

On day eight, we continue to celebrate. It is a sacred assembly - do it right!

The first introduction as a mitzvah.

Exodus 23:16

Also you are to observe ... the Feast of the Ingathering at the end of the year, when you gather your crops from the field.

Also decorate your booths.

Leviticus 23:40-43

On the first day you are to take choice fruit of trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and rejoice before YHVH your God for seven days. You are to celebrate it as a festival to YHVH for seven days in the year. It is a statute forever throughout your generations - you are to celebrate it in the seventh month. You are to live in sukkot for seven days. All the native-born in Israel are to live in sukkot, so that your generations may know that I had Bnei-Yisrael to dwell in sukkot when I brought them out of the land of Egypt. I am YHVH your God.

Notice that we live in the booths seven days - not on the eighth day!

Sukkot and the 70 Nations

Each day had "normal" offerings (sacrifices) and these special ones for Sukkot.

Numbers 29:12-13a

On the fifteenth day of the seventh month you are to have a sacred assembly. You are not to do any of your work, and you are to celebrate the Feast to YHVH for seven days. You are to offer a burnt offering by fire to YHVH as a pleasing aroma:

[Think of the Twelve Days Of Christmas, starting at the 7th day (the whole verse), then the 6th day, and so on, down to the 1st day.]

Numbers 29:13b-16

[On the 1st day, offer] **thirteen young bulls** from the herd, two rams, and fourteen year-old male lambs without defect, their grain offerings of fine flour mixed with oil, three tenths of an ephah with each of the thirteen bulls, two tenths with each of the two rams, and one tenth with each of the fourteen lambs, plus one male goat as a sin offering, besides the regular burnt offering with its grain and drink offering.

Numbers 29:17-19

On the second day, you are to offer **twelve young bulls** from the herd, two rams, and fourteen year-old male lambs without flaw, with their grain and drink offerings, with the bulls, rams, and lambs as appropriate by their number according to the regulations, plus one male goat as a sin offering, as well as the regular burnt offering with its grain and drink offerings.

Numbers 29:20-22

On the third day, offer **eleven bulls**, two rams, and fourteen year-old male lambs without defect, with their grain and drink offerings, with the bulls, rams, and lambs the number specified, and a male goat as a sin offering, in addition to the regular burnt offering with its grain and drink offerings.

Numbers 29:23-25

On the fourth day, **ten bulls**,
two rams, and fourteen year-old male lambs without flaw, their grain offerings and drink offerings with the bulls, rams, and lambs by their number according to the regulations,
 and one male goat as a sin offering
 and the regular burnt offering with its grain and drink offerings.

Numbers 29:26-28

On the fifth day, **nine bulls**,
two rams, and fourteen male one year old lambs without defect, with their grain and drink offerings by their number as specified,
 and one goat for a sin offering,
 in addition to the regular burnt offering with its grain and drink offerings.

Numbers 29:29-31

On the sixth day, **eight bulls**,
two rams, and fourteen male lambs a year old without defect, with the bulls, rams, and lambs, their grain and drink offerings according to those numbers specified,
 and one goat for a sin offering
 with the regular burnt offering and its grain and drink offerings.

Numbers 29:32-34

On the seventh day, **seven bulls**,
two rams, and fourteen male lambs without defect a year old, plus their grain and drink offerings, for the bulls, rams, and lambs according to the numbers specified,
 in addition to one male goat for a sin offering
 and the regular burnt offering with its grain and drink offerings.

Numbers 29:35-38

On the eight day there shall be for you an assembly. You are to do no regular work. You are to offer to YHVH a burnt offering, a fire offering, a pleasing aroma, **one bull**,
one ram, and seven male lambs a year old without defect, and their grain and drink offerings, with the bull, ram, and lamb corresponding to their number according to the regulations,
 and a goat for a sin offering,
 besides the regular burnt offering with its grain and drink offerings.

<u>offering</u>	<u>verse</u>	<u>bulls</u>	<u>rams</u>	<u>lambs</u>	<u>goats</u>
Sukkot day 1	29:13	13	2	14	1
Sukkot day 2	29:17	12	2	14	1
Sukkot day 3	29:20	11	2	14	1
Sukkot day 4	29:23	10	2	14	1
Sukkot day 5	29:26	9	2	14	1
Sukkot day 6	29:29	8	2	14	1
Sukkot day 7	29:32	7	2	14	1

70 bulls - one for each of the 70 major nation groups

Sukkot day 8	29:35	1	1	7	1
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Shmini Atzeret - especially for Israel

According to the Midrash on Psalm 109:4, the seventy bulls were for the seventy nations, and the single bull on the eighth day was for Israel. This specific festival with its sacrifices was when Israel truly became a light to all nations, and interceded on their behalf.

Genesis 10:2-31 lists the descendants of the three sons of Noah, before the Tower of Babel. Seventy nations or ethnic groups are listed.

Genesis 10:2-5

Lists descendants of Japheth

Genesis 10:6-20

Lists descendants of Ham

Genesis 10:21-31

Lists descendants of Shem

The number of the sons of Israel:

Genesis 46:26-27

All the people belonging to Jacob who came to Egypt - those coming from his loins (not counting the wives of Jacob's sons) - the tally of all the people was 66. The sons of Joseph who were born to him in Egypt was a tally of two people. The tally of all the people belonging to Jacob's house who came to Egypt was 70.

The 70 nations are represented by the sons of Israel.

Deuteronomy 32:8

When Elyon gave nations their heritage, when He separated the sons of man, He set boundaries for the peoples by the number of Bnei-Yisrael.

A very remarkable passage [e Sukk. 55 b] explains that the seventy bullocks offered during the Feast of Tabernacles were for the nations of the world, and Rav Jochanan deplores their fate, since (while the Temple had stood) the altar had atoned for the non-Jews, but who was now to do so? The light, which had shone from the Temple windows into the world, had been extinguished.

(The Life and Times of Jesus the Messiah, by Alfred Edersheim)

Since Sukkot represents God living with men (the Mishkan in the desert), it also literally points to Yeshua born on erev Sukkot and His brit milah on Shmini Atzeret, AND SO it shows God became available to all peoples (nations) through the offerings of Sukkot.

The celebration and offerings were renewed exactly, after the return from Babylon and Persia.

Ezra 3:4

They also kept the Feast of Sukkot as it is written and offered the prescribed number of daily burnt offerings according to the requirement for each day.

The priests had a traditional ceremony with water each day of the feast - Simchat Bet HaShoevah (Rejoicing at the Place of the Water-Drawing) - the Nisuch ha-Mayim (Pouring of the water). This is described in the Talmud (Mishnah, tractate Sukkah 5:1a-b). On the second night of Sukkot, the high priest of the Temple would draw special waters from an underground spring called Breichat HaShiloah (Pool of Siloam) that flowed near the temple grounds. There were also large oil lamps that were so bright that some people could not sleep from the light.

Yeshua dramatically preached during the Feast, sometime after the second day (after the Shabbaton) and again on the seventh day, the Great Day.

John 7:2-38

Now the Jewish Feast of Tabernacles was near. Therefore His brothers said to Him, "Leave here and go to Judea, so Your disciples also may see the works You are doing. No one who wants to be well known does everything in secret. If You are doing these things, show Yourself to the world!" For not even His brothers were trusting in Him.

Therefore Yeshua said to them, "My time has not yet come, but your time is always at hand. The world cannot hate you, but it hates Me because I testify that its works are evil. You go on up to the Feast. I'm not going to this feast, because My time hasn't yet fully come." After saying these things, He stayed in the Galilee.

But after His brothers went to the Feast, He also went, not openly but secretly.

Then the Judean leaders were searching for Him at the Feast and kept asking, "Where is that fellow?" There was a lot of murmuring about Him in the crowds. Some were saying, "He is good." But others were saying, "Not so! He leads the people astray." Yet no one spoke openly about Him for fear of the Judean leaders.

About halfway through the Feast, Yeshua went up to the Temple and began teaching. Then the Judean leaders were amazed, saying, "How does this man know so much, having never been taught?"

Yeshua answered, "My teaching is not from Me, but from Him who sent Me. If anyone wants to do His will, he will know whether My teaching comes from God or it is Myself speaking. Whoever speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him, He is true and there is no unrighteousness in Him. Hasn't Moses given you the Torah? Yet none of you keeps it. Why are you trying to kill Me?"

The crowd answered, "You have a demon! Who's trying to kill you?"

Yeshua answered, "I did one good work, and all of you are amazed.

Because Moses has given you circumcision (though it is not from Moses, but

from the patriarchs), you circumcise a man on Shabbat. If a man receives circumcision on Shabbat so that the Torah of Moses may not be broken, why are you angry that I healed a man's whole body on Shabbat? Do not judge by appearance, but judge righteously."

Then some of the people from Jerusalem were saying, "Isn't this the person they're trying to kill? Look, He speaks openly and they're saying nothing to Him. Can it be that the leaders know He is the Messiah? But we know where this person is from. But the Messiah, whenever He may come, no one knows where He is from."

Then, while teaching in the Temple courts, Yeshua cried out, "You know both who I am and where I am from! I have not come on My own, but the One who sent Me is true. You do not know Him, but I know Him because I am from Him and He sent Me."

Then they were trying to seize Him; but no one laid a hand on Him, because His hour had not yet come. Yet many from the crowd believed in Him and were saying, "When the Messiah comes, He won't perform more signs than this person has, will He?" The Pharisees heard people in the crowd murmuring these things about Him, and the ruling kohanim and Pharisees sent guards to arrest Him.

Yeshua said, "I am with you only a little while longer, and then I am going to the One who sent Me. You will look for Me but will not find Me. Where I am, you cannot come."

The Judean leaders then said among themselves, "Where is this person about to go that we shall not find Him? He's not going to the Diaspora to teach the Greeks, is He? What did He mean by saying, 'You will look for Me but will not find Me. Where I am, you cannot come'?"

On the seventh day of the Feast, the procession of Priests made the circuit of the altar, not only once, but seven times... The forthpouring of the water was immediately followed by the chanting of the hallel. But after that there must have been a short pause to prepare for the festive sacrifices (the musap).

It was then, immediately after the symbolic rite of water-pouring, immediately after the people had responded by repeating those lines from Ps 118 - given thanks, and prayed that YHVH would send salvation and prosperity, and had shaken their lulav towards the altar, thus praising 'with heart, and mouth, and hands,' and then silence had fallen upon them - that there rose, so loud as to be heard throughout the Temple, the Voice of Jesus. He did not interrupt the services, for they had for the moment ceased: He interpreted, and He fulfilled them.

On the last (seventh) and greatest day of the Feast, Yeshua stood up and cried out loudly, "If anyone is thirsty, let him come to Me and drink.

Whoever believes in Me, as the Scripture says, 'out of his innermost being will flow rivers of living water.'"

They had to decide what to make of Yeshua, so do many today

Let's continue practicing this celebration each year, and teach those who don't understand how important this is - it is both the beginning (birth) of Yeshua, and celebration of His coming kingdom!