

Observing Sukkot & Shemini Atzeret in a Tanakh-Only Worldview

Returning to what is written



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OBSERVING SUKKOT & SHEMINI ATZERET IN A TANAKH-ONLY WORLDVIEW

A Restorationist Teaching for This Age, Before the Messianic Era

Purpose and Scope of These Tanakh-Only Teachings

This Project focuses on the written Tanakh alone so we can see each command, festival, and practice in its original clarity, without the later additions that developed in Judaism, Christianity, or modern movements. The goal is not necessarily to argue against those traditions, but to understand what the Scriptures themselves say when all outside layers are set aside. By returning to the plain text, we can recognize what is commanded, what is cultural, what is historical, and what belongs to future restoration. This approach helps us build a clear, consistent foundation for faith and practice rooted directly in the words of Yahweh.

Introduction: The Need for Restorationist Clarity

Understanding the Tanakh-Only Worldview

To approach this study with clarity, it is essential to distinguish between foundational ways of defining religious authority and practice:

- **A Tanakh-Only Worldview (*Pshat*-Centered):** This perspective rests strictly on the primary, written text of the Hebrew Scriptures as the sole authoritative source for divine command, covenantal law, and theological truth. It prioritizes the direct, contextual meaning (*pshat*) of the text—seeking to understand what the Most High explicitly commanded, permitted, or forbade, without adding human decrees or altering the original instructions. The boundary is absolute: if a mandate or prohibition is not established within the written Text itself, it carries no divine authority in a Tanakh only worldview. Within this worldview, when considering Judaism as a whole, this writer would more often than not, agree with Karaite Judaism.
- **A Worldview of additions and traditions/Understanding context and interpretation:** Within this worldview when engaging with the Biblical text, readers primarily encounter two distinct interpretative traditions, each addressing the narrative through its own theological and historical lens:

1. **Rabbinic Tradition:** Focuses heavily on the *halakhic* (legal) and midrashic dimensions of the text. It often incorporates oral traditions, Talmudic rulings, and classical rabbinic commentary to establish communal practice, legal precedent, and ethical conduct.*

**Although we do not adhere to or agree with the oral Torah on all points, (only when it is in agreement with the written Torah and in its deep and insightful commentary) Rabbinic Judaism is still just one aspect of Judaism and Judaism is still the nearest we have to the original remaining belief system of the Tanakh.*

We will defend and stand with Judaism. After all, prophecy openly shows us that in the finality of it all, ALL the nations will ultimately have to admit that they had it all wrong and the Jews (Israel) those that are Torah observant, Tanakh only, had it correct all along as Yahweh is with them! Zechariah 8:23 Thus saith Yahweh of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard that Elohim is with you."

2. **Christian Tradition:** Focuses primarily on Christological and typological frameworks. It reads the text through the lens of the New Testament, frequently interpreting Old Testament figures, events, and covenants as historical foreshadowings of Jesus and the Church. Messianic Judaism and Hebrew Roots both share much of this worldview

The purpose of contrasting these worldviews is not to question the sincerity or devotion of those who practice tradition for not all tradition stands against Torah. Rather, it is to draw a clear line between **what the Most High Elohim directly revealed** and **what human beings have built around it**.

By returning strictly to the Tanakh, we anchor our understanding in the unchanged words of the Almighty, evaluating all practices against the ultimate standard of His explicit commands.

The Approach of Academic Exegesis (*Pshat*)

An academic, text-focused approach (*pshat*) seeks to set aside both Rabbinic and Christian theological overlays. Instead, its primary objective is to evaluate the passage strictly within its original ancient Near Eastern, historical, and linguistic contexts, analyzing what the text meant to its primary ancient audience before later Rabbinic and Christian denominational traditions developed.

In an era saturated with human tradition, additions, and theological overlays, returning to the plain, contextual meaning of the Hebrew Scriptures (*Pshat*) requires disciplined restraint. For those seeking to walk strictly in accordance with the Tanakh, observing the Appointed Times (*Moedim*) presents both a spiritual privilege and a practical challenge.

The Festival of Booths (*Sukkot*) is often surrounded by elaborate rituals, typologies and complex prophetic charts. However, when we strip away centuries of non-Tanakh additions, we find a simple, powerful, and accessible commandment given by Yahweh to Israel and to those who have repented and turned to the Most High and keep His covenant.

This teaching outlines how to observe Sukkot and Shemini Atzeret with complete fidelity to the written text of the Torah, Nevi'im, and Ketuvim—recognizing our current historical reality as a scattered people awaiting the full divine and prophesied restoration.

1. What the Torah Actually Commands

The direct instructions for observing Sukkot are contained within four primary passages of the Torah:

- **Leviticus 23:39–43** — The primary institution of the feast, specifying the date, the high shabbaths, the gathering of foliage, and the command to dwell in booths.
- **Deuteronomy 16:13–17** — The agricultural context of the harvest ingathering, the obligation to rejoice, and the pilgrimage mandate.
- **Deuteronomy 31:10–11** — The obligation for the public reading of the Torah (*Hakhel*) during Sukkot in the seventh year.
- **Numbers 29:12–38** — The specific calendar dates and the appointed national sacrifices for Sukkot

Summary of the Written Command Set:

- **Appointed Time:** Begins on the 15th day of the 7th Scriptural month and lasts for 7 days.
- **Shemini Atzeret:** An 8th day is added immediately following the 7th day.
- **Set Apart Convocations:** Day 1 (the 15th) and Day 8 (the 22nd) are High Shabbaths.
- **Cessation of Work:** No servile labor is permitted on Day 1 and Day 8.
- **Primary Action:** Dwell in temporary booths (*sukkot*) for 7 days.
- **Materials:** Gather branches of local trees for building and rejoicing.
- **Heart Attitude:** Commanded rejoicing before Yahweh.
- **Historical Purpose:** Remember Israel's wilderness journey from Egypt.
- **Temple Sacrifices:** Prescribed offerings (Temple-dependent)*.

This represents the **entire written command set** provided in the Pentateuch.

**Offerings during the feasts were agricultural offerings by fire — grain, wine, oil, animals, firstfruits, and festival sacrifices. In exile, these offerings cannot be performed, and the Tanakh never replaces them with monetary tithes and offerings. What we can do is practice generosity and charity. When Israel is restored, offerings by fire return exactly as written — agricultural gifts from the land, brought by those who produce them.*

2. What the Torah Does NOT Command

Just as critical as knowing what is written is identifying what is **absent** from the biblical text. The written Torah does not supply:

- Architectural blueprints or legal height limits for a booth.
- Wall thickness measurements or rules requiring a specific number of walls.
- Mandates that the roof must be sparse enough to see the stars at night.
- Percentages defining the exact ratio of shadow to sunlight on the floor.
- Calculations for *Halakhic* (rabbinic legal) engineering.
- Symbolic or mystical interpretations of structural components.
- New Testament or Christological typologies.
- Commanded monetary feasts offerings and tithes

All such specifications originate in later human codifications—such as the Mishnah (*Tractate Sukkah*) or church dogmatics—and carry no binding authority within a strict Tanakh-only framework.

3. What We Cannot Do Today: Restorationist Honesty

A foundational principle of Tanakh-only restorationism is **textual honesty**. We must distinguish between what the Most High Elohim commanded for a fully functioning nation in the Land of Israel with a standing Sanctuary, and what can actually be performed in exile today. Currently, the biblical community operates under specific historical limitations:

No Centralized Sanctuary + No Active Altar + No Officiating Priesthood = Inability to Perform Sacrificial Requirements

Because Deuteronomy 16:16 explicitly anchors the pilgrimage and sacrificial offerings to "the place that Yahweh will choose" (Jerusalem and the Temple), **we cannot "keep" Sukkot in its fully realized, Tabernacle or Temple-dependent form today.**

Instead, we **observe** the memorial of the feast to the best of our ability in our locations, just as we do for *Yom Teruah* and *Yom Kippur*. To claim we are keeping the commandment perfectly without an altar is to ignore the explicit commands of Numbers 29. Honesty requires admitting our current state of partial observance while praying for the restoration to come.

4. Sukkah Construction Timeline: Resolving the Apparent Tension (Lev 23 vs. Neh 8)

A common point of confusion arises when reading Leviticus 23:40, which states: "*And you shall take for yourselves on the first day...*" Some have assumed this means construction of the sukkah begins on the morning of the 15th day. However, a textual and contextual examination proves this assumption incorrect.

A. Leviticus 23:40 Is the Rejoicing Command, Not Construction

The Hebrew text of Leviticus 23:40 uses the verb *uleqachtem* ("and you shall take"). It does **not** use verbs associated with construction, such as *ta'asu* ("you shall make") or *tivnu* ("you shall build").

Furthermore, Leviticus 23:35 explicitly declares the 15th day to be a **Set Apart Convocation (Mikra Kodesh)** wherein "you shall do no servile work." Hauling lumber, cutting thick branches, and assembling structural frames on a High Shabbath directly violates the command to rest.

B. Nehemiah 8: The Historical Execution

Nehemiah chapter 8 provides the clear, post-exilic blueprint for how the returning community applied Leviticus 23:

1. **1st Day of the 7th Month (Yom Teruah):** Ezra the Scribe reads the Torah publicly before the assembly at the Water Gate (Nehemiah 8:1–8).
2. **2nd Day of the 7th Month:** The heads of the families gather with Ezra to study the text and discover the written command regarding Sukkot (Nehemiah 8:13–14).
3. **Days 3–14 (Preparation Window):** Proclamations are sent out: "*Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as it is written*" (Nehemiah 8:15). The people assemble their sukkot **in advance**.
4. **15th Day of the 7th Month (Sukkot Begins):** The sukkot are already fully built on roofs, in courtyards, and in public squares. The High Shabbath is kept in rest, and the 7-day feast begins (Nehemiah 8:16–18).

Textual Conclusion: Each *sukkah* is constructed during the days of preparation preceding the festival. By sunset as the 15th day begins, the shelter is complete, allowing the family to enter, rest, and rejoice on the High Shabbath.

5. Construction Materials: Local Availability vs. Fixed Botanicals

In Leviticus 23:40, four categories of vegetation are listed:

1. *P'ri etz hadar* — Product/fruit of majestic/splendid trees.*
2. *Kappot t'marim* — Branches/fronds of palm trees.
3. *Anaf etz-avot* — Boughs of thick/leafy trees.
4. *Arvay-nachal* — Willows of the brook.

**While Rabbinic tradition strictly defines P'ri etz hadar as the Etrog (citron), the plain text uses broader, descriptive language referring to the beauty of local fruit or trees.*

When comparing this list with Nehemiah 8:15, we observe that Nehemiah's list includes **olive branches** and **wild olive (oil tree) branches**—species not explicitly named in Leviticus—while omitting willows.

LEVITICUS 23:40 (Torah Foundation)	NEHEMIAH 8:15 (Historical Application)
• Product of Splendid Trees (<i>Hadar</i>)	• Olive Branches
• Palm Fronds	• Wild Olive / Oil Tree Branches
• Boughs of Leafy Trees	• Myrtle Branches
• Willows of the Brook	• Palm Branches
	• Leafy Tree Branches

This textual variation establishes two key principles:

1. **Categorical, Not Exclusive:** The list in Leviticus represents general categories of lush, natural vegetation available in the Land of Israel, rather than a rigid botanical limitation.
2. **Local Adaptability:** Nehemiah's generation gathered what was locally available in the Judean hills. Therefore, those dwelling outside the Land of Israel are fully compliant with the text when using local, natural foliage (e.g., oak, pine, cedar, cornstalks, maple) to construct their shelters.

6. Practical Calendar for a Tanakh-Only Observance

Timeframe	Phase	Practical Action Under Tanakh Guidance
10th–14th Tishrei Right after Yom Kippur is most common	Preparation	Build a simple <i>sukkah</i> using local timber, foliage, and available materials. No rabbinic measurements required. Prepare meals and living supplies in advance.
15th Tishrei	High Sabbath (Day 1)	Set Apart Convocation. Cease from all servile work. Enter the prepared <i>sukkah</i> , take the local foliage, give thanks, and rejoice before Yahweh.
16th–21st Tishrei	Days 2–7	Dwell (<i>teshvu</i>) in the <i>sukkah</i> . Eat meals, sit, read, spend time inside, and sleep there if weather and health permit. Remember the wilderness journey.
22nd Tishrei	Shemini Atzeret (Day 8)	Set Apart Convocation. Cease from all servile work. A final solemn assembly. The command to dwell specifically in the <i>sukkah</i> ends as the 8 th day begins.

7. Compassion & Realism: The Elderly, Frail, and Medically Vulnerable

A core misunderstanding in modern feast-keeping is the assumption that the Most High Elohim demands physical suffering or risk to health during Sukkot. The Tanakh establishes that the commandments are designed to impart life and a time of rejoicing, not physical misery.

*"You shall therefore keep My statutes and My rules; which if a man do, **he shall live by them:** I am Yahweh."*— **Leviticus 18:5**

"For I desire mercy, and not sacrifice..."— **Hosea 6:6**

A. The Linguistic Scope of "Dwell"

The Hebrew verb used in Leviticus 23:42 for "dwell" is *teshvu*, from the root *yashav*. In biblical Hebrew, *yashav* carries a broad range of meanings: **"to sit," "to remain," "to abide," "to tarry," or "to reside."**

It does **not** exclusively mean sleeping overnight outdoors, enduring extreme weather. Spending meaningful time sitting, eating, and gathering within the shelter fully satisfies the core meaning of *yashav*. If you are able though, you should sleep in your Sukkah and spend as much time as possible dwelling in it.

B. Compassionate Adaptations for Cold Climates and Health Challenges

The land of Israel can have rain and cool temps during the feast, but for the most part the weather is usually very favorable for living in a Sukkah during Sukkot. But for individuals living in northern climates and especially the elderly, or those managing health conditions:

- **Enclosed Walls:** The Torah does not mandate open or flimsy walls, but a temporary living space. Building solid wooden, canvas, or plastic-sealed walls to block freezing winds and rain is entirely permissible and practically necessary.*
- **Solid/Modified Roofs:** Adding a protective, solid roof layer (such as a metal panel, tarp, or clear sheet) beneath or above a thick layer of natural foliage to prevent rainwater leaks or hypothermia does **not** violate any written command in the Tanakh.
- **Heating Elements:** Using safe electric or propane space heaters inside the booth aligns with making the space a functional, temporary living area.
- **Alternative Dwellings:** For those who may be physically unable to stay in an outdoor booth due to age, mobility issues, or illness, using an RV, a sheltered porch, a tent, or spending daytime hours in the booth while sleeping indoors preserves health while honoring the spirit of the feast. Some have even built small sukkahs and set them up inside their homes.

**There have been times in our past living in Indiana, huge and violent thunderstorms would come thru that practically blew over our Sukkah, and we built it quite sturdy. There has also been very rainy and cold weather during the Autumn Feasts that require our Sukkah to be built to last the 7 days without everything within it, including we the dwellers, getting cold soaked. Some of the little pre-fab structures that one can purchase or the ones we sometimes see set up in Israel and other climates with tamer weather, would not normally last the 7 days of an Indiana Sukkot nor could a person actually dwell in one of those. The texts describing the building of the Sukkah and the materials used is quite broad and general. Just build a temporary shack and use some tree branches with leaves on top of the roof and or incorporated into the structure. In our distant past, when a part of the WCG offshoots, we stayed in a hotel as our temporary dwelling during the convention. This did not fulfill the commanded Sukkah requirements at all. But then again for the elderly and the infirm such would obviously be permissible.*

8. SHEMINI ATZERET: THE EIGHTH DAY IN A TANAKH-ONLY WORLDVIEW

Correcting the "Last Great Day" Misinterpretation

Introduction: The Importation of Outside Terminology

Among various Sabbatarian and Christian groups—most notably the Worldwide Church of God (WCG) and its numerous modern offshoots—the Eighth Day immediately following Sukkot is almost universally referred to as **"The Last Great Day."**

Within those theological systems, this phrase is not merely a nickname; it serves as the foundational anchor for an entire prophetic and eschatological framework. It is routinely used to assign complex future meanings to the day—linking it to a second physical resurrection, a global post-millennial judgment, a final eternal day, or the "Great White Throne" scene found in New Testament literature.

However, when evaluated strictly through the lens of the Hebrew Scriptures (*Tanakh*), a striking textual reality emerges: **the phrase "Last Great Day" appears nowhere in the Torah law, the Prophets, or the Writings.**

To maintain a pure, text-based restorationist worldview, we must examine:

1. Where this terminology actually originates.
2. Why Christian and Armstrongite groups apply it to the Eighth Day.
3. Why this application fails under strict textual examination.
4. What the Eighth Day actually represents in the written Torah.

A. The Origin of "Last Great Day" (John 7:37)

The terminology originates entirely from a single verse in the New Testament writings:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."— **John 7:37 (KJV)**

Christian theologians and WCG system architects operate on two central assumptions when reading this passage:

- **Assumption A:** "The feast" refers collectively to the entire eight-day period as a single event.
- **Assumption B:** "The last day, that great day" refers specifically to *Shemini Atzeret* (the Eighth Day).

Neither assumption finds support in the Hebrew Torah. The Torah does not classify the Eighth Day as the "last day of Sukkot," nor does it attach the adjective "great" (*gadol*) to it as a technical title.

B. The Torah Explicitly Separates Sukkot and the Eighth Day

When we consult Leviticus 23—the definitive calendar blueprint of Yahweh's appointed times—the text maintains a rigid distinction between the Seven Days of Booths and the Eighth Day:

- **Sukkot is defined strictly as a 7-day festival:**

*"You shall keep the feast of booths **seven days**." (Leviticus 23:41)*

- **Shemini Atzeret is instituted as a distinct, additional convocation:**

*"On the **eighth day** you shall have a set apart convocation... it is a solemn assembly (*atzeret*); you shall do no servile work." (Leviticus 23:36)*

The Hebrew Scriptures never designate the Eighth Day as:

- Part of the festival of Sukkot.
- The "final day" or "climax" of Sukkot.
- A "great day" (*Yom Gadol*).
- A symbolic code for a future resurrection era.
- A millennial or post-millennial timeline marker.

** During the late Second Temple era, the 7th day of Sukkot was marked by the Hoshana Rabbah water-libation ceremony. Demonstrating that even in first-century historical context "the last day, the great day of the feast" often referred to the 7th day (the climax of the water pouring) rather than the 8th day (Shemini Atzeret) which provides us an extra layer of historical refutation against merging the 8th day into Sukkot. But in the written word, it is given one title: **Shemini Atzeret** ("The Eighth Day of Assembly"). It stands as an independent moed—a separate convocation directly following Sukkot, but not merged with it.*

C. Why Armstrongite / COG Theology Misapplied the Term

To understand why this misnomer became entrenched, one must examine the internal logic of Armstrongite (WCG/COG) eschatology:

- **Sukkot (7 Days):** Interpreted as the 1,000-Year Millennial Kingdom.
- **Eighth Day (1 Day):** Interpreted as the "Last Great Day" / Great White Throne Judgment/eternity.
- **John 7:37 Text:** Used as the proof-text to merge the two concepts.

By imposing New Testament theological frameworks back onto the Torah, these movements created a systematic prophetic timeline. They required the Eighth Day to represent a "final judgment wave," and therefore adopted the phrase "Last Great Day" to provide textual gravity to their doctrine.

While this creates a symmetrical chart for Christian dispensationalism, it represents an **eisegesis**—reading outside concepts *into* the Hebrew text rather than letting the Torah speak for itself.

D. Why the Phrase Cannot Refashion Shemini Atzeret

Even if one reads John 7:37 on its own terms, the passage lacks the textual specificity required to re-title a Torah commandment:

- It does not mention the words "Eighth Day."
- It does not mention the phrase "Shemini Atzeret."
- It does not state that the Eighth Day is being renamed.

The Tanakh establishes that Sukkot ends when the seventh day concludes. The Eighth Day is a new, distinct appointment. Therefore, a New Testament phrase cannot be used to overwrite or rename the covenantal title given in the Torah.

E. The Correct Tanakh-Only Understanding of Shemini Atzeret

Stripping away centuries of speculative overlays reveals the pure, dignified nature of the Eighth Day in Scripture:

1. The Meaning of *Atzeret*; The Hebrew noun *Atzeret* derives from the root עָצַר (*'atzar*), which literally means "**to hold back,**" "**to detain,**" "**to pause,**" or "**to restrain.**"

Rather than a chaotic or dramatic prophetic event, *Atzeret* denotes a **closing pause** or a **solemn holding-back**. After seven days of outdoor gathering, agricultural celebration, and dwelling in temporary shelters, Yahweh commands His people to linger one additional day in His presence before returning to their normal routines.

2. The Absence of Sukkot Directives

The independent nature of Shemini Atzeret is proven by what is **omitted** from its instructions:

- **No Sukkah Mandate:** The command to dwell in booths applies exclusively to the seven days (Leviticus 23:42). On the Eighth Day, Israel returned to their permanent dwellings.

- **No Branch/Foliage Mandate:** The taking of leafy boughs and fruit applies to the seven-day festival window.
- **No Historical Wilderness Link:** The physical reminder of the tents in Egypt ends on Day 7.

Shemini Atzeret is not an extension of Sukkot's physical rituals; it is a quiet, restful, spiritual punctuation mark at the end of the entire annual festival cycle.

F. Summary Comparison: Human Tradition vs. Torah Text

Feature	WCG / COG / NT Overlay Framework	Pure Tanakh-Only Framework
Primary Title	"The Last Great Day"	<i>Shemini Atzeret</i> (The Eighth Day of Assembly)
Relationship to Sukkot	Some view it as the 8th and final day of Sukkot	Distinct, standalone <i>moed</i> immediately following Sukkot
Primary Meaning	Prophetic symbol for final resurrection & judgment/eternity	A solemn pause, closing assembly, and High Shabbath rest
Textual Source	John 7:37 (Christian Bible-New Testament)	Leviticus 23:36 & Numbers 29:35 (Torah)
Observance Style	Chart-driven, focused on future eschatology	Text-driven, focused on rest, assembly, and prayer

G. How to Observe Shemini Atzeret Today in Exile

For those walking in a Tanakh-only worldview, observing Shemini Atzeret is simple, clear, and unburdened by human additions:

1. **Cease from Servile Work:** Treat the day as a complete High Shabbath (*Mikra Kodesh*).
2. **Gather for Assembly:** Step away from daily labor and assemble with family or believers for prayer, scriptural reading, and fellowship. Not commanded as a *chag*, but if together long enough maybe have a fellowship meal
3. **Transition Out of the Sukkah:** Step out of the temporary shelter. Do not treat the sukkah as sacred or required on this day.
4. **Offer Reflection & Thanksgiving:** Use the solemn pause to reflect on the completed feast season, thanking Yahweh for His seasonal provision, His physical protection, and His unchangeable Torah.

5. **Reject Unwritten Titles:** Refrain from labeling the day with non-scriptural titles ("Last Great Day") or imposing speculative prophetic charts onto its sacred rest.

By keeping *Shemini Atzeret* as was commanded—a quiet, holding-back—we honor the written text and keep our worship unadulterated by human tradition.

H. Comparative Analysis: Prophetic Timelines & Theological Overlays

To fully understand a Tanakh-only stance, it is helpful to contrast it with how other theological movements interpret Sukkot and the Eighth Day (*Shemini Atzeret*).

I. Contrast of Worldviews

Theological Movement	Primary View of Sukkot & Shemini Atzeret	Stance on Observance & Structure
Rabbinic Judaism	Focused on <i>Halakhic</i> precision, traditional rituals (<i>Lulav/Etrog</i> waving, <i>Ushpizin</i> prayers, <i>Simchat Torah</i>), and Rabbinic decrees.	Governed by the Oral Law (Mishnah/Talmud). Strict rules on wall ratios, shade percentages, and star visibility.
Messianic / Hebrew Roots/ Christianity/ WCG	Focused on Christological fulfillment, the Menorah prophetic timeline, Millennial Kingdom rehearsals, and New Testament overlays.	Blends written Torah commands with selected Rabbinic traditions, often reinterpreted through New Testament eschatology.
Tanakh-Only (Restorationist)	Focused on literal covenant obedience , historical memory of the wilderness, agricultural thanksgiving, and humble waiting for YHWH's future restoration.	Rejects unwritten additions, prophetic charts, and NT overlays. Follows only what is explicitly written in the Hebrew Scriptures.

9. The Pure Purpose of Sukkot in the Tanakh

When unburdened by outside theological systems, the purpose of Sukkot in the Hebrew Scriptures stands clear, powerful, and grounded in history:

1. **Agricultural Gratitude:** Celebrating the final autumn ingathering of the threshing floor and winepress (Deuteronomy 16:13).
2. **Historical Memorial:** Re-instilling national memory across generations—recalling that Yahweh made the children of Israel dwell in temporary shelters when He redeemed them from Egypt (Leviticus 23:43).
3. **Cultivation of Humility:** Temporarily stepping away from the security of permanent homes to acknowledge that true safety rests solely under the shadow of the Most High's protection (Psalm 91:1–2).
4. **Commanded Joy:** Experiencing pure, communal rejoicing before our Creator for His annual provisions and ongoing faithfulness (Deuteronomy 16:14–15).

10. Restorationist Hope

We do not observe Sukkot today under the illusion that we are performing a complete, perfect Temple service. We observe it in **humble exile**, holding fast to the written word of Yahweh while acknowledging our present limitations.

We build our simple booths, gather local branches, rest on the High Shabbaths, and rejoice with our families and or others of the same persuasion—not out of legalistic dread, but out of covenant loyalty. We look forward to the day promised by the Prophets when Yahweh will restore His sanctuary, establish His righteous judgment, and gather His people in full:

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yahweh of hosts, and to keep the feast of Sukkot."— Zechariah 14:16

Until that day arrives, we stand firmly on the written text of the Tanakh alone—living faithfully now, and waiting patiently for Yahweh's ultimate restoration.