



This article was originally published as a weekly newsletter on Day 21 of Month 7 on the Creator's calendar, otherwise known as October 3, 2026 on the Roman calendar.

Today is Hoshana Rabah, the last day of Sukkot, and tomorrow is Shemini Atzeret – the Eighth Day.

Those who follow Judaism and the Rabbinic calendar were a day early with their celebrations this year because they do not use the moon as prescribed by the Torah for determining "moadim" – Appointed Times. It's an obvious example of how the Pharisees add to the Torah when it suits them.

As for all the other people keeping various rogue solar calendars, I can't keep track of them all, and I don't have the energy or desire to.

The simple test of time is found in Genesis 1:14. We use the two great lights that אָרְבָּךְ placed in the heavens to tell time. That's it.

If you add anything else, you are not keeping אָרְבָּךְ's calendar. That may mean that you are not celebrating at the same time as your neighbor or your local congregation, but the primary purpose of the Appointed Times is to meet with אָרְבָּךְ.

Last week, I think we firmly established that Sukkot is not a Jewish Holiday. Rather, it is a prophetic exercise where we remember the journey of Yisrael from Egypt to the Promised Land.

That journey included a "mixed multitude" of people who represented the Nations.

"³⁷ Then the children of Yisrael journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. ³⁸ A mixed multitude went up with them also, and flocks and herds - a great deal of livestock." Exodus 12:37-38

It wasn't just the genetic descendants of the man named Yisrael who dwelled in tents. All the people redeemed from Egyptian bondage dwelled in tents for 40 years.

So, when we dwell in sukkas, we remember that event. We also consider the duration – 40 years. That number represents a generation.

There will be another Exodus event for those in Covenant with Elohim. The prophets clearly detail this, and it will not take 40 years this time to return.

In fact, Yahushua warned His followers to be ready, with oil in their lamps, because there will be no delay. Only those who are ready will make it to the great event – the Wedding Feast.

“¹ Then the Kingdom of Heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. ² Now five of them were wise, and five were foolish. ³ Those who were foolish took their lamps and took no oil with them, ⁴ but the wise took oil in their vessels with their lamps. ⁵ But while the bridegroom was delayed, they all slumbered and slept. ⁶ And at midnight a cry was heard: ‘Behold, the bridegroom is coming; go out to meet him!’ ⁷ Then all those virgins arose and trimmed their lamps. ⁸ And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ ⁹ But the wise answered, saying, No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’ ¹⁰ And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. ¹¹ Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ ¹² But he answered and said, Assuredly, I say to you, I do not know you. ¹³ Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.” Matthew 25:1-13

Those who are not ready will be “left behind” – shut out from the Feast. Ironically, that group of unprepared people, described as “foolish,” will likely include many who fully expect to be raptured.

Remember that a traditional Hebrew wedding feast lasted for seven days. We need to be preparing for a wedding feast by following the Instructions of the Master of Ceremonies – the One who has planned and scheduled the event and sent out the invitation.

The Appointed Times are the mechanism that אָדֹנָי established for His people to be ready. But it involves more than simply sitting in a sukka.

As we celebrate this Feast in our sukkas for seven days, we need to be focusing on the temporary nature of this present existence in the wilderness of the Nations. We need to be considering the lessons of the sukka and the preparations we need to be making in order to keep sufficient oil in our lamps to make our way through the dark days ahead.

The number seven represents completion, and this Feast is reinforcing the message found throughout the Scriptures – a pattern seen from the very beginning when אָדֹנָי created and established the cycle of the week.

Consider the following passages:

“For a thousand years in Your sight are like yesterday when it is past, and like a watch in the night.” Psalm 90:4

“But, beloved, do not forget this one thing, that with אָדֹנָי one day is as a thousand years, and a thousand years as one day.” 2 Peter 3:8

It’s pretty clear that this Creation has an expiration date, and we are preparing for a time when there is a “new heaven and a new earth.” The new heaven and earth are being prepared for the bride.

“¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the set apart city, New Jerusalem, coming down out of heaven from Elohim, prepared as a bride adorned for her husband. ³ And I heard a loud voice from heaven saying, Behold, the tabernacle of Elohim is with

men, and He will dwell with them, and they shall be His people. Elohim Himself will be with them and be their Elohim.” Revelation 21:1-3

And here is the passage that should bring the message home during Sukkot:

“Behold, the tabernacle of Elohim is with men, and He will dwell with them, and they shall be His people. Elohim Himself will be with them and be their Elohim.”

This is Covenant language wrapped in a tabernacle – a tent.

And, of course, it was John who specifically stated, *“In the beginning was the Word . . . and the Word became flesh and tabernacled among us.”* John 1:1,14

He is definitely focusing on the Feasts, and I try to emphasize that in my latest book titled *The Appointed Signs*.

The simple fact is that only those from the Nations who are in the Covenant renewed by the blood of Yahushua can really be full of joy during Sukkot as an expectant Bride. Only those who recognize Yahushua as the promised Messiah and Groom can truly rejoice during this “season of our joy.”

How can a people who reject the Messiah rejoice?

Where is the joy in that? Especially when the time provided by Gabriel to Daniel has long since passed. The seventy “weeks” were fulfilled through Yahushua.

The Messiah has already come, and He will be returning to gather His Bride. Those who reject the Messiah are not getting into the Wedding Feast according to Yahushua. They are not the Bride.

Only the Bride can be properly rehearsing and rejoicing in anticipation of her future wedding and destiny.

For over two decades, I traveled to Jerusalem for Sukkot. Oftentimes, the calendars would overlap, but not always.

Sometimes the streets were silent, while other years they were filled with people. I spent much of my time walking the streets of the Old City of Jerusalem, and I saw many pilgrims being led around like sheep by shepherds who filled them with lies and traditions.

My heart aches for all of the lost and deceived sheep, and that is why I do what I do.

It is not the sheep's fault that they are being lied to. Many traveled to Jerusalem with a heartfelt desire to know and experience the living Elohim.

Just as the Pharisees were blocking people from the Kingdom in Yahushua's time, I see Rabbis, Priests, Pastors, and Imams doing the same today. They are misleading and misdirecting the sheep from Messiah, the door, and the straight path of the renewed Covenant. They are not preparing the Bride for the Groom.

So, as you dwell in your sukkas, remember to be thankful that He revealed Himself and His Appointed Times to you.

As you rejoice underneath your sukka, remember those who don't know about the sukka, or the One Who tells us to dwell in sukkas.

Now consider the fact that a sukka is similar to a tabernacle. And while we remember that our ancestors on this Covenant journey of

faith dwelled in tents, it is far more significant to consider the fact that YHWH dwelled in a tent as well - right in the midst of them.

This was unprecedented!

Have you ever thought about the fact that אֱלֹהִים packed up and moved just like all of the Yisraelites during their time in the wilderness?

They committed idolatry at Sinai, right in אֱלֹהִים's face. Instead of going directly into the Land, they had to wander while a generation passed away.

אֱלֹהִים could have just taken out that generation in a plague, and brought the next generation into the Land, but He was merciful.

Many people look at the wilderness experience as simply punishment, but it was really a demonstration of the great love and mercy of Elohim.

And more than that, אֱלֹהִים waited with them in a tent. He didn't just tell Moses "I'm out of here. I'll see you in 40 years. We'll meet in the Plain of Moab on the bank of the Jordan River."

No, He stayed and provided for them through it all. He dwelled among them – in a tent for the entire time.

That alone speaks volumes about our Elohim. He is merciful, and He is also humble. Yes – humble.

אֱלֹהִים could have lived in the grandest temple ever built. He could have given all of His people mansions after they left Egypt as a show of prowess and power. Nevertheless, He is just. Their disobedience required punishment, although He showed that He includes mercy in

His punishment, and He was willing to share in the punishment experience.

Of course, that is what Messiah Yahushua demonstrated as well.

He took mankind's deserved punishment upon Himself.

So there is a lot to learn and consider during the seven-day rehearsal of Sukkot. It is a physical exercise because we are still here in the physical realm.

Yes, we have the hope and the desire for new bodies that take us into the eternal realm, but we're not there yet.

We still go to bed at night and wake up every day. We are supposed to be learning, growing, and functioning in the Kingdom here and now. Part of that involves keeping the Appointments with Elohim and rehearsing for the final act of this amazing Covenant journey through history.

The good news is that we won't have to dwell in sukka forever.

I quoted John 14 last week, where Yahushua said He was going to prepare a place for us.

"¹ Let not your heart be troubled; you believe in Elohim, believe also in Me. ² In My Father's house are many rooms; if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. ⁴ And where I go you know, and the way you know." John 14:1-4

Some translations provide “in My Father’s house there are many mansions.” While the prosperity Gospel folks love that translation, it’s not the point that Yahushua was trying to make.

He was indicating that there’s lots of room, and He came to fill His Father’s House. Of course that is the message contained in the very first word in the Hebrew Scriptures – B’resheet. I’ve shown that in my messages and books throughout the years.

Interestingly, Yahushua made the statement recorded in John, immediately after He had washed the feet of His disciples. It was the ultimate example of humility. The King was washing the feet of His subjects.

That occurred at Passover - the beginning of the cycle of Appointed Times that started the rehearsals for the great restoration of man to Elohim. The restoration would be fulfilled in the context of a wedding.

The Passover represented the meal that solidified the agreement. Not only was that relationship couched in humility and love, but Yahushua also emphasized that they needed to be clean.

The one who was not clean was Judas. He was set to betray Yahushua, and he had departed before Yahushua spoke these words.

The Wedding theme continues through the wheat harvest when the agreement is announced, and the Bride is now set apart at Shavuot.

Remember that at Sinai, אֱלֹהִים spoke the Covenant on Shavuot and later wrote it on a Ketubah.

At Shavuot in Jerusalem, following the Passover with Yahushua, the Spirit fell on people and filled them so the announcement could be proclaimed in every tongue, or should I say - language.

The Appointed Times show the Covenant Path that leads mankind back to the Garden – back to the House.

When we finally arrive at the seventh month, the month of completion, we see the announcement that the Groom is on His way, and the Bride makes final preparations to consummate the relationship. She gets cleaned up through the atonement provided by Yahushua and makes her final preparations.

Some day, the rehearsal of Sukkot will ultimately become a reality. There will be a Great Wedding Feast – the Marriage Supper of the Lamb. It will not only include the Bride, but also witnesses and guests from every Nation, tribe, and tongue.

But notice how the preparation for this event was couched in humility. The Bride has been rehearsing in shacks – booths called sukkas.

Sukkot represents the Wedding Feast, and that is why we have been rejoicing over the past seven days. Again, today is the final day of the Feast of Sukkot, often called Hoshanah Rabbah, or the Last Great Day of the Feast.

It is called this because it is the last day of Sukkot. It's the seventh day, but remember that's not the end of the Appointed Times.

Day seven of Sukkot is followed by “the eighth day,” described as an “atzeret.” Here is the command regarding the seven day feast of Sukkot followed by the Eighth Day:

“³³ Then אַחֲרָיִם spoke to Moses, saying, ³⁴ Speak to the children of Yisrael, saying: ‘The fifteenth day of this seventh month shall be the Feast of Sukkot for seven days to אַחֲרָיִם. ³⁵ On the first day there shall

be a set apart convocation. You shall do no customary work on it.³⁶ For seven days you shall offer an offering made by fire to אַזְכָּרָה. On the eighth day you shall have a set-apart convocation, and you shall offer an offering made by fire to אַזְכָּרָה. It is a sacred assembly, and you shall do no customary work on it.” Leviticus 23:33-36

It's easy to overlook the Eighth Day, but it is critical.

Can you see how it bookends the Appointed Times, which began with eight days?

Passover Day 14, followed by the seven-day Feast of Unleavened Bread, equals eight days at the beginning. They are eight separate days, and the Passover is not to be merged with the first day of the Feast of Unleavened Bread.

So the annual cycle of the Appointed Times starts with eight days and concludes after eight days, on the eighth day, which lands on Day 22 of Month 7.

The Passover that starts it all is intimately connected to the eighth day when it will be finished. They mirror one another.

Just as Shavuot is considered to be a “atzeret” of Passover, so the Eighth Day is a “atzeret” of Sukkot. The word “atzeret” is often translated as “sacred assembly.”

Let's consider another Commandment concerning Sukkot found in Deuteronomy.

“¹³ You shall keep the Feast of Sukkot seven days, when you have gathered in the produce from your threshing floor and your winepress.

¹⁴ You shall rejoice in your Feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. ¹⁵ For seven

days you shall keep the Feast to *אלהינו* your Elohim at the place that *אלהינו* will choose, because *אלהינו* your Elohim 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

Notice the emphasis on rejoicing again?

Now, very interestingly, read what follows:

*“¹⁶ Three times a year all your males shall appear before *אלהינו* your Elohim at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Sukkot. They shall not appear before *אלהינו* empty-handed. ¹⁷ Every man shall give as he is able, according to the blessing of *אלהינו* your Elohim that he has given you. ¹⁸ You shall appoint judges and officers in all your towns that *אלהינו* your Elohim is giving you, according to your tribes, and they shall judge the people with righteous judgment. ¹⁹ You shall not pervert justice. You shall not show partiality, hand you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. ²⁰ Justice, and only justice, you shall follow, that you may live and inherit the land that *אלהינו* your Elohim is giving you.”* Deuteronomy 16:16-20

You see, the Appointed Times and justice are intimately connected.

Consider one of the Psalms of Ascent that pilgrims sing on their way up to Jerusalem.

*“¹ I was glad when they said to me, ‘Let us go into the House of *אלהינו*.’
² Our feet have been standing within your gates, O Jerusalem! ³ Jerusalem is built as a city that is compact together, ⁴ Where the tribes go up, the tribes of *אלהינו*, To the Testimony of Yisrael, To give thanks to the Name of *אלהינו*. ⁵ For thrones are set there for judgment, the thrones of the house of David. ⁶ Pray for the peace of Jerusalem: May*

they prosper who love you. ⁷ Peace be within your walls, prosperity within your palaces. ⁸ For the sake of my brethren and companions, I will now say, Peace be within you. ⁹ Because of the House of אֱלֹהֵינוּ our Elohim I will seek your good.” Psalm 122:1-5

What made Jerusalem so special was the fact that אֱלֹהֵינוּ chose to dwell there. When the Tribes would meet with אֱלֹהֵינוּ at His Appointed Times, they would expect His justice, and they also want to find peace in His House.

I read this Psalm every year at the Appointed Times. Often, I would go up on the walls of the old city with my shofar.

There were walls around Jerusalem for protection, but also separation.

Isaiah speaks of a future Jerusalem with walls built by foreigners.

I also proclaimed Isaiah 60, which provides in part: “¹⁰ *The sons of foreigners shall build up your walls, and their kings shall minister to you; For in My wrath I struck you, but in My favor I have had mercy on you. ¹¹ Therefore your gates shall be open continually; They shall not be shut day or night, that men may bring to you the wealth of the Nations, and their kings in procession. ¹² For the nation and kingdom which will not serve you shall perish, and those nations shall be utterly ruined.”* Isaiah 60:10-12

Again, there will be justice for all who appear before אֱלֹהֵינוּ, but there also will be mercy. The gates will be open continually.

We have a promise of a New Jerusalem where the gates are never closed to the righteous.

“²² But I saw no temple in it, for אֵלֹהִים Elohim Almighty and the Lamb are its temple. ²³ The City had no need of the sun or of the moon to shine in it, for the glory of Elohim illuminated it. The Lamb is its light. ²⁴ And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. ²⁵ Its gates shall not be shut at all by day (there shall be no night there). ²⁶ And they shall bring the glory and the honor of the nations into it. ²⁷ But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Scroll of Life.” Revelation 21:22-27

Right now, we still await the fulfillment of that promise, and this is what we consider as we dwell in our sukkas.

We long for the day when we can dwell in perfect peace in the City where the gates can remain open.

Of course, that is a description of the Bride – the New Jerusalem.

Let’s look at the full description of this City described as the Bride found at the end of Revelation.

“¹ Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from Elohim, prepared as a bride adorned for her husband. ³ And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of Elohim is with men, and He will dwell with them, and they shall be His people. Elohim Himself will be with them and be their Elohim. ⁴ And Elohim will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away. ⁵ Then He who sat on the throne said, Behold, I make

all things new. And He said to me, Write, for these words are true and faithful. ⁶ And He said to me, It is done! I am the Aleph and the Taw, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. ⁷ He who overcomes shall inherit all things, and I will be his Elohim and he shall be My son. ⁸ But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death. ⁹ Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, Come, I will show you the bride, the Lamb's wife. ¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from Elohim, ¹¹ having the glory of Elohim. Her light was like a most precious stone, like a jasper stone, clear as crystal. ¹² Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Yisrael: ¹³ three gates on the east, three gates on the north, three gates on the south, and three gates on the west. ¹⁴ Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. ¹⁵ And he who talked with me had a gold reed to measure the city, its gates, and its wall. ¹⁶ The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. ¹⁷ Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. ¹⁸ The construction of its wall was of jasper; and the city was pure gold, like clear glass. ¹⁹ The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, ²⁰ the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprased, the eleventh jacinth, and the twelfth amethyst. ²¹ The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass. ²² But I saw no temple in it, for YHWH El

Shaddai and the Lamb are its temple. ²³ The city had no need of the sun or of the moon to shine in it, for the glory of Elohim illuminated it. The Lamb is its light. ²⁴ And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. ²⁵ Its gates shall not be shut at all by day (there shall be no night there). ²⁶ And they shall bring the glory and the honor of the nations into it. ²⁷ But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Scroll of Life.” Revelation 21:1-27

This is the fulfillment of Shemini Atzeret – the Eighth Day.

While the number seven represents completion, the number eight represents “new beginnings.”

And that is why we dwell in sukkas for seven days. It reminds us not only of the forty years in the wilderness, but also of the seven millennia that creation has been struggling with Elohim in different ways.

Finally, at the end of seven thousand years, אָדָם will implement a reset – a new beginning for His Creation.

It's really quite special that our Sukkot celebration ends on a weekly Sabbath this year.

The seventh day of Sukkot is not a High Sabbath, but this seven-day Feast has aligned with a “perfect week.” So we have the extra blessing of concluding on a day of rest and then proceeding to the High Sabbath of the Eighth Day.

As you spend your final day resting in your sukka, remember the invitation Yahushua gave on Hoshana Raba.

“³⁷ On the last day, that great day of the Feast, Yahushua 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 Spirit, whom those believing in Him would receive; for the Set Apart Spirit was not yet given, because Yahushua was not yet glorified.” John 7:37-39

Do you see the direct connection with Revelation 21:6?

*“I am the Aleph and the Taw, the Beginning and the End.
I will give of the fountain of the water of life freely to him who thirsts.”*

Yahushua was inviting people in Jerusalem on the seventh day of Sukkot to become part of the Bride – the New Jerusalem. That is where we partake of the living waters.

And that is our focus on the Eighth Day. Only those who respond to Yahushua’s invitation can truly rehearse the final Appointed Time with hope, joy, and anticipation as we reach the end of our journey and the new beginning that awaits the Bride.

Berakhot, Shabbat Shalom and Hag Sameach!

Todd

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The Journey Continues

There is so much to say about this amazing time of year. It is bittersweet as we conclude the rehearsals. Yet it’s not over. We continue to rehearse with hope and anticipation of the invitation and promises made by Yahushua.

We continue to look forward to New Beginnings!

For those who are new to this journey, I am providing Chapters 12 and 13 of my book *The Appointed Times* as free downloads on the [Shema Yisrael website](#). They discuss Sukkot (Chapter 12) and The Eighth Day (Chapter 13). There is also a past article titled *Considering your offering for Sukkot* that you might enjoy

If you need to subscribe to this Newsletter, you can do so when you visit the site or by using the QR code below.

I hope you were able to enjoy the Under the Succa series that I did in Jerusalem during a past Sukkot. In the [seventh episode](#) I talk about Hoshana Rabbah and the Eighth Day.

Also, you might enjoy the Leaving Babylon series on YouTube. I actually concluded Episode 22 on Day 22 of Month 7 in Jerusalem – the Eighth Day.

Under the Succa Teachings

Many years ago, while in Jerusalem celebrating Sukkot, I prepared a short series called Under the Succa on my YouTube channel, which you might enjoy as you celebrate Sukkot. I produced one for each day of Sukkot.



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Donations

I want to thank everyone who has donated in the past, and especially those who send in funds regularly. It is a real help in keeping everything going. We spend funds on various charity projects and regularly print and mail books to prisoners, among other things. It takes a lot of time to research and write the books and weekly messages as well.

I hope people have come to trust me as someone focused only on getting the truth out. I'm not interested in marketing, monetizing, or self-promotion.

I recently found a new and simple way for people to donate called "Buymeacoffee." If you find value in these messages, maybe consider buying me a coffee :)

Some people have been using it, and it seems like a nice tool. There are also other ways to donate on the shemayisrael.net website. Again, my thanks to everyone who helps out!

The link is <https://buymeacoffee.com/shemayisrael>



Walk in the Light Series

For some people, this is a new site with new information. Shema Yisrael Publications began with the twelve-part Walk in the Light Series, which is at the foundation of the message of remembering, returning, and restoring the relationship between man and Elohim. If you have never read the series, it's a good place to begin your journey.



Walk in the Light Series

Shema Yisrael (Hear O Yisrael) are the words that Yahushua spoke when asked what was the First Command.

*"The first of all the Commandments is: 'Hear, O Yisrael,
אֱלֹהֵינוּ our Elohim, אֱלֹהֵינוּ is one.'"*

Mark 12:29

"He who has ears to hear, let him hear!"

Matthew 11:15

