

In the Fullness of Time

“⁴ But when the fullness of time came, God sent out His Son, born of a woman and born under law—⁵ to free those under law, so we might receive adoption as sons” (Gal. 4:4-5)

The Feast of Tabernacles (*sukkot*) is the *season of our joy* (*z'man simchateinu*) and is also known Scripturally as ‘The Feast’. In Lev. 23:34 *Adonai* commanded Moses to observe *Sukkot* (the Feast of Harvest/Ingathering), starting on the 15th day of the seventh month (*Tishrei*) in the Hebrew Holy year forever. This feast is also known as the Feast of Joy (Hebrew, *simcha*). This day begins an eight-day period from the 15th to the 22nd of *Tishrei*, followed by the day of rejoicing in the Torah (*Simchat Torah*). These eight days are known collectively as the days of our rejoicing or the days of gladness.

In fact, the birth of God's greatest man and man's greatest God, *Yeshua HaMashiac* is the pivotal event in all of human history. This is the reason why Christmas is one of the most prominent days of the Christian liturgical calendar. It is a time when most Christians – even nominal ones – turn their thoughts and their worship toward God. The true reverence and devotion to *Yeshua* that comes to the hearts of people during this time are to be commended and many miracles are recorded during this time; however, Christians should recognize the truth that the nativity did not occur on December 25. *Yeshua* was actually born during the time of *Sukkot*, (the Biblical Feast of Tabernacles, mid Sept. to early Oct.) It was at that time of the year that the Word of God ‘*tabernacled*’ (John 1:14, *dwelt*, Strong’s 4637 which means encamp in a *sukkah*) in human flesh. It was then that God became man.

With the precision that has always characterized His actions, God brought forth His Son in the fullness of time (Galatians 4:3-5) and caused Him to *tabernacle* among men (*“¹⁴And the Word became flesh and tabernacled among us. We looked upon His glory, the glory of the one and only from the Father, full of grace and truth” Jo. 1:14*). The Biblical Feast of Tabernacles should be significant to all believers, for it was at this set time that the Son of God became flesh. Before that time, men of God constructed various tabernacle-like (tent-like) structures that were used to house His visitation. But when time came for God to be manifest in the flesh (*“He was revealed in the flesh, Vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Trusted throughout the world, Taken up in glory” 1 Tim. 3:16*) in a body prepared of the Father (*“Then I said, ‘Behold, I come to do Your will, O God (in the scroll of the book it is written of Me)’”... ⁹then He said, “Behold, I come to do Your will.” He takes away the first to establish the second. ¹⁰By His will we have been made holy through the offering of the body of Messiah Yeshua once for all” Heb. 10:7, 9-10*) He sent *Yeshua*.

Just as it was the Feast of *Sukkot* in the seventh month (2 Chronicles 5:1-3) when Solomon dedicated the great material dwelling-place which, though designed to do so, could not contain God (*“⁴⁷ But Solomon built a house for Him. ⁴⁸ However, Elyon does not dwell in man-made houses. As the prophet says, ⁴⁹ ‘Heaven is My throne, and the earth is the footstool of My feet. What kind of house will you build for Me, says Adonai, or what is the place of My rest?’” Acts 7:47-49*), so during the Feast of *Sukkot*, a suitable dwelling place for all the fullness of Deity (Colossians 2:9) was brought forth in the likeness of sinful flesh (*“³ For what was impossible for the Torah—since it was weakened on account of the flesh—God has done. Sending His own Son in the likeness of sinful flesh and as a sin offering, He condemned sin in the flesh” Romans 8:3*).

Placing the time of the nativity at *Sukkot* coordinates with the descriptions of contemporaneous events and circumstances. Since the Feast of *Sukkot* is the time of ingathering, it would have been the most natural time of the year for the Roman government to impose taxation on the agrarian people of Israel. Autumn would also have been a time when Miriam (Mary) could have undertaken the journey (which was Roman Edict required) from Nazareth to Bethlehem (on an animal). Such a journey in her condition would have been virtually impossible during winter.

It is certainly more than coincidence that it was in the Feast of Tabernacles that the Word of God became flesh and tabernacled with men. Throughout their history *Sukkot* has been a time when our Jewish people dwelt in *sukkahs* (booths) that face the east and searched the eastern skies for the sign of the coming of the Messiah. What a joy it is to celebrate the season when the Word of God began to dwell with mankind during *Sukkot*! How much more significant is this historic time in God's already established calendar than the traditional time in man's calendar! Unto us was born this day a Savior, *Yeshua* the Messiah. Glory to God in the highest, and on earth peace and good will to men! *Shabbat Shalom!*

♪ Joy to the world, the Lord has come! Let earth receive her King. Let every heart prepare Him room. And heaven and nature sing, and heaven and nature sing, and heaven, and heaven and nature sing. Joy to the World, the Savior reigns! Let men their songs employ. While fields and floods, rocks, hills and plains, repeat the sounding joy, repeat the sounding joy, repeat, repeat, the sounding joy. ♪