

Introduction

What a year! Starting in December 2021, The Judahite walked the Congregation of Israel through the LORD's appointed annual Feast Days. Next month would have completed one year, December 2022. However, the twelve months' seasonal dates allow the Congregation to tailor its prayers, supplications, and offering, thus avoiding unnecessary generalities.

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Overall, the 2021 congregational walk reaffirms the new certified dates with contents. Still, some will hold on to old dates; though biblical, they are not current with Ephraim's America, the era for the fulfilling Jacob-tithing-blessing or Daniel's Babylonian Economic Regrowth Tree of prosperity.

Observing the Feast Dates is a component for returning to the Lands of Promise, a way through which the Congregation solidates identity association.

We are now two days post Feast of Tabernacle and moving toward the Festival of Lights or the Sanctification of the New Covenant.

Because the Feast of Tabernacle will endure as a redesigned sanctuary far into the future, a shared appreciation would be directed toward the original construction staff at Mt. Sinai with a forecast of those currently constructing the redesigned Tabernacle.

A historical perspective

Bezaleel from Judah headed the construction team as the construction manager and engineer.

- *“And the LORD spake unto Moses, saying, Exo 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: Exo 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.” Exodus 31:1*

Aholiab, Bezalel's assistant, is the architect and interior designer from the tribe of Dan.

And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee. Exodus 31:6

Judah and Dan were called to construct the Tabernacle according to Elohim's specifications. Later, the LORD worked with King David to design the Temple. Because the King's hands had blood on them, Solomon constructed the Temple. David accumulated the necessary resources to start construction, allowing Solomon to concentrate on project coordination and engineering.

The second Temple construction.

Daniel provided the resources for rebuilding the Second Temple. Determined to accumulate the resources needed, the Chaldeans conspired against Daniel that resulted in his trial and death sentence to the lions.

Between the Second Temple construction and the Temple destruction in AD 70, the first enemy force, Hellenism, defiled the Temple. The Greeks converted the Temple to Zeus worshipping. From that period to this day, Hellenism still has the same objective, turning the LAW of Moses upside down, which cause the Civil War within the Congregation, known as the War of the Maccabees. Winning the War, the Maccabees rededicated the Temple.

Over one hundred years after the Civil War, King Herod, the Idumean, started a major renovation project to extend the Temple. By divine providence, fire consumed his Temple in AD 70.

The New Temple

The Orthodox Jews have all the plans for constructing the fourth Temple; even the red heifer has been selected for the sacrifice. Such is a throwback to the pre-era of Jesus. When Jesus died, the curtain covering the Holy of Holies was torn in half, symbolically removing the priest's intercession for the people of Israel giving people direct access to Jesus. People who were dead arose and walked into the city of Jerusalem. He died, and the saints arose from their graves within the same hour. He transferred the gift of life to the saints, yet he lived.

Such a historical earthquake moment puts in perspective no basis for returning to the practice of animal sacrifice. Christ's death ended animal sacrifices at the moment of his death.

Ezekiel's version of the new Temple construction was conditional, giving the exiles hope of redemption, which they desperately, desperately needed to know that the Temple would be rebuilt.

Ezekiel told the exiles what he saw inside the Temple behind closed doors, idolatry.

Ezekiel's version gives more credence to the sacerdotal function of Jacob-tithing-blessing, whereas the Ten Tribes' oppression served as an American sacrifice. The twelve tribes arranged by states and within states closely match Ezekiel's map of tribal positioning. The conclusion: Ezekiel's Temple has a spiritual purpose, not a **physical REALITY**.

The dual prophecy regarding the Second and Fourth Temple Construction under Zerubbabel.

- ^{2:21} *Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; ^{2:22} And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother. ^{2:23} In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts. Haggai 2: 21-23.*

The Temple is central to the life of Judah.

It is a apriority to organize the work for constructing the new Temple. The Judahite supernaturally received the LORD's signet in his right-hand years ago: "*will make thee as a signet.*"

Sharing a historical note of appreciation and redemption about Judah. In perspective, in AD 70, the Judeans departed Israel going in all directions, primarily south of Israel and then all points. Prophecies started to take a bite. Without any means to establish the bare minimum of civilized standards, the Judeans were without clothing for three hundred years, as foretold by Isiah. Then the Mosaic Curses kicked in. The slave trade of the East and West.

After the historical period of Black Reconstruction, the Judeans advanced a combination of three facets agenda: 5) marriage was long denied. Judah wanted a family where he could provide safety and financial security and grow prosperity; 10) contract protection and wage fairness; 15) constructing churches through volunteer labor and congregational financial contributions.

Seeking bank loans.

Personal bank loans have always been tough for the Judeans to obtain, even with collateral. On the other hand, black churches seeking construction loans have always managed to obtain loans without collateral. Of course, there are conditional requirements per state. But as a rule, black churches can quickly get a construction loan. Why? Generally, known blacks will support their churches.

- *In those days and at that time, declares the LORD, a search will be made for Israel's guilt, but there will be none, and for Judah's sins, but they will not be found; for I will forgive the remnant I preserve. Jeremiah 50:20*

Tabernacle November 25: Working with the outcomes.

- One: Reaffirming Yahawah's divine and spiritual unity with the twelve tribes of Israel. The divide represents the cosmic Kingdom of Heaven and the early Kingdom of man.
- Two: Abundance overflow per the New Covenant. Months ago, The Judahite's five-gallon empty bucket supernaturally overflowed with water, representing the contract with the Congregation as discussed. Reaffirming the agreement in the Second Heaven Court emphasized relocation to actualize the contract's fruitfulness on the 25th.
- Three: The extra. The extra increase for the 144k and Firstfruits is proportional to one's deeds. After brushing out the impurities, washing one's hair, and anointing the head with olive oil, after then, proportionality is appraised using the biblical Five (the spiritual gift of grace).

The Menu: Turkey Breast, Mashed Potatoes, Cauliflower, Cornbread turkey dressing, Gravy, and Cranberry sauce. Desert Egg nod and Peach Cobbler.

A spiritual analogy is taken from the menu.

The Judahite made two pans of cornbread turkey dressing, although one pan of dressing was the initial intent—too much in one pan.

One pan without English peas and the other with English peas. While making the dressing, the cap of the olive oil supernaturally became unscrewed, so when I picked up the bottle to pour into bottom of the pan to prevent sticking, the lid fell off by the panty. What is the meaning?

The day and the meal are consecrated, yet two divisions express the concept of the Tabernacle. The dressing without the peas connotes the heavenly divine, and dressing with the peas represents man's growing spirituality.

The redesigned structure of the Tabernacle is now being put into place; next, the interior furnishing represented by the peas must be assembled. As an allegory, the green peas are the twelve tribes of Israel. Finding their biblical identity, they munificently animate the spirit of lights.

In sum, the dressing is about the Congregation dressing the Temple.

November 25 late-night service.

The Judahite requested the accelerated pace of Headphone25, as the hair has been washed and the head anointed with olive oil. The ears of the headphone connected to the spirit, and the hair buns of increased blessings.

Moreover, the envoy, the Gecko, received acknowledgment for particularizing the list belonging to the qualitative state of change as an undersigned.

The Service Theme: Babylon has Fallen

Taken from Jeremiah 1: 9 & 10, the LORD has established statutory law that includes Babylon and other nations. The targeted countries under the statute can't say anything about their pending doom. Listen:

- ^{1:9} *Then the LORD put forth his hand and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. ^{1:10} See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.* Jeremiah 1: 9 & 10.

On November 26 at 1:55 am, The Judahite heard an echo of EXTRA coming from an Asherite. The Judahite understood the affirming proclamation from the LORD.