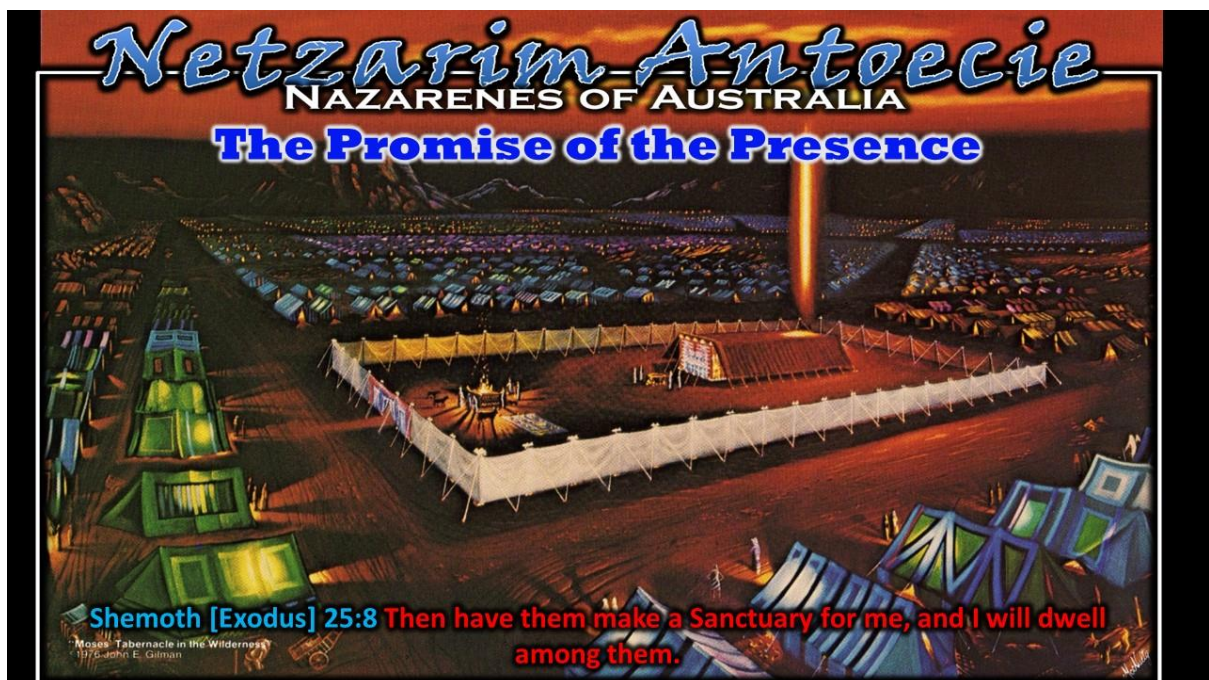


Sukkot Shabbat- The Promise of the Presence

Torah Portion: **Shemoth [Exodus] 33:12-23**



Shemoth [Exodus] 25:8 Then have them make a Sanctuary for me, and I will dwell among them.

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19 And He said, "I shall cause all My goodness to pass before you and I shall proclaim the Name of יהוה before you. And I shall favour him whom I favour and shall have compassion on him whom I have compassion."

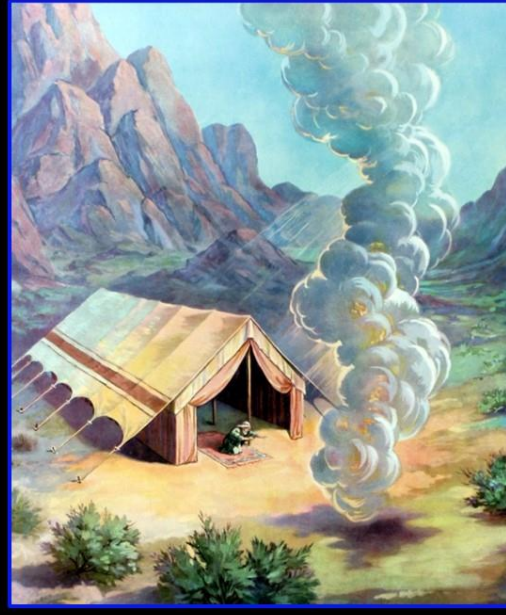
20 But He said, "You are unable to see My face, for no man does see Me and live."

21 And יהוה said, "See, there is a place with Me! And you shall stand on the rock.

22 "And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock and cover you with My hand while I pass by.

23 "Then I shall take away My hand and you shall see My back, but My face shall not be seen."

Introduction: As we are within **Sukkot** the Feast of Tabernacles this Shabbat is also unique & the reading reflects the desire of Mosheh not to go forth without the Presence leading Yisrael.



The Tent of Meeting of Mosheh

At this time when no Mishkan or Tabernacle had been constructed Mosheh pitched a Tent outside the Camp of Yisrael to meet with Elohim. Mosheh would go out & talked Face to Face with Yahweh since the presence had been removed from the people so when he went out they would arise and watch him.

The Intercessory Role Of Mosheh:

Mosheh clearly understood that without YHWH's presence Yisrael could not be **Kadosh** [Holy] or Set-apart from other Nations. As we consider Sukkot is it not the prime purpose that we understand our need & hope for YHWH's presence, as being the true image of **Sukkot**. We I hope do remember the promise that our beloved Master made to us found in:



Yahuchanan [John] 14:16-18 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. 18 I will not leave you orphans; I will come to you.

It is surely so with us too. Without the Ruach Ha Kodesh [the Holy Spirit] we are totally without the ability to be Holy since YHWH has called us to be Holy for He is Holy as Kepha [Peter] restates in **1 Kepha 1:16**.

Mosheh Desires the Glory of YHWH:

Next, we see Mosheh revealing his great desire to see the **glory of Yahweh** but we see how some cautionary measures needed to be taken lest he die. Though Yahweh is the gracious and compassionate Elohim Mosheh could not see Yahweh's face and live, so magnificent & Holy He is. Whatever he saw of Yahweh's nature transformed into blazing light is referred to as Yahweh's back & never clearly described. It is at this time that we reflect on the coming of **Yeshua** [Yahusha] as the Manifest glory of Yahweh appearing to all men in this blessed reading in:

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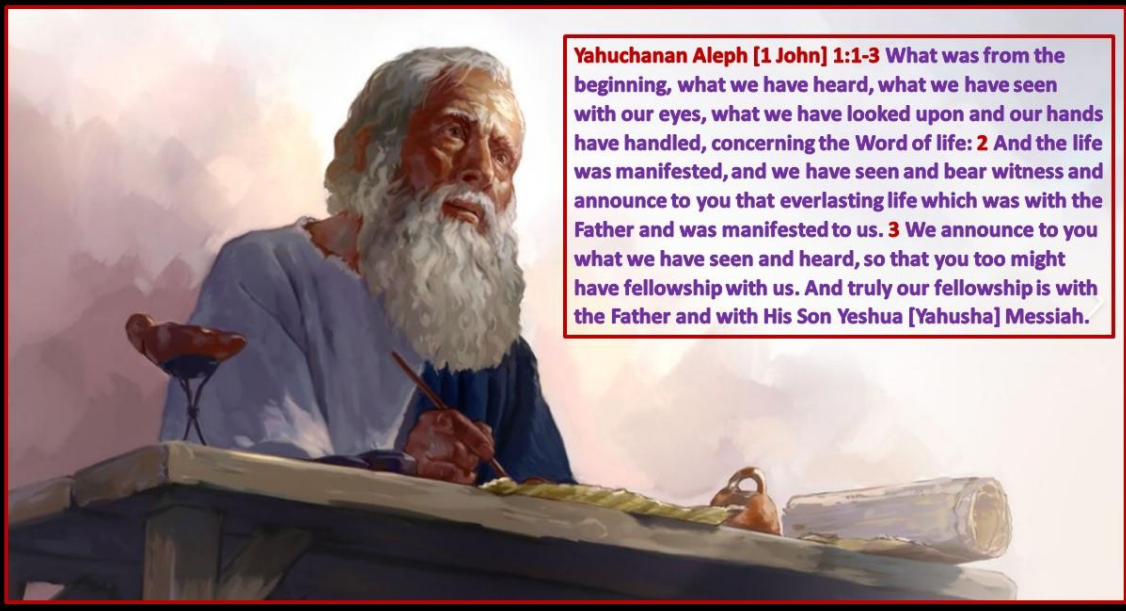


The Esteem of Yeshua

Yahuchanan [John] 1:14 And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.

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Unlike the experience of Mosheh the Shilichiyim [the Apostles] could write this in:



Yahuchanan Aleph [1 John] 1:1-3 What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled, concerning the Word of life: **2** And the life was manifested, and we have seen and bear witness and announce to you that everlasting life which was with the Father and was manifested to us. **3** We announce to you what we have seen and heard, so that you too might have fellowship with us. And truly our fellowship is with the Father and with His Son Yeshua [Yahusha] Messiah.

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These words as written by the Apostle are given that we would have the confidence to know that the Esteem & Glory of Yahweh was manifest in the physical reality of **Yeshua** [Yahusha] the Messiah including His death & resurrection as coming in the flesh. With these words the Apostle accentuated the gravity of the **false teaching** that the **glory of Yahweh** was not manifest in the flesh something that is arising even today. These false teachers were denying the humanity of Messiah while today many may deny the **Deity** of Messiah as being one with Elohim.

These words of **Yahuchanan** [John] point to the vivid recollection of the person of **Yeshua** that he still retained even in his old age. Even 60 years later those memories were permanently etched in his mind as if the events had just happened & had sustained him through many harrowing years of imprisonment on the **isle of Patmos** & many other trials. When he says that eternal life was with the Father and manifested to us, Yahuchanan [John] accentuates the eternal nature of Messiah in his pre-incarnate glory as found in:

Yahuchanan [John] 5:26 For as the Father possesses life in Himself, so He gave also to the Son to possess life in Himself,

Yahuchanan [John] 5:22-23 "For the Father judges no one, but has given all Judgment to the Son, **23** that all should value the Son even as they value the Father. He who does not value the Son does not value the Father who sent Him.

Conclusion of Our Torah:

Our portion for Sukkot is about the desire of Mosheh to truly experience the leading of Yahweh among his people & see His manifest presence revealed. Though he only saw a remnant of the presence while hidden in the cleft of the Rock we have something just as glorious. We have the promise of the **Ruach of Yahweh** leading the Assembly of Yahweh who know in all certainty that the Glory was manifest in **Yeshua** our saviour & Elohim in the flesh. This is the true presence that **Sukkot** the Feast of Tabernacles looks back to in the Wilderness but also through **Yeshua** our Messiah manifesting Yahweh's Glory for we read in:



Colossians 2:8-10 See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah. **9** Because in Him dwells all the complete attributes of Yahweh bodily **10** and you have been made complete in Him, who is the Head of all principality and authority.

May this true never fail to cause us to praise Yahweh our Glorious Elohim.

Amein!

Haftarah: Zecharyah [Zechariah 14:8-21]

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Haftarah- Zecharyah [Zechariah] 14:1-21




The Kings of the whole earth come to Worship YHWH Tse-va-ot [YHWH of Hosts] on Sukkot [the Feast of Tabernacles].

This reading speaks of a fulfilment of **Sukkot** the feast of Tabernacles when Yahweh will be **King** [Melech] over the entire Earth. Surely this is what **Sukkot** is all about. Yahweh dwelling among his people as He did in the Wilderness as He did when the Word became flesh & as a prophetic fulfilment as we read here in the one-thousand-year **Millennium**. Amazingly the land is transformed with the Mount of Olives split in two as in verse four with living waters flowing from Yerushalayim both **East** and **West**.

This portion also says that Yahweh will stand with his feet on the Mount of Olives and as we look to the **Briyth Chadashah** [New Testament] we see an interesting comparison:

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The Mt. of Olives Mystery

Ha Shiliychiym [Acts] 1:10-11 And as they were gazing into the heavens as He went up, see, two men stood by them dressed in white, **11** who also said, "Men of Galil, why do you stand looking up into the heavens? This same Yeshua [Yahusha], who was taken up from you into the heavens, shall come in the same way as you saw Him go into the heavens."

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stand looking up into the heavens? This same Yeshua [Yahusha], who was taken up from you into the heavens, shall come in the same way as you saw Him go into the heavens.”

As declared in Luke they went towards Beyth Anayah [Bethany] and we can see from the map is the area of the Mount of Olives as shown:



The true glory and majesty in these readings is that **Yahweh** is not distinguishable from our Master **Yeshua**, [Yahusha] again revealing his **deity** & **oneness** with Yahweh when referring to the second coming since He declares to **Yahuchanan** [John] in the following a great truth also found in **Yeshayahu [Isaiah] 44:6, 41:4, 48:12**:



Hitgaluth [Revelation] 1:17-18 And when I saw Him, I fell at His feet as dead. But He laid

His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. **18** I am He who lives, and was dead, and behold, I am alive forevermore. Amen.

Zechariah declares on that glorious day there will be world peace after all the enemies have been plagued and the Nations come to worship the King & celebrate **Sukkot** [the Feast of Tabernacles] which is the only **Chag** [Feast] mentioned as it symbolizes the presence of Yahweh on the earth with “**Holiness to Yahweh**” on all the pots in Yerushalayim & Yahudah. A most awesome day when those nations not celebrating **Sukkot** with have no rain as a judgement. **Amen!**

Netzarim Ketuvim: Hitgaluth [Revelation] 21:1-7

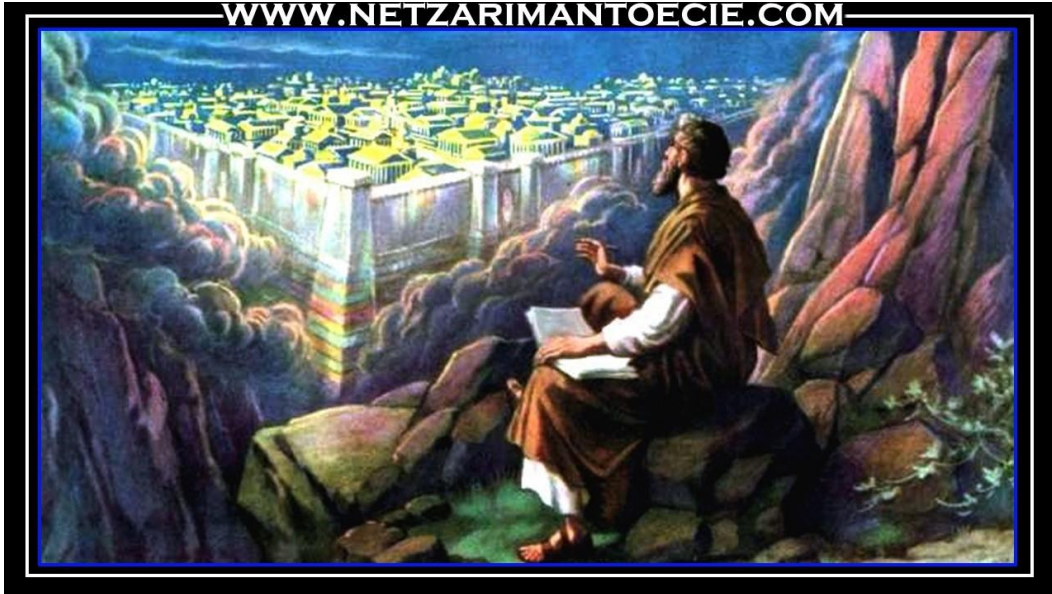
This marvellous reading speaks of the end all unrighteousness with a restoration of all things to be the dwelling place of the redeemed. The entire former universe will be destroyed as we read in:



Kepha Beyth [2 Peter] 3:10 But the day of Yahweh will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with intense heat; both the earth and the works that are in it will be burned up.

This renewal is also a truth found in the Tanakh **[O.T.]** in:

Tehillah [Psalm] 102: 25-26 Of old You laid the foundation of the earth, And the heavens are the work of Your hands. **26** They will perish, but You will endure; Yes, they will all grow old like a garment; Like a cloak You will change them, and they will be changed.



Now the Holy city, the New Yerushalayim descends from Heaven and then the **Sukkah** [tabernacle] or **Mishkan** the dwelling place of **Yahweh** Elohim will be with his people. Finally, we see the symbol of the **wedding ceremony** where the bride or believers enter the New Yerushalayim to be joined to their Bridegroom, the Messiah, the final ceremony of redemption which concludes with a great feast which Scripture calls **“the Marriage Supper of the Lamb”** the perfect representation of **Sukkot**.

Amen!