

A still life composition featuring several loaves of golden-brown, textured bread (likely challah) and bundles of green palm fronds tied with light-colored twine. The items are arranged on a dark, textured wooden surface. The text "Sukkot" is written in a large, white, serif font, with "FEAST OF" in a smaller, white, serif font below it, and "Tabernacles" in a white, cursive script font below that.

Sukkot
FEAST OF
Tabernacles

Thus Saith YHVVH's Word on the Feast of Tabernacles and the Eighth Day



Feast of
Sukkot

(Lev 23:34-43)

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHVH.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto YHVH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHVH: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of YHVH, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto YHVH, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of YHVH, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto YHVH.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto YHVH seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before YHVH your Elohim seven days.

41 And ye shall keep it a feast unto YHVH seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days;
all that are Israelites born shall dwell
in booths:

43 That your generations may know
that I made the children of Israel to
dwell in booths, when I brought them
out of the land of Egypt: I am YHVH
your Elohim.

(Exod 23:14–17)

14 Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16 And the feast of harvest, the first fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Adon YHVH.

(Num 29:12,35)

12 And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto YHVH seven days ... [all the sacrifices and offerings are to be made on these days are then listed]

35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein ... [the sacrifices and offerings that are to be made on this day are then listed].

(Deut 16: 13–17)

13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto YHVH thy Elohim in the place which YHVH shall choose: because YHVH thy Elohim shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 Three times in a year shall all thy males appear before YHVH thy Elohim in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before YHVH empty:

17 Every man shall give as he is able, according to the blessing of YHVH thy Elohim which he hath given thee.

(Neh 8: 14–18)

14 And they found written in the law which YHVH had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 So the people went forth,
and brought them, and made themselves
booths, every one upon the roof of his
house, and in their courts, and in the
courts of the house of Elohim, and in the
street of the water gate, and in the street of
the gate of Ephraim.

17 And all the congregation of them that
were come again out of the captivity made
booths, and sat under the booths: for since
the days of Jeshua the son of Nun unto that
day had not the children of Israel done so.
And there was very great gladness.

18 Also day by day, from the first day
unto the last day, he read in the book
of

the law of Elohim. And they kept the
feast seven days; and on the eighth day
was a solemn assembly, according unto
the manner.

(Zech 14: 16–19)

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, YHVH of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, YHVH of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up,
and come not, that have no rain; there
shall be the plague, wherewith YHVH
will smite the heathen that come not
up to keep the feast of tabernacles.

19 This shall be the punishment of
Egypt, and the punishment of all
nations that come not up to keep the
feast of tabernacles.

(John 7: 2,10,11,14,37-39)

2Now the Jews' feast of tabernacles was at hand. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 14 Now about the midst of the feast Yeshua went up into the temple, and taught.



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37 In the last day, that great day of the feast, Yeshua stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Set-apart Spirit was not yet given; because that Yeshua was not yet glorified.)



Feast of
Sukkot

Meaning of the Word Sukkot



Feast of
Sukkot

The word sukkot (plural of sukkah) is Hebrew for “tabernacles, booths, or any tent-like temporary dwelling.” The Tabernacle or Mishkan that YHWH commanded Moses to construct in the wilderness was a sukkah— literally, a portable tent or habitation for YHWH himself. In fact, the time period of the Feast of Sukkot marks the beginning of Israel’s construction of the Mishkan (Tabernacle), for Moses received the second tablets containing the Ten Statements of YHWH on Yom Teruah and it was immediately after this that the Torah records that the Israelites began building the Tabernacle.

The Sukkah

The sukkah, a flimsy, tent-like dwelling, represents the frailty of man's physical life, for the physical body of man is nothing more than a "temporary dwelling" in which mortal man lives (2 Cor 5:1–6) until physical death occurs followed by the resurrection of the Saints into eternal life.



Feast of Sukkot

While in this physical state man must totally depend upon his Creator for everything, without whom we would perish both physically and spiritually in this wilderness in which we find ourselves called life. This is exactly the lesson we learn from the Children of Israel's experience during 40 years of wandering in the wilderness. They depended totally upon YHVH for food, water, clothing and protection from the heat, cold and their enemies.



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YHVH Sukkah-ed With His People

But YHVH desires to dwell among his people. In the past, he did not choose to dwell in a mansion or castle, but a tent, just like his people—the Tent of Meeting, or Tabernacle in the wilderness, as it is variously called. Literally, YHVH sukkah-ed over his people in the pillar of fire which rested over the Tent of Meeting or Mishkan. YHVH sukkah-ing in his people is beautifully pictured on the Day of Pentecost in Acts chapter two when the same spiritual fire of YHVH came to dwell this time in the hearts of Believers as Yeshua predicted (John 14:16,26; 15:26; 16:7,13; Acts 1:5,8).

Some Additional Concepts Regarding the Sukkah

1. Yeshua tabernacled (sukkah) among his people (John 1:14) and he was the true tabernacle (Heb 9:11).



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John 1:14

¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

σκηνόω (skēnoō)

Strong: G4637 GK: G5012

to pitch tent, encamp; to tabernacle, dwell in a tent; to dwell, have one's abode, [Jn. 1:14](#); [Rev. 7:15](#); [12:12](#); [13:6](#); [21:3](#)

Hebrews 9:11

¹¹ But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)

σκηνή (skēnē)

Strong: G4633

GK: G5008

a tent, tabernacle; genr. any temporary dwelling; a tent, booth, [Mt. 17:4](#); [Heb. 11:9](#); the tabernacle of the covenant, [Heb. 8:5](#); [9:1](#), [21](#); [13:10](#); allegor. the celestial or true tabernacle, [Heb. 8:2](#); [9:11](#); a division or compartment of the tabernacle, [Heb. 9:2](#), [3](#), [6](#); a small portable tent or shrine, [Acts 7:43](#); an abode or seat of a lineage, [Acts 15:16](#); a mansion, habitation, abode, dwelling, [Lk. 16:9](#); [Rev. 13:6](#)

2. Scripture likens our physical
bodies to a physical sukkah
(2 Cor 5:1-5; 2 Pet 1:13-14).



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2 Corinthians 5:1-5

⁵ For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

² For in this tent we groan, longing to put on our heavenly dwelling, ³ if indeed by putting it on we may not be found naked.

⁴ For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

⁵ He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

2 Peter 1:13-14

¹³ I think it right, as long as I am in this body, to stir you up by way of reminder,
¹⁴ since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me.

3. The Tabernacle of Moses in the wilderness is called the “Tent of Habitation” (Acts 7:44; Heb 9:2-8).



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Acts 7:44

44 “Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen.

Hebrews 9:1-8

9 Now even the first covenant had regulations for worship and an earthly place of holiness. ² For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place.

³ Behind the second curtain was a second section called the Most Holy Place, ⁴ having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. ⁵ Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

⁶ These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, ⁷ but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. ⁸ By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing

4. The Patriarchs lived in tents
(tabernacles) (Heb 11:8-9).



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Hebrews 11:8-9

⁸ By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going.

⁹ By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise.

5. Scripture speaks of a heavenly tabernacle (Heb 8:1-2; Rev. 15:5). This tabernacle will come down to earth (Rev 21:1-3).



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Hebrews 8:1-2

8 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, ² a minister in the holy places, in the true tent that the Lord set up, not man.

Revelation 15:1-5

15 Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished.

2 And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands.

3 And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

“Great and amazing are your deeds,
O Lord God the Almighty!
Just and true are your ways,
O King of the nations!

⁴ Who will not fear, O Lord,
and glorify your name?

For you alone are holy. All nations will
come and worship you, for your righteous
acts have been revealed.”

⁵ After this I looked, and the sanctuary of
the tent of witness in heaven was opened,

Revelation 21:1-3

21 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.

6. When the Children of Israel left Egypt they lived in tents or sukkahs (plural: sukkot) on their way to the Promised Land. This was to emphasize the fact that while the saints of the Most High live on this earth they are pilgrims and sojourners, they are in the world and not of the world (John 17:11 and 14)

and are just passing through on their way to a heavenly kingdom.

The Feast of Tabernacles Is the Feast of Ingathering and the Millennium



Feast of
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The Feast of Sukkot is also called the Feast of Ingathering (Exod 23:16) and is literally a harvest festival where the celebrants are rejoicing over a successful and fruitful fall harvest. It marks the final ingathering of the year's produce. In the prophetic sense, this harvest pictures the spiritual harvest to occur at the end of the age—a harvest of souls.

The book of Revelation speaks of 144,000 as well as a great and innumerable multitude who have been saved out of the Great Tribulation period just prior to the return of the Messiah (Rev 14:1-5; 7:9-17).

Furthermore, during the Messianic Age physical humans will inhabit the earth who will be having children. Many will be brought into the family of YHVH through Yeshua at this time, as well.

The Millennium and the Marriage Supper of the Lamb



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During the Millennium, the wedding supper of the Lamb occurs. In Revelation 19:7-9 we read, “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he says unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.”

And he says unto me, These are the
true sayings of Elohim.”

This occurs during the Feast of
Tabernacles when Yeshua the
Bridegroom returns to earth to marry
his bride, the believing Saints, where
he will rule over the earth as the King
of kings and Lord of lords. The Saints
will rule with him as kings and priests.

We see this pictured in the Jewish wedding feast where the bride and groom were viewed as king and queen and wore wedding crowns on their wedding day
(Song 3:11; Isa 61:10; Ezek 16:12)



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In general, Sukkot is a festival harvest which pictures the harvest of the nations in the Messianic Age when all nations will be brought into YHVVH's kingdom. Peace, brotherhood and righteousness will characterize life on this earth. All nations will be expected to come up to Jerusalem to celebrate the Feast of Tabernacles (Zech 14:16-17). Should they fail to do so they will be punished.

The Wedding Feast/ Marriage Supper of the Lamb: Past, Present and Future



Feast of
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The Mystery of Shemini Atzeret -- the "Eighth Day"



Feast of
Sukkot