Feast of Sukkot
Tabernacles
Shelters
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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

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 Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’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 Migra’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)).
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.
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
(yowym) in proximity to and in association with (la – beside and according to)
Yahowah .”’” (Qara’ / Called Out / Leviticus 23:33-34)
And spoke Moses unto the LORD, saying, this seventh day of the month, on the five and tenth, saying of Israel unto the sons of Israel:

saying to the LORD, days [for] seven of tabernacles [shall be] the feast.
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.
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.”
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)
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

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
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 Torah 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)
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’ is “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)
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 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)
on the day to the LORD an offering made by fire you shall offer days Seven

and you shall offer to you shall be holy an assembly eighth

work any it [is] a solemn assembly to the LORD an offering made by fire
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 (*Migra’* – 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)
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.

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Matthew 12:31
διὰ τοῦτο λέγω ύμῖν, πάσα ἁμαρτία καὶ 
blasphēmìa ἁφεθήσεται τοῖς ἀνθρώποις, ἢ 
δὲ τοῖς πνεύματος blasphēmìa οὐκ 
ἁφεθήσεται. | 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 εἴη λόγον κατὰ τοῦ υἱοῦ τοῦ 
ἀνθρώπου, ἁφεθήσεται αὐτῷ, ὃς δὲ ἀν εἴη 
katà toû pnevûmatos toû ágìou, οὐκ 
ἁφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῶν αἰῶν 
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 God was moving to and fro over the face of the waters.

Gen 5:3 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 in wisdom, and in understanding, and in knowledge, and in all work,

Job 25:13 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.
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.
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

“这些都是耶和华的节期，你们要从这节期向耶和华献　圣会的　祭。”

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
convoctions - you shall proclaim that of the LORD the feasts These [are]

Noun Acc Verb Prt Noun Noun Pro

a burnt offering to the LORD an offering made by fire to present [to be] holy

Noun Noun Noun Verb Noun

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 (godesh – 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)
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<th>Hebrew Word</th>
<th>English Translation</th>
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<td>פְּלֵה ְנָאָרִיְיָא מִנְּלַבְרָא</td>
<td>all your freewill offerings</td>
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**Translation:**
Yah-weh; you give that all your freewill offerings and beside your vows all to the LORD.
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.
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 (shemyny – symbolizing eternity) day (yowm) a Shabathown (Shabathown).” (Qara’/ Called Out / Leviticus 23:39)
םַבָּה יַמִּים יֵשִׁיטוּ וְיָמִים שְׁבַהָוָיו שֶׁבַּהַיָּהוּ

[shall be] a Sabbath first on the day days seven to the LORD

Noun Adj Noun Noun 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 (par-y – 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 splendorous 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 foliaged 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)
hā·dār  'ēš pē·rî hā·rî·šō·wn, bay·yō·wm lā·ḵem ū·lā·qāh·tem

goodly of trees the boughs first on the day to you and you shall take
Noun Noun Noun Adj Noun Prep Verb

nā·ḥal; wē·ʾar bē·ha·šē·ḥa·lāh ʿā·ḇōt ʿēš·wā·ʾa naḇp te·mâ·rīm, kap·pōṭ

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·mîm. šib·aṯ ʾē·lō·hē·ḵem Yah·weh liḵ·nē ū·šē·mah·tem,

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 foliaged 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
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.”
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)
And you shall keep in the year seven days to the LORD a feast, it in your generations forever. [It shall be] a statute in your generations forever.
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 camp out with Him for seven days, we draw understanding from Bara’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  You must live in the booths for seven days; all the natives in Israel must live in the booths, | LEB

Leviticus 23:43  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
in booths shall dwell

in Israel born all days seven you shall dwell in booths

your generations may know to the end that

I [am] of Egypt from the land them when I brought out of Israel I made the children
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. Yahuwdym 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)
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 *Migra’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)
13 Days seven to you shall observe of tabernacles the feast.

Noun Noun Prep Verb Noun Noun

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 (‘ebad – 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 (yatam – 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)
And you shall rejoice in your feast and your daughter and your son you in your feast and you shall rejoice

and the stranger and the Levite and your maidservant and your manservant

inside your gates that the widow and the fatherless
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 *Migra’* 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*)

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**Deuteronomy 16:15**

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
in the place of your God, to the LORD, shall you keep a solemn feast for seven days.

shall bless you, the LORD, because the LORD shall choose you, that in all your God you shall rejoice for sure. Therefore you shall work the works of your hands, and in all your increase.
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 Mowryyah. 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 has said that He would “kneel down for our benefit.” And He did, just as any father kneels down and bends over to lift up their child—there is no difference. By teaching us as we grow to stand with 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.
“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 camp out 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

www.qbible.com

Compare Parallel Bibles — Study Pop-up Definitions — Post Public Commentaries

Welcome to www.qBible.com — "A Website for Biblical Research". Our site mission: to host a digital library of Bible reference material that is **accurate, thorough & free. To any passerby or student of the Scripture, we invite you to search, print or download these online bibles, lexicons and study aids:

**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)
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 Torah. 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 First Fruits. 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 Yahowsa’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

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

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)

(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 interliners), currently on Exodus ch32.

Torah (the Law) -
Used most frequently for our amplified translation.
This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and noting 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
Forms
perfect conjugation - you should do something, an influence
imperfect conjugation - an ongoing 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 on 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.