

David Dreiling: "Sukkot, The Crown of the High Holy Days and The Fulfillment of All Promise"



The Law (Torah to the Jews) has received a bad rap. Whereas, most Christians see it as an outdated burden placed on the Jews (perhaps for disobedience), it is a wonderful reflection of the heart of God. It stands as the cornerstone of all that is good in Western culture.

I have always wondered at the tenacity of the Laws of "Times and Seasons," as I call them. In **Acts 15:10, 20**, the Gentiles are released from Torah observance.

Furthermore, all believers know righteousness is only by faith apart from the Law. Notwithstanding, God has preserved the Jewish people because He has made promises to them which are yet unfulfilled. Satan is clearly aware of this. His last hope is to prove God a liar by destroying the Jews, so that these promises remain unfulfilled forever. Accordingly, he is relentless in his pursuit to kill the Jews.

What has always amazed me is that although only 15 percent of modern Jews seriously try to keep Torah, virtually the entire Jewish community celebrates the High Holy Days summarized in **Leviticus 23** (great reading for "Kosher Christians.")

I have asked the Lord three questions over the years:

- 1) Why have You kept this facet of all of Torah so vibrant and alive?
- 2) Furthermore, why have You allowed the addition of the non-Biblical feast of Rosh Hashanah (the words Rosh Hashanah mean the "Head of the Year") as a "second" New Year on the first day of the seventh month, when the Bible makes it clear to Moses that the Passover month, in Spring, is the beginning of the year?

Exodus 12:2, "This month shall be your beginning of months; it shall be the first month of the year to you."

- 3) Why does the new "New Year" coincide precisely with the Biblical feast of Trumpets?

Leviticus 23:24, "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a Sabbath rest, a memorial of blowing of trumpets, a holy convocation.'"

This year on Yom Kippur, the Lord gave me some insight into these questions.

Rosh Hashanah is a New Beginning

I believe God has kept the observance of the High Holy Days alive because they stand as the pre-eminent timetable of God's Last Day's calendar and a lynchpin of the Jewish Last Day experience. God is surely not finished with the Jews and Rosh Hashanah as the second "new year" represents the new beginning in God's end-time dealing with His people. Perhaps this is best seen in the re-gathering of the Jews in The Promised Land in 1948, or the retaking of the Old City in 1967. It coincides with the Day of Trumpets because at the Trumpet sound, the people gather. The cry of the Prophets is the sound of the trumpets.

Yom Kippur--The Time of Israel's Repentance and Deliverance

Ten days later comes Yom Kippur, the Day of Atonement. This could, perhaps, better be described as the Repentance Day. On this day, many, many prayers are prayed concerning our shortcomings as a people. Christians are in large measure unaware that the Jews are truly the masters of repentance. On Repentance Day, they confess every conceivable shortcoming. The obvious sins of pride and selfishness, and obscure sins that only a scholar might imagine are all confessed. Biblically, all are laid on a goat, which is released in the wilderness as a symbol of the smallness of our sin in the vastness of creation. The drama of that day (and it is very dramatic) centers around the confession and remission of sins as the High Priest lays his goat and cries his confession out loud. But the essence of Repentance Day happens in secret, in the very private confines of the heart of the Temple. The sacred Blood sprinkles the Mercy Seat. It happens in the Last Days in the secret place of the heart of the Jewish people when they recognize the Blood and the Father cries, "I FORGIVE."

Romans 11:26, "And so all Israel will be saved, as it is written: 'The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob.'"

Sukkot--The Days of the Victory of the King

Finally, comes Sukkot, the Feast of Harvest. It is a short five days after Repentance Day. It represents the Great Harvest. This is the time so many have looked for and are praying in; the time of the saving of the nations. It is a seven-day event. These seven days, I believe, correspond to seven years of Divine activity prior to the return of the Lord. But that is a topic for another day.

So Sukkot is a Celebration of Life overcoming bondage. It is lived in a tent because we ourselves are strangers wandering in the wilderness of this world. We, who live by faith, have "no certain dwelling place" like Abraham the father of faith for all believers. It is not a holiday of comfort, but of victory in adversity (tents are not as comfortable as your home) and the reaping of fullness. It is a time of plenty when the enemy of scarcity that characterizes the human condition is overcome.

Sukkot is the Crown of the Season, the final of the great Biblical Feasts. It, like Rosh Hashanah, coincides with a Talmudic event also. At this exact time of year, the yearly reading of the five books of Moses is complete and the scroll is rolled back to the beginning. So Sukkot signals not just the finishing of the reading, but far more than this. It is the Last Days fulfillment of all that is written therein. It signals the end of the age when every jot and tittle of Torah is fulfilled. What a wondrous and joyous time.

So let us pray and walk in faith for the Great Harvest as we celebrate this time of year. Let us look forward to that last day of Sukkot when we gather at the true Feast in Heaven, and let us bless God who each and every year reminds us that He does all things well.

"The end of a thing is better then the beginning thereof," Ecclesiastes 7:8.

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