

Feast of Tabernacles/Booths (Succot)

<p><u>When:</u> 15-22 Tishri</p> <p><u>Where:</u> place God chooses to establish His name (Deuteronomy 16:15)</p>	<p><u>What:</u></p> <ol style="list-style-type: none"> 1. Holy Convocation on 1st & 8th day 2. live in booths (insecure, temporary) => God is our Shelter, therefore don't hold to material things (s. Isaiah 25:4) 3. you shall rejoice (Leviticus 23:40; Deuteronomy 16:14) 			
Significance	Future Significance			
1. Commemorates life during wilderness wanderings (Lev 23:43)	<ul style="list-style-type: none"> * spiritual pilgrims/aliens * booth reps our physical bodies *symbolizes men's dependence on God for food & water 			
2. The Season of our Joy (Neh 8:17)	<p style="color: magenta;">Luke 2:10 – Jesus' Birth</p> <p style="color: magenta;">Daniel 12:12 – Blessedness</p>			
<p>3. Festival of Ingathering and the fruit harvest / Waving of the Lulav (Neh 8:15-18)</p> <p>4. Feast of Dedication – celebrated after the Babylonian Captivity (Ezra 3:1-4)</p>	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%; padding: 5px; vertical-align: top;"> <p style="color: magenta;">Matthew 13:39</p> <p style="color: magenta;">Revelation 7:9-17</p> </td> <td style="width: 33%; padding: 5px; vertical-align: top;"> <ol style="list-style-type: none"> 1. etrog/citron 2. lulav/palm branches 3. hadesim/myrtle 4. aravot/willow </td> <td style="width: 33%; padding: 5px; vertical-align: top; color: magenta;"> <p>etrog represents Gentiles who join themselves to Israel</p> </td> </tr> </table>	<p style="color: magenta;">Matthew 13:39</p> <p style="color: magenta;">Revelation 7:9-17</p>	<ol style="list-style-type: none"> 1. etrog/citron 2. lulav/palm branches 3. hadesim/myrtle 4. aravot/willow 	<p>etrog represents Gentiles who join themselves to Israel</p>
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5. Feast of the Nations	Zechariah 14:16-18; Isaiah 43:10; Revelation 14:1-7			
6. Water Libation Ceremony	Jesus is living water (John 4:14)			
7. Temple Lighting Ceremony	<p>Jesus is the light of the world (John 8:12, 9:5);</p> <p>Believers are to be lights in the world (Matthew 5:14-16)</p>			
8. Hoshana-Rabbah Ceremony	John 7:37-39			
9. Simchat Torah – the Rejoicing in the Law	<p>Never stop studying the Word (Psalm 119:105)</p> <p>* Jesus' Circumcision (Luke 2:21)</p>			
10. Shmini Atzeret (the 8th day, Solemn Assembly)	Revelation 21:1-8 – In eternity, God tabernacles with His people			

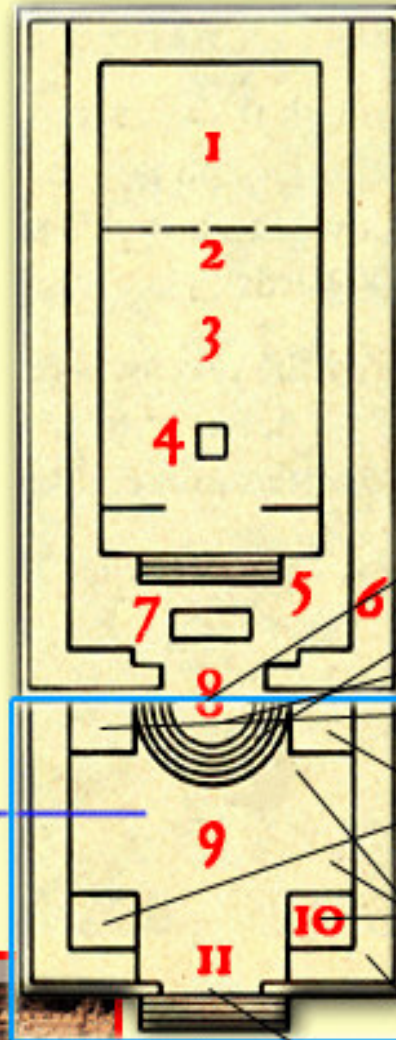


Jerusalem Temple

Click Around the Women's Court

Sketch after plan of Avi-Yonah's model.

1. Holy of Holies
2. Vail (Curtain)
3. Holy Place
4. Altar of Incense
5. Court of Priests
6. Court of Israel
7. Altar of Sacrifice
8. Nicanor Gate
9. Court of Women
10. Temple Treasury
11. Gate Beautiful
12. Court of Gentiles
13. Solomon's Porch
14. Royal Porticos
15. Western Wall



14 Women's Court



- Nicanor Gate
- Circular Steps
- Levite Choirs
- Oil of Yah Court
- Nazarite Court
- Leper's Chamber Court
- Woodshed Court
- Colonnades
- Balconies
- Chel
- Beautiful Gate

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<http://www.ou.org/chagim/sukkot/aspects.htm>

Aspects of the Four Species "Origin of (the Four) Species"



The Biblical origin is in the Book of Vayikra; specifically, in Parshat Emor, where the Torah commands **"And you shall take for yourselves on the First Day the fruit of a beautiful tree, the branches of date palms, branches of the myrtle tree, and branches of the willow tree, and you shall rejoice before Hashem, your G-d, for Seven Days."** (Vayikra 23:40)

Symbolism of the Four Species

The Commandment is to take these four species together as a unit, and to shake them together in all directions, at various times on Sukkot.

One possible explanation is that we are taking these four elements from nature, and demonstrating that Hashem rules over nature everywhere and, by fulfilling this Command throughout the generations of our People, also at all times.

Two additional aspects of this "Group of Four" are as follows:

The "Etrog," the Citron, resembles in its shape, the heart, the driving force behind all our actions. The "Lulav," the Palm Branch, resembles the spine, which holds the body together and, without which, we would be unable to move. The "Hadasim," the Myrtle Branches, resemble, in their almond-shape, the eyes, with which we behold G-d's World. And the "Aravot," the Willow Branches, resemble the lips, with which we give expression to our thoughts and feelings.

By holding these four together, we show that a person should devote all of his-or- her strengths and capacities to the Service of Hashem.

The "Etrog" has both a pleasant taste and a pleasant aroma, symbolizing one who possesses both the blessings of knowledge of Torah and of good deeds. The "Lulav," the branch of a tree (the date palm) the fruit of which has good taste but no aroma, symbolizes the person who has Torah knowledge but not good deeds. The "Hadas," the myrtle, which has pleasant aroma only, symbolizes the person who has good deeds but not Torah. And the "Aravah," the willow branch, which has neither pleasant taste nor pleasant aroma, symbolizes the person who has neither Torah nor good deeds.

Holding these four in a tight bond represents the unity that is Hashem's goal for the Jewish People. The bond represents the conversion of a set of separate individuals into a People, which is far greater than any individual in both the Crown of Torah and the Crown of Good Deeds, and is far more deserving than any individual of the blessings of Hashem.



Spiritual Lessons from the Feast of Tabernacles

God is Our Shelter

This holiday reminds us not to hold too tightly to material things. We live in a very materialistic age. When the Israelites were wanderers in the desert, they all lived in tents—rich and poor alike. Material possessions can control and manipulate us; they become gods, or idols, over us. We must remember that this life is only temporary. We are also on a pilgrimage to a Promised Land in eternity. We need to seek God's kingdom, not earthly comfort. As we seek first the Kingdom of God (Luke 12:31), God is our shelter. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall (Isa. 25:4).

Jesus is the Living Water

Our spiritual thirst cannot be quenched with anything less than Christ. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14).

Jesus Washes Away Our Sins

Jesus is the true living water cleansing us from sin through His blood. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God (Heb. 9:13-14).

Jesus is the Light of the World

The light from the Feast of Tabernacles lamps illuminated the whole city. Scholars suggest that Jesus referred to this custom when he spoke those well-known words, "I am the light of the world..." (John 8:12) Also see John 1:1-9 and John 9:5.

Jesus is Preparing Our Permanent Home

These physical bodies we now occupy are only temporary dwelling places. Our bodies are frail, and will eventually begin to deteriorate. Life is short. Our hope is not in what the world has to offer, but in what God has already provided for us for eternity. Our permanent home is being prepared for us in eternity. Jesus said in John 14:2-3, In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

As the Israelites Left Bondage, We Leave the Bondage of Sin

God brought the Children of Israel out of the bondage of their Egyptian taskmasters into freedom. For Christians, we can celebrate that God redeemed us from a life of bondage to sin and brought us into His freedom in the Kingdom of God.



GENERAL CONDITIONS LEADING TO THE END OF THE AGE

BIRTH

- 1
- 2
- 3
- 4
- 5

- 6
- 7

False peace
War
Famine
Death
Martyrdom

Sealing of 144,000 Jews

(KAIROS)
Salvation of Countless Multitudes

Demonic Destruction of Earth's Inhabitants

Great EQ

God's Kingdom Established

Birth Pangs

Divine Destruction of Earth's Ecology

World's Kingdom becomes God's Kingdom

Israel became a nation
Israel regains Jerusalem (Luke 21:24)

1/3 earth
1/3 sea
1/3 rivers + springs
1/3 sun, moon & stars

Demonic locust plague
No death for 5 months

4 bound angels released
1/3 mankind killed by 200mil

7 thunders

GREAT DAY OF GOD'S WRATH

3rd Woe

Bowls of God's Wrath (Rev 15:1; 16:1)

Michael arises

1st Woe

2nd Woe

Dan 9:27 complete destruction of one who makes desolate



1948
1967

Sacrifice stopped
Ab. of D. set up

1260 days

1290 days

1335 days

Significance	Future Significance	
1. commemorates life during wilderness wanderings (Leviticus 23:43)	<ul style="list-style-type: none"> * spiritual pilgrims/aliens * booth represents our physical bodies * symbolizes men's dependence on God for food & water 	
2. the Season of our Joy (Nehemiah 8:17)	<ul style="list-style-type: none"> * The Birth of our Lord Jesus Christ (Luke 2:10); * The Blessedness of Entering into the Millennium (Daniel 12:12) 	
3. Festival of Ingathering and the fruit harvest / Waving of the Lulav (Nehemiah 8:15-18)	<ul style="list-style-type: none"> 1. etrog/citron 2. lulav/palm branches 3. hadesim/myrtle 4. aravot/willow 	etrog represents Gentiles who join themselves to Israel (Rev 7:9-17)
4. Feast of Dedication – celebrated after the Babylonian Captivity (Ezra 3:1-4)	Daniel 8:8-14 John 10:22-39	
5. Feast of the Nations	Zech 14:16-19	
6. Water Libation Ceremony	Jesus is living water (John 4:14; Heb 9:13-14)	
7. Temple Lighting Ceremony	Jesus (John 8:12, 9:5); believers – Matt 5:14-16	
8. Hoshana-Rabbah Ceremony	John 7:37-39	
9. Shmini Atzeret (8th day, Solemn Assembly) Simchat Torah (begin in Middle Ages) – the Rejoicing in the Law (8 th day in Israel, 9 th day outside Israel)	<p>Never stop studying the Word (Ps 119:105)</p> <ul style="list-style-type: none"> * Jesus' Circumcision (Luke 2:21) * Rev 21:1-8 – Eternity 	

The Significance of Succoth

Yeshua was born during the festival season of Succot (Tabernacles)

Scriptural Evidence:

Luke 1:5 Zechariah is a priest of the division of Abijah

Israel was divided into 24 districts in Jesus' days. Each district sent 2 representatives to officiate at the temple during the weeks of the year

- 1 Chr 24 - 1st division of priests would serve in the 1st week of the year, i.e. both in Nisan & Tishri
- Priests from all 24 districts would come to the temple to help, during the week of Passover, Pentecost & Tabernacles (Dt 16:16)
- 1 Chr 24:10 Abijah was the 8th division & would minister during the 10th week of the year

Luke 1:9-10 Zecharias is burning incense a once-in-a-lifetime opportunity for any priest

Allowing 2 weeks for the laws of separation after going back home (Lk 1:23) & then going forward 9 months (Sivan [10th week] + 2 weeks + 9 months) puts the birth of John during the festival of Passover.

Luke 1:26 Gabriel appears to Mary in the 6th month of Elizabeth's pregnancy (around 25th Kislev, Chanukah)

If you add 8 days for the festival of Chanukah plus 9 months for Mary's pregnancy, this will bring you around the time of the festival of Succot or Tishri 15. On Tishri 22 known as Shemini Atzeret or the 8th days, Yeshua was circumcised (Luke 2:22-23; Lev 12:1-3)

The Bible does not specifically say the date of Jesus' birth. We know it was **not during the winter months** because the sheep were in the pasture (Luke 2:8). A study of the time of the conception of John the Baptist reveals he was conceived about Sivan 30, the eleventh week.

When Zechariah was ministering in the temple, he received an announcement from God of a coming son. **The eighth course of Abia, when Zekharya was ministering, was the week of Sivan 12 to 18** (Killian n.d.). **Adding forty weeks for a normal pregnancy reveals that John the Baptist was born on or about Passover (Nisan 14).** We know **six months after John's conception, Mary conceived Jesus (Luke 1:26-33).** Therefore, **Jesus would have been conceived six months later in the month of Kislev. Kislev 25 is Hanukkah.** Was the "light of the world" conceived on the festival of lights?

Starting at Hanukkah, which begins on Kislev 25 and continues for eight days, and counting through the nine months of Mary's pregnancy, one arrives at the approximate time of the birth of Jesus at the Festival of Tabernacles (the early fall of the year).

During the Feast of Tabernacles, God required all male Jews to come to Jerusalem. The many pilgrims coming to Jerusalem for the festivals would spill over to the surrounding towns (Bethlehem is about five miles from Jerusalem). Joseph and Mary were unable to find a room at the inn because of the influx of so many pilgrims. They may have been given shelter in a sukkah, which is built during a seven-day period each year accompanying the celebration of the Feast of Tabernacles. Due to the difficulties during travel, it was common for the officials to declare tax time during a temple Feast (Luke 2:1).

We know our Messiah was made manifest into a temporary body when He came to earth. Is it possible He also was put into a temporary dwelling? The fields would have been dotted with sukkoths during this harvest time to temporary shelter animals. The Hebrew word "stable" is called a sukkoth (Gen. 33:17).

Later in His life, Yeshua celebrated His birthday on a mountain with three of His disciples. In contrast to birthday parties, such as Herod's, where people were killed for entertainment, His was a celebration of life. On the Festival of Succoth, Moshe and EliYahu (Elijah), from centuries past, representatives of the Torah and the Prophets, appeared and talked with Yeshua. One disciple, Kepha (Peter), suggested building three succoth for Yeshua, Moshe, and EliYahu, because it was required for the festival, but he did not understand that these three were fulfilling that which the festival symbolized: they were dwelling in their succoth (temporary tabernacles) of flesh, awaiting their eternal resurrection temples (Killian n.d.)

Jesus preached three sermons in which he declared himself the "light of the world," and all three would be during the Festival of Lights (Hanukkah) in the winter of the year (December).

Shemini Atzeret and Simchat Torah

Tishri 22, the day after the seventh day of Sukkot, is the holiday Shemini Atzeret. In Israel, Shemini Atzeret is also the holiday of Simchat Torah. Outside of Israel, where extra days of holidays are held, only the second day of Shemini Atzeret is Simchat Torah: Shemini Atzeret is Tishri 22 and 23, while Simchat Torah is Tishri 23.

These two holidays are commonly thought of as part of Sukkot, but that is technically incorrect; Shemini Atzeret is a holiday in its own right and does not involve some of the special observances of Sukkot. We do not take up the lulav and etrog on these days, and our dwelling in the sukkah is more limited, and performed without reciting a blessing.

Shemini Atzeret literally means "the assembly of the eighth (day)." Rabbinic literature explains the holiday this way: our Creator is like a host, who invites us as visitors for a limited time, but when the time comes for us to leave, He has enjoyed himself so much that He asks us to stay another day. Another related explanation: Sukkot is a holiday intended for all of mankind, but when Sukkot is over, the Creator invites the Jewish people to stay for an extra day, for a more intimate celebration.

Simchat Torah means "Rejoicing in the Torah." This holiday marks the completion of the annual cycle of weekly Torah readings. Each week in synagogue we publically read a few chapters from the Torah, starting with Genesis Ch. 1 and working our way around to Deuteronomy 34. On Simchat Torah, we read the last Torah portion, then proceed immediately to the first chapter of Genesis, reminding us that the Torah is a circle, and never ends.

This completion of the readings is a time of great celebration. There are processions around the synagogue carrying Torah scrolls and plenty of high-spirited singing and dancing in the synagogue with the Torahs. Drinking is also common during this time; in fact, a traditional source recommends performing the priestly blessing earlier than usual in the service, to make sure the kohanim are not drunk when the time comes! As many people as possible are given the honor of an aliyah (reciting a blessing over the Torah reading); in fact, even children are called for an aliyah blessing on Simchat Torah. In addition, as many people as possible are given the honor of carrying a Torah scroll in these processions. Children do not carry the scrolls (they are much too heavy!), but often follow the procession around the synagogue, sometimes carrying small toy Torahs (stuffed plush toys or paper scrolls).

In some synagogues, confirmation ceremonies or ceremonies marking the beginning of a child's Jewish education are held at this time.

Shemini Atzeret and Simchat Torah are holidays on **which work is not permitted.**

List of Dates

Shemini Atzeret will occur on the following days of the Gregorian calendar:

- Jewish Year 5764: sunset October 17, 2003 - nightfall October 18, 2003
- Jewish Year 5765: sunset October 6, 2004 - nightfall October 7, 2004
- Jewish Year 5766: sunset October 24, 2005 - nightfall October 25, 2005
- Jewish Year 5767: sunset October 13, 2006 - nightfall October 14, 2006
- Jewish Year 5768: sunset October 3, 2007 - nightfall October 4, 2007

In Israel, Simchat Torah falls on the same days Shemini Atzeret. Outside Israel, Simchat Torah will occur on the following days of the Gregorian calendar:

- Jewish Year 5764: sunset October 18, 2003 - nightfall October 19, 2003
- Jewish Year 5765: sunset October 7, 2004 - nightfall October 8, 2004
- Jewish Year 5766: sunset October 25, 2005 - nightfall October 26, 2005
- Jewish Year 5767: sunset October 14, 2006 - nightfall October 15, 2006
- Jewish Year 5768: sunset October 4, 2007 - nightfall October 5, 2007



THE MOEDIM (FEASTS) OF YAHWEH By Richard Meredith

SHEMINI ATZERETS (THE EIGHTH DAY)

The Feast of Shemini Atzeret

The eighth day of Tabernacles or Shemini Atzeret is not connected to Tabernacles although it is celebrated on the eighth day after Tabernacles. The reason why it is not connected to Tabernacles is because YAHWEH made a distinction of this day when He commanded it to be made a separate feast, although it is celebrated within the time of Sukkot.

The Scriptural command for this feast is found in Leviticus 23:35-36...

This feast is a Sabbath day therefore no work was permitted to be done on this day.

Today in Israel this feast is a public holiday and it is a day on which cantor and the rabbi would wear white robes or traditional kittels (burial shrouds) to pray for rain, thus beginning the rainy season in Israel... In Israel, groups of men who have gathered from all over the world can be found in the public parks dressed in colorful native costumes and dancing with their beloved Torah. Torah scrolls are joyously carried around in ceremonious processions in Synagogues all over Israel. Other Jews in Diaspora celebrate Simchat Torah on the following day.

What is the significance of Shemini Atzeret?

1. The Eighth Day represents eternity. It foretells the Fathers plan to spend eternity with Israel. The Messianic age is a definite period of time (one thousand years) but Shemini Atzeret represents a Day that is beyond time literally forever. In [Revelations 7:15](#) John tells us that "...He who sits on the throne will dwell (tabernacle) among them" literally forever.
2. The Eighth Day speaks of the heavenly Jerusalem. The perfect Millennial Kingdom will be rounded out with the fullness of the Eighth Day, when the New Jerusalem comes down out of heaven and rests in the land of Israel. "[Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God."](#) [Revelation 21:2-3](#). Only the redeemed who are in covenant and who keep YAHWEH's laws will be permitted to enter that city - [Ezekiel 44:9](#), [Psalm 118:19-20](#), [Matthew 7:2-23](#).
3. The Eighth Day represents the Father. The Millennial Kingdom reign of the Messiah will end with the Father coming to rule on Earth forever. At the end of the Messiahs reign He will hand back the kingdom to the Father. "[Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.](#)" [1 Corinthians 15:24](#). The Father will become the Supreme ruler, authority and power on Earth and in Heaven. Yeshua will then take His place on the right side of the Father and co reign with the Father forever. We know Yeshua already occupies this place in heaven - [Revelation 4:9-11](#), [5:13](#).

4. The Eighth Day represents the perfect Kingdom. The Millennial Kingdom of the Messiah will not be perfect because the last enemy of mankind will not be destroyed until the end of His reign. "[For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death.](#)" [1 Corinthians 15:25-26](#). This tells us that during the Millennial Kingdom of the Messiah, the vast majority of people will still die, although many will live to age spans of around 200 years, except for the righteous who will not die. [Isaiah 51:5-6](#), [65:20](#)

5. The Eighth Day represents the perfect earth and heaven. At the end of the Millennial Kingdom Heaven and Earth will be renewed. "[Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.](#)" [Revelation 21:1](#). All living things will also be renewed because when Adam sinned, creation itself was unwillingly subjected to corruption. "[For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope](#)" [Romans 8:20](#).

6. The Eighth Day represents a perfection that is above the perfect seven. In Hebrew the word for eight, or Shemini, comes from Shemoneh which indicates the idea of plumpness as if a surplus above the perfect seven. Here are some representations of "acts of perfection" on the eighth day in Scripture.

Oxen and sheep had to be with their mothers for seven days and on the eighth day they could be offered to the Holy One. [Exodus 22:30](#), [Leviticus 22:27](#).

Altars were dedicated on the eighth day. [2 Chronicles 7:9](#).

Priest were consecrated for seven days then presented on the eighth day. [Leviticus 9:1](#).

Lepers and lambs were presented on this day and other imperfections were made pure on the eighth day. [Exodus 12:2-3](#), [14:8-10](#), [Leviticus 8:33](#).

Children were circumcised on the eighth day [Leviticus 12:3](#).

This feast is clearly yet to be fulfilled and can only be fulfilled by the personal return of our Messiah Yeshua. Therefore we must celebrate Shemini Atzeret with the understanding that it depicts the coming King and Kingdom. We are commanded to make an offering on this day.

