

# THE FEAST OF TABERNACLES

חַג סִכּוֹת

by Avram Yehoshua

[THE SEED OF ABRAHAM](#)



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# THE FEAST OF TABERNACLES

## חג סוכות

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[The Seed of Abraham](#)

The Feast of Tabernacles<sup>1</sup> (aka the Feast of Booths) commemorates the time when Israel was in the Wilderness with God, dwelling or tabernacling in tents *made of branches and leaves*, and that God *provided* for her daily needs for food and water for forty years, with no land to farm on and no grocery stores to buy food in. The Feast is known by a number of different names in Scripture, one of which is the Feast of Ingathering. This refers to its agricultural aspect once Israel came into Canaan and had farms. The Feast of Ingathering is the last of the three harvests of the year—spring, summer and autumn, and it's the greatest harvest.

It's also called the Festival or the Feast of Yahveh, or just “the Feast” (or “the Festival”).<sup>2</sup> It's listed in a number of places in the *Tanach* (the Hebrew Bible minus the New Covenant, i.e., the Old Testament):

1st Kings 8:2: “All the men of Israel assembled themselves to King Solomon at *the Feast*, in the month *Aetanim*, which is the seventh month.” (It's in the 7th Hebrew month that the Feast of Tabernacles occurs, corresponding to October.)

2nd Chr. 5:3: “All the men of Israel assembled themselves to the King at *the Feast* that is in the seventh month.” (See also 1st Kings 8:65; 2nd Chron. 7:8; cf. Neh. 8:13-18)

John writes that Yeshua came to this Feast (John 7:2f.). Yeshua used two traditional Jewish ceremonies of the Feast of Tabernacles to reveal His deity and His desire to sustain, provide and nurture Israel, as His Father and He had done in the Wilderness for Israel. The two events are the Water Ceremony and the nightly lighting of the large Lampstands, which were only done at the Feast of Tabernacles and Hanuka (which is also known as the Feast of Dedication; John 10:22).<sup>3</sup>

The three main holy times of God are *Pesach*, *Shavu'ot* and *Sukote* (Passover, Pentecost and Tabernacles), which take place in the spring, summer and fall respectively:

*Pesach* pictures the death of the lamb that God used to free Israel from Egyptian slavery, and the death of Yeshua, the Lamb of God, that freed Israel from sin, sickness, Satan and eternal death to glory and eternal life. The barley harvest is associated with this. Passover begins on the first day of the seven day Feast of Unleavened Bread.

*Shavu'ot* pictures Yahveh speaking the Ten Commandments from Mt. Sinai and on the same day, 1,470 years later, the promised Holy Spirit is given to Israel (Ezekiel 36:24-27; Joel 2:28-29; Acts 2:1ff.). The wheat harvest is associated with this holy day.

*Sukote* commemorates the 40 years Israel wandered in the Wilderness when Yahveh fed, sustained them and their clothing, and was a shelter for them; all spiritual realities in

<sup>1</sup> The Hebrew for The Feast of Tabernacles is חג סוכות and pronounced *Hag Sukote*.

<sup>2</sup> Geoffrey Wigoder, Editor in Chief, *The New Standard Jewish Encyclopedia*, 7th Edition (New York-Oxford: Facts on File, 1990), p. 893; cf. Ezk. 45:25.

<sup>3</sup> See [Hanuka—Should We or shouldn't We?](#)

themselves. *Sukote* is the final and greatest harvest of the year. It speaks of God's provision and shelter for us in the Wilderness of this world, and of us being the Harvest of the Lord at the End Time Harvest (Rev. 14:15-19).

The Hebrew *Sukote* סֻכּוֹת (plural for *suka* סֻכָּה) signifies dwellings, booths or huts made by interweaving branches and leaves together. Every year Yahveh commands Israel to dwell in these make-shift "tents" to *actively remember* that He provided for their Fathers in the Wilderness, and that He is also their Provider and Shelter in the Wilderness of this world. Our life in this world is only temporary, that is to say, one day we will put on immortality and dwell in His Suka (House) forever.

Once a year ancient Israel exchanged the security of their permanent homes for the frailty of a *suka*, a booth or temporary dwelling place. The concept that God was conveying to His Beloved Israel was that they shouldn't put their *trust* in material possessions that offer no real security "for tomorrow." Only by allowing God to be our *suka* (protective covering; our dwelling place; Ps. 91:1-16) is one really secure.

In 2nd Peter 1:13-14, the Jewish Apostle speaks of our existence now as a type of temporary tent or *suka*. When we are glorified we'll exchange our transient existence here for the permanence of our glorified bodies:<sup>4</sup>

"Yes, I think it right, as long as I am in this tabernacle (literally, tent/*suka*) to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle (tent), even as our Lord Yeshua the Messiah has shown me." (2nd Peter 1:13-14)

The Feast of Tabernacles has two distinct themes:

1. the historical—theological, which means that it really happened—the Sons of Israel actually dwelt in *sukote* in the Wilderness for 40 years and God wants us to glean lessons from that and,
2. the agricultural, commemorating the final harvest of the season and its prophetic significance.

## THE FEAST

The Feast of Tabernacles is the last of the annual Feasts of Israel. I've *italicized* the Feast's unique features from Leviticus 23:33-36; 39-43:

"Again Yahveh spoke to Moses, saying, "Speak to the Sons of Israel, saying, "On the 15th day of this 7th month is the Feast of Tabernacles *for 7 days to Yahveh*. On the 1st day is a holy assembly—you must do no labor of any kind. *For 7 days you must present an offering by fire to Yahveh. On the 8th day you must have a holy assembly and present an offering by fire to Yahveh. It is a Sabbath assembly. You must do no work.*"'" (Lev. 23:33-36)

"On the 15th day of the 7th month, *when you have gathered in the crops of the Land*, you must celebrate the *Feast of Yahveh* for 7 days, with a *Sabbath rest on the 1st day* and a *Sabbath rest on the 8th day*. Now, on the 1st day you shall take for yourselves *the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook*, and *you must rejoice before Yahveh your God for 7 days*. You must celebrate it as a Feast to Yahveh for 7 days in the year. *It shall be a perpetual statute throughout your generations*. You must celebrate it in the 7th month." (Lev. 23:39-41)

"*You must live in booths for 7 days. All the native-born in Israel must live in booths*, so that your generations may know *that I had the Sons of Israel to live in booths when I*

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<sup>4</sup> See [Salvation—The Promise!](#) to understand the Gift of God that awaits us.

*brought them out from the land of Egypt. I am Yahveh your God!” (Lev. 23:42-43)*

The Feast of Tabernacles, like all the Feasts of Yahveh, are not vacations or holidays, but holy days and holy time. They are holy times of assembly unto God to meet Him and to rejoice in His presence for the things that He has done for us. The three major feasts are feasts of Yahveh.<sup>5</sup> He brought Israel out of Egyptian slavery and made them to dwell in booths (Lev. 23:42-43). The reenactment of the booths is meant to drive that point home—He is our Savior, Shelter and Provider. These are truly divine reasons for holy celebration. Tabernacles is one of God’s “holy vacations,” which means that we worship Him, rejoice before Him (Lev. 23:40), fellowship and feast! He knows we love to eat! He made us that way!

One of the strange things about this Feast is that although it’s only for 7 days, the day after it ends is called the 8th day, which is strange because technically it’s not part of the Feast, and the 8th day is the last annual Sabbath of the biblical year. In Deuteronomy 16:14 Yahveh commands, “*we must rejoice*” or literally that “you will be filled with joy” as you celebrate *Sukote*. The reason for both the 7 day Feast of *Pesach* and *Sukote* is to express the Joy that God has given us for what He has done for us. He’s freed us from slavery and is our shelter and provides for us, both in the natural and in the spiritual realms. *Every 6 months* we are to disengage from the world, by God’s design and rejoice for 7 days before Yahveh, with others who have been freed. This is part of the Joy of walking in Mosaic Law—God’s Law.<sup>6</sup>

As a side note it’s often heard that “no one can keep the Law.” So this is their reason for not keeping any of it? To celebrate this wonderful time that was given to us by God is to see that there are many things about God’s Law that most Christians don’t realize. All they’ve been told is that the Law is slavery and that it has been done away with.<sup>7</sup>

The Feast begins on day 15 of the 7th Hebrew or biblical month. This day is an annual Sabbath. No work is to be done except food preparation for the day.<sup>8</sup> It’s a day to rejoice before the Lord. Israel had gathered its crops and was now able to rest after her labor and thank Him who had given her the crops.

The use of the foliage and palms branches, etc., speak of the kind of tents they were to dwell in. These booths were to be a living picture to their sons and daughters (and them) that the God of Abraham, Isaac and Jacob had caused them to live that way after their freedom from slavery. In other words, He was their true Shelter and Provision in the Wilderness, and He would be their Shelter and Provision in the Land that He had given to them, as they obeyed His voice (i.e. kept His commandments and statutes, etc., cf. Lev. 26:1ff.).

The Wilderness is a picture of *this* life that we are currently going through, and the fact that Israel refused to believe Yahveh, *that He would defeat the giants in the Land* (Num. 14) and that, after He had brought

<sup>5</sup> Lev. 23: 34, 39 41, also 23:6; Num 28:17; Dt. 16:10, etc.

<sup>6</sup> See [Mosaic Law and the Ten](#), p. 7, note 1.

<sup>7</sup> What usually attends that phrase is that no one can keep the Law perfectly, but if perfection was the requirement for keeping any law, there wouldn’t be any laws; religious or secular. To understand why Mosaic Law Isn’t slavery, but just the opposite, freedom, and why it’s God’s idea of Christian lifestyle, see:

1. [A Snapshot of Church History and Mosaic Law](#)
2. [The Feasts of Israel and the Church](#)
3. [Law 102](#)
4. [Take the Quiz! Five Quick Questions about the New Testament](#)
5. [The Two Triangles of the NT](#)
6. [Grace, Holiness and the Pharisaic Church](#)
7. [No Longer Under the Law?](#)
8. [The Feasts of Israel as Time Markers After the Resurrection](#)

<sup>8</sup> This biblical principle is taken from Ex. 12:16 where God allows food preparation for the first and seventh days of Passover, which are also annual Sabbaths.

Pharaoh to his knees and split the Red Sea open and they had watched their enemies drown. It's a picture of us coming to Yeshua, being delivered out of Satan's Kingdom, but still needing to learn the lesson of our own carnality and death to self in the Wilderness of this world in order to enter into the realm where all the promises of God are, "Yes!," and "Amen!" (2nd Cor. 1:20)

We are to believe Him that He will transform us during this lifetime and the next (2nd Cor. 3:18; Phil. 3:20-21).<sup>9</sup> All Hebrew men over 20, fit for war (603,550, Num. 1:46; not counting the Levites; Num. 1:47f.) died in the Wilderness because of unbelief—all except Joshua and Caleb. We, like Israel, need to be humbled and learn that Man doesn't live by bread alone, but by *every Word* that comes from the mouth of Yahveh (Deut. 8:1-3; cf. Mt. 4:4), that we might be able to fight the giants of our soul, who were prefigured and symbolized in Joshua leading Israel into Canaan and conquering it.

It would be the sons of the Hebrews brought out from Egypt who would believe God and enter into the Promised Land. Not for a vacation, but to fight for every city in the Land and totally destroy the wicked, immoral and sexually perverse pagan inhabitants (Gen. 15:16; Lev. 18:1-5, 24-30). Each pagan people in the land of Canaan (the Amorites and Canaanites, etc.), represent a carnal reality of ours (i.e., each tribe's name reveals a fallen, dominant, carnal Adamic trait, like pride or human compassion, etc.). When we have died to self and become alive unto Messiah Yeshua we're able to conquer those spiritual Adamic strongholds within us, in the name of Yeshua.<sup>10</sup>

The fire sacrifices for the Feast (Lev. 23:36; Num. 29:12-38) symbolize our dealing with sin in our life by dying to self "in the Holy Spirit," and being totally *consecrated* to our Lord Yeshua.

## THE WATERS OF MESSIAH

The ancient Rabbis said, "If you haven't seen Jerusalem at *Sukote*, you don't know what joy is." In Yeshua's time there were 200,000 Jews living in Jerusalem, but for Passover and Sukote that number would swell to almost a million. They would come from all over Israel (Judah and Galilee) and also from all the nations where God had dispersed the Jewish people (cf. Acts 2:5-11). It must have been quite a sight. The Temple was the central focus and meeting place for worship.

At the Temple there were two traditional (not biblical) Jewish ceremonies for the Feast of Tabernacles that Yeshua walks into and uses. They were the Water and Lampstand ceremonies. The Water Ceremony was done for the 7 days of Sukote (not the 8th day). The 7th day was known as the Great Hosana (Lord! Save us!). These shouts of *hoshiana* (Hebrew) were Israel crying out to God to save them—it was a cry for the Messiah to come.

The Bronze Altar of Sacrifice in the Temple was overshadowed by a canopy of branches to make it look like a *suka*. A priest would take a gold pitcher and go to the Pool of Siloam to get water. Siloam means "sent one" and refers to the Messiah as *the Sent One of God*.<sup>11</sup> The pool was named in honor of the coming Messiah. The English word "apostle" comes from Greek and it too means "sent one." When Yeshua told the blind man to wash in the waters of Siloam (Jn. 9:7, 11) *the blind man washed in the waters of the Sent One*, the waters of the Messiah. The Hebrew for the pool is *ha'Shilo'ach* הַשִּׁלּוֹחַ, which literally means, "the Sent One." This is an Old Testament biblical title for the Messiah, and one that Yeshua used of Himself 39 times in the Gospel of John. Here are seven examples:

1. "For He whom God has *sent* speaks the Words of God, for He gives the Spirit without measure." (John 3:34)

<sup>9</sup> See [Salvation—The Promise!](#) for what awaits us.

<sup>10</sup> See [The Seven Tribes of Canaan](#) for how the tribes living in Canaan typify aspects of our Adamic nature.

<sup>11</sup> See [Messiah—The Sent One](#).

2. “Yeshua said to them, “My food is to do the Will of Him who *sent* Me and to accomplish His Work.”” (Jn. 4:34)
3. “so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who *sent* Him. Truly, truly I say to you! He who hears My Word and believes Him who *sent* Me has Eternal Life and does not come into judgment, but has passed out of death into life.” (Jn. 5:23-24)
4. “I can do nothing on My own initiative. As I hear I judge and My judgment is just because I do not seek My own will, but the will of Him who *sent* Me.” (Jn. 5:30)
5. “But the testimony which I have is greater than the testimony of John (the Baptist). For the Works which the Father has given Me to accomplish, the very Works that I do testify about Me, that the Father has *sent* Me.” (Jn. 5:36)
6. “Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the Works themselves.” (Jn. 14:11)<sup>12</sup>

The last two verses refer back to Numbers 14:11 and rebellious Israel in the Wilderness:

“Yahveh said to Moses, “How long will this people *despise* Me?! How long will they not *believe* in Me *despite all the signs* (i.e. *miraculous works*), *which I have performed in their midst?!?”*”

*Yeshua was saying the same thing.* With all the miracles (signs/wonders; good works) that He did, some people were fickle concerning Him being the Messiah, and most of the Jewish leadership came against God the Son. About Yeshua’s time at the Feast of Tabernacles, it’s written,

7. “Then Yeshua cried out in the Temple, teaching and saying, “You both know Me and know where I am from, and I have not come of Myself, but He who *sent* Me is true, whom you do not know. I know Him because I am from Him and He *sent* Me.”” (Jn. 7:28-29)

Another powerful reference that Yeshua was pointing to for validity among the Jewish people, when He spoke of being *sent* by the Father, was the greatest prototype of the Messiah—Moses. God says to Moses,

“Come! I will *send* you to Pharaoh that you may bring My people, the Sons of Israel, out of Egypt!” (Exodus 3:10)

All the Old Testament Prophets including John the Baptist (John 1:33), speak of being “sent by God. Yeshua, speaking of being *sent* by the Father, is a direct reference back to Moses, who saved Israel from Egyptian slavery. Another place where “being sent” is seen to speak of the Messiah is in the messianic passage of Dt. 18:18-19. This declares that Yahveh will *send* a prophet who would be *like* Moses:

“I will *raise up* a prophet from among their brothers *like you* (Moses) and I will put My words in His mouth and He shall speak to them all that I command him. And it shall come to pass that whosoever will not listen to My words, which He shall speak in My Name, I Myself will require it of him!” (Dt. 18:18-19)

That Moses was a unique prophet is acknowledged by every Jew, worth his weight in salt, because Moses was the savior, prophet, priest (in the he mediated between God and Israel before Aaron) and Law giver. Also, only Moses spoke “face to face” with Yahveh (Num. 12:6-8f.). Neither Father Abraham, or Isaiah, or Elijah nor anyone else ever did that. This is also seen from what is written about Moses after his death:

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<sup>12</sup> There are 39 times in the Gospel of John that Yeshua refers to Himself as the Sent One: John 3:34; 4:34; 5:23, 24, 30, 36, 37, 38; 6:29, 38, 39, 44, 57; 7:16, 28, 29, 33; 8:16, 18, 26, 29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25; 20:21; see also Heb. 3:1, where the term Apostle, from the Greek *Apostolos*, means Sent One (or Messenger, for a messenger is one who was sent). See [The Angel of the Lord](#) for why it refers to Yeshua who is not an angel, but the Messenger (or Sent One) of Yahveh.

“Since that time no prophet has risen in Israel like Moses, whom Yahveh knew face to face.” (Deut. 34:10; cf. Num. 12:1f.)

Yeshua, in using the term “sent,” points directly to the Prophet who would be like Moses:

“Yeshua said to them, “If God were your Father, you would love Me, for I proceeded forth and have come from God. For I have not even come on My own initiative, but He *sent Me.*”” (John 8:42)

The Book of Hebrews literally calls Yeshua *the Sent One* (English: Apostle) and High Priest of our faith (Heb. 3:1). The Pool of the Sent One (Siloam) is where the priest with the gold pitcher came every day of *Sukote* to get water for the ceremony. The priest was symbolically getting Living Waters from the Messiah (cf. Jer. 2:13; 17:13; Zech. 14:8). The waters of Siloam and the concept of the Sent One of Yahveh are conceptually identical: drawing Living Waters from the One whom the pool had been named for. Yeshua told the man born blind to wash in the pool and when he did, the Waters of the Sent One healed him.

## ***THE WATER CEREMONY***

As the priest with the gold pitcher filled it with “the Waters of Messiah” and approached the Temple steps, he was met by another priest with a gold pitcher filled with wine, and together they went up the Temple steps to the Bronze Altar amid hundreds of thousands of Jews singing the Hallel (Psalms 113–118; psalms of praise to Yahveh), and waving palm, myrtle and willow branches, etc., and the fruits of the land.<sup>13</sup> The joy was indescribable. A million hearts and hands lifted up in praise to God for what He had done in providing food and protection for Israel, both back in the Wilderness and “now,” and not only praying for future rains, but for the Messiah who would give Israel Living Waters.

The Levites led the people in singing and playing the musical instruments of King David.<sup>14</sup> The shofars (rams horns) blasted along with the trumpets, etc., sacrifices were offered and the contents of the pitchers poured out, mingling together as they fell into the silver pipeline at the base of the Bronze Altar. This was an expression of thanksgiving for past, present and future rains. No rain, no food; no food, no life. Their prayers that day were for future rains, having already gathered in the harvest for *Sukote*. The wine mingled with the water pictured life with joy (cf. Ps. 104:15). It was also symbolic of Messianic hope. As Moses supplied water in the Wilderness to Israel, so Messiah would provide Living Waters of Joy for Israel. God speaks through the Prophet Jeremiah of these Living Waters, saying at that time that Israel had gone after other gods, but the waters of those gods were foul and putrid. Those gods were an illusion. Worship of them was a deception:

““Has a nation changed gods when they were not gods? But My people have changed their Glory for that which does not profit. Be appalled at this, oh Heavens, and shudder! Be desolate!” declares Yahveh. “For My people have committed two evils—they have forsaken Me, *the Fountain of Living Waters*, to hew for themselves cisterns, broken cisterns that can hold no water!”” (Jer. 2:11-13)

God also declares through Isaiah that He is the Living Waters and of His desire that Israel come to Him for heavenly Food. This Food is the Body and Blood of Messiah Yeshua:

“Listen! Everyone who thirsts, come to the Waters! And you who have no money come! Buy and eat! Come, buy wine and milk without money and without cost! Why do you spend money for what is not bread and your wages for what does not satisfy? Listen care-

<sup>13</sup> The fruit of the Land of Israel was pomegranates, dates, figs, apples and grapes.

<sup>14</sup> 1st Chron. 23:5; 2nd Chron. 7:6; 29:26-27. See also, 1st Sam. 18:6; 2nd Sam. 6:5; 1st Chron. 15:16; 16:5, 42; 2nd Chron. 5:13, etc.

fully to Me and eat what is good and delight yourself in abundance. Incline your ear and come to Me. Listen!, that you may live *and I will make an everlasting covenant with you* according to the faithful mercies shown to David...Seek Yahveh while He may be found! Call upon Him while He is near!” (Is. 55:1-3, 6)

Into this Temple atmosphere of the water ceremony comes Yeshua on *Sukote*. The Apostle John records that it was in the middle of *Sukote* that Yeshua went to the Temple and taught Israel. John writes,

“Now the Jewish Feast of Tabernacles was at hand” (John 7:2), and “about the middle of the Feast Yeshua went up into the Temple and taught.” (v. 14)

Yeshua was teaching in the Temple during *Sukote*. On the 7th day, with the background of the water ceremony in the Temple having been done for seven days, *Yeshua proclaims Himself to be the Fountain of Living Waters—the Messiah of Israel!*

“On the *last* and greatest day of *the Feast*, Yeshua stood there and cried out: “*If any man is thirsty, let him come to Me!* Let the man keep coming and keep drinking who believes in Me! As Scripture says, “From his innermost being shall flow *Fountains of Living Waters!*”” (Jn. 7:37-39)

We know that it was the 7th day and not the 8th day, as the 8th day had no water ceremony. The 8th day wasn't part of *Sukote* proper, and so the water ceremony didn't take place. An arid land without water pictures a people in rebellion to God (Ps. 63:1; Is. 53:2). It speaks of a people who don't have water or rain for the crops. God has given us His Spirit that we might be used as a vessel that contain the Living Waters of Life, for us as well as for others who are thirsting for knowledge of the one true God, the God of Israel. One day the greater fulfillment of *Sukote* will come, as John speaks of:

“Then he showed me *a River of the Waters of Life*, clear as crystal, coming from the Throne of God and from the Lamb.” (Rev. 22:1)

“Then He said to me, “It is finished! I am the Alpha and the Omega, the Beginning and the End! I will give to the one who thirsts, from the Spring (Fountain/Well) of the Waters of Life *without cost!*”” (Rev. 22:6)

These are direct references to the food and wine, without cost, of Isaiah 55:1, and the Fountains of Living Waters in Jeremiah 2:11-13, and John 7:37-39. Red wine has a double meaning in Scripture—blood sacrifice and joy. The Psalmist speaks of this joy being tied into wine:

“And wine, which makes man's heart glad and olive oil to make his face glisten, and bread which strengthens man's heart.” (Psalm 104:15)

When Yeshua spoke of His Blood being real drink He used the wine of Passover, which He had all His Apostles to drink from as part of their entry into the New Covenant:

“Likewise, He also took the Cup *after* the Passover meal, saying, “This Cup is the New Covenant in My Blood, which is shed for you.”” (Luke 22:20)

The Cup of wine symbolized both His sacrificial death, the giving up of His life's blood and the heavenly Joy of the New Covenant. The color of the red wine pictures the Blood of His sacrifice. Water symbolizes life. Perhaps it was this ceremony of drawing water on *Sukote* that John was alluding to when he wrote about Yeshua's side being pierced and blood (“wine”) water (“life”) coming out?

“But one of the soldiers pierced His side with a spear and immediately blood and water came out. And he who has seen has testified and his testimony is true. And he knows that he is telling the truth so that you also may believe.” (Jn. 19:34-35)

John could also be declaring that Yeshua had truly died, because when he wrote his Gospel (95 AD), there were rumors, started no doubt by the Sanhedrin (Mt. 28:11-15), that Yeshua had only looked like He had

died.<sup>15</sup> Then, after He was enclosed in the Tomb His disciples freed Him and nursed Him back to life, and proclaimed that He had resurrected from the dead. Satan is the Deceiver and he loves to lie big.

The symbolism and reality are greatest when we realize that the divine blood and water of Yeshua, falling upon the Earth meant that the Earth would produce a great Harvest of people filled with the Fruit of the Holy Spirit. Adam was created from the dust of the Earth. It's a picture of Christians, for we are all made of the dust of the Earth and when the blood and water of Yeshua falls upon us we are Born Again and filled with Joy and Life, etc. Yeshua is our Shelter and we are fed and nurtured on the very food and wine of Heaven itself—Yeshua our God! (Jn. 6:55) Great will be His Harvest of people for eternal life.

This is the Drawing of the Water Ceremony at *Sukote* and how Yeshua revealed Himself to be not only the Messiah, but God the Son in the Flesh. He used the very words that Yahveh used in Jeremiah (Living Waters) to reveal His deity. Being Messiah He is the Son (Ps. 2:2, 6-7). As God the Son He is able to give us the Living Waters of Joy freely, or as God spoke through Isaiah, "...with joy you will draw Waters from the Wells of Salvation" (Isaiah 12:3).

Israel is a dry and thirsty land (Wilderness) without the Waters of Heaven today, but that will soon change as the Rains from Heaven will descend upon her, for she has paid double for all her sins (Is. 40:1-2) and God will save all Israel (Rom. 11:25-29). The world is an arid Wilderness, but God has provided Living Waters of Joy with Messiah Yeshua for both Jew and Gentile for 2,000 years now. Praise Yeshua!

## ***THE LAMPSTANDS***

In the evenings during *Sukote* there was a ceremony involving the lighting of the Lampstands in the Temple. In the days of Yeshua, 1,470 years after the Glory Cloud and the Fire on Mt. Sinai in the Wilderness, the Lampstand ceremony pictured the Fire in the Cloud by night (for 40 years; Exodus 40:34-38). In the Courtyard of the Temple, high on the Temple Mount platform, four huge lampstands were placed at the four points of the compass. These were shaped in the form of a Menorah (the seven branched gold Lampstand in the Holy Place). These four lampstands were high enough that ladders were needed to climb to the top of them, while the pants (undergarments) of the Levitical priests served as wicks for the olive oil. All Jerusalem and the surrounding countryside was lit up for miles.

The fire and light were also symbolic of the Light at Creation and of the Light of Salvation or Freedom. Israel was saved from the Darkness of Egyptian slavery. Darkness symbolizes evil; and Light, God.

The Fire of God was especially seen in the *Shekinat* Yahveh, the Shekinah Glory Cloud (Pillar of Cloud by night with Fire inside it). This was the Holy Spirit and the visible Presence of the invisible God. This Glory Cloud guided Israel in the Wilderness for 40 years, and the lampstands symbolized God's fiery presence among Israel.

The Tabernacle of Moses was set up for the first time, on the first day of the first month of the second year in the Wilderness:

"Then the Glory Cloud covered the Tabernacle and the Glory of Yahveh filled the Tabernacle. Moses was not able to enter the Tabernacle because the Cloud had settled on it and the Glory of Yahveh filled the Tabernacle. *Throughout all their journeys*, whenever the Cloud was taken up from over the Tabernacle, the Sons of Israel would set out, but if the Cloud was not taken up then they did not set out until the day when it was taken up. For throughout all their journeys the Cloud of Yahveh was on the Tabernacle by day and there was Fire in it by night in the sight of all the House of Israel." (Ex. 40:34-38; cf. 40:17)

The light in Jerusalem from the Lampstands was also a picture of God's Light at Creation, as well as His

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<sup>15</sup> Perhaps this is where Islam gets its teaching that Jesus (Arabic; Isa) only appeared to die, but really didn't die.

salvation, freedom, provision, shelter and guidance in the Wilderness, *now* going forth from Jerusalem. Isn't that what happened when "Yeshua" was proclaimed?

"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judah and Samaria, and to the ends of the Earth." (Acts 1:8)

The Prophet Isaiah declared,

"And *many peoples will come* and say, "Come! Let us go up to the Mountain of Yahveh, to the House (Temple) of the God of Jacob! That *He may teach us concerning His Ways and that we may walk in His Paths! For the Torah (Mosaic Law) will go forth from Zion, the Word of Yahveh from Jerusalem!*" (Isaiah 2:3)

Adding to these night time scenes of the Lampstands is the fact that hundreds of thousands of Jewish people were on the Temple Mount *holding lit torches*. It must have been an incredible scene! The torches were seen to be a reflection of the Temple light, which was God's Light of Salvation being reflected through His people Israel "out to the world." Into all this, on the 8th day of the Feast, Yeshua shouts,

"I am the Light of the world! He who follows Me shall not walk in Darkness, but have the Light of Life!" (John 8:12)

Yeshua was not only proclaiming His Messiahship, but again, His deity as God the Son. No prophet of God before Him ever said anything like that, not even Moses. No one could claim that they were the Light of the World. Here we see Yeshua declaring that He and the Father were one in nature (i.e. deity). For we know that Yahveh the Father is also the Light of the world. King David said,

"Yahveh is my Light and my Salvation! Whom shall I fear?! Yahveh is the strength of my life! Of whom shall I be afraid?!" (Psalm 27:1)<sup>16</sup>

## The Path of Darkness

I remember a time when I had been asked to speak at a church camp-out. At the campfire, when it was dark, we could all see one another when we were sitting around the fire. We could see where to walk to get to the tents that were near, but when I left the campfire and went just a few feet to the outskirts, to a trail that I knew was there from the afternoon, I was shocked. In the dark I couldn't tell a tree from the trail. It was then that the point came home to me of just how important it is to walk in the Light of Messiah in this world of Darkness. If I had tried to go down that dark trail, my eye could have been poked out by a branch I couldn't see, or a wild animal might attack me without me even being aware that it was there, and all because there was no light. I saw that it was very dangerous to go anywhere in this world without His Light shining on my path. Psalm 119:105 states, "Your Word is a Lamp to my feet and a Light to my Path."

Yeshua sheds His Light on the Way or Path of and to the Father in this world. *In Yeshua* we come to know the Father. He is real, compassionate and self sacrificing. Our journey to Him is lit up by Yeshua, the Light of the world. We don't have to stumble along the Path of Darkness. We can clearly see where we are going and we are able to confront anything on our Path because of Him who is the Light.

In Revelation both the Father and the Son are seen as the True Light:

"I saw no Temple in it, for the Lord God Almighty and the Lamb are its Temple, and the City has no need of the sun nor of the moon to shine on it, for the Glory of God has illumined it and its Lamp is the Lamb." (Rev. 21:22-23)

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<sup>16</sup> For more on the deity of Messiah Yeshua, see [Yeshua—God the Son](#).

In Revelation 7:9-17 a multitude of Gentiles are waving palm branches. This is a picture of the commandment to take branches, found in the Feast of Tabernacles, the End-Time Feast of Israel:

“Now on the first day you shall take for yourselves the fruit (foliage and branches)<sup>17</sup> of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you must rejoice before Yahveh your God for seven days.” (Lev. 23:40)

The taking and the waving and elevating of the branches thanked God for giving them homes in the Wilderness, providing food for them and watching over them. In Rev. 7 people are in the Heavens with God, thanking Him for being their Light and shelter and for glorifying them. Psalm 27:5 says,

“For in the Day of Evil, He will keep me safe in His *Suka* (dwelling). In the Shelter of His Tent He will hide me. He shall set me high upon a Rock!”

Symbolically, the “Day of Evil” is the Day of Judgment. If we are “in Yeshua” we’ll be safe on that Day. The *Suka* of God (Yeshua) is also the Secret Place of the Most High, as Psalm 91:1 states:

“He who dwells in the Secret Place of the Most High shall abide under the Shadow of the Almighty. I will say of Yahveh, “He is my refuge and my fortress!, My God! In Him I will trust!”” (Psalms 91:1-2)

Both the Secret Place and the Shadow of the Almighty are Yeshua. He is our heavenly *Suka*.<sup>18</sup> We are safe in Him.

With the knowledge of the ceremonies of *Sukote*, the Feast of Tabernacles comes alive for us today and we begin to understand the profound significance of Yeshua’s words in John about Light and Living Waters. The meaning of *Sukote* has been *interwoven* throughout the Scriptures for us to see Yeshua as our Provision and Shelter. The celebration of *Sukote* has been given to us by God the Father so that we can know more about Him and remember all the things that He’s done for Israel in sending His Son to be our *suka*.

## THE PROPHETIC PICTURE

*Sukote* is *Yahveh’s* Feast of *Thanksgiving*. In other words, the national holiday of Thanksgiving, as celebrated in the United States, Canada, and England, on different dates, *is Satan’s counterfeit of Sukote*.<sup>19</sup> *Sukote* pictures the final agricultural harvest of Israel and the Final End Time Harvest of Yahveh on Earth, as well as the current ingathering (harvest) of Jews from all over the Earth to Israel today. Jews from more than 100 different countries have now “returned home” to Israel (Ezk. 36:22f.).

The Final End Time Harvest for all Christians will come after both the Tribulation and the Thousand Year reign of Messiah in this earthly Jerusalem, symbolized in the Feast of Trumpets—*Yom Truah* and the Day of Atonement *Yom HaKipurim*—the Day of Judgment respectively (Rev. 20:4-6; Ezk. 40-48, Rev. 20:11ff). After that Yeshua will be with His Bride at the *Sukote* Table, called the Marriage Supper of the Lamb for seven days (Rev. 19:7; 21:2, 9; 22:17).

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<sup>17</sup> C. F. Keil and Delitzsch F., *Commentary on the Old Testament*, Accordance electronic ed. 10 vols.; (Peabody: Hendrickson Publishers, 1996), paragraph 1756. “there can hardly be any doubt that פְּרִי עֵץ הָדָר is the generic term, and that the three names which follow specify the particular kinds of boughs. By “the fruits,” therefore, we understand the shoots and branches of the trees, as well as the blossom and fruit that grew out of them.” Also see [Is the Fruit of Leviticus Really An Etrog?](#), Lev. 23:40.

<sup>18</sup> Interesting to realize is that a *suka* is made of branches, and a major title of Messiah in the Old Testament is The Branch; see my article, [Yeshua The Branch?](#)

<sup>19</sup> See [Thanksgiving Day—Pagan?](#)

*Sukote* lasts for seven days and so did ancient Jewish weddings. The Marriage Supper will also last “seven days,” symbolic of the seven days of *Sukote*. It’s a wedding and Christians are His Bride! The Eighth Day, an annual holy Sabbath, is the “conclusion” to the honeymoon of *Sukote*. It’s the end of the Wedding Week and the Beginning of Eternity as the Wife of Messiah Yeshua (Eph. 5:22-32; Rev. 21:9).

Our Father desires His people Israel (both Jew and Gentile who love Yeshua) to celebrate *Sukote* today. The Prophet Zechariah speaks of Messiah’s earthly reign (cf. Luke 1:30-33), and also gives a warning to those who *refuse* to celebrate *Sukote* in Jerusalem:

“Then it will come about that any who are left of all the nations who went against Jerusalem will go up from year to year to worship the King, Yahveh of Hosts, and *to celebrate the Feast of Tabernacles.*” (Zech. 14:16)

“And it will be that *whichever of the families of the Earth do not go up to Jerusalem to worship the King, Yahveh of Hosts, there will be no rain on them. If the family of Egypt does not go up or enter, then no rain will fall on them. It will be the plague with which Yahveh smites the nations who do not go up to celebrate the Feast of Tabernacles...* This will be the punishment of Egypt and the punishment of all the nations *who do not go up to celebrate the Feast of Tabernacles.*” (Zech. 14:17-19)

The Lord is emphatic—at a time still in the future He declares everyone on Earth will/should celebrate the Feast of Tabernacles. This means that Christians should be keeping the Feast now. If the Apostles kept the Feasts of Israel all their lives, and God speaks of Tabernacles being celebrated by Christians in the future, how can it be that Christians aren’t keeping Tabernacles and Passover, etc., today?

Those Christians (and others?) at “Zechariah’s Tabernacles” will give thanks to the God of the Jews for the rain and the crops that they have received from His hand. If some nations won’t, great will be their punishment. If rain doesn’t fall it means there won’t be any crops. It’s called a famine and many people die due to the lack of food from the *harvest* because of their failure to acknowledge Yeshua, the King of Kings, in Jerusalem at the Feast of Tabernacles. Most Christians today do not recognize the Feasts of Israel, nor do they care to, saying that the Law of Moses has been done away with and they don’t have to keep “those Jewish things.” This is a heresy that I deal with in many of my articles.<sup>20</sup>

Here in Zechariah 14:16-19 is Scripture that has yet to be fulfilled, which speaks of the thousand year reign of Messiah from the Throne of His Father David (Luke 1:30-33; Rev. 22:16). In that day Christian pride and ignorance will give way to repentance and observance of the King’s Way of living out their faith in Him, and those of you who have shared the Light of the Law with them will be vindicated by your King.

## JEWISH OBSERVANCE OF SUKOTE

The special events that separate this Feast from all the others is the building of the *suka*, the make-shift, hut-like booth structure made of branches and leaves interwoven together, and the waving and/or elevating<sup>21</sup> of branches and fruit before God. These symbolize how Israel lived in the Wilderness for 40 years with God’s provision for them both there and in the Promised Land—Israel.

*Sukote* (plural for *suka*; booths, tabernacles) can be seen all over Israel, but today they are prefab, made of metal poles and cloth fabric for the roof and sides. They’re next to homes, on top of roofs, alongside

<sup>20</sup> For why Mosaic Law is God’s Way to walk out our faith in Yeshua, see [A Snapshot of Church History and Mosaic Law](#), [The Feasts of Israel and the Church](#), [The Two Triangles of the NT](#) and [Why Sunday?](#)

<sup>21</sup> The Hebrew word translated as “waving” has been challenged by an Ugarit word that speaks of “elevating.” Hebrew is exceptionally close to Ugarit.

restaurants, and wherever else people can put them up. Most Israelis will eat in them, although they don't obey the commandment to sleep in them (Lev. 23:42) because of the perverse rabbinic teaching that says that one doesn't have to sleep in them. Of course ancient Israel in the Wilderness not only ate in them, but also slept in them, and the point of it is that God wants us to realize that this life is only a temporary shelter, no matter how expensive and beautiful our home may be. The *suka* reminds us that our life on the Earth is only temporary, and when we lay down to sleep in our *suka* and see the stars and the moon, for that is what a roof of branches allows, that concept strikes home.

Different kinds of branches are commanded to be woven or used together to make the *suka*, and the rabbinic *lulav*, coming from Leviticus 23:40:

“Now on the first day you shall take for yourselves the foliage of beautiful trees, *palm branches* and *boughs of leafy trees* and *willows of the brook* and you must rejoice before *Yahveh your God for seven days.*” (Lev. 23:40)

The branches used by the Rabbis are the palm, myrtle and willow.<sup>22</sup> They bind them together calling it a *lulav* (after their palm branch designation)<sup>23</sup> and wave it, along with the *etrog*,<sup>24</sup> during a ceremony in the synagogue symbolizing God's mastery over the universe. The synagogues will have special services dedicated to *Sukote* and the protection and guidance that God gave, and still gives, to Israel.

As the Eighth Day fades into history the Rabbis have devised a “Ninth Day” called *Simchat Torah*. It literally means, “Joy of the Torah,” and celebrates the end of the traditional Torah readings in Deuteronomy and begins the readings all over again in Genesis. This is rabbinic, that the Torah readings end and begin on this day,<sup>25</sup> but it's the reason for *Simchat Torah* even though the Rabbis rightly believe that the Torah, or at least the beginning of the Torah, was given to Israel on *Shavu'ot* (the Feast of Weeks/Pentecost), in the summer, around early June, which means that their readings should either begin then, or in the first Hebrew month, when God told Moses that *this* first month, Aviv (late March/early April; Ex. 12:1-2) is the first month of the year. Wikipedia states:

“*Simchat Torah*...is a celebration marking the conclusion of the annual cycle of public (synagogue) Torah readings and the beginning of a new cycle...In the morning, the last *parasha*<sup>26</sup> of Deuteronomy and the first *parasha* of Genesis are read in the synagogue. On each occasion when the Ark<sup>27</sup> is opened, all the worshippers leave their seats to dance and sing with all the Torah scrolls in a joyous celebration...In Orthodox and Conservative communities outside Israel, *Shemini Atzeret*<sup>28</sup> is a two-day holiday and the *Simchat Torah* festivities are observed on the second day” (i.e. the ninth day). “The first day is referred

<sup>22</sup> Wigoder, *The New Standard Jewish Encyclopedia*, p. 893.

<sup>23</sup> The *lulav* is “a ripe, green, closed frond of the date palm tree...To qualify for use as one of the” three branches of the rabbinical ceremony, “the *lulav* must be ramrod straight, with whole leaves that lay closely together, and not be bent or broken at the top. The term *lulav* also refers to the *lulav* in combination with” the two other branches (from the myrtle and willow trees) “that are bound together to perform” the rabbinic good deed or *mitzva* “of waving the *lulav*.”

<sup>24</sup> An *etrog*, Hebrew for the citron, is a “medium to large sized bumpy yellow (or green) skinned citrus having a very acidic flavor.” In other words, it doesn't taste good. “Primarily the skin is used, and the fruit plays a role in the Jewish Feast of Tabernacles. The origin of the citron is unknown, but it was the first cultivated citrus fruit, with records dating back to 4000 BC. It was a common fruit in the Mediterranean region and today is cultivated primarily in Sicily, Corsica, Crete, Greece and Israel, as well as a number of Central and South American countries.” The Rabbis chose it for its smell, but why would anyone want a fruit that no one eats?

<sup>25</sup> The Torah is read in the synagogue every Sabbath, section by section, so that in a year's time, Genesis through Deuteronomy has been read aloud and heard by the congregation.

<sup>26</sup> *Parasha* is a section (usually a couple of chapters) of the Torah that is read each Sabbath in the synagogue.

<sup>27</sup> The ark in this case is the wooden cabinet, overlaid with embroidered cloths, that houses the Torah and other scrolls of the Prophets and Psalms, etc. The scrolls are taken out for the service and read from.

<sup>28</sup> *Shemini Atzeret* means the concluding eighth day Sabbath (i.e. the day after the seven day Feast of Tabernacles).

to as *Shemini Atzeret* and the second day as *Simchat Torah*, although both days are officially *Shemini Atzeret* according to *Halakha*, and this is reflected in the liturgy. In Israel, *Shemini Atzeret* and *Simchat Torah* are celebrated on the same day. Reform congregations, even in Israel, may do likewise.”<sup>29</sup>

## WHY CELEBRATE SUKOTE?

The celebration of *Sukote*, as well as all the Feasts of Israel, not only honor Papa God and Messiah Yeshua for what They have done and who They are, the Father commands it. This now becomes a matter of obedience or disobedience to the Lord’s will, that in this case *Sukote* be observed with joy. Satan’s lie is that “the Feasts and the Law were only for the Jews,” but Gentile believers are grafted into Israel and her rules are now their rules too (Lev. 16:29; 17:15; Rom. 11:11f.; Eph. 2:11f.; cf. John 10:16).<sup>30</sup>

*Sukote* was an ancient and is a present reality in the life of Israel, all Israel, as well as a future reality. It also speaks of the ongoing reality of the Son of Man and how the Feasts make us knowledgeable about our God and King. Yahveh placed within each Feast a prophetic picture that points to the future for the last three autumn Feasts. We’re also created “to celebrate” this and to worship God through *His celebrations*, and He has given us much to celebrate about. It’s interesting to note that Col. 2:17 speaks of the Feasts as signs, shadows or pictures of the *future*—what is still to come, having been written by Paul about 62 AD, 32 years *after* the resurrection, when the Church says the Law, and therefore the Feasts of Israel, were “fulfilled” and done away with at the Cross. Paul wrote:

“Therefore, no one is to act as your judge in regard to food or drink *or in respect to a Feast or a New Moon or a Sabbath day*, things which **are a shadow of things to come**, but the substance belongs to Messiah.” (Col. 2:16-17)<sup>31</sup>

Paul speaks of the Feasts, etc., in the present tense, with the Greek verb *ἔστι esti* (is/are). The Greek literally states that the Sabbath and Feasts, etc., “**are** a shadow of the coming things,”<sup>32</sup> not “**were** a shadow of things to come,” as if referring back to their negation at Christ’s crucifixion and resurrection. The autumn Feasts have yet to be fulfilled prophetically, more than 1,900 years after Paul wrote v. 17, and they picture Messiah’s return to rule for a thousand years,<sup>33</sup> the Day of Judgment,<sup>34</sup> and the wedding and eternal bliss of the Bride of Messiah Yeshua. The Feasts cast God’s Light upon Who the Father, the Son and the Holy Spirit are, and what is to come.

The context speaks of Paul warning the Colossians that they shouldn’t *let others judge them, to condemn them*, as to **how** they keep the Feasts and Sabbaths, etc., **not if** they keep them or that they shouldn’t keep them. The Church however, teaches that because Paul brings them up that he was against those things, but note well! He **never** mentions “to keep Sunday, Christmas, Easter or Thanksgiving,” and especially not Halloween, nor that one can eat pig or any other unclean animal, fish, bird or reptile.<sup>35</sup> Those days and

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<sup>29</sup> From [Simchat Torah](#).

<sup>30</sup> For why the Gentile is obligated to keep all the rules of Mosaic Law that apply to him or her, see [Grace, Holiness and the Pharisaic Church](#), [Hebrews and the Change of the Law](#) and [Law 102](#).

<sup>31</sup> For more on this passage and Col. 2:14 see [Nailed to the Cross—Colossians 2:13-17](#).

<sup>32</sup> Robert K. Brown and Philip W. Comfort, Translators, J. D. Douglas, Editor, *The New Greek-English Interlinear New Testament* (Wheaton, IL: Tyndale House Publishers, 1990), p. 702.

<sup>33</sup> See [The Feast of Trumpets](#).

<sup>34</sup> See [The Day of Atonement](#).

<sup>35</sup> See [Law 102](#) for my teaching on Jesus and the Pig, Paul and the Pig and Peter and the Pig for three of the four passages in the New Testament where the Church points to and says that all they have to do is bless whatever food they want to eat and it’s alright with God. For the fourth passage the Church uses to justify unclean meats

ways weren't observed by Christians in Peter and Paul's day. They only came into the Church in 120 AD and that, through the Roman Catholic Church, not the Apostles, for by then they were all dead. The point here is that Christians were observing the Feasts, Sabbaths and New Moons "of the Jews," and Paul is wanting the Colossians to know that *they shouldn't let others judge to condemn them as to how they observed the Feasts*, not that they shouldn't observe them.

What Paul was fighting against in the Letter to the Colossians are Colossian Gnostics who had come to believe in Christ, but were still immersed in the Darkness of Gnosticism, condemning the other Colossian Christians for not fasting<sup>36</sup> on those days nor eating what *they*, the Gnostic Christians prescribed:

Here are four reasons why we should celebrate the Feasts of Israel:

1. *To obey Yahveh*, which is always a blessing (Lev. 23:33-44; Num. 9:9-14; Dt. 16:13-15).
2. *To follow in the footsteps of Yeshua*. The Messiah observed the holy days every year of His adult life. Also, all the Apostles and Christians continued to observe *Sukote* and all the Feasts *after* the resurrection for many years (Acts 21:20, 1st Cor. 5:6-8; Col. 2:16; Rev. 12:17).<sup>37</sup>
3. *To enter into God's Sabbath rest and "holy celebrations" (God's ordained, holy vacations!)* that the Lord has given us every six months (Passover coming six months before *Sukote* and six months after *Sukote*). It's God's Way of helping us disengage from the world for *times of refreshing and joy in Him*. Of course there's the one day of *Shavu'ot* (Pentecost) in the summer and also the Feast of Trumpets in the autumn, 15 days before *Sukote*, and the Day of Atonement.
4. *To spend quality time with the Lord, family and friends, sanctioned by God for His people*. Most Christians are trapped in Christmas, Easter and Thanksgiving Day. These are pagan feasts, which were celebrated by all the Gentile pagans a thousand years before Yeshua the Messiah was born in Bethlehem. They shouldn't be "offered up in honor of Jesus" because He hasn't authorized them and it's sin for Christians to observe them as they go directly against Who Jesus is. If it's not commanded in the New Testament and it comes against God's Days and Ways, Jesus doesn't want us to do it. Christians don't realize that Satan is not only the Master Counterfeiter, but a poor one at that. Satan's pagan feasts are only one day each. Passover and *Sukote* are each seven days. *Sukote* thanks God for the fall harvest. Why are Christians thanking God for the fall harvest on "Thanksgiving Day"? It's not authorized by God in the Bible, but it is found among all the ancient pagan religions as a feast to their gods for the harvest. (No, the Pilgrims weren't the first to celebrate it.)<sup>38</sup>

These four points are godly reasons for celebrating God's holy time of *Sukote* and all His Feasts. As we enter into the reality of this Feast we find Him and ourselves in a way that no other Feast can bring to us. For in this Feast we come to sense the Lord dwelling or tabernacling (*suka*) with us. Our sense of His protection and provision is made evident in our time with Him and what He has created this Feast for—His people Israel, both before and *after* the Resurrection. He is Wonder-Full!

*Sukote* is a *living* reminder of God's gracious deliverance of Israel from Egyptian slavery and His provision in the Wilderness for her, in spite of her carnal and repugnant attitude toward Him. As we enter the *suka* we are reminded of that, especially when we hear the sound of the shofar, because we are one with Israel (past, present and future through the Holy Spirit), and that "we were there" in those *sukote* in the Wilderness. We are to also realize God's gracious deliverance and provision for us as we wander in the

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that would have made Jesus a sinner, see [Romans 14 and the Dietary Laws](#).

<sup>36</sup> This is brought out with Paul speaking of their "self imposed religion" and "neglect of the body" (Col. 2:23), and their worship of angels (Col. 2:23). Also, Gnosticism taught the need for angelic intermediaries that must be gone through in order "to reach" the transcendent God (Col. 1:15f.)

<sup>37</sup> See [Grace, Holiness and the Pharisaic Church](#) and [The Feasts of Israel as Time Markers After the Resurrection](#).

<sup>38</sup> See [Thanksgiving Day—Pagan?](#), for why it's pagan and not for Christians and also, the Christian classic, [The Two Babylons—The Full Hislop](#), p. 71ff., for Christmas and Easter being very pagan "holy days."

Wilderness of this World of Darkness.

Israel rebelled against Yahveh. His Ways weren't their ways, and this is a teaching for us too (1st Cor. 10:1f.). We have to die to self in the Wilderness that "a new generation" can be raised up within us that will believe God and His word of bringing us into the Promised Land (of making us like Yeshua), which means death to self and that He would increase in us as we decrease. *It involves total consecration to our Lord and Savior*, as symbolically pictured in most of Israel dying in the Wilderness, with a new generation that would believe in Him for the land, being raised up in those 40 years and also, in the daily sacrifices for the Feast (Num. 29:12-38), and also reflected in the annual Sabbath and daily fire of the sin and whole burnt sacrifices (Lev. 23:36; Num. 29:17f.), which emphasize continual and total dedication to the Lord.

Is God really our dwelling place in this world (Ps. 90:1)? Is He really enough for us or do we crave the "garlic, leeks and onions" of our former slavery to Satan? Is He really enough or do we cringe in fear and refuse to believe because of the giants who inhabit the Land of blessing that God wants to give us? (Our very soul made like Messiah's!) As we lie down in the *suka* and become one with ancient Israel in the Wilderness, including Yeshua who celebrated *Sukote*, may we come to see our cravings and fears that block us from going on with God, confess our sins and determine, with His Spirit, to follow Yeshua in *all* things.

Praise God for His Spirit of tenderness and power that enables us to be Born Again, filled with His Spirit and become one with Messiah. He has overcome our obstinate nature that we might be like Him and marry Him and live with Him in His *Suka* for eternity!

## HOW TO CELEBRATE SUKOTE

It's great to have a congregation of people celebrating it with you, camping out. With at least eight days, there will be special times for meetings and teachings, and rejoicing and fellowship before Him. Feasting will be a big part of this as well as the study of His Word, with praise and worship. Waving or elevating the branches and the fruit before Yeshua (any good fall fruit/s will do)<sup>39</sup> as a reminder of God's provision in the Wilderness and all He did, as well as what He has done and will do, is also part of His commandment to rejoice.

If you only have yourself and possibly some family members or friends, you might consider going to a place where you can have some relative privacy; a state park, or a backyard, and either build a *suka* there, if weather (and the park) permits, or dwell in a tent or a cabin.<sup>40</sup> Praise and worship the Lord. Feast and invite your neighbors and tell them what God has done for you, the least of which is that He gives you an eight day holy vacation every Fall because of what He did for ancient Israel, what He has done in Messiah for us (He dwells within us!) and what He intends to do for us forever—dwelling with Him in the New Jerusalem (Isaiah 60:19-21; Rev. 21:1f.) and being like Messiah is now.

When Ruti and I lived in Tulsa, Oklahoma we would camp out with members of our congregation at a state park. Some years we would try different state parks and sometimes we would go to the same one year after year. It would get to be that by the time the 8 day Feast was over and we had to leave the park we didn't want to go back to "civilization!" We were so "at peace" and so very grateful for the wonderful fellowship, the study of His Word, praise and worship times, and being with our Lord, and feasting. Is this a little of what Heaven will be like? : )

<sup>39</sup> Good Fall fruit can be dates, figs, pomegranates, grapes and apples, which are harvested in the autumn.

<sup>40</sup> The commandment to literally build and dwell in a *suka* is for those in Israel only. In other words, if you can it's great, but if you can't you're not sinning (Lev. 23:42).

When making a *suka* one needs to be aware that the commandment “to live in it” applies only to the native born in Israel (Lev. 23:42). That doesn’t mean that people in the States and Europe, etc., shouldn’t celebrate the Feast, but that they can determine if they should sleep out in their *suka*, or camp in tent, or cabins during this time because of weather conditions. (Of course, if one doesn’t have the funds, he can stay home and celebrate it there; in his backyard or apartment, etc.)

After Ruti and I realized the “native born” aspect of the Feast, and it took many years before I saw this, we would rent cabins at that same state park we had previously tented out in, instead of sleeping out in tents and bearing the brunt of the inclement weather that would sometimes happen during *Sukote* in Oklahoma. On the other hand, Israel, with its pleasant climate at *Sukote*, is ideal for sleeping out. Seems like God thinks of everything. Big surprise, huh? : )

Why celebrate *Sukote*? Because our God commands His people Israel to celebrate it, reflecting His provision, both natural and spiritual. What we eat, when we assemble, what days we celebrate as holy and what attitudes we walk in, etc., should all revolve around the God of Israel and what His Word commands us. He is our God and He determines the Way we should walk, just as a father should determine the way his son lives. With the Blood and Spirit of Messiah Yeshua we can walk in the Holy Days, and all the other commandments that pertain to us, as Yeshua and all His Apostles did.<sup>41</sup> As we keep His Days and His Ways we are proclaiming to our Father and our Lord, and the world, that we value our God above everything and everyone else. For the world, we are part of His Chosen people Israel. *Sukote* is a time where Yahveh commands us to cease from our daily activities and rejoice before Him for seven (eight) days:

“For seven days you shall offer a sacrifice made by fire to Yahveh. On the eighth day you shall have a holy convocation, and you shall offer a sacrifice made by fire to Yahveh. It is a holy assembly and you shall do no customary work on it.” (Leviticus 23:36)

“Now on the first day you shall take for yourselves the foliage and fruit of beautiful trees, palm branches and boughs of leafy trees and willows of the brook and you must rejoice before Yahveh your God for seven days. You shall thus celebrate it as a Feast to Yahveh for seven days in the year. It shall be a perpetual statute throughout your generations. You must celebrate it in the seventh month.” (Leviticus 23:40-41)

*May You Sense His Joy Over, And In You This Sukote!*

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<sup>41</sup> See [The Lifting of the Veil—Acts 15:20-21](#).

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<sup>42</sup> This article was last revised on Saturday, October 8, 2022.