

Sukkot (The Feast of Tabernacles/Booths)

Sukkot means “shelters”, “booths”, or “tabernacles”. Sukkot (The Feast of Tabernacles) is mentioned multiple times in Scripture, sometimes called the Feast of the Ingathering, the Feast to **אֲזַחֵל** (Yahuah), or the Feast of Booths (**Exodus 23:16; Deuteronomy 16:13**). As one of the pilgrim feasts (when Hebrew males were commanded to go to Yerusalem), it was also the time when they brought their tithes and offerings to the Temple (**Deuteronomy 16:16**). With the influx of people coming to Yerusalem at that time, we can only imagine what the scene must have been like. Thousands upon thousands of people coming together to remember and celebrate **אֲזַחֵל** (Yahuah)’s deliverance and His provision, all living in temporary shelters or booths as part of the requirements of the feast. During the eight (8) day period, so many sacrifices were made that it required all twenty-four (24) divisions of priests to be present to assist in the sacrificial duties.

We find **אֲזַחֵל** (Yahuah)’s instructions for celebrating the Feast of Tabernacles in **Leviticus 23**, given at a point in history right after **אֲזַחֵל** (Yahuah) had delivered Yisrael from bondage in Egypt. The feast was to be celebrated each year on “the fifteenth (15th) day of this seventh (7th) month” and was to run for seven (7) days **Leviticus 23:34**.

Like all feasts, it begins with a “Kadosh (holy) convocation (gathering)” or Sabbath day when the Yisraelites were to stop working to set aside the day for worshipping **אֲזַחֵל** (Yahuah). On each day of the feast they were to offer an “offering made by fire to **אֲזַחֵל** (Yahuah)” and then after seven (7) days of feasting, again the eighth (8th) day was to be “a Kadosh (holy) convocation (gathering)” when they were to cease from work and offer another sacrifice to **אֲזַחֵל** (Yahuah) (**Leviticus 23**). Lasting eight (8) days, Sukkot (the Feast of Tabernacles) begins and ends with a Sabbath day of rest. During the eight (8) days of the feast, the Yisraelites would dwell in booths or tabernacles that were made from the branches of trees **Leviticus 23:40–42**.

Sukkot (The Feast of Tabernacles), like all the feasts, was instituted by **אֲזַחֵל** (Yahuah) as a way of reminding Yisraelites in every generation of their deliverance by **אֲזַחֵל** (Yahuah) from Egypt. Of course, the feasts are also significant in that they foreshadow the work and actions of the coming Mashiach (Messiah). Much of **וְיָחֵשׁוּב** (Yahusha)’s public ministry took place in conjunction with the Kadosh (Holy) Feasts set forth by **אֲזַחֵל** (Yahuah).

The three (3) pilgrim feasts where all Hebrew males were commanded to “appear before **אֲזַחֵל** (Yahuah) in the place he chooses” are each very important in regards to the life of **וְיָחֵשׁוּב** (Yahusha) and His work of redemption. We know with certainty that the Passover and the Feast of Unleavened Bread are symbolic of **וְיָחֵשׁוּב** (Yahusha)’s atoning sacrifice on the stake (tree). Likewise, we know that Pentecost, which marked the beginning of the Feast of Weeks, was the time of **וְיָחֵשׁוּב** (Yahusha)’s bodily ascension. And most scholars would agree that the Feast of Tabernacles is symbolic of **וְיָחֵשׁוּב** (Yahusha)’s Second (2nd) Coming when He will establish His earthly kingdom.

There are also some who believe that it was likely during the Feast of Tabernacles

that **OWYAZL** (Yahusha) was born. The strong possibility that **OWYAZL** (Yahusha) was born at the time of the Feast of Tabernacles is also seen in the words John wrote in **John 1:14**. "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The word John chose to speak of **OWYAZL** (Yahusha) "dwelling" among us is the word Sukkot (tabernacle), which simply means to "dwell in a tent."

Some believe it is very likely that John intentionally used this word to associate the first (1st) coming of **OWYAZL** (Yahusha) with the Feast of Tabernacles. **OWYAZL** (Yahusha) came in the flesh to dwell among us for a temporary time when He was born in the manger, and He is coming again to dwell among us as Adon (Lord) of Adonai (Lords). While it cannot be established with certainty that **OWYAZL** (Yahusha) was born during the Feast of Tabernacles, some believe there is a strong possibility the Feast of Tabernacles not only looks forward to His second (2nd) coming but also reflects back on His first (1st) coming.

Sukkot (The Feast of Tabernacles) begins and ends with a special Sabbath day of rest. During the days of the feast all native Yisraelites were "to dwell in booths" to remind them that **AYAZL** (Yahuah) delivered them out of the "land of Egypt" and to look forward to the coming **OWYAZL** (Yahusha) HaMashiach, who would deliver His people from the bondage of sin. This feast, like all of the feasts of Yisrael, consistently reminded the Hebrews and should remind all believers as well that **AYAZL** (Yahuah) has promised to deliver His people from the bondage of Sin and deliver them from their enemies. Part of **AYAZL** (Yahuah)'s deliverance for the Yisraelites was His provision and protection of them for the 40 years they wandered in the wilderness, cut off from the Promised Land. The same holds true for believers today. **AYAZL** (Yahuah) protects us and provides for us as we go through life in the wilderness of this world. While our hearts long for the Promised Land (heaven) and to be in the presence of **AYAZL** (Yahuah), He preserves us in this world as we await the world to come and the redemption that will come when **OWYAZL** (Yahusha) HaMashiach returns again to "tabernacle" or dwell among us in bodily form.

Sukkot (The Feast of Tabernacles) was the last of the (7) seven scripturally mandated celebrations and also the most joyful; in fact it was the only one in which the Yisraelites were commanded by **AYAZL** (Yahuah) to rejoice! **Deuteronomy. 16: 14** starting (5) five days after the Day of Atonement on the (15th) fifteenth of Tishri and extended for (7) seven days... the (1st) first and last days being those of "solemn rest".

Tabernacles are also known as the "Feast of Ingathering" (**Exodus 23:16; 34:22**)... and the "Feast of Booths." On the (1st) first day of the feast, each participant had to collect branches of wild olive, myrtle, willow, and palm trees to construction their booths. **Nehemiah 8:13-18**

They then lived in them for seven (7) days. It celebrated the final harvest of the year, and **AYAZL** (Yahuah)'s great provision for His people. During this feast, the Yisraelites were required to leave the comfort of their homes and live in tabernacles or booths – (3) three-sided temporary structures with leafy roofs through which the stars could be seen.

In this way they would remember how their ancestors had lived in booths or tents

when they came out of slavery in Egypt. The (2) two most important ceremonies of Sukkot (the Feast of Tabernacles) was the pouring out of water drawn from the pool of Siloam, and the illumination of the Temple. They were both of post-Mosaic origin and referred back to the "water and the pillar of light" provided during the wilderness wandering, when people dwelt in temporary shelters.

Revelation 7:9- 17 describes a great multitude, which have come through the tribulation, as arrayed in white robes with palms in their hands. In the Brit Haddashah (New Testament) times Sukkoth was a major celebration, often referred to simply as "the feast." It incorporated great ceremonies using water and light. **OWYAZL** (Yahusha) made His proclamation in the temple during Sukkoth: "In the last day, of that great day of the feast, **OWYAZL** (Yahusha) stood and cried, saying, 'If any man thirsts, let him come unto me and drink. He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water,'" **John 7: 37 - 38**.

During Sukkot (the Feast of Tabernacles), the Hebrew people were to gather together in Yerusalem not only to remember **AYAZL** (Yahuah)'s provision in the Wilderness, but also to look forward to that promised Messianic age when all nations will flow to this city to worship **AYAZL** (Yahuah).

A Feast for all People

Sukkot (The Feast of Tabernacles) is unique in that the Gentile nations were invited to come up to Yerusalem along with the Hebrew people to worship **AYAZL** (Yahuah) at this "appointed time". **AYAZL** (Yahuah) told Moshe (Moses) to gather all men, women and children, along with the foreigners in their land, so they can learn to fear **AYAZL** (Yahuah) **Deuteronomy. 31:12**.

When Solomon later dedicated the Temple at Sukkot, he asked **AYAZL** (Yahuah) to hear the prayers of any foreigners that would come there to pray (**2 Chronicles 6:32-33**). Zechariah foretold of a time when all nations will ascend to Yerusalem each year to "worship the King, **AYAZL** (Yahuah) of hosts, and to keep the Feast of Tabernacles" (**14:16**). Thus we also keep Sukkot now because of this future prophetic purpose.

The Great Day is the 8th Day of Tabernacles and begins the time when we will forever dwell (Tabernacle) with **OWYAZL** (Yahusha) and **AYAZL** (Yahuah) for eternity. Throughout the Mellenium, the entire world will be required to observe The Feast of Tabernacles forever. Then everyone who survives of all the nations that have come against Yerusalem shall go up year after year to worship the King, **AYAZL** (Yahuah) of hosts, and to keep the Feast of Tabernacles. **Zechariah 14:16**

AYAZL (Yahuah) said to Moshe (Moses), 34 "Tell the people of Yisra'el, 'On the fifteenth (15th) day of this seventh (7th) month is the feast of Sukkot (The Feast of Tabernalces) for seven (7) days to **AYAZL** (Yahuah). 35 On the first (1st) day there is to be a Kadosh (holy) convocation (gathering); do not do any kind of ordinary work. 36 For seven (7) days you are to bring an offering made by fire to **AYAZL** (Yahuah); on the eighth (8th) day you are to have a Kadosh (holy) convocation (gathering) and bring an offering made by fire to **AYAZL** (Yahuah) ; it is a day of public assembly; do not do any kind of ordinary work. 37 "These are the designated times of **AYAZL** (Yahuah) that you are to proclaim as Kadosh (holy) convocations (gatherings) and

bring an offering made by fire to אַיָּהוָה (Yahuah) — a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day —38 besides the Shabbats of אַיָּהוָה (Yahuah), your gifts, all your vows and all your voluntary offerings that you give to אַיָּהוָה (Yahuah). 39 “But on the (15th) fifteenth day of the (7th) seventh month, when you have gathered the produce of the land, you are to observe the festival of אַיָּהוָה (Yahuah) seven (7) days; the first (1st) day is to be a complete rest and the eighth (8th) day is to be a complete rest. 40 On the first (1st) day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of אַיָּהוָה (Yahuah) your Aluah (God) for seven (7) days. 41 You are to observe it as a feast to אַיָּהוָה (Yahuah) seven (7) days in the year; it is a permanent regulation, generation after generation; keep it in the seventh (7th) month. 42 You are to live in sukkot for seven (7) days; every citizen of Yisra’el is to live in a sukkah (booth/tent), 43 so that generation after generation of you will know that I made the people of Yisra’el live in sukkot when I brought them out of the land of Egypt; I am אַיָּהוָה (Yahuah) your Aluah (God).” **Leviticus 23:34-43**

A time for sharing and fellowship

It is traditional to invite guests each night of the week long feast, to share and enjoy the sukka together – to extend hospitality, friendship and stories. It is a time to celebrate the fruits of the harvest, and to rejoice, giving thanks for all אַיָּהוָה (Yahuah) has given us, and give back to אַיָּהוָה (Yahuah) in return. **Deuteronomy 16:13-17** says: “You shall keep the Feast of Booths for seven (7) days, when you have gathered in the produce from your threshing floor and your wine press.

You shall rejoice in your feast

you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. For seven (7) days you shall keep the feast to אַיָּהוָה (Yahuah) your Aluah (God) at the place that אַיָּהוָה (Yahuah) will choose, because אַיָּהוָה (Yahuah) your Aluah (God) will Barach (Bless) you in all your produce and in all the work of your hands, so that you will be altogether joyful.

“Three (3) times a year all your males shall appear before אַיָּהוָה (Yahuah) your Aluah (God) at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before אַיָּהוָה (Yahuah) empty-handed. Every man shall give as he is able, according to the Barachah (Blessing) of אַיָּהוָה (Yahuah) your Aluah (God) that he has given you.

אַיָּהוָה (Yahuah) outlines his instructions about this feast three (3) times, in **Leviticus 23**, **Numbers 29** and **Deuteronomy 16**. It is a time that he wants his people to recognise what they have by offering food from their harvest, and it is a time when he has commanded his people to REJOICE! אַיָּהוָה (Yahuah) wants us to go through this process of remembering, gathering, thanking, giving, and rejoicing.

Can we be joyful on command?

Perhaps it seems strange to you to be commanded to rejoice, but Scripture does indeed command it many times. Can we just “switch on” this emotion? First (1st) of all, rejoicing is an act, rather than an emotion, but also, there are certainly things that we can do in order to position ourselves to be filled with joy.

Thankfulness

As we reflect upon all the good things in our lives, and count our Barachah (Blessings), we inevitably find we have much to rejoice about. I have heard it said that recalling just 5 things that you're grateful for each morning will have a significant affect on your outlook. Being thankful takes a bit of concerted effort at the beginning, but becomes more and more natural, the more we do it. And the more we maintain an attitude of gratitude, the more joyful we will inevitably become.

Be full of the Ruach HaKodesh

The Ruach HaKodesh naturally produces the fruit of joy in our lives, and all the more so, when we are willing to let him fill us completely. **אֱלֹהִים** (Yahuah) loves to give us his Ruach (Spirit), and the fruits of the Ruach (Spirit) are love, joy, Shalum (Peace), patience, kindness, goodness, faithfulness, gentleness and self-control (**Galatians 5:22-23**). In fact, we are commanded in **Ephesians 5:18** to be full of the Ruach HaKodesh. How do we do that? **וַיְהוָה** (Yahusha)'s answer in **Luke 11** is simple: Ask!

וַיְהוָה (Yahusha) assures us that the Father is eager and ready to give the Ruach HaKodesh to those who ask. However, when we are "full of ourselves", we cannot be full of the Ruach (Spirit). We must be willing to give the Ruach (Spirit) more space, control and authority in our lives. When we are full of Sin, Pride, Fear and so on, our ego gets in the way, but we can come before **אֱלֹהִים** (Yahuah), confess our Sins, receive his forgiveness, and invite him to take first (1st) place again by Amanah (Faith). Our prayer can be, "Less of me and more of **אֱלֹהִים** (Yahuah)!"

Joy comes from obedience

It is said that if you are feeling grumpy, just the act of smiling repeatedly can improve your mood. Our actions can become habits, which can then influence our heart. In this same way, we can rejoice before **אֱלֹהִים** (Yahuah); thanking him, worshiping him and rejoicing even when we don't feel like it, but if we continue to obey his command to rejoice, eventually our hearts will truly become filled with joy.

Fellowshipping with **אֱלֹהִים (Yahuah)**

We have each come a long way, and been on an adventurous journey, like the Yisraelites. It's a good time to reflect on **אֱלֹהִים** (Yahuah)'s goodness and provision along the way, and to remember how he brought us through the difficult times, the deserts, in our lives. And the glorious thing about Sukkot is that it also points towards **אֱלֹהִים** (Yahuah)'s desire to dwell with his people. His provision is not merely physical (although we have much to be grateful for on that account) but he has also not held back his only Son, just so that we can live together with him for eternity.

We can have fellowship with **אֱלֹהִים** (Yahuah) because **וַיְהוָה** (Yahusha) came down to earth as a man, and tabernacled among us. He became flesh and blood, visible and touchable, living among his people on earth, and though his Ruach (Spirit) now lives, or tabernacles, in our lives if we will invite him in. **וַיְהוָה** (Yahusha) says; "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." (**Revelation 3:20**) Here's how **וַיְהוָה** (Yahusha)'s best friend put it:

“That which was from the beginning, which we have heard, which we have seen with our eyes...that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son **OWYAZ** (Yahusha) HaMashiach. And we are writing these things so that our joy may be complete.” **1 John 1:1-4**

And hundreds of years beforehand, Zechariah prophesied this very event: “Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell [tabernacle] in your midst, declares **AYAZ** (Yahuah). And many nations shall join themselves to **AYAZ** (Yahuah) in that day, and shall be my people. And I will dwell in your midst, and you shall know that **AYAZ** (Yahuah) of hosts has sent me to you.” **Zechariah 2:10-11**

Sukkot also points prophetically towards **OWYAZ** (Yahusha)’s second (2nd) coming, and the ultimate end of all things, when **OWYAZ** (Yahusha) will dwell among us, and we will live with him forever. What a reason to rejoice! HalluYAH!!!