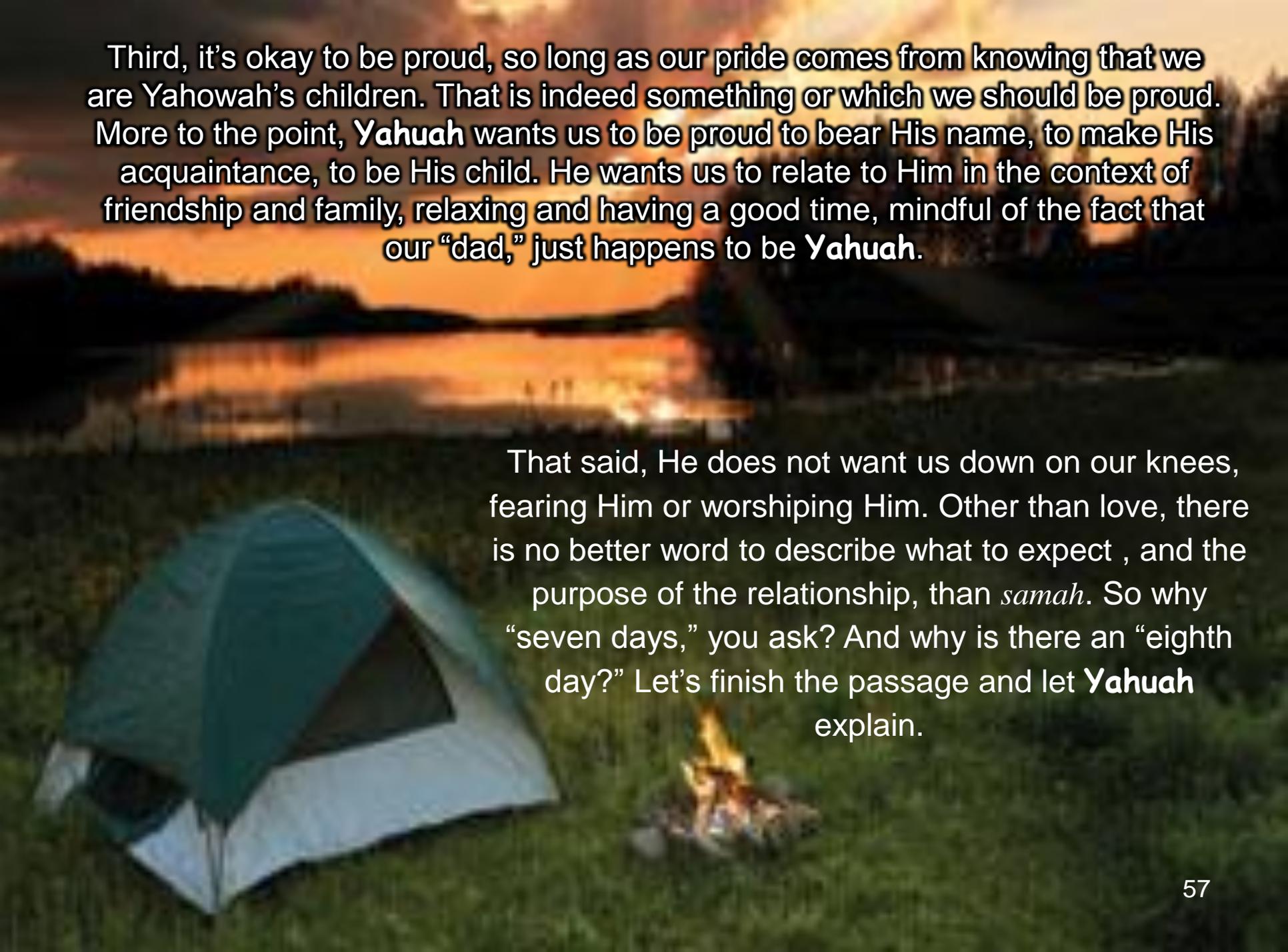


A group of people are gathered around a campfire on a beach at dusk. The fire is bright and central, illuminating the scene. The background shows the ocean and a dark sky. The people are dressed in casual outdoor attire, and some are looking towards the camera while others are engaged in conversation or looking at the fire.

There is a “high, proud, exalting, almost arrogant” tone to *samah*. Its Akkadian root, *samahu*, means “to be stately, to attain extraordinary beauty and stature, to flourish, to be high, even proud.” Additionally, it is about pleasure. Other *samah* synonyms include: “be elated, be glad, be cheerful, leap for joy, and delight in the overall circumstance.”

That’s important for many reasons. First, by way of the Spirit’s adornment, we are elevated, becoming considerably more like **Yahuah**. Our flawed, temporal bodies are replaced with extraordinarily beautiful and stately spiritual entities, enabling us to flourish eternally in Yahowah’s presence.

Second, **Yahuah** likes to party. Having fun together is the entire point—the purpose of the universe and of mankind. The Invitations to be Called Out and Meet with **Yahuah** of Shelters therefore foretells of a time on Earth and eternity, 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.”

The background image shows a serene outdoor scene at dusk. In the foreground, a green and white tent is pitched on a grassy field. To the right of the tent, a small campfire is burning brightly. In the middle ground, a calm lake reflects the warm, orange and yellow light of the setting sun. The sky is filled with soft, glowing clouds, and the overall atmosphere is peaceful and inviting.

Third, it's okay to be proud, so long as our pride comes from knowing that we are Yahowah's children. That is indeed something or which we should be proud. More to the point, **Yahuah** wants us to be proud to bear His name, to make His acquaintance, to be His child. He wants us to relate to Him in the context of friendship and family, relaxing and having a good time, mindful of the fact that our "dad," just happens to be **Yahuah**.

That said, He does not want us down on our knees, fearing Him or worshiping Him. Other than love, there is no better word to describe what to expect, and the purpose of the relationship, than *samah*. So why "seven days," you ask? And why is there an "eighth day?" Let's finish the passage and let **Yahuah** explain.

Celebrate (*chagag*) it as a festival feast (*chag*) in association with (*la*) Yahowah seven (*shaba* ') days (*yowm*) during (*ba*) the (*ha*) year (*sanah* – repeatedly, so as to be altered and changed). It is a clearly communicated prescription of what you should do to live (*chuqah* –and engraved recommendation designed to allocate a share of an inheritance) eternally (*'olam* – forever, throughout all time) in (*la*) your (*'atem*) homes and generations (*dowr* – dwelling places and sheltered tent encampments). Celebrate it (*chagag* – as a festival feast) in (*ba*) the (*ha*) seventh (*shaby'y*) month (*chodesh* – time of renewal).” (*Qara*’ / Called Out / Leviticus 23:41)

Leviticus 23:41

וְחִגַּגְתֶּם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים
בְּשָׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ
הַשְּׁבִיעִי תִחַגּוּ אֹתוֹ:

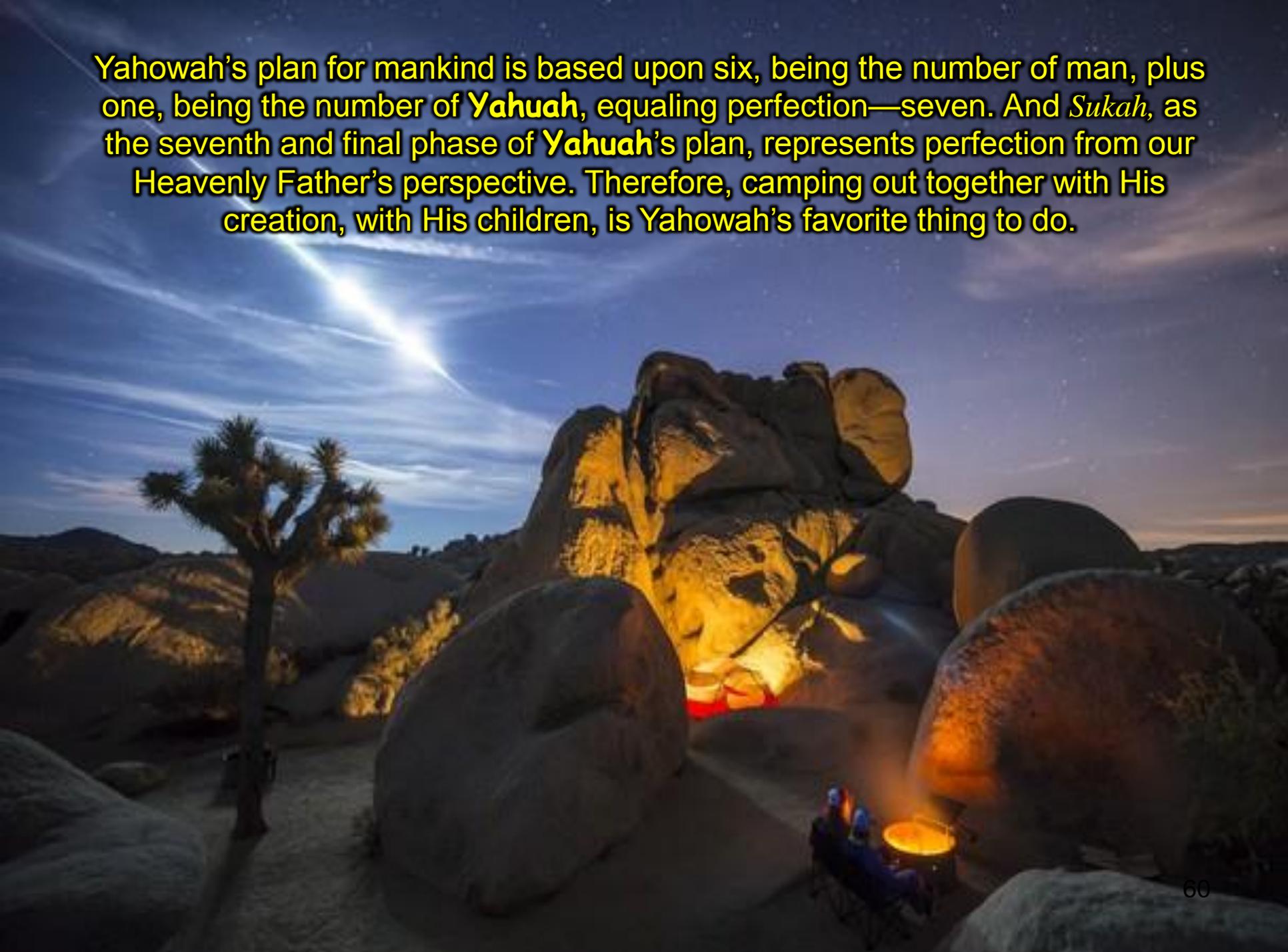
And you must hold it as a festival for Yahweh for seven days in the year; it shall be a lasting statute throughout your generations; in the seventh month you must hold it. | LEB

| | | | | | | |
|-------------------|---------------|-----------------|----------------|-------------|--------------|---------------------|
| 8141 [e] | 3117 [e] | 7651 [e] | 3068 [e] | 2282 [e] | 853 [e] | 2287 [e] |
| baš-šā-nāh; | yā-mīm | šib-'aṭ | Yah-weh, | ḥaḡ | 'ō-tōw | wə-ḥag-gō-tem |
| בַּשָּׁנָה | יָמִים | שִׁבְעַת | לַיהוָה | תָּג | אֹתוֹ | וַחֲזַתֶם 41 |
| in the year | days | seven | to the LORD | a feast | it | And you shall keep |
| Noun | Noun | Noun | Noun | Noun | Acc | Verb |

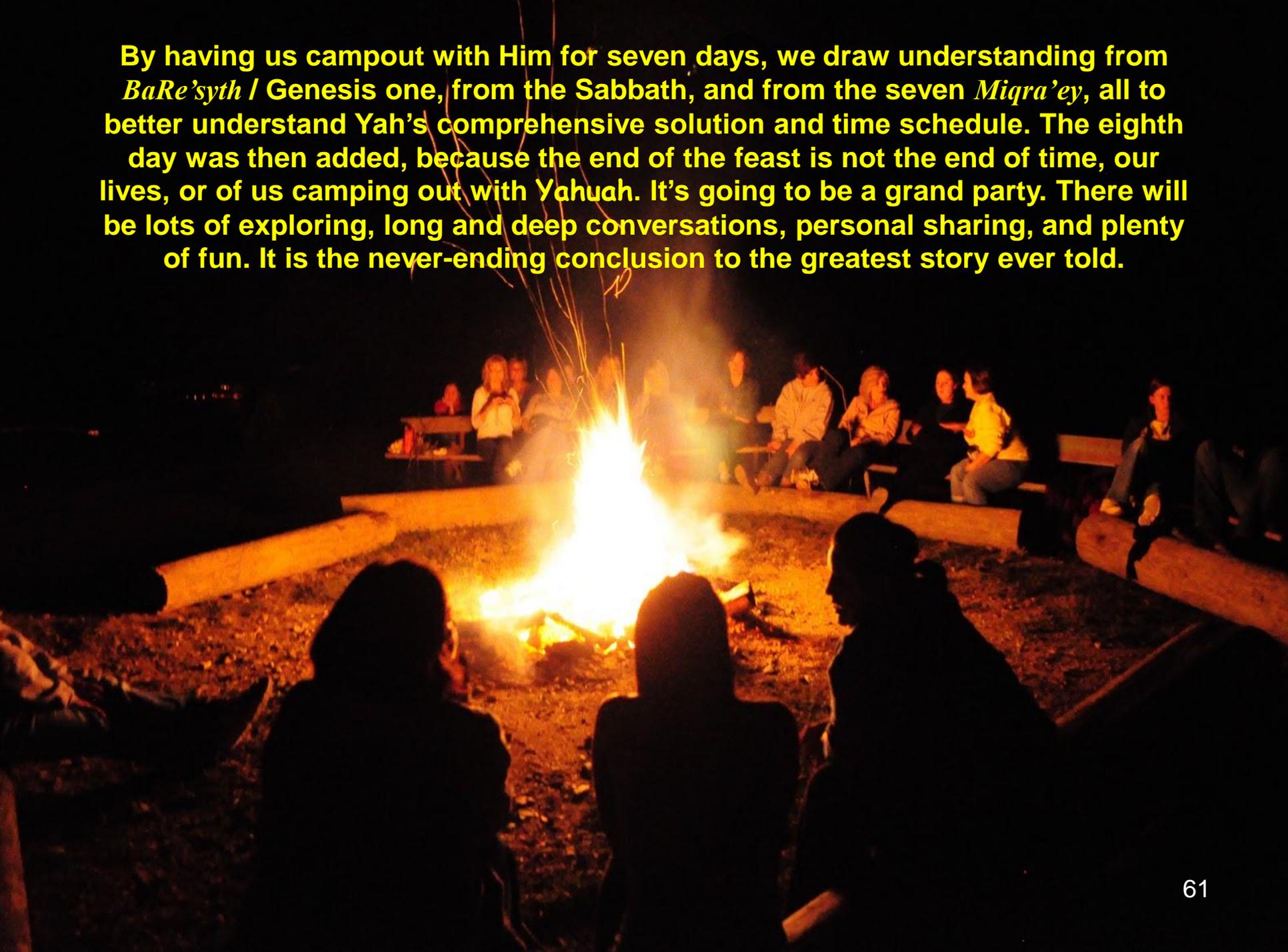
| | | | | |
|---------------------|------------------|-----------------------|---------------|-------------------------|
| 7637 [e] | 2320 [e] | 1755 [e] | 5769 [e] | 2708 [e] |
| haš-šə-bī-'ī | ba-ḥō-deš | le-dō-rō-tê-ḵem, | 'ō-w-lām | ḥuq-qaṭ |
| הַשְּׁבִיעִי | בַּחֹדֶשׁ | — לְדֹרֹתֵיכֶם | עוֹלָם | חֻקַּת |
| seventh | in the month | in your generations | forever | [It shall be] a statute |
| Adj | Noun | Noun | Noun | Noun |

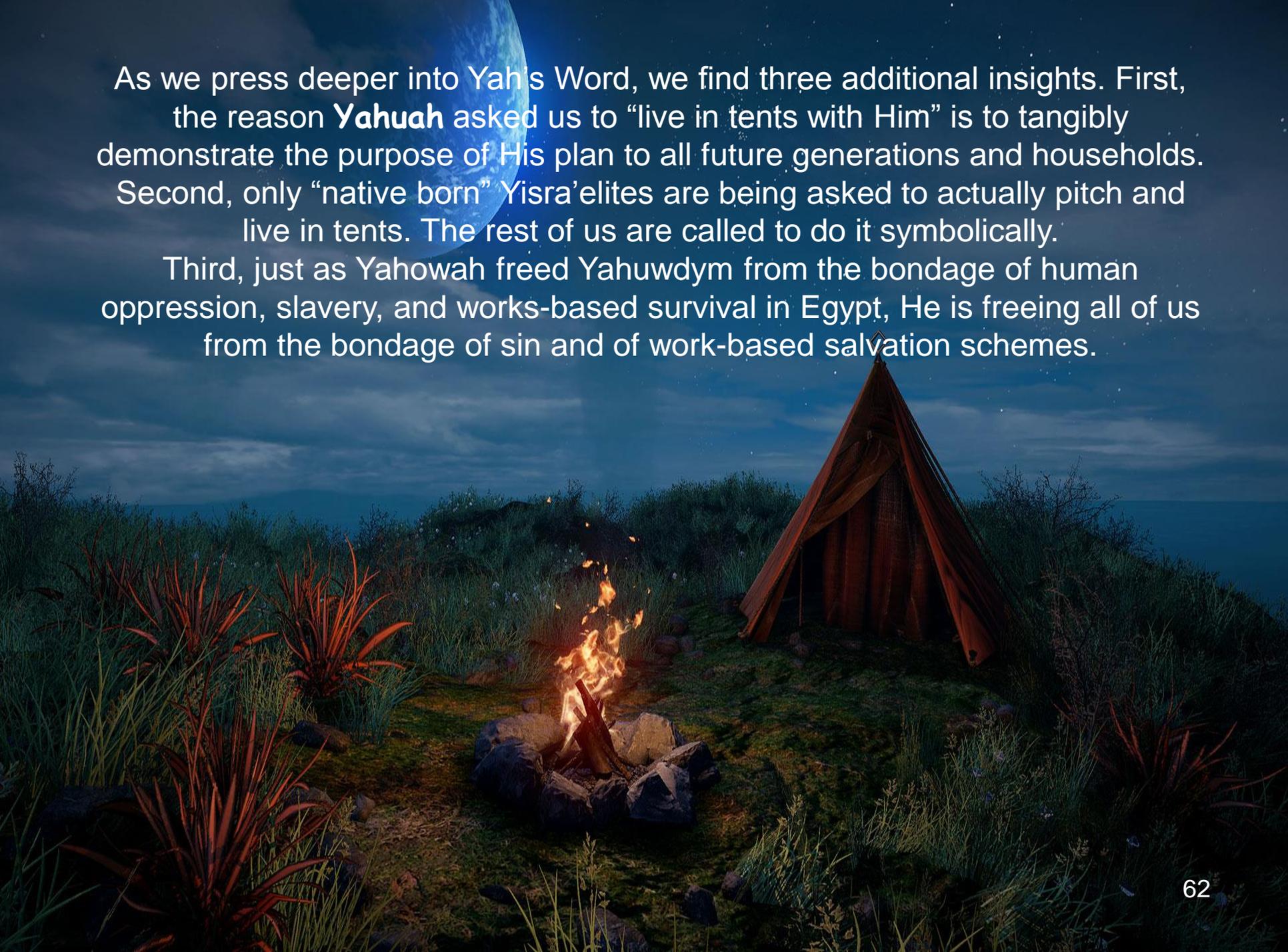
| | |
|----------------|---------------------|
| 853 [e] | 2287 [e] |
| 'ō-tōw. | tā-ḥōg-gū |
| אֹתוֹ : | תִּחַגְּוּ |
| it | you shall celebrate |
| Acc | Verb |

Yahowah's plan for mankind is based upon six, being the number of man, plus one, being the number of **Yahuah**, equaling perfection—seven. And *Sukah*, as the seventh and final phase of **Yahuah's** plan, represents perfection from our Heavenly Father's perspective. Therefore, camping out together with His creation, with His children, is Yahowah's favorite thing to do.



By having us campout with Him for seven days, we draw understanding from *BaRe'syth* / Genesis one, from the Sabbath, and from the seven *Miqra'ey*, all to better understand Yah's comprehensive solution and time schedule. The eighth day was then added, because the end of the feast is not the end of time, our lives, or of us camping out with Yahuah. It's going to be a grand party. There will be lots of exploring, long and deep conversations, personal sharing, and plenty of fun. It is the never-ending conclusion to the greatest story ever told.





As we press deeper into Yah's Word, we find three additional insights. First, the reason **Yahuah** asked us to “live in tents with Him” is to tangibly demonstrate the purpose of His plan to all future generations and households. Second, only “native born” Yisra'elites are being asked to actually pitch and live in tents. The rest of us are called to do it symbolically. Third, just as Yahowah freed Yahuwdym from the bondage of human oppression, slavery, and works-based survival in Egypt, He is freeing all of us from the bondage of sin and of work-based salvation schemes.

“You shall live in (*yasab* – inhabit and dwell in) shelters (*sukah* – tents which provide sheltered covering and protection) for seven (*shaba*) days (*yowm*). All (*kol*) native-born (*ezrah*) Yisra’elites (*Yisra’el* – individuals who engage and endure with **Yahuah**) shall dwell (*yasab*) in (*ba*) the (*ha*) sheltered tents (*sukah* – protective homes and coverings) so that (*ma’an* – for the intent, purpose, reason, and sake that in the end) your households and generations (*dowr* – families and descendants) will know relationally (*yada’* – be aware of and understand, be acquainted with and respect, reveal, make known, and teach) the physical symbolism of (*ky* – branding associated with ownership and truth connected with) Me having the children of Yisra’el (*beny Yisra’el*) live in (*yasab*) covered shelters (*sukah* – tents and homes which enclose and provide protection) when I brought (*yasa’* – and led) them out (*min*) of the land (*‘erets* – realm and country) of the Crucible of Egypt (*mitsraym* – the place of oppression and anguish).”

(*Qara’* / Called Out / Leviticus 23:42-43)

Leviticus 23:42

בַּסֻּכּוֹת תִּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח
LEB OT RI | בְּיִשְׂרָאֵל יִשְׁבוּ בַּסֻּכּוֹת: | LEB

You must live in the booths for seven days; all the natives in Israel must live in the booths, | LEB

Leviticus 23:43

לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַּסֻּכּוֹת הוֹשַׁבְתִּי
אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ
LEB OT RI | מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: | LEB

so that your generations shall know that I made *the Israelites* live in booths when I brought them from the land of Egypt; I am Yahweh your God.” | LEB

5521 [e]
bas-suk-kōt.

בַּסֻּכּוֹת:

in booths

Noun

3427 [e]
yê-šə-bū

יִשְׁבוּ

shall dwell

Verb

3478 [e]
bə-yiś-rā-'ēl,

בְּיִשְׂרָאֵל

in Israel

Noun

249 [e]
hā-'ez-rāḥ

הָאֶזְרָח

born

Noun

3605 [e]
kāl-

כָּל-

all

Noun

3117 [e]
yā-mîm;

יָמִים

days

Noun

7651 [e]
šib-'at

שִׁבְעַת

seven

Noun

3427 [e]
tê-šə-bū

תִּשְׁבוּ

you shall dwell

Verb

5521 [e]
bas-suk-kōt

בַּסֻּכּוֹת

in booths

Noun

42

853 [e]

'et-

את-

Acc

3427 [e]

hō-wō-šab-tī

הוֹשַׁבְתִּי

to dwell

Verb

5521 [e]

bas-suk-kō-wt,

בַּסֻּכּוֹת

in booths

Noun

3588 [e]

kī

כִּי

that

Conj

1755 [e]

dō-rō-tê-ḵem

דֹרֹתֵיכֶם

your generations

Noun

3045 [e]

yê-də-ū

יָדְעוּ

may know

Verb

4616 [e]

lə-ma-'an

לְמַעַן

to the end that

Subst

43

430 [e]

'ē-lō-hê-ḵem.

אֱלֹהֵיכֶם:

your God

Noun

3068 [e]

Yah-weh

יְהוָה

the LORD

Noun

589 [e]

'ā-nī

אֲנִי

I [am]

Pro

4714 [e]

miṣ-rā-yim;

מִצְרַיִם

of Egypt

Noun

776 [e]

mê-'e-reṣ

מֵאֶרֶץ

from the land

Noun

853 [e]

'ō-w-ṭām

אוֹתָם

them

Acc

3318 [e]

bə-hō-w-šî-'ī

בְּהוֹצִיאִי

when I brought out

Verb

3478 [e]

yiś-rā-'ēl,

יִשְׂרָאֵל

of Israel

Noun

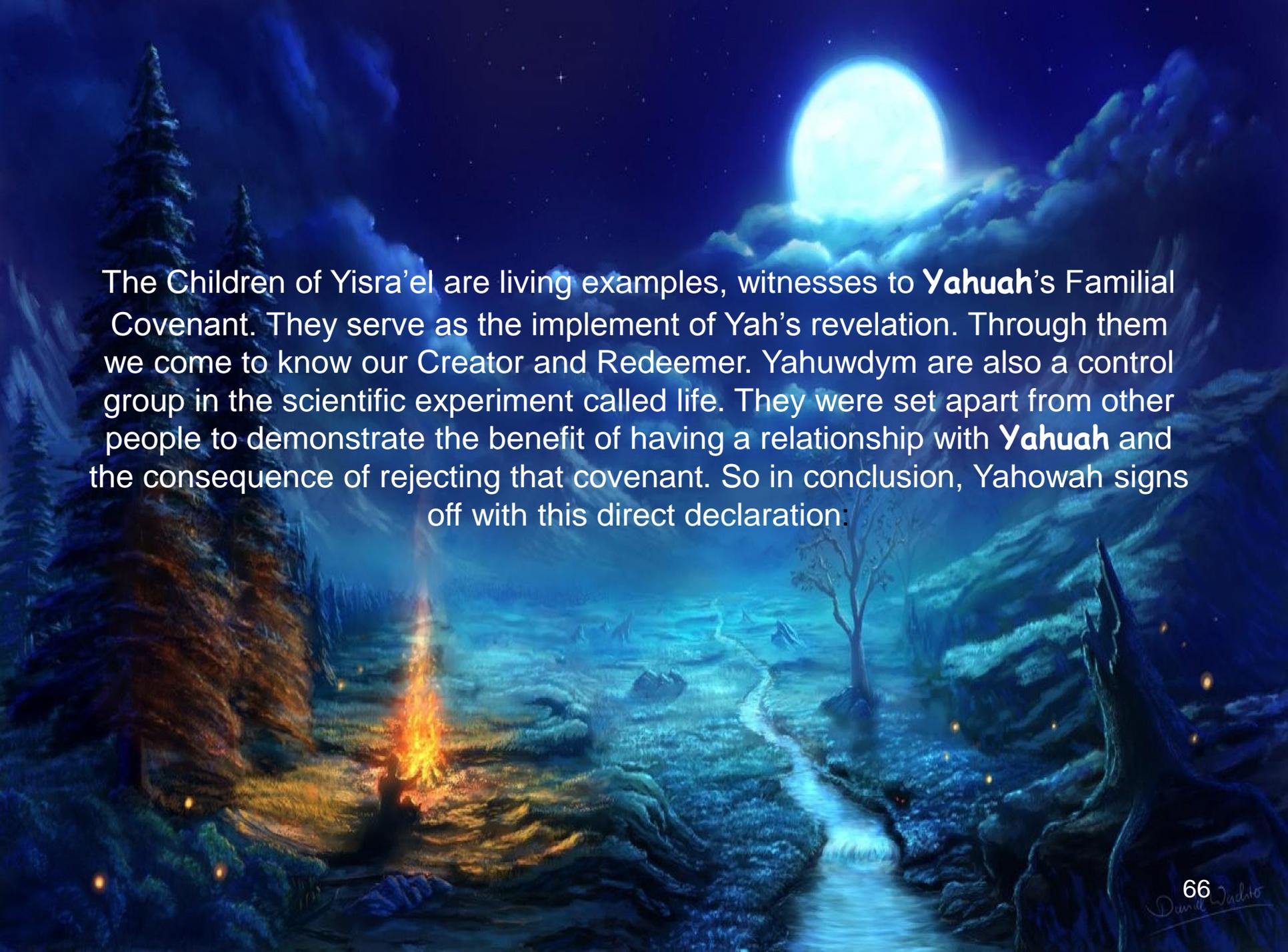
1121 [e]

bə-nē

בְּנֵי

I made the children

Noun

A night landscape painting. In the upper center, a large, bright full moon is partially obscured by dark, billowing clouds. The sky is a deep, dark blue with a few small stars. In the foreground, a campfire with bright orange and yellow flames sits on a rocky outcrop. To the right, a narrow stream flows through a rocky, uneven terrain. The ground is covered in dark, textured rocks and patches of grass. In the background, there are dark, silhouetted trees and a range of mountains under the moonlight. The overall mood is serene and quiet.

The Children of Yisra'el are living examples, witnesses to **Yahuah's** Familial Covenant. They serve as the implement of Yah's revelation. Through them we come to know our Creator and Redeemer. Yahuw dym are also a control group in the scientific experiment called life. They were set apart from other people to demonstrate the benefit of having a relationship with **Yahuah** and the consequence of rejecting that covenant. So in conclusion, Yahowah signs off with this direct declaration:

“I am (*'any*) Yahowah, your (*'atem*) Everlasting (*'elohym*).” (*Qara' /*
Called Out / Leviticus 23:43)



We therefore know that we have this on pretty good authority. And that means it would require a higher authority than **Yahuah** to alter or repeal any of these instructions. Yet since they have all been changed and canceled by man's political and religious institutions, somebody must believe that they are more important than their Creator. And finally, Yahowah's messenger signs off with...

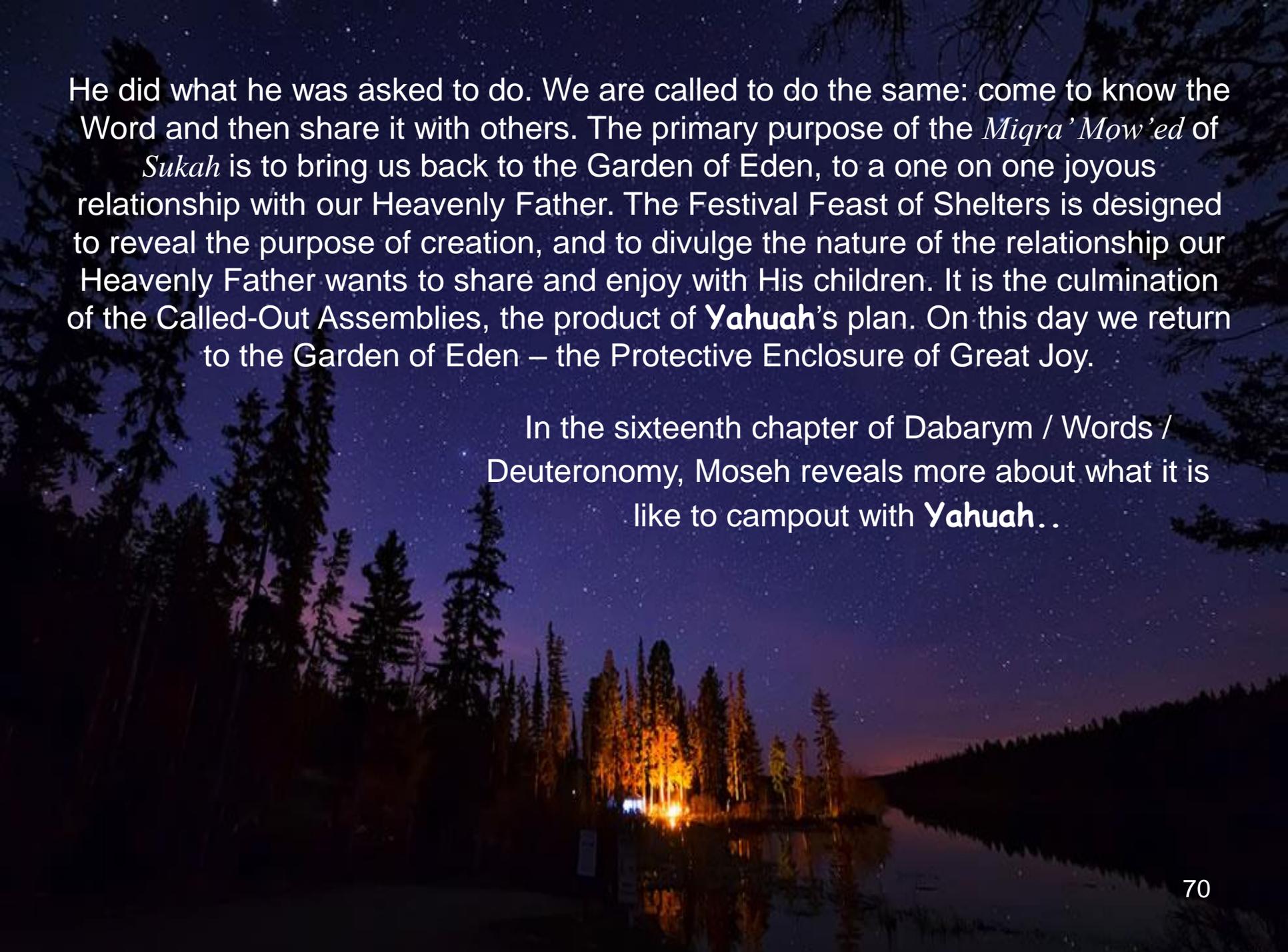
...“And Moseh declared the Word (*dabar*) regarding Yahowah’s specific appointed meetings and designated times (*mow’ed* – assemblies set by the authority for a particular purpose as a sign and signal) to the children of Yisra’el.” (*Qara’* / Called Out /Leviticus 23:44)

Leviticus 23:44

וַיְדַבֵּר מֹשֶׁה אֶת־מִעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל׃

Thus Moses announced to *the Israelites* Yahweh’s appointed times. | LEB
LEB OT RI |

| | | | | | | | | | |
|---|-------------|----------|---------|-------------|------------|---------|----------|--------------|----|
| | 3478 [e] | 1121 [e] | 413 [e] | 3068 [e] | 4150 [e] | 853 [e] | 4872 [e] | 1696 [e] | |
| פ | yis-rā-’el. | be-nê | ’el- | Yah-weh; | mō-’ă-dê | ’et- | mō-šeh, | way-dab-bêr | |
| - | יִשְׂרָאֵל׃ | בְּנֵי | אֶל־ | יְהוָה | מִעֲדֵי | אֶת־ | מֹשֶׁה | וַיְדַבֵּר | 44 |
| - | of Israel | the sons | unto | of the LORD | the feasts | - | Moses | And declared | |
| | Noun | Noun | Prep | Noun | Noun | Acc | Noun | Verb | |



He did what he was asked to do. We are called to do the same: come to know the Word and then share it with others. The primary purpose of the *Miqra' Mow'ed* of *Sukah* is to bring us back to the Garden of Eden, to a one on one joyous relationship with our Heavenly Father. The Festival Feast of Shelters is designed to reveal the purpose of creation, and to divulge the nature of the relationship our Heavenly Father wants to share and enjoy with His children. It is the culmination of the Called-Out Assemblies, the product of **Yahuah's** plan. On this day we return to the Garden of Eden – the Protective Enclosure of Great Joy.

In the sixteenth chapter of Dabarym / Words / Deuteronomy, Moseh reveals more about what it is like to campout with **Yahuah**..

.“You (*‘atah*) shall attend to and profit from (*‘asah* – act upon and participate in) the Festival Feast (*chag*) of Sukah (*sukah* – Protective Coverings, Tabernacles, Tents, and Shelters) for seven days when you gather in your harvest (*ba ‘asap ‘atah*) from your threshing floor (*goren*) and your winepress (*yeqeb*).” (*Dabarym / Words / Deuteronomy 16:13*)

Deuteronomy 13:16

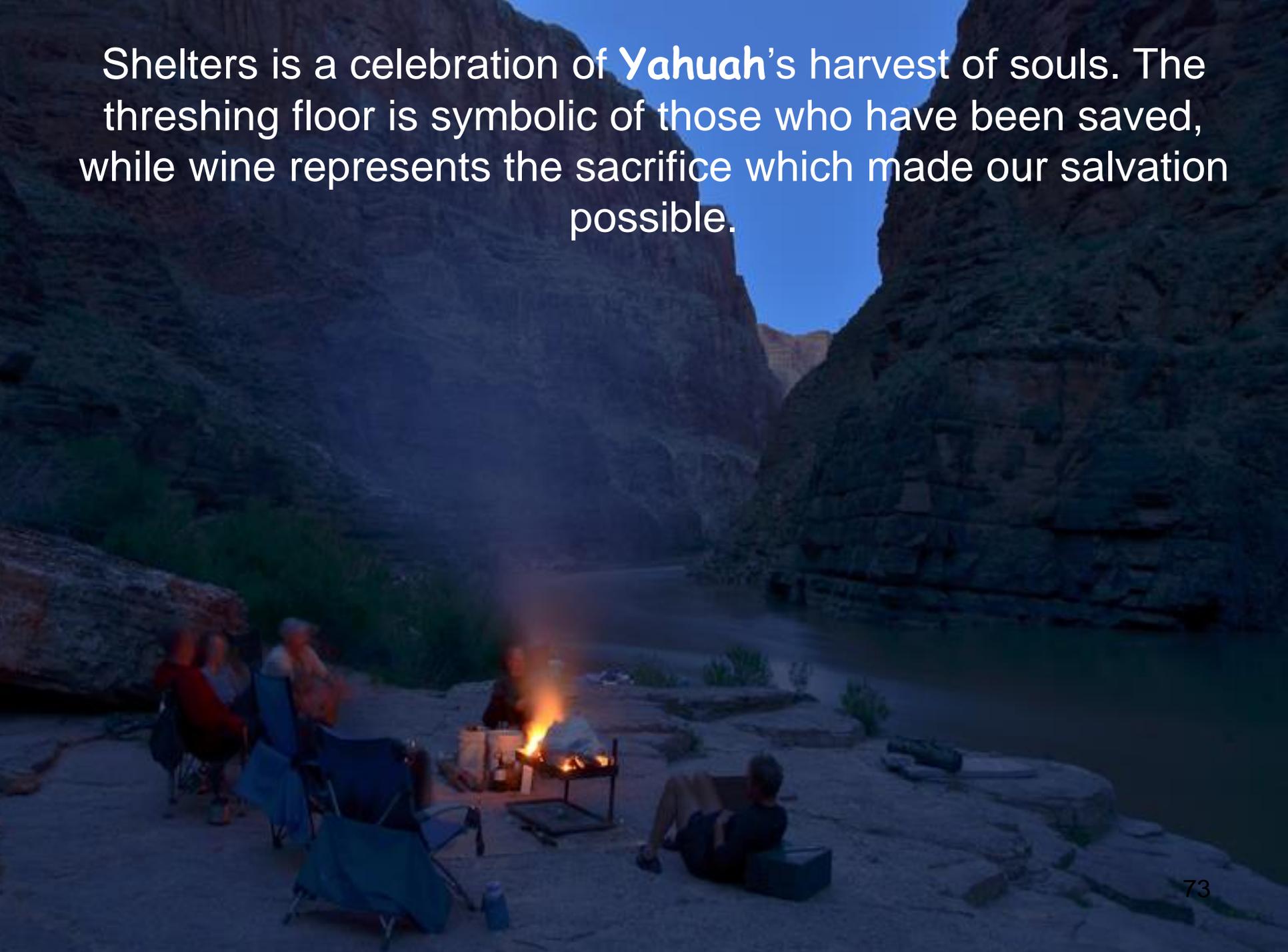
וְאֶת־כָּל־שְׁלָלָהּ תִּקְבֹּץ אֶל־תּוֹךְ רַחֲבֹתָהּ
וְשָׂרַפְתָּ בָּאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ
כְּלִיל לִיהוָה אֱלֹהֶיךָ וְהָיְתָה תֵּל עוֹלָם לֹא
תִּבְנֶה עוֹד: | LEB OT RI

And then you shall gather all of its booty into the middle of its public square, and you shall burn the town and all of its war-booty totally for Yahweh your God, and it shall be a pile of rubble forever; it shall not be built again. | LEB

| | | | | | | |
|----------|----------|-------|-------------------|----------------|-----------|----|
| 3117 [e] | 7651 [e] | | 6213 [e] | 5521 [e] | 2282 [e] | |
| yā-mîm; | šib-'at̄ | lə-kā | ta-'ā-šeh | has-suk-kōt̄ | ḥaḡ | |
| יָמִים | שִׁבְעַת | לָהּ | תַּעֲשֶׂה | הַסֹּכֶת | חַג | 13 |
| days | seven | to | you shall observe | of tabernacles | the feast | |
| Noun | Noun | Prep | Verb | Noun | Noun | |

| | | | |
|---|-----------------|---------------------|------------------------------|
| | 3342 [e] | 1637 [e] | 622 [e] |
| | ū-mî-yiq-be-kā. | mig-gā-re-nə-kā | bə-'ā-sə-pə-kā, |
| — | וּמִיִּקְבֹּד : | מִגְרֵנָה | בְּאַסְפָּךְ |
| | and your wine | from your threshing | after that you have gathered |
| | Noun | Noun | Verb |

Shelters is a celebration of **Yahuah's** harvest of souls. The threshing floor is symbolic of those who have been saved, while wine represents the sacrifice which made our salvation possible.



“Rejoice (*samah* – be elated, have fun, be joyful, make merry, take great pleasure in, be glad and delight) in your Festival Feast (*chag* – celebration and party), you and your son and your daughter, your male and female servant and coworker (*‘ebed* – employees and associates), the Levite (*Lewy* – Yahowah’s priests and judges who unite), the foreigner (*ger* – one who is of a different racial, national, geographic, and cultural origin, a sojourner and newcomer), the orphan (*yatom* – fatherless child), and the widow (*‘almanah*) who by association (*‘asher* – and relationship) are within your doors and gates (*sa’ar* – assemblies, cities, and towns).” (*Dabarym* / Words / Deuteronomy 16:14)

Deuteronomy 13:17

וְלֹא־יִדְבֶק בְּיָדְךָ מִן־הַחֶרֶם לְמַעַן יָשׁוּב יְהוָה מִחֲרוֹן אַפּוֹ וְנָתַן־לְךָ רַחֲמִים וְרַחֲמֶיךָ וְהִרְבֶּה כַּאֲשֶׁר נִשְׁבַּע לְאַבְתֵּיךָ:
 LE B OT RI And let not something cling to your hand from the things devoted to destruction, so that Yahweh may turn back from *his burning anger*, and he may show compassion to you and he may continue to show compassion and so multiply you just as he swore to your ancestors, | **LEB**

| | | | | | |
|-------------------------|----------------------|--------------------|---------------------------|--------------------------|----|
| 1323 [e] ū·bit·te·kā | 1121 [e] ū·bin·kā | 859 [e] 'at·tāh | 2282 [e] bə·hag·ge·kā; | 8055 [e] wə·śā·mah·tā | 14 |
| וּבִתְּךָ | וּבִנְךָ | אַתָּה | בְּחַגְגֶּךָ | וּשְׂמַחְתָּ | |
| and your daughter | and your son | you | in your feast | And you shall rejoice | |
| Noun | Noun | Pro | Noun | Verb | |

| | | | |
|------------------------|---------------------------|----------------------------|--------------------------|
| 1616 [e] wə·hag·gēr | 3881 [e] wə·hal·lē·wī, | 519 [e] wa·'ā·mā·tē·kā, | 5650 [e] wə·'ab·de·kā |
| וְחַגְרֵךְ | וְחַלְוֵי | וְאִמָּתְךָ | וְעַבְדְּךָ |
| and the stranger | and the Levite | and your maidservant | and your manservant |
| Noun | Adj | Noun | Noun |

| | | | |
|---------------------------|-------------------|-----------------------------|-----------------------------|
| 8179 [e] biš·'ā·re·kā. | 834 [e] 'ā·šer | 490 [e] wə·hā·'al·mā·nāh | 3490 [e] wə·hay·yā·tō·wm |
| בְּשַׁעְרֵיךָ: | אֲשֶׁר | וְהָאֵלְמָנָה | וְהִיתוֹם |
| inside your gates | [are] | that the widow | and the fatherless |
| Noun | Prt | Noun | Noun |

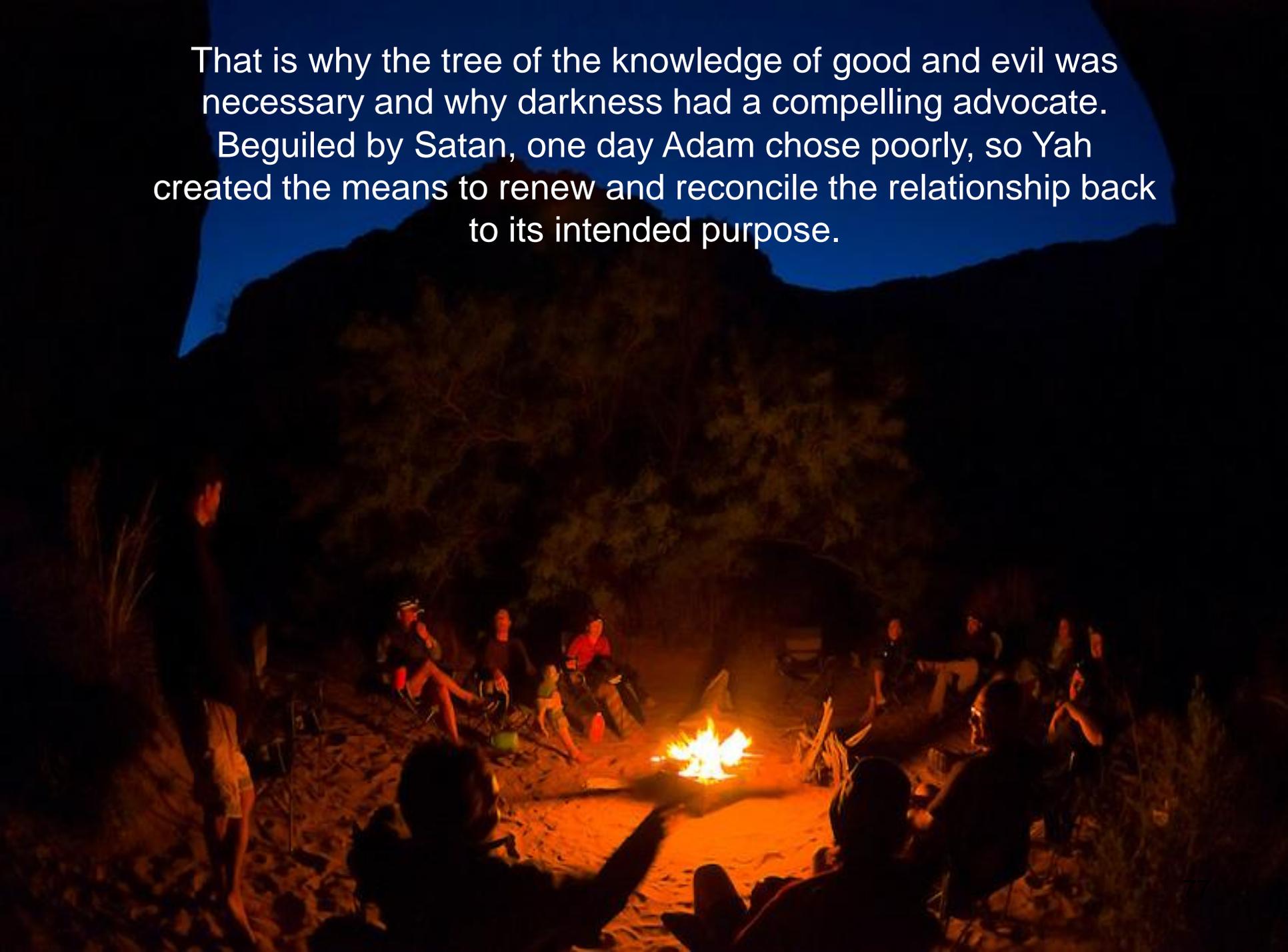
In an earlier passage, Yah said the “foreigners” were those living “in the midst” of Yahuwdym. This list of guests is similar to the all inclusive gathering described in the *Miqra*’ of *Shabuwa*, whereby the Called-Out Assembly was born. So, in a very real sense, this is a family reunion.

Among the party goers will be men and women, boys and girls, rich and poor. The campers will come from around the globe, from a rainbow of races. Especially important to note: those who have lost their temporal family will be part of **Yahuah**’s eternal one. As Yahowah’s adopted sons and daughters, we become brothers and sisters. Yahowah created the universe for mankind, and then mankind for a single purpose. Eden was a garden party. But for this celebration of life and relationship to be based on love rather than compulsion or submission, there had to be real choice based upon freewill and a viable alternative to **Yahuah**’s companionship.



That is why the tree of the knowledge of good and evil was necessary and why darkness had a compelling advocate.

Beguiled by Satan, one day Adam chose poorly, so Yah created the means to renew and reconcile the relationship back to its intended purpose.



“Celebrate (*chagag* – party) for seven days with Yahowah, your **Eternal** (*‘elohym*), in the standing place (*maqowm* – site, home, dwelling, office, and special area, from *quwm*, meaning to arise, to stand, to be established upright, to become powerful, validated, and confirmed so as to endure) which relationally (*‘asher*) Yahowah will choose (*bahar* – select based upon His preference and desire) because (*ky* – surely for the reason) Yahowah, your **Eternal**, will kneel down for your benefit (*barak* – lower Himself to bless you)...” (*Dabarym / Words / Deuteronomy 16:15*)

Deuteronomy 16:15

שִׁבְעַת יָמִים תַּחֲגַל לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם
אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ
בְּכֹל תְּבוּאָתְךָ וּבְכֹל מַעֲשֵׂה יָדֶיךָ וְהָיִיתָ
אִךְ שִׂמְחָה: | LEB OT RI

Seven days you shall celebrate your feast to Yahweh your God at the place Yahweh will choose, for Yahweh your God shall bless you in all of your produce and in all of the work of your hand, and you shall surely be rejoicing. | LEB

| | | | | | | | |
|-------------------|------------------|----------------|-------------------------------|---------------|---------------|-----------------|-----------|
| 4725 [e] | 430 [e] | 3068 [e] | | 2287 [e] | 3117 [e] | 7651 [e] | |
| bam·mā·qō·wm | 'ē·lō·he·kā, | Yah·weh | | tā·hōg | yā·mīm, | šib·'at | |
| בַּמָּקוֹם | אֱלֹהֶיךָ | לַיהוָה | | תִּחַג | יָמִים | שִׁבְעַת | 15 |
| in the place | your God | to the LORD | shall you keep a solemn feast | | days | Seven | |
| Noun | Noun | Noun | | Verb | Noun | Noun | |

| | | | | | | | |
|---------------|------------------|---------------|-------------------|-------------|---------------|----------------|----------------|
| 3605 [e] | 430 [e] | 3068 [e] | 1288 [e] | 3588 [e] | 3068 [e] | 977 [e] | 834 [e] |
| bə·kōl | 'ē·lō·he·kā, | Yah·weh | yə·bā·rek·kā | kī | Yah·weh; | yib·har | 'ā·šer- |
| בְּכֹל | אֱלֹהֶיךָ | יְהוָה | יְבָרֵכְךָ | כִּי | יְהוָה | יִבְחַר | אֲשֶׁר- |
| in all | your God you | the LORD | shall bless | because | the LORD | shall choose | that |
| Noun | Noun | Noun | Verb | Conj | Noun | Verb | Prt |

| | | | | | | |
|-------------------|-------------|---------------------|----------------|-----------------|----------------|---------------------|
| 8056 [e] | 389 [e] | 1961 [e] | 3027 [e] | 4639 [e] | 3605 [e] | 8393 [e] |
| sā·mê·ah. | 'ak | wə·hā·yī·tā | yā·de·kā, | ma·'ā·sêh | ū·bə·kōl | tə·bū·'ā·tə·kā |
| שִׂמְחָה : | אֵךְ | וְהָיִיתְ | יְדֵיךָ | מַעֲשֵׂה | וּבְכֹל | תְּבוּאָתְךָ |
| rejoice | surely | therefore you shall | of your hands | the works | and in all | your increase |
| Adj | Adv | Verb | Noun | Noun | Noun | Noun |

While *barak* carries the connotation of “a blessing,” its primary definition is to “bow down, lowering oneself.” Attributed to **Yahuah**, this statement of purpose, this salvation prediction, is profoundly important, albeit counter intuitive and antireligious. In this light, Yahowsha’ kneeled down for our benefit. He did so because he didn’t want his brothers and sisters to go before Yahuah without his protection to face judgment.



One of the most prevalent themes in Scripture is that of Yahowah standing up for us so that we can rise and stand with Him—upright, empowered, validated, and confirmed, enduring forever. This is the heart and soul of the Covenant, from Abraham’s call to Yahowsha’s enablement. The Greek equivalent of the root of *maqowm* (*quwm*), translated “standing place,” is *histemi*—which conveys the identical meaning. *Stauros*, errantly changed to “cross” but meaning “upright pole” is based on *histemi*, as is the totality of Yahowah’s plan of salvation.

For Yahowah Himself, for Abraham, and for most Yahuwdym, the “standing place” was Mount Mowryah. It remains Yah’s favorite place on earth, His choice. And while that was where the Covenant was confirmed, enabled, and will be renewed, Yahowah can validate, confirm, and elevate us, wherever He chooses. And when He does, we aren’t to fall back to the ground, prostrating ourselves. By his plan, He made it possible for us to stand with Him, walk with Him, party with Him. Don’t cheapen the gift by falling on your knees, shaking in fear. Leap for joy, gaze upon Yahuah’s face, give Him a kiss, and whisper “Thank You” in His ear. Being able to hug Yahusha and express our deepest emotions of love and thankfulness for what he accomplished. To feel the embracing breeze of the Ruach Ha Qodesh on our faces and understand the role each of the covenant members played without religious distortion. Unable to hold back the tears of emotion, Yahuah dries them with all the tenderness imaginable and we know without a doubt we are loved, protected and forgiven. The most humbling, least understood, most profound, unexpected, and yet vitally important Scriptural teaching is:

“Indeed, Yahowah , your **Eternal**, will kneel down for your benefit
(*barak* – lower Himself to bless you)...”

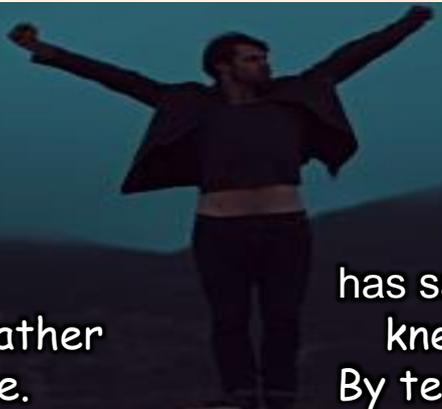
All religions have reversed this concept, teaching their victims to bow down to their g's, clerics, and kings. They achieve this through fear and by limiting freedoms. The Covenant, however, is based upon reverence, not fear. It is founded in freedom of choice, not submission. Abraham, and us through him, were called out of Babylon's religious and political system and invited to stand with Yahowah, encouraged to walk with **Yahuah**, summoned to be conversant with our Heavenly Father. Every aspect of **Yahuah's** Covenant is based upon marriage and family, on friendship and relationship.



But far more than this, Yahowah benefit." And He did, just as any father their child- there is no difference.

Him, our relationship deepens with more understanding of who He is. Our trust deepens with this wisdom that enables us to have an engrained respect and awe that One so marvelous and amazing might find something in us, worthy of spending time with Him.

has said that He would "kneel down for our kneels down and bends over to lift up By teaching us as we grow to stand with



“Indeed, Yahowah, your **Eternal**, will kneel down for your benefit (*barak* – lower Himself to bless you) in (*ba*) all (*kol*) your (‘*atah*) endeavors (*tabuw’ah* – providing everything of value including productivity, accumulation of wealth, intelligence, understanding, logic, useful insights, cogent speech, and ability to perform any task, producing outstanding results) and in all (*wa ba kol*) of the work (*ma’aseh* – labor, deeds, and undertakings) of your hands (*yad*) so that you will be (*hayah* – exist) altogether and totally (‘*ak* – completely and assuredly) happy (*samah* – rejoicing and elated, having fun, joyful and merry, experiencing great pleasure, delighted and glad).” (*Dabarym* / Words / Deuteronomy 16:15)

What a deal! *Tabuw'ah*, the operative word in this passage, is based in part upon *bow* which means: “to come, to arrive, to go in, and to be brought in,” and once inside, “to be enabled and enumerated.” The purpose of, the result of, **Yahuah** bowing down for our benefit is to be included in His family. We will experience vastly increased: “energy, capacity, intelligence, perceptive facilities, ability to reason, knowledge, and wisdom.” The adoption will also serve to make us eternally and unequivocally “happy and joyful.”



The proposal **Yahuah** has placed on the table is a good one. Accept it. You have been invited to campout with the Creator of the universe. And this is no ordinary excursion. It is the trip of a lifetime. And although your backpack and tent are supplied with everything you'll need and could ever want, you don't even have to carry it. **Yahuah** has bent down to pick it up, and us along with it, doing all of the heavy lifting for our benefit.

The Covenant began with Yahowah asking Abram to come out of Babylon. Revelation ends with **Yahuah** still pleading: "Come out of her my people." The book concludes with "Babylon is fallen, is fallen." But how many needlessly fall with her? The answer is most; and the reason is: we don't know what Yahowah revealed or why.



It is incumbent on us to keep the *Miqra'ey* meetings with Yahowah. He has asked us to do this, told us how, when, and why. Each can be symbolically celebrated as you have discovered. And in so doing, it's equally important that we avoid angering our Creator by replacing **Yahuah's** relationship-oriented meetings with man's religious observances like Christmas, Lent, and Easter. Not observing the *Miqra'ey* and *Shabat* will not only change the status of your salvation, it might also prevent the salvation of others who follow in your footsteps. Do as **Yahuah** has asked. Answer His Invitation.

If you are a native Yisra'elite, pitch your tent. If you are an adopted Yahuwdym, cuddle up next to your Heavenly Father and enjoy the protection and support of the Ruach Ha Qodesh. Keep the appointment. Understand the symbolism inherent in this day. Read and recite the Word. Share the plan. Have fun with **Yahuah**.





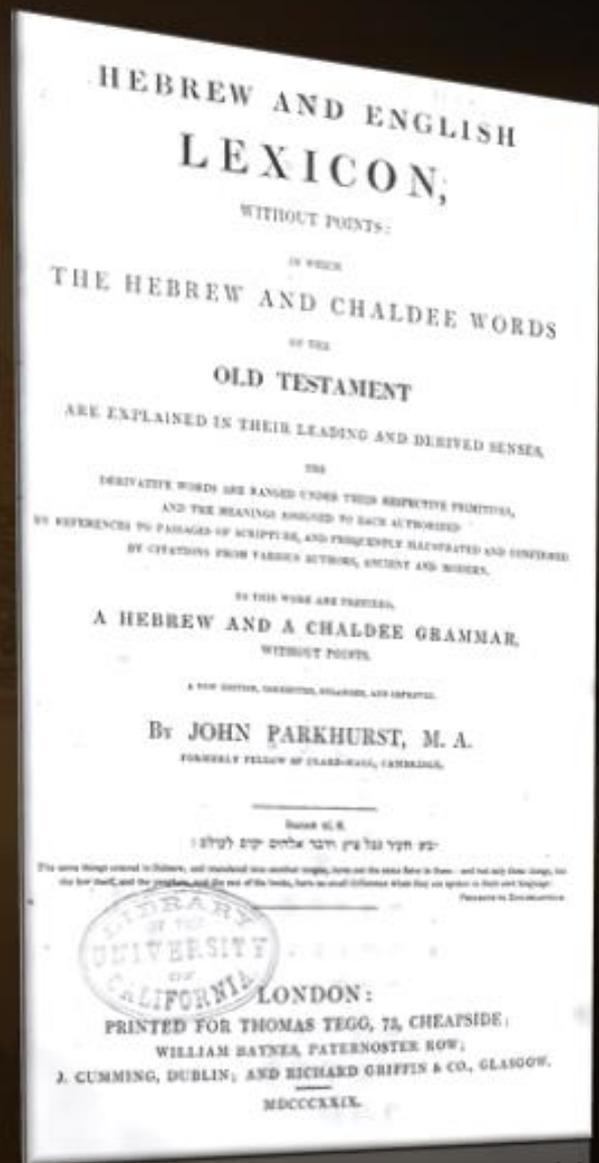
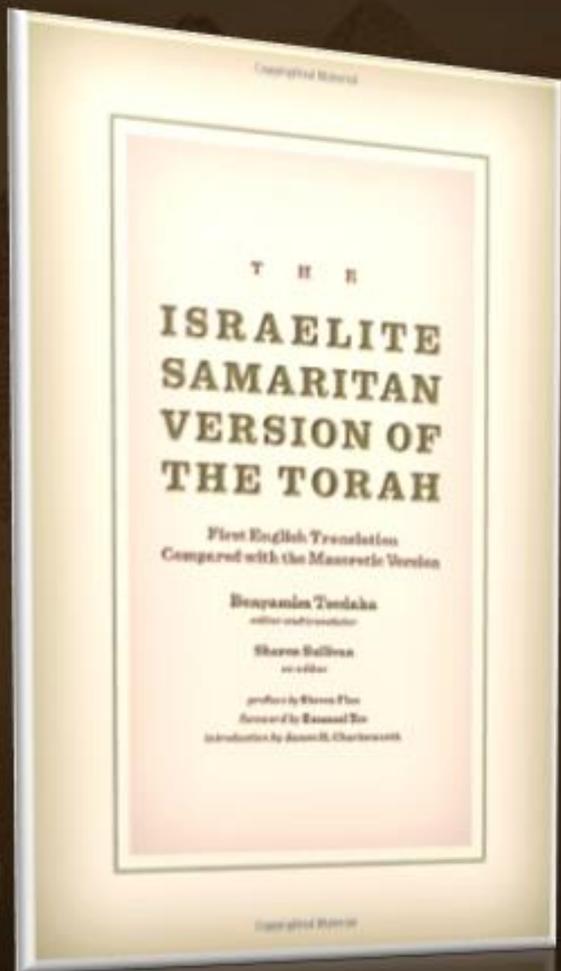
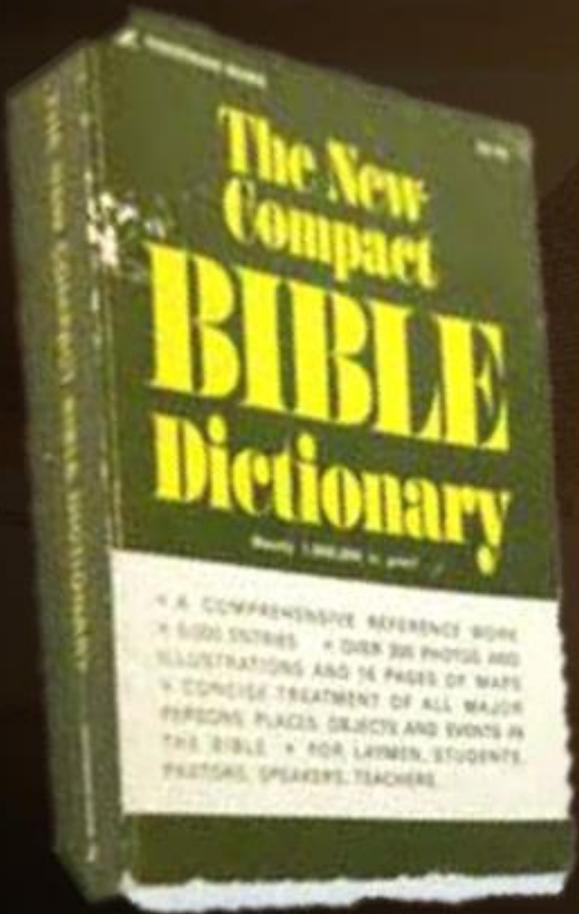
Come Let Us Reason.....

**What would you like to discuss
about today's presentation?**

Isaiah 1:18 (KJV)

¹⁸ Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

References



References

The screenshot shows the qbible.com website. At the top, there's a navigation bar with tabs for Book, Chapter, Verse, and Chapter. A search bar is prominently displayed with the text "Type Here to Search the Greatest Study Bible on the Net". Below it, there are radio buttons for "All Words", "Any Word", and "Exact Phrase". A sidebar on the right contains a vertical menu with "Map", "Search", "Browse", "Downloads", "About", and "Contact". The main content area features a large "Bible" logo with a magnifying glass and several search input fields for different Bible sections: Law (Pentateuch / Five Scrolls), History Books + Esther, Writings / Psalms, Prophets & N.T., Hebrew / Aramaic Bible, and Greek New Testament. There are also buttons for "Change OBIBLE SEARCHBASE" and "Get the OBIBLE SEARCHBOX".

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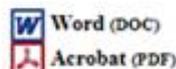
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Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New Testament (NT; Westcott & Hort) with Interlinear Literal English Translation; Brenton's English of the Greek Septuagint (with Hellenizations restored); Etheridge & Murdock Parallel English of the Aramaic NT (1849/1852) -- (more...)

Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)

References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

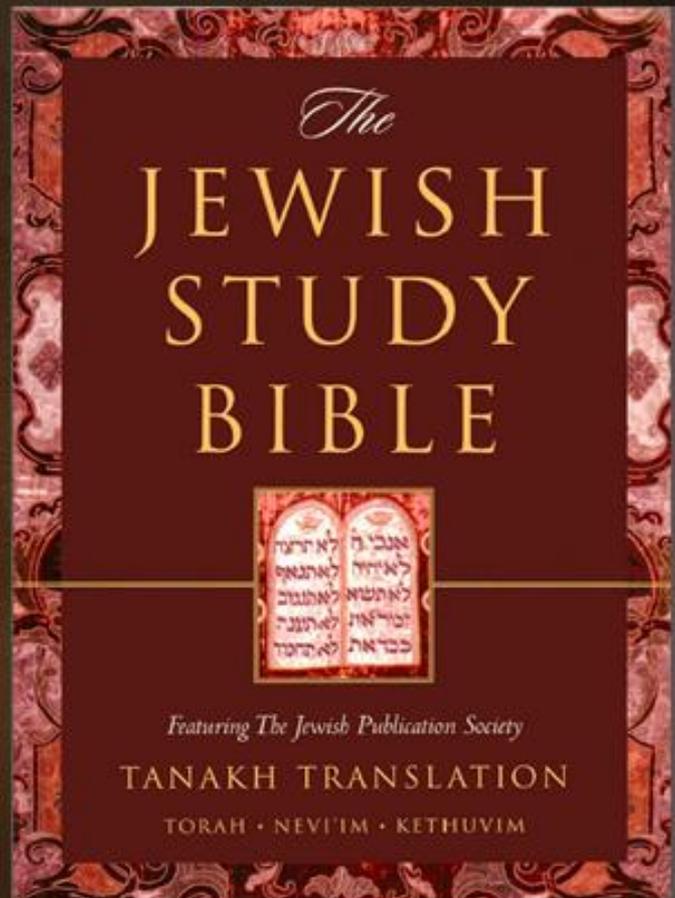
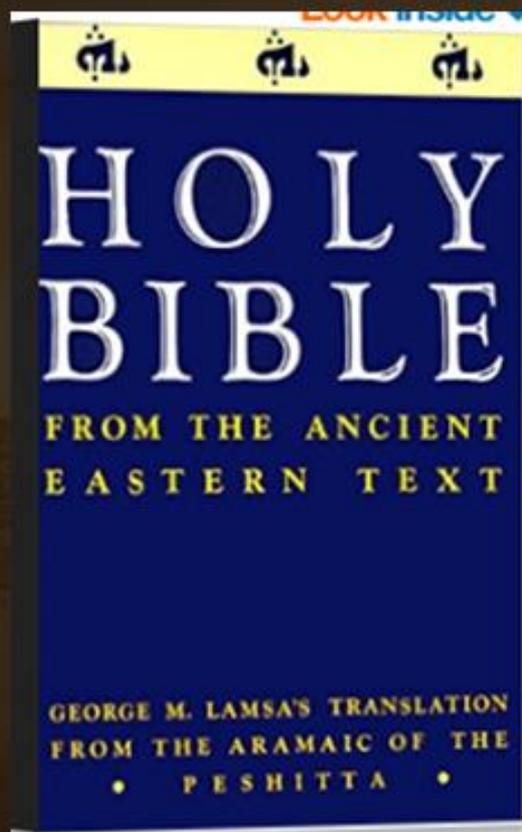
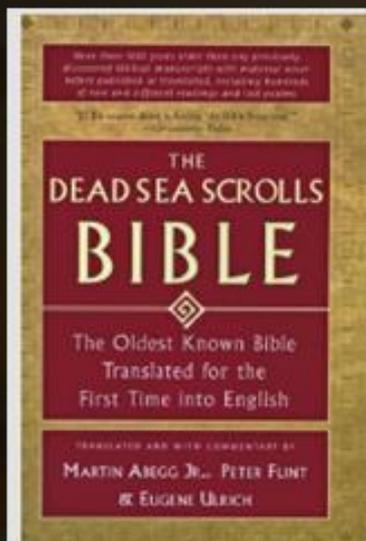
1 **Qara' – An Invitation to Meet God**

Relationship, Not Religion...

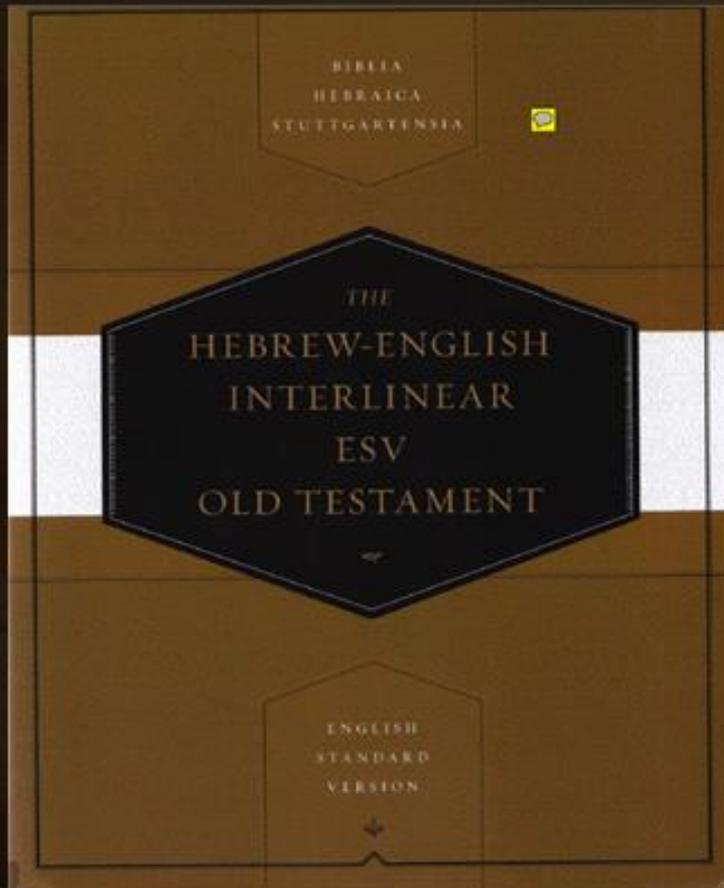
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

References



References



http://www.baythamashiyach.com/Scriptures.html

Electronic library, Downlo... NO WOE ZONE DRUDGE REPORT 20168 Yahoo http://www.michaelsova... Exodus Revealed - 3-HOU...

The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

Ancient Hebrew alphabet. אָתָּא Names bearing His eternal Name listed, New Testament (B'rit haChadashah) Hebrew-Greek Names, Elohim (El of all), Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance, Writings of Yisrael, The Gospel of Thomas
Home

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text along with its color coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English], The Septuagint [Lancelot Brenton], Rotherham Old Testament, Septuagint-antedilevian-greek-bible.com, HalleluYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benyamin benKohath)

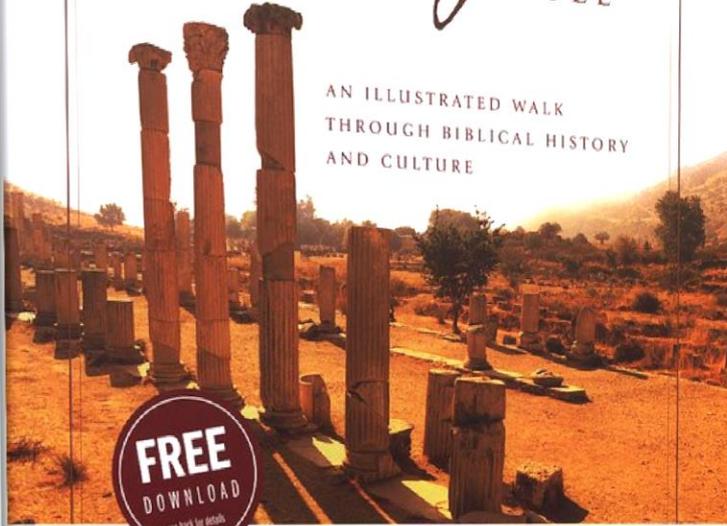
(in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlinears), currently on Exodus ch32.

Torah (the Law) -

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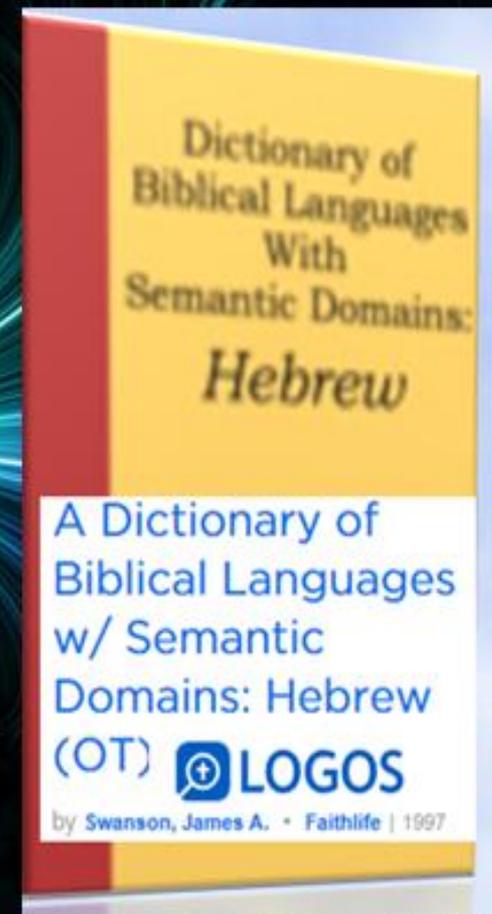
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<http://www.ao.net/~fmoeller/isa53trn.htm>

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This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and notating issues. Mr. Miller has also provided his translations which we will be including in white and will correct "lord and god" with the proper word. This is such a major and



Grammar Helps

Forms

perfect conjugation- you should do something , an influence

imperfect conjugation- on going influence

consecutive = volition= will, desire, choice, wish, option, choice, preference

Perfect= a completed action -not one that will be ongoing

Imperfect= ongoing action, yesterday, today , tomorrow

Yiqtol (imperfect)- the prefixed conjugation shows the imperfective aspect of the verb.

It views the action of the verb from the inside or from the perspective of the action's unfolding. This imperfective aspect can speak of (depending of context) habitual actions, actions in progress, or even completed actions that have unfolding, ongoing.

Stems

Hiphil Stem - the subject in the sentence (for example us) cause the object in the sentence (for example Yah) to respond and participate in the specific action of the verb (any word involving action.)

Qal Stem- On going yesterday, today, forever

Piel Stem – being directly influenced by the subject. Brings about the actions and direction, implying subject is willing.

Qal Yiqtol: The imperfect-action is unfolding, a habitual action, actions in progress, or even completed actions that have ongoing unfolding results.

Piel Perfect-completed action.