

# Examination of Scriptures regarding Sukkot in exile.

This is a short examination of scriptures that was prompted by a controversy about **Yom Kippur** that arose within a Messy-Antic Congregation.

**The first day of the year is the new moon following the finding of ripe barley IN ISRAEL.**

All other times and dates are based upon this finding. The first day of the year has *nothing* to do with the spring equinox.

According to **Leviticus 23:33-36**:

**33.** And the LORD spake unto Moses, saying,

**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 the **LORD**.

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

**We cannot offer the offering because there is no temple.**

**Deuteronomy 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 the **LORD** thy God in the place which the **LORD** shall choose: because the **LORD** thy God 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 the **LORD** thy God 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 the LORD empty**:

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

**In exile**, we cannot tithe to the Levites and **cannot do burnt offerings**, so we are to give this portion of our blessings to the poor. We are free to do what we will, as long as Torah and the Prophets are silent on a subject, as long as it does not diminish the Name of YHWH.

**Where shall we hold the festival?**

**Before diaspora**, the festival could only take place **in Jerusalem**, based on **Second Chronicles 7:16**: “**And now I have chosen and consecrated this House that My name be there forever. My eyes and My heart shall always be there.**”

I am so glad someone wrote about a controversy about **Yom Kippur** with a congregation!!! It gave me an excuse to read about Sukkot.

It has prompted me to make this short study about Succoth and answer some questions that I had about the festival. As always, the Tanakh is very clear and we now have our answers.

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## יהוה

The name of our Creator is made up of four, Hebrew **VOWELS**, **Y H W H** יהוה (source: Flavius Josephus - *Antiquities of the Jews*)

The letter ה (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The ה is the *definite* article, or *THE*, *SPECIFIC*, to the *EXCLUSION* of *ALL* others.

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha Eretz," meaning *THE Land of Israel, to the exclusion of all others*.

In Hebrew, the letters י (y) and ו (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing.

Being placed in the first and third positions, the י and ו indicate that the name is **both past and future**, or, - *Eternal*.

The ה preceding **both** the י and the ו means that the name is specifically, to the exclusion of all others, **both past and future**, or **THE Eternal**.

Furthermore, being *singular*, and *being found twice*, the ה would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others**.

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeeaaaaaa UUUUUU' waaaah