

A still life composition featuring several bundles of lulav (palm fronds) and etrog (citrus fruits) arranged diagonally across a dark, textured background. The lulav bundles are tied with light-colored, woven bands. The etrog fruits are bright yellow-orange and have a bumpy texture. The overall lighting is warm, creating a rich, golden-brown palette.

Sukkot

FEAST OF

Tabernacles

Feast of Sukkot



Feast of tabernacles

Sukkot (also spelled “succoth”) or the Feast of tabernacle/booths or Ingathering is the sixth of the seven annual feast days in YHVH’s plan of redemption for mankind. It occurs in the early fall of the year on the fifteenth day of the seventh month on YHVH’s biblical calendar fifteen days after Yom Teruah (the Day of Shofar Blowing) and five days after Yom Kippur (the Day of Atonement).



Feast of
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This festival lasts for seven days and directly following it is a separate festival called Shemini Atzeret literally meaning “the Eighth Solemn Assembly” and commonly referred to as “the Eighth Day.”



Feast of
Sukkot

The first time it's mentioned

Genesis 33:17

And Jacob journeyed to Succoth,
and built him an house, and made
booths for his cattle: therefore the
name of the place is called Succoth.



Feast of
Sukkot

The Feast of Tabernacles pictures this glorious epoch in the history of humanity's tenure upon this earth—a time of unspeakable joy and triumph of good over evil, righteousness over wickedness, the children of light over the children of darkness, love over hate, and the truth of YHVH (epitomized by Yeshua) over the lies of Satan.



Feast of
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Thus Saith YHVH'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)

2 Now 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
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Meaning of the Word Sukkot



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The word sukkot (plural of sukkah) is Hebrew for “tabernacles, booths, or any tent-like temporary dwelling.” The Tabernacle or Mishkan that YHVH commanded Moses to construct in the wilderness was a sukkah— literally, a portable tent or habitation for YHVH 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 YHVH 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.



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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.

σκηνώω (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



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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 YHVH'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



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



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Shemini Atzeret, then, represents the completion of one cycle, and the beginning of another NEW cycle, according to God's Plan. It represents a NEW BEGINNING. This "new beginning" requires "rain" -- a type of the Spirit of God poured out in order to produce a new crop and a new harvest! Shemini Atzeret represents the beginning of a new RAINY SEASON, during which the earth is nourished by rain from the heavens. Spiritually, then, it represents the pouring out anew of God's Holy Spirit and the continuation and expectation of a NEW HARVEST for the Kingdom of God!

Thus the Festivals of God are intimately bound up with the cycles of the earth -- the seasons of spring, summer, fall, and winter. They are connected closely and in depth to the AGRICULTURAL HARVESTS of the year -- both spring and fall. But there is a mighty, profound, rich spiritual lesson in all this. What is this lesson? What do the annual cycles of planting and harvest have to do with God's spiritual Plan?



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The Meaning of the Number "Eight"

The very name of this festival, "Shemini Atzeret," literally means "The Eighth Assembly." It is the final holy day of God's Holy Day Plan. However, there is great significance in the number "eight" itself!

E. W. Bullinger, in his book *Number in Scripture*, explains about the meaning and symbolism of numbers, including the number "eight." He declares:



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"In Hebrew the number eight is *Sh'moneh*, from the root *Shah'meyn*, 'to make fat,'

'cover with fat,' 'to super-abound.' As a participle it means 'one who abounds in

strength,' etc. As a noun it is 'super-abundant fertility,' 'oil,' etc. *So that as a*

numeral it is the super-abundant number. As *seven* was so called because the

seventh day was the day of completion and rest, so *eight*, as the eighth day, was

over and above this perfect completion, and was indeed the *FIRST* of a new series,

as well as being the *eighth*. Thus it already represents two numbers in one, the

first and eighth" (p.196).

Even as "seven" is God's number of perfection, or completion (as the Sabbath is the seventh day of the week, which completes and perfects the week), so "eight" is *the same as the first day of the NEXT week*, but counting from the days of the previous week. Thus it represents clearly "A NEW BEGINNING."



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An example of "eight" used in this connection in the Scriptures is the fact that as Peter tells us, there were EIGHT souls in the Ark of Noah, who began the NEW WORLD after the Flood! We read of the time when "the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, *eight souls were saved by water*"
(I Peter 3:20).

Interestingly, in the future Temple of God described in Ezekiel, we find that there were *seven* steps that led into the outer court (Ezek.40:22, 26); however, there were *eight* steps that led from the outer court to the inner court (Ezek.40:31, 34, 37). The first seven led from labor to rest, but the eight led from rest to intimate fellowship with God and pure worship!



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The consecration of Aaron and his sons as priests of God required seven days of being set apart (Lev.8:35), but it was on the "eighth day" that they were anointed as "priests," thus beginning a "new" ministry and office before God and the people.



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David was the "eighth" son of Jesse, thus also beginning a "new dynasty" in Israel when he became king (I Sam.16:10-11; II Sam.7:12).



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Bullinger adds concerning the significance of this number "8":

"It is 7 *plus* 1. Hence it is the number specially associated with *Resurrection* and

Regeneration, and the BEGINNING OF A NEW ERA OR ORDER.

"When the whole earth was covered with a flood, it was Noah 'the eighth person'

(II Pet.2:5) who stepped out on to a new earth to commence a new order of things.

'Eight souls' (I Pet.3:20) passed through it with him to the new or regenerated world.

"Hence, too, circumcision was to be performed on the EIGHTH DAY (Gen.17:12)

.... The first-born was to be given to YHWH on the eighth day (Exo.22:29-30)."

The Plan of God Unveiled!



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As we have already seen, in discussions of the previous holy days of God, the Fall Festivals picture the whole Plan of God. The Feast of Rosh Hoshana pictures the call to Repentance (the blowing of trumpets of warning), followed by the Day of Atonement, or Yom Kippur, which pictures the Judgment Day when the Messiah returns to judge the world. This holy day is followed by the seven day Feast of Sukkot, or "Ingathering," which pictures the Millennial Reign of the Messiah, for 1,000 years (Rev.20:1-4).

A still life composition featuring several bundles of lulav (palm fronds) and etrog (citrus fruits) arranged diagonally across a dark, textured background. The lulav bundles are tied with light-colored, woven bands. The etrog fruits are bright yellow and have a bumpy texture. The overall lighting is warm, highlighting the textures of the plants and the woven bands.

Sukkot

FEAST OF

Tabernacles



Each Species Alludes to God
Each of the species is a hint or
allusion to God, according to a
Midrash found in [Leviticus Rabbah,](#)
[83:](#)



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Etrog — because it is written ([Psalms 104:1](#)): ‘You are clothed in glory and majesty.’ (The word translated as majesty is *hadar*. In the ([Leviticus 23:40](#)), the etrog is called the fruit of the goodly tree. The same Hebrew word, *hadar*, is used in that context to mean goodly.)

Palm — because it is written ([Psalms 92:12](#)): ‘The righteous bloom like a date palm.’

Psalms 92:12-15

12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of Yahweh shall flourish in the courts of our Elohim.

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

15 To shew that Yahweh is upright: *he is my rock, and there is no unrighteousness in him.*

The Bible presents a lot of symbolism featuring the palm tree.

God refers in His Word to a number of characteristic aspects of the palm tree:

- an abundance of especially refreshing fruits;
- its growth: rather fast, and straight up;
- the ever-green leaves at its top;

- with its raised branches/leaves (the official term is: fronds) at its top it seems to worship God the way it was done in Biblical times: with raised arms;
- to that end, those fronds let themselves easily moved by the wind (compare: the Spirit of God);
- by its example and by its fruits it stimulates men to look up and to listen to God.

Revelations 7:9

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Myrtle — because it is written
([Zechariah 1:11](#)): ‘And he stood among
the myrtle-trees.’

Isaiah 55:12-13

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the **myrtle tree**: and it shall be to Yahweh for a name, for an everlasting sign *that* shall not be cut off.

Job 14:7-9

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;
9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

Willow — because it is
written([Psalms 68:4](#)):Sing unto
Elohim, sing praises to his name: extol
him that rideth upon the heavens by
his name YAH, and rejoice before him.

עֲרַבָּה

‘ărâbâh, ar-aw-baw'; from [H6150](#) (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea:—Arabah, champaign, desert, evening, heaven, plain, wilderness.

Psalms 137:1-4

1 By the rivers of Babylon, there we sat down,
yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in
the midst thereof.

3 For there they that carried us away captive
required of us a song; and they that wasted
us required of us mirth, *saying*, Sing us *one of*
the songs of Zion.

4 How shall we sing Yahweh's song in a
strange land?

Psalms 19:14

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Yahweh, my strength, and my redeemer.



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Species as Limbs

Each of the four relates to a particular limb through which man is to serve God:

Etrog refers to the heart, the place of understanding and wisdom.

Palm refers to the backbone, uprightness.

Myrtle corresponds to the eyes, enlightenment.

Willow represents the lips, the service of the lips (prayer).

Luke 10:27

And he answering said, Thou shalt love Yahweh thy Elohim with all thy heart, (Etrog) and with all thy soul, (Willow) and with all thy strength, (Palm) and with all thy mind (Myrtle); and thy neighbour as thyself.

Isaiah 29:13

Wherefore Yahweh said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:



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Olive Tree in Scripture



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Leviticus 23:40

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 Yahweh your
Elohim seven days.

Nehemiah 8:1-14

1 And all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Yahweh had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed Yahweh, the great Elohim. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped Yahweh with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of Elohim distinctly, and gave the sense, and caused *them* to understand the reading.

9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto Yahweh your Elohim; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day is holy unto our Sovereign: neither be ye sorry; for the joy of Yahweh is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law which Yahweh 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**, (**wild olive 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 Joshua 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.

I believe that the olive tree and its fruit were the single most important agricultural product in ancient Israel. Olive oil was a staple for cooking and provided fuel for oil lamps, also constituting the primary ingredient for anointing in religious rituals as well as for medicinal and cosmetic applications. The olive harvest occurs in the autumn, coinciding with the festival of Sukkot, which the Bible refers to as the Ingathering Festival. If the "goodly fruit/tree" was biblically undefined, what better candidate was there than the olive?

Before looking at Scripture, perhaps it would be good to consider the natural or physical olive tree, for its very nature and character give us an indication of its spiritual significance.



Feast of
Sukkot

The Natural Olive Tree



Feast of
Sukkot

The olive tree is an evergreen tree that is native to the coastal areas of the eastern

Mediterranean and adjoining coastal areas of southeastern Europe, western Asia, and northern Africa. It grows best in the **direct sun** , and is suited for **rocky** calcareous subsoil. Its trunk is knotty and gnarled; its bark is smooth and ash colored; its leaves are leathery and silvery green, suggestive of "**tenacious strength**" ; its wood is fine grained, solid and yellowish; its flower is feathery white; and it produces an edible fruit (the olive).

It is **very hardy** due to its **drought, disease, and fire resistance** . This is, in large part, due to its extensive and **robust root system** that is capable of regenerating itself even if the trunk is destroyed by fire. Consequently, it can and does **live a very long time** . Some individual olive trees in the Mediterranean area have been estimated to be **2,000 years of age** ; most are
hundreds of years of age.

It is generally seen as a **symbol of peace** but can also be a symbol of wisdom, glory, fertility, power, and pureness. It is also associated with **the color green** , which signifies life .

It should be obvious that several of the characteristics of the natural olive tree have very significant spiritual meaning. Clearly, the Lord created the olive tree this way and then used its characteristics to reveal or symbolize spiritual truths or principles.

In a metaphorical and symbolic sense, the olive tree is portrayed as one of the **most important trees in Scripture.**

The only tree that exceeds the olive tree is the **Tree of Life**; however, in some respects, they are very similar.

1. Olive Leaf – New Life, New Beginning



Feast of Sukkot

The law of first mention generally sets the meaning of a word or concept as it is used throughout Scripture that follows. In the case of the olive tree, the olive leaf first came into view with Noah as he was on the ark waiting for the water to recede.

Genesis 8:8-12

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days;
and again he sent forth the dove out of
the ark;

11 And the dove came in to him in the
evening; and, lo, in her mouth *was* an
olive leaf pluckt off: so Noah knew that
the waters were abated from off the earth.
12 And he stayed yet other seven days; and
sent forth the dove; which returned not
again unto him any more.

Presumably, Noah had waited for 7 days and on the 8th day he released the dove and she came back that evening.



Feast of
Sukkot

The number 7 signifies the completion of that which is in view or divine perfection . It also speaks of the advancement of the Kingdom of God when, in the 7th day, the Kingdom of our Lord and of His Christ (Revelation 11:15) will take root among the nations of our present earth and rule and reign over the nations for 1,000 years in what is called the Lord's Day or the Day of Christ .

The number 8 signifies new birth, resurrection life, new life, new beginning , or new creation .

It also speaks of the further advancement of the Kingdom of God when a new heaven and a new earth replace the old in God's Day as God makes all things new (Revelation 21).

By bringing a freshly picked olive leaf to Noah, the dove was signifying that there was new life growing on earth. The Word of God especially makes it clear that this leaf was no dead leaf floating on the surface someplace. No; it was freshly picked.

The hardy olive tree lived up to its reputation for regeneration even if its trunk and branches are destroyed. Neither rain, nor hail, nor wind can destroy God's choice tree.



Feast of
Sukkot

So, at the outset of Scripture, the olive tree is established as the symbol for new life or freshness or a fresh beginning, which not only speaks of new life but of **renewal or revival** . Either way, it is clear that the olive tree, especially its leaf, is most associated with life

Also, it is quite significant that the dove, not some other bird, delivered the olive leaf, for the dove is a symbol of the Holy Spirit. We see this most clearly in the baptism of Jesus.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. **John 1:32** ; also
(Matthew 3:16; Mark 1:10; Luke 3:22)

So, the dove returning to Noah with an olive leaf in its beak signified new life on earth. We could say that she was bringing life to Noah and his family and all the animals on the ark. As the deliverer of this sign of life, the dove herself signified the Holy Spirit that gives life. This is confirmed by Jesus' own words.

John 6:63

It is the spirit that quickeneth; the
flesh profiteth nothing: the words that
I speak unto you, they are spirit, and
they are life

The dove, a symbol of the Spirit of God, on the 8th day, gave Noah a sign of new or regenerated life on earth, starting with the olive tree, which pointed to all the nations on earth eventually being blessed in and by the olive tree.



Feast of
Sukkot

2. Olive Oil – Holy and Anointed

The next mention of the olive tree is in reference to its oil.



Feast of
Sukkot