

Sukkot - The Feast of Tabernacles

TEACHING TRANSCRIPT

Finding the Ancient Path

https://www.youtube.com/watch?v=_p_0cLyv0wg&t=1371s

Complete cleaned auto-caption transcript. Original spoken wording and all 10 chapter headings retained. Standalone timestamps removed; proper-noun capitalization reviewed. Original captions may contain recognition errors.

Chapter 1: Introduction to Sukkot

Amen. Thank you, David. Okay. Uh here we are at the Feast of Tabernacles or Sukkot. It was great to be uh with those of you who joined us on the holy convocation uh for atonement. That was a first, but we had fun, didn't we? It was um it was a good time uh reading through scripture and praying together and sharing our thoughts and hearing from from people all over the world. And we're going to do that again, you know, when it when the festivals come around. I think that's just a smart thing to do and and uh so we'll do it again for tabernacles.

Um, last weekend as I was having breakfast with Glenn number two, who's late today and he'll be walking in here in a moment, I asked him sitting across the table there having breakfast and I said, "You know, Glenn, uh, last year I did a full-on lesson on tabernacles, you know, just from from every different angle." And it's on my channel. And uh, I was I was wondering, you know, do you think I should do that all over again? I mean, since it's already there, do I do I do a whole other lesson uh on on this or should I try to come at it from a different angle? And he said, "You know what? I think it's just better if you just do it again, you know, instead of instead of trying to to come from a different angle." And so, Sunday afternoon, I sat down with my computer and began to do just that.

But before I even got past my first slide, I started chasing the rabbit hole. And I chased it pretty hard. And I couldn't get away from it. It's one of those things when you're studying that you just have to know more and more things about it. You got to you got to pursue it. You got to dig down and and excavate every possible thing you can about it. And before I knew it, I was I was a mile into this this rabbit hole. And I thought to myself, I got to share these things when we meet. The good news is is this particular rabbit hole is also about Suko. So it's not one of those rabbit holes that takes you away from topic, but nonetheless, you'll see it when we get there because it's exciting when for me to chase these things in scripture. We were talking about this just few weeks ago about our Bible study and the importance of chasing things down that you don't quite

understand and researching it until you do understand. And this was one of those times honestly. So I'm looking forward to sharing that aspect of the lesson with you. So Feast of Tabernacles,

Chapter 2: Biblical basis of the feast

what is this an image of? Oh, that's an image of Israel in the desert. Leviticus 23:es 33-36 and:es 39-43. And by the way, when you see me post a scripture like that, then when you look in the body of the verse, you'll see three little dots separating those two sections of scripture. So, in the event that you're

following via reading your own Bible, you'll see where I skipped by seeing those three little dots. Just a little quick FYI for you. Uh, then the Lord spoke to Moses, saying, "Speak to the children of Israel, saying, "The 15th day of the seventh month shall be the feast of tabernacles for seven days to the Lord.

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 the Lord. On the eighth day you shall have a holy convocation. So it's saddled by Shabbats and by holy convocations. You shall offer an offering made by fire to the Lord. It is a sacred assembly and you shall do no customary work on it. There's those three little dots. Also on the 15th day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days. On the feast there shall be a Sabbath rest, and on the eighth day a Sabbath rest. And you shall take for yourselves on the first day the fruit of br, branches of palm trees, bows of leafy trees or boughs, I should say, and willows of the brook. And you shall rejoice before the Lord your God for seven days. So it's a

happy time. You shall keep it as a feast to the Lord for seven days in the year, and it shall be a statute forever in your generations. You shall celebrate it in the seventh month. You 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 the Lord your God. That word forever, I just want to briefly touch on that. Obviously is a very encompassing word forever. It's absolute.

And a lot of people, a lot of believers struggle with this word because if that's forever, then that should mean us too today, right? And it does. uh but true to form uh there have been many in the world in Christian churches who have tried to dismiss this word forever as not meaning forever. So some I don't know months ago maybe a year and a half ago two years ago our little group did a study on this word forever and uh and looked at it in great detail. And so if if you are watching this or you're a part of our group or you're a viewer on YouTube and you want to understand that word forever and how it applies or pertains to the festivals, that would be a great study for you to look at. But let's start by looking at

Chapter 3: Understanding Sukkot observances

this 7 day period that's mentioned here in Sukkot. We see that it's saddled by Sabbaths, by Shabbats on the first and the last day. We see that it's also saddled by what the the Bible calls a holy convocation. That is a gathering. That is a meeting of the body. And again, if you're viewing this for the first time, the church doesn't get to decide what a meeting of the body is. Yhovah, God, Yah, he gets to decide when a meeting of the body is, and he's built them into these festivals.

It also tells us in a later passage that we'll look at that this is an in gathering of fruit. That the reason that they're coming together to celebrate and to rejoice as a body of believers is in part due to this harvest where they have at the end of the year gathered their harvest. It's bountiful. The scriptures will tell us that Yhovah will bless them with a great bounty at the end of the year. And partly due to that bounty and partly due to another thing that we're going to look at here in a second, they are to celebrate. They are to rejoice as the scripture says for seven days. And then it says that the eighth day is something called a sacred assembly.

And we're going to learn more about this later. We've talked about this in the past as to what this sacred assembly is, but we're going to touch on that more in a little bit. So, why are they rejoicing? Well, as I said, they're rejoicing because of the in gathering of fruit. And they're also rejoicing because of this, because they were brought out of the land of Egypt. So he's calling them to remember two things. One, their great bounty i.e. blessing and the fact that they were saved.

And anytime that you read your Old Testament and you see this reference that the father is pointing his people to to remember this moment, to remember how he brought them out of the land of Egypt, that is typology for salvation. So that's really what he's saying. I want you to remember that I saved you and that is why we rejoice in this 7-day period. Now last week we tried to identify uh when Israel's first day of atonement was and we really couldn't and we can't with sote either because Israel did not observe skot in the wilderness nor in the generations leading up to the Babylonian exile.

For one they were already living in temporary dwellings in the desert and so they really couldn't do that. But two, there was no harvest. They weren't planting anything, right? So, they couldn't really celebrate that. Nehemiah says in chapter 8, the whole assembly of those who had returned from the captivity, which captivity, that's the Babylonian exile, made booths and sat under the booths.

Morning, Glenn. Number two. Great to have you. For since the days of Joshua, the son of noon, until that day, the children of Israel had not done so. And there was very great gladness. So here we see them rejoicing that they were able to celebrate this festival which they hadn't really done up until this point, right?

Chapter 4: Typology of the booth

But let's ask this question here. Here's the beginning of my aforementioned rabbit hole who were supposed to be dwelling in booths. This stood out to me last year when I taught this. All who are native Israelites shall dwell in booths. But I didn't chase the rabbit hole back then. Uh but this time I did. It specifically says in this section of scripture that only native Israelites shall dwell in booths. And I started thinking about why that is. And we're going to look at it here in a second. And I'll share it with you.

All who are native Israelites shall dwell in booths. So my question to myself and to you is why does Yahw single out native Israelites here where he doesn't elsewhere? As we look at some of the other festivals, we can see that Passover included the strangers. unleaven bread also for the stranger. Pentecost includes the stranger. Trumpets includes the stranger for the Shabbats. Day of Atonement applies to both native and the stranger. So I thought, what does this mean? What is the typology here? Part of it I knew the answer to.

Part of it I was surprised to find the answer to. We see in Leviticus 23, all who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths. What is a booth, Glenn? Number two, temporary shelter. But a temporary shelter, right? Uh a booth at the end of the day is a temporary shelter. When you go camping and and stay in a tent, you are in a temporary shelter. So consider the typology as we go through this slide. See if you can start to identify the anti-type as we discuss this. So I made the children of Israel dwell in boots temporary shelters when I brought them out of the land of Egypt i.e. when I saved them. I am the Lord your God.

Putting this in my own words, as I was reading through this, I thought, well, if I was to put this in my own words, I would say, all who were redeemed shall live in temporary dwellings, so that every generation, which is the world, will know that after redeeming his people, God caused them to dwell in temporary shelters. ers until he brought them into their inheritance. That's Leviticus 23:42 and 43 in my own language. Well, what do you think that made me think of? But Hebrews 13.

So let us go out to him outside the camp and bear the disgrace he bore. For this world is not our permanent home. It's a temporary shelter. You've heard the song. This world is not my home. I'm just a passing through. What is the rest of that song? Never heard. Just This world is not my home. I'm just a passing through. Are my treasures are laid up somewhere? We Yes. Okay. So, that's an old beyond the blue song. Sorry. Sorry to bore you with that. Um, but we know this, right? Hebrews says we we're temporary. It's we're we're li we're living a temporary existence. It's a temporary shelter and we're looking forward to a home yet to come. And Paul says the same thing in 2 Corinthians 5.

For we know that if our earthly house, this tent, this suka is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. So that's the first part of my little rabbit hole. Let's let's continue this. As we consider the typology, as I've already noted, as it pertains to the fall festivals specifically, we see that the feast of trumpets is for the stranger as well as Israel. We see that atonement is for the stranger and Israel. Then we get to Sukkot and God specifically says that only native Israelites are to live in Suka or Sukkot.

So why uh again this is the conclusion I came to last year as far as it it pertains to typology. The second coming is which what trumpets encompasses will not just be for Israel, right? The entire world will see this moment. They will experience this moment. They will be a part of Yeshua's second coming as they will for atonement, for judgment. Everyone will be a part of that. Everyone will see it. Everyone will experience it. However, Sukkot, the ultimate expression of Sukkot, when God dwells with man, the eighth day, who will that be?

That will only be the redeemed. There will be no strangers, so to speak, on that day who who go into eternity. It'll only be Israel, as Paul calls it, the Israel of God. So, strangers are omitted from some festivals because observances marked Israel's national identity and covenant history, such as dwelling in booths to recall the Exodus, which was unique to the nativeborn people whom God brought out of Egypt. In other cases where the command is framed as a Sabbath, like trumpets, as I mentioned earlier, rest or a universal statute, strangers are included. But when the right itself was tied to Israel's specific redemption story or covenant sign, participation was restricted to Israel alone.

So that's why we see that little phrase there at the end of Leviticus 23 that says that dwelling in sukas was reserved for Israel and nobody else because that holiday that festival or feast is tied directly to Israel's specific redemption story.

Chapter 5: Strangers and the feast

Follow me along here. The strangers within your gates. Deuteronomy 16 seems to be saying something different than we just looked at. So, it's worthy of taking a look to find out what's going on here. He says that you shall observe the feast of tabernacles for seven days when you have gathered from your threshing floor and from your wine press and you shall rejoice in your feast. That's what Leviticus said. You and your son and your daughter, your male servant and your female servant and

the Levite, the stranger and the fatherless and the widow who were within your gates. Seven days you shall keep a sacred feast of the Lord your God in the place which the Lord chooses because the Lord your God will bless you in all of your produce and in all the work of your hands so that you surely rejoice. So what's going on here?

All of God's appointed times welcome both Israelite and stranger alike with one distinction at Sukkot. Strangers could rejoice and share in the worship, but only nativeborn Israelites were commanded to dwell in booths as a memorial of their exodus. In prophecy, we're going to see that this shifts. So I'll share some slides about that later on. Zechariah 14 shows that all nations will be required to come up to Jerusalem for soot. Moving strangers from participants in celebration to full covenantal dwellers under God's shelter pointing to the day when his tabernacle will be with all humanity forever. So what what are we saying here? Well, at the end of the day, what I believe the Bible to be telling us is that as it pertains to Sukkot, to the Feast of Tabernacles, the stranger can rejoice, the stranger can worship, the stranger can be a part of the festivities, if you will.

But when it comes to living or dwelling in the suka, uh that's that's where the line is drawn, I guess, if you want to put it that way. That's where he says it's reserved for Israel. So, as I was confronted by all these verses, I had to ask myself the question, how does this dynamic unfold prophetically?

Chapter 6: The second exodus prophecy

Again, everything that has happened to Israel has happened for our instruction. The reason certain things happened with and to and for Israel was going to be instructive as Paul says for us for our future. If that's the case then how does this dynamic with the stranger unfold prophetically? Well, I had to start by looking at this thing called the second exodus. And if you're new this morning to us and don't you've never heard of the second exodus, let me just give you a brief a brief explanation.

We know that the first exodus happened when with Israel in the desert, right? The scriptures teach of another similar event like that happening. But in the second time around, people won't just be fleeing one nation, Egypt. They'll be fleeing all nations. Yeshua says, "When you see the abomination of desolation, flee to the mountains." So there will be this second exodus, so to speak. Now, just like strangers and quote unquote sojourners left from Egypt into the desert, that will happen again when it happens for us.

In the second exodus, the strangers who flee with Ephraim into the wilderness will dwell alongside him under God's hand of refining. There will be a time for these strangers to repent and be baptized in the wilderness just as Israel was baptized into Moses in the cloud in the sea. But the Bible is clear that though those the scriptures call rebels, whether nativeborn or stranger, will experience this thing called a purging in that place as Ezekiel 20 talks about where he says, "I will remove the re the rebels from you." So the wilderness during the second exodus will be both a place of mercy for repentant strangers and a place of judgment for the unfaithful.

Remember as I said before what happened to Israel happened for our instruction. And just as a side note, when I first started studying out this whole concept of the second exodus, which is not just my idea, by the way, there are many other people who see this and have s seen this long before I did. That phrase that Paul taught about Israel experience being for our instruction was a key thing for me.

It changed how I looked not just at my Old Testament as a whole, but it changed how I looked at Israel's experience.

I started looking at and examining everything that happened to them because if it's instructive for me in my future, then that's how I ought to look at it and not just look at it as history. So the first Exodus we see the strangers that were within their gates were removed at some point. Numbers says the carcasses of you who have complained against me shall fall in this wilderness. All of you who were numbered according to your entire number from 20 years old and above. What's what's happening here Glenn? Number two, you were over 20 then you were not going to make it into the promised land. Yeah.

So, who did that who does that eliminate? The whole first generation, right? So, would that include the first generation of strangers? Yeah, it would have everybody but Caleb and everybody but Caleb and Joshua. And we were just musing about Caleb just the other day being in Kenzanite, not part of the uh the Israel tribe, tribology if you want to put it that way. But only two went into the promised land along with the second generation of Israel. So those people who were removed, the rebels who were removed, included the rebel Israelites who did nothing but complain, but also the rebel strangers who did nothing but complain. And we see in the second Exodus that it will happen again.

Ezekiel 20, I will purge the rebels from among you and those who transgress against me. I will bring them out of the country where they dwell. Why are they in the country where they dwell? And by the way, remember that word country? We're coming back to it. Why are they in the country where they dwell? Because they have fled into the wilderness. Ephraim has fled into the wilderness with their strangers, but they shall not enter the land of Israel. Then you will know that I am the Lord. So we see this purging happening in the second exodus the same way that it happened in the first. So here we have the purging of or the removal of or the taking of what the scriptures call rebels.

And that's where I stopped and thought, hm h I couldn't help but notice certain things. We looked at Matthew 24 some weeks ago in a different lesson. We've actually looked at it many times and we came across this verse in Matthew 24 where it says two men will be in the field, one will be taken and the other left. H So what's happening here? Well, for many believers, I should say Christian believers, they think that this is a reference to the rapture.

that when Jesus comes back, two men are going to be in the field working and one's going to look up and the other one's gone because the Lord took him, right? That's that's their perspective on this verse. But we discovered we we saw in scripture that the man being taken here was not the faithful. He was the rebel. He was the unbeliever. He was the mocker. He was the pagan who was taken and not the faithful. Actually, what we deduced is that there would be two takings.

The angels would be reaping. The rebels and Yeshua would be reaping the faithful, but the rebels go first. Right? That's what we came to conclude about Matthew 24. So, I asked myself, is this the same thing in two different verses? In Ezekiel 20 it says I will purge the rebels. In Matthew 24 I will take the rebel or in this case the angel will reap the rebel. Is there two takings? Is there two harvests of these strangers so to speak these unbelievers?

Or could this be the one the the very same thing that's happening in Ezekiel 20? Then I looked at the word field in the Greek. And what does it mean? It means country. Not as in nation, but as in out in

the country. Well, that's exactly what Ezekiel 20 says. I will bring them out of the country where they dwell. I will purge the rebels. So, I started piecing these things together. And I'm submitting it to you as the viewer, not as the gospel truth, but as the result of my study, the result of my searching these things out. And I'd love to get your two cents on it when we have a chance to talk. So again, Matthew 13, the son of man will send out his angels, and they will gather out of his kingdom all things that offend and those who practice lawlessness.

again, rebels. So, I think all of these things line up for me as to what's happening here. The prophecies about this happening, Yeshua talking about the fulfillment of this happening.

Chapter 7: Motivations of the mixed multitude

So, I continue my rabbit hole and I ask the question, the strangers who are within our gates, who are they? Who are they today? As Israel fled Egypt, the Bible tells us that many people who were not native to Israel fled with them. This is what the Bible calls the mixed multitude that we see in Exodus 12. They were integrated into the community's lifestyle sometimes as a disruptive influence like we see in Numbers 11. But ultimately they fell under the same covenant obligations if they chose to enter Israel.

So in among this mixed multitude we have two types of people. We have those who ultimately bowed the knee to Yahw's authority in the desert thus becoming a part of Israel. and others that were just hanging on, others who were just following for all different kinds of reasons. So I ask, why were they there? Why did they choose to go with Israel? Do you want to pontificate on that? Then number two, or maybe David, you can prepare your thoughts on this. It could be that they may have been outcasts themselves, number one, and so they kind of connected themselves to this other fear. They were people. But I think another element and that's referenced multiple times in the Bible is that God's miracles and the things that he we do were so that he did were so powerful that people came to the realization that this these are God's

people and we should attach our lives and our um you know future to this people to be close to the people that clearly were selected by God. Glenn's got a thought now. Go ahead, Glenn. Well, I I would just offer the thought that if you look at uh the people in Israel uh that were part of the Exodus, they they were all in slavery. Uh we know that Moses wife was, you know, the the lady that he married was uh was part of the mixed multitude. And if you look at what these uh Israelites knew, it wasn't much. They didn't know about the Sabbath. They didn't know about the holy days. They didn't know anything.

And you know, it it had pretty much all been lost. And so they were all mixed in and jumbled together, but they were all in slavery. Okay. So, yeah, here's what I came up with. They all witnessed God's judgment on Egypt, right? They saw it with their own eyes. The these plagues, the 10 plagues, they weren't hidden. Exodus shows that some Egyptians already feared the word of the Lord. We see in Exodus 9 that he who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses. So we see that there was some fear, some level of fear of the Lord amongst the people of Egypt, whoever they may be. And you have to remember Egypt was a cosmopolitan city. It wasn't just a population of Egyptians and Israelites.

There there were people from all over the place and they saw it, right? They saw these things happening. They may have been attracted to Israel's blessings. God's protection of Israel during the plagues set Israel apart. And they had to have seen this. So, not only did they see the judgment happening, but they curiously took note that whatever was happening to Egypt wasn't happening to those people. And they had to have noticed this provision and survival.

Israel departed with silver, gold, clothing from the Egyptians, cattle, all kinds of stuff. Some may have joined for material provision and survival rather than covenant loyalty. How does that unfold? Well, you're looking at a destroyed Egypt because of the plagues. You're seeing this massive people leaving Egypt with the wealth of Egypt on the backs of the donkeys and you're thinking I I I got to go with those guys because I got nothing left here in Egypt, right? So So provision and survival. And then lastly, the option of covenant participation. In other words, true motives.

From the beginning, Torah has always provided a path for the stranger to join Yah's people fully. Some from the mixed multitude likely chose sincerely to become a part of this, to become a part of Israel and be under covenant. When you look at that list, I couldn't help notice and maybe it's lost on you. It's and and I'm just seeing things, but I couldn't help noticed who this sounded like. For for me, it sounds a lot like why people join religious movements all over the world for different reasons.

Some join for fear of because of fear of judgment. They don't want to go to quote unquote hell. So they'll make a choice of a denomination or a religion to join in order to escape judgment. They seek the benefits. They see the fellowship. They see the camaraderie. They see all the external quote unquote benefits of being part of a body of believers or a body of people with which to have friendships and relationships and that's why they join because they seek those benefits.

Some seek the wealth. Unfortunately, this is true in a lot of Christian circles. A lot of entire denominations, entire churches are focused around the almighty dollar, focused around your obedience will make you wealthy or your one-time gift of \$1,000 will reap you \$100,000. Right? And pastors are getting rich off of the backs of honest people all over the world because that's what they seek. That's what religion is to them. And then of course we have those who are honestly seeking the truth.

So when you look at those four options, those people are the strangers. And I think it was Glenn, you said when we were talking about this the other day that the stranger is everybody, right? the world. It doesn't matter who they are. If they're not Israel, they are the stranger. And so the typology in my in my head is starting to get clearer and clear. Do you have any more thoughts on that before I move on? You know what goes through my mind is is um you know at at that point the people involved in the Exodus didn't even know there was a covenant right so they you know that wasn't a motivation for why they were going to get out of dodge and we know they all came from the land of Ramsy's or the landic ocean and so we know that you know that's that's the exodus was from that area so it wasn't from the northern

part of Egypt where Pharaoh and and everybody lived, right? You know, that cut off was somewhere. I forget the name of the city, but it was where Joseph uh stayed. That's that's just what's going through my mind. I think they were all enslaved. Yeah. And they were all in great pain because of the slavery. God's very clear on that. They were, you know, they were really being mistreated. And it was their mistreatment, you know, the pain they were in is why they wanted to get out of dodge, why they

didn't want to stay and be slaves, right? So with that thinking and you fast forward that to, you know, our our our life today, that could also be a motivation for someone to want to sign up to uh some church or some organization or some movement, some religious movement paying the slavery.

Am I saying that's wrong? No, I'm not saying that's wrong. People People have signed up for all different kinds of reasons, and I don't stand in judgment on any of them. I'm just trying to identify the reasons why some people will take a step in that direction. Isn't that associated with freedom, though? Even if it's Yes. All religion is associated with some kind of freedom. Yes. The kicker for me in this is is what you and I discussed a moment ago.

Only two people made it, right? So regardless of the the the motive behind it, what separated the two that made it from the rest is the lack of their willingness to completely and utterly submit to the authority of Yahw. Faith. Yeah. Well, for sure. Yes. Faith. Faith. Yes. But even those who align themselves with Yahw, and this is what we just said, and his people in sincerity did not enter the promised land. Why? Well, the scripture records that although they had in good intentions, they would not submit to God's authority and in doing so became just like the people of Israel. And there there within that little red box, I framed it in red for a reason because there's a very profound thing in that box.

These strangers who had good intentions, who joined Israel, ultimately became just like the people of Israel instead of conforming to the father's standard. It makes me think about how so many people will join a church with great intentions and become a reflection of that church, become a reflection of its standards rather than God's. They became like the church. For me, I joined my church with the greatest purest of intentions. Everybody that I know who joined that church joined with the greatest of intentions.

I'm sure Glenn could say the same about his experience. But at the end of the day, until I was called out of it, what I had become was a good Church of Christ. 100%. You do. You understand what I'm trying to say, David? We were there. So, yeah. Yeah. Well, yeah, you were there. And so not with you, but we were there in in the similar experience. Absolutely 100%. So yes, so scripture records that although they had good intentions, they would not submit to God's authority and in doing so became just like the people of Israel. So and that's why they didn't go in because Yah had his standard.

But they, these strangers, these would be Israelites chose to become like the people instead of like God. Anyways, let's move on. But it's a sobering thought. And so it is today. And so it will be when we flee into the mountains. I want you to think about this for a moment. Many people who follow us into the wilderness in that day will go for the very same reasons. They may believe on some level. They may have selfish motives or they just want to be safe.

These people may be friends. They may be family members. But they did not submit to Yah's authority before the Exodus. And many will not submit during the Exodus. And just like before, they will not reach the promised land. They will be among those who are purged. Why am I teaching all this? This is stuff that we have to look forward to. And this is not the kind of stuff I ever hear taught from a pulpit. Never. And I think it's important. I think it's important for us to understand the logistics and the mechanics of what the Bible's trying to teach us.

Let's continue. So in the millennium Zechariah 14,

Chapter 8: Sukkot in the millennium

it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. So this is an interesting little section of scripture here for those of you who are watching on YouTube uh who think that the festivals are done and they're done. The law is gone. We don't have to worry about it. Zechariah is actually teaching us that in the millennium the Lord will require people to keep the feast of tabernacles.

So they're not done away with. They are still very much alive. It shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of Hosts. On them there will be no rain. If the family of Egypt will not come up and enter in, they shall have no rain. They shall receive the plague with which the Lord strikes the nations who do not keep the feast of tabernacles. That plague being no rain. This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the feast of tabernacles. But we have to remember tabernacles, the week of tabernacles is supposed to be a celebration, right? It's supposed to be a happy time.

And there's something else that's supposed to be happening. Deuteronomy 31 says Moses commanded them, saying at the very end of the seven years, at the at at the end of every seven years, at the appointed time in the year of release, that's Jubilees, the feast of tabernacles, when all Israel comes to appear before the Lord your God and place which he chooses, you shall read this law. Read this law before all Israel in their hearing. Gather the people together, men, women, little ones, stranger who's within your gates, that they may hear and that they may learn to fear the Lord your God and carefully observe all the words of this law, that their children who have not known it may enter it and learn to fear the Lord your God.

This is why the Lord requires the nations during the time of the millennium to come to celebrate this festival. Not only to celebrate but as the scriptures say to learn his ways, to learn his law. the nations come to hear the word of the law so that they may embrace the ways of the Lord. He says there at the very end, all these people who have not known it may hear and learn to fear the Lord your God. So that's what he's doing. So much of what he does in the millennium is all about trying to save the very last person.

The reason he's doing this is to help change the hearts of the people who remain on the planet during the millennium. The reason that lifespans are ex are extended in the millennium is because he wants to give them every last chance to be saved. And this is what we see in scripture. Isaiah 2, it shall come to pass in the latter days that the mountain of the Lord's house shall be established on top of the mountains, and shall be exalted above the hills, and all nations shall flow to it. Many people will come and say, "Let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, and we shall walk in his paths.

For out of Zion shall go forth the law and the word of the Lord from Jerusalem. Isaiah is talking about the same thing that Zachchariah is talking about. In his case, he's saying these people are going to be saying to themselves, "Let's go. Let's go learn these things so that we may embrace him. So that we can walk in his paths." Zechariah 8, thus says the Lord of hosts, people shall yet come, inhabitants of many cities. The inhabitants of one city shall go to another, saying, "Let us continue to go and pray

before the Lord and seek the Lord of hosts. I myself will go also. Yes, many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord."

That is the feast of tabernacles in the new Jerusalem. Deuteronomy 16.

Chapter 9: Harvest and sacred assembly

You shall observe the feast of tabernacles seven days when you've gathered from your threshing floor and from your wine press. And you shall rejoice in your feast. Seven days you shall keep a sacred feast of the Lord your God in the place which the Lord chooses. Because the Lord your God will bless you in all your produce and in all the work of your hands so that you surely rejoice. So what's happening here? Yeshua is telling us in Matthew 13 that the harvest spoken of is the end of the age. And again, I bring up this little calendar slash, you know, image here for you to kind of give you another visual. It's the harvest of not just fruit, but this is everything that they're bringing to the end of the year.

It's an end of the year harvest where everything is gathered. And the scriptures tell us as we just read a moment ago that he would abundantly bless them. So this is obviously a happy time. Prophetically we can see that this is not just the gathering of agriculture but it's a gathering of souls. It's the gathering of the faithful. It's actually the gathering of everybody faithful and not faithful. The rebels go to the what's called the wine press of wrath. So we see that it's a gathering and then afterwards we step into eternity. We'll talk about that here in a second. Revelation 14. And I looked and behold a white cloud and on the cloud sat one like the son of man having on his head a golden crown and his hand a sharp sickle. And another angel came out of the temple crying with a loud voice to him who sat on the

cloud. Thrust in your sickle and reap, for the time has come for you to reap. For the harvest of the earth is ripe. So he who sat on the cloud thrust in his sickle on the earth and the earth was reaped. So this in gathering aspect of the feast of tabernacles is pointing us toward this ultimate reaping of the earth. When the sheep will be separated from the goats, uh where the wheat will be separated from the tears. There'll be great rejoicing as a result of that on the part of the wheat obviously and then we have this thing called a sacred assembly. I know I said I would talk more about this uh later on and Glenn I'd like to get your perspective on this as well. When I think about the sacred assembly, I think about how much of everything has been accomplished at this point in human history.

All the things that we talk about happening in the future when it comes to the end times has kind of reached a zenith. And we're we're kind of we're almost there. Let's put it that way. We're we're almost there. And then there's this sacred assembly after a week of rejoicing after the harvest. And I think it was the last time I taught this that I pictured ourselves being there. The solemn moment that it would be the realization of everything that's happened. Glenn, do you want to talk about the sacred assembly at all? What it means to you?

No. No. I don't really have anything to add to it. I mean, it's a command. Yeah. It's not optional. Correct. uh in the light of you know we're talking about the Exodus and the you know the rebellion that uh launched the 40 years in the wilderness was because they refused uh they they listened to the 10 spies they listened to the negative and they refused to take the land they refused to

go in so God said okay you you're not going to do what I told you to you're not going to go take the land, the promised land, the reason you left Egypt. You don't want it. You're afraid.

Uh and so that's that's why they were punished for 40 years. And only two people, the two good spies uh were able to go and were able to go into the land. The the um you know, when when you look at um go back at the spring holy days, you know, it kicks off with Passover and the first day of unleavened bread. you have a holy convocation and then on the last day of unleavened bread you have a holy convocation. So you know that that starts the holy day cycle and then this ends the holy day cycle with another uh 8 days uh ending with a holy convocation. H what's the significance though of and and David you know jump in here too if you have a thought the significance of this sacred assembly and how it seems to set that apart in scripture the way I think about it is yeah we have these this week saddled by shabbats right we have this

week saddled by holy convocations but this one's called the sacred assembly and to me as I think in my western gentile mind I can't help but interject myself into that moment and consider what it's going to be like. We just spent seven days rejoicing and then there's this last Shabbat and who's going to be there? What are we going to be talking about? This is just me, you know, hypothesizing, so to speak. Are are you are you asking that like in the fulfillment of this day? Yeah. Yes.

The people that are Yeah. No, the ultimate fulfillment here, the prophetic fulfillment. Well, in in my mind, the prophetic fulfillment is after the after the millennium is over. Yeah. Then God's spirit is poured out on all of mankind. Joel 2, uh, Satan is immediate re released. Yeah. uh and and so that's the time that uh people have the opportunity uh to be judged because now they have access to God's Holy Spirit and at the same time they're resisting Satan. And so, you know, that middle part of Revelation 20 is uh describing uh the the final judgment of mankind, but more specifically, the sacred assembly is what I'm after.

the prophetic fulfillment of the sacred assembly. And I'm not telling you, I'm not asking you because I think I have the answer. I I honestly want your thoughts. And you too, David. I I just think it operates like a highlighter. You know, this is important. This day is different than all the other days. This represents a time uh in the future that is the most important thing that's ever going to happen in the future, the final judgment of mankind. And you definitely want to be there. You want to be in the sacred assembly.

No, you don't want to be in the sacred assembly. No, I want to have already been resurrected as a burst. Okay. No. Be in a thousand years with Christ. Right. Right. Right. Right. Right. Right. David, what are your thoughts? I think it's it's separated also as a as a special day because it's it's the end of the feast cycle. It's like the last day of everything that we've gone through starting with, you know, Passover and unleavened breads, you know, the whole feast cycle. This is the final day. Um, so it's a it's a special day that kind of brings everything to conclusion and wraps it all up. There is also in uh Jewish tradition, it's a a special day because this is the day where they end the cycle of the reading of the Torah and they start it again.

Right? So it goes back to the the part that you were reading earlier about the fact that this is when uh in Zechariah when all the nations come and they will read the Torah. Um so there's a there's a connection there uh as well or another dimension to this celebration or the the unique or the the

what's special about this particular day. I was going to suggest that it is the holy congregation that we hear about where it's the redeemed Israel. It's the grafted in Gentiles.

It's the culmination of all of these, you know, worshippers who are worshiping in truth that are together that are going to make up that eternal sacred congregation. That's what I That's Yeah. Amen. Amen. Thank you, Christina David. Okay.

Chapter 10: Eternity and closing thoughts

So, let's just briefly talk about eternity. This is my last slide, by the way. Uh, a couple of passages that really kind of stand out to me. Isaiah 65. Um, for behold, I create a new heavens and a new earth. The former shall not be remembered or come to mind. That that's a that's a powerful verse to me because when is this happening? Well, this is happening on the other side of eternity, right? And he's saying that that former life, the former existence will not be remembered or come to mind.

That's both scary and exciting at the same time. Scary in the sense that gosh, do I want to lose all the memories, good, bad, and ugly, of my life. And exciting because our brains, whatever they are, when our new bodies have our new bodies, are going to be filled with so much glorious information and knowledge that comes from being with him that you you won't want to remember the past. Isaiah 66, as the new heavens and the new earth which I will make shall remain before me, says the Lord, so shall your descendants and your name remain. So that's a great promise. that the heavens and earth will be will will will remain.

And then Revelation 21, the tabernacle of God was with men and he shall dwell with them. U I think that uh the Sukkot, the seven days of Sukkot and the eighth day or eternity are two expressions of Sukkot. And ultimately when all things are done and we dwell with God forever, I think is its ultimate expression. But those are my thoughts on the holiday. Thank you guys for waiting. Glend Glenn's got his hand up. He wants to share something. Yeah. I just uh to support what you were talking about on the last slide.

uh he the the purpose the reason God made mankind in the first place was to create children that are part of his family, a spiritual family. And so he he a lot of things that he does he he offers us a typology of things that happen biologically, so to speak, that really picture what's going to happen in the future. Mhm. And so if you look at yourself, what what do you remember when you were a fetus? What do you remember when you were an embryo? What do you remember prior to being born? Well, you don't have any memories of that. And it's not 1 hour that that uh those things were insignificant, but you you couldn't you couldn't take 1 hour, 7 seconds it in. Your senses weren't prepared. And so I think that's similar to when we're born into Yhovah's family and we're 1 hour, 16 seconds we're spirit beings, you know, then our uh physical senses

1 hour, 24 seconds uh you know will are are so blunted from not being able to see and experience the spiritual existence that we really won't 1 hour, 33 seconds remember it. Uh I think we'll still know people. 1 hour, 37 seconds Yeah. Recognize faces of people. I I I don't think I'll have to forget. I just think that now our senses are opened up 1 hour, 45 seconds to so much more that's so much more significant uh that we won't remember. 1 hour, 52 seconds Amen. Okay, David's got his hand up.

1 hour, 55 seconds No, just uh just a quick comment regarding the last scriptures that you were say uh sharing about uh you know new heavens and new earth uh just reminds me of Matthew 5 when

when he's talking about the law and saying that until heaven and earth pass away that the law still applies right and so he's referring to this day in the future and until that happens the law is still in effect and we shall still you know, honoring it, following it, obeying it, and it's it's preparing us for that time in the future.

Amen. Okay. Uh since these are foot festivals, right? Three times a year, males are to present themselves to the Lord. Um, as far as staying in a suka or building a building a suka and staying in it, being outside the land, um, and the appointed place, uh, and there being no temple, no no physical temple. Um, how should we look at that? What exactly is your question? Well, like so do we build this suka outside the land and do we dwell in it? Uh, you know, as though we're in the land because we're not in the land.

Okay, David, do you want to answer that question? Oh, I think it is uh the the the I believe that it's in the in the same way that we are to honor the other ones. I don't know that this is necessarily tied to the land. There were the three uh festivals that you went up to Jerusalem to uh bring your your sacrifices to the temple when the temple was there. Uh there is a scripture also uh at remind me about the fact about where you can do these things outside of the land. Um I don't recall exactly which chat that was. Um but uh even when we talk about tabernacles if you if you go back historically I mean the Israelites were not in the land either.

Uh they were out in in the wilderness living in these temporary booths. So I think it's again it's we're doing this as a symbol and a reminder of who what God did in the past as well as um you know in terms of taking care of of Israel's needs at the at the time in the wilderness as well as foreshadowing the future of what it will look like at the end times when God dwells among us. And that's and and us doing it right now is us participating in that kind of like they say in in uh at Passover as if we were there, right? As if we were experiencing God's provision as well as a reminder of who God is, you know, currently and, you know, in the past and in the future.

Yes. Uh, anybody else want to take a stab at that question by Angela before um I I say some thoughts? If you wanted to say something, just show me your hand. Glenn, are you showing me your hand? If you want if you want me to. Well, you're always w you you never need my permission to say anything. Glenn, number two. I first of all, I just want to acknowledge that that is a really, really, really good question. Yeah, because we we can't go to Jerusalem and we can't stay in temporary dwelling in Jerusalem. So, we can't do it exactly, you know, like it's commanded. So, you know, it's a great question. Now, does that mean since we can't do that, since we can't go to Jerusalem and stay in a temporary dwelling for the feast, does that mean that we don't keep the high days? Does that mean that we don't do the best we can?

uh well of course it doesn't mean that now to what extent you do that a lot of it has to do with your age it has to do with your circumstances has to do with your abilities and so I wouldn't dictate wouldn't dream of dictating to somebody uh that this is the the biblical commanded alternative to going to Jerusalem because there is no dictated biblical directive on that. But I think we all have to do our best. We have to uh ask Yhovah, what do you expect? We got to pray about it. We got to connect with him. But there's no doubt that during seven days and and then add on the eighth day, we can go through that and and asking ourselves, what do these days mean? What ought I be doing? No matter

where I am, it's probably not going to work. is probably focusing on God's word and on what the meaning of the feast of tabernacles actually is.

Tons and tons of resources all over the internet uh to get ideas and to get other perspectives. So, we're we're not short of resources even though we can't go to Jerusalem. Okay. Uh Amen. So, yeah, I I think I I agree with everything y'all said. Um, I will say this and then we'll let Chris jump in there. He's next. Um, this in the land business that that we hear so often, is a great an excuse by a lot of people in in the world, especially the Christian world, as to why they don't celebrate these things. Well, I'm not in the land.

Uh, I have to be in the land for this. I have to be in the land for that. Well, that's not necessarily true. Uh again, all this is typology, but just like Glenn said, just like David said, it's a matter of the heart and we want to be a part of these things. We want to obey those things. So unless the scripture says you absolutely cannot do this outside the land, I'm going to do it. That make sense? Okay, Chris. Yeah. Hey, um great teaching this week.

I really appreciate it. Um, one of the things that I thought was interesting, especially about the tabernacles, is is prophetically it talks about fleeing from the land. So, to me, it's like being prepared to flee and live in tents uh before the dwelling with with God. Um, and then also something that I noticed when I was reading through Genesis the other day, um, and it kind of goes towards to what you were talking about, um, in the beginning is that Joseph's wife was an Egyptian, uh, I don't know how to Oenoff. Um, and she had two kids with them. And of the two people who made it, of the two original people who made it through the land uh into the promised land, one of them was of the uh his son Ephraim or of the tribe of Ephraim. So I just thought that was interesting where it's kind of you see it almost as the first grafting in of of um cultures from Egyptian into

into Hebrew because they would have she would have had to have converted to Mariam and then they had a kid. And then of the of the two people that actually made it of the original tune, it was of one of his tribes or one of his chosen tribes. So it just kind of shows that that symbolism of of the grafting in and being part of the promised land at the end. So I just thought that was an interesting connection to make. Man, thank you Chris. Okay, Luke Kendrick. Shabbat.

Um, I have an answer for Angelo. Uh, neither on this mountain or in Jerusalem, uh, the hour has come where neither in on this mountain or in Jerusalem shall worship. I I don't have it in front of me, the the scripture, cuz my phone is acting up. But you are to honor him in truth and in spirit. And I I can't encourage everybody here enough to do a word study on truth, on the word truth, because Yeshua claimed he was the the truth, the way, and the life.

Um it it doesn't matter that we can't go to Jerusalem because the temple isn't there anymore. Um we're to do it in truth and in spirit. And unless your heart is is bent on his word, you can't trust your heart. The heart is wicked. Who can know it? I just want you all to know that I'm not against I love the code. Uh got to celebrate it last year. So I get it. We know, Angela. We're just answering your question. question of of of why. But again, Yeshua himself addresses this and um I just I was full of tears this whole presentation.

I'm I'm glad I could we could mute ourselves cuz I was I was I was balling. Amen, brother. Thank you so much for your thoughts and your soft heart. Yes. Amen. Luke, you're ready. Let's see. Emily from

Idaho. So, everything you guys have been talking about I ponder all the time. And um about this Sukkot that Angela's asking, you know, um are we supposed to actually keep it because we're not in the land? But I think one of the things that really sticks out for me when I read verses regarding the pilgrimage feasts are the fact that he chose to place his name. You will go up to the place where I choose to place my name. And then what Luke was just describing that verse where he says you will no longer um worship me here or there. I think of you know the verse that says do you not know that your bodies are the temple of God? And so my question then becomes well does that

mean that now he's choosing to place his name on us? So yes, instead of doing the pilgrimage so to speak, we still honor these and do a suka because his name is placed on us. I guess that's kind of a question like it's where he chooses to place his name, not where, you know, I mean my nailed it. Yeah. I'm sitting here listening to you and I'm thinking yes to all of that and then Glenn says yes to all of that. Yeah, it's all very true. Thank you so much, Emily. I appreciate your thoughts and insights. Okay, Michael Gman.

Hey, can you hear me? Yes, sir. Okay, great. Such a valuable lesson uh that I can finally make it. Um well I was reminded with this question um being outside the land I mean mind you I've been in Israel and witness Christians um you know streaming in in a whole long you know celebration with their flags uh just blessing Israel and oh my gosh I was in such tears. It was like just totally oh just uh rending my heart, you know, to see that. But I'm also um reminded isn't there a scripture I'm trying to find out remember where it is in Ezekiel that um you know outside the land we we can't do the Passover sacrifice for example that that's forbidden.

Uh I think it's uh I just can't bring it up. Sorry. have to Google it. Deuteronomy 16 verse 5. Yeah, it's in Ezekiel 2, I think. Because in Ezekiel, it says the one that I'm also remembering is that while we're in exile, we're longing and going through a time of shame, you know, and yearning for the temple to be restored and the f the feasts to be restored. uh until the appointed time uh you know we're to feel the shame. Not as a condemnation of course you know there but but we we can uh honor these feast days as our as our heritage like we do Shabbat, you know. So I wish I could be more clear and have the scripture ready, but that those are my thoughts. I I I also had a question about Well, I'll leave it. I'll let you further direct. Okay. Thank you.

Well, I appreciate you, Michael. No, and there's no no need for formalities here. You can share, you can ask questions, whatever. Um, so we're grateful for your thoughts. All right, then I'll ask a question. Yes. Okay. when you were referring to the sacred assembly, could that have some kind of connection with like the hosana uh where I believe Jesus was drawing water out of the silhouation moment. I don't I was reminded of that. I don't know if anybody would have any input to that. That's no that's that's exactly right.

You're you're exactly right. Definitely connected Yes. He he was saying there's a there's a water pouring uh ritual in Israel during the time of Sakote. And Yeshua stood up and said, "If you want the water, the best water in town, come to me and I'll give you living water." And of course, that's a reference to the Holy Spirit being poured out. So, yes, it's all connected. Thank you, Michael. Yep. Tim Snow. Okay. I was just wanting to, you know, deal with this this issue, but in the land on thing, and I I I didn't want to interrupt anyone earlier, but um so there's a prominent group that talks about online that that that kind of goes is rebuking people for keeping the feast. And they quote they quote

Deuteronomy 12 verse 15-18 and 9 and verse 30-32 about not doing it in the land you know that in the place um Bible says

have an answer for everyone and I'm I'm new so I'm just really trying to wrap my myself around this. They also quote Amos 5 where like um Michael said you know supposed to lament and mourn. Um, I just was curious if I know we're going to practice sit in the in the Millennium Reign. I know, uh, we do now, but is there an answer um that you can help me with to, you know, combat like this potent this somewhat strong wording online to people that you're basically insane if you if you do this? Can you help me wi with that?

What what was the what was the verse in question, Dave? Uh Tim, uh well, it's it's a few it's a few verses. So, Deuteronomy 12, the way it's broken down. Verse one says, don't do it, you know, do it in the land or the place God shall choose. Verse 8, don't do it. You know, don't every man should don't do what when you say don't do it, don't what's the it? Uh it restricts you know the the you know the feast observance if you will to only go ahead. No uh I'm not looking at the verse.

Glenn will correct me if I'm wrong. Uh what Michael was saying I think answers your question as it pertains to the offerings and the sacrifices that are associated with these festivals. You absolutely cannot do them outside the land. You have to do it on the altar. Okay. That's in Jerusalem. So Passover is what you're referring to. So yeah, Passover is an example, but we don't Yeshua became our sacrifice for Passover. So we're not offering sacrifices.

So yeah, we if if someone wanted to here in in where I live in Dallas, Texas, wanted to say, "Hey, come over my house. We're going to sacrifice a sheep for Passover." Right. I pass, have a good time. Why? Because you don't sacrifice anywhere else except for the land. Doesn't mean that we can observe the meaning of that holiday elsewhere in the world. Am I making that clear? Glen number two. Yeah. I've I've read Deuteronomy 12 and and so I completely understand what Deuteronomy 12 is is talking about now.

And I think that they're pulling it out of context. They're not looking at who who it's directed to, the circumstances that it's directed to, etc. And, you know, I think they're just uh building a case around something that doesn't really exist. So, u you know, read read that in context and you'll see that's that's not talking to new covenant Christians. Yeah. So, we diaspora. Oh, go ahead. Maybe. No, go ahead, Jim. I If you're not done, continue.

Uh, well, I just, uh, so in the diaspora, you know, like we are away from I'm look trying to look up every passage in the in the scriptures of practicing the feast, you know, and I'm just trying to understand just just to just to learn here, just to be obedient, to be pleasing to the Lord here. Um I'm just trying to understand um you know what what it says you know so I know the normative way is is to and and yes said so about about the sacrifice that that makes sense but um you know they're saying that uh like even in Amos 5 you know you're supposed to lament or um you know not have big parties like it comes from Babylon like from from the from when they were exiled in Babylon and God was not happy with I'm just trying to understand our timing now versus versus that time when they were in the scriptures and how to apply them. That's all.

Well, that's good. That's awesome. Perhaps you want to study that out and make a few slides and see what you can come to and we can discuss it. That I'd love to love to thank you for not just me uh

doing all the the talking. Okay. Amen. Thank you. Um, I'm going to assume that Michael's got his hand up because he forgot to take it down and move to Paul and Lori. Okay, here we go. Um, I just noticed Oh, sorry. Can you hear them? No. Yes, I can hear. I can No, go ahead. Paul and Lori, you're up.

Put your turn your mics back on now. And you're on mute. unmute. There you go. Getting up backwards. Here we go. Um, you know, in Leviticus, it says that um he was talking to speak to the children of Israel, bene Israel, and then talking to the strangers. But then you go into um Romans, it says, "For there's no distinction between Jew and Greek." And then it also says that we're grafted in. So there should be no distinction between uh coming out of the Christian world and following the festivals and things like that. So when we adopted sorry let's say messianic uh following uh we grabbed a hold of all of the festivals and we're trying to participate as best we can and I think that's the way we should go and there's some things that we can't do because we're not in the land but uh all the other things I think we should participate as much as we possibly can

we possibly can possibly by way of thank thank you Paul appreciate that Len Yeah, I just have one one more comment uh about the Deuteronomy 12 and that is that uh the whole book of Deuteronomy consists of three final sermons that Moses gave before they were entering into the land. And so when you look at that uh this is just right before not just way it's immediately before they were going into the land immediately before uh Moses died and he this was his final hurrah where he summarized everything that they had been through and puts it all in context. But you got to look at the audience that he's talking to uh to to really put it in perspective. Amen. Okay, Amy.

Okay, hopefully I don't echo. Um, so my thought on all of this is I've been looking into this lately a lot and I think part of it is the enemy's plan to keep us from actually honoring these things and passing that on to our children. If we stop doing it, then we're no different than we were in the Christian church in not showing our kids or our families or anybody how to do the best that we can in uh remembering how to honor Yahweh's feasts. And um I know that we can't do them to the full extent and you know, but it's I see them as essentially a rehearsal of what's to come. um you know what's going to be reinstituted in the millennial kingdom and so I think it's really important that we actually do them um and I thank Emily for her comments on it as well.

Yes, what she said. Yeah, we are in full agreement with you Amy. Thank you. Amy is one of those sisters that hunts me down on Facebook and ask me all kinds of questions all the time and we we have great goings back and forth. It's great to have those kind of conversations. Uh, okay. Listen, I think we've nailed it, guys. It's 11:36 my time. Um, thanks for for joining uh today and the be looking for another um holy convocation email that I'll send out for tabernacles and then a second one for the end of tabernacles.

Um, yes. And we'll be able to do what we did last night or was it the night before? I can't remember. I'm losing Yeah, I'm losing track of my mind. Night before uh and have some some some great time together. But listen, I hope you have a fantastic weekend. And uh Michael, did you are you dying to say something, brother? Okay. Well, jump in there. Thank you so much. Just quick, I just found one of the scriptures I was basing uh my what I said on in Ezekiel. It's uh Ezekiel 43, the 40s chapters that refer to the millennium. Ezekiel 43:11, if anybody wants to check if that applies for yourselves. Ezekiel 43:11 about while we're in exile, we're kind of feeling shame until the appointed time as I

understand it. uh when when revelation will come and it'll all be reinstituted all the all the time though celebrating and doing the rehearsal of the feast. So I you want to take a look it's there for you.

Thank you brother. I appreciate that. Appreciate that. Okay guys, listen. Love you all. Have a fantastic Shabbat. Have a fantastic weekend. And next week, I think I'm going to do a lesson entitled sin and everything about sin. So, it's not going to be a negative lesson. It's just going to be uh an informative discussion on all things pertaining to sin. And um and also we're going to be dealing with some um um not just falsehoods, but some of the uh madeup stuff that we've all come to embrace in the Christian world about that topic so that we can have a a deeper understanding. Really, I should have done this before atonement, but um we're going to do it next next weekend. So, love you guys. have a fantastic weekend.

Okay. Shalom. Shalom. Shalom. Thank you. Thank you. Love you all. Love you. So, um I didn't get to talk to your your son about how they're fasting. Well, they're still here. They went out of town.