

FEAST OF TABERNACLES SUKKOT PART 1 OF 2 (BOOTHS..FEAST OF INGATHERING..WEDDING FEAST) 15TH DAY HISTORICAL RELEVANCE/THEME AND PURPOSE

The Feast of Tabernacles is also called the Feast of Booths (Sukkot). Lev. 23:42. Yah commanded His people in the Promised Land to live in booths for seven days. Those of us who live in the diaspora (outside the land of Israel), should live in these booths if at all possible, depending on the weather conditions. Building and living in a Booth helps us much better understand the season and the lamentations connected to it. Reverence and recognition of this occasion is an absolute must for anyone who is truly born again in Yeshua. The purpose of living in booths is indicated in **Lev. 23:42** "*So your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. I am Yahveh your Elohim.*" Living in a booth was a yearly reminder of Yahveh's faithfulness, care, and protection. Sukkot also became known as the "Season of our Joy." The mood of Sukkot is joyous and it is a time for celebration. Remember the progression: repentance on the Feast of Trumpets, forgiveness and atonement on Yom Kippur, and now it is time to rejoice and be glad during Sukkot.



Deut. 16:14 says, "**You are to rejoice in the presence of Yahveh your Elohim- you, your sons and daughters, your male and female slaves, the Levites living in your towns, and the foreigners, orphans and widows living among you- in the place where Yahveh your Elohim will choose to have His name live.**" Everyone, including Gentiles (foreigners), were commanded to rejoice during Sukkot.

In biblical times Sukkot was considered by many, the most important of all Feasts, referred to simply as "The Feast" (1Kgs. 12:32).

Tabernacles is a reminder of the simplicity of life. A man and wife, their children, their tent, their garden, all the agricultural things encompassed in the torah.

The root meaning of sukkah is "coming together..intertwined," we are all intertwined together, coming together because we all need each other, clean, pure, righteous, and redeemed. We are all to be different parts of the body of Messiah.

1Cor. 12:18-20 "*But now Adonai has placed the members, each one of them, in the body, just as He desired. And if they were all one member, where would the body be? But now there are many members, but one body.*"

1Cor. 12:26-27 "*And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. 27 Now you are Messiah's body, and individually members of it.*"

Gal. 6:1 "*Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted. 2 Bear one another's burdens, and thus fulfill the law of Messiah.*"

The key to honoring Sukkot (Tabernacles) is the remembrance of the great Exodus. The sukkah represents the temporary tabernacle they used in the wilderness. Imagine at the time of the Exodus, an estimated 3-6 million people gathered together as a group traveling, learning and sharing together in the wilderness. This crowd would cover an estimated twelve square miles of land at any given time.

Bet/bet/beyt



The letter beyt/beit/bet is directly connected to the Feast because it represents the house or tent, in pictograph Hebrew.

1Cor. 6:19 Or do you not know that **your body is a temple of the Holy Spirit** who is in you, whom you have from God, and that you are not your own? In Hebrew thinking, when one thinks of the temple, they always refer to the cleanliness, power, and glory of the temple building and everything pertaining to it. "I am the temple" should never be spoken by typical Christians because they are NOT. They are not clean and most certainly not

holy (1Pet. 1:15-16, Lev. 11:45).

At the time of Tabernacles we are to remember the following:

- We are to remember what happened to the people of the past and the many miracles that happened in the wilderness.
- We are to remember the quail in the camp, the manna, the water from the rock, and Aaron's rod

blossoming and bringing forth almonds.

- We remember how the clothing and sandals on the people never wore out.
- We remember how the numbers never diminished.
- We remember how the prophets couldn't prophesy against the people.
- We are to remember the defeat of kings and nations much larger than the Israelites that came against the people and were defeated.
- We remember how rebellion in the camp was dealt with.
- We remember how men came back from scouting the new lands and telling them that there was no way possible they would ever get the land.
- We remember the 14 days that became 40 years because of their disobedience.
- We remember the promise to the patriarchs that the land was theirs forever.
- We remember the covenant (ketubah...wedding contract) at Mt. Sinai.
- We remember the parting of the Red Sea and the Jordan River.
- We remember the land that swallowed them up yet never overtook them.
- When we celebrate these Feasts we remember what happened in the past and what is written in the history books. We are to learn from history and this is an obvious way to always remember and think about what is happening now in relationship to what happened in the past.
- We are to remember the lessons we are supposed to have learned from all of this.
- We recall all the things that Yah has done for our descendants past, and we look forward to what Yah will do in the future when Exodus Part Two takes place. They are reminders of what took place in the past. These historical facts should help determine where we are today and where we are heading in the future.
- We remember the miraculous provision that El Shaddai provided for them when they followed His Word and kept covenant, when they couldn't provide for themselves. In the wilderness the people were at Yah's mercy and He never ever let them down. He lead them to a land of milk and honey that remains to this day as the breadbasket of the world.

When we harvest our crops in the fall of the year it is a reminder of how Yah has always provided for His people who love Him and obey His Living Word as made clear in Deut. 8:7-20. When we harvest we are to remember how He always looks after us.

When we participate in these Feasts and when we hear the stories of old it is a constant reminder of where we have been and where we are headed IF we love Him and keep His commandments. When we hear the stories and experience the Feasts in person it touches our hearts and helps us keep in mind our real purpose for being alive and experiencing the love that only a relationship with our Abba can fulfill in our lives.

We can only understand fully who we are when we understand where we came from, where our ancestors came from, and what they experienced, so that we could have a better more fulfilled life in the Torah. Those are our people that the Good Book is talking about. Those are our generations past who's experiences have opened the door to our present lives and the lives that we should always strive to follow as the Living Word leads us.

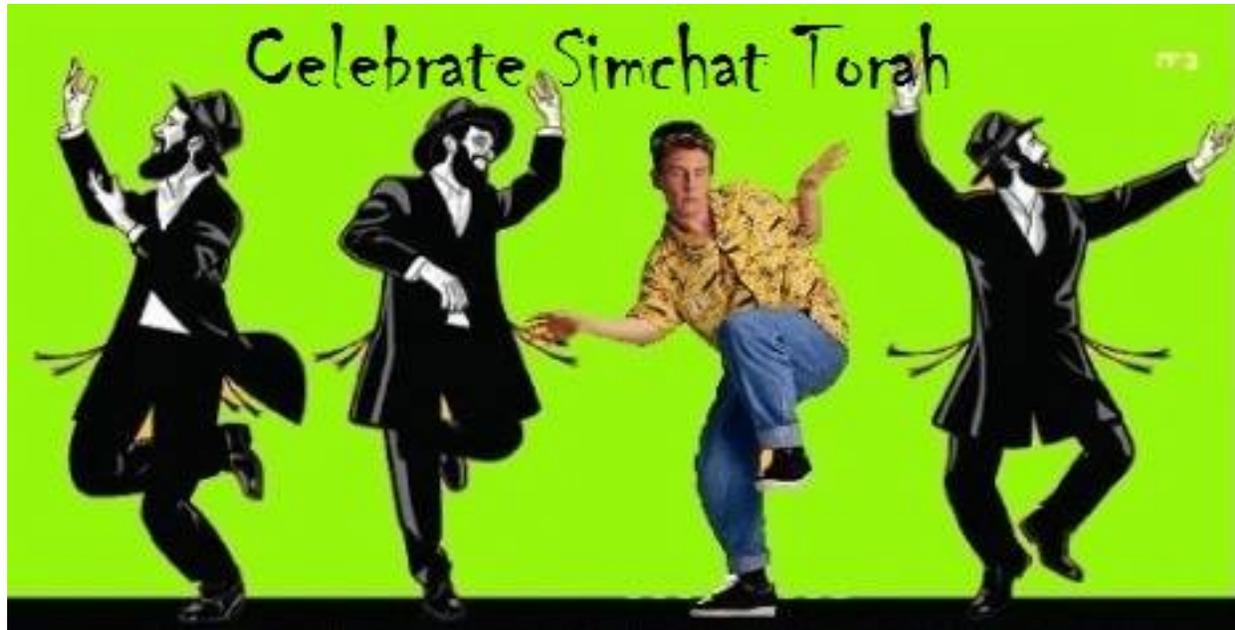
We leave the world and we flee into the wilderness where we are reminded of what our Abba wants us to do to be good servants and stewards of His kingdom here on earth and in the time to come. We make Exodus and are truly born again.

When we celebrate the Feasts it forges our identity that we are the people of the way and that the way is Yeshua. We are brought out of the world, the pagan churches, and truly born again, following the footsteps of Yeshua, the one who bought us for a price, so that we could be redeemed and become true servants of the King of Kings. We live the Feasts and that word becomes alive in us. Our children experience these Feasts and they carry on the Living Word in deeds and by example to all those who have ears to hear and eyes to see the Holy One of Israel. We Tabernacle together and share life's experiences with one another in the Torah community Yah established thousands of years ago with His Israelites who came out of the world controlled by hasatan.

The stories of the past weave through our lives and we should become echad (in unity) with one another, born in this world but not of it. Those of us who follow His word are the people of the covenant, we are the people of the way. We are members of the people who lived the Feasts of the past and still live the torah to this day in our torah lead community of truly born again believers in Yeshua the Messiah. We are not to just preach and teach torah, we are to live the torah so others can see the glory of Yah in our lives and desire to have the peace that we have. As people of the way we want others to tabernacle with us. We want people to come dwell with us in the community of the living torah. We want them to come into the camp and live the word

with us in spirit and in truth.

SIMCHAT TORAH



Those familiar with the Parashah readings done in all Orthodox synagogues and most Hebrew Roots type synagogues, will be familiar with the parashah readings on shabbat. These are specific scheduled readings that occur in every synagogue every Shabbat. These readings take people from the beginning to the end of the torah every year. It is a simple yearly cycle with commentaries so those in fellowship can learn to understand torah and imbed it in their heart. It is traditional. The first reading, or parashah of the new season (moed) starts after the Fall Feasts are complete. This is called simchat torah. This time period starts the cycle and ends it. This of course is prophetic of the end of the age when everything starts over with a New Beginning. **What are the first three words of Genesis one?:** "In the beginning".

To give you an example of just how prophetic this is I point you to what Yeshua did when He was reading the torah portion (parashah) in Jerusalem just prior to His death. When Yeshua read the torah portion "Nitzavin" (Are Standing) during the Fall Feast, that included **Isa. 61:1-2** *The Spirit of Adonai Elohim is upon me, Because Adonai has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; 2 To proclaim the favorable year of Adonai And the day of vengeance of our Elohim; To comfort all who mourn,*" He then CLOSED the book. He was clearly showing them that He was about to be their final atonement sacrifice as well as their lamb sacrifice.

Prophetically speaking Hoshana Rabbah (Last Great Day), is pointing us to just before the millennial reign of Messiah. Shemini Atzeret (eight day of the assembly), is pointing His bride to the new beginning. It also takes us to Simchat Torah, when the torah parashah's start all over again. The seventh millennium, the thousand year reign of our Messiah is connected to Hoshana Rabbah.

ORIGIN OF THANKSGIVING

Sukkot is the Biblical version, the origin of what many call the biggest Feast of the year, Thanksgiving. Christopher Columbus, the one who discovered the America's, was a sephardic Jew (Spanish Jew). He was a Marrano Jew. A Marrano Jew was one forced to convert to Catholicism. The three main women in his life: mother-in-law, mother, and sister were all Jews. In 1492 King Ferdinand and Queen Isabella were paid a large sum of money by rich Spanish Jews to allow the Jews to leave the country in peace. They accepted the money and then still decreed that all Jews be killed as per the Alhambra decree of 1492, because of the Roman Catholic Inquisition leaders. Four very rich Sephardic Jews sponsored Columbus's four major voyages to the New America's. The Roman Catholics sent over 800,000 Jews out onto the ocean in small boats to die. They simply wanted them to be drowned, out of their sight..

According to the diary of Christopher Columbus, he landed on the shore of the America's at San Salvador on the Last Great Day, in 1492. This is a known fact that you will not read in any American history books, yet this is history.

The Roman Catholic Church forced Jews to convert to Catholicism or die. Those who outwardly

converted were forced to give all their possessions to the Inquisitors and tithe to Rome as long as they lived. The ships of Columbus, full of Spanish Jews, sailed out of Spain the day before the decree was made.

America was actually discovered by Jewish people. This is not what Americans are told in their history books. The day Columbus sailed was the 9th of Aviv, which was the same date in history that the great Solomon's Temple was destroyed by Nebuchadnezzar in 70 BC. In North America this celebration was first brought to us by a very famous Sephardic Jewish man called Christopher Columbus, along with the Puritans who accompanied him on his voyage to the New World. In Canada it is celebrated at a different time but for the same reason.

Salem Witch Trials

Thanksgiving is when the Salem witch trials always seem to come up on television. Media call it the "terrible blot on American Protestantism". There was a preacher in Salem by the name of Samuel Parris. In his home he had a slave named Tituba, who was seriously into Voodoo and other witchcraft. Tibuta introduced the young girls of the village to witchcraft. They became demon possessed so they could be used to communicate with the underworld. The local Christians became aware of this and threatened them. In order to protect themselves, these witches began publicly accusing other church members of casting spells and doing incantations. As a result of their manipulation twenty three so-called Christians were put to death and the true nature of these witches was never revealed. Most true Wiccans even today know this truth but never reveal it publicly. This is just another example of how Satan managed to taint the biblical based celebration of Thanksgiving.

WHEN SUKKOT OCCURRED

Lev. 23:33 says that Sukkot begins on the fifteenth day of the seventh month (Tishri) and lasts eight days. Sukkot (Tishri 15) began five days after Yom Kippur (Tishri 10). Sukkot is also known as the "Feast of Ingathering" because it occurred after the fall harvest. **It always occurs on a full moon** so there is lots of light for the world to understand. The first time the word "succoth" is used in the Bible is in:

Gen. 33:17 *Ya'akov went on to Sukkot, where he built himself a house and put up shelters for his cattle. This is why the place is called Sukkot [shelters].*

Neh. 8:15 *So they proclaimed and circulated a proclamation in all their cities and in Jerusalem, saying, "Go out to the hills, and bring olive branches, and wild olive branches, myrtle branches, palm branches, and branches of other leafy trees, to make booths, as it is written."*

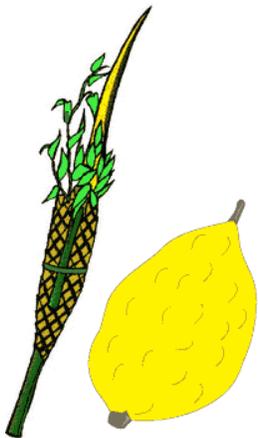
WHAT OCCURS ON SUKKOT

Lev. 23:39 says that the first day of Sukkot is a High Sabbath and the eighth day is another High Sabbath called "The Last Great Day". Remember that the High Sabbath can occur on any day of the week. Holy Convocations (fellowship/gathering of the Believers) were also to be held on the first and last day of Sukkot. Sukkot was a time for the people to assemble together and worship Yah. Because Sukkot was such an anticipated occasion the people began construction on their booths immediately following Yom Kippur. The rabbis gave specific instructions concerning the structure of the booth (sukkah, singular). The Sukkah had to be built outdoors and it had to be big enough for a family to eat in. The best material for a sukka is palm branches. If palm branches could not be found other types of foliage or branches could work. The roof of the sukka could not be totally enclosed because one must be able to see the stars from inside the sukka. The

sukkah was a homely little structure that reminded Israel of their humble beginnings. After the sukka was erected, the family would then decorate the inside in a festive manner. The rabbis also had instructions concerning how one was to rejoice. **Lev. 23:40** says, *"On the first day you are to take choice fruit, palm fronds, thick branches and river willows, and celebrate in the presence of Yahveh your Elohim for seven days."*

The lulav itself is the single palm branch that occupies the central position in an arrangement. It has a holder like bottom, with two willow branches to its left and three myrtle branches to its right. This cluster is held in the right hand, and the etrog, or citron (lemon type fruit), is held in the left. Some think the lulav represents somebody in the body of Messiah with spiritual head knowledge but no heart knowledge. Just as spiritual head knowledge without action from the heart, the palm branch has no good taste in itself but it is part of something that produces good fruit. The palm branch represents "victory". People who have just celebrated Yom Kippur are victorious. Traditionally many Jewish people rejoice before Yah by waving the lulav.

They wave the lulav in all directions eighteen times, representing the echad (unity) of the whole body of Yeshua. The gematrical value of the word life in Hebrew is eighteen. Everyone waving the lulav is like the entire body of Messiah rejoicing and uplifting "life" as in the body of Believers.



Others say the four species of plants used in the lulav represent the four letters of YHVH. Many say the citron represents the heart, (the place of understanding and wisdom), the palm branch the backbone, (uprightness), myrtle corresponds to the eyes (enlightenment), and the willow leaves the lips (used for prayer). The etrog traditionally represents the heart as part of the body of Messiah, those who have head knowledge and the torah on their heart go out and do something with that knowledge. The myrtle branches (hadasim) represent people with head knowledge but no heart. People who go out and do good things, but are not sure exactly why they desire to do so. The green leaves of other trees are representative of the believer with no heart or head knowledge. They are just there. These are the people who keep calling for revival but never revive. They just exist. They still support the body in service but are not really serious about their spiritual walk. The body consists of those who are involved, those who get together and do things as a unit, from the heart, because of their head knowledge, or even if they know little or nothing but still serve. They are echad, the unity of the body of Yeshua. These elements combined are waved like a wave offering, representing the whole body of Mashiach.

Traditionally, these are taken and waved in the synagogue on the morning of each of the days of Sukkot, except on the Sabbath. At the end of time as we know it, Believers will go with Yah and celebrate the Feast of Sukkot, just as the scriptures explain. **Rev. 7:9** *“After these things I looked, and behold, a great multitude, which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and **palm branches were in their hands;**”*

What were they rejoicing for?

Atonement was made for them 5 days earlier, and the fall harvest was collected.

The sacrifices were also an intricate part of Sukkot. Num. 29:12-39 explains what and how many sacrifices were to be offered during Sukkot. The sacrifices for Sukkot totalled 182 (70 bulls, 14 rams, and 98 lambs), not including the 336 tenths of flour for the meal offering. The High Priest wore a brilliant white linen robe when he participated in the animal sacrifices. The white linen garment would end up covered in blood.

Why seventy bulls?

The 70 bulls offered for sacrifice during Sukkot represent all nations. 70 represents all the world. **Gen. 32:8** *“When the Most High gave the nations their inheritance, When He separated the sons of man, He set the boundaries of the peoples, According to the number of the sons of Israel.* In Exodus it is made very clear. **Exod. 1:5** *And all the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt.”*

NOTE: At the Jan 15/17 Paris Peace Agreement 70 nations voted against Israel in regards to them dividing up land for the Palestinians. Prophetically speaking, this means that all the nations of the world are officially against Israel.

What was this prophetic of?

Yeshua, our High Priest was covered in blood on the stake. This is a prophetic picture. There is an automatic allusion to the High Priesthood here and the crucifixion. **Hebr. 10:19** *Therefore, brethren, since we have confidence to **enter the holy place by the blood of Yeshua,***

What else is it a picture of?

It was pointing prophetically to the end of the world, when Yeshua returns and deals with our enemies. When the priest would sprinkle the blood of the bull seven times on the mercy seat on Yom Kippur he would be wearing a white gown that would get covered in the blood. **Rev. 19:13-15** *He is clothed with a robe dipped in blood, and His name is called The Word of God.”* **14** *And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15* *From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and **He treads the wine press of the fierce wrath of God, the Almighty.**”* The wine press is pointing to the grapes in the late season at Yom Kippur, the Feast of Ingathering. The fruit is harvested just like on the day of the greater Exodus. The enemies will be crushed under His feet (Rom. 16:20). The wheat and tares are harvested together and the tares become obvious. Yeshua’s people are slowly removed, and the wrath of Yah begins to press the enemies like in a wine press.

Why were seventy bulls sacrificed?

The symbolism of the number seventy is substantial in scripture. Here are a few examples of why seventy bulls may have been sacrificed.

- Luke 10:1 seventy men in pairs were sent ahead of Yeshua.
- Matt. 18:22 Yeshua said to forgive seventy times seven.
- Dan. 9:24 the people suffered 70 weeks because they transgressed the sabbath.
- Dan. 9:2 Jerusalem was desolate for seventy years.
- Jer. 25:11 there was 70 years of desolation in the land serving the King of Babylon.
- Ps. 90:10 seventy years is the average age of a person.
- Num. 7:79 the silver bowls of the temple weighed seventy shekels.
- Exod. 24:1 there were seventy elders of Israel Moses allowed to worship.



- Gen. 46:27 seventy persons from the house of Jacob went into Egypt.
- John 19:39 seventy pounds of spices were brought for Yeshua (CJB)

Plenty of meat

These animals were all eaten by the people during the celebration. This was a major feast of plenty for all to enjoy. People who were not used to eating meat, could eat all the meat they wanted for seven days straight.

They say that the blood during this process was ankle deep and the priests wore no shoes. They used salt in the immediate temple area to keep the blood under control. The salt would be used daily to absorb the blood, and then be hauled away. Remember a poor man's offering was salt. This is where they got a great deal of this salt from. There was one chamber in the Temple which enclosed a huge salt pile for these type of sacrifices. This where the "**salt of the earth**" idiom comes from.

Deut. 16:16-17 *"Three times in a year all your males shall appear before Yahveh your Elohim in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before Yahveh empty-handed. **Every man shall give as he is able, according to the blessing of Yahveh your Elohim which He has given you.**"* This makes it clear that you were not to report to Jerusalem during the three pilgrim Festivals empty handed. **Exod. 23:14-17** *"Three times a year you shall celebrate a feast to Me. **You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed.** **Also {you shall observe} the Feast of the Harvest {of} the first fruits of your labors {from} what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in {the fruit of} your labors from the field. **Three times a year all your males shall appear before Yahveh Elohim**"** It was the custom for pilgrims to bring a tenth of their grain, new wine, oil, or livestock, and eat it in the Presence of Yah. **Deut. 14:22-27** *"You shall surely **tithe all the produce from what you sow, which comes out of the field every year. **And you shall eat in the presence of Yahveh your Elohim, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the first-born of your herd and your flock, in order that you may learn to fear Yahveh your Elohim always.** **And if the distance is so great for you that you are not able to bring {the tithe,} since the place where Yahveh your Elohim chooses to set His name is too far away from you when Yahveh your Elohim blesses you, then you shall exchange {it} for money, and bind the money in your hand and go to the place which Yahveh your Elohim chooses. **And you may spend the money for whatever your heart desires, for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and there you shall eat in the presence of Yahveh your Elohim and rejoice, you and your household. **Also you shall not neglect the Levite who is in your town, for he has no portion or inheritance among you.**"********

If one lived too far away to bring up their tithe, then one could exchange their tithe for silver, and upon arrival in Jerusalem one could purchase the necessary goods to rejoice in the presence of Yah. The tithe wasn't just given to the Levites, it was also consumed by them and their family (Deut. 14:26); that's why these Festivals are called "Feasts." The consumption of food and drink is just one element that makes these Festivals such joyous occasions. Remember that the land of Israel was a highly agricultural society; eating the tithe was how they feasted and gave thanks to Yahveh.

Torah is to be read publicly every seven years during the Feast of Sukkot

Moses told the leaders of the people that they were to read the Torah every seven years to the public

during the Feast of Booths. **Deut. 31:10-13** "Moshe gave them these orders: **"At the end of every seven years, during the festival of Sukkot in the year of sh'mittah, 11 when all Isra'el have come to appear in the presence of ADONAI at the place He will choose, you are to read this Torah before all Isra'el, so that they can hear it. 12 Assemble the people — the men, the women, the little ones and the foreigners you have in your towns — so that they can hear, learn, fear ADONAI your God and take care to obey all the words of this Torah; 13 and so that their children, who have not known, can hear and learn to fear ADONAI your God, for as long as you live in the land you are crossing the Yarden to possess."**

The eighth day of Sukkot, a High Sabbath, is traditionally called "Shmini Atzeret", literally meaning, "the eighth day of assembly".

COMPARING THE SPRING AND FALL FEASTS:

NISSAN (Hebrew month)

TISHRI (Hebrew month)

FIRST DAY OF BIBLICAL YEAR 1

FIRST DAY OF TRUMPETS

	2	
	3	
	4	
	5	
	6	
	7	
	8	
	9	
Lamb's inspected	10	Day of Atonement
	11	
	12	
Yeshua's seder, last supper	13	
Feast of Passover	14	
Feast Of Unleavened Bread	15	Feast Of Tabernacles
Feast Of Unleavened Bread	16	Feast Of Tabernacles
Feast Of Unleavened Bread	17	Feast Of Tabernacles
Feast Of First Fruits	18	Feast Of Tabernacles
Feast Of Unleavened Bread	19	Feast Of Tabernacles
Feast Of Unleavened Bread	20	Feast Of Tabernacles
Feast Of Unleavened Bread	21	Feast Of Sukkot
	22	Last Great Day

**"HOW TO BUILD A SUKKAH"
SELECTING A SITE**



To build your own Sukkah according to Hebrew tradition. First select a site that has nothing hanging above it -- i.e. a roof or a tree. The Sukkah floor space must be at least 27 inches by 27 inches 967 cm) -- the

minimum space for most of a person to sit with a small table. If you don't have a yard, then an apartment balcony will do just fine -- provided it has no roof.

THE WALLS

A "kosher" Sukkah needs at least two complete walls and a small part of a third wall. The walls can be of any material, as long as they are sturdy enough to withstand a normal wind. The walls should be at least 38 inches high (96 cm), but not higher than 30 feet (9.6 m).

You don't have to build walls especially for the Sukkah; you can use the side of a building, or even a hedge of bushes. And if you can find an area that is already enclosed by 2 or 3 walls, then your job will be that much easier!

THE ROOF

The Talmudic term for roof material is S'chach, from the same root as the word Sukkah. The roof must be made from material that grows from the ground -- i.e. branches or leaves (but not metal, or any food). If you're using unfinished boards, they cannot be wider than 15 inches.

Also, the material must be presently detached from the ground -- i.e. don't just bend a tree over the top of your Sukkah! The roof material can only be added after the requisite number of walls are in place.

The roof must be sufficiently covered so that it gives more shade than sun during the daytime. Yet it should be sufficiently open so that the stars are visible through the roof at night.

Since the Sukkah is designated as your "home" for the next seven days, it is customary to decorate it nicely. Many people hang fruits and flowers from the ceiling, and tape posters of Jerusalem and other Jewish themes on the walls.

NOTES When you think about it, when Noah was in the ark, it was a type of sukkah.

Do you think it's coincidence that Jacob, when he came back from Laban's house, the first thing he does after his encounter with Esau was sukkot?

Do you think it's coincidence that when Israel left, were exiled, and they were coming back to the Promised land, that they celebrated sukkot?

Do you realize that the first thing we are going to do when Yeshua comes back is celebrate sukkot (Zach. 14).

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Apr/22)

Excerpt from the Feast Book.