



And Yahuah spoke unto Moshe, saying, Speak unto the children of Yashar'El, saying, The fifteenth day of this seventh month shall be the Feast of Sukkot for seven days unto Yahuah.

VAYIQRA (LEVITICUS) 23:34

543-3 The Anointed Kerub

There is a connection between the Feast of Sukkot and “the anointed Kerub that covers” mentioned by the Prophet Yechezqel (Ezekiel). The Hebrew word translated as “covers” is in the same Hebrew word family as “sukkah”. It is the primary responsibility of the “anointed Kerub” which is also conveyed by the two Kerubiym covering the Ark of the Covenant. The evidence will reveal that the “anointed Kerub” in this passage is the first Adam. Therefore, all of us are sons and daughters of this anointed Kerub. ALL of us have been called to be one who “covers”.

Moreover, the word of Yahuah came unto me, saying, Son of man, take up a lamentation upon the King of Tyrus, and say unto him, Thus says Adonai Yahuah; You seal up the sum, full of wisdom, and perfect in beauty. You have been in Eden the Garden of Elohiym; every precious stone was your covering [H4540], the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of your pipes was prepared in you in the day that you were created. You are the anointed Kerub that covers [H5526]; and I have set you so: you

were upon the set-apart mountain of Elohiym; you have walked up and down in the midst of the stones of fire. You *were* perfect in your ways from the day that you were created, till iniquity was found in you. By the multitude of your merchandise, they have filled the midst of you with violence, and you have sinned: therefore, **I will cast you as profane out of the mountain of Elohiym: and I will destroy you, O covering [H5526] Kerub,** from the midst of the stones of fire. Your heart was lifted up because of your beauty, you have corrupted your wisdom by reason of your brightness: I will cast you to the ground, I will lay you before kings, that they may behold you. You have defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your traffic; therefore, will I bring forth a fire from the midst of you, it shall devour you, and I will bring you to ashes upon the earth in the sight of all them that behold you. All they that know you among the people shall be astonished at you: you shall be a terror, and never *shall* you *be* anymore. (*Yechezqel/Ezekiel 28:11-19*)

We have to remember that the ancient Hebrew does not use language to describe the physical image of something. It primarily focuses upon the function of things. Perhaps mankind and winged-creatures can have the same function without having the same physical attributes. In the context of this passage, the Prophet is speaking about the King of Tyre who is a man. He does not have wings like a bird but the Prophet tells us that he is the “anointed Kerub”. This tells us that a man can be a “Kerub”.

The two-letter root of “Kerub” are the letters “resh” and “beyt”. The letter “resh” is a picture of a man’s head and represents the “firstborn”. The letter “beyt” is a picture of a nomadic tent and is a reference to a house or family. Together, they mean “firstborn of family” or the “head of the house” which are essentially the same things. *The Ancient Hebrew Lexicon of the Bible* written by Jeff A. Benner defines it as:

כרוב (רב) Action: Rule, Spread, Ambush, Encourage, Strive Object: Master, Square, Sheet Abstract: Increase, Abundance, Pride Definition: Each family has a master that rules all cases, trials, conflicts and contests. This person was the representative for the whole tribe, one abundant in authority and wisdom. (see Exodus 18:25). Ancient Hebrew: The pictograph ר is a picture of a head, the ו is a picture of the tent representing the family. Combined these mean "head of the family".

Mr. Benner refers to the following passage as an example even though this Hebrew word does not appear specifically within the context of the passage.

And Moshe chose able men out of all Yashar’El, and **made them heads over the people,** rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. (*Shemoth/Exodus 18:25*)

This Hebrew word is typically translated as something in great abundance as illustrated in the following passage:

And he said unto his people, Behold, the people of the children of Yashar'El **are more [H7227]** and mightier than we: (*Shemoth/Exodus 1:9*)

The “head of the house” is abundant in authority. He is a great and powerful chief over his family. Therefore, a “Kerub” is a powerful leader who exercises abundant authority over his family. The term “anointed” is in the same Hebrew word family as “mashiach” or “messiah”. The letter “kaph” is a picture of a hand in the ancient Hebrew pictographic language. It is an open palm or a cupped palm. *The Ancient Hebrew Lexicon of the Bible* defines it the following way:

כף (Kaph) Action: Press, Bow, Tame, Bend, Dig Object: Palm, Grapevine, Mule, Famine, Shoulder-piece Abstract: Tame Definition: The curved shape of the open palm. Ancient Hebrew: The pictograph כ is a picture of the palm of the hand, the פ is a picture of an open mouth. Combined these mean "palm open".

This exact word is translated as “hands” in the following passage:

Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of **my hands [H3709]** have I done this. (*Bereshith/Genesis 20:5*)

The context of this passage verifies the meaning of this letter from an ancient Hebrew perspective. The letter looks like a hand and it is translated as “hands” in a passage of our Father’s Word. This confirms the meaning of this letter. Cupped hands “cover” things. When we combine these definitions together, we can conclude a “Kerub” is a powerful leader who exercises abundant authority over his family and “covers” them. Adam fulfills this definition because he is the firstborn of Creation and was given dominion over the inhabitants of the earth. Messiah Yahusha Ben David fulfills this definition because he is the firstborn of the resurrection and will exercise abundant authority over all the inhabitants of the earth when our Father’s Kingdom is firmly established in the earth. Both are anointed.

The context of the passage calls the King of Tyre, “the anointed Kerub”. This individual is a powerful King who exercises abundant authority over his kingdom. He is likely the firstborn son who inherited this role from his father. The context of this passage in Yechezqel (Ezekiel) also confirms the definition of a “Kerub”. His primary responsibility is to “cover”.

You are the anointed Kerub that covers [H5526]; and I have set you so: (*Yechezqel/Ezekiel 28:14a*)

Our Father established this individual as the “anointed Kerub that covers”. But he failed in his responsibilities and was removed from this office. He was filled with violence and sinned. Adam was given dominion over ALL the inhabitants of the earth.

And Elohiym said, Let us make man in our image, after our likeness: and **let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.** (*Bereshith/Genesis 1:26*)

Adam's authority extended over ALL the inhabitants of the earth. It was his responsibility to provide a covering for ALL inhabitants including the creatures Yahuah had made. Adam was made "perfect" in the beginning. The Hebrew word translated as "perfect" in Yechezqel (Ezekiel) 28:15 is "tamiym". Tehillah (Psalm) 119 defines "tamiym" for us in the context of the passage:

ALEPH. Blessed are the **undefiled [H8549] in the way, who walk in the Law of Yahuah.** (*Tehillim/Psalms 119:1*)

The "anointed Kerub that covers" walked according to the Laws of Yahuah. He obeyed the Torah until iniquity was found in him. Yahuah created Adam to obey His Laws in the beginning. At the end of the sixth day, Yahuah looked upon His creation and said it was "very good".

And Elohiym saw everything that he had made, and, behold, **it was very good.** And the evening and the morning were the sixth day. (*Bereshith/Genesis 1:31*)

The Hebrew word translated as "good" means "something that functions properly the way it was intended to function" from an ancient Hebrew perspective. We discuss the definition of "good" and "evil" in our study titled, **What is Good and Evil?** Our Father describes "functional" and "dysfunctional" behaviors in His eyes in the following:

See, I have set before you this day life and **good [function], and death and evil [dysfunction]:** In that I command you this day to love Yahuah your Elohiym, to walk in his ways, and to keep his commandments and his statutes and his judgments, that you may live and multiply: and Yahuah your Elohiym shall bless you in the land where you go to possess it. But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other mighty ones, and serve them; I denounce unto you this day, that you shall surely perish, and that you shall not prolong your days upon the land, whither you pass over Jordan to go to possess it. **I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that both you and your seed may live:** That you may love Yahuah your Elohiym, and that you may obey his voice, and that you may cleave unto him: for he is your life, and the length of your days: that you may dwell in the land which Yahuah swore unto your fathers, to Abraham, to Yitzhak, and to Ya'aqob, to give them. (*Debarim/Deuteronomy 30:15-20*)

People who are "functional" do the following behaviors in the eyes of Yahuah:

- Love Yahuah

- Walk in His Ways
- Guard His commandments, statutes and judgements written by the Prophet Moshe
- Hear and obey His Voice which is His Word
- Cleave to Him in the bond of covenant

Our Father does not change. If this passage describes functional behaviors in His eyes during the time of the Prophet Moshe, then these were also functional behaviors He observed at the end of the sixth day of Creation. Adam and Chavah were created to hear and obey the Voice of Yahuah. In Yechezqel (Ezekiel) 28, our Father said that the anointed Kerub was perfect in the day he was created. He was created to hear and obey the Laws of Yahuah which were later written down in the Torah by the Prophet Moshe. Then, iniquity was found in him and he sinned.

You were perfect [Tamiym] in your ways from the day that you were created, until iniquity was found in you. By the multitude of your merchandise, they have filled the midst of you with violence, and **you have sinned:** (Yechezqel/Ezekiel 28:15-16a)

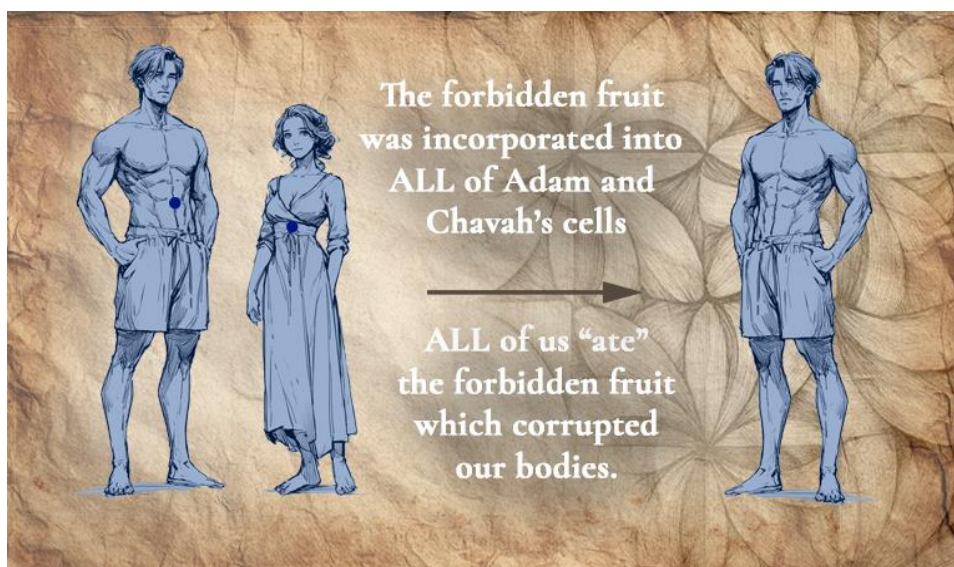
When Adam and Chavah ate the fruit from the forbidden tree, they sinned against Yahuah. Chavah chose to hear and obey the voice of the serpent instead of the Voice of Yahuah. Adam chose to hear and obey the voice of his wife instead of the Voice of Yahuah. This was the reason the curses in Bereshith (Genesis) 3:14-24 were pronounced upon them.

And unto Adam he said, **Because you have heard and obeyed [Shema] the voice of your wife, ...** (Bereshith/Genesis 3:17a)

This behavior is described as dysfunctional in the eyes of Yahuah in Debarim (Deuteronomy) 30:15-20. It is a sin. Yechezqel (Ezekiel) 28:13 says the anointed Kerub existed in the Garden of Eden.

You have been in Eden the Garden of Elohiym; (Yechezqel/Ezekiel 28:13a)

Testimony tells us that the only people who were in the Garden of Eden were Adam and Chavah. The King of Tyre was in the Garden of Eden but he was in the reproductive cells of Adam and Chavah just like the rest of us. When they ate the forbidden fruit, it was like a poison that was incorporated into every cell of their bodies including their reproductive cells. Essentially, we ALL ate the forbidden fruit in the Garden of Eden. In the following illustration, the poison is represented by the blue coloration.



We were ALL in the Garden of Eden in the beginning. Messiah Yahusha was not. Our Father replaced the female genetic material with the birth of Yitzhak (Isaac). Sarah was 90 years old and had exhausted her egg supply many years before she became pregnant. Science tells us that this occurs when a woman reaches her 50's. Yahuah replaced the male genetic material when Miriam became pregnant with Yahusha. He was NOT in the Garden of Eden. This is discussed in our series titled, [The Message of Salvation in the Torah](#).

King Tyre was not in the Garden of Eden in a conscious state just like the rest of us. He is a son of Adam and it was Adam who was in the Garden of Eden. The text in Yechezqel (Ezekiel) 28:13 also lists nine stones in the Masoretic Text as this Kerub's covering. In the Greek Septuagint, there are twelve stones listed. Here is the passage in the English Brenton translation of the Septuagint.

You were in the delight of the paradise of Elohiym; You have bound upon you every precious stone, the sardius, and topaz, and emerald, and carbuncle, and sapphire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx; and thou hast filled thy treasures and your stores in you with gold. (Yechezqel/Ezekiel 28:13)

These stones are identical to the breastplate described in the Levitical Priesthood.

And you shall make the breastplate of judgment with cunning work; after the work of the ephod you shall make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shall you make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And you shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle; this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and

an onyx, and a jasper: they shall be set in gold in their enclosures. And the stones shall be with the names of the children of Yashar'El, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. (*Shemoth/Exodus 28:15-21*)

The anointed Kerub which covers was a High Priest with its own breastplate like the Levitical Priesthood. However, the Levitical Priesthood was not instituted until the Covenant was given at Mount Sinai. The only other Priesthood mentioned in the Word of our Father is the Melek-Tzedeq Priesthood.

Yahuah has sworn, and will not repent, **You are a Priest forever after the order of Melek-Tzedeq.** (*Tehillim/Psalms 110:4*)

And Melek-Tzedeq King of Shalem brought forth bread and wine: and he was the Priest of the Most High Elohiym. And he blessed him, and said, Blessed be Abram of the Most High Elohiym, possessor of heaven and earth: And blessed be the Most High Elohiym, which has delivered your enemies into your hand. And he gave him tithes of all. (*Bereshith/Genesis 14:18-20*)

The anointed Kerub in Yechezqel (Ezekiel) was the first Melek-Tzedeq Priest which was Adam. In the Levitical Priesthood, the High Priest retains his role until he dies. Then, it is passed to his firstborn son. Here is an example:

And the children of Yashar'El took their journey from Beeroth of the children of Jaakan to Mosera: there **Aahron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.** (*Debarim/Deuteronomy 10:6*)

Adam retained his role as High Priest until he died. Then, it transferred to his firstborn son. The genealogy for the Melek-Tzedeq Priesthood is revealed in Bereshith (Genesis) 5. Noah transferred this Priesthood to his firstborn son, Yapheth.

Unto Shem also, the father of all the children of Eber, **the brother of Yapheth the elder,** even to him were children born. (*Bereshith/Genesis 10:21*)

Nebuchadnezzar and the King of Tyre were descendants of Yapheth and had a lawful right to exercise dominion over the inhabitants of the earth in the office of Melek-Tzedeq. The following passage was referring to King Nebuchadnezzar.

You, O king, are a king of kings: **for the Elohiym of heaven has given you a kingdom, power, and strength, and glory.** (*Dani'El 2:37*)

Yahuah Elohiym gave Nebuchadnezzar a kingdom, power, strength and glory in Bereshith (Genesis) 1:26 when He gave Adam dominion over the inhabitants of the earth. Nebuchadnezzar was a firstborn son of Adam who received this office through inheritance. This office has descended to the firstborn sons of Adam to this very day.

Our Father operates according to His own Laws. We can interpret His Ways by examining His Laws and applying them to certain situations. For example, the breastplate for the Melek-Tzedeq Priesthood is identical to the Levitical Priesthood. Therefore, we can conclude that the office of Melek-Tzedeq will be transferred to the firstborn sons just as the Levitical Priesthood is transferred to the firstborn son through inheritance. Messiah Yahusha does not obtain this office through inheritance. He obtains it through redemption. We discuss this in great detail in our series titled, **The Message of Salvation in the Torah**. Shem could not have been the High Priest of Melek-Tzedeq because he was not the firstborn son as revealed in Bereshith (Genesis) 10:21.

The evidence illustrates that Yechezqel (Ezekiel) 28:11-19 is describing the first Adam.

- We have documentation that Adam was in the Garden of Eden.
- Adam was created “tamiym” which means Yahuah created him to hear and obey His Laws.
- Adam committed iniquity and sinned against Yahuah.
- Adam was the first King and High Priest over all the inhabitants of the earth, therefore he would have a breastplate like the Levitical Priesthood.
- Adam is the first Melek-Tzedeq Priest and the office is passed down through the generations to the firstborn sons.
- Adam was cast-out of the Mountain of Elohiym

The only people in the Garden of Eden in the beginning were Adam and Chavah.

And they heard the sound of Yahuah Elohiym walking in the Garden in the cool of the day: and **Adam and his wife hid themselves from the presence of Yahuah Elohiym amongst the trees of the Garden.** (Bereshith/Genesis 3:8)

Adam and Chavah were the only ones cast-out of the Garden of Eden.

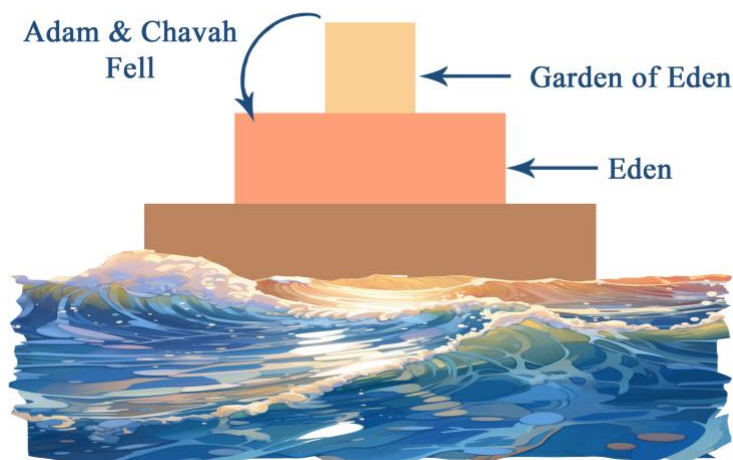
Therefore, Yahuah Elohiym sent him forth from the Garden of Eden, to till the ground from where he was taken. (Bereshith/Genesis 3:23)

The House of Yahuah is on a Set-apart Mountain.

Even them will I bring to **My Set-apart Mountain,** and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon My altar; for **My House shall be called a House of prayer for all people.** (Yeshayahu/Isaiah 56:7)

Our Father dwells in the Garden of Eden. It is located in the place where He dwells. Bereshith (Genesis) 3:8 says Yahuah was walking in the Garden in the cool of the day. Adam and Chavah were cast-out of the Mountain of Yahuah just like the anointed Kerub

in Yechezqel (Ezekiel) 28:11-19. They fell from a place of higher elevation to a place at a lower elevation just like the individual in Yechezqel.



The anointed Kerub which covers mentioned in Yechezqel (Ezekiel) 28:11-19 is the first Adam. His responsibility was to provide a “covering” for the inhabitants of the earth. Yahuah Elohiym becomes our “covering” when we seek refuge in Him. The Hebrew word translated as “cover” in this passage is the same exact Hebrew word used in Yechezqel 28:14 and 28:16.

He that dwells in the secret place of the Most High shall abide under the shadow of El Shaddai. I will say of Yahuah, **He is my refuge and my fortress**: my Elohiym; in him will I trust. Surely, he shall deliver you from the snare of the fowler, and from the noisome pestilence. **He shall cover [H5526] you with his feathers, and under his wings shall you trust: his truth shall be your shield and buckler.** You shall not be afraid for the terror by night; nor for the arrow that flies by day; (*Tehillim/Psalms 91:1-5*)

Our Father covers us with His wings. He becomes our shield and buckler. He protects us from harm. The responsibility of the “anointed Kerub” was to provide a covering for the inhabitants of the earth including all of the creatures. The Hebrew word translated as “covers” in Yechezqel (Ezekiel) 28:14, 28:16 and Tehillah (Psalm) 91:4 is “sukak” and it is in the same word family as “sukkah”. *The Ancient Hebrew Lexicon of the Bible* defines “sukak” as:

שָׂכַךְ (common, שָׂכַךְ / sh.k.k) Translation: **FENCE.AROUND** (V) Definition: **To surround with a wall of protection or covering. To encompass completely.** KJV Translations: cover, covering, defense, defend, hedge, join, set, shut Strong's Hebrew #: h.5526

Both words share the same two-lettered root. Here they are side-by-side with the root highlighted in orange.



Sukak or “covering”



Sukkot or “booths”

The anointed Kerub's responsibility was to surround the inhabitants of the earth with a wall of protection just like our Father in Heaven. How many animals have gone extinct since the beginning of Creation? How many are endangered? Is our food supply protected or are these corporations in power allowed to corrupt food and feed it to people? Are the wars that have killed many of our men and women truly justified? Why do we still have war? Why are farmers allowed to spray pesticides and herbicides on our food crops? The leaders of the earth have done a very poor job of protecting and preserving the inhabitants of the earth.

The Ancient Hebrew Lexicon of the Bible defines the two and tree-lettered roots the following way:

שכ (סכ) Action: Cover, Watch, Keep, Shut, Hire, Dwell Object: Booth, Hedge, Shrub, Chamber, Cage, Wage, Dwelling Definition: The watcher over the crops, flock or herd, would construct a covering (booth) as a shelter from the sun, wind or rain. These coverings were often constructed on an elevated position, and from materials readily available such as bushes, thorns and small trees. Ancient Hebrew: The pictograph כ is a picture of a thorn representing protection, the ש is a picture of the palm of the hand representing a covering. Combined these mean, "protective covering".

שכ (common, סכ) Translation: HEDGE (V) Definition: [To be verified] To surround as hedge of protection. Alternate Spellings: שכך KJV
Translations: hedge, fence Strong's Hebrew #: h.7753

A “sukkah” is a protective covering for livestock from the sun, wind or rain. This definition is confirmed by the context of the following passage:

And Ya'aqob journeyed to Sukkot, and built him a house, and **made sukkot [H5521] for his cattle:** therefore, the name of the place is called Sukkot.
(Bereshith/Genesis 33:17)

Ya'aqob made temporary shelters for his cattle to protect them. Another word in this Hebrew word family is “masak” and it is used in the following passage to describe the cloud that protected the House of Yashar'El in the wilderness.

He spread a cloud for a covering [H4539]; and fire to give light in the night.
(Tehillim/Psalms 105:39)

The Ancient Hebrew Lexicon of the Bible defines it the following way:

סָכָה (masc., סָכָה / ma-sak) Translation: CANOPY Definition: The covering of a temporary shelter. KJV Translations: hanging, covering, curtain Strong's Hebrew #: h.4539

Both Hebrew words are used in the following passage:

And he brought the ark into the **tabernacle, and set up the vail of the covering [H4539], and covered [H5521] the ark of the testimony;** as Yahuah commanded Moshe. (*Shemoth/Exodus 40:21*)

“Sukkot” are protective coverings that prevent harm to those taking refuge under their shelter. This is pictured in the interpretation of another one of Nebuchadnezzar’s dreams.

The tree that you saw, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, **and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:** It is you, O king, that are grown and become strong: for your greatness is grown, and reaches unto heaven, and your dominion to the end of the earth. (*Dani’El 4:20-22*)

Nebuchadnezzar was symbolized as this tree who provided for all the inhabitants of the earth including the creatures. He was their covering. The Hebrew word “Sukak” has two letter “kaphs” which are pictures of hands.



סָכָה

Sukak or “covering”

When our palms are open, they are cupped and are capable of covering things like our mouths or our ears. The hands also represent everything we do. It is very hard to function without hands. We feed animals with food in our hands. We use bows and swords to protect and defend with our hands. We perform most of our work with our hands which provides a living for our families.

We can see the two hands represented by wings on the lid to the Ark of the Covenant. The lid was made to “cover” the contents inside. We see the same Hebrew word as used in Yechezqel (Ezekiel).

And make one Kerub on the one end, and the other Kerub on the other end: even of the mercy seat shall you make the Kerubiym on the two ends thereof. **And the Kerubiym shall stretch forth their wings on high, covering [H5526] the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the Kerubiym be.** (*Shemoth/Exodus 25:19-20*)

Both wings extend over the mercy seat to protect it and the contents of the Ark. The vails covering the Tabernacle were also woven with Kerubiym.

And you shall make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with **Kerubiym** shall it be made: (*Shemoth/Exodus 26:31*)

The veil covers the entrance to the Set-apart place and the Most Set-apart Place. They protect the contents of both of these places. The wings or the hands represent authority. For example, the country France is defined by land boundaries. The authority of France extends to the edges of these boundaries. Everything within these boundaries is subject to the individuals who have authority in France. Secondly, the authorities in France are responsible to provide and protect the inhabitants within their realm. They are not responsible for those who are outside their boundaries.

Adam was given dominion over the inhabitants of the earth in Bereshith (Genesis) 1:26. His authority extends over the entire earth. He and his sons are responsible to provide and protect everyone and everything under their authority. Adam is the “anointed Kerub that covers” but he has failed in his responsibilities. The earth was filled with violence. He sinned. His heart was lifted up with pride. His wisdom was corrupted. He has defiled his sanctuaries. Adam and his sons have failed to fulfill their responsibilities.

Adam and his sons have been replaced by the Second Adam, Messiah Yahusha Ben David through redemption and not inheritance. Yechezqel (Ezekiel) 28:18 says the “anointed Kerub that covers” will be burned with fire. It will devour him and he will become ashes under our feet. He will be no more. There is a parallel in the following passage to this outcome in Yechezqel 28.

For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says Yahuah Tzavaot, that it shall leave them neither root nor branch. **But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;** and you shall go forth, and grow up as calves of the stall. And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, says Yahuah Tzavaot. (*Malakiy/Malachi 4:1-3*)

There will be healing in the wings of the Sun of Righteousness. The wings represent the realm of his authority. Messiah Yahusha Ben David is the Sun of righteousness. He will assume Adam's role over the entire earth as the Melek-Tzedeq King and High Priest. He will provide for and protect all inhabitants of the earth including the earth itself and the creatures. He will do this by ruling and reigning using the Laws of our Father written by the Prophet Moshe. This is how we protect the earth and its inhabitants. Messiah Yahusha is represented by one of the Kerubiym who guards the Way to the Tree of Life.

So, he drove out the man; and he placed at the east of the Garden of Eden **Kerubiym**, and a flaming sword which turned every way, **to guard the Way to the Tree of Life.** (*Bereshith/Genesis 3:24*)

The purpose of the Kerubiym in this passage is to “guard the Way to the Tree of Life”. They are to protect it and preserve it. We see our Messiah fulfilling this in the following passage:

Not everyone that says to me, Adonai, Adonai, shall enter into the Kingdom of Heaven [the Garden of Eden]; **but he that does the will of my Father which is in heaven.** Many will say to me in that day, Adonai, Adonai, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, you that work **without Law.** (*Mattithyahu/Matthew 7:21-23*)

Messiah Yahusha Ben David will determine who enters the Garden of Eden and who doesn't. He is stationed at the Gate to the Garden like the Kerubiym in Bereshith (Genesis) 3:24. Those who fail to do the will of Yahuah Elohiym will not enter. Those who have chosen not to obey the Laws of Yahuah will not enter. They are “LAW-less”. Because we are the offspring of the first Adam, we are the children of the “anointed Kerub that covers”. We also have a responsibility to cover those under our authority including the creatures. We are to protect and preserve those under our care. This is another reason why the Feast of Sukkot is a celebration for the nations. It reminds us to be a protective covering for those under our authority.

The sukkah we build ought to reflect the kind of covering we provide for those under our care. If we live in a sukkah for seven days, we will want it to protect us from the sun and the rain. We would want protection from critters. We would want it to be comfortable so that we can sleep well. In turn, this is what we need to provide for those under our authority. This our responsibility as sons and daughters of the Melek-Tzedeq High Priest whether it is the first Adam or the second. He who is faithful with little will be faithful with much.