

DESTRUCTION AND RESTORATION – YAHWEH’S SIFTING!

Amos 9:7-15 & Yirmeyahu/Jeremiah 30:11

14th of the 5th month 2020/2021

Shalom all,

Yirmeyahu/Jeremiah 30:11 “For I am with you,’ declares יהוה, ‘to save you. Though I make a complete end of all nations where I have scattered you, yet I do not make a complete end of you. But I shall reprove you in judgment, and by no means leave you unpunished.”

In a clear promise of restoration, יהוה makes it very clear that while He will reprove His backslidden Bride, with severe judgement and punishment for their lawlessnesses, he would not completely destroy, as the remnant will be saved and be restored to a Covenant relationship, renewed in His Blood.

Here in these words, יהוה makes it very clear that He is the One who saves! He is our Saviour! He is also The Judge, who reproves and punishes all disobedience. This is a wonderful text that bears clear witness that יהושע (Yahushua) is יהוה (YAHWEH) our Saviour and there is no Saviour besides Him.

Yeshayahu/Isaiah 33:22 “for יהוה is our Judge, יהוה is our Inscraper, יהוה is our Sovereign, He saves us”

Ya’aqob/James 4:12 “There is one Lawgiver and Judge, who is able to save and to destroy. Who are you to judge another?”

The promise of deliverance is made clear by the Judge and Lawgiver, and יהוה states that while He shall make a complete end of all the nations where Yisra’el had been scattered, He will not make a complete end of His scattered and divorced bride!

I find an interesting play on words being used here in **Yirmeyahu/Jeremiah 30:11**, in making it abundantly clear that יהוה has come to save His Bride that He divorced and scattered among the nations.

The Hebrew word that is translated as ‘complete end’ is כָּלָה – kalah – Strong’s H3617 which means, ‘completion, destructions, consumption, annihilation, entirely, full end’ and comes from the primitive root verb כָּלָה kalah – Strong’s H3615 which means, ‘to be complete, at an end, finished or spent, consumed’.

While He will completely annihilate the nations, He will not completely annihilate His scattered bride, that He has come to save.

יהושע Messiah, made it clear that He had only come for the lost sheep of Yisra’el, for he came to save a scattered Yisra’el, that had been divorced and scattered for breaking covenant.

Mattithyahu/Matthew 15:24 “And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’el.”

And He made it abundantly clear that He came to bring a sword, which would clearly divide and be part of the sifting process of separating out those who confess Him and those who deny Him.

Mattithyahu/Matthew 10:24 “Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword”

What is worth taking note of, is that the Hebrew word for ‘**bride**’ is the root word כָּלָה *kallah* – **Strong’s H3618** which means ‘**a bride**’, which comes from the primitive root verb כָּלַל *kalal* – **Strong’s H3634** which means, ‘**to complete, perfect, perfected**’.

So, we see the term כָּלָה – *kalah* – **Strong’s H3617** being used twice, firstly as clear description of the complete annihilation that is coming upon the nations, and secondly, the promise of not completely annihilation His redeemed Bride!

With the Hebrew root word for ‘**bride**’ being כָּלָה *kallah* – **Strong’s H3618**, I am sure you can see why I say that there is a ‘**play on words**’ being used here, in **Yirmeyahu/Jeremiah 30:11**, for יְהוָה, our Judge and Saviour, is coming to save His Bride, while He will completely destroy the nations, or perhaps better understood as follows:

He is coming to completely destroy the whore and all who have joined themselves to the lawless whore, while He is coming to fetch His ready and completed Bride, that He has refined and reprovved through the washing of His Word!

The Hebrew word that is used here, in **Yirmeyahu/Jeremiah 30:11**, for ‘**reprove**’ comes from the root verb יָסַר *yasar* – **Strong’s H3256** which means, ‘**to discipline, admonish, correct, teach, chastise, reprove**’.

He reprovves His Bride in ‘**judgement**’, which is the root word מִשְׁפָּט *mishpat* – **Strong’s H4941** which means **right-ruling or judgement** and these are the ‘**legal procedures**’ or **firm rulings** that are **non-negotiable**, and this comes from the primitive root verb שָׁפַט *shaphat* – **Strong’s H8199** which means, ‘**to judge, govern, rule, pronounce judgement, give law**’.

The Hebrew word that is translated here as ‘**unpunished**’ comes from the root verb נָקָה *naqah* – **Strong’s H5352** which means, ‘**to be empty or clean, acquitted, purged**’.

And what יְהוָה is making clear is that He will reprove His Bride, by the clear standard of His Word and it is by the standard of His Torah that we are reprovved, in order to be restored to right relationship with Him. While He has provided redemption for His bride, she must adhere to His Judgments and right-rulings, as she cannot claim that she does not have to submit to His laws and right-rulings! On the contrary, it is His laws and right-rulings that she must be governed by, in order to be refined and completely redeemed.

We are to work out our deliverance with fear and trembling, so that when He comes for His ready Bride, that which He has begun in us, will be completed, because we have guarding His commands and right-rulings!

The whore teaches a lawless system that presupposes that the Torah of יְהוָה has been done away with, and the sobering reality is that many, who are working lawlessness, shall be rejected in that Day, as not being known by Him, and will be handed over to complete destruction, while His remnant Bride, who has been refined and reprovved in right-ruling, shall be completely reunited with יְהוָה our Husband, Redeemer, Lawgiver, Saviour and King.

Having this clear message of redemption being made abundantly clear, here in **Yirmeyahu/Jeremiah 30:11**, we are able to recognise the clear responsibility that we have, as a redeemed Bride of Messiah, to make sure that we are guarding His right-rulings and allowing His Word to reprove us, so that we can be refined and made complete, in Him.

Timotiyos Bet/2 Timothy 3:16-17 “All Scripture is breathed out by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for every good work.”

The Greek word that is translated as ‘reproof’ is ἔλεγχος *elegchos* – Strong’s G1650 which means, ‘reproof, test, conviction’, which comes from the verb ἐλέγχω *elegchō* – Strong’s G1651 which means, ‘to expose, convict, reprove, reprimanded, rebuke’.

It is through the loud and clear call of wisdom that we must hear and respond to the reproof of Elohim given to us through His Scripture – that is – His complete Word and not just the parts of it, that many assume to ‘pick and choose’, in order to have their ears tickled!

יְהוָה שׂעֵר reproveth those He loves:

Hazon/Revelation 3:19 “As many as I love, I reprove and discipline. So be ardent and repent.”

Mishlê/Proverbs 10:17 tells us that the one who refuses reproof goes astray!

This is a severe warning for us to take heed of, as what we see in Scripture is clear – if you go astray, you will not enter into the rest of Elohim, just as the rebellious generation, in the Wilderness, did not enter into the Promised Land:

Tehillah/Psalm 95:10-11 “For forty years I was grieved with that generation, and said, ‘They are a people who go astray in their hearts, and they do not know My ways.’ 11 “As I swore in My wrath, ‘If they enter into My rest...’ ”

Amos 2:4 “Thus said יְהוָה, “For three transgressions of Yehudāh, and for four, I do not turn it back, because they have rejected the Torah of יְהוָה, and did not guard His laws. And their lies after which their fathers walked lead them astray.”

Ib’rim/Hebrews 3:16-19 “For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh? 17 And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness? 18 And to whom did He swear that they would not enter into His rest, but to those who did not obey? 19 So we see that they were unable to enter in because of unbelief.”

Who didn’t enter in?
THOSE WHO DID NOT OBEY!!!

Here, in the letter to the Hebrews, we are able to clearly see a vital TRUTH being proclaimed, and that is that those who do not obey, do not have proper belief.

Unbelief is likened to disobedience, which therefore helps us identify that true belief is represented by our obedience to the Torah and commands of Elohim!

Walking in the false traditions of the fathers, who cast the Torah aside, is causing many to be led astray and in danger of not entering into the rest of the Master!!!

As part of this week's Torah portion readings, from **Wayyiqra/Leviticus 19:1-20:27**, we will also be reading the passage from **Amos 9:7-15**, which is a passage that ends the book of Amos and sets forth the clear message of the judgment of Elohim that is coming upon the disobedient, along with the clear promise of restoration, for the obedient remnant, who call upon His Name and are worshipping Him in Spirit and Truth, guarding His Torah and giving the promise set-apart praise and esteem that is due to **יהוה** our Saviour!

Having therefore set the scene of a message of redemption, along with a clear warning of destruction, I will expand on the passage from **Amos 9:7-15**, which, along with what we have already looked at, in **Yirmeyahu/Jeremiah 30:11**, carries a clear theme, with this message being called: **DESTRUCTION AND RESTORATION – YAHWEH'S SIFTING!**

In this closing section of the book of Amos, we are given a clear message of the judgment and discipline of **יהוה**, that is coming upon all.

This section from **verse 7-15** highlights the clear picture and message of punishment and restoration.

In **verses 7-10** we are given a clear announcement of destruction and punishment being poured out, along with the promise that destruction would not be a complete destruction of the House of Ya'aqob!

In **verses 11-15** we are given the hope of what is to come, as a covenanted people are brought back to the blessing, power and prosperity of being the Beloved of **יהוה**.

Let us therefore take a look at some of the key words that are being used here, in order to see the message of destruction and restoration that is being given, as YAHWEH's sifting begins!

In **verse 7** there are 2 rhetorical questions being asked by **יהוה**, to a backslidden and scattered Yisra'el. 2 questions where the obvious answer is YES.

Questions 1:

Are you not like the people of Kush to Me, o children of Yisra'el?

Questions 2:

Did I not bring up Yisra'el from the land of Mitsrayim, and the Philistines from Kaphtor, and Aram from Qir?

These 2 rhetorical questions are being presented as a clear rebuke for their lawlessness and whoring after the nations.

יהוה was basically making it clear that Yisra'el were not the only people that He has caused to move from one land to another and is making this clear statement, He was basically saying to Yisra'el, "Why should they be treated as special, when they were not treating **יהוה** as special!" Because of their depravity and lawlessness, Yisra'el would be treated like the rest of the nations, who also do not adhere to or follow the Torah of Elohim.

יהוה did bring Yisra'el up from Mitsrayim, yet in His eyes, they were now no different to the people of Kush.

In other words, they looked just like one of the other nations, when they were supposed to be a set-apart nation and a chosen people and treasured possession. They did not look different from the rest.

They were not shining the light of the Truth and were not being a light to the nations, that they were called to be. They were just as dark as the rest that were walking in darkness, for they had forsaken the Torah of Elohim and were therefore no longer walking in the Light!

In the question of whether Yisra'el were not like the people of Kush, the phrase, **'like the people of Kush'**, is written in the Hebrew text as follows:

כִּבְנֵי כִשְׁיִים – **kibney kushiyyim**

This phrase is constructed from the root words:

1) **בֵּן** **ben** – Strong's H1121 which means, **'son, grandson, child, member of a group, children (plural for both male and female)'**.

2) **כִּשְׁיִי** **Kushi** – Strong's H3569 which means, **'a Cushite or Ethiopian'** and comes from the root word **כִּשׁ** **Kush** – Strong's H3568 who was the grandson of Noah and son Ham and his name means, **'black, blackness'**.

Here, in this rebuke, we are given a clear play on words, when using Kush as an example of that which a backslidden Yisra'el were being likened to. This phrase can be rendered as **'like the sons of blackness'**, which can therefore be understood as **'sons of darkness'**, as opposed to **'sons of light'**, which is what Yisra'el were supposed to be. However, due to their lawlessness, they had now too become sons of darkness and were no different than the sons of Kush.

This is NOT a racial thing, as some would erroneously try to present, but rather, this is a covenant thing and is a clear rebuke being given to Yisra'el, who were supposed to be shining the light of the Truth of Elohim. Due to their turning away from the Torah of Elohim, which was to be a light for their path and a lamp for their feet, they had departed from the path of light and had turned aside to the darkness of the nations, and were going to be severely reprov'd for their works of darkness.

Ya'aqob was called to walk in the light of **יהוה** and should not have been wandering in darkness.

Yeshayahu/Isaiah 2:5 "O house of Ya'aqob, come and let us walk in the light of יהוה."

Yeshayahu/Isaiah 60:1-3 "Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 "For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you. 3 "And the nations shall come to your light, and sovereigns to the brightness of your rising."

The House of Ya'aqob was supposed to be the light that the nations would come to and yet, here they are being rebuked for becoming darkness and going after the ways of the nations, and had now become now different to the wrong who will face the destructive wrath of Elohim!

We, who walk in the Light of the face of יהוה, which is to walk in His Torah, are not in darkness and we know that His wrath is coming upon the sons of disobedience, and we know very well that the day of יהוה comes as a thief in the night.

When we consider this very clear imagery being used here, in this rebuke for becoming like the rest of the world, who are in darkness, we can be reminded how we are to stay in the Light of the Truth and not fall prey to the works of darkness.

Sha'ul reminds us of the following, in his letter to the believers in Thessalonica:

Tas'loniqim Aleph/1 Thessalonians 5:4-10 **“But you, brothers, are not in darkness, so that this Day should overtake you as a thief. 5 For you are all sons of light and sons of the day. We are not of the night nor of darkness. 6 So, then, we should not sleep, as others do, but we should watch and be sober. 7 For those who sleep, sleep at night, and those who get drunk are drunk at night. 8 But we who are of the day should be sober, putting on the breastplate of belief and love, and as a helmet the expectation of deliverance. 9 Because Elohim did not appoint us to wrath, but to obtain deliverance through our Master יהושע Messiah, 10 who died for us, so that we, whether awake or asleep, should live together with Him.”**

Our Master tells us the following:

Yoḥanan/John 8:12 **“Therefore יהושע spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”**

Our LIGHT - יהושע Messiah – has come!!!

We are not to be like the nations that walk in darkness, but rather, we are to be walking in the light, as true sons of light and not sons of darkness.

The Torah is our light:

Mishlê/Proverbs 6:23 **“For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life”**

Tehillah/Psalm 119:105 **“Your word is a lamp to my feet and a light to my path.”**

Knowing this, we recognise the urgency we are to have in working out our deliverance with fear and trembling, by walking in the light, guarding to do His Word and obey His Torah, as children of light!

That means:

NO MORE DARKNESS!

Eph'siyim/Ephesians 5:8-11 **“For you were once darkness, but now you are light in the Master. Walk as children of light – 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth – 10 proving what is well-pleasing to the Master. 11 And have no fellowship with the fruitless works of darkness, but rather convict them.”**

The Greek word that is used here in Sha'ul's letter to the believers in Ephesus for 'darkness' is σκότος skótos – Strong's G4655 which means, '*physical darkness, darkened eyesight, blindness*' and is also used to metaphorically describe, '*spiritual darkness, implying error and ignorance, sin and misery and immorality*'.

Sha'ul makes it very clear to us, that we are to walk as children of light and have nothing to do with the fruitless works of darkness and the Greek word that is used here for 'walk' is περιπατέω peripateō – Strong's G4043 and carries the meaning, 'to walk, behaviour, to conduct one's self, to make one's way, to tread with the feet, to make one's life'.

We are children of the Most-High Master and Elohim, and we are to walk as such, for those who overcome, shall be called children:

Ḥazon/Revelation 21:7 "The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son."

Yoḥanan Aleph/1 John 2:6 "The one who says he stays in Him ought himself also to walk, even as He walked."

As we guard the Word of Elohim and walk as children of light then we shall not be caught unawares at our Master's coming but will be a prepared Bride that has made herself ready!

Mishlĕ/Proverbs 4:19 "The way of the wrong is like darkness; they do not know at what they stumble."

The wrong who forsake the path of straightness walk in darkness and are walking without Elohim!!!!

In other words, they are simply groping about in the dark being led by others who are in the dark!

The wrong grope around in the dark and they do not even know at what they stumble!!!

The wrong who refuse to walk in The Light of the Truth, by walking in the Torah of Elohim, are like the blind leading the blind as they grope around in the dark and have no clue as to what they are doing wrong!

Yoḥanan Aleph/1 John 2:9-11 "The one who says he is in the light, and hates his brother, is in the darkness until now. ¹⁰ The one who loves his brother stays in the light, and there is no stumbling-block in him. ¹¹ But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes."

Yoḥanan/John 12:35 "דָּוָשׁע", therefore, said to them, "Yet a little while the light is with you. Walk while you have the light, lest darkness overtake you. And he who walks in darkness does not know where he is going."

The blessing of obedience, is that, in the midst of the darkness of ignorance and sin, Messiah came and let His Light shine so that the straight ones, who believe in Him, will find favour and be equipped to see, and in turn, be able to shine that light for others to see!!!

Are you shining as you should?

Here, in **Amos 9:7**, the rhetorical question of whether Yisra'el were different to the sons of Kush, highlights for us just how far Yisra'el had fallen away and this is a clear lesson for us, teaching us the necessity of staying in the light and not being found to be like those who are in darkness. This rhetorical question can still be a very sobering wake up call for many today, as the need to wake up from slumber and put off darkness and put on the armour of light, is of vital importance for anyone who claims to be in the light!

Have no fellowship with darkness!!! Yisra'el was not supposed to be likened to the sons of Kush, yet die to their fellowshiping with sons of darkness, they too became darkened in their ways.

Qorintiyim Bet/2 Corinthians 6:14 “Do not become unevenly yoked with unbelievers. For what partnership has righteousness and lawlessness? And what fellowship has light with darkness?”

Here in **verses 8-9 of Amos 9**, יהוה makes it abundantly clear that He is going to destroy sinners, and in doing so, He will sift the nations and preserve His Seed – which are those who are found to be ‘in’ Messiah, who is the Seed, and not one grain will fall to the ground.

The body of Messiah will be preserved and delivered from destruction!

This is clear covenant language and is a severe warning against those who may claim to be in covenant, while their works of darkness, which is lawlessness, will reveal that they will fall to the ground and not be found to be hidden in יהוה, in The Day of His wrath!

יהוה’s sifting process has begun, as we are able to see a clear picture of His reproof judgement that is causing the remnant to return to Him, while the lawless are being preserved for destruction.

יהוה’s eyes are on the sinful reign! That is to say that He sees all!!!

So many erroneously assume that they can ‘get away’ with their sins and still be ok, yet they lack the clear understanding that יהוה sees all and will judge all and those who turn a deaf ear to His Torah and the call to return to obedience, will be destroyed.

As we consider the clear judgement being proclaimed here, we are able to see how

Tehillah/Psalm 11 is a very fitting psalm for us to hear, along with this passage:

Tehillah/Psalm 11:1-7 “In יהוה I have taken refuge; why do you say to me, “Flee to your mountain like a bird”? 2 For look! The wrong bend a bow, they set their arrow on the string, to shoot in darkness at the upright in heart. 3 When the foundations are destroyed, what shall the righteous do? 4 יהוה is in His set-apart Hēkal, the throne of יהוה is in the heavens. His eyes see, His eyelids examine the sons of men. 5 יהוה tries the righteous, but His being shall hate the wrong and the one who loves violence. 6 Upon the wrong He rains snares, fire and sulphur and a scorching wind are the portion of their cup. 7 For יהוה is righteous, He has loved righteousness; the upright shall see His face.”

What shall the righteous do, when the foundations are destroyed?

They shall keep on guarding and doing the Truth and keep on taking refuge in יהוה

I believe that the foundation that Dawid is referring to, especially when placing complete trust in Elohim, is the Torah of Elohim! And we do not have to look too far today, to see how the wrong have twisted and rejected the Torah of Elohim and have cast righteousness to the ground and have, in a manner of speaking, become sons of darkness!

The righteous keep walking in the Torah of Elohim and shine the light of obedience, amidst the thick darkness. For the true sons will see His face!

In **Amos 9:10**, יהוה makes it clear that the sinners of His people will die by the sword!

This is a clear sentence of death to all who refuse to repent and continue to walk in darkness!

Sinners, which are those who are work lawlessness and cast aside the Torah, will not be able to claim a covenant identity in Messiah. Our Master said that He did not come to bring peace, but a sword, and houses would be divided as there would be a clear separation taking place. If you reject the Torah of Elohim and claim that it is no longer applicable, you will not be able to claim a deliverance in Messiah and you will die by the sword.

These verses 7-10 of Amos 9 carry a clear message of destruction that is coming upon the sons of darkness and is a clear warning to those who are still groping about in the dark, because they refuse to walk in the Torah and Light of Elohim.

This is also a warning against falling away and is a sobering reminder that we are to keep our lamps trimmed and burning bright, as we guard righteousness and meditate and delight in the Torah.

Verses 11-15 carries the clear promise of the restoration of the righteous who are found to be hidden in יהוה and have guarded the commands of Elohim and held firm the need to be properly possessing witness of יהושע Messiah.

While sinners will certainly die, the righteous remnant will see a wonderful restoration and rebuilding taking place.

In **verse 10** the imagery of the Booth of Dawid being raised up, is a clear picture of a restoration of a proper praise unto יהוה and the correct bearing of His presence.

Dibre haYamim Aleph/1 Chronicles Chapters 15 & 16 give us the wonderful account of the Ark of Elohim being brought back to Yerushalayim and being set up in the tent that Dawid had prepared and the proper restoring of a pure worship being established before the Ark of Elohim, day and night, by those appointed by Dawid.

In **Shemu'el Bet/2 Samuel 6** we are given the account at Dawid's first attempt at bringing back the Ark of Elohim, when the Ark was put on a wagon and when the wagon stumbled, Uzzah was struck dead for reaching out his hand and touching the Ark.

They had not been carrying the Ark on their shoulders, as commanded in the Torah and, as a result, Uzzah died and this caused a 3-month delay, before Dawid returned to bring back the Ark of Elohim in the correct manner, and in bringing it back the right way, there was much rejoicing and celebration.

While יהוה's sifting takes place, we are able to clearly see a proper worship being restored as the proper praise and the correct bearing of His presence is being restored, within the remnant Bride. Proper Torah observance is being restored by the remnant, while many are still holding fast to the way of darkness, which they have been called to come out from, yet refuse to do so, as they hold fast to the traditions and commands of men that are taught as teachings, while forsaking the Torah of Elohim.

The Hebrew word that is translated as 'booth' comes from the root word סֹכָה *sukkah* – **Strong's H5521** which means, '*a thicket, booth, shelter, hut, temporary shelter, canopy, tent*' and the plural of this word is סֻכּוֹת *Sukkoth*, which we should all be familiar with.

The Feast of Sukkoth, which we are to keep, reminds us that we are sojourning here, as ambassadors of the reign of Elohim, and this is a Feast that is kept for 8 days, with the clear command to be rejoicing before the face of יהוה.

This root word for 'booth' – סֹכָה *sukkah* – Strong's H5521 – comes from the noun סֹכָה *soḵ* – Strong's H5520 which means, '*a thicket, lair, hiding place, booth, den*', which comes from the primitive root verb סָכַח *sakak* - Strong's H5526 which means, '*to overshadow, screen, cover, hedge or fence about or to entwine as a screen, weave together, knit together*', and this helps us understand a little more of just how important this performing of the Feast of Sukkoth is, for we are being knit together as a body of Messiah, under whose wings we find rest, shelter and safety!

Now that is something to rejoice about!

This root verb סָכַח *sakak* - Strong's H5526 is translated as 'shelter' in:

Tehillah/Psalm 5:11 "But let all who take refuge in You rejoice; let them ever shout for joy, because You shelter them; and let those who love Your Name exult in You."

Other translations have translated this word סָכַח *sakak* - Strong's H5526, in this verse, as 'defend' or 'protect', which speaks not only of יהוה being our defender and protector, but also pictures for us how His 'boothing' or 'dwelling' with us, brings that protection in which we can freely rejoice.

The Booth of Dawid being raised up, is a clear reference to the proper praise and joy that the beloved Bride brings to our Husband, Redeemer and Righteous King

The name of דָּוִד *Dawid* – Strong's H1732 means, '*beloved*' and highlights the clear picture of the booth of the beloved being raise up, in Messiah, in order to worship in Spirit and Truth and be a people who walk in Light of the Torah and rejoice in our Maker and Husband.


We are able to rejoice as the beloved Bride of Messiah, right now, and we are to make sure that we are doing so too, for then we would do well to learn the proper means of bearing the Master's presence His Way, which is the Way of set-apartness, and in doing so, find refuge and strength, being armed in His Truth and having continual praise being poured forth from our lips. Lips of praise that are consistently lined up with true obedient hearts that submit to and walk in the Torah of Elohim.

The Hebrew noun סֹכָה *soḵ* – Strong's H5520 which means, '*a thicket, lair, hiding place, booth, den*', is written in the ancient pictographic script, as:




Samek - ס:



The ancient script has this letter pictured as , which is a thorn and has the meanings of **'pierce and sharp'** and can also carry the meaning of **'a shield, protection'**, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be **'to grab hold of'** as a thorn is a seed that clings to hair and clothing.

Kaph - כ:



The ancient form of this letter is  - meaning **'the open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. The picture of the palm of the hand also represents **'covering'**.

When we look at these two pictographic letters, we are able to see that the thorn that represents protection and the hand that represents covering, we get a combined meaning of:

PROTECTED COVERING!

This is what we have in the Master, and this is certainly something to be praising Him for, as we guard to do all He commands us to, by walking as children of light and making sure that the Light of His Truth is continually being expressed through our obedience to His Word, protected by the wickedness of the depravity of the thick darkness that surround us.

In **Ma'asei/Acts 15**, where we have the account of the dispute that was arising, regarding the nations who were coming in to Covenant, through immersion in the Name of **יהושע**, and how a dispute arose around physical circumcision, we see how Sha'ul and Barnaba were giving the wonderful witness of how the nations were responding The Good News.

With the dispute arising, Kēpha addressed the people, reminding them how Elohim had given His Set-Apart Spirit to others among the nations and then Ya'aqob addressed the crowd and he quoted this passage from Amos 9:

Ma'asei/Acts 15:13-18 **"And after they were silent, Ya'aqob answered, saying, "Men, brothers, listen to me: 14 Shim'on has declared how Elohim first visited the nations to take out of them a people for His Name. 15 And the words of the prophets agree with this, as it has been written: 16 'After this I shall return and rebuild the Booth of Dawid which has fallen down. And I shall rebuild its ruins, and I shall set it up, 17 so that the remnant of mankind shall seek יהוה, even all the nations on whom My Name has been called, says יהוה who is doing all this,' 18 who has made this known from of old."**

After having seen the witness of the nations responding to the Good News, it was resolved that no burden of physical circumcision should be placed on those coming in to covenant, but that they should stop all abominable practices of pagan worship and then go each week, on the Sabbath, where Mosheh is read (that is: the Torah), so that they would learn how to walk in the Light and be children of light!

With the nations seeking יהוה , this prophecy of the Booth of Dawid being raised up, became a clear reality and certainly brought about a proper understanding of carrying the Master's presence His Way, and brought about the clarity of the Truth that immersion in the Name of יהושע Messiah, is the circumcision that brings one into covenant and equips one to have proper praise unto יהוה and the proper bearing of His Name, restored.

In **Amos 9:13**, where the promise of the ploughman overtaking the reaper and the treader of grapes overtake the sower, we are able to see a restoration of complete provision that overflows from one season to the next and highlight that there will never be lack for the Beloved Bride.

This picture of restoration being given in **verses 13-15**, is a clear account of the validity of יהוה's Word, as we take note of the passage in **Wayyiqra/Leviticus 26**, which highlights that when we guard His Sabbaths, reverence His Set-Apart Place and walk in His laws, then He will provide each season with abundance, and we see from this chapter, the effects of obedience being declared:

Wayyiqra/Leviticus 26:5-12 **“And your threshing shall last till the time of the grape harvest, and the grape harvest shall last till the time of sowing. And you shall eat your bread until you have enough, and shall dwell in your land safely. 6 ‘And I shall give peace in the land, and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts, and not let the sword go through your land. 7 ‘And you shall pursue your enemies, and they shall fall by the sword before you. 8 ‘And five of you shall pursue a hundred, and a hundred of you pursue ten thousand. And your enemies shall fall by the sword before you. 9 ‘And I shall turn to you and make you fruitful, and shall increase you, and shall establish My covenant with you. 10 ‘And you shall eat the old supply, and clear out the old because of the new. 11 ‘And I shall set My Dwelling Place in your midst, and My being shall not reject you. 12 ‘And I shall walk in your midst, and shall be your Elohim, and you shall be My people.”**

From harvest to harvest – season to season, there will never be lack and with that there is the promise of security.

Further blessings of walking in His laws and guarding His commands are:

- Peace – the enemy will not be able to make you afraid (**verse 6**)
- Victory in battle (**verse 7-8**)
- Fruitfulness – (**verse 9**)
- Constant renewal (**verse 10**)
- The Dwelling Presence of The Almighty (**verse 11-12**)

Now, when we consider such great promises that are made clear for us when we walk in His laws and guard His commands, there should be no inclination whatsoever to be found not to be walking in His ways!

And the raising up of the Booth of Dawid, highlights the clear promise of this Torah, being given to the remnant who walk in the light, as sons of light, and rejoice in our Great Redeemer and King.

As we consider this short passage that we have looked at, in **Amos 9:7-15**, along with **Yirmeyahu/Jeremiah 30:11**, it should be abundantly clear to the true hearer of the Word, which is one who does the Word, that we are certainly seeing the days where the sifting process of **יהוה** is taking place, as the set-apart shall be more set-apart and the filthy shall be more filthy.

DESTRUCTION AND RESTORATION – YAHWEH’S SIFTING!

As we consider this clear message on destruction and restoration, we must do our utmost in guarding the commands of our Master, and looking intently in to the Mirror of His Word, we would do well to carefully consider our ways, in order to ensure that there is no darkness in us, so that we shall not be in danger of being grouped with those who lawlessly grope in the dark, but rather, we may be found to be wise maidens who have oil in their lamps and are shining the clear Torah of Elohim, reflected in our works of obedience to His Word that lights our path amidst the darkness that surrounds.

As you take time to meditate on these passages that we have looked at, ask yourself whether you are truly being set-apart, as **יהוה** is set-apart, or are there some areas in your life, where you simply look no different to the lawless that are around you?

Luqas/Luke 11:34-36 “The lamp of the body is the eye. Therefore, when your eye is good, all your body also is enlightened. But when your eye is evil, your body also is darkened. 35 See to it therefore that the light which is in you is not darkness. 36 If then all your body is enlightened, having no part dark, all shall be enlightened, as when the bright shining of a lamp gives you light.”

Does your life truly reflect the light of the Beloved? And by that, I mean, does your life reflect a life where the ‘booth of Dawid’ has been raised up, so to speak, as your praise unto **יהוה** is pure and your bearing of His presence is perfectly displayed by your running in the way of His commands? Or is there some hint of darkness still lurking about in your heart and your ability to offer up the acceptable offering of praise, is being hindered due to compromise and some backsliding into worldly ways?

Be reminded that our Master has called us out of darkness into His marvellous light, so that we can offer up the proper praise that is due to His Name.

Are you shining as a true child of light or are you being darkened by worldly ways that are hindering your walk?

Let this message remind you that destruction is coming upon the lawless, while the promise of restoration is given to those who are in Messiah, and this promise we can walk in, here and now, as the Booth of Dawid is seen to have been raised in our lives, as a witness of the expectation that we have of our Beloved’s soon return, when he shall come to take up His ready Bride and Booth with Her forever!!!

As the sifting and shaking takes place in all the nations, be steadfast in your obedience unto our Master and in doing so, you have the sure promise of not being sifted out as a son of darkness, but rather, you shall be preserved in the Hand of our Master, as His Treasured Possession. While destruction has clearly been decreed, let us live the life that reflects the true restoration of our Master's presence and hear the call to keep shining brighter and brighter, to the perfect day!!!

Mishlê/Proverbs 4:18 "But the path of the righteous is like the light of dawn, that shines ever brighter unto the perfect day."

DESTRUCTION AND RESTORATION – YAHWEH'S SIFTING!

Romiyim/Romans 13:12-14 "The night is far advanced; the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh."

Don't be likened to the world! Be identified as a true child of light and have continual praise on your lips for our Great and Mighty Redeemer and King.

Ib'rim/Hebrews 13:15 "Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name."

In a time where the effects of destruction are clearly being seen and where we can clearly see that יהוה's sifting has begun, let your life reflect the light of the restoration that His Truth brings and let your light shine before all, as you confidently possess the witness of יהושע Messiah and guard His commands.

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you; יהוה lift up His face upon you and give you Shalom!