

## *Sukkot Chol HaMoed- Shabbat*

### *Torah Reading- Mosheh Seeks the Face of YHWH*



**Shemoth (Exodus) 33:12-34:26 & B'Midbar (Numbers) 29:12-16**

**Haftarah: Yechezkel (Ezekiel) 38:18-39:16**

**Netzarim Ketuvim: Yochanan (John) 7 whole chapter.**

**Introduction:** Since we are currently in the days of Sukkot or the Feast of Tabernacles it is important that we grasp what that implies based on what has gone before us and how our readings for today are a prelude to the ultimate joy of Sukkot. We must first believe that from Yom Teruah (the Feast of Trumpets) and then Yom Kippur (The Day of Atonement) we can believe that through our desire for Teshuvah or repentance and the atonement of Yahshua we do have a promising outcome regardless of our shortcomings. Beyond that however we need to see that these final Feasts also have a prophetic revelation for us today, of the final redemption that completes the work of Machiach (the Messiah) upon his appearance as scripture reveals, at the ingathering of his people that this harvest Feast symbolizes.

Since we know that after Yisrael sinned greatly by making the Golden Calf Mosheh needed to return to Yahweh up the mountain and Yom Kippur represents his success in receiving forgiveness for Yisrael and the Feast of Sukkot then reveals the heart's desire of Yahweh to dwell in the midst of his people. It is also with this heartfelt desire of Mosheh to find favour with Yahweh, that his request to look upon his glory, that our reading connects to this Feast, since Sukkot is all about Yahweh wishing to dwell with his people which by the way is the

central theme of Scripture from Bereshiyth (Genesis) all the way through to Hitgalut (Revelation).

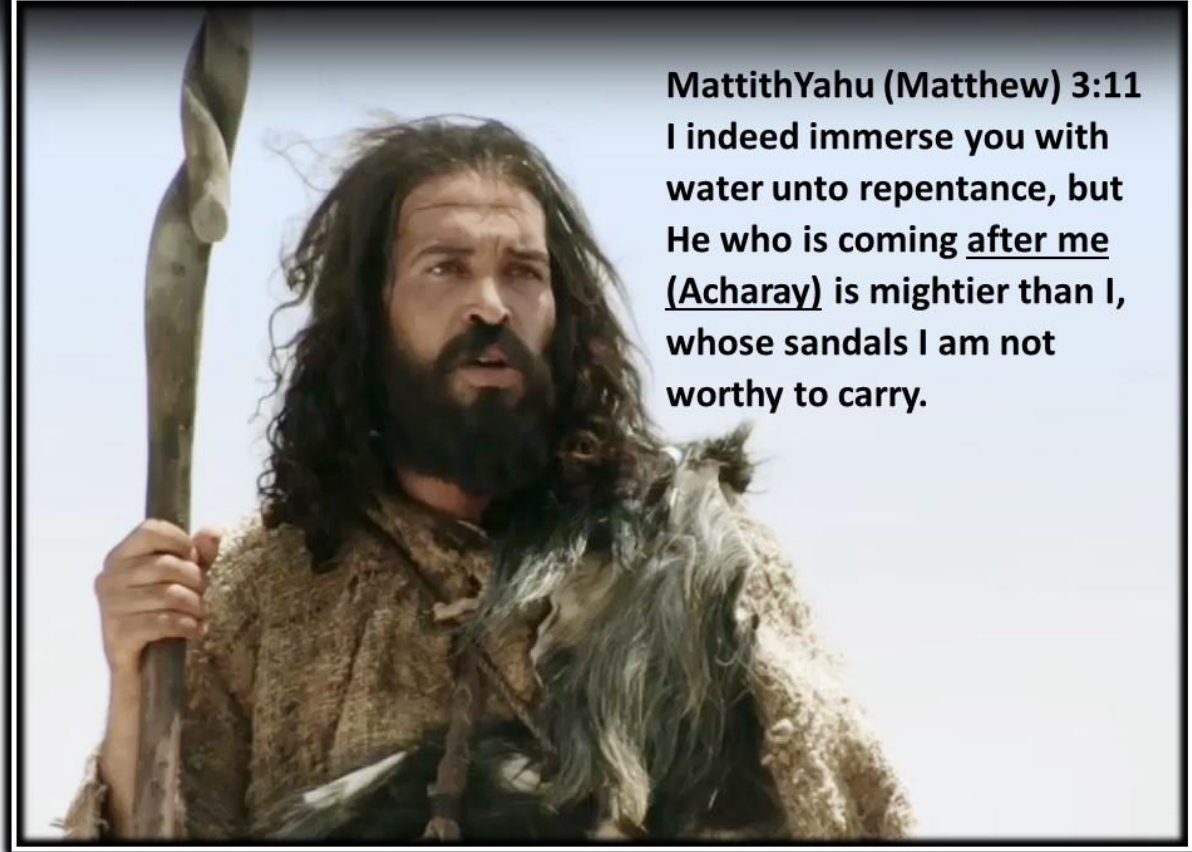
An interesting thought that has been suggested by some teachers from this reading is concerned with the word used. Yahweh makes it clear to Mosheh that no-one may look upon his face and live, but translations translate that Mosheh is able to see his **back** however the word used is also used in other contexts from which we can derive a different understanding.

In the Hebrew the Word for back that is used is: אחרי – “Acharay”

### Slide 1

The screenshot shows a web interface for translating Hebrew to English. The main input field contains the Hebrew word "אחרי" (Acharay). The translation result is "after". Below the main input, there are dropdown menus for "Hebrew" and "English", a "swap" button, and a "Translate" button. On the right side, there is a section titled "Translation: Hebrew to English" which shows the word "אחרי" followed by "after". Below this, there are toggle switches for "save", "vowels: OFF", and "cursive: OFF". A statistics box shows the "Frequency of Use of 'אחרי': Very High \* 936.61" with a note that this is an approximate occurrence per million printed words, with a mean of 2.11 and a standard deviation of 57.89, citing "The University of Edinburgh School of Informatics". At the bottom, there are links for "Bing Translate" and "Reverso.net Translate", both showing the translation "After". A keyboard layout is visible at the bottom left, with "Phonetic" selected as the input method.

This is the same word that is used in this verse that Yahuchanan (John) speaks when he says:



**MattithYahu (Matthew) 3:11**  
**I indeed immerse you with**  
**water unto repentance, but**  
**He who is coming after me**  
**(Acharay) is mightier than I,**  
**whose sandals I am not**  
**worthy to carry.**

Since Mosheh is seeking to see the esteem of Yahweh the suggestion has been brought that in the favour of Yahweh Mosheh does see the glory of Yahweh by having a glimpse into a time after, that begins to reveal the redemption through Yahshua a time after or that he may even be supernaturally transported to the time of Yahshua on the mount of transfiguration to see the great esteem of Yahshua when he glows as bright as no whitener could make him. This is also a very similar picture we receive from Hitgalut (the Book of Revelation) when Yahuchanan (John) sees the Day of Yahshua's return in:



**Hitgalut (Revelation) 1:10-11 I was in the Spirit on the Day of Yahweh and I heard behind me a loud voice, as of a trumpet, 11 saying, "I am the Aleph and the Tav, the First and the Last,"**

This is not as mostly interpreted as the Lord's Day but rather Yom Ha Din -the Day of Judgement with the long blast of the Trumpet being Yom Teruah when the books will be opened so we see how Yahuchanan (John) was also in a similar way transported in the Ruach (Spirit) to see this day & why he falls down as though dead at the glory of the Master.

What is interesting is that after this second encounter with Yahweh on Mount Sinai the face of Mosheh glows so brightly that he must put a veil over it even though he has previously spoken to Yahweh many times being revealed as speaking face to face. This is just a thought concerned with what Mosheh experienced which no-one truly knows since Yahweh has no form but is Ruach (Spirit) but we know that the ultimate purpose of Sukkot is the revelation that Yahweh desires intimacy with man and all scripture is the process by which that will be achieved.

Initially that is through the ways of Yahweh or his Torah his instructions that reveal his nature so our Shemoth (Exodus) reading continues with this process as Yahweh once again gives his Kadosh (Set-apart/Holy) Mitsvot (Commands), but this time they are written on tablets that Mosheh needed to carve himself. It is thought that their failure to maintain their elevated spiritual state as at the time of the 1<sup>st</sup> tablets caused them to require cubes

aka Tablets of a lower state as reflecting their lowered state. It should however be noted that the command to make these tablets was however given by Yahweh in a sympathetic peacemaking caring tone and not one of harshness or anger.

To further accentuate the desire of Yahweh of dwelling with his people and reconciling them scripture points towards the coming of the Holy one, Yahshua. Amazingly his birth can be accurately calculated since we know that Zecharyah (Zechariah) was a Cohen (Priest) of the order of Abiyah (Abijah) and was serving in the Beyith Ha Mikdash (the Temple) at Shavuot (Pentecost) after which Yahuchanan (John) was conceived while the Malak (Messenger/Angel) visited Miriam six months later which corresponds to the Feast of Dedication (Chanukkah).

we can therefore quite accurately say that Yahshua was in fact born at Sukkot (Tabernacles) most likely on its first day making the 8<sup>th</sup> day known as Simchah Torah/ rejoicing in the Torah, giving us an even greater revelation and a further inspiration for joy with this implication as found in:

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*The Word Became  
Flesh*

**Yochanan (John) 1:14 And the Word became flesh and pitched his tent (Tabernacled) among us, and we saw his esteem as of the only brought forth of the Father full of grace and truth;**

**Yahuchanan (John) 1:14 And the Word became flesh and pitched his tent (Tabernacled) among us, and we saw his esteem as of the only brought forth of the Father full of grace and truth;**

In our reading of Yahuchanan (John) 7 we further see the significance of this great Feast when Yahshua comes to this feast and begins to draw the true spiritual significance that it

implies. This feast however was specifically known for its water libation ceremonies and lamp lighting rites with a giant 80-foot Menorah that was lit making Yerushalayim the light to the World:

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## The Daily Ceremony at the Beyith Ha Mikdash (The Temple)

1. The daily sacrifices.
2. The Water Libation Ceremony.
3. The Gathering of Willow Branches.

**The Daily Ceremony at the Temple**

There were also daily services in the Beyth Ha Mikdash the Holy Temple, so the priests were divided into three groups since we read that David divided the Priesthood into 24 divisions. They therefore were divided into three groups of eight Divisions.

1. **The Sacrifices:** One group was responsible for the sacrifices: the 70 Bulls that were slaughtered over the seven-day period plus other people's offerings for Thanksgiving & peace offerings. There would in fact be thousands of Priests there to help during the Feast.
2. **The Water Libation Ceremony:** The 2nd Group of Priests would go out of the water gate to the pool of Siloam because it was known to have living water. Through this gate a flask of water was brought back into the Temple to be used to pour on the Altar & used during the "Sukkot" holiday. This was quite a distance right down the hill remembering that Jerusalem was filled with millions of people watching this parade of Priests going to the pool of Siloam & returning to the Temple. Siloam means gently flowing water.

3. **The Gathering of Willow branches:** The 3rd group went out the eastern gate also known as the beautiful gate down to the “Motsan” valley & they cut willow branches that were 25-30 feet in length to wave them.

All these ceremonies were connected to the rainfall of the coming year and the prayers & desires for blessings on the produce of the coming year. However, it was to reveal the true purpose of Sukkot that Yahshua comes to this Feast for he is the true presence of Yahweh that came to redeem his people and the water libation is representative of his giving of living water as he details to the woman at the well. It is therefore on the last day of the Feast that he arises as cries out:

**Slide 6**



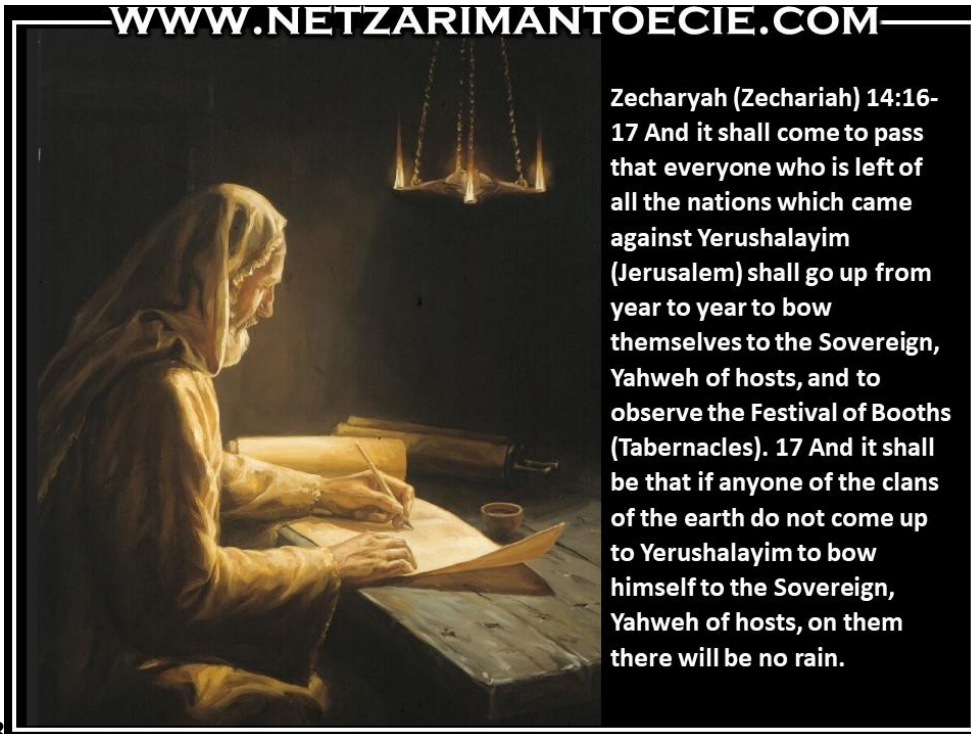
**YAHUchanan (John) 7:37-39** On the last day, that great day of the feast, Yahshua stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” 39 But this He spoke concerning the RUACH (Spirit), whom those believing in Him would receive; for the Holy Spirit was not yet given, because Yahshua was not yet glorified.

The entire reading about Sukkot the Feast of Tabernacles has a further purpose for us, to help us see that our life is only a temporary dwelling as the dwelling in a Sukkah is meant to represent.



From that thought the blessing of Yahshua and his life giving Ruach (Spirit) should fill us with hope of the permanency of Yahweh and the promise of life Everlasting.

What is of great significance is how Scripture speaks of the rule of Messiah in his 1,000-year reign as revealed in the writing of the Navi Prophet:



**Zecharyah (Zechariah) 14:16-17** And it shall come to pass that everyone who is left of all the nations which came against Yerushalayim (Jerusalem) shall go up from year to year to bow themselves to the Sovereign, Yahweh of hosts, and to observe the Festival of Booths (Tabernacles). **17** And it shall be that if anyone of the clans of the earth do not come up to Yerushalayim to bow himself to the Sovereign, Yahweh of hosts, on them there will be no rain.

Slide 8

**Zecharyah (Zechariah) 14:16-17** And it shall come to pass that everyone who is left of all the nations which came against Yerushalayim (Jerusalem) shall go up from year to year to bow themselves to the Sovereign, Yahweh of hosts, and to observe the Festival of Booths (Tabernacles). **17** And it shall be that if anyone of the clans of the earth do not come up to



**Yerushalayim (Jerusalem) to bow himself to the Sovereign, Yahweh of hosts, on them there will be no rain.**

What we notice is that it is only this feast that is mentioned, to highlight its great significance though even at the return of Messiah the full revelation of Sukkot will not as yet be fully given though it does also represent the Marriage supper of the lamb. At the close of the 1,000 reign of the Messiah however we do see the final purpose that the Feast has for so long been pointing as we read in:

**Slide 9**



**Hitgalut (Revelations) 21:22 And I saw no Beyth Ha Mikdash (Temple) therein, for YHWH Elohim El-Shaddai (the Almighty) and the Lamb are the Beyth Ha Mikdash (Temple) of it. 23 and the city had no need of the sun, nether of the moon to shine in it: for the Esteem of YHWH did lighten it and the Lamb is the light of it. 24 And the Nations shall walk in the light of it and the Kings of the Earth bring their esteem and respect into it. 25 And the gates of it shall not be shut at all by day for there is no night there.**

**Conclusion**

What we come to see from all of Scripture is man's departure from Yahweh and then the great process by which Yahweh through history begins to bring him back so that Yahweh is

once again able to dwell with man in a renewed Heaven & Earth. It is this promise that makes Sukkot, the Feast of Tabernacles so greatly significant, for each year it reminds us that the final outcome of all History will see his faithful & redeemed, for all eternity dwelling in His presence and face to face with a supremely righteous & exceedingly Holy Elohim something that we read in Shemoth (Exodus) would result in utter destruction & death because of man's gross failure through his inherit sinful nature but the end, is that of hope, restoration, cleansing and a return to the perfection that man was created for, walking in oneness with Yahweh and finally able to look upon him without fear with the full revelation of who our supremely Holy creator is to the glory of the Father and that of Yahshua his son.