

BASIC SUKKOTH 101

10-7-06

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(Read Wayiqra Leviticus 23:33-44)

SUKKOTH "The Feast of Tabernacles" "YHWH said to Moshe, "Tell the people of Yisrael, 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to YHWH. **On the first day is to be a holy convocation; do not do any kind of ordinary work.**"

"Just what exactly is a "sukkot" (say "soo-coat") anyway?" Well, this is the plural form of the Hebrew word translated as "booth", "tabernacle", "tent", or "hut". Its singular is "sukkah", and, based on the command to dwell in temporary booths for seven days (verse 42, 43), we can see why the Feast is called by this name. "Why in the world would YHWH want his people to dwell in a tabernacle for seven days?" "What is so important about the concept of 'dwelling' anyway, especially all these years after the fact!"

Be aware that Sukkoth is known by a few other names, having other themes as well-

- . The Season of our Joy
- . The Festival of Final Ingathering
- . The Feast of the All The Nations
- . The Festival of Dedication
- . The Festival of Lights

YHWH has a grand plan of becoming the one and only YHWH of his people, from the beginning of his-story to its conclusion.

Shemot Exodus 25:1, 2, 8, 9 I want to go backwards into the Torah to a time period before the giving of the instructions for the Feasts, back to when YHWH instructed the people to build him a Tabernacle. Exodus chapter twenty-five talks about gathering the materials together to construct a "dwelling place" for YHWH to live among the people, as their one and only Elohim. This tabernacle was to be put together using materials that were freely and wholeheartedly contributed by Am Yisrael (the people of Yisrael). They were not to be forced to give. The building of the "dwelling place" was an act of free will; the people wanted it built, and thereby contributed to its building. Only after this important detail of YHWH's Tabernacle was addressed could he state in 25:8, "I [will] dwell among them". As it was then it so remains today. An act of free will to obey!

Wayiqra/Leviticus 23:34-43- YHWH instructed the people to build Sukkoth in memory of the temporary dwelling places that they had while wandering in the desert. But the most important temporary dwelling place during that period was still the Tabernacle. To be sure, according to past history, once the people built a Tabernacle for YHWH, he indeed did come to "dwell among his people" as he said he would, and they did behold his Sh'khinah (manifest Glory of YHWH)! They TABERNACLED AROUND HIM, as it is today as well!

Present Reality-Yochanan/John's opening account of Yahshua's ministry here on earth is a most revealing one. In chapter one of his Gospel, we find a seemingly ordinary statement, until we examine the underlying Hebrew thought behind it. Here's the statement: "The Word became a human being and lived with us, and we saw his Sh'khinah.." (Verse 14) This immediately brings to memory the indwelling, manifested Glory, present in the earthly Tabernacle.

But the Tabernacle had long since been replaced by a more permanent Temple structure. Moreover, the Sh'khinah of YHWH was displayed fully in the person of Yahshua (Colossians 2:9)! In John 14:23, and 17:23, Yahshua says that anyone who loves him will keep his words. The response is that the Father will demonstrate his own love for the individual, and that the both of them (Father and Son) would come to make their abode with him. This type of "dwelling" is really a perfectly peaceful and permanent one for the individual.

The Scroll of Ivrim/Hebrews, chapter eight, tells us that our Great High Priest Yahshua was "a minister of the sanctuary, and of the true Tabernacle, which YHWH pitched, and not man." (Verse 2) It is true, our Messiah's atoning death brought about the present reality that "any individual who calls upon his name, will receive YHWH's salvation (Joel 2:32; Romans 10:13). Moreover, according to the Torah, this personal acceptance of Yahshua is the only sign of a genuine relationship between a Holy YHWH and his people (John 14:6-21, Hebrews 8:10).

To be sure, the Torah promises that the Ruach HaKodesh (Holy Spirit) will "dwell within" the individual believer, bearing witness with their ruach (spirit) that they truly are offspring of the Holy One, Blessed be He (Romiyah/Romans 8:16). In a very real way, each and every one of us believers is Yahshua's sukkah! We have become his "permanent dwelling place",

within a "temporary" vessel. Once this corruption is exchanged for incorruption, we will shed the "temporary" aspect (Corintyah Alef/1 Corinthians 15:51-54) and be permanent Sukkoth.

Sukkoth-Future Ingathering And Redemption- But the Feast of Sukkoth is a holy convocation that speaks of corporate involvement. Is there still some future "dwelling with men" that YHWH is waiting for? In the 2 stick prophecy of Ezekiel 37:27, 28, YHWH is seen as saying once again that his "home will be with them", however, this reference is in the future tense.

Maaseh Shlichim/Acts 15:16-Where is his sukkah today? Romiyah/Romans 11:25, 26 declares a future time when all of redeemed Yisrael shall know the salvation of their Elohim, once and for all. Tied up within that future redemption, is the concept that YHWH started with way back in the days of the TaNaKH: "I [will] dwell among them" (Shemot/Exodus 25:8, emphasis mine). **THEN THE TABERNACLE OF DAVID WILL BE FULLY RESTORED.** This is called the Kivutz Galyut, which we pray for each Shabbat and each Rosh Chodesh in the siddur.

From the prophetic book of Gilyahna/Revelation, we learn that there will be a day, when the final plan of YHWH will be fully realized among men. Chapter twenty-one, verse 3, And I heard a great voice out of the shamayim saying, See, the **Mishkan of יהוה is with men, and He will dwell with them,** and they shall be His people and יהוה Himself shall be with them, and be their אלהא.

The concept of YHWH making his final dwelling place with his people is so important that even the prophet Zechariah in 14:6, foretold of a time when everyone living in the Millennium will have a divinely-appointed command to participate in the Feast of Tabernacles!

Even with the past history of the Tabernacle, and the present reality of Yahshua's Spirit within us as tabernacles/believers, we still have a final, corporate Sukkoth to experience! Moreover, when Yahshua returns to rule from Yahrushalayim (Jerusalem) in bodily form, even our current relationship with him, will take on an entirely different aspect!

Sukkoth brings the Feasts in Wayiqra/Leviticus Chapter twenty-three to a conclusion. YHWH has ended on the grand theme of "temporary dwelling places" of our lives involving mankind. Only, with the final "dwelling place" of YHWH, there will be nothing temporary about it! **The Feast of Tabernacles is the end of the Mikra'ey Kodesh.** The revelation of John's vision of Sukkoth is the end of the book and the start of the olam haba!