

Sukkot: It's Ultimate Fullfillment

TRANSCRIPT

Finding the Ancient Path

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Hello and welcome to Finding the Ancient Path. If you are new here, I'm excited to have you. We're grateful that you found us. This ministry is dedicated to helping people who are coming out of Babylon, coming out of the world, coming out of religion, and wondering what to do next. We have been blessed with members from literally all over the world, and we're growing. And to that end, I need your help. This little group started in the living room with just a handful of people, but now we're reaching people, as I said, literally around the world. And the infrastructure needs to grow a bit. And so, if you feel led to give to this ministry, if you feel blessed by our little group, then I want to give you that opportunity on a monthly basis through being a YouTube member or being a Patreon member or maybe offering a one-time donation on PayPal. Either way, it goes a long way. And even if you don't give, I'm just glad you're here. So, let's get on to today's teaching. Amen. Thank you, Michael. Welcome everybody to our discussion on Sukkot and its ultimate fulfillment. Last week when we looked at atonement, it was to say the least a fairly untraditional approach to the topic. Today will probably be the same.

I just hate doing the same lesson twice or three times. And so every time I teach this or any festival that we go through annually, I try to find something new, something different, a different approach. And this one will be the same. Uh probably a little shorter in my imagination, but we all know how that goes. But let's jump into this and see what we can see. Leviticus 23. Then Yovah spoke to Moses saying, "Speak to the children of Israel, saying, "The 15th day of the seventh month of this seventh month shall be the feast of tabernacles or sukkot for seven days to Yhovah. On the first day, there shall be a holy convocation. You shall do no customary work on it. For seven days, you shall offer an offering made by fire to Yhovah. On the eighth day, you shall have a holy convocation. and you shall offer an offering made by fire to Yhovah. It is a sacred assembly, and you shall do no customary work on it.

Also, on the 15th day of the seventh month, when you have gathered in the fruit of the land, that's a key phrase there as we're looking at tabernacles. You shall keep the feast of Yhovah for seven days, and on the first day there shall be a Sabbath rest. On the eighth day, a Sabbath rest. So tabernacles is saddled by two shabbats. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and the willows of the brook. And you shall rejoice before you your Elohim for seven days. Ye shall dwell in booths for seven days. All who are native Israelites shall dwell in booths. That your generations may know that I

made the children of Israel dwell in booths when I brought them out of the land of Egypt. I am Yehovah, your Elohim. Exodus 23. Three times you shall keep a feast to me in the year. You shall keep the feast of unleaven bread. You shall eat unleaven bread seven days as I commanded you at the time appointed in the month of Abiv. For in it you came out of Egypt. None shall appear before me empty. And the feast of harvest, the first fruits of your labors, which you have sown in the field, and the feast of ingathering at the end of the year.

That's that's also the skot when you have gathered in the fruit of your labors from the land. Again, we see the theme gathering in the fruit. Deuteronomy 16, you shall observe the feast of tabernacles, seven days. when you have gathered from your threshing floor and from your wine press. And you shall rejoice in your feast, you your son, your daughter, your male servant, and your female servant, and the Levite, the stranger, and the fatherless, and the widow who are within your gates. So, it's a time of gathering. It's a time of harvest, and it's a time of rejoicing, the ingathering. So Sakote looks backward to the first Exodus as we just saw upward in rejoicing before Yhovah and outward toward the harvest and the ingathering or I should say forward toward the harvest and the ingathering. And it's this outward or forward element that I would like to discuss today. Now, as I've said in the past, like I said last week, I have other more traditional teachings on this holiday in my channel.

I'll link to them if you're here looking for a more traditional lesson on Sukkot. This is not going to be that. We're going to look at something very specific today. this outward this forward element that um is a part of the holiday soot was Israel's final harvest celebration the joyful ingathering of the year's produce after Yhovah had sustained his people through the growing season it looked back with gratitude for provision but as I said it also looks forward will one day gather his scattered people. And there is the theme of the ingathering or the harvest. Bring them safely into his presence and dwell among them under the reign of Yeshua. The harvest was never only about crops. It was a living picture of the final ingathering of a redeemed people. And I believe that it points to two different realities. And here's where we're going to break off traditional part of Sukkot. But before I show these different realities of a future Sukkot, let me just ask our panel, Brother David, Brother Tim, what do you think the two different realities are?

The inward realities are the fact that we left Egypt and we're supposed to remember what Yahw saved us from. and then where we're going to dwell with him permanently. Okay. Yeah. I don't know if you're referring to those that will be gathered versus those that will be not that will not be part of it. I would say that Sukkot is probably one of my if not my favorite festival because of everything that it involves as it unfolds in the end times. So when I think of Sukkot, I actually think and this is just again Ed Dos. I am not saying thus sayeth the Lord. This is just me. I think of our true wilderness experience otherwise known as the second exodus or the greater Exodus and then our ultimate life together with Christ. And so I want to look at those two things. And when you think about the true wilderness experience, the second exodus, to me, the typology is obvious once you see it. And this is what helped me see it. I realized at one point in my study that Israel fled one nation back then, that being Egypt.

Deuteronomy 16:3. before you came out of the land of Egypt in haste, that you may remember the day in which you came out of the land of Egypt all the days of your life. And then in the future

soon, we will all flee all nations. Matthew 24. Therefore, when you see the abomination of desolation spoken of Daniel the prophet standing in the holy place, whoever reads, let him understand. Then let those who are in Judea flee to the mountains. So at this moment we will flee all nations when we see the abomination of desolation. And that moment will not be secret. That moment when it happens, in case you're wondering, will not be this event that goes unnoticed that someone has to tell you about. Why? Well, because I believe it's the Antichrist who defeats the two witnesses, therefore showing himself to be God as Yeshua says here in Matthew. And then he will desolate the temple, the standing temple. The temple itself will be standing at that moment.

Tabernacle temple will itself be an abomination without his help because they'll be sacrificing again for sin. And we know that Yeshua was the final sacrifice for sin. So it'll already be an abomination. But him standing in there and declaring himself to be the God of the Bible will create this desolation of abomination. And because he has defeated the two witnesses, it'll be national news. The world's armies will have tried to defeat the two witnesses and fail. and he'll step up and succeed and then declare himself God. So this will be on every Tik Tok feed, every Facebook feed, every YouTube feed. It'll be worldwide news and it'll be nothing more than entertainment for those who do not know what's actually happening. we will understand what's actually happening and as a result we follow Yeshua's command to flee to the mountains just like Israel fled Egypt whoever reads let him understand and let those who are in Judea flee to the mountains I've heard many object to this teaching the idea of the second exodus because It specifically says those who are in Judea. I hear that objection all the time. However, the phrase, "Whoever reads, let him understand," is there for a reason.

This moment, as we see in Matthew 24, marks the beginning of the great tribulation. And what happens to Judea happens to the world. Luke 21, for it will come, it being the tribulation, will come as a snare on all those who dwell on the face of the whole earth. So what happens to Judea happens to the whole world. Whoever reads, let him understand. And so here we have this image of what this flight might look like for all of us. And I just chose one nation just to make it simple. Of course, this will happen everywhere for those who have been awakened to the truth. They will flee their cities and they will flee into the mountains. Um, for some reason, the entire northern Midwest are all pagans. None of them are faithful to Christ. And so, there's nobody fleeing there for some for some strange reason. I apologize if you live in one of those states. I believe that you're probably going to flee too, but here's the diagram I got. So, there's going to be people literally an exodus from the cities around the world fleeing into the mountains to escape the coming tribulation. And that's why I look at this moment as part of our Sukkot experience even though this doesn't happen in Sakote or at Sakote. So, into the desert we go. We flee to the mountains. What happens next? And this that was the question I asked myself that helped me understand this whole idea of the second exodus. And ironically enough, when I asked this question, what happens after we flee to the mountains? I discovered this thing called the second exodus before I even knew there was a second exodus. I didn't hear about it first.

I actually studied my Bible and realized, well, hang on, this looks like a this almost looks like an Exodus. And then I started doing more research on it and then I started realizing, oh, there's other people talking about this, other people teaching this. What happens next? Well, Matthew 4:24,

sorry, says again, therefore, when you see the abomination of desolation spoken by Daniel the prophet standing in the holy place, whoever reads, let them understand, flee to the mountains. That is the exact same moment in Revelation 12 1-6. Great sign appeared in heaven, a woman clothed with sun, the moon under her feet, and on her head a garland of 12 stars. Then being with child, she cried out in labor in pain to give birth. And another sign appeared in heaven. Behold, a great fiery red dragon, having seven heads and 10 horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth to devour her child as soon as it was born.

She bore a male child who was to rule all the nations with a rod of iron. And her child was caught up to Yah and his throne. Then the woman fled into the wilderness, where she has a place prepared by Yah that they should feed her there. 1,260 days. They are the slain. And looking at this verse right here where she has a place prepared by Yah. Makes me think of Exodus 19 where it says, "You have seen what I did to the Egyptians and how I bore you on eagle's wings and brought you to myself." So this is the father talking about what he did for the people of Israel, pulling them out of Egypt and bringing them to himself. Here in Revelation 12, we see that there is a place that he has prepared for her as she flees into the wilderness. in essence bringing us to himself. So this is in part as I said the greater or the second exodus. We'll look at the other part here in a moment. But from every nation, those awakened by the Holy Spirit, whose faith in Messiah has turned their hearts towards the ways of Yah, will come out of Babylon into a world beyond their power to endure.

As Israel stood helpless in the wilderness, they too, we too will be wholly dependent upon the care of the most high, his provision, his leading and his presence among them. So imagine taking your family on a camping trip. David, I know that you're not a big camper. I I'm not a big camper. I don't know. Tim, are you I don't think you're a big camper. No, maybe Gler, but other than that. Yes. Yes. Imagine taking your family on a camping trip and having zero gear, zero food, zero water, nothing. You just get in a car and head out to the mountains, find a place to park, and get out. Now, what? That's the question I asked when I read Matthew 24. Flee to the mountains. Okay, I'm there. Now, what? Well, let's continue. Matthew 24. You see the abomination of desolation spoken of by Daniel the prophet standing in the holy place. Whoever reads, let him understand. Let those who are in Judea flee to the mountains. Let him who was on the housetop not go down to take anything out of his house. and let him who was in the field not go back to get his clothes. When you read that, Tim, when you read that, David, what's the image? Tell me what that looks like in your brain.

You just have to drop everything immediately and flee. There's a a sense of urgency and emergency. No time. This one reminds me exactly of leaving Egypt. They literally left with the clothes on their backs. This one reminds me of Okay, that's very interesting you said that, Tim. Luke's version 17. In that day, he who is on his housetop and his goods are in his house, let him not come down to take them away. And likewise, the one who is in the field, let him not turn back. Remember Lot's wife. Okay, so here we have this image in our mind of not having anything. It even says in Matthew 24, anything out of his house, don't go back and get your clothes. So, like Tim said, in this case, it appears you're leaving with the clothes on your back. So, how is this different than

Israel and their flight? Did they just leave Israel with the clothes on their back? No, they took a lot of stuff from the Egyptians.

Yeah, they took gold from the Egyptians, right? Well, not just gold. Exodus 12. The children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, gold, and clothing. And Yhovah had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus, they plundered the Egyptians before they left. So when I ask, how is this different than Israel on their flight? We can see a huge difference. Matthew, Luke both say, forget it. Exodus. No, they they went with provisions. They plundered the Egyptians. Why is this different? That is a good question, Ed. Yeah. How is it different other than Why is it different? Thousands of years different. The location is going to your mountains versus a desert. Going into the desert, right? I mean, yeah. Well, we're both going into the wilderness. We're going into the mountains. It's typically cooler up there, right? You get above in higher elevations, it's colder. But you're not going back into your house to get your clothes. But Israel, when they left, they plundered the Egyptians. They went with all kinds of things.

Mhm. It specifically says in Exodus 12, clothing. So they had more than the garments on their back. So why is it different? The wilderness provision, what does that mean? What he provides is explicitly Yhovah. He prepares the place and he feeds those who flee there. The Exodus contrast can be drawn as a pattern. Israel came out with goods from Egypt because Yhovah commanded and supplied them. Yet that generation repeatedly refused to trust him once they were beyond Egypt's resources. So this is how I look at this. If you were to ask me, Ed, why is it different? I would answer this way. We know historically that the people of Israel's greatest error was belief, was faith. He set them up. And yet he doesn't do that in the second time around. And I think specifically because unlike Israel, we are a people of faith. We trust him, believe him, follow him even though we don't see him. They saw him and did not trust him, believe him or follow him. Do you see the difference?

There's a huge difference there. Psalm 78. Yes. They spoke against God. They said, "Can God prepare a table in the wilderness?" Yeah. Yes, you think he can. But this was the question they asked in doubt. He struck the rock so that the waters gushed out and the streams overflowed. Can he also give bread? Can he provide meat for his people? This was their whole attitude going into the desert. We as believers in this day and age who have come to know him by faith, justified by our faith and wrestle with our faith every day of our life in ways that they could never fathom is different for us. The people of faith need to be able to answer these questions in Psalm 78 with absolute clarity and absolute faith. Can he prepare a table in the wilderness? He absolutely can. He absolutely will. Can he strike a rock and make water come out of it for us? He can. He will. Can he also give us bread and meat while we're out there?

Even though we didn't bring it with us, he can and he will. And why are we so affirming? Why are we so confident? Because we are a people of faith. The woman of Revelation 12, that's us, must flee. When Yeshua says, "Flee, leaving the house and its provisions behind." Her preservation for 1260 days becomes a testimony that Yhovah can prepare a table in the wilderness. But you must believe it. I've shared so many times in so many lessons the things that Paul teaches about their experience being instructions for us. I didn't want to do it again in this lesson, but I can't not say it. All those

things that happened to Israel in the desert are there to instruct us. For those of us who will be alive to see this, and we must not commit their same sins. Look at these verses in Isaiah. But you, Israel, are my servant Jacob. Stop. We're in Isaiah 41. Who is he talking to? He's talking to the house of Jacob. The house of Israel. Who's us?

Via Ephraim, right? We are grafted in to the house of Israel through our faith in Christ. You Israel are my servant Jacob whom I have chosen. The descendants of Abraham my friend. You whom I have taken from the ends of the earth and called from its farthest regions. That's us. That's the in gathering of Sukkot where he calls us out of the farthest regions and the ends of the earth. The fact that we are at this very moment involved in a Zoom call with people from all over the world is testimony to this. He has awakened us and will someday call us from wherever we are at. Texas, Czech Republic, Finland, Africa, and gather us together to him. Verse 17- 18. The poor and the needy seek water, but there is none. I, Yhovah, will hear them. And by the way, who is the poor and needy? That's you and me. Why? Because we left with nothing in response to Yeshua's command. I will hear them. I, the Elohim of Israel, will not forsake them. I will open rivers in desolate heights, mountains. I will make the wilderness a pool of water. Can he prepare a table in the wilderness?

Yes. Will he? Yes. Isaiah 49. They shall feed along the roads, and their pastures shall be on desolate heights. They shall neither hunger nor thirst. Neither heat nor sun shall strike them. For he who has mercy on them will lead them. Even by the springs of water he will guide them. But I have to ask, is this all happening during soot? No, this is not actually happening on SEO. When do we flee? Well, we we will flee Passover, right? It's going to be Passover when we flee. So, we're months away from Sakote. Although, we'll be in the desert long enough to experience the Sakote. This isn't actually soot, but we will be in the desert or the wilderness or the mountains and living in temporary shelters or sukas of some kind because as we already looked at, Revelation 12 says that when we flee, he has a place prepared for us. What does that mean? But it will be a wilderness experience in which we are dwelling in temporary shelters like a suka or whatever it is he prepares for us. I I don't know what that's going to be. So no, it's not it's not sukkot. And that's why this is an untraditional lesson if you will on Sukkot because in my mind where we ultimately head end up in an actual Sukkot situation starts here. It begins here. It begins with our flight.

And I was going to say something real quick. So, I know that Sot Yah has us leave our home with with a roof on it for essentially a temporary lean to, if you will, essentially a dwelling that has almost no roof and no protection from the elements. And so, when you said in Revelations 126, a place prepared by Yahw, I mean, this has soot imagery because his presence was there by night and his presence was there by day. He makes it abundantly clear that he is to provide all provision even from as early on as the coat. And so he will be there to provide our provision as well like Revelations 12:6 says. Indeed. And and we explored this in my second Exodus series more than a year ago where we looked at all the possible verses that may speak to his involvement while we are in the wilderness. from the banners to, as you said, Tim, the fire by night and the clouds by day. Zechariah, Isaiah speaks to these things. And it kind of makes you wonder, huh, could could it really be that similar to Israel's Exodus? And I think it's it could be. If any of us lives long enough to

see these events unfold, they will mark only the beginning of our future with Yeshua in his kingdom.

Like Israel before us, the remnant will first pass through the wilderness before entering the promised land where we will ultimately observe Sukkot where we will dwell with him forever. And we can see this in Zechariah his arrival chapter 14. Yhovah will go forth and fight against those nations. This is when he comes and he fights in the day of battle and in that day his feet will stand on the mount of olives in the mount of olives shall split in two. Then you shall flee through my mountain valley. Thus Yhovah my God will come and all the saints with you. So when I said a few slides ago that this was the second exodus in part, this is the second part. There's two parts of the second exodus far as I can see. What's the first part? And I don't mean first as in order. I just mean based on what we looked at already. The the first part is the harvesting from the nations, pulling people out of the nations like we saw in that image. But then he says he sets his foot on the Mount of Olives and the mountain split in two. Thus creating a valley through which those people can escape during the tribulation. This is Judah. Remember we are Ephraim. We are the house of Israel.

In Zechariah, he's talking about their flight, Judah's flight. And then his reign, Zechariah 14 again, and in that day it shall be that living waters shall flow from Jerusalem and Yhovah shall be king over all the earth. Sukkot, that's when it begins. In that day it shall be Yhovah is one and his name is one. And then ultimately his skot. It shall come to pass that everyone who was left of all the nations which came against Jerusalem shall go up from year to year to worship the king Yhovah of host and to keep the feast of tabernacles. Some people ask me, especially those of you of the Christian leanings. Why do you guys observe those silly Jewish holidays? It's because of this. We're preparing for this. And you don't know this, Christian. Because you ignore your Old Testament. And you shouldn't cuz here Zechariah the prophet is prophesying that the day is coming when Yeshua is on the planet that you are going to be required to come to keep the feast of tabernacles and if you don't you don't get any rain. How important is the festival of tabernacles? How important is sukkot? How how important is it that we even learn how to do this?

Well, as I've said many times, the festivals are like, you know, rehearsals. They're practices. And when we're in the desert, we're in the wilderness after we flee, there may be a need for us to build something, even though he's preparing for us. So again, the father is doing everything that is possible to prepare those who have ears to hear and eyes to see. And when he's here, behold, the tabernacle of Yahw is with men. And this is just my imagination. You can see how grand the new Jerusalem is. It's going to be much bigger than that. But if you look carefully down below, what do you see? You see people coming from every nation and you see sukcas surrounding the new Jerusalem. Tim so interesting that timing of Sukkot comes right after you know five days after the day of atonement yam kapoor where we repent we look at it everything inside us and skot is a feast it's a rejoicing time it's a celebratory time and so for us to not have a heart of even rejoicing or them if you will that's a that's a stubborn heart you know and so yes we must celebrate sote or they must celebrate sote in the new millennium but it's also So a time of feasting and rejoicing in God's provision, which is just crazy to me when you think about it. Why looking at this image and again this image pales in comparison to the glory of what that moment will be like truly.

But we can look at this image and go that sounds this looks like pretty awesome. Why would you not want to be there to enjoy Sukkot? And again, for those of you who are new to the holiday and you may be watching this, what do we do on Sukkot? What do a lot of people do on Sakote? They leave town and they go to a camping spot and they build tents and a bonfire and they sit outside with each other and hang out and sing songs and pray and just enjoy being out there with each other. That's pretty awesome. Now imagine that happening with millions of people all at the same time all camped around this glorious thing called the new Jerusalem which we can only hope to imagine what it's really going to be like with Yeshua in the middle of it. It's going to be awesome. And this is why we celebrate this festival. Mhm. This is what Sukkot is pointing to. Ultimately, the whole thing may begin with our flight from Babylon. Sure, that's the bad part. But here's what we're looking forward to. This moment when the tabernacle of Yah is with men.

Sukote begins in frail booths remembering a people who had nowhere to live but under the care of Yhovah. And that's a pretty awesome place to be when you can do nothing else but trust him. And let me just add this. There's been times in my life, my wife can attest, when every resource that we had had been depleted. There wasn't but 5 cents in our banking account. There was no one to give us money. Our credit was shot because we were young and dumb. No room on our credit cards. And it's not just about money. I'm just trying to paint a picture. But there were moments in our life where we had nothing other than to trust the care of Yahw. And he's never let us down. And he certainly will not let us down here. It ends in a sacred assembly beyond the seven days. A reminder that the wilderness is not our final destination. We look forward to the last harvest of the year. The in gathering, our gathering.

The king will gather his people, dwell among them, and bring them into a world where no enemy drives them out. No wilderness threatens them. And no tear remains. What begins in temporary shelters will end with the tabernacle of Yah forever with his people. So I look forward to this moment. It is, as I said, my favorite festival because of everything that we have to look forward to. And I look forward to this week when I get to spend that short time with six other people I love. It's going to be a blast and I hope that yours is. Now, one of the things I wanted to do in our fellowship is answer some questions that people may have. regarding the festival. So, questions like this, what if I don't have a suka? What if I don't know how to make a suka? What if I ran out of time and can't build a suka? How else can I observe this festival? Um, I want to answer some of those questions for people who might have them. But first, I wanted to open it up to you, give you a chance to share. You rebuke me if you think it's necessary. I am open to all of that. and hear your thoughts about this holiday or about this lesson.

Shabbat shalom. Uh first of all, and happy sukkot. Uh we actually um well, we my daughter and I are here at home, but my husband and son are at the cabin. Um we arrived yesterday, but we normally don't sleep out there. We normally cheat and come back home, you know, glamping, right? So anyway, um so with that being said, I just wanted to say thanks again for today um the topic. I think this is probably my favorite um topic that um that you've gone over. So thank you for that. Probably because my most favorite um holy day um for good reason, right? So I mean you you touched on a lot of them today. Um and thank you for that picture. I don't know if it's going to exactly look like that, but wow, how powerful is that picture? Wow, I love that. Um, but I just

wanted to say I wanted to ask you and then I just wanted to comment what this kind of reminds me of. Number one is I've heard from some pastors and even some Hebrew roots teachers that Texas uh is going to be a goan. Of course, it's not going to be Houston. We all know that. But, you know, I believe that a lot of people will flee Houston and go to like the surrounding um smaller towns, what have you. We do have mountains, believe it or not.

They're far away, but they do exist. But I think Texas could possibly be a go. I wanted to get your um opinion on that. And then um but let me tell you real quick what you're talking about and us having to flee. I don't know if anyone has watched the movie Defiance. if you haven't. It's such a good movie. You should definitely check it out. But basically, everyone had to flee because the the Nazis were, you know, chasing them, right? And they ended up in the forest. And it reminds me that, you know, just like you were saying and of course what the scriptures say, um, God will supply. And, you know, these people had nothing. They went into the forest with absolutely nothing. And they literally built an amazing community with nothing. And I say nothing to the naked eye, but God, he supplies everything. And they were able to build out of nothing, right? And it's pretty amazing. So anyway, I kind of correlated that with um with everything that you were talking about and and pretty much the end days, you know. So anyway, that's that's what I wanted to ask um as far as the goan, but then share with you guys. Um, it reminds me of defiance.

Well, man, thank you, Amy. And I have be honest with you, I've never thought about that go idea. So, I would really wouldn't know how to answer it. I'd be curious to see uh the the teacher you're referring to. Maybe you can send me a link and let me watch that so I can see what he's trying to say. But, thank you very much. Jonathan, you're up next. And who does this with you have with you? This is my mom, Teresa. Your first time. Hello, Teresa. Shalom. I wanted to to ask I thought I remembered when reading in uh I think it was Exodus or Deuteronomy. It talks about the three major feasts of Yhovah. One of which is Passover/1 bread, then uh Pentecost, and then Sukot. That those are the main three that would require uh believers to be up in Jerusalem. I'm just wondering how does since not not all of us can travel to Jerusalem um what is the best we can do since God said that that's wherever his name would where he would place his name there we there we would go but now that we have the Holy Spirit indwelling within us and his name and his presence is with us does that change the requirement to go up to Jerusalem for the feast code. I just wanted to get your input on that.

And that's a great question. Anybody want to take a stab at answering that instead of me? Okay. Chickens. You guys are a bunch of chickens. Um, so yes, that's a question that a lot of uh Christian pastors will use when they're trying to reject the whole idea of obeying the Old Testament. You mean to say you go to Jerusalem three times a year? You know, they'll pull that little trick out. No. The reason that we don't go there is because there's no temple. No temple. Those gatherings were focused in and around the temple. And the the loss of a temple is uh has an impact on many of the things that we see in the Old Testament like tithing. You cannot biblically tithe today. Why? Because it requires a temple and a priesthood. So any pastor that says pay your tithe, you tell them to take a hike. Because you can't do that biblically. You can give, but you can't give a tithe because of that fact. Does that make sense, Jonathan?

Yes, it does. Great question. Thank you guys. Question. Uh, brother Phillip, oops. Um I was wondering about it says in scripture that the nativeborn have to build suka like like there there's a sort of an exception there and uh like preceding or right after it it talks about you know so that you remember when I took brought you out of Egypt and we that makes sense but I was just thinking about how you you were doing sort of looking forward today and I was wondering if there might be a forward element to that that the native born might have or the non-native born might have a different uh situation slightly in the future. Didn't know if you had any thoughts on that. Yes, of course. Uh I could share some thoughts, but again, I'm going to open it up to the group who may have something to share so that I'm not the only person answering questions. David don't mean authority. I mean the first thing that comes to mind when we talk you know Philillip I don't know if you were alluding to this or not but with respect to saying you know there's a different standard and you know the Bible says that there's one standard one law for both the believer and you know this sojourner or the foreigner right right exactly so I think that you know now so then I guess now the question or the challenge is so how do you explain that so you know now we are part of Israel right are we considered native born as a result of that. I think so. So then those things would apply to those who uh are now part of Israel whether was being you know born through it or have uh decided you know um to uh commit to the covenant with God.

Yeah. So I would agree with what David is saying. Um, the phrase nativeborn is typology. I know you hear me use that word a lot, but it's typology. What is it typology for? Nativeorn is what? A bloodline Jew, a bloodline Israelite, right? That's nativeborn. Born by blood. We are told that when we put our faith in Christ, we're given a name better than that of a son, right? So, we are considered native born. So you and I as followers of Yeshua have become Israel thus nativeborn. So the a true bloodline nativeborn Israelite back then is pointing to those of us who belong in the kingdom who belong to him by faith. So when it talks about nativeborn building the suka, that makes sense, right? It's pointing to what? It's pointing to those of us who are by faith part of Israel and have the right to build that suka. Is it commanded? There you are, Philip. I lost your image for something. What was the question?

So, if there's native borns, then there must be the antithesis of that. I'm just wondering if, you know, like I I I put up a tent for several years. I'm I'm way up in Wyoming, so we have to have a wood stove in there. We have to like get all the wood ready and light it, you know, light the fire before sunset, try not to burn down the place, you know, the whole deal. And when I when I read that, it made me think like, okay, look, I'm not I'm not in the land. I'm not a nativeborn Israelite. Uh maybe that's not required of me is how I interpreted it. But now what you're saying it's making me thinking maybe it is required of me. But if there is native born then there must be non-native born. It seems to me anyway. But uh yeah that's I'm just trying to sort that. Non-native born non-believer. Ah okay. Thank you. Yeah. Okay. Let's see who's up next. Uh Tom temporarily in Alabama. Shalom everybody. Shalom. Shalom.

I just wanted to bring up a couple of points. I didn't put them down in the chat there. Um in regards to uh Exodus during the the first Exodus and the Israelites plundered um the Misraim. Um, my thought on that is much of that plunder, and this is why we wouldn't necessarily be doing it ourselves during the second exodus. Much of that plunder went into the tabernacle, the priestly

garments, the um all the all the um utensils and all that. Much of that plunder went into that, the fabrics, badger skins, you name it. So, my mindset is that that's one of the reasons why they they were plundering the Misraim is because that was going right back to Yahweh himself. Uh, thoughts on that? I I think it's a great insight. I mean, they not only did that, but they ultimately used that gold they took to do what? Golden calf. Yeah. Yeah. Yeah. So, you know, did the father know that? Yeah. Sure. Sure. He knew. Well, and I think that's consistent also with the fact that even when Moses went to Pharaoh, he said, "Let them leave so they may worship me." Right. So, I was thinking about the fact that that's why they would leave is a big element with that would be to worship and like you said ultimately build the tabernacle. Yeah.

The second point that I I also put in the chat thing was I was taking I noticed on the uh picture you put up there uh the temple and stuff there were actually no chemtrails in the sky. No chemtrails. What's What's up with that? Clean skies. Thank you, Yahweh. Clean skies. Okay. Thank you, brother. Travis, you're up next. Goodbye. Shalom, brother Ed, and everybody. Shalom. Um, I had a question. David answered, but I did have another one. Um, so at some point, obviously, another temple will be built, right? So my question is a lot of the things that we're talking about depends on having a temple. How can another temple that's built be a legitimate functioning temple without Yeshua as its high priest knowing that he doesn't come back until the end of the tribulation? So my question is like um the temple that's going to be built uh is it going to be founded on corruption legitimacy? Uh how can we have a functioning priesthood to do these things without the chosen high priest chosen by Yahw himself uh in charge of it?

Is that a question or are you making just an observation? Uh it it is a question. I was want to know what your thoughts on that are. It is a question. How can we have a functioning legitimate priesthood without Yeshua as the high priest? We can't. And that's why it's an abomination. Um, at some point the people of Jerusalem, today's Jerusalem, will build a tabernacle/temple of some kind. It's it's going to happen. That tabernacle/temple will be an abomination. Why? Because they are going to want to reinstate circ sacrifices. Yeshua has already paid the ultimate price with his sacrifice. So any attempt to offer blood sacrifices in any temple is an affront to what Yeshua did on the cross. What does Zachariah say? I believe it's Zechariah 12. Let me look it up here real quick. No, Zechariah 6:12. Zechariah 6:12 says, "Behold, a man whose name is the branch. from his place he shall branch out and he shall build the temple of Yhovah. Yes, he shall build the temple of Yhovah. He shall bear the glory. So what is this telling us? That's telling us that when Yeshua comes, he's going to build the temple, not the new Jerusalem. That comes with him.

He'll build the temple where people will make offerings during the millennium. But he alone is the offering for sin. So whatever the Jews do in Jerusalem between now and his arrival, it will be an abomination. Does that make sense, Travis? Absolutely, brother Ed. Thank you so much. Okay. Thank you, bro. Okay, Jim, you're up. I just in with the last conversation I was wondering what your thought are you familiar with Monty Judah's teaching on the abomination of I'm familiar with Monty Judah I'm not sure if I could say I'm familiar with every position he has on everything I got a little popup I'm not sure what that means on my screen anyhow Monty Judah's position is that um the daily sacrifice will begin in this third temple that's being prepared by the um Jewish people in the land right now and that when those daily sacrifices are stopped, that's the abomination that

causes desolation. Um, in other words, um, my guess is that, you know, pea type organizations will be outraged about the bloodletting happening on the Temple Mount. drones hovering over, you know, priests in their garb cutting the throats of, you know, it's just going to be an outrage um heightened by anti-semitism.

It's a possibility that that type of political pressure will cause a cessation to bloodletting and that that's what Monty Judah says, head for the hills. Anyhow, I don't know what your thoughts on that might be, but um a question, one of many that I have is how do you explain God's acceptance of uh the bloodletting of animals after the cross? Uh that's a little bit more simple to answer than your first question. I am looking for something that I was reading just yesterday to help answer your first question. I think it's from Daniel. Let me see if I can find it. I just don't think I can in the time that I have. But to answer your second question, oh, hang on a second. Did I find it? To answer your second question, um we see in the New Testament that there were still offerings being made post cross, right? Paul and the Nazarite vow. Those people were making offerings. There's lots of offerings that are made on the altar that aren't about sin that still may require bloodletting.

Okay. It's not it's not a a an offering made for the purpose of sin like what Yeshua did, but it's still an offering nonetheless. The altar is a place of of death, no matter what the issue is, right? It's nothing but blood there. Some of those offerings are made for the covering of or the forgiveness of sin. Yeshua fulfilled all that. Others are still made but not for sin. And and when you look at the requirements for the Nazarite vow, I think it was doves and uh what was it else? Doves and um I can't remember. You you'll probably think of it. A certain amount of doves and a certain amount of other animals. Those animals are are killed on the altar, but they're not being killed for someone's sin. The first part of your question was making me think of a verse in Daniel and I can't find it, but Daniel, he says something about, let's see, let me see if I can pull it up here. Yeah, I think that's where Monty Judah got his um his teaching was from Daniel that the daily operation, you know, the daily oblation, the morning and evening sacrifice will be caused to to be halted. I I I can't remember chapter and verse. I Well, it says he'll I think in Daniel it says he'll end the sacrifices her he'll end the um let's see what was taken away. Oh, yeah.

That's Daniel 12. Uh, from the time that the daily sacrifice is taken away and the abomination of desolation is set up, there shall be 100 uh 1,290 days. Yes, this is the this is the verse. Blessed is he who waits, who comes to the 1,335 days. I was just talking to brother Hamp about this just yesterday because in all of my studies of the book of Daniel, for some reason, I didn't catch this disparity in numbers like I should have because he's talking about the 200. We all know that the the uh tribulation is 1260 days. It says it over and over and over again. Times time times and a half in scripture. But then we see this 1290 days and then we see this 300 or this 1335 days. Well, again, I'm not sure if this applies to your question, Jim, but as I read this, I thought perhaps the additional 30 days, the 1290 versus the 1260 is is between the time that the daily sacrifice is taken away and the abomination of desolation is set up.

Between those two events is 30 days. thus arriving at 1290. As hard as I could look and think and wonder as and same with Doug, the 13:35 is not certain to me and I don't know why. But I don't think that Daniel's 12 11 through 13 is a confirmation of godly sacrifices. It says it's going to be taken away. It's not an affirmation that it's what they're doing is good. That make sense? Am I

striking the nail here? Not really, but that's okay. Um, we can we can we can move on. Um, I was just going to say to uh Well, who's the guy with the beard? Josh. I No, no. Um the guy that was just talking about his experience with Sukkot, my experience with Sukkot has been actually kind of miserable. Um I my wife and I have stopped sleeping in tent, you know, and um we just kind of decorate our porch because a week of no sleep is a recipe for getting sick. So I've, you know, I recognize it's there. I don't build a suka. I don't put my tent on the ground. I I have a hard enough time trying to get to sleep anyhow. I have to take meds for it. Um I hope in the wilderness if we're required to to sleep in tents there will be divine help upon that. But for me man it's miserable. I u I recognize it's there. I sleep in my own bed.

Well I a and what you're sharing is not unique to you. I may have heard that. Uh I started this whole lesson by identifying the the harsh reality that neither I nor David nor Tim are campers. U and yeah I'm I posted that in the chat. I'm what you would call an unhappy camper. Yeah. Now what is a suka at the end of the day? A suka is a temporary dwelling, right? Does a suka have to be a tent? Keep keep talking. Excuse me for a minute. My dog is making a racket. That's the big question. Does the suka have to be a tent? And I would say no. I think it was Glenn number two that said, you know, during Sukkot, he goes and buy and rents a cabin for, you know, seven days. That's a that's a temporary dwelling. It's not a tent. So there's opinions abound on this matter. So let's continue going with Josh Allen. Uh there we are. Um so there's quite a few things is running through my mind on this and I'll just try my absolute best, you know. Um I'm looking at the following up to the feast, right? Um the um the the reality of it. And what's coming to mind is first is the days of Noah, right? Um uh and how Noah and his family were in the ark for seven days right before the flood came and judgment was pretty much pronounced uh upon the whole entire world ex for those that or those that were in the ark were were saved, right?

Um so I'm just looking at that in one aspect of like is that a connection right there? also bringing into uh the abomination of desolation. You know, it's been something that I have been looking at and I'm looking at it through the lens of uh the system of the papacy. Um because uh especially as the pope, the vicor of Christ um who is in thestead of or in place of Christ who can forgive sin and who uh is infallible uh as as I've seen from their own um uh from their own writings uh that it was deemed that whatever the pope says is infallible, you know. Um so you know with that being the abomination of desolation um not not that it's in its fulfillment right now but yes standing in the place where it not where it ought not to be and yet the whole world and maybe I'm going a little bit too far saying the whole world but I've seen lots of people uh and and when I say lots of people I'm talking about namely uh leaders from different nations bowing down uh to the pope and it's like whoa, this is absolutely like crazy uh and and amazing to me at the same exact time. Um so just kind of looking at that in a connection and then you know you were asking about or if I'm getting this right if I got this right um how we are to take nothing with us to flee into the mountains. I'm looking at the mark of the beast as well in connection because um as one of the angels messages in uh Revelation 14 um the third angel says that anyone who takes the mark of the beast you know the wrath of God will be poured out upon them you know without measure and such.

So um that we go to the that we go into the uh that we flee from Judea and go into the mountains. Right? And I'm talk and I'm saying that you know symbolically um is it that we take nothing

because the things of this world represent sin and so we are to be you know uh fully entrusting into God and such uh and that he would provide you know uh the mark of the beast nobody would be able to buy or sell say uh say he who happens to have his mark, right? Um and so therefore, in that regard, they're putting their faith and trust in that system, in that kingdom or whatnot. Uh and I know that the Lord has said, you know, that we are to keep watch of these things, but um if I'm making any sense of like the connections or whatnot, you have anything to say about that? I'm not entirely sure what the question was. It's more about the connections. It's more about the connections concerning the abomination of desolation.

Um that it seems to be like the papacy is is the um is that abomination of desolation. Not that it's in its fullness as of yet. Yeah. So, I've I've heard uh some people fixate on the Catholic Church because that's kind of where the whole Christian church went astray at the beginning, you know, the early Roman uh efforts. um and and uh basically declare that you know everything that we're seeing here as it pertains to end times imagery be it the antichrist or otherwise all kind of surrounds the Catholic Church the pope I I is that possible yeah I guess to be intellectually honest I have to say anything's possible right but I I don't I don't that's not where my mind goes Okay. Does that mean that it's the right way? No, it doesn't. But I think we have to be careful when we take um absolute positions on these things because I think we're going to be surprised as to how it unfolds. Is it all about the Catholic Church? No. Could it be partly about the Catholic Church? Yeah.

Is it all about Islam? No. Could it include Islam? Yeah. You know, we have to just be open for what we don't know and don't understand without taking emphatic positions on any one thing. Right. And then the other part of it is bringing the mark of the beast uh into it. Yes. With that when that uh I call it the great legislation, right? um is is is enacted. It seems to me that that is the time where yo, okay, time to get out of here. Let's go, you know, u and it'll also be the a a great time of testing where people will say, well, you know, like I've got to be able to eat and provide for my family. But then then but if they're going that route, then they're putting their faith in the system. The system made uh by man, if you will. Yeah. I also think real quick, bro, and then we we're going to move on to soldier. Absolutely. I I also think that we have to be careful. Uh one thing that you just said gave me reason to pause. You said, you know, when we see the mark, we should just go.

Well, I think we have to be careful to follow exactly what is written in these last days. Yeshua doesn't say when the mark comes, flee. Yeshua says when you see the abomination of desolation, flee. So, I think we have to be careful to hold to what is written and not try to um uh jump the gun as it were. But thank you, brother. Appreciate you as always. Soulja, you're up next. Uh, come back to me in a second. I'm coming back to you in a second. Mark Row, you're up next. Yeah, Ed, can you hear me? I can hear you. Okay, I'm going to see if I guess I should put my video on here. Uh, first off, I just want to say shalom to you, Ed, and to the whole assembly. Uh, first time here. that way. She is uh camera shy. But I did have a little bit of a comment. I want to I want to see what your thoughts are on. It's not really a question as much, but it's about the abomination of desolation. It's like, are is it possible that we're looking at it wrong?

Okay. And what what I'm saying here is because we are the temple. That's what Yeshua told us. We are the temple. over there in Israel is not the temple and are we looking at basically a false religion Judaism to create and be an action of prophecy and where do you ever see that biblically? You

know what I'm saying? So it's just like I mean like say somebody comes on the stage and they say I'm your God. I'm your creator. Is that the abomination of desolation? Just a thought. Just want to know what you thought about that. I've heard it many times, bro. Um, and I appreciate your thoughts and your comments. What does what does that mean? What does that how does that unfold? Well, yeah, we are the temple of the Holy Spirit. Um, there is a temple returning and I have heard people say that the abomination of desolation doesn't happen in an actual physical structure i.e. the temple, but rather it's uh something that happens to the physical body.

Um some have tied the whole DNA factor into that. Those of us who believe that the mark isn't a stamp on our hand or our forehead, but it's actually a DNA marker, that could be an infiltration of the temple. If a believer who had the Holy Spirit in him took the mark, that would definitely be, you know, an abomination of desolation. But is that the abomination of desolation? Well, again, I tend to be a literalist when it comes to my Bible and um I think the Bible absolutely leaves room for analogy, but I don't think we should apply that rule everywhere in the scripture and turn everything into an analogy. I think when it's obvious that it's an analogy, obvious that it's um you know, not literal, I think we should accept it that way. And um those are my thoughts. So, anybody else, you can share on that if you like when it's your turn. But thank you. Okay, soldier, you ready yet? Yeah. Okay, brother, you're up. All right. Uh so, just a few thoughts.

um one on uh the nativeborn uh cuz I know in uh the Torah it says that um there shall be one law for the native and the stranger that dwells in your midst which is uh and it separates those two categories from the stranger that or the the the passer through person. So um and as I understand it that faith was required then just as it's required now. And so I think the same would apply today. And I think that's what Paul is getting at um in the New Testament that by faith we are we're grafted into Israel and then I think it's Jeremiah or Ezekiel that that the two branches are brought back together. So Judah and Israel is brought to back together and we are part of that Israel brought back together. So technically there's only one, but that would be a a native believer, a nativeborn Israelite believer, and a gentile believer who is no longer a gentile, but now part of Israel. Uh so we are Israel. We're just not blood Israel because blood never saved anybody except for Christ's blood or Yeshua's blood. Um, and I think that's a lot of what Paul is getting at besides faith is entrance and works come after. Works don't enter you into covenant, but faith has always entered you into covenant and true faith works. Um, the other one was tithe. Um and uh I agree that we can't physically tithe to the because there's no standing temple u made by Christ, right? But what was the tithe for? It was to feed and to clothe those that couldn't. The fatherless, the widow, the orphan, the Levites.

Can we tithe it? Right. The Levites were to do that. We're called the royal priesthood now in the New Testament. Um, so can we give that to Levites to to do that operation? No. Can we physically help orphans and widows and the fatherless with our money and call that our tithe before Yahw? I would think so. Um, and it gets to that whole legalism versus grace that works through faith and on the other side, no works at all. And I think in the middle that like as as I'm learning Torah like and we all are that we be careful of both sides the legalism especially because I've seen and heard people talk about these laws in a way that they get so me bogged down on the minutia that they end up not obeying at all. Like one one was the the zit seats that I I don't have money for, but once I

have money for them, I'm going to buy them and I'm going to wear them. God said, "Do it." He said, "For?" He said, "You got to have blue. Everything else is style."

And do I wear them? I don't have them. I saw one guy said he went into like the store and got blue yarn and that was actually the the life podcast guy. He got blue yarn and tied it on the the belt loops, four belt loops of his jeans until, you know, he could uh he could buy his own and then he does that to all his pants now as a just in case, which is kind of funny in case he forgets to put on his actual ones that he doesn't put in the washer or whatever. But um and and the other one the the final thing I wanted to challenge you a little bit on uh was I was watching something you were did the other day about the cho and he referenced the chosen and that one scene that everybody gets mad about where Jesus asks Matthew, "How's my sermon?" Oh yeah, yeah, yeah. That was my that was my short my short form video, right? And so I've actually watched the whole show up in that there's another season coming. I love it. And there's a I'm going to give a spoiler. Okay.

Um because several episodes later that scene that everybody's mad about that I I was mad about before I watched it cuz my wife and daughter told me you need to watch this cuz it and it was I was seeing changes in them and their walk and their faith towards God from watching the show. I'm like, "Okay, well, I'll give it a chance." You know, I'm going to listen with the fine tooth comb, right? And it it dawned on me before this episode happened that he wasn't asking, I believe it was Matthew that that was writing his sermon down, right? He wasn't asking him because he needed help. He was asking Matthew to involve him in how you do that. Now, is there biblical precedence for God asking us questions when he knows the answer? Yeah. Genesis chapter 2 or three, he asks Adam, "Where are you?" to get him to realize something. So, if you don't want to watch the shows, that's okay. But I think it's great. And they include things that have I I started watching it after this whole Torah business started which all started for me from one one word because I used to be oas like you can't lose your salvation ever etc that kind of thing and then taught it God forgive me. There's one word if in 1 Corinthians 15. This is the gospel wherein you are saved if you keep in remembrance this gospel basically right so is you reference a lot of if then statements in scripture and that's one of them and so just to throw that out there like it's all grace always but real faith walks and works and from the heart you're trying to f to obey God not I to get so bogged down from legalism the other side of away from works like no works legalism. I'm so bogged down by the letter that I have I'm not following in the spirit of obedience.

Amen. Well, thank you, brother. Appreciate you. Yes. And welcome. Thank you. For the record, I wasn't trying to smash down the chosen in that, you know, that lesson. I used it to make a point. Uh, just like I did the life of Brian clip. Blessed are the cheese makers. Um, I thought that was funny. But, uh, that was hilarious. I busted up laughing so hard. That was great. All right, Samuel, you are up, brother. What say you? Shabbat shalom. I I want the brothers and sisters to be very careful. Um, there's a tendency to get enraptured with the writings of Rav Sha. that is the Apostle Paul and start creating doctrines that don't exist within scripture. You have this We haven't done that, have we? Well, you have to be careful. Let me let me explain why, brother. Because people will yell grace, grace, and they will make this they will create this false dichotomy of grace versus Torah. They say law and they confuse the works of the law, which is an actual second temple writing that contained very specific information that that that added onto or gave specific

instructions that was supposed to, I guess, provide some additional protections for maintaining and working through Torah during that time of return. So you have to be careful with with Rasha's writing because he's writing to particular populations regarding particular things and you have to make certain that you're tracing what he's explaining because he is a he is a learned doctor of the Torah. Everything is connecting back to the Torah and to the testimonies and the prophets. So when we when we if you and if you read if you if you take the time and you read the other apostles, you will see that Torah is still important that those things that were given to us in Torah are life. The Torah is spiritual.

When you walk Torah, you are walking in the spirit. When you walk contrary to Torah, you are not walking in the spirit. If if you don't have Z see, you don't have to be up in arms about it, brother. You don't you don't as you continue to learn and grow, you will be presented and given the opportunity to take those things and and build your walk upon it. So don't be worried about that. But what is the correspondence of grace that we find in the New Testament and that is basically a word that we get from the Greeks and the Roman. What is the corresponding word in Hebrew? You have to you have to study that out. It's exactly loving kindness. It's about mercy and mercy is not a license. So Torah still is preeminent and is important for you to study, to learn, to apply and to walk in. Never forget that. Never forget that. But the reason why I raised my hand is because of the question that Yakov asked with respect to um the teachings of Monte Jordan and the the third temple.

And this is this is what I'm I'm I'm going to suggest you you think about when we read in the scriptures, especially in the book of Hebrews, that the the bulls, the goats, the blood that they provided wasn't sufficient to to cleanse us of of of sins in terms of making atonement. It sounds like it conflicts with what we read in Torah, which is when you did transgress that those things were necessary in order to make atonement. How do you reconcile that? If you continue to read and you go into the prophets, what you'll see is that your heart condition, whether or not you are contrite and truly repentant, meaning that that which is to shuva, which is to turn, it doesn't mean that oops, I made a mistake and you keep going and you continue to live in error. You recognize the error, you atone for it. That is how the sacrifice would have cleansed you. And if you continue reading the prophets, especially if you look at what's said within the book of Amos, the father says that your offerings are now a stench to me.

Your feasts are an abomination. Why? Because it wasn't done with the heart. You praised me with the bull of your lips, but your hearts are far from me. So now what you end up doing is you know equivalent to what you saw in Catholicism during the the the the earlier years where you had the the papal indulgences where you know people would do certain things and then what they can do they can pay some money to to a priest or a bishop or kick some dough up to the pope and they can receive an indulgence for their sin. It doesn't mean that they were repenting that they were sorry. They were trying to get a shortcut to to save themselves from damnation. It doesn't work like that with the Most High. It doesn't matter how many bulls, how many goats, how many sheep, how many, it don't matter what you bring to that altar. If you are not in a repentant state, if your heart is not contrite, it's not going to cleanse you.

And this is where the power of Messiah's atoning sacrifice comes into place for those who were outside of the covenant but now are being brought into it. This is how Israel is reconciled or Ephraim is reconciled into the house along with Judah through his death. But if you also remember within Hebrews, you can make that blood of none avail. If you just think that it's all grace and I don't have to do anything at all, I don't have to worry about the Torah, that is going to be a problem for you when you stand to account before the judge. It it really is. Um I'm not certain if this I don't I don't think this third temple is is the thing. I don't know exactly what the abomination desolation is going to be. We will see. But I'll share one thing that that I I strongly suspect that the mark of the beast is already here. Everyone is looking for some type of physical mark to be placed in their hand on their head. But it's a little simpler than that. What is the mark? what you think and what you do. So when the mark is on your hand, what are your thoughts?

Are your thoughts Torah? Are your thoughts in alignment with the set aart spirit of the most high? Do you have the mind of Messiah? When you talk about the mark being in your hand, what do you do? Are you doing good works? Not just works. Are you doing good works? That which is expressed within the Torah, loving your Elohim and loving your your your your neighbor, your fellow brother and sister as you love yourself. And what does that mean? It's not some ephemeral loosey goosey feeling thing. It's all in the Torah. If you see, even if you saw your enemy's ox walking astray, what were you supposed to do? your enemy. And I'm not talking about an enemy like the Philistines or or the Canaanites. I'm saying you can have a a a fellow Israelite who became an enemy or adversary of yours. If you saw his ox walking astray, you couldn't ignore it like you didn't see it. You had to get them and you had to bring them back to the owner. That is Torah.

That's not something new that was invented within the brick kadesha or the New Testament. That's not something new Paul was coming up with. It definitely wasn't something new that Messiah was coming with. So, I strongly encourage you, read the other apostles letters. It'll set you straight and it will make Paul's letters make more sense to you. Thank you for allowing me to share, brother. Shabbat shalom. Amen, brother. Thank you as always. Okay, guys. Listen, we're running long. I want to give Candice a chance to share because the rest of you already have. So, I'm sorry, Jim, Jonathan, Amy, Soulja, I'm sure you want to follow up, but we're running out of time and I got to cut this thing off. So, let's have Candace share and then we'll call it a day. Candace, make sure your microphone's on. We just didn't want a quick answer. Someone had brought up uh to eat and we've done a lot of research and we wore them. I actually wore them for years, but I then started to be led in study to Ziz and found that they were a Jewish tradition in how they are crafted now.

So, we were just wondering, has anyone been led? We're trying to figure out how to seek and do as we're instructed. So, has anyone ever given any study to that actual commandment and what it should look like on our garments? Jumped on board and you're supposed to wear these. So, I put them on and then I was start, you know, we started doing some more research. We we just heard the gentleman bring it up. We do not believe that it's exclusively male. I have not been able to find anything in scripture to support that. I feel like it is something I'm required to do to follow his statutes, laws, and commandments, but I don't know how to play it out. And I don't believe it's in the tazits that are Jewish tradition. And I I just was wondering um because there's so many people here that are knowledgeable seeking um any other thoughts on what that looks like on our

garments. So that was the question and I hope you heard it. Sounds like we have to do a lesson on this and I will. But feel free to throw your opinions, your thoughts, your things that you found in your study in the chat or directly to Candace if that's going to be helpful. Um, it should not surprise us guys that Israel has tons of traditions around any one topic including jade seed.

uh just like they have with Shabbat, just like they have with food laws, they've long they have a long history of adding tradition to these things. So, it shouldn't surprise us that we come across the tradition, right? And I appreciate your attitude of let's what just get back to what is written, what is actually written in this regard. And we'll do that. So, um I'll I'll plan that. I'll put that in an upcoming um in my list for upcoming lessons. Um so yeah, I think that's what we should do just so we can actually look at the Bible. Brother, can I say one thing to that very quickly? Brother, I'm not going to get into the man and the woman thing. You already know where I stand on that. Yeah. Um, but I I think we need to to to kill this notion that that every Jewish tradition actually deviates from from what the Torah instructs us. Sure, you have you have to be careful. There's this this this this pernicious thought that every single thing that is done within Jewish traditions around the world is something that deviates and is wrong. And if you when you study more closely, what you're going to come to understand is not everything is specifically instructed within the Torah that we read, especially within the English translations. There was certain things that were passed down in terms of understanding of the instructions that you are not going to necessarily reap when you read the scriptures, especially in the English. You have to be very careful with that.

Yeah. So, no Jew hating. We have to be careful with that. No, no. I appreciate that, Sam. You guys have all heard me say tradition in and of itself is not evil. Tradition becomes a problem when it violates what's written. And just like any other culture, Jewish has lots of the Jews have lots of traditions that are fine. Hanukkah is not commanded. Um, and yet it's a fantastic tradition. So I agree with Samuel. You have to delineate. You have to figure out what's what in this regard. Disregard what is man-made tradition if it violates what is written and embrace what is written. It's really that simple. Guys, listen. Happy happy sote. What's what's David? What's the proper uh salutation for happyote? Yeah, there's nothing just hug means happy holiday. Okay. Hayak guys have a wonderful time celebrating. It's hugot. Hogot. Okay. What' you say? Hug hogot. Hugot. Amen. Love you guys. Thanks so much. I don't think hogs are or kosher.

I knew that was gonna someone was gonna say that. in your pronunciation it's not but shalom everyone shalom everyone love babies shalom everyone shalom everyone blessings blessings shalom shalom shalomal Lovely people here. Shabbat shalom. Oh yeah. Cute little puppy. What's his name? Ralph. It's a little Dson. Oh, how sweet. Her name is Happy. Happy. Okay. And I have a cat over here. Yeah. Cat named Ralph. He is really happy. And here we got one, too. Byebye, guys.