

— A SEASON OF *Teshuvah* —

40 DAYS

— RETURN TO ME —

REPENT. RETURN. ROOT.



JOEL 2:12-13



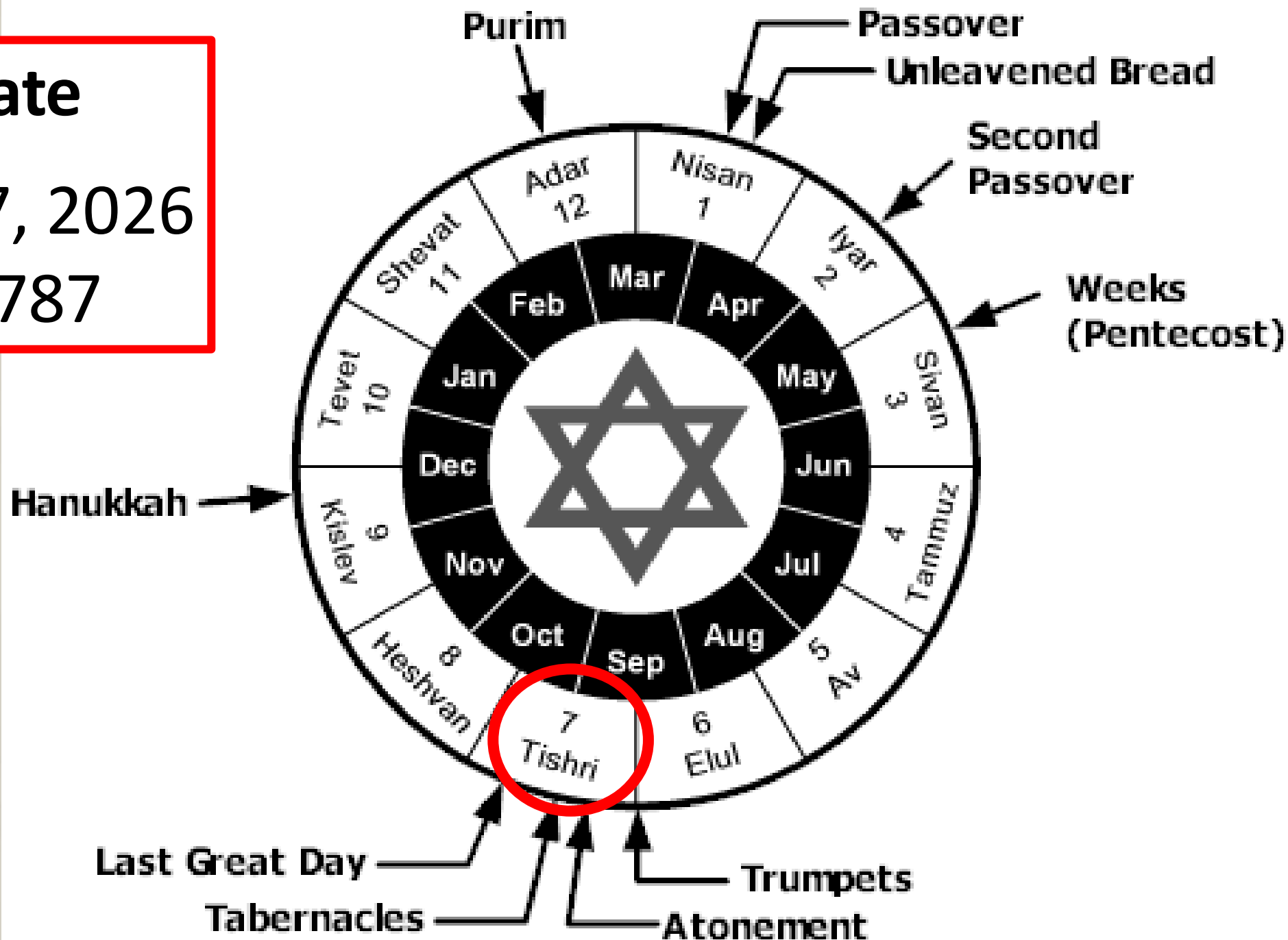
“Yet even now,” declares the Lord, “**Return** [שׁוּב *shuv*] to Me with all your heart, and with fasting, weeping and mourning; and rend your heart and not your garments. Now **return** [שׁוּב *shuv*] to the Lord your God, for He is gracious and compassionate, slow to anger, abounding in lovingkindness and relenting of evil.” ” Joel 2:12-13



Today's date

September 27, 2026

16 Tishri 5787



40 DAYS
RETURN TO ME

SEPTEMBER 2026

SUN	MON	TUE	WED	THU	FRI	SAT
30	31	1	2	3	4	5
6	7	8	9	10	11 Rosh Hashanah	12 Rosh Hashanah
13 Rosh Hashanah	14	15	16	17	18	19
20 Yom Kippur	21 Yom Kippur	22	23	24	25 Sukkot	26 Sukkot
27 ★ Sukkot	28 Sukkot	29 Sukkot	30 Sukkot	1 Sukkot	2 Sukkot	3



40 DAYS
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Leviticus 23



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Again the Lord spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘**In the seventh month** [*Tishrei*] **on the first of the month** you shall have a rest [*shabbaton* שַׁבָּתוֹן], a reminder [*zikron* זִכְרוֹן memorial] by **blowing** [*teruah* תְּרוּעָה] **of trumpets**, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the Lord.’ ”

Leviticus 23:23-25

- This is the celebration of Yom Teruah or Rosh Hashanah
- Teruah תְּרוּעָה literally means "blasting" or the sounding of an alarm



The Lord spoke to Moses, saying, “On exactly the **tenth day of this seventh month** [Tishrei] is the **day of atonement** [הַכִּפּוּרִים *kippurim*]; it shall be a holy convocation for you, and you shall humble [afflict, oppress] your souls and present an offering by fire to the Lord. You shall not do any work on this same day, for it is a **day of atonement**, to make **atonement** [כָּפַר *kippur*] on your behalf before the Lord your God. If there is any person who will not humble himself on this same day, he shall be cut off from his people.” Leviticus 23:26-29

- This is the celebration of Yom Kippur (Day of Atonement)



Again the Lord spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘**On the fifteenth of this seventh month (Tishrei)** is the **Feast of Booths** (*Sukkot* סֻכּוֹת) **for seven days to the Lord.** On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to the Lord. On the eighth day you shall have a holy convocation and present an offering by fire to the Lord; it is an assembly. You shall do no laborious work.”

Leviticus 23:33-36



“These are the appointed times [*moedim*] of the Lord which you shall proclaim as holy convocations, to present offerings by fire to the Lord—burnt offerings and grain offerings, sacrifices and drink offerings, each day’s matter on its own day— besides those of the sabbaths of the Lord, and besides your gifts and besides all your votive and freewill offerings, which you give to the Lord. **On exactly the fifteenth day of the seventh month [Tishrei], when you have gathered in the crops of the land, **you shall celebrate the feast of the Lord for seven days**, with a rest on the first day and a rest on the eighth day.”** Leviticus 23:37-39



“Now on the first day you shall take for yourselves the foliage of beautiful trees (etrog), palm branches (lulav) and boughs of leafy trees (hadas) and willows of the brook (aravah), and **you shall rejoice** [verb שמח *samach*] before the Lord your God for seven days.”
Leviticus 23:40



- 1. Etrog (citron fruit) 2. Lulav (frond of date palm)**
3. Hadas (myrtle bough) 4. Aravah (willow branch)

“Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and **you shall rejoice before the Lord your God** for seven days. You shall thus celebrate it as a feast to the Lord for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. **You shall live in booths [סֻכּוֹת sukкот]** for seven days; all the native-born in Israel shall live in **booths**, so that your generations may know that I had the sons of Israel live in **booths** when I brought them out from the land of Egypt. I am the Lord your God.’ ” So Moses declared to the sons of Israel the appointed times [*moedim*] of the Lord.

Leviticus 23:40-44



Why build a sukkah?

Because we remember, we obey, and we rehearse. For a little while we physically step into the story our ancestors lived and teach it to the next generation. We remember the wilderness, celebrate YHWH's provision, and look forward to the Kingdom still to come.

And Sukkot asks us to do something wonderfully strange while we wait: rejoice. Not because everything around us is permanent or predictable, but because YHWH is faithful. Your sukkah can shake. YHWH does not.

For seven days we deliberately step outside the comfortable and remember a people who lived in temporary dwellings, followed YHWH through the wilderness, endured blazing days and cold nights, and learned that their security was never in the walls around them. It was in the One who went with them.



סוכה sukkah booth



40 DAYS
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Deuteronomy 16



40 DAYS
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The Lord said to Moses, “You shall celebrate the **Feast of Booths (*Sukkot* סֻכּוֹת)** seven days after you have gathered in from your threshing floor and your wine vat [autumn harvest]; and you shall **rejoice** in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. **Seven days you shall celebrate a feast to the Lord your God** in the place which the Lord chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, so that you will be **altogether joyful.**”

Deuteronomy 16:13-15



- Based upon Deuteronomy 16, one of the names for Sukkot is ***Z'man Simchateinu*** (The Season of Our Joy).
- Since Sukkot is a harvest festival, we can well imagine that there is great reason for joy. One of the other names for the holiday is the **Feast of Ingathering**.
- “Celebrate the Feast of Ingathering at the end of the year, when you gather in your crops from the field.”
Exodus 23:16



In ancient Israel, spring brought the barley harvest and early summer brought the wheat harvest.

However, the late summer and early autumn marked the collection of valuable long-season crops: grapes, olives, pomegranates, figs, and almonds. Once the grapes were pressed into wine and the olives into oil, the entire year's labor was complete.

Sukkot was established precisely at this baseline—the turn of the agricultural year—to pause, celebrate, and give thanks for a fully stocked storehouse before the winter rains arrived.

- <https://www.phillyjcc.com/festival-of-the-harvest-sukkot-and-fall-fest/>



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“Three times in a year all your males shall appear before the Lord your God in the place which He chooses, at the **Feast of Unleavened Bread** (Pesach פֶּסַח) and at the **Feast of Weeks** (Shavuot שַׁבּוּעוֹת) and at the **Feast of Booths** (Sukkot סֻכּוֹת), and they shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.” Deuteronomy 16:16-17

- Shelosh Regalim - 3 Pilgrimage Festivals



Ezekiel 37

Sukkot is a biblical
holiday for the Jews



“Say to them, ‘Thus says the Lord God, “Behold, I will take **the sons of Israel** from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms. They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but **I will deliver them** from all their dwelling places in which they have sinned, and will cleanse them. And **they will be My people, and I will be their God.**” ’ ” Ezekiel 37:21-23



“My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them. **They will live on the land that I gave to Jacob My servant,** in which your fathers lived; and they will live on it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever. **I will make a covenant of peace with them; it will be an everlasting covenant with them.** And I will place them and multiply them, and will set My sanctuary [מִקְדָּשׁ *mikdash*] in their midst forever. **My dwelling place [מִשְׁכָּן *mishkan, tabernacle*] also will be with them;** and I will be their God, and they will be My people. And the nations [Goyim גוֹיִם] will know that I am the Lord who sanctifies Israel, when My sanctuary [מִקְדָּשׁ *mikdash*] is in their midst forever.” ’ ” Ezekiel 37:24-28



Ezra 3

Sukkot was a biblical holiday for the Jewish exiles who returned to the Holy Land from captivity in Babylon



Now **when the seventh month [Tishrei] came**, and **the sons of Israel** were in the cities, the people gathered together as one man to Jerusalem. Then Jeshua the son of Jozadak and his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers arose and built the altar of the God of Israel to offer burnt offerings on it, as it is written in the law [torah] of Moses, the man of God. So they set up the altar on its foundation, for they were terrified because of the peoples of the lands; and they offered burnt offerings on it to the Lord, burnt offerings morning and evening. **They celebrated the Feast of Booths [Sukkot סוכות]**, as it is written, and offered the fixed number of burnt offerings daily, according to the ordinance, as each day required; and afterward there was a continual burnt offering, also for the new moons and for all the fixed festivals of the Lord that were consecrated, and from everyone who offered a freewill offering to the Lord. From the first day of **the seventh month [Tishrei]** they began to offer burnt offerings to the Lord, but the foundation of the temple of the Lord had not been laid. Ezra 3:1-6



Nehemiah 8

Sukkot was a biblical holiday for the Jewish exiles who returned to the Holy Land from captivity in Babylon



Then Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, “**This day is holy to the LORD your God**; do not mourn or weep.” For all the people were weeping when they heard the words of the law [torah]. Then he said to them, “Go, eat of the fat, drink of the sweet, and send portions to him who has nothing prepared; for **this day is holy to our Lord**. Do not be grieved, for **the joy of the LORD is your strength**.” So the Levites calmed all the people, saying, “Be still, for the day is holy; do not be grieved.” All the people went away to eat, to drink, to send portions and to celebrate a great **festival** [שִׂמְחָה *simchah*], because they understood the words which had been made known to them.

Nehemiah 8:9-12



Then on the second day the heads of fathers' households of all the people, the priests and the Levites were gathered to Ezra the scribe that they might gain insight into the words of the law [torah]. They found written in the law [torah] how the LORD had commanded through Moses that **the sons of Israel should live in booths [sukkot סִכּוֹת] during the feast [חַג chag] of the seventh month [Tishrei]**. So they proclaimed and circulated a proclamation in all their cities and in Jerusalem, saying, "Go out to the hills, and bring olive branches and wild olive branches, myrtle branches, palm branches and branches of other leafy trees, **to make booths [sukkot סִכּוֹת]**, as it is written." Nehemiah 8:13-15



So the people went out and brought them and **made booths [סִכָּה *sukkot*] for themselves**, each on his roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and in the square at the Gate of Ephraim. The entire assembly of those who had returned from the captivity **made booths [*sukkot* סִכּוֹת] and lived in them**. The sons of Israel had indeed not done so from the days of Joshua the son of Nun to that day [over 800 years]. And **there was great rejoicing**. He [Ezra] read from the book of the law [torah] of God daily, from the first day to the last day. And they celebrated the **feast** seven days, and on the eighth day there was a solemn assembly according to the ordinance. Nehemiah 8:16-18



Sukkot/Feast of Booths as seen in the New Testament

John 7-8



Now the feast of the Jews, **the Feast of Booths** [*Sukkot*], was near. Therefore His brothers said to Him [Jesus], “Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world.” John 7:2-4



For not even His brothers were believing in Him. So Jesus said to them, “My time is not yet here, but your time is always opportune. The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil. Go up to the **feast** [*Sukkot*] yourselves; I do not go up to this **feast** [*Sukkot*] because My time has not yet fully come.” Having said these things to them, He stayed in Galilee. But when His brothers had gone up to the **feast** [*Sukkot*], then He Himself also went up [to Jerusalem], not publicly, but as if, in secret. So the Jews were seeking Him at the **feast** [*Sukkot*] and were saying, “Where is He?” There was much grumbling among the crowds concerning Him; some were saying, “He is a good man”; others were saying, “No, on the contrary, He leads the people astray.” Yet no one was speaking openly of Him for fear of the Jews. John 7:5-13



But when it was now the midst of the **feast** [*Sukkot*] Jesus went up into the temple, and began to teach. The Jews then were astonished, saying, “How has this man become learned, having never been educated?” So Jesus answered them and said, “My teaching is not Mine, but His who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.” John 7:14-18



Now on the last day, the **great day of the feast**, John 7:37a

- The seventh and final day of Sukkot is called *Hoshanah Rabbah*. Hoshana comes from two words **hoshah nah**, meaning "Bring us salvation, please," and rabbah, meaning great. This prayer to "bring salvation" was actually made by the priests every day of Sukkot.
- During the first six days of the feast, the priests would "place willow branches alongside the altar with the heads of the willow branches bent over the altar" to add joy to the holiday. The priests would then sound the shofar, circle the altar once, and say, "**Anah Hashem hoshiah nah. Anah Hashem hatzlichah nah** (Please, God, bring us salvation. Please, God, bring us success)."
- On Hoshanah Rabbah, "The Great Hoshanah," the priests circled the altar seven times.



Now on the last day, the **great day of the feast [Sukkot]**, Jesus stood and cried out, saying, “**If anyone is thirsty, let him come to Me and drink.**” He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’” But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified. John 7:37-39

*Jesus offered the people spiritual (eternal) water during the Water Libation Ceremony of Sukkot





40 DAYS
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The Water Libation Ceremony

- In Temple times, a special **Water Libation** (offering) ceremony took place daily during Sukkot.
- Every day, the priests, along with a procession, would go down to the **Pool of Shiloach (Siloam)**, which was fed by the Gihon Spring, the original source of Jerusalem's water. At the pool of natural running water, they would fill a golden pitcher with water while singing Isaiah 12:3

“Therefore you will joyously draw water from the springs of salvation.”

- The water was then brought back to the altar in the Temple to accompany the morning sacrifice. This pouring of the water on the altar is called **Nishuch haMayim** (Water Libation Ceremony), literally “Pouring of the Water.”
- **This water offering not only celebrated the hope of winter rains in Israel, but also symbolized the future Messianic Redemption** when the Spirit of God (symbolized by the water) is poured out upon the nation of Israel.



Jesus Proclaimed Eternal Light During Sukkot

- Another ceremony associated with the Feast of Booths [*Sukkot*] involved a **Temple Light Show**. Each afternoon four huge menorahs illuminated the court of the Temple and the Levites would play music and dance before the lamps with burning torches in their hands. It is said that the light from these menorahs was so bright it penetrated every courtyard in Jerusalem. This festivity would last all night until dawn.
- The light of the menorahs had two meanings: the first was symbolizing the Glory of God that had filled the first Temple (1 Kings 8:10-11). The second was anticipating the “Great Light” who would soon come and bring light to those who were spiritually dead and dwelling in darkness (Isaiah 9:2).
- Perhaps it was during the light celebration, or when the lights were extinguished on the eighth day, that Jesus said for all to hear, “**I am the light of the world**; he who follows Me shall not walk in darkness, but have the light of life.” John 8:12
- The crowd understood that Jesus was proclaiming that He is the Great Light who Isaiah said would come, and is God in the flesh—the Glory of the Temple (see John 1:14).



Who is the Messiah we worship on Sukkot?

- In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1
- And the Word became flesh, and **dwelt** [σκηνῶω *skenoo*... tabernacled] among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John 1:14
- Messiah Jesus is the Word of God who left heaven to dwell with us as His followers



Arrival of the Messiah

Many believe Jesus was born during *Sukkot* (Feast of Booths) and was conceived during *Hanukkah* (Festival of Lights), based on scriptural information regarding the timing of John the Baptist's birth. If true, it more fully illustrates the truth that Jesus is the Tabernacle of God.

John 1:14 says, "The Word became flesh and took up residence (Greek verb is *eskēnōsen*, literally *and tabernacled* or *and dwelt in a tent*) with us." Colossians 2:9 states, "For in Him the entire fullness of God's nature dwells bodily." Jesus will again tabernacle with us when He returns in power and great glory.

Followers of Messiah Jesus hear another familiar announcement...

"I bring you good news [tidings] of great joy..." in Luke 2:10.



Zechariah 14

Sukkot will also be a biblical holiday for non-Jews when the Messiah comes



The Messiah King is Coming

In that day [the still future Second Coming of Messiah Jesus] His feet will stand on the Mount of Olives [see Acts 1:9-11], which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. Zechariah 14:4

Then it will come about that any who are left of **all the nations** [*Goyim* גוים] that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts, and **to celebrate the Feast of Booths [*Sukkot*]**. Zechariah 14:16



One way to look at God's Pattern and Timeline

- During a past **Sukkot (Feast of Tabernacles)**, God the Son took on human flesh and chose to "tabernacle" with His people. He dwelled among us, eventually becoming our Savior, the Passover Lamb.
- During a future **Sukkot (Feast of Tabernacles)**, God will finally "tabernacle" with His people. He will dwell among us, establishing His Messianic Kingdom of righteousness.
- “Look! God’s dwelling place [σκηνή *skene*] is now among the people, and He will dwell [tabernacle] with them. They will be His people, and God Himself will be with them and be their God.” Revelation 21:3



The Lord said to Moses, **“Seven days you shall celebrate a feast to the Lord your God** in the place which the Lord chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, **so that you will be altogether joyful.**” Deuteronomy 16:13-15

Jesus said, **“These things I have spoken to you so that My joy may be in you,** and that your **joy** may be made full.” John 15:11



“Yet even now,” declares the Lord, “**Return**
[שׁוּב *shuv*] to Me with all your heart, and with
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