

Sheepfold Gleanings

SUKKOT 1 / FEAST OF TABERNACLES: DAY 1

The Wedding Supper of the Lamb

Leviticus 22:26 to 23:44

Numbers 29:12-16

Zechariah 14:1-21

1 Kings 8:2-21

Matthew 6:1-34

Welcome to Sukkot, the last of the seven prophetic feasts of YHVH. The feast of Sukkot is very special as it is the Wedding Supper of the Lamb (the reception after the wedding). Many times we forget what the feasts represent and why we are to celebrate them. Looking at them as a complete unit helps us better understand their significance and makes our keeping of them even more meaningful.

The sages believed the timing of Abel's blood sacrifice versus Cain's offering was during the Passover season, and that Abraham celebrated Passover and the feast of Unleavened Bread in Hebron (Genesis 18). It is also likely that the Children of Israel had always celebrated the feasts of YHVH, even during their captivity in Egypt. Regarding the awesome evening YHVH asked them to keep the feast of Passover (Exodus 12) we read this account in Hebrews 11:28: "By faith he (Moses) kept the Passover and the *sprinkling of blood*, so that the destroyer of the firstborn would not touch the firstborn of Israel."

We read further that Moses "regarded disgrace for the sake of Yeshua as of greater value than the treasures of Egypt, because he was looking ahead to his reward" (Hebrews 11:26). The writer of the book of Hebrews is saying that Moses knew Yeshua (his source of *Salvation*). Peter writes about this in his first letter to the Twelve Tribes of Israel: "For you are receiving the goal of your faith, the salvation of your souls. Concerning *this* salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which *the Spirit of Yeshua IN THEM* was pointing when he predicted the sufferings of Yeshua and the glories that would follow" (1 Peter 9-16).

In Hebrews 12:22-24 we learn who the firstborn of Israel are. "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly of the firstborn registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Yeshua the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than Abel." (Exodus 4:22-23)

As the firstborn of God in Yeshua, the Holy One of Israel, we are the promised seed of Abraham, part of the Twelve Tribes of Israel. Thus these feasts are for us today (Galatians 3:7; 29).

Events do not govern YHVH's feasts days. Likewise, the feasts were not put in place because of an historical event. It is YHVH's feast days that govern events and guide us, just as the sun, moon and stars have the same purpose according to Scripture (Colossians 2:16-17). We have seen partial fulfillment of the Passover through the historical exodus from Egypt. Exodus is a shadow of and a prophetic look at the Book of Revelation, the true Exodus to come.

Each of the seven feasts uncover and unfold future revelations for us and for the next generations just as they did thousands of years ago, even back to Adam's time. Through these "shadows," the feasts show us how to restore a royal priesthood and a holy nation (1 Peter 2:9). They also teach us how to approach a holy God. This is the pattern of the Heavenly Tabernacle for those who choose to walk in obedience to YHVH and serve Him (Colossians 2:17).

If we miss the understanding of the feasts and miss celebrating them at their appointed times we will miss the prophetic revelation of YHVH's plan. If we are in Yeshua, then these are His appointed dates created for us to draw near to meet with Him. Many of us may have come from backgrounds where there was no celebration of His Feasts. The Creator of the Universe has invited us to come together with Him. May we not be found too busy doing other things to meet with Him on the dates He has selected to bless us, especially if it leads to a wedding!

Leviticus 23:34-36 An Eight Day Celebration ~ Shemini Atzeret!

"The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to YHVH. 'On the **first day** there shall be a holy convocation. You shall do no customary work on it. 'For seven days you shall offer an offering made by fire to YHVH. On the **eighth day** you shall have a holy convocation, and you shall offer an offering made by fire to YHVH. It is a sacred assembly, and you shall do no customary work on it."

The feast of Sukkot is seven days long with an extra day at the end called Shemini Atzeret the eighth day. The first day and the eighth day of the feast are to be set aside as holy, called Sabbath-rests and they are to be as a Sabbath day to us.

Shemini Atzeret is likened to the bridegroom saying to His bride "After all the guest have gone home, let us linger one more day and savor the remembrance of our wedding celebration together." That one day is as a thousand years when the bride enters the millennial kingdom with the King. It is a *solemn* celebration of thankfulness.

Leviticus 23:40 The Lulav

"And you shall take 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 shall rejoice before YHVH seven days."

Taking a closer look at this scripture through a word study we can appreciate the four plant species that are used to wave in exultation before YHVH (in Hebrew called a "lulav") reveal the story of redemption.

Boughs: Hebrew word *periy* (Strong's #06529), from the root word *parah*, meaning: fruit, produce (of the ground); offspring, children; to cause to bear fruit, to make fruitful, to show

fruitfulness, bear fruit. Thought: Abraham's offspring, his children who walk in YHVH's ways, bear much fruit.

'Of goodly': Hebrew word *hadar* (Strong's #01926/ TWOT #477b), meaning: ornament, splendor, honor, majesty, glory, the glory of nature as it reflects the goodness of YHVH (Leviticus 23:40, Psalm 111:3, Isaiah 35:2); man (Isaiah 53:2, the suffering servant, comeliness); man as created by YHVH. Thought: Yeshua is the "flesh" of YHVH and man is created in His Image.

Trees: Hebrew word *ets* (Strong's # 6086), meaning: trees, wood, gallows, cedar-wood, woody flax. Thought: Trees in Scripture often represent people and people groups. The two olive trees of Zechariah 4 are the two witnesses of Revelation 11:3-4. The Two Houses of Israel, House of Judah and House of Israel, are the two witnesses of YHVH. The "trees" that know and walk in the ways of the Word of YHVH, the Torah, will bear much fruit; their "leaves" will be for healing of the nations. The pages of a Torah scroll are called leaves. These leaves have YHVH's Words written on them. Accordingly, it is the people who know the Word of YHVH who will bring healing to the Nations. Healing comes from obeying YHVH's Word and walking in it (Ezekiel 47:12).

Branches: Hebrew word *kaph* (Strong's # 3709/ TWOT 1022a), meaning: palm, hollow or flat of the hand; power; sole (of the foot); hand-shaped branches or fronds (of palm trees); to bow oneself down. Thought: Yeshua, The Branch, bears the marks on His palms and on the souls of His feet of His sacrifice, the death He suffered on our behalf. He humbled Himself even unto death. May we be a people who bow before our Redeemer and praise Him for our life in Him.

House of Israel and House of Judah are *both* grafted into the natural olive tree of Yeshua (Romans 11:11-27).

Palm trees: Hebrew word *tamar* (Strong's #8558), meaning: palm tree. Thought: "The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of YHVH, they will flourish in the courts of our God. They will still bear fruit in old age, they will stay fresh and green" (Psalm 92:12-14).

'And the boughs': Hebrew word *anaph* (Strong's #6057/TWOT 1408a), meaning: bough or branch. Thought: Yeshua is the messianic hope of Isaiah 11:1 "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit" (John 15:1-8).

'Of thick': Hebrew word *aboth* (Strong's #05687), from the root word *abath* meaning: having interwoven foliage, leafy, dense with foliage. Thought: Our hearts are interwoven with Yeshua, as He is an indwelling Living God for those who walk in His ways.

Willows: Hebrew root word *arab* (Strong's #6148), meaning: to take a pledge, give in pledge, exchange, to have fellowship with, share. Thought: YHVH is a covenant making Elohim who is our guarantor. He pledged Himself to us and gave us a *ketubah* (marriage covenant, the Torah), the proof of His love for us. He paid our debt so we may enter into life in Him...His gift to us.

Of the brook: Hebrew word *nachal* (Strong's #5158/TWOT 1343 a,b), meaning: torrent valley, palm trees. Thought: This is a reference to the Kidron brook Yeshua passed over to become the red heifer sacrifice. The brook carried the offenses and uncleanness of the Israelites that flowed from the Temple down through the valley below.

Yeshua is also the Living Water that supplies streams of living waters in the desert that bring life and deliverance to all that call on Him. (See ref. to palm above). Moreover, the word's meaning refers to property, taking possession, giving as a possession, inheriting, giving as an inheritance, property, dividing land for a possession, acquiring, being allotted, and being made to possess.

Rejoice: Hebrew word *samach* (Strong's #8055), meaning: to cause to rejoice, gladden, make glad. Thought: The offerings of thankfulness given to YHVH in this Season of our Joy and for the return and ingathering of all the nations who will come and worship the Lamb at the Feast of Sukkot/Tabernacles will be our perpetual response.

Before: Hebrew word *paniyim* (Strong's #6440), from the root word *panah* meaning: face, presence, person, to turn toward, from or away. Thought: This speaks of intimacy in meeting presence-to-presence with the King of Kings, Yeshua!

Seven: Hebrew word *sheba* (Strong's #7651), from the root word *shaba* meaning: seven, to swear, take oath, to adjure. Thought: We made the vow "We will do and we will obey" YHVH's Word to us and walk in His ways because He alone is worthy!

The above descriptions of these four species of plants truly reflect who we are in Yeshua and carry the whole story of the Righteous King from aleph to tav, beginning to end, Genesis to Revelation. May these thoughts help us assemble our lulavs and wave them before Him with even greater rejoicing for what He has done! Accompaniment

Note on the etrog: The etrog looks like a large bumpy lemon. The Jewish people have traditionally used etrogs to accompany their lulavs for use during Sukkot. The etrog is held in one hand separate from the lulav, which is held in the other hand to wave before YHVH. These lulavs can be very expensive, especially if they are Kosher and ordered from the land of Israel. Yet this is what most synagogues do, thereby usually limiting the number to only one lulav for a whole congregation. Because of this, in these circumstances it is very rare that each person or even each family has a lulav of their own.

We are the firstfruits of YHVH and if we have an etrog – great! Alternatively, using a bough from a fruit-bearing tree is completely acceptable according to Scripture. Moreover, as we do not have many palms up here in Canada, children can also draw and color 'palms' to complete their lulav. Purchasing the traditionally correct fruits and greenery may not always be possible. Even so, it is a heart thing. We encourage everyone to have fun making their own lulav from what is available in the land where they live, and may we all wave them before YHVH with a heart of joy and thanksgiving this week, the Season of our Joy!

Leviticus 23:42-43 “*All* native-born Israelites are to live in booths so your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. I am YHVH your Eloheim.”

Earlier we established we are Abraham’s physical seed. As Abraham’s physical seed, we are native Israelites. Scripture says YHVH is asking all native-born Israelites to dwell in booths for seven days. So, if we are part of Israel, this scripture is for us. As a personal testimony, we LOVE to dwell in the Sukkah for the week! We find fruits, vegetables and foliage from the garden to decorate our very simply built booth/sukkah. We make sure we can see the stars through the roof at night, and use little tea lights in the evening when it gets dark. Our bedding is cozy and warm with lots of layers for the cool northern climate of Canada! It’s also very romantic as the full moon is out during this time! (The fullness of Yeshua!) We also try and have our meals there ...and pray for good weather! We plan crafts to make like mezuzahs for our doors or learning to tie tzitzits, having fun learning the ways of Torah. The whole idea is not to think of ourselves as too civilized that we cannot remember our roots, where we came from and who our Provider is. It’s great fun! Through the week we take turns visiting other sukkah and hosting our neighbors as we rejoice in the Living Torah, Yeshua!

Deuteronomy 16:15 “For seven days celebrate the Feast to YHVH at the place YHVH will choose. For the YHVH your Eloheim will bless you in all your harvest and in all the work of your hands, and your joy will be complete.”

Thanksgiving For the Harvest

The feast of Tabernacles also celebrates gratitude to YHVH for the harvest of crops at the end of summer. It was a time of thanksgiving. The early settlers called Puritans were in agreement with the Word of God when they came to this new country called America, and it is more than likely the first Thanksgiving feast was a Feast of Tabernacles celebration expressing thankfulness to YHVH for His provision. The dates have changed but it is conceivable that today’s American Thanksgiving had its origins in the Feast of Tabernacles.

Not only is the feast a celebration of the harvest of the field but of the harvest of YHVH’s field, the ingathering of His people from the Nations. John 4:35 says, "Do you not say, 'There are still four months and then comes the harvest.' Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!"

Numbers 29:12-39 Sukkot Sacrifices

The book of Numbers lists the sacrifices to be offered before YHVH during the Feast of Sukkot. The list of offerings made at Sukkot is the largest list of offerings made at this one time of the whole year. It was to be as follows: Thirteen bulls, two rams, fourteen lambs and one goat for the sin offering along with the grain and wine offerings on the first day. All during the week the offerings stayed the same except for the bull offerings, which descended one per day until the seventh day. The seventh day offerings were seven bulls, two rams, fourteen sheep and one goat with the grain and wine offerings and one goat for the sin offering. The total week’s offerings amounted to seventy bulls (reference to the ingathering/harvest of all the nations at the feast of Sukkot), fifteen rams, ninety-eight lambs and seven goats.

Zechariah 14:16-19 “Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, YHVH Almighty, and to celebrate the Feast of Tabernacles. If any of the peoples of the earth do not go up to Jerusalem to worship the King, YHVH Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain. YHVH will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles. This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles.”

The feast of Sukkot is a seven-day feast with an eighth day, Shemini Atzeret, an added day of rest at the end. On this last day the offerings were one bull, one ram and seven lambs with grain and wine offerings plus one goat for a sin offering. They only offered one ram, a type of Yeshua. Not only is Yeshua the sacrificial lamb that took away the sins of the world, but He is the ram offering at Sukkot that purifies us. He is the Beginning and the End, the aleph and the tav.

The Birth of Yeshua

The timing of Yeshua’s birth is recorded in Luke starting in chapter 1 verse 5 which reveals the priest Zechariah served in the division of Abijah at the Temple. Scripture records Abijah’s division in 1 Chronicles 24:10 as the eighth out of 24 divisions. Each division served two weeks once a year, with all divisions serving three more weeks during the three yearly festivals of Passover, Shavuot and Sukkot (Deuteronomy 16:16). Why is Zechariah’s working schedule important? Because it sets the timing of Yeshua’s birth six months later.

It is recorded that John was born during Passover, which puts his conception during the sixth month called Elul. Elul is noted as the preparation month for the fall feasts of YHVH. John came to prepare the people of Israel for the coming of the King. Yeshua’s first coming fulfilled the first four feasts called the Spring Feasts of YHVH, while the purpose of His second coming will be to fulfill the Fall Feasts, the last three feasts – all have to do with the wedding supper of the Lamb. John the Baptist was noted as coming in the Spirit of Elijah. The Spirit of Elijah is prophetic of the second coming of Yeshua, as the Yeshua the Bridegroom will be ushered in by the Spirit of Elijah.

Along with the help of Zechariah’s work schedule, Luke 1:26 records that in Elizabeth’s sixth month her cousin Mary had a divine visit from an angel sent by YHVH. Mary was a virgin pledged to marry, who conceived a child by the Ruach HaKodesh (Spirit of YHVH). This places the timing of Yeshua’s conception during the ninth month on the Hebrew calendar called Kislev (November/December on the Gregorian calendar). Mary went to visit her cousin Elizabeth to rejoice in the good news they both shared. Scripture tells us Mary stayed with Elizabeth three months before returning home just before John’s birth at Passover. At this time Mary would have been three months pregnant (Isaiah 9:6-7; Luke 1:5-56).

Yeshua was born six months later during the Fall Feasts, at Sukkot. He came to dwell or tabernacle among man. Many clues point to the time of his birth as Sukkot. Bethlehem was booked solid; there was no room at the inn, forcing Yeshua to be born in a “stable” (in Hebrew the word is *sukka*). Bethlehem is six miles from Jerusalem and its landscape acts as a natural holding pen for all the sheep that were to be sacrificed at the Temple during the feast of Sukkot. The shepherds are more likely Levites caring for the sheep. Good shepherding would never have

the sheep out in the fields during November, December or January as it is too cold and wet for them and they would be susceptible to sickness and disease. The sheep offered to YHVH had to be 100% perfect in every way. Good shepherds would never risk anything happening to the sheep.

We have been told that Yeshua was born in December, but Scripture overwhelmingly points to the fact that He was not. Yeshua could never have been born in December. The numbers and the Scriptures just do not add up to that end.

Man chose to move the date of Yeshua's birth to December 25th *over 300 years* after His death. Early church fathers mixed pagan idolatry with Scripture, choosing the birth of a Babylonian sun god honoring the winter solstice as the birth date for the Messiah. As people had no public access to the Scriptures in those days, they could not read for themselves the truth. Over the years it was adopted as one of the foundations of Christianity and became one of the world's biggest money spending seasons of the year.

In early America, as it was being colonized, Christmas was banned in the land due to its pagan origins. Scripture asks us clearly not to add to Scripture or celebrate anything false by being taken in by "man's" celebrations of pagan rites. We have the Word of YHVH to teach and guide us. We also have the Internet that gives anyone easy access to this information.

May we be a people who do not "bow down" and pay homage to a decorated tree for our "gifts." May we not be taken in by a man dressed like the devil in red that asks if we have been good or bad. May we be a people who only bow down to the one true God, who has redeemed us and cleansed us from our sins and who bestows on us gifts that last eternity! May we be a people who teach our children the truth and celebrate what YHVH has given us as "good"! May our celebrations of YHVH's feasts throughout the year make all pagan feasts pale in comparison. May we truly be the redeemed of YHVH and follow His Words, not adding to them or deleting them in any form! Who will stand up for the truth of Yeshua?

THE WEDDING SUPPER OF THE LAMB

Continued from the recent Yom Teruah and Yom Kippur studies taken from the book: *His Majesty Requests: An Invitation to the Royal Wedding of the Lamb* by Rebecca Park Totilo. (Used with permission.) <http://www.rebeccatotilo.com/index.html>. See www.sheepfoldgleanings for past studies.

"I will build you up again and you will be rebuilt, O Virgin Israel. Again you will take up your tambourines and go out to dance with the joyful" (Jeremiah 31:4).

"Since biblical times, the Hebrew wedding has been esteemed as a time of "building of joy" with great festivities and celebrations, joyful music and dancing, along with merrymaking by the guests. Regarded as king and queen, the bride and groom dress in elaborate clothing, wearing crowns upon their heads while seated upon throne-like chairs, which are lifted during the jubilant celebration.

“After seven days in the “chuppah,” the bride and groom join their special guests or B’nai chuppah for a festive meal called, *seudat mitzyah*. The marriage supper, along with the music and entertainment, add happiness to the bride and groom’s new life together. Gladdening the bride with praises of her beauty and splendor on her wedding day was a mitzvah (commandment) and still remains a religious obligation for many Jews to this day. The Song of Solomon is an example of the high praises the groom and bride bestow upon one another.

“As Yeshua’s bride, we will someday enjoy a jubilant marriage supper with the Lamb of YHVH. For Revelation 19:7 says, ‘Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.’ Following the seven days in the chuppah (symbolic of the number of years since creation, one day = one thousand years as mentioned in 2 Peter 3:8), the guests will celebrate and wave tabrets in worship with complete abandonment to YHVH. At the end of this age (after the sixth day or six thousand years), we will enter His Sabbath-rest (Hebrews 4:1-13). The Messiah will be crowned king and rule and reign in the New Jerusalem for 1,000 years. During His millennium reign, everyone will sojourn to the Holy City each year to celebrate the Feast of Tabernacles (Leviticus 23:41, Zechariah 14:16). After, Messiah will present His bride, holy and spotless to Himself. (Leviticus 12:2-4, Luke 2:22) His presence will be like the noonday, shining brightly, and in His presence, our joy will be complete. Have we made ourselves ready for the royal wedding to the Lamb of YHVH? YHVH desires the honor of our presence.”

“Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave His room and the bride her chamber” (Joel 2:16).

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True” (Revelation 19:11)

The Wedding Song of the Messiah: Psalm 45

“My heart is stirred by a noble theme as I recite my verses for the king; my tongue is the pen of a skillful writer. You are the most excellent of men and your lips have been anointed with grace, since YHVH has blessed you forever. Gird your sword upon your side, O mighty one; clothe yourself with splendor and majesty. In your majesty ride forth victoriously in behalf of truth, humility and righteousness; let your right hand display awesome deeds. Let your sharp arrows pierce the hearts of the king's enemies; let the nations fall beneath your feet. Your throne, O YHVH, will last forever and ever; a scepter of justice will be the scepter of your kingdom. You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy. All your robes are fragrant with myrrh and aloes and cassia; from palaces adorned with ivory the music of the strings makes you glad. Daughters of kings are among your honored women; at your right hand is the royal bride in gold of Ophir.

“Listen, O daughter, consider and give ear: Forget your people and your father's house. The king is enthralled by your beauty; honor him, for he is your lord. The Daughter of Tyre will come with a gift, men of wealth will seek your favor. All glorious is the princess within her chamber; her gown is interwoven with gold. In embroidered garments she is led to the king; her virgin companions follow her and are brought to you. They are led in with joy and gladness; they enter

the palace of the king. Your sons will take the place of your fathers; you will make them princes throughout the land. I will perpetuate your memory through all generations; therefore the nations will praise you forever and ever.”

“The Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life” (Revelation 22:17).

Shabbat Shalom and Happy Feast of Tabernacles!
Carl and Julie Parker

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Sheepfold Gleanings written by Carl and Julie Parker

Mail: 6655 Royal Avenue; P.O. Box 94014; West Vancouver, BC; V7W 2B0 CANADA

Website: www.sheepfoldgleanings.com

Email: sheephear@yahoo.ca

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