

## **The Last Great Day 2016 - The Final Great Assembly**

With David Rogers

*(Arthur Bailey and the congregation begin by praying a prayer of strength and healing over David.)*

Here we are on the last great day. Halleluyah! How many of you have experienced great joy for this festival season? Halleluyah! That's what it's for. The Father has given us this time to (well, back in the day) go up and to appear in his presence. All of Yisrael would come together and join in the party, but also in the worship and also in the praise; presenting ourselves respectfully and according to the Torah, according to the will of the Father, presenting gifts.

Of course the Scripture says that no one is to come empty-handed, so we come up these three times a year, or our ancestors did. We're doing the best we can to imitate or mimic that same sentiment of going up and obeying the Father and presenting ourselves before him.

This is a time of great joy because we remember all of the works that he has done on our behalf. The crops are full in the fields and we're bringing a portion of that to present before our Father to say:

“Thank you so much for being our Elohim,  
for taking care of us.”

But you know that when we gather together on Shabbat and on all of the other holy days throughout the year, *the devil doesn't go on vacation for those times*. He's coming after us! He forgets the fact that the enemy has been defeated by Yeshua. He ignores that. He wants to come back to attack the saints.

My week of Sukkot has been kind of under that framework. The enemy has been attacking me all week with my health issues and I have been really down – nevertheless proclaiming victory because Yeshua has given us the victory. That victory is sure, but the enemy just keeps coming back anyway and tries to bring us down sometimes; even during the feasts when this is our time of joy.

I just had so many different things happen to me this week. I don't know if Arthur knows of all of that, but I appreciate his prayers. I was experiencing a lot of intestinal pain all week. I was experiencing headaches. I am not claiming these things. These things happened to me. I was having shortness of breath for three or four nights in a row. I finally went into the hospital just to try to figure out what's going on.

They did whatever tests they were going to do and they changed one of my medications. They said that it was due to acid reflux. That is why I had shortness of breath, so they gave me something for that but I still continued to have some shortness of breath. Even coming in this morning, I was panting kind of hard and feeling sick to my stomach. I was just praying that Yah would give me the strength. That's why I appreciate so much, the prayer that you all just had for me; because I need that strength.

*Psalm* 118 kind of expresses the attack I have been under this week. I wanted to share that with you. It's a psalm of David. Then we'll get into the main message. But this just speaks to what I've experienced this week. David says:

“Give thanks to Yahuwah<sup>1</sup> for he is good. His love endures forever. Let Yisrael say ‘his love endures forever.’”

Halleluyah. Halleluyah!

“Let the house of Aaron say ‘his love endures forever.’ Let those who fear YeHoVaH say ‘his love endures forever.’”

(The congregation repeats: “His love endures forever” with each prompting.)

“When hard-pressed, I cried out to YeHoVaH. He brought me into a spacious place. YeHoVaH is with me. I will not be afraid. What can mere mortals do to me? YeHoVaH is with me. He is my helper. I look in triumph on my enemies. It is better to take refuge in YeHoVaH than to trust in humans. It is better to take refuge in YeHoVaH than to trust in princes. All the nations surrounded me, but in the name of YeHoVaH, I cut them down.”

Halleluyah!

“They surrounded me on every side, but in the name of YeHoVaH, I cut them down.”

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<sup>1</sup> Editor’s Note: David says “Yahuwah” as well as “YeHoVaH” and “Yah” during the teaching. They are one and the same individual; the Almighty Father.)

This is kind of the way I felt this week with the enemy. He just kept moving in on me and trying to break me but I cut them down! I *resisted*...

(Audience says: “Yeah!”)

...the devil and he had to flee! Then he came back and I resisted him again. Then he had to flee and that seems to be ongoing for me right now. I’m going to continue to resist him and claim victory in Yeshua.

The psalmist says:

“They swarmed around me like bees, but they were consumed as quickly as burning thorns; in the name of YeHoVaH I cut them down. I was pushed back and about to fall, but YeHoVaH helped me. YeHoVaH is my strength and my defense; he has become my salvation. Shouts of joy and victory resound in the tents of the righteous:”

(Audience says: “Halleluyah!”)

“YeHoVaH’s right hand has done mighty things! YeHoVaH’s right hand is lifted high; YeHoVaH’s right hand has done mighty things! I will not die but live, and will proclaim the works of YeHoVaH.”

(Audience claps and responds,)

“YeHoVaH has chastened me severely, but he has not given me over to death. Open for me the gates of the righteous; I will enter and give thanks to YeHoVaH. This is the gate of YeHoVaH through which the

righteous may enter. I will give you thanks, for you answered me; you have become my salvation.”

“The stone the builders rejected has become the cornerstone; YeHoVaH has done this, and it is marvelous in our eyes. YeHoVaH has done it this very day; let us rejoice today and be glad.”

Halleluyah. Halleluyah.

“YeHoVaH save us! YeHoVaH grant us success! Blessed is he who comes in the name of YeHoVaH. From the house of YeHoVaH we bless you.”

Halleluyah.

“YeHoVaH is Elohim and he has made his light shine on us. With boughs in hand, join in the festal procession up to the horns of the altar. You are my Elohim, and I will praise you; you are my Elohim, and I will exalt you. Give thanks to YeHoVaH, for he is good; his love endures forever.”

Halleluyah!

(Audience responds and claps.)

So this is my testimony today! In spite of the resistance and the attacks, YeHoVaH is my strength. Halleluyah! I praise him. I praise him.

As we have already said, today is the last great day. It is the eighth day. According to the Scriptures, the festival of

Tabernacles is seven days long. Then there is an eighth day. It's kind of attached to it, but yet it is separate, do we're going to talk a little bit about it and this is the title of my message.

**The Final Great Assembly  
2016  
Remembering Our Ancestors' Journeys**

That's what we're going to talk about today. Not only are we rejoicing during this time, but we're gathered together for a reason. The Scriptures tell us that we're to remember that our ancestors dwelled in booths out in the wilderness on their path, on their journey to the Land of Promise. So we're going to remember some things today about the journeys of our forefathers. Really our journeys are very similar to the journeys of our forefathers. Halleluyah. We're going to talk about a few things:

**Where This Teaching is Going**

- The Annual "Great Assemblies"
- The Instructions for Tabernacles
- Avraham's<sup>2</sup> Journey in Tents
- The Exodus their journey from Egypt to the Promised Land.
- The Pillar of Cloud and of Fire (YeHoVaH's presence leading the way for us and our ancestors through the desert.)
- Yeshua's Teaching About Pulling Up Stakes to Follow YeHoVaH
- And Sever Other Lessons We Learned While Dwelling in Tents

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<sup>2</sup> Avraham is the Hebrew spelling of Abraham and Avram is Abram.

## The Commanded “Great Assemblies”

The “Great Assemblies” are when all Yisrael was commanded to gather before Yahuwah in one place. The whole nation was together gathered.

(Powerpoint slide reads:)

On the weekly Shabbats, a gathering (*miqra quodesh*) was commanded, but all Yisrael was not in one place.

On Yom Teruah and Yom Kippur, a gathering (*miqra quodesh*) was commanded, but all Yisrael was not in one place.)

There were other gatherings, such as the Sabbath day. On the weekly Sabbath, we’re commanded to gather together but all of Yisrael was not necessarily required to be in that one same place before YeHoVaH. Wherever you lived, you gathered together on Shabbat.

The gathering is expressed by the Hebrew term: “*miqra quodesh*” – *quodesh* meaning “holy,” *miqra* meaning “assembly.” These are holy assemblies. It was not necessarily all of Yisrael that was participating at that one place, at that one time. So the weekly Sabbaths are not “great” assemblies. They are commanded assemblies and therefore are good and we obey that commandment, but they are not part of the “Great Assemblies.”

It’s the same thing with Yom Teruah and Yom Kippur. We are commanded to gather, to have a *miqra quodesh*. But not all Yisrael was together in one place.

How many great assemblies occur during the year? On the first and seventh days of Unleavened Bread, a gathering (*miqra quodesh*) was commanded, but all Yisrael was in one place. – Count Total: 2.

They had all gone up to present themselves in the place where Yahuwah was residing. During the time of the Judges, for about 380 years, that place was Shiloh. That's where the Ark of the Covenant was. That's where all of Yisrael went up to present themselves to Yahuwah.

Then eventually the Ark of the Covenant found itself in Jerusalem. From that time on until the destruction of the temple, that's where people went up to present themselves.

So the first and seventh days of Unleavened Bread were Great Assemblies because all of Yisrael was together during those *miqra quodeshes*, during those times of presenting ourselves.

The day of Shavuot was the same. It was a *miqra quodesh*. All Yisrael was gathered together before the Almighty. – Count Total: 3. It is the same with the first day of Tabernacles and the eighth day, which is today. All of Yisrael was required to come up before him and have a Great Assembly. It is an assembling of all Yisrael before YeHoVaH. – Count Total: 5.

So I count five; five annual Great Assemblies through the year with the possible addition of if you include the Sabbath during Unleavened Bread and the Sabbath during the Feast of Tabernacles. If the weekly Sabbath didn't fall on one of those other proclaimed holy days, then you would have another one or two Great Assemblies where all Yisrael presented themselves to Yah. So it is five, possibly seven times during the year.

Today is called the "Last Great Day" or the "Final Assembly." That's because there were other assemblies throughout the year where we all presented ourselves to the Father. This is the last of the year. The next time we'll



gather together in a Great Assembly will be in the Spring. It will be next year.

So what about this Great Assembly? I thought about talking about the prophetic significance of the Last Great Day, but there is too much speculation (possibly) and “unsureness” if you will, about what the Last Great Day points to. Messianics talk about “the new heavens and the new earth” or whatever. We’ll find that out as it becomes more clearly revealed.

But instead of talking about the prophetic significance of the Last Great Day, we’re going to use the Last Great Day to remember back, the experiences that we have had which led us up to this time and which led us up to this feast where we rejoice in Yahuwah’s blessing. The Last Great Day is like the closing ceremony of the Feast of Tabernacles.

Let’s look at a couple of instructions about Tabernacles. Yahuwah said to Moshe (this is in *Vayikra* or *Leviticus* 23:33-36):

“Say to the sons of Yisrael: ‘On the fifteenth day of the seventh month Yahuwah’s Feast of Tabernacles begins, and it lasts for seven days.’”

How many days? Seven. I think we’ve got that one down now.

“‘The first day is a set apart assembly; do no regular work. For seven days present offerings made to Yahuwah by fire, and on the eighth day hold a set apart assembly and present an offering made to Yahuwah by fire. It is the closing assembly; do no regular work.’”

So the seven days of the Feast of Tabernacles is added to with this last day, because only the first day of the actual seven day period of Sukkot is a set apart day. The eighth day is added on to be a conclusion to the feast – to meet with YeHoVaH one more time before we go back to our homes to spend the rest of the winter until we come back again in the Spring.

But it says that it's the closing assembly. Do no regular work. *Chag HaSukkot* or the Feast of the Tabernacles lasts for seven days, but an additional day following the feast is another set apart day. This last day is pronounced *atzeret*, and which is usually translated as “closing assembly.” This word “*atzeret*” is interesting because it comes from a root word which means to “*restrain, to detain*” or “*to retain*.” It is kind of like the Almighty is telling us:

“Celebrate and have your time of joy for the seven days, but stay one more day with me. Let's meet again one more time. Don't rush to go home yet. We'll take this last day. Restrain yourselves from wanting to get back home and taking care of your home business.”

He wants to detain us for one more day. That's what this word really means. It's a closing assembly or a retaining assembly so that he can meet with his people one more time.

While this day does include an assembly for the purpose of *miqra* or proclamation, the word “*atzeret*” is referring to the need to be detained for yet one more day of worshipping Elohim. It is like a bookend, marking the end of the festival season.

In each of these festivals, on the first day we have an opening assembly. So now this eighth day is a closing

assembly to bookend those days as being dedicated unto YeHoVaH.

The command to live in booths – the Scripture directs us to live in booths or “sukkot” for seven days. All native-born sons of Yisrael are to live in booths (it says):

“so your descendants will know that I had the sons of Yisrael live in booths when I brought them out of Mitzrayeim. (Egypt) I am YeHoVaH your Elohim.” (Vayiqra [Leviticus] 23:42-43).

This passage is significant to us because when we think of “Tabernacles,” we think that YeHoVaH was Tabernacling with his people. But the thing that we are reminded of here and commanded to remember is that we celebrate this each year so that we can remember that YeHoVaH had the sons of Yisrael live in booths. It’s kind of like there are two things going on.

YeHoVaH is living and Tabernacling among his people, but we’re also living in booths and Tabernacling with him. We’re spending time with him. We’re dwelling with him. This is significant. We’re going to go into a little bit more detail about why it’s significant that he had his people live in booths during this time. That’s the emphasis here in this Scripture.

“I am YeHoVaH, your Elohim.”

Halleluyah.

The word “*sukkot*” is the plural form of the word (singular) “*sukkah*,” which can mean “a thicket, a booth made of interwoven boughs” or any temporary structure which provides shelter from the weather.

The really enthusiastic Messianics insist that we need to gather the boughs and sticks and things out of the woods and live in something that is made strictly of these tree parts. And yet that is *not* precisely what the requirement is. Temporary shelters are the *idea*. A *sukkah* does not necessarily have to mean a booth made of interwoven boughs. It could mean that, but it doesn't have to.

In actual practice, what we do is good. It's all good. Some people will just construct something on their porch or have a prefab sukkah. They will dwell in that and eat in that throughout the week or even sleep in it. **The idea here is that we're remembering what our ancestors went through by living in some sort of temporary shelter.**

This booth (a sukkah in the Scripture) could be a shelter in the field for cattle, a shelter for workers in the field at harvest time or for men in battle or a shelter from the sun.

It could be a temporary shelter for any number of purposes where we don't really have time to run back home and sleep in our own bed. It is just to be able to be out there in the field, ready to take on the duties that are before us.

This is why the place where they stopped for the night after they left Egypt was called "*Sukkot*." It was like a city of temporary shelters. All the Israelites; millions of them were dwelling in tents. They were in sukkahs. They pitched their tents and erected their temporary shelters there to sleep.

Another instruction of Scripture about Tabernacles comes from *Devarim* or *Deuteronomy* 16:13-15. It says:

"Celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress. Be joyful at your Feast – you, your sons and daughters, your menservants and maidservants, and the Levites, the

aliens, the fatherless and the widows who  
live in your towns."

Everybody was to go up and to celebrate this remembrance of how the Father took care of his own in the wilderness on their way to the holy land. There is another Scripture (I'll mention this briefly) that says that all of your males are to go up for these feasts. It says it three times in the Scriptures, so people get the impression that only the men have to go up. The women and children can stay home or they can go up if they want or whatever.

The reason for that Scripture was to direct the men not to stay home. None of the men were to stay back to watch over the property. There are a number of places in Torah where it says that everybody goes up, such as here. Your sons and daughters, menservants and maidservants, Levites, aliens, fatherless and widows. Everyone is to go up. You are not to leave any males behind in order to take care of the homestead. Yahuwah himself was going to take care of it for you if you all faithfully went up to present yourselves before him.

"For seven days celebrate the Feast to YeHoVaH your Elohim at the place YeHoVaH will choose. For YeHoVaH your Elohim will bless you in all your harvest and in all the works of your hands, and your joy will be complete."

Halleluyah. So it is a time of great joy to remember that Yahuwah has made these promises. We can come before him and worship him the right way — all of us, without worrying about anyone breaking into the house or stealing anything. We find great joy in that because YeHoVaH is our Elohim. He is the one who promises to guard us in all

of our ways when we faithfully keep his commandments and keep his covenant.

*Deuteronomy 12:5-7* goes on to say:

“But you are to seek the place YeHoVaH your Elohim will choose from among all your tribes to put his name there for his dwelling. To that place you must go; there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. There, in the presence of YeHoVaH your Elohim, you and your families shall eat and shall rejoice in everything you have put your hand to, because YeHoVaH your Elohim has blessed you.”

It’s a time of great joy. Halleluyah.

“So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the pilgrim feast...”

I want to say this at this point about what we call “feasts.” There has been some confusion about the terminology that we use. There are holy days that are not “feasts” in the sense of going up to have a great banquet and eating and drinking, but there are particular occasions where that’s the order of the day – to go up and to celebrate and to have that great banquet and to eat and fellowship together.

We often call “feasts” what the Hebrew calls “holy” days. There are some Messianics who have taught this idea that everything that Yeshua fulfilled in his life and ministry (the first time he came around) are all feasts. They call them “feasts” and yet they are not really feasts. What they are, are holy days. They are appointments. Yeshua fulfilled those appointments.

I suggest that the word “feast,” which comes from the Hebrew word “*Chag*,” really means “a going up” or “a pilgrimage.” There are three feasts or pilgrimage feasts during the year: Unleavened Bread, Shavuot and Sukkot.

It says here that:

“after you have gathered the crops of the land, celebrate the pilgrim feast”

I like that translation because that’s really what “*Chag*” means.

“...celebrate the pilgrimage feast of YeHoVaH for seven days; the first day is a day of rest (“*shabbaton*”), and the eighth day also is a day of rest (“*shabbaton*”). On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before YeHoVaH your Elohim for seven days.” (*Vayiqra [Leviticus] 23:39-43*).

The Torah never says to make your sukkah from these four different types of trees. *It says that you take the fruit and the palm fronds, leafy branches and poplars and rejoice before YeHoVaH.*

By the time that Nehemiah brought the people back to the land, it says that they made the sukkahs out of these

four things. That is perfectly legitimate, but **it's not commanded** that we make our sukkahs out of these four things. That is one of those things that has been misunderstood and misrepresented.

So we rejoice with those different elements; branches and so forth, for seven days. That's the commandment of Scripture. If you want to make your sukkah out of them, that's great too, but it's not a commandment to make your sukkah out of those things.

That's just a point of interest for your future consideration. Don't let anyone twist your arm and tell you that you're not doing it the "right" way if you're making it out of a kit or you're building a little structure or whatever out of cut wood or anything like that. That's not really a requirement of the Torah.

Halleluyah, be set free!

We say "*Chag Sameach*" at these three festivals. It means "Joyful Feast." At the pilgrimage festivals, we say this. It really means "pilgrimage joy" or "have a joyful pilgrimage festival." It has kind of morphed into "Happy Feast Day" or something like that. You know, like people say "Happy Birthday" or "Merry Christmas" or whatever. But it really is joy.

I think that there is a fine distinction between joy and happiness because happiness can be based on your emotions. It can be based on your circumstances, but joy comes from the Spirit. It's not dependent upon your circumstances. It's not dependent upon how good you feel. It's a gift from the Spirit which expresses thanksgiving, if you will. I don't want to use the words "joy" or "happiness" in my definition of it.

It's the Spirit working in us and fulfilling his promises in us that brings us to joy. We can express that joy with our emotions and dancing and singing and all the rest, but just



to make that distinction. “*Chag Sameach*” means to have a joyful pilgrimage festival.

Here we go.

## **Lessons from the Wilderness**

### **#1 – Following YeHoVaH Wherever He Leads**

I think we’re going to cover four major lessons that we learn from our ancestors’ journeys through the desert and the way that YeHoVaH took care of them and was an Elohim to them.

The first lesson that I want to look at today is the lesson about following YeHoVaH wherever he leads. The whole set up of YeHoVaH bringing his people out of Egypt wasn’t like he delivered them. He brought them salvation from the clutches of the Pharaoh, from the bondage that they experienced in the slavery. It wasn’t like he was just going to bring them out and set them free from their past and just say:

“There you go! Take off! Go wherever you want!”

It wasn’t like that. He had a much greater plan. He was going to follow through as our Elohim. He was going to lead us to the place where he wanted to bring us in order to fulfill the promises made to Abraham, Isaac and Jacob about inheriting that land which he promised.

So this first lesson in the wilderness is about **how YeHoVaH led his people**. They followed him to the place where he was ultimately going to bless them in the land. It says (*Shemot [Exodus]* 13:21-22) that YeHoVaH travelled with and led Israel. This was immediately after being set free from Egypt. Scripture says this:

“By day YeHoVaH went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.”

As it turns out in another Scripture – I don’t remember if I included it in the slides. The pillar of fire was engulfed within the cloud. The cloud surrounded that fire. The fire in the cloud was the manifestation of YeHoVaH in the day and in the night. In the day they saw the outward shell.

They saw the cloud. The cloud provided some protection from the sun and of course guidance, because they could see it. They would just follow that cloud. At night when it was dark, the fire that was within the cloud shone brightly so they could follow that fire. It’s not two things: fire and cloud. It’s one thing. It’s the fire being surrounded by the cloud that was moving about and leading his people.

*(Shemot [Exodus] 40:36-38)*

“In all the travels of the sons of Yisrael, whenever the cloud lifted from above the tabernacle, they would set out; but if the cloud did not lift, they did not set out – until the day it lifted. So the cloud of YeHoVaH was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the house of Yisrael during all their travels.”

This is the way that the Almighty led his people through that; his own manifestation in the fire and the

clouds. That is not to leave without notice, this idea that if the cloud did not lift, that they stayed in their tents. If the cloud lifted, the people “lifted.” That’s the wrong term. The people moved. They pulled up their tent and took all of their possessions and followed that cloud. When they got to their destination, they would set up their tent again and wait until that cloud and fire moved again.

I want to show you this pattern in the life of Abraham. Then we’ll come back to the time in the wilderness. It says in *Genesis* [*Bereshith*] 12:1-3:

“Now YeHoVaH said to Avram, ‘Walk yourself (Hebrew, *lech lecha*) from your land, your relatives, and your father’s household to the land that I will show you. Then I will make you into a great nation, and I will bless you, and I will make your name great, so that you will be a blessing. I will bless those who bless you, but the one who treats you lightly I will curse, and all the families of the earth will be blessed in you.’”

So Avram left, just as YeHoVaH had told him to do. The reason I want to talk about Abraham is because we all recognize Abraham as the “Father of our faith.” He was the faithful one whose life was a prime example or an important example about how we are to live in faith. Part of that faith is going wherever the Father tells us to go. Right? Avram always did that.

In *Genesis* 12:4 it continues to say:

“So Avram left, just as YeHoVaH had told him to do; and Lot went with him. Avram

was seventy-five years old when he set out from Haran.”

<sup>5</sup>“He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there.”

<sup>6</sup>“Avram traveled through the land as far as the oak tree of Moreh at Shechem...”

Bear with me. We’re getting to an important point.

<sup>8</sup>“Then he moved from there toward the hills east of Bethel and pitched his tent...”

<sup>9</sup>“Avram continually journeyed...”

Here’s the pattern of Avram’s life. He arrives in the land that YeHoVaH was bringing him to and he would pitch his tent. Then when it was time to move on, YeHoVaH directed him to move on further to go to “this” area, so he picked up his tent. Right? And he followed YeHoVaH to the place and he set down his tent again.

This was the pattern. Avram kept moving throughout all of the land that YeHoVaH had promised. The promise was that wherever you set your foot; that will be a part of your inheritance. So he was moving about all the time; either trying to get away from a threatening individual or just needing to get to greener pastures. It was a constant moving about.

In chapter 13:3, it says that:

“And he journeyed from place to place from the Negev as far as Bethel, to the place between Bethel and Ai where his tent had been earlier.”

The emphasis is on tent, his residence; but it was a *temporary* residence. He lived in tents all of his life, as did Isaac and Jacob.

<sup>5</sup>“Now Lot, who was moving about with Avram, also had flocks and herds and tents.”

<sup>12</sup>“Avram settled in the land of Canaan, but Lot settled...and pitched his tents next to Sodom...”

This was a temporary settling because there were to come, further movements. He pitched his tent is the way that the Scripture expresses it. He pitches his tent. Then when it is time to go, what do you do? You pick up your tent. You pull up your pegs (the tent pegs) and you move on. Then you set the tent down and peg it down. That’s your dwelling place until the next time that you move.

<sup>14</sup>“YeHoVaH said to Avram after Lot had parted from him, ‘Lift up your eyes from where you are and look north and south, east and west.’”

<sup>15</sup>““All the land that you see I will give to you and your offspring forever.””

<sup>17</sup>““Go, walk through the length and breadth of the land, for I am giving it to you.””

<sup>18</sup>“So Avram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to YeHoVaH.”

Avram picked up his tent and proceeded wherever YeHoVaH told him to go. Every time YeHoVaH told Avram to move, Avram pulled up his tent stakes and moved and pitched his tents.

There is a pattern there that we see that is similar to the wilderness experience. Wherever YeHoVaH moved, the people pulled up their tent pegs and they followed him and pitched their tents again. They threw down the stakes into the tent. Back to the *Exodus* wilderness experience. *Shemot* [*Exodus*] 13:20-22 says that:

“After leaving Sukkoth (that first stop off) they camped at Etham on the edge of the desert. By day YeHoVaH went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.”

*Shemot* [*Exodus*] 40:36-38 says:

“In all the travels of the sons of Yisrael, whenever the cloud lifted from above the tabernacle, they would set out; but if the cloud did not lift, they did not set out – until the day it lifted. So the cloud of YeHoVaH was over the tabernacle by day, and fire

was in the cloud by night, in the sight of all the house of Yisrael during all their travels.”

## **Travelling in the Wilderness**

(*Bamidbar [Numbers]* 9:15-16) tells us this:

“On the day that the tabernacle was set up, the cloud covered the tabernacle – the tent of the Appointment – and from evening until morning there was a fiery appearance over the tabernacle. This is the way it used to be continually: The cloud would cover it by day, and there was a fiery appearance by night.”

We have read in like three or four different places about the fire and the cloud to emphasize the fact that YeHoVaH was always there. When it was time to leave, he would begin to move in the fire and the cloud. The people would pull up their tent stakes and follow him. Then they would reestablish for however long.

“This is where we’re going to set our tent now and live.”

## **Taking up and Putting Down**

Whenever the cloud was taken up from the tabernacle; after that the sons of Yisrael would “pull up” and in whatever place the cloud settled, there the sons of Yisrael would encamp. At the commandment of YeHoVaH, the sons of Yisrael would ‘pull up’; (I’m using that term because that’s the literal Hebrew word there. We’re going to look at that in a second) and at the commandment of

YeHoVaH they would encamp. (*Bamidbar* [*Numbers*] 9:17-18) Those are the two terms: to pull up and then to set down or encamp.

### **Numbers chapter 33 – The Pulling up...(Masei)**

For the “Torah portions” people, the name of this “weekly reading” is: *Masei*. It’s *Numbers* 33 and a little bit more. The word “Nasa,” is the root word meaning “to depart” or “to break camp.” It literally means “to pull up.” *Numbers* 33 says this:

<sup>6</sup>“They left Succoth and camped at Etham, on the edge of the desert.”

<sup>7</sup>“They left Etham, turned back to Pi Hahiroth, to the east of Baal Zephon, and camped near Migdol.”

<sup>8</sup>“They left Pi Hahiroth and passed through the sea into the desert, and when they had traveled for three days in the Desert of Etham, they camped at Marah.”

These two Hebrew terms keep describing their journey where they would depart, break camp and then they would settle down and camp in another place. But the word “Nasa” from which the word “Masei” comes, (Masei is a noun); it is like the breaking of camp. It comes from the word “Nasa” which means literally “to pull out” or “to pull up.” It is specifically with reference to tent pegs. That word “Nasa” means to pull up your tent pegs and then to journey, to break camp, to journey. That’s the word “Nasa.” It says:



“They pulled up (their tent stakes)...and they camped. They pulled up (their tent stakes)...and they camped. They pulled up (their tent stakes)...and they camped.”

Almost every verse in *Numbers* 33 is another instance of the stages of their journey. They say there’s 33 stages of their journey in the wilderness. They had to pull up and then they had to settle back down. The other word in that couplet then is: “*Chanah*.” It means “to encamp, to bend down” or “to settle.”

### **Chanah**

*Chanah* to encamp, to bend down, to settle

*Chanit* a spear, the shaft of a spear

When they were settling their tents, they had to bend down to drive the stakes back into the ground, so that’s what they would do. They would pull up and then they would bend down or encamp or however you want to translate that word. The word “*chanit*” is a similar word to “*chanah*.” It means “a spear.” A spear is literally a stake. It’s a stake. They would pull up their stake and they would put their stake back into the ground. That was the pattern of their journey throughout the wilderness.

Halleluyah!

That was the way that YeHoVaH led them in the place where he wanted them to go. An extension of this Lesson #1 is the fact that YeHoVaH was teaching them to follow him. On our own, we want to go our own way.

“I want to go over there.”

But if we follow YeHoVaH, he is teaching us to trust in him, to believe in him and to obey him. In establishing that

pattern, YeHoVaH was showing his people how to walk uprightly before him. That's because if the people could learn how to follow him and do what he says instead of following their own thoughts or inclinations, then they could learn how to serve YeHoVaH.

So this is an important lesson. We talk about it in our lives. We talk about listening to the voice and then doing. That's exactly the same thing that I am talking about here. It's about listening to his directive. He directs us.

"Go talk to that guy in the truck."

It's like out of the blue. The voice is speaking. He wants to make something of that situation and do something either for us or that individual – lead them to the knowledge of YeHoVaH. So when he whispers those things to us, if we've learned to walk wherever he leads us and to pick up our tent stakes and to just go and trust him and believe him, then he can lead us into blessing after blessing and we will come to understand why. Eventually we'll probably know why he directed us to do that even though at the time it was just like out of the blue, like:

"Why should I do that?"

You know, speaking humanly. This is one of the important lessons here. YeHoVaH wants us to follow him wherever he leads us. So did Yeshua ever talk about this lesson? And of course because I'm bringing it up, the answer is Yes, of course. He taught us this lesson about following the Father wherever he leads us.

We're going to reinterpret this expression that occurs a number of times in the Scriptures where Yeshua said:

"Take up your cross and follow me."

In *Matthew* [*Mattityahu*] 16:24-26, Yeshua said to his disciples:

“If anyone wants to follow after me, he must deny himself, take up his cross, and follow me.”

I’m going to challenge this word “cross” in this situation. That’s where we’re going. Is he really talking about a cross or is he talking about something that we’ve just been talking about for the last fifteen minutes?

“For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it. For what does it benefit a person if he gains the whole world but forfeits his life? Or what can a person give in exchange for his life?”

**“Take up your cross?”  
Lose your life for his sake to find it?  
Follow me?**

What’s that all about? How are they linked together? In the Greek text of the New Testament, the word “*Stauros*” (noun) is a word that is usually translated “cross.” The word “*stauros*” is used in that situation where he was hung on that “*stauros*,” that tree, that cross. But if you look it up in pretty much any Greek dictionary, you’ll find out that a “*stauros*” [as “cross”] is the *second* translation of this word. I would suggest that only because of the knowledge of how Yeshua was crucified.

But the word actually just means “an upright stake; especially a pointed one or a cross.” The verbal form of “*stauros*” means “to stake” or “to drive down stakes.” It is

just like we see in the wilderness wanderings where they would drive down stakes.

Definition “Stauro-o” (verb)

1. *to stake, drive down stakes*: Thucydides 7, 25).

2. *to fortify with driven stakes, to palisade*: a place, Thucydides 6, 100; Diodorus

3. *to crucify* (Vulgate *crucifigo*):

A “*stauros*” really just means “a stake.” It means that thing. You could use a stake for any number of applications. You could drive down a stake into the ground to hold your tent in place. Or it could be a beam or it could be any type of (usually) a wooden object that can be driven into the ground. And of course, Yeshua was hung on a stake that was driven down into the ground.

The word is almost exclusively translated in our English Bibles as “cross” and yet that’s not really what the word means. **It’s a stake.** He said:

“Take up your stake and follow me.”

Isn’t that the pattern of Avraham? Isn’t that the pattern of the children of Israel in the desert where for forty years they kept doing that? They kept pulling up their stake and setting it down back into the ground.

I would suggest that the translation here is an anachronism. Let me just read this (from) *Wikipedia.com*.

“Anachronism: is a chronological inconsistency in some arrangement, especially a juxtaposition of person(s), events, objects, or customs from different periods of time. Often the item misplaced in time is an object, but it may be a verbal

expression, a technology, a philosophical idea, a musical style, a material, a custom, or anything else associated with a particular period in time so that it is incorrect to place it outside its proper temporal domain.”

“Cross” instead of “stake.” In other words, what I’m suggesting here is that to translate that word “stauros” as “cross,” is out of place. It’s out of time because the stake on which Yeshua was crucified, was used by translators over the course of time. It became mistranslated because of the powerful example of “stauros” as the cross that Yeshua was crucified on. So they went back in time and translated every occurrence of “stauros” as “cross”; which is incorrect.

The disciples had no idea about a cross or that he would be hung. If they thought that he was saying “cross,” they would have been completely baffled by what he was talking about because they had no idea of the future, of the crucifixion. What they would understand as a stake was:

“You know, that thing that our ancestors used to pull up and place back down.”

That’s because they read these Scriptures every year, if you go by a Torah cycle kind of idea. They at least knew very well that the stake was part of pulling up and setting up own your tent; that the Scriptures talk about that much and that their ancestors experienced this.

This is just another case of how we can get confused over time and mistranslate things. That’s because we get things out of order. Yeshua did in fact teach his disciples that they had to live the lifestyle of Abraham and all of the ancestors in the wilderness. **It’s about following YeHoVaH. It’s about being willing to move.** When

YeHoVaH leads us and directs us in another direction, our duty is to pull up and follow.

Halleluyah. That's how we learn to trust him and we learn to be doing what YeHoVaH wants for us and living that lifestyle instead of doing what we want to. It's comfortable to plant down our roots; to buy a house or whatever and just be there for a long time. It's very comfortable to do that and yet that's not what YeHoVaH necessarily always wants for us. He wants to be able to direct us in places to go to be ministers of his word.

Another example of where Yeshua talked about the cross is here in *Matthew* 10. We're going to see additional links in this passage in the description of what happened; not only the stakes, but some other very interesting details. Yeshua says:

Matthew 10:34 – “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.”

<sup>35</sup>“For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law”

<sup>36</sup>“a man's enemies will be the members of his own household.”

If we believe that Yeshua was always teaching the things that were revealed; in other words upholding Torah and teaching Torah as a way of life, then where does this come from? What Torah word suggests that if we are faithfully following him that he would turn us against our own family? He says:

<sup>37</sup>“Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me;”

<sup>38</sup>“and anyone who does not take his cross (pull up tent stakes) and follow me is not worthy of me.”

<sup>39</sup>“Whoever finds his life will lose it, and whoever loses his life for my sake will find it.”

Where in the Torah does it teach us about family? Actually we already looked at that and because we’re not familiar with that connection, it just went right over the heads of most of us.

How about Avraham? What was Avraham told to do? (Hebrew: *lech lecha*).

“Walk yourself from your land, your relatives, and your father’s household to the land that I will show you.”

(*Bereshith* [*Genesis*] 12:1)

The call is to leave your old life behind including family if they are not answering the call. To be his true disciple calls for difficult and sometimes radical changes in our lives and lifestyles and in the choices we make.

Avraham was told to separate himself from his family in order to follow the will of Yahuwah. He wasn’t to stay there. Yahuwah had a greater plan. The only way Yahuwah could execute that plan for Avraham was to forsake his family; the part of the family that didn’t have faith. So here in a sense, it is like there is a division now between

Avraham and his family. He has to leave behind, even people that he loves and it is because they won't go with him.

We all have that experience with our families. We try to talk to them and to bring an understanding of YeHoVaH's plan. Once in awhile one of the family members will "get" it. The Spirit will lighten up in their mind and they'll agree.

Then they'll begin to walk as well. But most of the time (or at least often) the family looks at us like we're crazy. They don't want any part of it. It causes a rift. It causes hard feelings. It causes separation.

This is what the Scriptures teach; that if you're going to walk with YeHoVaH, you're going to have to leave some things behind and that includes family such as father-in-law and sister. All of these different family members will be split apart. There will be division and dissention between those family members.

Again, Yeshua is teaching these lessons from the wilderness and yet we never even realized it, but there is the connection to his teaching and the Torah. Halleluyah.

If we really take the time to meditate and read these portions, I think more and more we are going to realize that Yeshua really was teaching Torah. We just didn't know it. We've all gotten to the point where we think:

"These are new teachings that Messiah is bringing to us..."

...not realizing that they are not new at all. His teaching is in conformity with the will of his Father, which is revealed unto us in the Torah and the Prophets.



## Yeshua in the Cloud and in the Fire

The transfiguration event – *Matthew* 17:1-8. It says that Yeshua was “lit up” before them; you know, bright, dazzling.

“While he was still speaking, a bright cloud enveloped them, and a voice from the cloud...”

Why a cloud? Patterns. Patterns.

“...said, ‘This is my Son, whom I love; with him I am well pleased. Listen to him!’”  
(verse 5)

This is just another look back at the wilderness event and that the Almighty is revealing himself through the cloud. He is using that means to present himself and to communicate. It was a reminder of the fire by day and the cloud by night, which they were to always follow by pulling up their tent stakes!

So how do we live out the Feast of Tabernacles in our everyday life as a disciple of Yeshua? This is a summary of what we just talked about. It says *follow Yeshua wherever he leads*. Those several mentions of taking up your cross in the New Testament are not at all about an execution stake. It never was! It’s about being ready to move in the direction that YeHoVaH leads us.

That’s going to be a hard one to get out of our minds because we’ve been taught all our lives in the Christian Church that he’s talking about your cross and throwing it over your shoulder on your journey. But that’s not what it’s all about. We’ll have to die once, but it’s not about inviting that death by carrying your execution stake. Really?

Now if you think about it, it just seems really strange, doesn't it? It just doesn't even make sense and that is because that is not what he was talking about. It's that tent stake. Halleluyah! **Be ready and willing to pick up and go.**

**Lesson #2 from the Wilderness – To follow wholeheartedly, without grumbling and complaining**

*Psalms 95*

*Hebrews 3:7-19*

I want to look at *Psalms 95* in this respect, because *Psalms 95* tells us all about it; the grumbling and complaining and the results of that kind of resistance and rebellion against the word of Elohim.

You're all familiar with it. We read this often enough, but here it is.

<sup>1</sup>"Come, let us sing for joy to YeHoVaH; let us shout aloud to the Rock of our salvation."

<sup>2</sup>"Let us come before him with thanksgiving and extol him with music and song."

<sup>3</sup>"For YeHoVaH is the great Elohim, the great King above all gods."

<sup>4</sup>"In his hand are the depths of the earth, and the mountain peaks belong to him."

<sup>5</sup>"The sea is his, for he made it, and his hands formed the dry land."

<sup>6</sup>“Come, let us bow down in worship, let us kneel before YeHoVaH our Maker;”

<sup>7</sup>“for he is our Elohim and we are the people of his pasture, the flock under his care...”

This next portion is about the wilderness experience.

“...Today, if only you would hear his voice,”

That’s what we’re talking about in the previous point. It is that we want to listen and hear his voice and then go wherever he leads us to go.

“...if only you would hear his voice,”

<sup>8</sup>“Do not harden your hearts as you did at Meribah, as you did that day at Massah in the wilderness,”

<sup>9</sup>“where your ancestors tested me; they tried me, though they had seen what I did.”

<sup>10</sup>“For forty years I was angry with that generation; I said, ‘They are a people whose hearts go astray, and they have not known my ways.’”

<sup>11</sup>“So I declared on oath in my anger, ‘They shall never enter my rest.’ ”

Back in that day, that’s what our ancestors were doing. They were finding fault with what YeHoVaH was instructing them. They were resisting pretty much

everything that he told them to do. Of course his way, his instructions were designed to get them to the destination and to teach them that he is Elohim and his ways are right. There is no fault in the things that YeHoVaH does.

But the people resisted because they had their own thoughts and feelings. They wanted to do it their own way. So they resisted to the point where Elohim makes the declaration:

“They have not known my ways.”

That’s kind of like what Yeshua’s going to say one day to some people where he says:

“I never knew you, you workers of lawlessness. Depart from me. I never knew you because you wouldn’t go along with the plan. You wouldn’t obey the Master.”

I think that lesson speaks to us all. I know that at least in my own life, that there have been times that I have resisted. I have grumbled about my situation only to (when I come to my senses) realize that his way is right. Then I have to repent and ask for forgiveness and then repent. Turn from the way I’ve been going and begin to follow his direction for my life.

*Hebrews* 3 talks about it as well, in a little bit more detail if you have a Bible. If not, you can just hear my voice as I read *Hebrews* 3:7-19.

<sup>7</sup>“So, as the Holy Spirit says:”

The writer of *Hebrews* attributes *Psalms* 95 to the voice of the Holy Spirit – rightly so.

<sup>7</sup>“So, as the Holy Spirit says:”

He quotes *Psalm 95*:

“Today, if you hear his voice, <sup>8</sup>do not harden your hearts as you did in the rebellion,”

He calls the wilderness experience a rebellion.

“...during the time of testing in the wilderness, <sup>9</sup>where your ancestors tested and tried me, though for forty years they saw what I did.’ <sup>10</sup>That is why I was angry with that generation; I said, ‘Their hearts are always going astray, and they have not known my ways.’ <sup>11</sup>So I declared on oath in my anger, ‘They shall never enter my rest.’”

What’s the lesson that we remember at the time of Sukkot about our traveling in the wilderness and our living in sukkahs? Here is one of them:

<sup>12</sup>“See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living Elohim. <sup>13</sup>But encourage one another daily, as long as it is called ‘Today,’ so that none of you may be hardened by sin’s deceitfulness. <sup>14</sup>We have come to share in Messiah, if indeed we hold our original conviction firmly to the very end.”

We can claim to love Messiah, but if we're not walking in his ways, if we're not obedient to his word, we're deceiving ourselves. Those deceptions of ourselves harden our hearts until we get to the point where we don't even know what he's saying. Often we just don't care because we're going to live out our religion, our Christianity, our belief system, the way that we see it should be led. Then we lose contact with the living Elohim.

<sup>15</sup>“As has just been said: ‘Today, if you hear his voice, do not harden your hearts as you did in the rebellion.’”

<sup>16</sup>“Who were they who heard and rebelled? Were they not all those Moses led out of Egypt? <sup>17</sup>And with whom was he angry for forty years? Was it not with those who sinned, whose bodies perished in the wilderness?”

They brought it on themselves through their rebellion, through the hardening of their hearts, through their resistance to the instructions of Yahuwah. Their bodies dropped in the wilderness.

<sup>18</sup>“And to whom did God swear that they would never enter his rest if not to those who disobeyed? <sup>19</sup>So we see that they were not able to enter, because of their unbelief.”

Here, unbelief and disobedience are synonymous. The lesson here is that:

“Yeah, he delivered you from Egypt. Yeah, Jesus delivered you from your bondages in your life and set you free. But if you don’t maintain that relationship of obedience to the Father, the end result is the same as if you never believed or if you never repented all along.”

The end result is that you can’t enter into the Promised Land, the ultimate fulfillment of the inheritance promise that was given to Abraham, Isaac and Jacob. So again it seems like I’m always running into this teaching; that you can be saved. Many people are saved. They are delivered from a bad situation. They are delivered from sin. They are delivered from bondage but they stop right there in their relationship with Elohim.

They think that they’ve arrived. They walk right back into their own rebellion and doing it their own way. The lesson of the wandering in the wilderness between the salvation; the deliverance from Egypt until the Promised Land, *was a time when we were to be tested. Elohim was going to demonstrate in our own walk whether or not the Promised Land was our destination*, if you will. Okay?

So we have to walk out our salvation with fear and trembling. Work it out. The working out is the wilderness experience in our lives where he has delivered us, Halleluyah. But now we have to walk in all of his ways. That’s because that is what the covenant promises are based upon. He was going to be our Elohim and we would be his people. It’s all based upon an agreement that we would obey his commandments; that we would walk in his ways.

He was perfectly willing all along to be our Elohim and provide all these things and blessings and ultimately the

inheritance; which is our destination. But if we reject that covenant, if we reject that agreement, we say:

“We can have it without obeying it.”

Then we are deceiving ourselves. We need to get back on track. Understand this lesson in the wilderness; that the grumbling and the complaining is not to be among the holy people of Elohim. Halleluyah.

In a similar vein, **Lesson #3** that I wanted to present is **the importance of the Shabbat**. You know that the Shabbat was presented in conjunction with him feeding them in the wilderness (the manna). He gave instructions. He said:

“The seventh day is to be a day set apart. The way that you are going to demonstrate that you ‘get’ it is that I’m going to put manna on the ground every morning. When you get up, there will be food for all; enough food for everyone.”

You would gather enough for that day and you would be satisfied and fulfilled for that day in your need for food. But on the seventh day he commanded his people to rest. There wasn’t going to be any manna on the ground that day, but on the sixth day they could gather up enough for two days and on the next day, the food wouldn’t be rotten. The manna would still be fresh and would be available to eat as much as you wanted.

The importance of Shabbat is that – let’s read it in *Hebrews* 4. We were just reading in *Hebrews* 3. Here in *Hebrews* 4 he talks about the Shabbat. He says:

“Therefore since the promise”



This is right after he talked about the people that rebelled in the wilderness and so forth and who were unable to enter because of their unbelief. He says:

<sup>1</sup>“Therefore since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. <sup>2</sup>For we also have had the good news proclaimed to us, just as they did;”

It was good news. The eternal gospel, the good news of all time has always been the same; although as time progresses, there would be new information given to further our understanding of the gospel. It was always about following Yahuwah, repenting of our sins and turning back. He would take care of the sacrifice for us so that we could have reconciliation and atonement as long as it was a part of our repenting and turning back toward him and doing his will.

So that was the good news proclaimed to us, just as they had the good news proclaimed to them.

“...but the message they heard was of no value to them, because they did not share the faith of those who obeyed. <sup>3</sup>Now we who have believed enter that rest, just as Elohim has said, ‘So I declared on oath in my anger, They shall never enter my rest.’ And yet his works have been finished since the creation of the world.”

Now, what works are those that he finished at the time of the creation of the world? *It was when he created for six days and then he rested on the seventh.* It’s about the

Sabbath – the Sabbath being symbolic of YeHoVaH's resting after creation. His works have been finished.

<sup>4</sup>"For somewhere he has spoken about the seventh day in these words: 'On the seventh day Elohim rested from all his works.'"

<sup>5</sup>"And again in the passage above, he says, 'They shall *never* enter my rest.'"

What is this "rest" that the people are trying to enter to, that he's alluding to here? *It's a rest of inheritance and acceptance before the Father, based upon our obedience to him, our conformity to his will and doing the things that he said.* He is Elohim and we are not.

In order to benefit from the promises (the conditional promises), we need to align ourselves with his character and his will and obey his commandments. It's as simple as that. It says:

<sup>6</sup>"Therefore since it still remains for some to enter that rest,"

Again, what's that rest that we're talking about? It's the rest of inheritance as sons and daughters that is preceded by rest according to his commandment. The one rest leads to another. The resting according to his commandment leads us into the rest of the eternal rest where we spend it with changed bodies and in his kingdom. Okay?

"...and since those who formerly had the good news proclaimed to them did not go in because of their disobedience."

He's talking about the Israelites in the desert. They didn't go in because of their disobedience.

<sup>7</sup>"Elohim again set a certain day, calling it 'Today.' This he did when a long time later he spoke through David, as in the passage already quoted: 'Today, if you hear his voice, do not harden your hearts.'"

<sup>8</sup>"For if Joshua (son of Nun) had given them rest, Elohim would not have spoken later about another day."

The rest spoken of was not just entering into the Promised Land that the second generation of our ancestors were allowed to do. It was more than just that. I mean, that was just like a foretaste of the rest that Elohim wants for all of his people (which is) entering into the land.

<sup>9</sup>"There remains, then, a Sabbath-rest for the people of Elohim; <sup>10</sup>for anyone who enters Elohim's rest also rests from their works, just as Elohim did from his."

It's making a direct connection to the Sabbath day. That's the rest that Elohim entered into and that we're being called to enter into. But it leads to yet an even greater rest; the one that the Sabbath day is a picture of, the rest of living with Elohim forever.

<sup>11</sup>"Let us, therefore, make every effort to enter that rest, so that no one will perish (like our ancestors) by following their example of disobedience."

What I'll say is that for me, the third important lesson of the wilderness that we should be remembering at the time of Sukkot is that the Sabbath day is key. It is indicative of our willingness to obey him in all of his other commandments if we're willing to obey the Sabbath commandment, just as he said, because from man's point of view, it's:

"Really? A day of rest? Well, we'll just take that day of rest when we really need to and we'll build it into our schedule."

That is a defiance of the Almighty's instructions. There is a particular day. He wants to test us on this to see whether or not we really have a heart for him to obey him in all things. The Sabbath seems to be that thing; besides the fact that it is described as a sign in many other passages of Scripture which describe the Sabbath. It's indicative of our relationship with the Almighty.

The final lesson that I want to talk about today is that **Yahuwah will provide all our needs**. I can just go through this really fast. In *Exodus* 16 he gave his people the manna. You know, they are out in the desert. They need a food source so he gives us the manna. It's there every day. He's giving us today, our daily bread. He's providing for our needs every day.

Then in the next chapter (*Exodus* 17), the Israelites wandered into an area where there was no water. In some of the other places there could be springs or this or that and water sources. But now they are out really in the midst of the desert and there is no water. The people began to grumble. They began to grumble but Yahuwah promises to provide for our needs.

So he overlooked that again. He caused water to come out of a giant rock in the middle of the desert. Halleluyah.

These are lessons that were provided for us in the wilderness wanderings. As his people live in tents and listened to the voice of Yah, all of these things could have been fulfilled for that generation of people and yet they resisted. Yahuwah was angry with that generation but the next generation got the point. They saw what happened. They were probably thinking:

“I want to get there. I don’t want to die out in this desert.”

They had a heart to obey him because they saw all of his works, just as the first generation did. They saw all of the miracles from the things that happened in Egypt, the deliverance – the fantastic deliverance. They got through the water. They crossed the Red Sea. Miracle after miracle after miracle, Yahuwah performed for them. They all saw it. The one generation was like:

“I don’t care.”

That boggles my mind too that they could see all of that and still resist and yet we know of the mighty works of Elohim, all around us and in our own lives and we don’t always comply with his will. How can we do that? What’s up with that? We saw the same things. We see the hand of Elohim working and doing mighty things in our midst. So we don’t have any more excuse than that generation that came out of Egypt.

There is no excuse for disobeying the word of Yahuwah. For us it should be so plain and obvious; the benefits that we have received from having a relationship with the living Elohim and just seeing the works and the miracles in our own lives and in the lives of the body of Messiah.

These are some of the lessons. Sukkot is a time of great joy for us (this is a conditional statement) when we're in compliance with the Almighty and we see his work on our behalf. If we're just trying to conjure something up by going to these feasts but we're not willing to walk out his commandments in our daily life, we're going to see the joy all around us.

Some people are experiencing that real joy and are expressing it at the time of Sukkot, but we have to be real. We have to be real with ourselves and not be fakers, hypocrites or play actors; what Yeshua called them. We have to be real in our dedication to him and our commitment to him and in trusting him. Listen to his voice and do it. Don't be like those who heard what he said and didn't do it and rebelled.

That's pretty much what I wanted to share today. Just remember at Sukkot, not just the joy of being obedient to him and feeling and experiencing his blessing, but also *remember. This is a good time to remember the other direction it could take if we decide not to listen to his voice and to rebel against his word.*

Halleluyah! Thank you for your attention today and great joy be upon us all! Halleluyah! May we be the obedient ones of YeHoVaH! Halleluyah! Halleluyah!