

BORN ON SUKKOT

*'Tis (Truly) The Season to Be Jolly!
tra la la la, la la la la!"*

Sukkot-Shemini Atzeret-Simchat Torah

The Birth of Yeshua During Sukkot

The Scriptures seem to indicate to us that Yahshua was born during the festival season of Sukkot (Tabernacles). In fact, I believe that He was born on the Feast of Sukkot (which is 15th day of seventh month on the biblical calendar, and is analogous to our September/October). With this in mind, let's look for some evidence of this in the scriptures.

In Lukas 1:5, Zachariah (Z'karyah) is a priest (Cohen) of the division of Abijah (Avijah). What does this mean? Israel was divided into 24 districts at the time of Yahshua. Each of these districts sent two representatives to officiate at the temple during the weeks of the year. In First Chronicles (Divri Hayamim) 24, the first division of the priests would serve in the first week of the year, which would be both in the month of Avib/Nisan and the month #7/Tishrei since both months begin the new year. As we saw earlier in this book, Avib/Nisan is the first month in the scriptural religious calendar set up by Yahuwah in Exodus (Shemot) 12:2 and month #7/Tishrei is the first month of the year according to the civil calendar.

During the third week in the month of Avib/Nisan, the priests from all 24 districts would come to the temple to help during the week of Passover (Pesach). This would also be the case for the festival of Pentecost (Shavuot) and for the festival of Sukkot (Tabernacles) when all males were required to go to Jerusalem (Yerushalayim) as specified by G-d in Deuteronomy (Devarim) 16:16. In First Chronicles 24:10, we see that abijah was the

eight division or course of priests. The course of abijah would minister during the tenth week of the year. Remember, the weeks of Pesahk/Passover and Shavuot would not be counted because all the priests were required to go to Yerushalayim/Jerusalem then. In Luke 1:9-10, we see that Zacharias is burning incense. This is done in the room of the temple known as the Holy Place. As the incense (which represents the prayers of Yahuwah's people [Psalm (Tehillim) 141:2; Revelation 8:3-4]) is being burned by the priests in the temple, 18 special prayers are prayed. These 18 prayers would be prayed every day in the temple. One of these prayers is that Elijah (Eliyahu) would come. This is important because it was understood by the people, as Yahuwah established, that Elijah (Eliyahu) would precede the coming of the Messiah as stated in Malachi 4:5.

These 18 special prayers would be prayed twice a day, once in the morning and once in the afternoon. In Luke 1:11-13, the malak (angel) appeared on the right side of the altar and told Zacharias that his prayer was heard and John (Yochanan) the Immerser (Baptist) would be born. John (Yochanan) the Immerser (Baptist) was not literally Elijah (Eliyahu), but was of the spirit of power of Elijah (Luke 1:17).

Allowing one week for the laws of separation that G-d commanded in Leviticus (Vayikra) 12:2; 15:19,24-25 after going back to the house (Luke 1:23) and then going forward nine months (Sivan [tenth week] + 1 week + 9 months) puts the birth of John (Yochanan) during the festival of Passover (Pesach). This is an extremely important point because during the service for Passover, which is called the Passover Seder, the people are instructed by Yahuwah to go to the door during one part of the service and look for Elijah (Eliyahu) while the Passover meal is eaten. The cup is called the cup of Elijah. The understanding of Elijah preceding the coming of the Messiah was the basis for the question in Matthew (Mattityahu) 17:10-13.

In Luke 1:26 during the sixth month of Elisabeth's (Elisheva) pregnancy, the malak (angel) Gavriel appeared to Mary (Miryam). This should have been around the twenty-fifth of Kislev, otherwise known as Chanukah. During the time of the first century, Chanukah was known as the second Sukkot. During the time of Chanukah, all of the Sukkot prayers are prayed once again. Mary's (Miryam) dialogue with the angel Gabriel is found in the Sukkot liturgy today. If you calculate from the twenty-fifth of Kislev and add eight days for the festival of Chanukah plus nine months for Mary's (Miryam) pregnancy, this will bring you around the time of the festival of Sukkot, or month 7 day 15/Tishrei 15. On month 7 day 22/Tishrei 22, known as Shemini Atzeret or the eighth day, Yahshua was circumcised (Luke 2:22-23; Leviticus [Vayikra] 12:1-3).

Other Evidences of Yahshua's Birth During Sukkot

As we have stated earlier in this chapter, the Feast of Sukkot (Tabernacles) is called "the season of our joy" and "the feast of the nations." With this in mind, in Luke 2:10 it is written, "And the angel said unto them, Fear not: for, behold, I bring you good tidings [basar in Hebrew; otherwise known as the gospel] of great joy [Sukkot is called the 'season of our joy'], which shall be to all people [Sukkot is called 'the feast of the nations']." So, we can see from this that the terminology the angel used to announce the birth of Yahshua were themes and messages associated with the Feast of Sukkot (Tabernacles).

In Luke 2:12, the babe (Yahshua) was wrapped in swaddling cloths and lying in a manger. The swaddling cloths were also used as wicks to light the 16 vats of oil within the court of the women during the festival of Sukkot. So, swaddling cloths are associated with the festival of Sukkot.

Notice also in Luke 2:12 that the baby Yahshua was laid in a

manger. The word manger is the Greek word phatn'e. It is the same word translated as "stall" in Luke 13:15. By seeing how the word is used in Luke 13:15, we can see that the Greek word phatn'e means a place for hitching cattle. The Hebrew word for stall is marbek, which can be found in Amos 6:4 and Malachi 4:2. In Genesis (Bereishit) 33:17 it is written that Jacob (Ya'akov) journeyed to Sukkoth and made booths (the word booth in this passage is the Hebrew word sukkah; the plural is sukkot) for his cattle. So we can see from these passages how the word booth (sukkah or sukkot) was used by Jacob (Ya'akov) for his cattle in Genesis 33:17, and how the Greek word for manger or "stall," phatn'e, was also used to refer to hitching cattle in Luke 13:15. Phatn'e is the same word translated as "manger" in Luke 2:12, where Yahshua was laid at the time of His birth.

During the Feast of Sukkot (Tabernacles), Yahuwah required that all male Yisraelites come to Jerusalem (Yerushalayim) (Deuteronomy [Devarim] 16:16). For this reason, the city would be overcrowded with people and would explain why Mary (Miryam) and Joseph (Yosef) could not find lodging in and around Jerusalem (Yerushalayim) (Luke 2:7). Bethlehem, the place where Yahshua was born, is only about four miles from Jerusalem.

The last evidence we will give for the birth of Yahshua during this time of year, i.e., Sukkot, according to the Scriptures is in Matthew (Mattityahu) 2:1. There we see that "wise men" come from the East to visit Yahshua. The land of the East is Babylon, where the largest Jewish population was at the time of the birth of Yeshua. Remember that the book of Ezra states that only around 44,000 from the tribes of the southern kingdom returned from babylon after the babylonian exile. Not all of Yehudah returned, to this day when some are still returning! So at the time of yahshua, these Yehudim (Jews) on Babylon were descendants from the captivity when King Nebuchadnezzar defeated Judea (the only remnant of Yisarel extant at the time

for the northern kingdom i.e., non-Jewish Efrayim Israel had long been scattered) and Nebuchadnezzar took these Israelite Jews to Babylon to serve him. Babylon is referred to as the land of the East in Genesis (Bereishit) 29:1 and Judges (Shoftim) 6:3. Following this scriptural evidence, it is thus highly probable that these "wise men" described in Matthew (Mattityahu) 2:1 were rabbis. The rabbis, also called sages, are known in Hebrew as chakamim, which means wise men. The word in Matthew (Mattityahu) 2:1 in Greek is magos, which is translated into English as "Magi." Magos in Greek is the Hebrew word ravmag. Ravmag comes from the Hebrew word rav, which means "rabbi." It should also be noted that the Greek word magos can also mean scientist, counselor, scholar, or teacher. The rabbis were scholars or teachers of the Jewish law. Yeshua was referred to as "Rabbi," or "Teacher" in John (Yochanan) 1:38,47,49; 3:2. So, we can see that the wise men were Jewish rabbis coming from Babylon to witness the birth of Yahshua.

A question we can ask ourselves is, "What made the rabbis make the journey from Babylon to Bethlehem to witness the birth of Yahshua?" The answer is given in Matthew (Mattityahu) 2:2, as it is written, "...we have seen His star in the east...."

One of the requirements during the time of Sukkot was to build an outside temporary shelter and live in it during this festival season. This shelter is called a booth, or sukkah. The sukkah had to be built with an opening in the roof so the people could see the stars in heaven. This is another reason for why the rabbis would be looking for, and thus seeing, the star in the sky when it appeared. In addition, there was a prophecy in Numbers (Bamidbar), as it is written, "...a star shall come forth from Jacob..." (Numbers [Bamidbar] 24:17 NAS). King Herod inquired about where the Messiah would be born in Matthew (Mattityahu) 2:4. He was told in Bethlehem (Matthew [Mattityahu] 2:5-6), based upon the prophecy in Micah 5:2. In

Matthew 2:10 it is written, "When they saw the star, they rejoiced with exceeding great joy." Once again, remember that Sukkot is called "the season of our joy." In **Matthew 2:2**, the rabbis (wise men) saw the star from the East. Salvation was seen by the Jewish Israelite people as coming from the East. Yahshua descended from the tribe of Yehudah/Judah (**Revelation 5:5**). The tribe of Judah was positioned on the east side of the tabernacle of Moses (Moshe) in the wilderness. Finally, in **Luke 2:32**, Yeshua is called "a light to the Gentiles." Once again, Sukkot is called "the festival of lights" and "the festival of all nations." Note the connection between this and **YehsYahu/Isaiah 49:5-6** where Yahshua is given principally to restore the broken tabernacle (sukkah/booth) of King Dawid that had fallen (including scattered Efrayimites of the northern kingdom of Yisrael long gone and thought to be "lost" from their brother Judah in the southern kingdom) AND, to be a light to the true goyim i.e., nations/gentiles.

Therefore, by studying and understanding the festival of Sukkot and the themes and messages that YHWH desired to be conveyed during this festival, enables us to read the Bible in a new light; it enables us to understand that Yeshua was born during the season of Sukkot and that He is the Star we are all called to see with our (spiritual) eyes!

Spiritual Significance of the Feast of Sukkot

One of the most outstanding truths of the Feast of Sukkot (Tabernacles) involves the seasonal rains in Israel. The prophet Joel (Yoel) tells us that the former and latter rain would come in the first month (**Joel [Yoel] 2:23**). This is because Passover (Pesach) is the first month in the religious or sacred calendar, and Sukkot (Tabernacles) is the first month in the civil calendar. So Israel has two first months in the same year because of the special calendar that YHWH set up in **Exodus (Shemot) 12:2**.

Hosea (Hoshea) 6:3 tells us that the coming of the Messiah will be as the former and latter rain on the earth. We just saw in the previous section that Yahshua came to earth (was born) during the festival of Sukkot (Tabernacles), the first month of the civil calendar, and died at His first coming during the first month (Avib/Nisan) on the sacred calendar. His second coming will also be in the first month of the civil calendar, Tishrei. Yahshua will return to earth during the fall of the year.

Yahuwah promised Israel that upon their obedience to the covenant He made with them at Mount Sinai (Exodus [Shemot] 34:10; Deuteronomy [Devarim] 5:2; 29:12-15), that He would give them the rains in their due season (Deuteronomy [Devarim] 11:10-17). No rain was a sign of judgment and the curse of YHWH on the land as well as on the people (1 Kings [Melachim] 8:33-43; 17:1-7; 18:41-46; Proverbs [Mishlai] 16:15; Amos 4:6-13; Joel [Yoel] 1:10-12). Today, the land of Israel is becoming green once again (Isaiah [Yeshayahu] 35:1; Ezekiel [Yechezkel] 36:24-38; Joel [Yoel] 2:18-27).

The rain is a type of the Holy Spirit (Ruach HaKodesh) being poured out upon all flesh (Acts 2:1-8,14-21; Joel [Yoel] 2:23,28-29). The Word of Yahuwah (which foundationally and scripturally speaking was always first and foremost known to be Yahuwah's Torah/Instructions/Law) is likened to the rain (Deuteronomy [Devarim] 32:1-3; Isaiah [Yeshayahu] 55:8-12; Ephesians 5:26). The Holy Spirit (Ruach HaKodesh) is also likened to the rain (Joel [Yoel] 2:21-32; Acts 2:1-8,14-21; James 5:7; John 7:37-39). Rain is associated with righteousness in Hosea (Hoshea) 10:12. Yahuwah has made His righteousness available for all who believe on the Messiah (Romans 3:21-22; 5:17).

Yahshua is the rain that came down from Heaven as well as the living water and the fountain of living water spoken of in John (Yochanan) 4:4-6,10-14,20-24; and Revelation 21:6 and 22:1-

5,17. Yahshua desires that we drink of the water He gives, which results in everlasting life (John 4:14) that we might be filled (Matthew 5:6).

Rain also speaks of revival, restoration, and returning to Yahuwah (Teshuvah) and trusting/faithfulness (emunah) in Him. Just as the rain came after Elijah prayed seven times for it (1 Kings [Melachim] 18:41-46), the great rain or outpouring of Yahuwah's Holy Spirit will come when the believers in the Messiah will earnestly pray to Yahuwah that it be done. Yahuwah has already declared that He would pour out His Holy Spirit during the seventh month, (which we are in at this moment!) which is a spiritual picture of the end of the age (Olam Hazei). So far, we have for the most part seen only showers of blessing (Ezekiel [Yechezkel] 34:26). The greatest outpouring of Yahuwah's Spirit is yet to come. The feast of Sukkot (Tabernacles) and the rain speaks of a mighty outpouring of the Holy Spirit of Yahuwah, a universal outpouring of His Spirit. This outpouring will be accompanied by signs and wonders and manifestations of the gift of the Holy Spirit (Ruach HaKodesh) as well as a revelation and illumination of the Word of Yahuwah beyond all that has ever been seen in the history of the congregation of believers/assembly (kehilat) in the Messiah. This outpouring will touch every nation, both Jew and non-Jew. (Meaning those of the southern kingdom of Yisrael that were dispersed into Babylon and those of the northern kingdom of Efrayim that were scattered into Assyria AND...also whosoever else will believe/show faithfulness corroborated by actions (Yoch/John 3:16/Ya'akov/James 2:17,20,26) on Yahshua who become the Yisrael of Elohim Gal. 6:16 upon belief, and children of the promise made to Avarahm Who too "believed" and it was credited unto him as righteousness (Gal 3:28-29; Beresheit/Gen. 15:6). The believer in the Messiah who is living at the time of the latter rain is called to seek Yahuwah and ask Him to send rain on the people of the earth (Zechariah 10:1; Psalm [Tehillim]

46:4; 65:9-10; Jeremiah [Yermiyahu] 5:23-24; 31:10-14).

The fullness of this feast in the seventh month will be experienced at the coming of the Messiah when He will rule and reign on the earth during the Messianic age, the Millennium, called the Athid Lavo in Hebrew eschatology. This time will be a time of joy for all believers in the Messiah Yahshua and will be the age of Israel's glory.

Shemini Atzeret and Simchat Torah

Immediately following the last day of Sukkot, Hoshana Rabbah, is Shemini Atzeret (the eighth day of assembly). Shemini Atzeret along with Simchat Torah are celebrated together on Month 7 day 22 . As it is written, "On the eighth day you shall hold a solemn gathering (Atzeret); you shall not work at your occupations" (Numbers [Bamidbar] 29:35). The rabbis interpreted this verse to mean that YHWH asks all who made a pilgrimage for Sukkot to tarry (atzeret, which comes from the Hebrew root word meaning "to hold back") with Him one additional day. From this, the rabbis concluded that Shemini Atzeret is an independent festival.

To understand Shemini Atzeret and Simchat Torah, we must review a few things. First, the seven days of Passover (Pesach) are followed by a 49-day period of counting the omer, which climaxes with the fiftieth day of Pentecost (Shavuot). Thus, the liberation of Passover (Pesach) is linked with the revelation and giving of the Torah at Mount Sinai, known as Shavuot (Pentecost). If we look at the festival cycle, Shemini Atzeret is analogous to Shavuot, which is understood to be the conclusion or atzeret to Passover (Pesach). Just like Shavuot, a one-day festival, is the conclusion to Pesach, a seven-day festival, so Shemini Atzeret, a one-day festival, is the conclusion to Sukkot, a seven-day festival.

Therefore, we see that Shemini Atzeret is the eighth day -- that is the day after "seven." Seven, being a perfect number in the Bible, signifies a complete unit of time as each week ends with the seventh day called the Shabbat (Sabbath). Thus, the eighth day is the day after time. It is the end of both kinds of time. It is thus not just the promise of redemption, but the actual moment of it. Yahuwah said, "Remain with Me (atzeret) an extra day," a time beyond time.

Simchat Torah: Rejoicing in the Torah

At last comes the most joyous day of all, the day of Simchat Torah, rejoicing in the Torah. Simchat Torah is celebrated on the twenty-third of Tishrei, or the day following Shemini Atzeret. Once again, it should be noted that the Hebrew word Torah means "teaching [or instruction]," for it teaches us our way of life, the kind of life Yahuwah wants us to lead. The Torah is the foundation for understanding the entire Bible.

The Cyclical Reading of the Torah

Until the early Middle Ages, there was more than one cycle with regard to the reading of the Torah. In fact, the most widespread cycle was the triennial one, in which the reading of the Torah took three years and ended before Passover (Pesach).

In modern times, the annual reading cycle became predominant. Therefore, Simchat Torah became the end of the reading cycle and thus its own festival day. As just stated, the Torah reading cycle is concluded on Simchat Torah. However, at this time, it is immediately started again from the beginning. This shows that there is no end to the Torah, and that it must be read and studied constantly, over and over again. The Torah, like Yahuwah Himself who gave it, is everlasting (Matthew [Mattityahu] 5:17-18).

Simchat Torah celebrates a Torah of joy, a Torah without restrictions or a sense of burden. This is what Yahshua means when He says "My yoke is easy and my burden is light" at MattithYahu/Matthew 11:30.

Yahshua and Shemini Atzeret and Simchat Torah

Month 7 day 22/, Shemini Atzeret, and month 7 day 23, Simchat Torah, in ancient times were considered one long day and celebrated on the 22nd. Simchat Torah is a celebration of rejoicing in the Torah.

As it is written in John (Yochanan) 7:37, "In the last day, that great day of the feast [of Sukkot]...." This day would be known as Hoshana Rabbah, or 7th month day 21. In John (Yochanan) 8:1-2, it is written, "Yahshua/Jesus went unto the mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them." This is the next day after Hoshana Rabbah, the day attached to Sukkot called Shemini Atzeret. Once again, in ancient times that day was also called Simchat Torah, the rejoicing in the Torah. So, in John (Yochanan) 8:5, we see Yahshua, the author of the Torah, is questioned about the Torah on the day referred to as "the rejoicing in the Torah"

The Spiritual Understanding of Shemini Atzeret/Simchat Torah

In Deuteronomy (Devarim) 31:9-13, at the Feast of Sukkot (Tabernacles), you are to read the Torah. The seventh year is called the year of release (Deuteronomy [Devarim] 31:10); all debts are to be forgiven at this time (Exodus [Shemot] 21:2; Leviticus [Vayikra] 25:1-4; Deuteronomy [Devarim] 15:1-12; Jeremiah [Yermiyahu] 34:8-22). The seven years are a picture of the 7,000-year plan of Yahuwah (Psalm [Tehillim] 90:4; 2 Kefah/Peter 3:8). The seventh year is the year of release and is a picture of the seventh day or the Messianic age, the Millennium,

or the Athid Lavo. Yeshua referred to this in both Isaiah (Yeshayahu) 61:1-3 and Luke 4:16-21. The phrase, "liberty to the captives" in Isaiah (Yeshayahu) 61:1, speaks of the year of release. Yahshua is saying, in essence, "I am that release. Trust in Me and you will be free."

In the days of Yahshua, there was a seven-year cycle of reading the Torah. In years one through three, the people would read from the Torah, the prophets and the writings. In years three through six, they would start over. In year seven, they would read from them all. While reading, the priest or rabbi would stand on a podium (beema) and give the understanding and teaching (Nehemiah 8:1-12). This was done during the Feast of Sukkot (Tabernacles) (Nehemiah 8:2,13-14,18).

In the future, we will experience the real Simchat Torah during the time Yahuwah judges the believers in the Messiah according to the lives they lived on this earth. At that time, when we hear the truth of the Bible and understand Yahuwah's Word, we will cry when we see how we have failed to keep and follow the Bible and Yahuwah's truths. But Yahuwah will say, "Do not sorrow, for the joy of Yahuwah is your strength" (see Nehemiah [Nechemiah] 8:9-10). At this time, we will not be going through the rehearsal (miqra) of the festival, but we will be experiencing the "season of our joy," the time of the Messianic kingdom on earth. The reading, teaching, and understanding of the Torah will be at its height during the Messianic age, the Millennium. In Isaiah (Yeshayahu) 2:1-5 and Micah (Michah) 4:1-5, Yahshua, the Messiah, the author and teacher of the Torah, will teach all the peoples of the earth the ways of the Torah.

Rain and Dew: (Geshem and Tal: A Prayer for Rain)

On the festival of Shemini Atzeret, the Musaf, the additional service on this day, begins with a special prayer for rain (geshem). The reason for these special prayers is

understandable enough (if you have lived in the land of Israel). The winter months in the Holy Land are the rain season, and the entire life of the country depends on rain. If the rains come down in their due season and in sufficient quantity, the rich soil will produce abundant crops and fruits; if not, the country is doomed to famine and starvation. During the summer months, there is no rain; it's the dry season. During these rainless months, the earth would have been completely parched, the top soil would have turned into dust and been blown away by the wind, and the land would have turned into barren desert -- were it not for the dew that settles on the cool soil during the hours of the night, drenching the ground with the soft moisture which we know as dew and which sparkles in the early rays of the sun like pearls. Thus, the rain in the winter and the dew in the summer are vitally needed to sustain life.

Spiritual Application (Halacha).

Let's review the spiritual significance of the feasts of Yahuwah and particularly the fall festival of Sukkot (including the Shemini Atzeret and Simchat Torah celebrations) to the individual believer in the Messiah and how they relate to his life.

Yahuwah designed the agricultural and weather seasons in Israel to parallel the life of every believer in Yahshua who seeks to love Him and serve Him with all his heart. With this in mind, let us examine how this is true.

Every time a person receives Yahshua the Messiah as his own Savior, he spiritually experiences Passover (Pesach). He is to flee Egypt (Mitzrayim; the world's evil system and ways); trust (emunah) in the Messiah, the Lamb of Yahuwah; and allow Yahshua to be the doorpost of his heart. As believers, we are then to seek to live holy lives before Yahuwah and experience Unleavened Bread (Hag HaMatzah). Just as Yahshua rose from

the dead, we are to consider our former ways dead to us and experience the newness of life in the Messiah. Once we do this, we can be immersed (baptized) in the Holy Spirit (Ruach HaKodesh) and have the power of Yahuwah (the anointing) in our lives. Spiritually, we have experienced the spring harvest of Israel in our lives. When we accept Yahshua into our hearts and lives, He begins to teach us the scriptures/Bible and show us how much He loves us, and we begin to grow in the knowledge of Him.

At that time, Yahuwah will begin to take us on a spiritual journey through the wilderness of life. Spiritually, we will begin to experience the dry summer season of Israel. Many things in our lives will not go the way we expect them to or how we trust Yahuwah for them to go. In the process of experiencing life's bitter disappointments and struggles, if we keep our eyes upon Yahuwah, He will take us from Passover (Pesach) to Shavuot (Pentecost). There He will reveal His ways and His Word, the Bible, in a deeper and more progressive way. By keeping our eyes on the Messiah through life's struggles, Yahuwah will not only reveal His Word, the Bible, to us in a greater way, but He also will refine our faith like fine flour, just as was done to the wheat during the days of counting the omer between Passover (Pesach) and Shavuot (Pentecost). Meanwhile, if we put our entire faithfulness/trust/belief (emunah) in Yahshua while on our spiritual journey in the wilderness of life as Yahuwah refines our faith and reveals Himself to us in a greater way, then our spiritual journey will not end in the wilderness of life (HalleluYAH!). Instead Yahuwah will take us forward to spiritually experience the fall festivals and our spiritual promised land.

It is when we spiritually experience the fall festivals -- especially the Feast of Tabernacles (Sukkot), Shemini Atzeret and Simchat Torah -- and enter into our spiritual promised land that Yahuwah will anoint our lives for Him in an awesome way, as

we live and serve Him, and we will then experience the greatest joy in our entire lives. Joy unspeakable! But we will experience not only joy, but also dancing, praise, victory, peace, and the power of Yahuwah in our lives. Spiritually, we will be experiencing the fall harvest of Israel. The rain in the Bible speaks of two things: the great outpouring of the Holy Spirit (Ruach HaKodesh) and an in-depth understanding of Yahshua and His Word, the Bible, in our lives. Both the anointing of the Holy Spirit (Ruach HaKodesh) and great knowledge of spiritual truths will be present in our lives in order that we may accomplish the purpose Yahuwah has for every one of our lives. Therefore, we have the anointing of Yahuwah upon our lives so we may help to do our part to build up the Body of Messiah to full maturity and to establish the Kingdom of Yahuwah on earth until we come to that day when we will rule and reign with the Messiah, the King of kings and Master of masters (Lord of lords) on earth during the Messianic age, the Millennium, and for all eternity.

Messianic Fulfillment and Understanding

When Yahuwah created man and put him in the Garden of Eden (Gan Eden), the Garden of Eden was like paradise, Heaven, or the world to come, known in Hebrew as the olam haba.

However, man sinned and as a result, both man and the earth was diminished in comparison to the original glory and beauty in which it was created. As a result, Yahuwah laid out a 7,000-year plan to restore both man and the earth back to the esteem/glory and majesty of the Garden of Eden (Gan Eden). The Messiah was to play a central role in this redemption.

In Hosea 6:3 and Joel 2:23, the Scriptures tell us that the coming of the Messiah Yahshua will be like the rain. As previously discussed, in Israel there are the spring rains that are in the form of dew and showers, and the fall rains that make up the great rainy season. In His wisdom, Yahuwah gave the

weather season in Israel to teach about the coming of the Messiah. Just as there are mainly spring rains and fall rains in Israel, Yahuwah designed for two comings of the Messiah. During the first coming of the Messiah, the Messiah would fulfill the role of Messiah ben Yoseph, the suffering Messiah. During His second coming, the Messiah would fulfill the role of Messiah ben David, the King Messiah. Those who would receive the Messiah in the season of His first coming would, spiritually, be like the spring rains in Israel and Yahuwah would pour out His Holy Spirit (Ruach HaKodesh) upon all people at this time. However, the greatest number of people who would accept the Messiah would be during the season of the fall rains in Israel, which speaks of the Messiah's second coming. The greatest outpouring of the Holy Spirit (Ruach HaKodesh) would be at this time as well.

This great outpouring of the Holy Spirit (Ruach HaKodesh) and the knowledge of the Messiah on earth, will reach their greatest height during the Messianic age, the Millennium, and continuing into eternity. This is what the fall rains in Israel are spiritually all about and are why Yahuwah instructed the people to pray for rain during the festival season of Sukkot including Shemini Atzeret and Simchat Torah. After all, Sukkot (Tabernacles) and Shemini Atzeret and Simchat Torah were given to us by Yahuwah to instruct us what life would be like during the Messianic age and all eternity when the knowledge of the Messiah and the Spirit of Yahuwah will cover the earth as the waters cover the sea, as prophesied in the Book of Zechariah. For Yahshua the Messiah is both the Former and Latter Rain and the Teacher of Righteousness (Hosea [Hoshea] 6:3; Joel [Yoel] 2:23; Psalm [Tehillim] 72:6; 84:5-6; John [Yochanan] 3:2; Isaiah [Yeshayahu] 55:10-12). How glorious it will be to live with the Messiah during those days! This is the essence of the festivals of the Yahuwah, and particularly the Feast of Sukkot which we have just celebrated!

"He which testifies to these things says, 'Surely I come quickly. Omein. Even so, come, Master Yahshua.'" Revelation 22:20