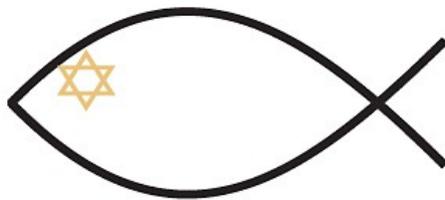


Jewish Heritage Revival



One Heritage United by Messiah

"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice" John 10:4

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[Sukkot - The Finale!](#)

We enter into the final stage of our journey through the Feasts of God given to Israel with the seventh and final Feast - Tabernacles. We have witnessed an historical significance for each Feast as it relates to Israel's relationship with God. There has also been a prophetic significance related to each Feast (in some instances, more than one). Through the former Feasts of God, being Passover, Unleavened Bread, First Fruits and Shavuot (Pentecost), we have seen the path that Messiah would take during His first time with us, whereby He would fulfill the prophetic meaning of each of these Feasts. The latter Feasts being, Rosh Hashanah (Feast of Trumpets), Yom Kippur (Day of Atonement) and Sukkot (Feast of Tabernacles) will be the path that Messiah follows at the time of His return.

We will remain consistent with our presentation of this final and most glorious Feast by presenting in detail:

- Historical Biblical Account
 - Reconciliation of the Nations
 - Water Ceremony
 - Lighting Ceremony
 - Hoshana Rabbah
- Current Celebration (After the destruction of the Temple in 70 AD)
- Prophetic Significance
- Conclusion
- Appendix 1 – Genesis 10
- Appendix 2 – Yochanan 7:1 – 9:41
- Appendix 3 – Hallel (Psalm 113 through 118)
- Appendix 4 – Isaiah 49

What is Sukkot (The Feast of Tabernacles)?

The Sukkot is the last of God's Feasts found in Leviticus and Deuteronomy. It will also be the Feast that is our finale...the time in which Messiah will reign from Jerusalem for 1000 years and beyond.

It is also the last of the three pilgrimage Feasts whereby God commands the men of Israel to journey to Jerusalem three times a year. The first during Passover. In many cases, rather than return home, many would remain in Jerusalem for Shavuot (Feast of Pentecost) in that it was a mere seven weeks from Passover. Then there was the third and final journey to Jerusalem in the fall, after the final harvest that is Tabernacles.

"Three times a year all your men are to appear in the presence of ADONAI your God in the place which he will choose - at the festival of matzah, at the festival of Shavu'ot and at the festival of Sukkot. They are not to show up before ADONAI empty-handed, 17 but every man is to give what he can, in accordance with the blessing ADONAI your God has given you." Deuteronomy 16:16 - 17

The themes of this final Feast of God are:

- Joy

We are commanded to be joyful:

"Rejoice at your festival - you, your sons and daughters, your male and female slaves, the L'vi'im, and the foreigners, orphans and widows living among you." Deuteronomy 16:14

This is the most joyful of all the Feasts of God, given to Israel. It would become the most prominent of all of Israel's Feasts.

- God With Us

It is a time of remembering how God sustained Israel during its time in the wilderness. How God was with Israel...a pillar of cloud by day and a pillar of fire by night. In addition, we are instructed during this Feast to live in a booth or temporary dwelling known as a sukkah, so that we never forget.

"You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah, so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am ADONAI your God." Leviticus 23:42 - 43

This Feast offers multiple significance:

An historical remembrance of the time that God provided for the children of Israel in the wilderness when He led them by the hand out of Egypt. The second, present day, was upon the completion of the third and final harvest of the land for the growing season. The third, a Messianic Kingdom.

All will tie together as we present this final of God's Feasts given to Israel.

Historical Biblical Account

We first learn of this Feast when God speaks to the children of Israel in the desert at Sinai when Moses receives God's instruction:

Exodus 23:14 - 19

"...and last, the festival of ingathering, at the end of the year, when you gather in from the fields the results of your efforts." Exodus 23:16

We receive more detail as to this final Feast found in Leviticus...

"ADONAI said to Moshe, "Tell the people of Isra'el, 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to ADONAI. On the first day there is to be a holy convocation; do not do any kind of ordinary work. For seven days you are to bring an offering made by fire to ADONAI; on the eighth day you are to have a holy convocation and bring an offering made by fire to ADONAI ; it is a day of public assembly; do not do any kind of ordinary work. ""These are the designated times of ADONAI that you are to proclaim as holy convocations and bring an offering made by fire to ADONAI -a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day - besides the Shabbats of ADONAI, your gifts, all your vows and all your voluntary offerings that you give to ADONAI. ""But on the fifteenth day of the seventh month, when you have gathered the produce of the land, you are to observe the festival of ADONAI seven days; the first day is to be a complete rest and the eighth day is to be a complete rest. On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of ADONAI your God for seven days. You are to observe it as a feast to ADONAI seven days in the year; it is a permanent regulation, generation after generation; keep it in the seventh month. You are to live in

sukkot for seven days; every citizen of Isra'el is to live in a sukkah, so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am ADONAI your God."''' Leviticus 23:33 - 43

And again in Deuteronomy...

"You are to keep the festival of Sukkot for seven days after you have gathered the produce of your threshing-floor and winepress. Rejoice at your festival - you, your sons and daughters, your male and female slaves, the L'vi'im, and the foreigners, orphans and widows living among you. Seven days you are to keep the festival for ADONAI your God in the place ADONAI your God will choose, because ADONAI your God will bless you in all your crops and in all your work, so you are to be full of joy! "Three times a year all your men are to appear in the presence of ADONAI your God in the place which he will choose - at the festival of matzah, at the festival of Shavu'ot and at the festival of Sukkot. They are not to show up before ADONAI empty-handed, but every man is to give what he can, in accordance with the blessing ADONAI your God has given you." Deuteronomy 16:13 - 17

It will not be until they come into the land that they will begin to celebrate this Feast, as mentioned in Numbers 29:12 - 40

""On the fifteenth day of the seventh month you are to have a holy convocation. You are not to do any kind of ordinary work, and you are to observe a feast to ADONAI seven days. You are to present a burnt offering, an offering made by fire, bringing a fragrant aroma to ADONAI. It is to consist of thirteen young bulls, two rams, fourteen male lambs in their first year (they are to be without defect), with their grain offering - fine flour mixed with olive oil, six quarts for each of the thirteen bulls, four quarts for each of the two rams, and two quarts for each of the fourteen lambs; also one male goat as a sin offering; in addition to the regular burnt offering with its grain and drink offerings.

""On the second day you are to present twelve young bulls, two rams, fourteen male lambs in their first year, without defect; with the grain and drink offerings for the bulls, rams and lambs, according to their number, in keeping with the rule; also one male goat as a sin offering; in addition to the regular burnt offering, its grain offering and their drink offerings.

""On the third day eleven bulls, two rams, fourteen male lambs in their first year, without defect; with the grain and drink offerings for the bulls, rams and lambs, according to their number, in keeping with the rule; also one male goat as a sin offering; in addition to the regular burnt offering with its grain and drink offerings.

""On the fourth day ten bulls, two rams, fourteen male lambs in their first year, without defect; with the grain and drink offerings for the bulls, rams and lambs, according to their number, in keeping with the rule; also one male goat as a sin offering; in addition to the regular burnt offering with its grain and drink offerings.

""On the fifth day nine bulls, two rams, fourteen male lambs in their first year, without defect; with the grain and drink offerings for the bulls, rams and lambs, according to their number, in keeping with the rule; also one male goat as a sin offering; in addition to the regular burnt offering with its grain and drink offerings.

""On the sixth day eight bulls, two rams, fourteen male lambs in their first year, without defect; with the grain and drink offerings for the bulls, rams and lambs, according to their number, in keeping with the rule; also one male goat as a sin offering; in addition to the regular burnt offering with its grain and drink offerings.

""On the seventh day seven bulls, two rams, fourteen male lambs in their first year, without defect; with the grain and drink offerings for the bulls, rams and lambs, according to their number, in keeping with the rule; also one male goat as a sin offering; in addition to the regular burnt offering with its grain offering and drink offerings.

""On the eighth day you are to have a festive assembly: you are not to do any kind of ordinary work; but you are to present a burnt offering, an offering made by fire, giving a fragrant aroma to ADONAI -one bull, one ram, seven male lambs in their first year, without defect; with the grain and drink offerings for the bull, the ram and the lambs, according to their number, in keeping with the rule; also one male goat as a sin offering; in addition to the regular burnt offering with its grain and drink offerings. ""You are to offer these to ADONAI at your designated times in addition to your vows and voluntary offerings -whether these are your burnt offerings, grain offerings, drink offerings or peace offerings."'

Moshe told the people of Isra'el everything, just as ADONAI had ordered Moshe."

To elaborate further, regarding all of the sacrifices listed above, is a table comprised of the number of sacrifices by each day during Sukkot as found in Numbers 29:12 - 40.

Reconciliation of the Nations

Sukkot Summary of Sacrifices:

| Feast Day | Bull Sacrifice | Ram Sacrifice | Lamb Sacrifice | Goat (sin offering) |
|-----------|----------------|---------------|----------------|---------------------|
| Day 1 | 13 | 2 | 14 | 1 |
| Day 2 | 12 | 2 | 14 | 1 |
| Day 3 | 11 | 2 | 14 | 1 |
| Day 4 | 10 | 2 | 14 | 1 |
| Day 5 | 9 | 2 | 14 | 1 |
| Day 6 | 8 | 2 | 14 | 1 |
| Day 7 | 7 | 2 | 14 | 1 |
| Day 8 | 1 | 1 | 7 | 1 |
| Total | 71 | 15 | 105 | 8 |

Before Messiah sent His disciples into the world preaching repentance...

Before Jonah, Obadiah and Nahum went into the gentile world preaching repentance...

There were the sacrifices for the nations, performed during Sukkot.

The bull sacrifices for the first seven days during Sukkot were done for the other nations, while the sacrifice on the last day was for Israel. This would indicate that even though the other nations were not aware, intercession was being performed for them through the nation of Israel for their transgressions. Intercession for their polytheistic ways. Intercession for their pagan rituals. For everything that was against the one true God of Abraham, Isaac and Jacob, He provided an atonement. As we progress further you will notice the significance of this reconciliation of the nations outside of Israel.

How can this be supported by scripture?

We read in Leviticus chapter 16 regarding the Cohen Hagadol and the sacrifices that would be required for them, prior to entering the Mishkan on Yom Kippur:

"Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering. He is to put on the holy linen tunic, have the linen shorts next to his bare flesh, have the linen sash wrapped around him, and be wearing the linen turban — they are the holy garments. He is to bathe his body in water and put them on. "He is to take from the community of the people of Isra'el two male goats for a sin offering and one ram for a burnt offering. Aharon is to present the bull for the sin offering which is for himself and make atonement for himself and his household." Leviticus 16:3 - 6

The bull is used to make atonement for the High Priest, the individual, while the goat is used for the nation.

"He is to take the two goats and place them before Adonai at the entrance to the tent of meeting." Leviticus 16:7

"Next, he is to slaughter the goat of the sin offering which is for the people, bring its blood inside the curtain and do with its blood as he did with the bull's blood, sprinkling it on the ark-cover and in front of the ark-cover. He will make atonement for the Holy Place because of the uncleannesses of the people of Isra'el and because of their transgressions — all their sins; and he is to do the same for the tent of meeting which is there with them right in the middle of their uncleannesses." Leviticus 16:15 – 16

Likewise, as the table above indicates, there are both a bull sacrifice and a goat sacrifice. Each bull represents one of the known nations, while the goat sacrifice is a sin sacrifice for those nations.

Based on the number of Bulls, this would indicate that there are / were 70 nations.

Israel was not present at the time of Genesis 10 when Adonai had conveyed who the 70 nations were.

What the nations don't know or even what believers don't understand today is that Adonai, through Israel, has been interceding for the nations for centuries. The time of Sukkot is extremely significant to our future, both for the nations and for believers.

In order to verify that God identifies 70 nations, we look at Genesis 10 (Appendix 1). After the flood, through Noah's sons, Shem, Ham and Japheth, there would be 70 nations that arise from out of their lineage and be identified as the nations of the world:

| Origin of the Nations through Japheth (sons and grandsons) | | | | | | |
|--|-----------|-----------|--------------|-----------|-------------|-----------|
| (1) Gomer | (1) Magog | (1) Madai | (1) Javan | (1) Tubal | (1) Meshech | (1) Tiras |
| (1) Ashkenaz | | | (1) Elishah | | | |
| (1) Riphath | | | (1) Tarshish | | | |
| (1) Togarmah | | | (1) Kittim | | | |
| | | | (1) Dodanim | | | |

Total nations originating through Japheth = 14

| Origin of the Nations through Ham (sons and grandsons) | | | |
|--|---------------|----------|---------------------|
| (1) Cush | (1) Mizraim | (1) Phut | (1) Canaan |
| (1) Seba | (1) Ludim | | (1) Sidon |
| (1) Havilah | (1) Anamim | | (1) Heth (Hittites) |
| (1) Sabtah | (1) Lehabim | | (1) Jebusite |
| (1) Sabtechah | (1) Naphtuhim | | (1) Amorite |
| (1) Nimrod - (Babel, Erech, Accad, Calneh, Shinar) | (1) Pathrusim | | (1) Gargasite |
| (1) Raamah begat... | (1) Casluhim | | (1) Hivite |
| (1) Sheba | (1) Caphtorim | | (1) Arkite |
| (1) Dedan | Total = 7 | | (1) Sinite |
| Total = 8 | | | (1) Arvadite |
| | | | (1) Zemarite |
| | | | (1) Hamathite |
| | | | Total = 11 |

Total nations originating through Ham = 30

| Origin of the Nations through Shem (sons and grandsons) | | | | |
|---|---|---|---------|--|
| Elam (1) | Asshur (1) | Arphaxad (1) | Lud (1) | Aram (1) |
| | Nineveh, Rehoboth, Calah, Resen (4) | (1) Salah begat... (1) Eber begat... (2) Peleg & Joktan Joktan begat... Almodad, Sheleph, Ha zarmaveth Jerah, Adoram, Usal, Diklah Obal, Abimael, Sheba, Ophir Havilah, Jobab (13) | | Uz Hul Gether Mash (4) |

Total nations originating through Shem = 26

"These were the families of the sons of Noah, according to their generations, in their nations. From these the nations of the earth were divided up after the flood." Genesis 10:32

All in all, there are a total of 70 nations after Noah.

We will see more regarding the healing of the nations during the return of Messiah and the prophetic fulfillment of this Feast during His return.

The Water Ceremony

During Sukkot, each morning, at dawn, the High Priest would offer a sacrificial pouring of water to the Lord. It would represent an outwardly visual prayer for rain. The time of Tabernacles is at the end of the final (fall) harvest, and begins in Israel what is known as the rainy season. As a result of the anticipation of the rain to come, it became part of the Temple service during Tabernacles.

Keeping in mind that this Feast is the most joyous of all Feasts, the water ceremony was performed with great joy and celebration. Worshipers would accompany the high priest to the Pool of Siloam singing and playing instruments. Once they reached the Pool, the high priest would dip a golden pitcher into the Pool and bring back the water to the Temple.

Another group of worshipers would head south of Jerusalem to gather thin willows that would also be brought back to the Temple. Once at the Temple, these willows were placed on either side of the altar creating a chupa (canopy) like covering.

The high priest would enter the southern gate of the Temple, known as the Water Gate, to the sound of three blasts from the silver trumpets. The other priests shouted in unison:

"Then you will joyfully draw water from the springs of salvation."

Isaiah 12:3

The high priest would proceed to the inner court of the Temple, with his final destination being the stone altar. Once he had reached the top, he would turn to his left where there would be two basins for libations (liquid offering). One was for wine, the other for the water offering. The high priest would raise his hand high, showing the pitcher to the people, so that they may witness the offering. While this offering was being performed, another libation of wine was being poured into the other basin. After the libations, the silver trumpets would sound three times, initiating the start

of the music in the Temple. The Levites would sing the Hallel (Appendix 3).

The Hallel comprise Psalms 113 - 118

The congregation would also wave their palm branches singing...

"Please, ADONAI! Save us! Please, ADONAI! Rescue us!"

Psalm 118:25

There are many Messianic themes that run through this Feast. Psalm 118, one of 15 such Messianic Psalms sets the tone of the time that will come. We see a similar image of Messiah, when He enters Jerusalem triumphantly.

"Crowds of people carpeted the road with their clothing, while others cut branches from trees and spread them on the road. The crowds ahead of him and behind shouted, "Please! Deliver us!" to the Son of David;

"Blessed is he who comes in the name of ADONAI!"

"You in the highest heaven! Please! Deliver us!" Matthew 21:8 - 9

More on how this ceremony relates to Messiah later.

The Light Ceremony

On the second night of Sukkot, the water pouring celebration (not the same as the ceremony mentioned above) was accompanied by an awe inspiring light ceremony in the Temple known as Simchat Bet Hasho'ayva, meaning "The Rejoicing of the House of Water".

People would gather in the outer court of the Temple, known as the Court of the Woman. In the center of the court, were four large menorahs, each with four branches. These menorahs were so large, that they required four ladders each, so they could be lit. During the Feast, they would be continually refilled with oil. The light emanating from the menorahs in the Temple could be seen from the streets of Jerusalem. This light ceremony also included torch dances performed by the elders of the Sanhedrin.

As the evening progressed, a group of Levites would gather in the Inner Court, known as the Court of the Israelites. Once they had all gathered, they would make their way to the Nicanor Gate and stand at the top of the steps, that would lead down to the Court of the Woman. There were a total of 15 steps. As the Temple instruments would play, the Levites would begin to sing what is known as the Psalms of Degrees. The Psalms of Degrees comprise Psalms 120 through 134. Upon completion of each Psalm, and commencement of the next, they would descend to the next step.

Remember, this is the most joyous of celebrations.

This celebration was repeated every night (after the second night) during Sukkot. It was considered a prelude to the water drawing ceremony (mentioned above).

It is conveyed by the rabbis through their writings in the Talmud:

"He who has not witnessed the rejoicings at the water-drawing has, throughout the whole of his life, witnessed no real rejoicing. At the expiration of the first holiday of the festival they descended into the women's court, where a great transformation was made. Golden candelabra were placed there, with four golden basins at the top of each; and four ladders were put to each candelabrum, on which stood four lads from the rising youth of the priesthood, holding jars of oil containing 120 jugs, with which they replenished each basin." Tractate Sukkah, Chapter 5

To continue with the themes of this Feast, the light, not only represented (remembered) God's Shekinah glory that filled Solomon's Temple, but would also be a forward looking, anticipating the return of God's Shekinah glory through the coming of Messiah. More on both of these significant moments later.

Hoshana Rabbah

The seventh and final day of Sukkot would culminate with the climatic anticipation of rain. We have witnessed the performance during the previous days of the water libation ceremony during the day and the breath taking celebration of water pouring performed in the evening. The evening ceremony accompanied with the Temple instruments sounding rich, joyous music and the Levites singing the Psalms of Degrees. Each night probably grew in joy and excitement, leading up to the final evening of the Feast.

On the final night of the Feast, the silver trumpets would sound three sets of seven blasts. (The previous six nights would have been three blasts). On this final night, the priests would march around the altar seven times (the previous six nights the priests marched around the altar once). As the priests marched around the altar, the people would wave palm branches and shout with joy, Psalm 118:25:

"Please, ADONAI! Save us! Please, ADONAI! Rescue us!"

Psalm 118:25

It is also known as Great Hoshana.

More on the significance of this day in relation to Messiah.

Other Accounts Relating to Tabernacles

Dedication of the Temple:

Upon completion of the construction of the Temple, Solomon Dedicates it during Sukkot.

"Thus all the work that Shlomo did for the house of ADONAI was finished. Then Shlomo brought in the gifts which David his father had consecrated - the silver, the gold and all the utensils - and put them in the treasuries of the house of God. Shlomo assembled all the leaders of Isra'el and all the heads of the tribes and the chiefs of the paternal clans of the people of Isra'el, to Yerushalayim, to bring the ark for the covenant of ADONAI out of the City of David, also known as Tziyon. All the people of Isra'el assembled before the king at the festival in the seventh month. All the leaders of Isra'el came. The L'vi'im took the ark and brought up the ark, the tent of meeting and all the holy utensils that were in the tent; these are what the cohanim and L'vi'im brought up. King Shlomo and the whole community of Isra'el who had assembled in his presence were in front of the ark, sacrificing sheep and oxen in numbers beyond counting or recording. The cohanim brought the ark for the covenant of ADONAI in to its place inside the sanctuary of the house, to the Especially Holy Place, under the wings of the k'ruvim. For the k'ruvim spread out their wings over the place for the ark, covering the ark and its poles from above. The poles were so long that their ends could be seen [extending] from the ark into the sanctuary, but they could not be seen from outside; they are there to this day. There was nothing in the ark except the two tablets Moshe put there at Horev, when ADONAI made the covenant with the people of Isra'el at the time of their leaving Egypt.

When the cohanim came out of the Holy Place (for all the cohanim who were present had consecrated themselves; they didn't keep to their divisions; also the L'vi'im who were the singers, all of them - Asaf, Heman, Y'dutun and their sons and relatives - dressed in fine linen, with cymbals, lutes and lyres, stood on the east side of the altar; and with them 120 cohanim sounding trumpets), then, when the trumpeters and singers were playing in concord, to be heard harmoniously praising and thanking ADONAI, and they lifted their voices together with the trumpets, cymbals and other musical instruments to praise ADONAI: "for he is good, for his grace continues forever"- then, the house, the house of ADONAI, was filled with a cloud; so that because of the cloud, the cohanim could not stand up to perform their service; for the glory of ADONAI filled the house of God." 2 Chronicles 5:1 - 14

No less an appropriate time to open the Temple on earth where the God of Israel would dwell, but during Sukkot, reaffirming the purpose and intent of this Feast...God With Us.

After the Babylonian Exile:

When many went back to Israel and Jerusalem after the Babylonian captivity, led by Ezra and Nehemiah, the people desired to hear Torah. It was the first day of the seventh month...Feast of Trumpets.

"When the seventh month arrived, after the people of Isra'el had resettled in their towns, all the people gathered with one accord in the open space in front of the Water Gate and asked 'Ezra the Torah-teacher to bring the scroll of the Torah of Moshe, which ADONAI had commanded Isra'el. 'Ezra the cohen brought the Torah before the assembly, which consisted of men, women and all children old enough to understand. It was the first day of the seventh month. Facing the open space in front of the Water Gate, he read from it to the men, the women and the children who could understand from early morning until noon; and all the people listened attentively to the scroll of the Torah." Nehemiah 8:1 - 3

Envision a large group of people with every eye focused on the reader, Ezra, waiting to hear the very Words of God that had been absent during their captivity for so many years. We don't realize what we have been missing until it is revealed to us.

"Ezra the Torah-teacher stood on a wood platform which they had made for the purpose; beside him on his right stood Mattityah, Shema, 'Anayah, Uriyah, Hilkiyah and Ma'aseiyah; while on his left were P'dayah, Misha'el, Malkiyah, Hashum, Hashbadanah, Z'kharyah and Meshulam. 'Ezra opened the scroll where all the people could see him, because he was higher than all the people; when he opened it, all the people rose to their feet. 'Ezra blessed ADONAI, the great God; and all the people answered, "Amen! Amen!" as they lifted up their hands, bowed their heads and fell prostrate before ADONAI with their faces to the ground. The L'vi'im Yeshua, Bani, Sherevyah, Yamin, 'Akuv, Shabtai, Hadiyah, Ma'aseiyah, K'lita, 'Azaryah, Yozavad, Hanan and P'layah explained the Torah to the people, while the people remained in their places. They read clearly from the scroll, in the Torah of God, translated it, and enabled them to understand the sense of what was being read.

Nechemyah the Tirshata, 'Ezra the cohen and Torah-teacher and the L'vi'im who taught the people said to all the people, "Today is consecrated to ADONAI your God; don't be mournful, don't weep." For all the people had been weeping when they heard the words of the Torah." Nehemiah 8:4 - 9

Remember, this is a new generation that came out of captivity then the previous generation that had gone into captivity seventy years before.

After Torah was read, there was great angst amongst the people about what they had just heard. It might have been as a result of what they had missed for so many years...being separated from their God and His Holy Torah. Even though there was sadness amongst the people, Ezra then told them otherwise...

"Then he said to them, "Go, eat rich food, drink sweet drinks, and send portions to those who can't provide for themselves; for today is consecrated to our Lord. Don't be sad, because the joy of ADONAI is your strength." In this way the L'vi'im quieted the people, as they said, "Be quiet, for today is holy; don't be sad. Then the people went off to eat, drink, send portions and celebrate; because they had understood the words that had been proclaimed to them." Nehemiah 8:10 - 12

Upon rediscovering the majesty of God's Instructions (Torah), and having it properly taught to them, the people now looked forward to Sukkot.

"On the second day, the heads of fathers' clans of all the people assembled with the cohanim and L'vi'im before 'Ezra the Torah-teacher to study the words of the Torah. They found written in the Torah that ADONAI had ordered through Moshe that the people of Isra'el were to live in sukkot during the feast of the seventh month; and that they were to announce and pass the word in all their cities and in Yerushalayim, "Go out to the mountains, and collect branches of olives, wild olives, myrtles, palms, and other leafy trees to make sukkot, as prescribed." So the people went out, brought them and made sukkot for themselves, each one on the roof of his house, also in their courtyards, in the courtyards of the house of God, in the open space by the Water Gate and in the open space by the Efrayim Gate. The entire community of those who had returned from the exile made sukkot and lived in the sukkot, for the people of Isra'el had not done this since the days of Yeshua the son of Nun. So there was very great joy. Also they read every day, from the first day until the last day, in the scroll of the Torah of God. They kept the feast for seven days; then on the eighth day there was a solemn assembly, according to the rule." Nehemiah 8:13 - 18

There is no better time to reestablish a people's (one's) relationship with their God then during Sukkot. This Feast is a time of restoration. Not only does God desire to dwell amongst His people, but also, His people desire to dwell amongst Him.

Messiah at Sukkot

Sukkot is the back drop for some of the most powerful and significant teachings of Yeshua, Messiah. Now that we have presented a detailed study of this Feast, we can now look further at John's account of Messiah's time during this Feast with a better understanding of His teachings.

We will be looking at excerpts of His teachings, emphasizing the meaning of this Feast in relation to Messiah. The entire account can be found in John 7:1 thru 9:41 (Appendix 2)

This would be a Feast of Tabernacle celebration like no other in history. Throughout this recount by John, Messiah is challenged by the religious leaders, threatening to arrest Him. He will go on to answer questions and perform miracles during this Feast that would further establish who He is, but not without confrontation.

Please note that the events captured by John are not chronological in time.

Regarding the Ministry that is of God:

"Not until the festival was half over did Yeshua go up to the Temple courts and begin to teach. The Judeans were surprised: "How does this man know so much without having studied?" they asked. So Yeshua gave them an answer: "My teaching is not my own, it comes from the One who sent me. If anyone wants to do his will, he will know whether my teaching is from God or I speak on my own. A person who speaks on his own is trying to win praise for himself; but a person who tries to win praise for the one who sent him is honest, there is nothing false about him. Didn't Moshe give you the Torah? Yet not one of you obeys the Torah! Why are you out to kill me?" "You have a demon!" the crowd answered. "Who's out to kill you?" Yeshua answered them, "I did one thing; and because of this, all of you are amazed. Moshe gave you b'rit-milah -- not that it came from Moshe but from the Patriarchs -- and you do a boy's b'rit-milah on Shabbat. If a boy is circumcised on Shabbat so that the Torah of Moshe will not be broken, why are you angry with me because I made a man's whole body well on Shabbat? Stop judging by surface appearances, and judge the right way!" John 7:14 - 24

Messiah was not part of one of the schools where the religious leaders were taught, therefore they wondered how He knew the scriptures so well.

Without true understanding, or what you would call a preconceived belief, they (religious leaders) questioned the origin of His doctrine. When reading this passage, we must understand that the oral law (Talmud) added to the commands of Torah. They were to expand the understanding of the commandments of Torah. What ultimately happened over centuries, was the oral law becoming equal to Torah, thereby adding commandments beyond what Torah taught. This is where the misunderstanding of scripture (Torah) intermingles with the oral law (Talmud).

No where in Torah is it written that it is against God's Commandments to heal on the Sabbath. To the contrary, Messiah states the following:

"Yeshua went again into a synagogue, and a man with a shriveled hand was there. Looking for a reason to accuse him of something, people watched him carefully to see if he would heal him on Shabbat. He said to the man with the shriveled hand, "Come up where we can see you!" Then to them he said, "What is permitted on Shabbat? Doing good or doing evil? Saving life or killing?" But they said nothing. Then, looking them over and feeling both anger with them and sympathy for them at the stoniness of their hearts, he said to the man, "Hold out your hand." As he held it out, it became restored. The P'rushim went out and immediately began plotting with some members of Herod's party how to do away with him." Mark 3:1 - 6

Messiah was well versed in both Talmud and Torah. Therefore, He spoke with authority regarding its proper understanding.

Who is He?

"On hearing his words, some people in the crowd said, "Surely this man is `the prophet"; others said, "This is the Messiah." But others said, "How can the Messiah come from the Galil? Doesn't the Tanakh say that the Messiah is from the seed of David and comes from Beit-Lechem, the village where David lived?" So the people were divided because of him. Some wanted to arrest him, but no one laid a hand on him." John 7:40 - 44

Many knew the scriptures and many questioned and wondered if He is the Messiah.

There was an understanding that the prophet mentioned in Deuteronomy 18:15 - 16...

"ADONAI will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him, just as when you were assembled at Horev and requested ADONAI your God, 'Don't let me hear the voice of ADONAI my God any more, or let me see this great fire ever again; if I do, I will die!'

would be different from the Messiah. Others debated that the Messiah would come from Bethlehem, when they knew that Yeshua was a carpenter from Galilee. This confusion in scripture caused a division amongst the people.

A special (emergency) meeting was called by the leadership that made up the 24 divisions of Levite Priests at the temple during the Feast. More can be read through the link above.

Needless to say, there was great debate amongst the leadership regarding Messiah.

River of Living Water:

"Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking! Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!" (Now he said this about the Spirit, whom those who trusted in him were to receive later -- the Spirit had not yet been given, because Yeshua had not yet been glorified.)" John 7:37 - 39

Each day, during the Feast, there would be water pouring ceremonies whereby thousands of people would experience the joy of the Feast. Messiah used this time to frame the aspects of the kingdom to come. They were unaware at the time, but He was referring of another Feast, (Shavuot) that would bring forth the realization of God's Ruach Ha Kodesh (Holy Spirit).

The final day was Hoshana Rabbah - the Great Hoshana, where the people would sing Psalm 118 with joy and future expectation...

"Please, ADONAI! Save us! Please, ADONAI! Rescue us!"
Psalm 118:25

It is on this night that Messiah responds to them...I am the answer to your prayers for salvation. You will never be thirsty again for the salvation of God. Messiah's proclamation probably ignited the crowd but infuriated the religious leaders. The authority of the leadership was being challenged.

Within Jewish thought, the pouring out of water symbolizes the Holy Spirit. Throughout the Tenach, the prophets continually expressed this thought:

"till the Spirit is poured out on us from above, and the desert becomes a fertile field, with the fertile field regarded as a

forest." Isaiah 32:15

“And as for me," says ADONAI, "this is my covenant with them: my Spirit, who rests on you, and my words which I put in your mouth will not depart from your mouth or from the mouth of your children, or from the mouth of your children's children, now or ever," says ADONAI.” Isaiah 59:21

" Then they will go there and remove all its loathsome things and disgusting practices, and I will give them unity of heart. "I will put a new spirit among you." I will remove from their bodies the hearts of stone and give them hearts of flesh; so that they will live by my regulations, obey my rulings and act by them. Then they will be my people, and I will be their God. 21 But as for those whose hearts go after the heart of their loathsome things and disgusting practices, I will bring [the consequences of] their ways on their own heads,' says Adonai ELOHIM." Ezekiel 11:18 - 20

" I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them." Ezekiel 36:26 - 27

"Then you will know that I am ADONAI - when I have opened your graves and made you get up out of your graves, my people! I will put my Spirit in you; and you will be alive. Then I will place you in your own land; and you will know that I, ADONAI, have spoken, and that I have done it,' says ADONAI.” Ezekiel 37:13 - 14

"This will be after I have brought them back from the peoples and gathered them out of their enemies' lands, thereby being consecrated through them in the sight of many nations. Then they will know that I am ADONAI their God, since it was I who caused them to go into exile among the nations, and it was I who regathered them to their own land. I will leave none of them there any more, and I will no longer hide my face from them, for I have poured out my Spirit on the house of Isra'el,' says Adonai ELOHIM.” Ezekiel 39:27 - 29

“After this, I will pour out my Spirit on all humanity. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions; and also on male and female slaves in those days I will pour out my Spirit.” Joel 2:28 - 29

Messiah Himself would be challenged by the religious leaders.

Questioning His Birth:

During the feast of Sukkot, when Yeshua had traveled to Jerusalem as recorded in Yochanan's Gospel, we see the religious leaders challenging the birth of Yeshua: Yochanan chapter 8, when the woman caught in the act of adultery was brought to Him, it was a representation of His conception. If you recall, Yeshua's conception was far from the norm. A woman betrothed to be married became pregnant and it wasn't by the one she was betrothed to. The leaders were questioning and ultimately implying Yeshua's conception was not kosher.

"At daybreak, he appeared again in the Temple Court, where all the people gathered around him, and he sat down to teach them. The Torah-teachers and the P'rushim brought in a woman who had been caught committing adultery and made her stand in the center of the group. Then they said to him, "Rabbi, this woman was caught in the very act of committing adultery. Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about it?" They said this to trap him, so that they might have ground for bringing charges against him; but Yeshua bent down and began writing in the dust with his finger. When they kept questioning him, he straightened up and said to them, "**The one of you who is without sin, let him be the first to throw a stone at her.**" Then he bent down and wrote in the dust again. On hearing this, they began to leave, one by one, the older ones first, until he was left alone, with the woman still there. Standing up, Yeshua said to her, "**Where are they? Has no one condemned you?**" She said, "No one, sir." Yeshua said, "**Neither do I condemn you. Now go, and don't sin any more.**" John 8:2 - 11

Happening during the Feast, Messiah expresses the redemptive power of God. In essence, He conveys what Paul wrote in his letter to the Roman believers.

"But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear - although the Torah and the Prophets give their witness to it as well - and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile, since all have sinned and come short of earning God's praise. By God's grace, without earning it, all are granted the status of being considered righteous before him, through the act redeeming us from our enslavement to sin that was accomplished by the Messiah Yeshua. God put Yeshua forward as the kapparah for sin through his faithfulness in respect to his bloody sacrificial death. This vindicated God's righteousness; because, in his forbearance, he had passed over [with neither punishment nor remission] the sins people had committed in the past; and it vindicates his righteousness in the present age by showing that he is righteous himself and is also the one who makes people righteous on the ground of Yeshua's faithfulness." Romans 3:21 - 26

That we are guilty of sin, (whether leader or follower) and that it is God and God alone that judges us. It is through Him that the promise and fulfillment of Psalm 118:25 is done.

The Light of the World:

"Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life." John 8:12

And later during the Feast, Messiah further emphasized that He is the light of the world...

"His talmidim asked him, "Rabbi, who sinned -- this man or his parents -- to cause him to be born blind?" Yeshua answered, "His blindness is due neither to his sin nor to that of his parents; it happened so that God's power might be seen at work in him. As long as it is day, we must keep doing the work of the One who sent me; the night is coming, when no one can work. While I am in the world, I am the light of the world." Having said this, he spit on the ground, made some mud with the saliva, put the mud on the man's eyes, and said to him, "Go, wash off in the Pool of Shiloach!" (The name means "sent.") So he went and washed and came away seeing.

His neighbors and those who previously had seen him begging said, "Isn't this the man who used to sit and beg?" Some said, "Yes, he's the one"; while others said, "No, but he looks like him." However, he himself said, "I'm the one." "How were your eyes opened?" they asked him. He answered, "The man called Yeshua made mud, put it on my eyes, and told me, 'Go to Shiloach and wash!' So I went; and as soon as I had washed, I could see." They said to him, "Where is he?" and he replied, "I don't know." John 9:2 - 11

It is through Messiah, at this time that the darkness of the world is made light. That a blind man from birth would see the light of the world, Messiah. The significance of this miracle is that it is considered one of the Miracles that only the Messiah would be able to do. There were healings before, but never a healing, whereby a person born blind would receive his sight.

The backdrop during the Feast is the magnificent light ceremonies performed each night at the Temple, that further emphasize the magnitude of Messiah. Many would be gathered to share in the visual sensation of the lighting of the ceremony...therefore

To further complicate matters, the eighth day of the Feast is considered to be a Sabbath, therefore the leaders challenged Him regarding the making of the clay that was used to heal the blind man. Again, we must understand that the leaders are using both Torah and Talmud in determining their conclusions. Torah does not speak to the healing of an individual on the Sabbath. We reiterate a previous passage found in Mark, regarding the Sabbath.

"Then to them he said, "What is permitted on Shabbat? Doing good or doing evil? Saving life or killing?" But they said nothing." Mark 3:4

Although not stated during the Feast whereby Messiah performs this healing, it is for your benefit to understand the foundation of what Messiah had conveyed at a previous time.

It was the leadership's teaching and understanding of the Sabbath, not what was stated in Torah, that prompted them to comment.

Torah is all about doing good and keeping away from bad. It is not a punishment to live by, but the wisdom of God revealed to us (and for us), that enables us to live to our fullest.

It is Yeshua who not only created the light that exists but is the light, the hope of anyone who believes in Him. The light of the future new heaven and new earth will be Him.

"I saw no Temple in the city, for Adonai, God of heaven's armies, is its Temple, as is the Lamb. The city has no need for the sun or the moon to shine on it, because God's Sh'khinah gives it light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their splendor into it." Revelation 21:22 - 23

"Night will no longer exist, so they will need neither the light of a lamp nor the light of the sun, because Adonai, God, will shine upon them. And they will reign as kings forever and ever." Revelation 22:5

Affirming His Deity:

"Sir," he answered, "tell me who he is, so that I can trust in him." Yeshua said to him, "You have seen him. In fact, he's the one speaking with you now." "Lord, I trust!" he said, and he knelt down in front of him.

Yeshua said, "It is to judge that I came into this world, so that those who do not see might see, and those who do see might become blind." Some of the P'rushim nearby heard this and said to him, "So we're blind too, are we?" 41 Yeshua answered them, "If you were blind, you would not be guilty of sin. But since you still say, 'We see,' your guilt remains." John 9:36 - 41

All of these point to one thing...Messiah...God With Us.

We have displayed in many articles relating to the Feasts of God given to Israel, what God has done for Israel. These

same Feasts have been the timetable by which Messiah would redeem His people and ultimately, the nations of the world. He will do upon His return.

Current Celebration

The Temple is gone. The center for one's journey to Jerusalem for Sukkot is gone. Today, we are no longer required to offer sacrifices for the nations performed in that there is no Temple. Messiah has taken care of that. He is that sacrifice. However, if you were to walk into a local synagogue, whether Messianic or not, you will still find a celebration taking place for the Feast of Tabernacles...known as Sukkot.

The majesty of the enormous menorahs in the court yard of the Temple may be missing but the joy and enthusiasm of this time is not. At the beginning of the month, we celebrated Rosh Hashanah (Feast of Trumpets), a time to prepare for the coming of the Day of Atonement (Yom Kippur). This solemn time has concluded and now the people are ready to rejoice...another year of life.

The many divisions of the priesthood are gone, as are their leading in the water libations, lighting ceremonies and singing of the Hallel and Psalms of Degrees, however, a people still remains, both believers in Messiah, and those that not yet believe in Yeshua as the Messiah of Israel.

Sukkot centers around the Sukkah (tabernacle) that is a remembrance to the children of Israel, of a time when God had led them out of Egyptian captivity, into freedom. Their journey would last 40 years, however, God sustained them throughout their journey in the wilderness. This Feast is a time to remember.

The Sukkah would comprise at least three walls and be covered by branches / thatching that would provide sufficient shade from the sun but also allow sufficient viewing of the stars at night. The decorations inside the sukkah, would comprise the colors of the season (fall) and include colorful fruits and vegetables from the harvest. Families and congregations will construct their sukkahs and have meals within the walls. Today, they are typically attached off of the house or synagogue, rather than been an independent, free standing structure. Some very observant Jewish people will even sleep in their sukkah.

"On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of ADONAI your God for seven days." Leviticus 23:40

The branches from these trees (or something similar) would be held in the right hand and the fruit, the etrog, a lemon like fruit held in the left hand would be used praising God with the recitation of Psalm 118:25, as was done during this Feast at the Temple.

In place of the Temple altar, the Torah has become the focal point of this celebration. Torah would be at the center of the platform. The congregants would sing Psalm 118, dancing around Torah. Or, an other tradition would be the rabbi holding Torah, parading around the synagogue with the congregation following behind, singing Psalm 118.

During the middle ages, there was a ninth day of this Feast that had been added, in essence a new holiday, but in line with Sukkot. This new day became known as Simcha Torah, meaning "the rejoicing of the law". The intent of this additional day is to preserve the post biblical tradition that we are to rejoice in the reading of Torah.

"Then Moshe wrote down this Torah and gave it to the cohanim, the descendants of Levi who carried the ark with the covenant of ADONAI, and to all the leaders of Isra'el. Moshe gave them these orders: "At the end of every seven years, during the festival of Sukkot in the year of sh'mittah, when all Isra'el have come to appear in the presence of ADONAI at the place he will choose, you are to read this Torah before all Isra'el, so that they can hear it. Assemble the people-the men, the women, the little ones and the foreigners you have in your towns -so that they can hear, learn, fear ADONAI your God and take care to obey all the words of this Torah; and so that their children, who have not known, can hear and learn to fear ADONAI your God, for as long as you live in the land you are crossing the Yarden to possess." Deuteronomy 31:9 - 13

During the year, beginning at Simcha Torah, a portion (parshah) of Torah would be assigned for reading on each Sabbath. The completion of reading Torah would be completed on Simcha Torah whereby the last chapter of Deuteronomy and the first chapter of Genesis would be read. During this day, each member of the congregation would receive an aliyah, which is an opportunity to read a portion of Torah from the pulpit / bimah. Once everyone has read, then they would likely march around the synagogue rejoicing with Torah.

Prophetic Promises

We know the final act will commence with the blowing of the trumpet during Rosh Hashanah (Feast of Trumpets), when out of Zion will come the redeemer to restore righteousness to His people during Yom Kippur (Day of Atonement). Sukkot is...

The Feast of Unity

There will come a time when the world, which came against Israel, will be unified through Messiah and will worship Him during Sukkot, His celebration:

"Finally, everyone remaining from all the nations that came to attack Yerushalayim will go up every year to worship the king, ADONAI-Tzva'ot, and to keep the festival of Sukkot." Zechariah 14:16

Those that do not celebrate Sukkot, will suffer consequences as was talked about previously. As was the time during the Temple that the priests would perform a water offering to the Lord, a prayer for rain for the upcoming growing season, so to will water be represented.

"If any of the families of the earth does not go up to Yerushalayim to worship the king, ADONAI-Tzva'ot, no rain will fall on them. If the family of Egypt doesn't go up, if they refuse to come, they will have no [annual] overflow [from the Nile]; moreover, there will be the plague with which ADONAI will strike the nations that don't go up to keep the festival of Sukkot. This will be Egypt's punishment and the punishment of all the nations that don't go up to keep the festival of Sukkot" Zechariah 14:17 - 19

Therefore, even in the day when the nations will be unified through Messiah, should anyone not worship Messiah during Sukkot, will receive the plague of no rain. The intent of this Feast is to worship God who is with us. During the Millennial kingdom, there will be no excuse not to worship God during Tabernacles. Both Jewish and non-Jewish believer will be worshipping God at Tabernacles and beyond.

The Feast of Joy

We have already witnessed through both scripture and by example of the nation of Israel, that this Feast was given by God to be a Feast of celebration and one of joy.

"Rejoice at your festival - you, your sons and daughters, your male and female slaves, the L'vi'im, and the foreigners, orphans and widows living among you." Deuteronomy 16:14

A commandment by God to be joyful. How can one not be joyous when they are part of God's commonwealth?

The Feast of Ingathering (The Final Harvest)

There will come a final day when God's judgment is done. It will be like a final harvest...believers being gathered by God unto Himself. We can find this throughout God's Word.

"For you, too, Y'hudah, a harvest will come! "When I restore the fortunes of my people." Hosea 6:11

"Swing the sickle, for the harvest is ripe; come, and tread, for the winepress is full. The vats are overflowing, for their wickedness is great." Joel 3:13

"He answered, "The one who sows the good seed is the Son of Man; the field is the world. As for the good seed, these are the people who belong to the Kingdom; and the weeds are the people who belong to the Evil One. The enemy who sows them is the Adversary, the harvest is the end of the age, and the harvesters are angels." Matthew 13:37 - 39

" Then I looked, and there before me was a white cloud. Sitting on the cloud was someone like a Son of Manx with a gold crown on his head and a sharp sickle in his hand. Another angel came out of the Temple and shouted to the one sitting on the cloud, "Start using your sickle to reap, because the time to reap has come - the earth's harvest is ripe!" The one sitting on the cloud swung his sickle over the earth, and the earth was harvested." Revelation 14:14 - 16

Just as a farmer gathers in the ripe fruit when its time is finished, so to will Messiah gather together His followers.

We start with Israel. The remnant is brought back to her land, with God fully restoring His relationship with a people that He chose from among all nations many years ago.

This gathering will also include non-Jewish believers who will be gathered. Once known as strangers / foreigners / enemies ...they are now adopted into the covenant God made with Israel and Judah, being joint heirs to all the promises of God. These same people who battled against Israel...

" Finally, everyone remaining from all the nations that came to attack Yerushalayim will go up every year to worship the king, ADONAI-Tzva'ot, and to keep the festival of Sukkot. If any of the families of the earth does not go up to Yerushalayim to worship the king, ADONAI-Tzva'ot, no rain will fall on them." Zechariah 14:16 - 17

will now, along with Israel keep Sukkot. Those that choose not to honor God through this Feast will experience drought in their land.

The Feast of Rest

The Feasts of God have been modeled after creation. Six days God created...Six Feasts God worked in bringing us closer to salvation. On the seventh day He rested. On the seventh Feast, salvation was complete.

The Feasts all included a day of rest (in some instances two). Sukkot includes two days of rest.

"On the first day there is to be a holy convocation; do not do any kind of ordinary work." Leviticus 23:35

"For seven days you are to bring an offering made by fire to ADONAI; on the eighth day you are to have a holy convocation and bring an offering made by fire to ADONAI ; it is a day of public assembly; do not do any kind of ordinary work." Leviticus 23:36

The Feast of Restoration

The nation of Israel, is rightly restored after they have been made aware of their transgression, their rejection of Messiah. It is through His mercy that God reconciles His people back unto Himself.

"When that day comes, I will seek to destroy all nations attacking Yerushalayim; and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son. When that day comes, there will be great mourning in Yerushalayim, mourning like that for Hadad-Rimmon in the Megiddo Valley. Then the land will mourn, each family by itself - the family of the house of David by itself, and their wives by themselves; the family of the house of Natan by itself, and their wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of the Shim'i by itself, and their wives by themselves; all the remaining families, each by itself, and their wives by themselves." Zechariah 12:9 - 14

The Feast of Glory

We have seen God's glory during this Feast as stated earlier with Solomon and the dedication of the Temple. It was God's Glory that filled the temple.

"...so that because of the cloud, the cohanim could not stand up to perform their service; for the glory of ADONAI filled the house of God." 2 Chronicles 5:14

At the time when this Feast has been fulfilled in all of its glory that God has intended for it, we will have a complete understanding of the richness of God and the relationship He desires to have with His people...believers in Him (Messiah) both Jewish and non-Jewish.

Future Promises Relating to Tabernacles

Sukkot is a Feast of Light to the nations outside Israel that were in darkness. The promises that we look at apply to those (the church) that have been grafted into the vine, being Messiah, and now have claim to the promises that will soon happen. No longer are they in darkness. No longer are they strangers to the covenants of God, made with Israel.

It will be at this Feast that Messiah will establish the Kingdom of God on earth...

"But in the acharit-hayamim it will come about that the mountain of ADONAI's house will be established as the most important mountain. It will be regarded more highly than the other hills, and peoples will stream there. Many Gentiles will go and say, "Come, let's go up to the mountain of ADONAI, to the house of the God of Ya'akov! He will teach us about his ways, and we will walk in his paths." For out of Tziyon will go forth Torah, the word of ADONAI from Yerushalayim. He will judge between many peoples and arbitrate for many nations far away. Then they will hammer their swords into plow-blades and their spears into pruning-knives; nations will not raise swords at each other, and they will no longer learn war. Instead, each person will sit under his vine and fig tree, with no one to upset him, for the mouth of ADONAI-Tzva'ot has spoken. For all the peoples will walk, each in the name of its god; but we will walk in the name of ADONAI our God forever and ever." Micah 4:1 - 5

God provides John an image of the future Kingdom of God...

"Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there. Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband. I heard a loud voice from the throne say, "See! God's Sh'khinah is with mankind, and he will live with them. They will be his people, and he himself, God-with-them, will be their God. He will wipe away every tear from their eyes. There will no longer be any death; and there will no longer be any mourning, crying or pain; because the old order has passed away." Then the One sitting on the throne said, "Look! I am making everything

new!" Also he said, "Write, 'These words are true and trustworthy!'" And he said to me, "It is done! I am the 'A' and the 'Z,' the Beginning and the End. To anyone who is thirsty I myself will give water free of charge from the Fountain of Life. He who wins the victory will receive these things, and I will be his God, and he will be my son. But as for the cowardly, the untrustworthy, the vile, the murderers, the sexually immoral, those involved with the occult and with drugs, idol-worshippers, and all liars - their destiny is the lake burning with fire and sulfur, the second death."

Revelation 21:1 - 8

We have previously referred to Zechariah, regarding what was revealed to him some 2500 years ago.

We cannot talk about the future promises found in Sukkot without including Psalm 118 as part of this article. The essence of this psalm is woven into the very fabric of this Feast of Joy, Celebration, Restoration, Unity, Glory, Rest and Ingathering.

"Give thanks to ADONAI; for he is good, for his grace continues forever. Now let Isra'el say, "His grace continues forever." Now let the house of Aharon say, "His grace continues forever." Now let those who fear ADONAI say, "His grace continues forever." From my being hemmed in I called on Yah; he answered and gave me more room. With ADONAI on my side, I fear nothing -what can human beings do to me? With ADONAI on my side as my help, I will look with triumph at those who hate me. It is better to take refuge in ADONAI than to trust in human beings; better to take refuge in ADONAI than to put one's trust in princes. The nations all surrounded me; in the name of ADONAI I cut them down. They surrounded me on every side in the name of ADONAI I cut them down. They surrounded me like bees but were extinguished [as quickly] as a fire in thorns; in the name of ADONAI I cut them down. You pushed me hard to make me fall, but ADONAI helped me. Yah is my strength and my song, and he has become my salvation. The sound of rejoicing and victory is heard in the tents of the righteous: "ADONAI's right hand struck powerfully! ADONAI's right hand is raised in triumph! ADONAI's right hand struck powerfully!" I will not die; no, I will live and proclaim the great deeds of Yah! Yah disciplined me severely, but did not hand me over to death.

Open the gates of righteousness for me; I will enter them and thank Yah. This is the gate of ADONAI; the righteous can enter it. I am thanking you because you answered me; you became my salvation. The very rock that the builders rejected has become the cornerstone! This has come from ADONAI, and in our eyes it is amazing. This is the day ADONAI has made, a day for us to rejoice and be glad. Please, ADONAI! Save us! Please, ADONAI! Rescue us!

Blessed is he who comes in the name of ADONAI. We bless you from the house of ADONAI. ADONAI is God, and he gives us light. Join in the pilgrim festival with branches all the way to the horns of the altar. You are my God, and I thank you. You are my God; I exalt you. Give thanks to ADONAI; for he is good, for his grace continues forever."

The Thousand Year Reign

The Kingdom of our Lord will be like none other the world has seen before. No other kingdom in our history would have the longevity that our Lord's Kingdom will endure. Not even the might Roman Empire. At its height, the unified and expanding Roman empire would reign from 27 BCE - 476 CE with the decline of the western Roman empire. The eastern portion (a remnant) of the empire would remain until 1453 CE. Far from unified. Far from the power it once was. By contrast, Messiah's Kingdom will remain whole and unified for 1000 years. No division in authority.

"For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo'etz El Gibbor Avi-'Ad Sar-Shalom [Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace], in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of ADONAI-Tzva'ot will accomplish this." Isaiah 9:6 - 7

"But a branch will emerge from the trunk of Yishai, a shoot will grow from his roots. The Spirit of ADONAI will rest on him, the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge and fearing ADONAI he will be inspired by fearing ADONAI. He will not judge by what his eyes see or decide by what his ears hear, but he will judge the impoverished justly; he will decide fairly for the humble of the land. He will strike the land with a rod from his mouth and slay the wicked with a breath from his lips. Justice will be the belt around his waist, faithfulness the sash around his hips. The wolf will live with the lamb; the leopard lie down with the kid; calf, young lion and fattened lamb together, with a little child to lead them. Cow and bear will feed together, their young will lie down together, and the lion will eat straw like the ox. An infant will play on a cobra's hole, a toddler put his hand in a viper's nest. They will not hurt or destroy anywhere on my holy mountain, for the earth will be as full of the knowledge of ADONAI as water covering the sea.

On that day the root of Yishai, which stands as a banner for the peoples - the Goyim will seek him out, and the place where he rests will be glorious. On that day Adonai will raise his hand again, a second time, to reclaim the remnant of his people who remain from Ashur, Egypt, Patros, Ethiopia, 'Eilam, Shin'ar, Hamat and the islands in the sea. He will hoist a banner for the Goyim, assemble the dispersed of Isra'el, and gather the scattered of Y'hudah from the four corners of the earth. Efrayim's jealousy will cease - those who harass Y'hudah will be cut off, Efrayim will stop envying Y'hudah, and Y'hudah will stop provoking Efrayim. They will swoop down on the flank of the P'lishtim to the

west. Together they will pillage the people to the east - they will put out their hand over Edom and Mo'av, and the people of 'Amon will obey them. ADONAI will dry up the gulf of the Egyptian Sea. He will shake his hand over the [Euphrates] River to bring a scorching wind, dividing it into seven streams and enabling people to cross dryshod. There will be a highway for the remnant of his people who are still left from Ashur, just as there was for Isra'el when he came out from the land of Egypt." Isaiah 11:1 - 16

It all begins with Messiah...and Israel will be His witness to the nations.

"So now ADONAI says - he formed me in the womb to be his servant, to bring Ya'akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of ADONAI, my God having become my strength he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya'akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."

Here is what ADONAI, the Redeemer of Isra'el, his Holy One, says to the one despised, whom the nations detest, to the servant of tyrants: "When kings see you, they will stand up; princes too will prostrate themselves, because of ADONAI, who is faithful, the Holy One of Isra'el, who has chosen you." Here is what ADONAI says: "At the time when I choose, I will answer you; on the day of salvation, I will help you. I have preserved you, and I have appointed you to be the covenant for a people, to restore the land and distribute again its ruined inheritances to their owners,..." Isaiah 49:5 - 8

The complete account of Isaiah 49 (Appendix 4) can be read, recounting God's incredible promises that would occur through Israel (Jacob).

A warning to those who speak against God's people or have taught that God's promises no longer belong to them.

For those of you that have heard these teachings, be careful about what you hear concerning Israel. Test everything you hear with God's Word. You will find that many of the teachings of today do not align with God's Word.

God's promises do not change, for if they did, then all should be concerned, because if He were to not uphold His promises and covenants with a people whom He chose, then all that are grafted into the promise would have no hope either. Rest assured, that the God of Abraham, Isaac and Jacob is one that doesn't go back on His promise. Israel is to be a light to the nations. (all those outside of Israel).

"Oh no! The shepherds are destroying and scattering the sheep in my pasture!" says ADONAI. Therefore this is what ADONAI, the God of Isra'el, says against the shepherds who shepherd my people: "You have scattered my flock, driven them away and not taken care of them. So I will 'take care of' you because of your evil deeds," says ADONAI. "I myself will gather what remains of my flock from all the countries where I have driven them and bring them back to their homes, and they will be fruitful and increase their numbers. I will appoint shepherds over them who will shepherd them; then they will no longer be afraid or disgraced; and none will be missing," says ADONAI. "The days are coming," says ADONAI when I will raise a righteous Branch for David. He will reign as king and succeed, he will do what is just and right in the land. In his days Y'hudah will be saved, Isra'el will live in safety, and the name given to him will be ADONAI Tzidkenu [ADONAI our righteousness]. "Therefore," says ADONAI, "the day will come when people no longer swear, 'As ADONAI lives, who brought the people of Isra'el out of the land of Egypt,' but, 'As ADONAI lives, who brought the descendants of the house of Isra'el up from the land to the north' and from all the countries where I drove them. Then they will live in their own land." Jeremiah 23:1 - 8

A discussion that includes Messiah's Kingdom would not be complete without the account from Revelation which ties all of these promises together.

"Then I saw thrones, and those seated on them received authority to judge. And I saw the souls of those who had been beheaded for testifying about Yeshua and proclaiming the Word of God, also those who had not worshiped the beast or its image and had not received the mark on their foreheads and on their hands. They came to life and ruled with the Messiah for a thousand years. (The rest of the dead did not come to life until the thousand years were over.) This is the first resurrection. Blessed and holy is anyone who has a part in the first resurrection; over him the second death has no power. On the contrary, they will be cohanim of God and of the Messiah, and they will rule with him for the thousand years." Revelation 20:4 - 6

Conclusion

Sukkot has been an important and influential back drop throughout the history of Israel. It is one of the more mentioned Feasts of the seven found in scripture. It is the seventh and final Feast given by God to His people. It is the only Feast whereby God commands you to be joyful. Messiah conveyed some of His most compelling teachings during this Feast. The future promises of this Feast are no less dynamic.

The influence and impact of this Feast have been lost within the church, for many reasons. (a topic for another time) Go to any Jewish community, whether Messianic or non-Messianic believing, and you will see a celebration during Sukkot. The relevance and future importance of this Feast have not been lost amongst the Jewish community. It is unfortunate that I cannot say the same about the church, that has been grafted into this community.

When you examine the New Covenant writings relating to Sukkot and do not apply the proper Jewish perspective, it is extremely easy to apply incorrect understanding and ultimately change the original context of the writings. The authors of these letters composed them, led by God's Spirit, based on their upbringing, understanding and teaching. They were Jewish in birth (or conversion), thought and understanding. It is because of the elimination of this foundation that has led to many false teachings.

When will the fulfillment of this final Feast occur?

No one knows.

What I will say is this...keep your eyes focused firmly on Israel. When you hear of the reconstruction of the temple in Jerusalem, know that we are getting closer to the return of Messiah. Upon His return, will be the battle of "good vs. evil", the reconciliation of Israel to our God, and the kingdom of Messiah, who will reign for 1000 years. What happens after 1000 years, is an article for another time.

Many of the elements that comprise Sukkot are found in Messiah. Therefore, it really shouldn't be a surprise to anyone, that God would use this Feast, as the blueprint for the birth of Messiah. We presented the evidence in a previous article "When Was Yeshua Born?". It was not coincidence. It was not chance. It was planned from the beginning.

I hope you enjoyed our journey through the Feasts of God given to Israel. I pray that we were able to provide understanding to these dynamic Feasts in such a way that you will desire to honor God by keeping them on a yearly basis.

Thank you for your support in reading and downloading these articles.

Please share them in that they are for everyone. The more who know, the stronger God's congregation will be.

Appendix 1 – Genesis 10

Gen 10:1 Here is the genealogy of the sons of Noach — Shem, Ham and Yefet; sons were born to them after the flood.

Gen 10:2 The sons of Yefet were Gomer, Magog, Madai, Yavan, Tuval, Meshekh and Tiras.

Gen 10:3 The sons of Gomer were Ashkenaz, Rifat and Togarmah.

Gen 10:4 The sons of Yavan were Elishah, Tarshish, Kittim and Dodanim.

Gen 10:5 From these the islands of the nations were divided into their lands, each according to its language, according to their families, in their nations.

Gen 10:6 The sons of Ham were Kush, Mitzrayim, Put and Kena`an.

Gen 10:7 The sons of Kush were S'va, Havilah, Savta, Ra`mah and Savt'kha. The sons of Ra`mah were Sh'va and D'dan.

Gen 10:8 Kush fathered Nimrod, who was the first powerful ruler on earth.

Gen 10:9 He was a mighty hunter before Adonai — this is why people say, "Like Nimrod, a mighty hunter before Adonai."

Gen 10:10 His kingdom began with Bavel, Erekh, Akkad and Kalneh, in the land of Shin`ar.

Gen 10:11 Ashur went out from that land and built Ninveh, the city Rehovot, Kelach,

Gen 10:12 and Resen between Ninveh and Kelach — that one is the great city.

Gen 10:13 Mitzrayim fathered the Ludim, the `Anamim, the L'havim, the Naftuchim,

Gen 10:14 the Patrusim, the Kasluchim (from whom came the P'lishtim) and the Kaftorim.

Gen 10:15 Kena`an fathered Tzidon his firstborn, Het,

Gen 10:16 the Y'vusi, the Emori, the Girgashi,

Gen 10:17 the Hivi, the `Arki, the Sini,

Gen 10:18 the Arvadi, the Tz'mari and the Hamati. Afterwards, the families of the Kena`ani were dispersed.

Gen 10:19 The border of the Kena`ani was from Tzidon, as you go toward G'rar, to `Azah; as you go toward S'dom, `Amora, Admah and Tzvoyim, to Lesha.

Gen 10:20 These were the descendants of Ham, according to their families and languages, in their lands and in their nations.

Gen 10:21 Children were also born to Shem, ancestor of all the descendants of `Ever and older brother of Yefet.

Gen 10:22 The sons of Shem were `Elam, Ashur, Arpakhshad, Lud and Aram.

Gen 10:23 The sons of Aram were `Utz, Hul, Geter and Mash.

Gen 10:24 Arpakhshad fathered Shelach, and Shelach fathered `Ever.

Gen 10:25 To `Ever were born two sons. One was given the name Peleg [*division*], because during his lifetime the earth was divided. His brother's name was Yoktan.

Gen 10:26 Yoktan fathered Almodad, Shelef, Hatzar-Mavet, Yerach,

Gen 10:27 Hadoram, Uzal, Diklah,

Gen 10:28 `Oval, Avima'el, Sheva,

Gen 10:29 Ofir, Havilah and Yovav — all these were the sons of Yoktan.

Gen 10:30 Their territory stretched from Mesha, as you go toward S'far, to the mountain in the east.

Gen 10:31 These were the descendants of Shem, according to their families and languages, in their lands and in their nations.

Gen 10:32 These were the families of the sons of Noach, according to their generations, in their nations. From these the nations of the earth were divided up after the flood.

Appendix 2 – Yochanan 7:1 – 9:41

Joh 7:1 After this, Yeshua traveled around in the Galil, intentionally avoiding Y'hudah because the Judeans were out to kill him.

Joh 7:2 But the festival of Sukkot in Y'hudah was near;

Joh 7:3 so his brothers said to him, "Leave here and go into Y'hudah, so that your talmidim can see the miracles you do;

Joh 7:4 for no one who wants to become known acts in secret. If you're doing these things, show yourself to the world!"

Joh 7:5 (His brothers spoke this way because they had not put their trust in him.)

Joh 7:6 Yeshua said to them, "My time has not yet come; but for you, any time is right.

Joh 7:7 The world can't hate you, but it does hate me, because I keep telling it how wicked its ways are.

Joh 7:8 You, go on up to the festival; as for me, I am not going up to this festival now, because the right time for me has not yet come."

Joh 7:9 Having said this, he stayed on in the Galil.

Joh 7:10 But after his brothers had gone up to the festival, he too went up, not publicly but in secret.

Joh 7:11 At the festival, the Judeans were looking for him. "Where is he?" they asked.

Joh 7:12 And among the crowds there was much whispering about him. Some said, "He's a good man"; but others said, "No, he is deceiving the masses."

Joh 7:13 However, no one spoke about him openly, for fear of the Judeans.

Joh 7:14 Not until the festival was half over did Yeshua go up to the Temple courts and begin to teach.

Joh 7:15 The Judeans were surprised: "How does this man know so much without having studied?" they asked.

Joh 7:16 So Yeshua gave them an answer: "My teaching is not my own, it comes from the One who sent me.

Joh 7:17 If anyone wants to do his will, he will know whether my teaching is from God or I speak on my own.

Joh 7:18 A person who speaks on his own is trying to win praise for himself; but a person who tries to win praise for the one who sent him is honest, there is nothing false about him.

Joh 7:19 Didn't Moshe give you the Torah? Yet not one of you obeys the Torah! Why are you out to kill me?"

Joh 7:20 "You have a demon!" the crowd answered. "Who's out to kill you?"

Joh 7:21 Yeshua answered them, "I did one thing; and because of this, all of you are amazed.

Joh 7:22 Moshe gave you b'rit-milah — not that it came from Moshe but from the Patriarchs — and you do a boy's b'rit-milah on Shabbat.

Joh 7:23 If a boy is circumcised on Shabbat so that the Torah of Moshe will not be broken, why are you angry with me because I made a man's whole body well on Shabbat?

Joh 7:24 Stop judging by surface appearances, and judge the right way!"

Joh 7:25 Some of the Yerushalayim people said, "Isn't this the man they're out to kill?"

Joh 7:26 Yet here he is, speaking openly; and they don't say anything to him. It couldn't be, could it, that the authorities have actually concluded he's the Messiah?

Joh 7:27 Surely not — we know where this man comes from; but when the Messiah comes, no one will know where he comes from."

Joh 7:28 Whereupon Yeshua, continuing to teach in the Temple courts, cried out, "Indeed you do know me! And you know where I'm from! And I have not come on my own! The One who sent me is real. But him you don't know!

Joh 7:29 I do know him, because I am with him, and he sent me!"

Joh 7:30 At this, they tried to arrest him; but no one laid a hand on him; because his time had not yet come.

Joh 7:31 However, many in the crowd put their trust in him and said, "When the Messiah comes, will he do more miracles than this man has done?"

Joh 7:32 The P'rushim heard the crowd whispering these things about Yeshua; so the head cohanim and the P'rushim sent some of the Temple guards to arrest him.

Joh 7:33 Yeshua said, "I will be with you only a little while longer; then I will go away to the One who sent me.

Joh 7:34 You will look for me and not find me; indeed, where I am, you cannot come."

Joh 7:35 The Judeans said to themselves, "Where is this man about to go, that we won't find him? Does he intend to go to the Greek Diaspora and teach the Greek-speaking Jews?"

Joh 7:36 And when he says, 'You will look for me and not find me; indeed, where I am, you cannot come' — what does

he mean?"

Joh 7:37 Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!"

Joh 7:38 Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

Joh 7:39 (Now he said this about the Spirit, whom those who trusted in him were to receive later — the Spirit had not yet been given, because Yeshua had not yet been glorified.)

Joh 7:40 On hearing his words, some people in the crowd said, "Surely this man is 'the prophet' ";

Joh 7:41 others said, "This is the Messiah." But others said, "How can the Messiah come from the Galil?"

Joh 7:42 Doesn't the Tanakh say that the Messiah is from the seed of David and comes from Beit-Lechem, the village where David lived?"

Joh 7:43 So the people were divided because of him.

Joh 7:44 Some wanted to arrest him, but no one laid a hand on him.

Joh 7:45 The guards came back to the head cohanim and the P'rushim, who asked them, "Why didn't you bring him in?"

Joh 7:46 The guards replied, "No one ever spoke the way this man speaks!"

Joh 7:47 "You mean you've been taken in as well?" the P'rushim retorted.

Joh 7:48 "Has any of the authorities trusted him? Or any of the P'rushim? No!"

Joh 7:49 True, these `am-ha'aretz do, but they know nothing about the Torah, they are under a curse!"

Joh 7:50 Nakdimon, the man who had gone to Yeshua before and was one of them, said to them,

Joh 7:51 "Our Torah doesn't condemn a man — does it? — until after hearing from him and finding out what he's doing."

Joh 7:52 They replied, "You aren't from the Galil too, are you? Study the Tanakh, and see for yourself that no prophet comes from the Galil!"

Joh 7:53 *[Most scholars believe that 7:53 - 8:11 is not from the pen of Yochanan. Many are of the opinion that it is a true story about Yeshua written by another of his talmidim.]* Then they all left, each one to his own home.

Joh 8:1 But Yeshua went to the Mount of Olives.

Joh 8:2 At daybreak, he appeared again in the Temple Court, where all the people gathered around him, and he sat down to teach them.

Joh 8:3 The Torah-teachers and the P'rushim brought in a woman who had been caught committing adultery and made her stand in the center of the group.

Joh 8:4 Then they said to him, "Rabbi, this woman was caught in the very act of committing adultery.

Joh 8:5 Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about it?"

Joh 8:6 They said this to trap him, so that they might have ground for bringing charges against him; but Yeshua bent down and began writing in the dust with his finger.

Joh 8:7 When they kept questioning him, he straightened up and said to them, "The one of you who is without sin, let him be the first to throw a stone at her."

Joh 8:8 Then he bent down and wrote in the dust again.

Joh 8:9 On hearing this, they began to leave, one by one, the older ones first, until he was left alone, with the woman still there.

Joh 8:10 Standing up, Yeshua said to her, "Where are they? Has no one condemned you?"

Joh 8:11 She said, "No one, sir." Yeshua said, "Neither do I condemn you. Now go, and don't sin any more."

Joh 8:12 Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

Joh 8:13 So the P'rushim said to him, "Now you're testifying on your own behalf; your testimony is not valid."

Joh 8:14 Yeshua answered them, "Even if I do testify on my own behalf, my testimony is indeed valid; because I know where I came from and where I'm going; but you do not know where I came from or where I'm going.

Joh 8:15 You judge by merely human standards. As for me, I pass judgment on no one;

Joh 8:16 but if I were indeed to pass judgment, my judgment would be valid; because it is not I alone who judge, but I and the One who sent me.

Joh 8:17 And even in your Torah it is written that the testimony of two people is valid.

Joh 8:18 I myself testify on my own behalf, and so does the Father who sent me."

Joh 8:19 They said to him, "Where is this 'father' of yours?" Yeshua answered, "You know neither me nor my Father; if you knew me, you would know my Father too."

Joh 8:20 He said these things when he was teaching in the Temple treasury room; yet no one arrested him, because his time had not yet come.

Joh 8:21 Again he told them, "I am going away, and you will look for me, but you will die in your sin — where I am going, you cannot come."

Joh 8:22 The Judeans said, "Is he going to commit suicide? Is that what he means when he says, 'Where I am going, you cannot come'?"

Joh 8:23 Yeshua said to them, "You are from below, I am from above; you are of this world, I am not of this world.

Joh 8:24 This is why I said to you that you will die in your sins; for if you do not trust that I am *[who I say I am]*, you will die in your sins."

Joh 8:25 At this, they said to him, "You? Who are you?" Yeshua answered, "Just what I've been telling you from the start.

Joh 8:26 There are many things I could say about you, and many judgments I could make. However, the One who sent me is true; so I say in the world only what I have heard from him."

Joh 8:27 They did not understand that he was talking to them about the Father.

Joh 8:28 So Yeshua said, "When you lift up the Son of Man, then you will know that I AM *[who I say I am]*, and that of myself I do nothing, but say only what the Father has taught me.

Joh 8:29 Also, the One who sent me is still with me; he did not leave me to myself, because I always do what pleases him."

Joh 8:30 Many people who heard him say these things trusted in him.

Joh 8:31 So Yeshua said to the Judeans who had trusted him, "If you obey what I say, then you are really my talmidim,

Joh 8:32 you will know the truth, and the truth will set you free."

Joh 8:33 They answered, "We are the seed of Avraham and have never been slaves to anyone; so what do you mean by saying, 'You will be set free'?"

Joh 8:34 Yeshua answered them, "Yes, indeed! I tell you that everyone who practices sin is a slave of sin.

Joh 8:35 Now a slave does not remain with a family forever, but a son does remain with it forever.

Joh 8:36 So if the Son frees you, you will really be free!

Joh 8:37 I know you are the seed of Avraham. Yet you are out to kill me, because what I am saying makes no headway in you.

Joh 8:38 I say what my Father has shown me; you do what your father has told you!"

Joh 8:39 They answered him, "Our father is Avraham." Yeshua replied, "If you are children of Avraham, then do the things Avraham did!

Joh 8:40 As it is, you are out to kill me, a man who has told you the truth which I heard from God. Avraham did nothing like that!

Joh 8:41 You are doing the things your father does." "We're not illegitimate children!" they said to him. "We have only one Father — God!"

Joh 8:42 Yeshua replied to them, "If God were your Father, you would love me; because I came out from God; and now I have arrived here. I did not come on my own; he sent me.

Joh 8:43 Why don't you understand what I'm saying? Because you can't bear to listen to my message.

Joh 8:44 You belong to your father, Satan, and you want to carry out your father's desires. From the start he was a murderer, and he has never stood by the truth, because there is no truth in him. When he tells a lie, he is speaking in character; because he is a liar — indeed, the inventor of the lie!

Joh 8:45 But as for me, because I tell the truth you don't believe me.

Joh 8:46 Which one of you can show me where I'm wrong? If I'm telling the truth, why don't you believe me?

Joh 8:47 Whoever belongs to God listens to what God says; the reason you don't listen is that you don't belong to God."

Joh 8:48 The Judeans answered him, "Aren't we right in saying you are from Shomron and have a demon?"

Joh 8:49 Yeshua replied, "Me? I have no demon. I am honoring my Father. But you dishonor me.

Joh 8:50 I am not seeking praise for myself. There is One who is seeking it, and he is the judge.

Joh 8:51 Yes, indeed! I tell you that whoever obeys my teaching will never see death."

Joh 8:52 The Judeans said to him, "Now we know for sure that you have a demon! Avraham died, and so did the prophets; yet you say, 'Whoever obeys my teaching will never taste death.'

Joh 8:53 Avraham avinu died; you aren't greater than he, are you? And the prophets also died. Who do you think you are?"

Joh 8:54 Yeshua answered, "If I praise myself, my praise counts for nothing. The One who is praising me is my Father, the very one about whom you keep saying, 'He is our God.'

Joh 8:55 Now you have not known him, but I do know him; indeed, if I were to say that I don't know him, I would be a liar like you! But I do know him, and I obey his word.

Joh 8:56 Avraham, your father, was glad that he would see my day; then he saw it and was overjoyed."

Joh 8:57 "Why, you're not yet fifty years old," the Judeans replied, "and you have seen Avraham?"

Joh 8:58 Yeshua said to them, "Yes, indeed! Before Avraham came into being, I AM!"

Joh 8:59 At this, they picked up stones to throw at him; but Yeshua was hidden and left the Temple grounds.

Joh 9:1 As Yeshua passed along, he saw a man blind from birth.

Joh 9:2 His talmidim asked him, "Rabbi, who sinned — this man or his parents — to cause him to be born blind?"

Joh 9:3 Yeshua answered, "His blindness is due neither to his sin nor to that of his parents; it happened so that God's power might be seen at work in him.

Joh 9:4 As long as it is day, we must keep doing the work of the One who sent me; the night is coming, when no one can work.

Joh 9:5 While I am in the world, I am the light of the world."

Joh 9:6 Having said this, he spit on the ground, made some mud with the saliva, put the mud on the man's eyes,

Joh 9:7 and said to him, "Go, wash off in the Pool of Shiloach!" (The name means "sent.") So he went and washed and came away seeing.

Joh 9:8 His neighbors and those who previously had seen him begging said, "Isn't this the man who used to sit and beg?"

Joh 9:9 Some said, "Yes, he's the one"; while others said, "No, but he looks like him." However, he himself said, "I'm the one."

Joh 9:10 "How were your eyes opened?" they asked him.

Joh 9:11 He answered, "The man called Yeshua made mud, put it on my eyes, and told me, 'Go to Shiloach and wash!' So I went; and as soon as I had washed, I could see."

Joh 9:12 They said to him, "Where is he?" and he replied, "I don't know."

Joh 9:13 They took the man who had been blind to the P'rushim.

Joh 9:14 Now the day on which Yeshua had made the mud and opened his eyes was Shabbat.

Joh 9:15 So the P'rushim asked him again how he had become able to see; and he told them, "He put mud on my eyes, then I washed, and now I can see."

Joh 9:16 At this, some of the P'rushim said, "This man is not from God, because he doesn't keep Shabbat." But others said, "How could a man who is a sinner do miracles like these?" And there was a split among them.

Joh 9:17 So once more they spoke to the blind man: "Since you're the one whose eyes he opened, what do you say about him?" He replied: "He is a prophet."

Joh 9:18 The Judeans, however, were unwilling to believe that he had formerly been blind, but now could see, until they had summoned the man's parents.

Joh 9:19 They asked them, "Is this your son, who you say was born blind? How is it that now he can see?"

Joh 9:20 His parents answered, "We know that this is our son and that he was born blind;

Joh 9:21 but how it is that he can see now, we don't know; nor do we know who opened his eyes. Ask him — he's old enough, he can speak for himself!"

Joh 9:22 The parents said this because they were afraid of the Judeans, for the Judeans had already agreed that anyone who acknowledged Yeshua as the Messiah would be banned from the synagogue.

Joh 9:23 This is why his parents said, "He's old enough, ask him."

Joh 9:24 So a second time they called the man who had been blind; and they said to him, "Swear to God that you will tell the truth! We know that this man is a sinner."

Joh 9:25 He answered, "Whether he's a sinner or not I don't know. One thing I do know: I was blind, now I see."

Joh 9:26 So they said to him, "What did he do to you? How did he open your eyes?"

Joh 9:27 "I already told you," he answered, "and you didn't listen. Why do you want to hear it again? Maybe you too want to become his talmidim?"

Joh 9:28 Then they railed at him. "You may be his talmid," they said, "but we are talmidim of Moshe!

Joh 9:29 We know that God has spoken to Moshe, but as for this fellow — we don't know where he's from!"

Joh 9:30 "What a strange thing," the man answered, "that you don't know where he's from — considering that he opened my eyes!

Joh 9:31 We know that God doesn't listen to sinners; but if anyone fears God and does his will, God does listen to him.

Joh 9:32 In all history no one has ever heard of someone's opening the eyes of a man born blind.

Joh 9:33 If this man were not from God, he couldn't do a thing!"

Joh 9:34 "Why, you mamzer!" they retorted, "Are you lecturing us?" And they threw him out.

Joh 9:35 Yeshua heard that they had thrown the man out. He found him and said, "Do you trust in the Son of Man?"

Joh 9:36 "Sir," he answered, "tell me who he is, so that I can trust in him."

Joh 9:37 Yeshua said to him, "You have seen him. In fact, he's the one speaking with you now."

Joh 9:38 "Lord, I trust!" he said, and he kneeled down in front of him.

Joh 9:39 Yeshua said, "It is to judge that I came into this world, so that those who do not see might see, and those who do see might become blind."

Joh 9:40 Some of the P'rushim nearby heard this and said to him, "So we're blind too, are we?"

Joh 9:41 Yeshua answered them, "If you were blind, you would not be guilty of sin. But since you still say, 'We see,' your guilt remains.

Appendix 3 (The Hallel – Psalms 113 through 118)

Psa 113:1 Halleluyah! Servants of Adonai, give praise! Give praise to the name of Adonai!

Psa 113:2 Blessed be the name of Adonai from this moment on and forever!

Psa 113:3 From sunrise until sunset Adonai's name is to be praised.

Psa 113:4 Adonai is high above all nations, his glory above the heavens.

Psa 113:5 Who is like Adonai our God, seated in the heights,

Psa 113:6 humbling himself to look on heaven and on earth.

Psa 113:7 He raises the poor from the dust, lifts the needy from the rubbish heap,

Psa 113:8 in order to give him a place among princes, among the princes of his people.

Psa 113:9 He causes the childless woman to live at home happily as a mother of children. Halleluyah!

Psa 114:1 When Isra'el came out of Egypt, the house of Ya`akov from a people of foreign speech,

Psa 114:2 Y'hudah became [God's] sanctuary, Isra'el his domain.

Psa 114:3 The sea saw this and fled; the Yarden turned back;

Psa 114:4 the mountains skipped like rams, the hills like young sheep.

Psa 114:5 Why is it, sea, that you flee? Why, Yarden, do you turn back?

Psa 114:6 Why, mountains, do you skip like rams; and you hills like young sheep?

Psa 114:7 Tremble, earth, at the presence of the Lord, at the presence of the God of Ya`akov,

Psa 114:8 who turned the rock into a pool of water, flint into flowing spring.

Psa 115:1 Not to us, Adonai, not to us, but to your name give glory, because of your grace and truth.

Psa 115:2 Why should the nations ask, "Where is their God?"

Psa 115:3 Our God is in heaven; he does whatever pleases him.

Psa 115:4 Their idols are mere silver and gold, made by human hands.

Psa 115:5 They have mouths, but they can't speak; they have eyes, but they can't see;

Psa 115:6 they have ears, but they can't hear; they have noses, but they can't smell;

Psa 115:7 they have hands, but they can't feel; they have feet, but they can't walk; with their throats they can't make a sound.

Psa 115:8 The people who make them will become like them, along with everyone who trusts in them.

Psa 115:9 Isra'el, trust in Adonai! He is their help and shield.

Psa 115:10 House of Aharon, trust in Adonai! He is their help and shield.

Psa 115:11 You who fear Adonai, trust in Adonai! He is their help and shield.

Psa 115:12 Adonai has kept us in mind, and he will bless. He will bless the house of Isra'el; he will bless the house of Aharon;

Psa 115:13 he will bless those who fear Adonai, great and small alike.

Psa 115:14 May Adonai increase your numbers, both yours and those of your children.

Psa 115:15 May you be blessed by Adonai, the maker of heaven and earth.

Psa 115:16 Heaven belongs to Adonai, but the earth he has given to humankind.

Psa 115:17 The dead can't praise Adonai, not those who sink down into silence.

Psa 115:18 But we will bless Adonai from now on and forever. Halleluyah!

Psa 116:1 I love that Adonai heard my voice when I prayed;

Psa 116:2 because he turned his ear to me, I will call on him as long as I live.

Psa 116:3 The cords of death were all around me, Sh'ol's constrictions held me fast; I was finding only distress and anguish.

Psa 116:4 But I called on the name of Adonai: "Please, Adonai! Save me!"

Psa 116:5 Adonai is merciful and righteous; yes, our God is compassionate.

Psa 116:6 Adonai preserves the thoughtless; when I was brought low, he saved me.

Psa 116:7 My soul, return to your rest! For Adonai has been generous toward you.

Psa 116:8 Yes, you have rescued me from death, my eyes from tears and my feet from falling.

Psa 116:9 I will go on walking in the presence of Adonai in the lands of the living.

Psa 116:10 I will keep on trusting even when I say, "I am utterly miserable,"

Psa 116:11 even when, in my panic, I declare, "Everything human is deceptive."

Psa 116:12 How can I repay Adonai for all his generous dealings with me?

Psa 116:13 I will raise the cup of salvation and call on the name of Adonai.

Psa 116:14 I will pay my vows to Adonai in the presence of all his people.

Psa 116:15 From Adonai's point of view, the death of those faithful to him is costly.

Psa 116:16 Oh, Adonai! I am your slave; I am your slave, the son of your slave-girl; you have removed my fetters.

Psa 116:17 I will offer a sacrifice of thanks to you and will call on the name of Adonai.

Psa 116:18 I will pay my vows to Adonai in the presence of all his people,

Psa 116:19 in the courtyards of Adonai's house, there in your very heart, Yerushalayim. Halleluyah!

Psa 117:1 Praise Adonai, all you nations! Worship him, all you peoples!

Psa 117:2 For his grace has overcome us, and Adonai's truth continues forever. Halleluyah!

Psa 118:1 Give thanks to Adonai; for he is good, for his grace continues forever.

Psa 118:2 Now let Isra'el say, "His grace continues forever."

Psa 118:3 Now let the house of Aharon say, "His grace continues forever."

Psa 118:4 Now let those who fear Adonai say, "His grace continues forever."

Psa 118:5 From my being hemmed in I called on Yah; he answered and gave me more room.

Psa 118:6 With Adonai on my side, I fear nothing - what can human beings do to me?

Psa 118:7 With Adonai on my side as my help, I will look with triumph at those who hate me.

Psa 118:8 It is better to take refuge in Adonai than to trust in human beings;

Psa 118:9 better to take refuge in Adonai than to put one's trust in princes.

Psa 118:10 The nations all surrounded me; in the name of Adonai I cut them down.

Psa 118:11 They surrounded me on every side in the name of Adonai I cut them down.

Psa 118:12 They surrounded me like bees but were extinguished [*as quickly*] as a fire in thorns; in the name of Adonai I cut them down.

Psa 118:13 You pushed me hard to make me fall, but Adonai helped me.

Psa 118:14 Yah is my strength and my song, and he has become my salvation.

Psa 118:15 The sound of rejoicing and victory is heard in the tents of the righteous: "Adonai's right hand struck

powerfully!

Psa 118:16 Adonai's right hand is raised in triumph! Adonai's right hand struck powerfully!"

Psa 118:17 I will not die; no, I will live and proclaim the great deeds of Yah!

Psa 118:18 Yah disciplined me severely, but did not hand me over to death.

Psa 118:19 Open the gates of righteousness for me; I will enter them and thank Yah.

Psa 118:20 This is the gate of Adonai; the righteous can enter it.

Psa 118:21 I am thanking you because you answered me; you became my salvation.

Psa 118:22 The very rock that the builders rejected has become the cornerstone!

Psa 118:23 This has come from Adonai, and in our eyes it is amazing.

Psa 118:24 This is the day Adonai has made, a day for us to rejoice and be glad.

Psa 118:25 Please, Adonai! Save us! Please, Adonai! Rescue us!

Psa 118:26 Blessed is he who comes in the name of Adonai. We bless you from the house of Adonai.

Psa 118:27 Adonai is God, and he gives us light. Join in the pilgrim festival with branches all the way to the horns of the altar.

Psa 118:28 You are my God, and I thank you. You are my God; I exalt you.

Psa 118:29 Give thanks to Adonai; for he is good, for his grace continues forever.

Appendix 4 – Isaiah 49

Isa 49:1 Coastlands, listen to me; listen, you peoples far away: Adonai called me from the womb; before I was born, he had spoken my name.

Isa 49:2 He has made my mouth like a sharp sword while hiding me in the shadow of his hand; he has made me like a sharpened arrow while concealing me in his quiver.

Isa 49:3 He said to me, "You are my servant, Isra'el, through whom I will show my glory."

Isa 49:4 But I said, "I have toiled in vain, spent my strength for nothing, futility." Yet my cause is with Adonai, my reward is with my God.

Isa 49:5 So now Adonai says — he formed me in the womb to be his servant, to bring Ya`akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of Adonai, my God having become my strength —

Isa 49:6 he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya`akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."

Isa 49:7 Here is what Adonai, the Redeemer of Isra'el, his Holy One, says to the one despised, whom the nations detest, to the servant of tyrants: "When kings see you, they will stand up; princes too will prostrate themselves, because of Adonai, who is faithful, the Holy One of Isra'el, who has chosen you."

Isa 49:8 Here is what Adonai says: "At the time when I choose, I will answer you; on the day of salvation, I will help you. I have preserved you, and I have appointed you to be the covenant for a people, to restore the land and distribute again its ruined inheritances to their owners,

Isa 49:9 to say to the prisoners, 'Come out!' to those in darkness, 'Show yourselves!' They will feed along the paths, and all the high hills will be their pastures.

Isa 49:10 They will be neither hungry nor thirsty; neither scorching wind nor sun will strike them; for he who has mercy on them will lead them and guide them to springs of water.

Isa 49:11 I will turn all my mountains into a road, my highways will be raised up.

Isa 49:12 There they come, some from far away, some from the north, some from the west, and some from the land of Sinim."

Isa 49:13 Sing, heaven! Rejoice, earth! Break out in song, you mountains! For Adonai is comforting his people, having mercy on his own who have suffered.

Isa 49:14 "But Tziyon says, 'Adonai has abandoned me, Adonai has forgotten me.'

Isa 49:15 Can a woman forget her child at the breast, not show pity on the child from her womb? Even if these were to forget, I would not forget you.

Isa 49:16 I have engraved you on the palms of my hands, your walls are always before me."

Isa 49:17 Your children are coming quickly, your destroyers and plunderers are leaving and going.

Isa 49:18 Raise your eyes, and look around: they are all gathering and coming to you. Adonai swears: "As surely as I am alive, you will wear them all like jewels, adorn yourself with them like a bride."

Isa 49:19 For your desolate places and ruins and your devastated land will be too cramped for those living in it; your devourers will be far away.

Isa 49:20 The day will come when the children born when you were mourning will say to you, "This place is too cramped for me! Give me room, so I can live!"

Isa 49:21 Then you will ask yourself, "Who fathered these for me? I've been mourning my children, alone, as an exile, wandering to and fro; so who has raised these? I was left alone, so where have these come from?"

Isa 49:22 Adonai Elohim answers: "I am beckoning to the nations, raising my banner for the peoples. They will bring your sons in their arms and carry your daughters on their shoulders.

Isa 49:23 Kings will be your foster-fathers, their princesses your nurses. They will bow to you, face toward the earth, and lick the dust on your feet. Then you will know that I am Adonai — those who wait for me will not be sorry."

Isa 49:24 But can booty be wrested from a warrior? Can a victor's captives be freed?

Isa 49:25 Here is Adonai's answer: "Even a warrior's captives will be snatched away, and the booty of the fearful will be freed. I will fight those who fight you, and I will save your children.

Isa 49:26 I will feed those oppressing you with their own flesh; they will be drunk on their own blood as with wine. Then everyone will know that I, Adonai, am your Savior and your Redeemer, the Mighty One of Ya'akov."

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| Color Type | Indication |
|------------|--|
| Blue | Bible Text |
| Red | Bible Text referencing Yeshua speaking |
| Black | General Text |