

Fall Feasts of Israel

Lesson 12: Feast of Tabernacles (Part 2)

Instructor: Christy Voelkel

christyvoelkel@comcast.net

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Rebuilding the Kingdom Picture (Ezra-Herod)

God's Glory dwelling in the Temple among His people

Davidic King (Solomon) on the throne

Israel gathered as a nation in Jerusalem, time of national rest and rejoicing

✓ Temple rebuilt

Return of the Glory, Haggai 2:1-9

Return of the King, Zechariah 1-13

Return of the Kingdom, Zechariah 14

Haggai 2:1, 3, 6-9 - *"In the seventh month, on the twenty-first of the month, the word of the LORD came by Haggai the prophet, saying: ... 'Who is left among you who saw this temple in its former glory? And how do you see it now? In comparison with it, is this not in your eyes as nothing? ... For thus says the LORD of hosts: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land; and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts. 'The silver is Mine, and the gold is Mine,' says the LORD of hosts. 'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."*

Prophecy given on **Hosannah Rabah**, the seventh day of the Feast of Booths

Did the glory ever come to the Second Temple as it did to Solomon's Temple?

The Coming of the Glory

Jesus as the Glory (first coming)

The Glory did come to the Temple, not in fire, but in the figure of a man.

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. - John 1:14

Just as God's glory was hidden beneath layers of skin and cloth in the Tabernacle when He dwelt among them in the Exodus journey, so Jesus hid His glory beneath skin and cloth when He dwelt among the people. As such, the Glory did, indeed, make His appearance in the Temple.

Transfiguration on the Mount – Matthew 17

“For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.” - Matthew 16:27

“O Zion, You who bring good tidings, get up into the high mountain; O Jerusalem, you who bring good tidings, lift up your voice with strength, lift it up, be not afraid; say to the cities of Judah, ‘Behold your God!’ Behold, the Lord GOD shall come with a strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. - Isaiah 40:9-10 (Consolation #1 and opening inclusio for Isaiah 40-62)

“Then Peter answered and said to Jesus, ‘Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.’” - Matthew 17:4

Peter was looking for the Kingdom picture that was preserved in the celebration of the Feast of Tabernacles. When he sees Christ transfigured in His glory, he immediately wants to build the booths in celebration. He had the kingdom picture out of place in the timeline.

The Kingdom in the Timeline



(Suffering Servant pictures) **Isaiah 40-52**

Consolation #1 Isaiah 40:1-27

Consolation #2 Isaiah 49:14-51:3

Consolation #3 Isaiah 54:11-55:5

The kingdom picture is out of place!

Consolation #4 Isaiah 51:12-52:12

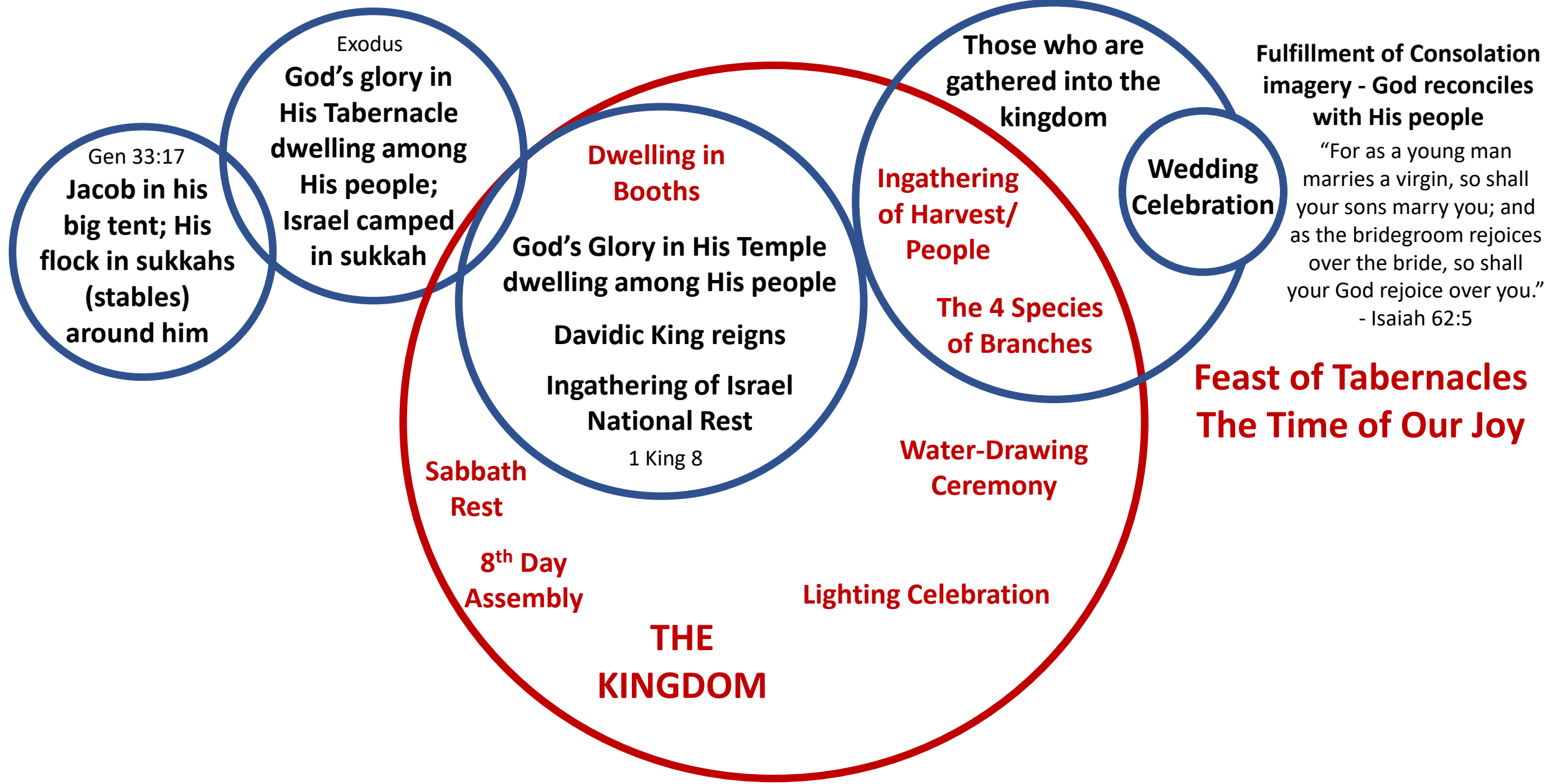
(Servant's Death) **Isaiah 53**

Consolation #5 Isaiah 54:1-10

(Kingdom pictures) **Isaiah 54-66**

Consolation #6 Isaiah 60:1-22

Consolation #7 Isaiah 61:10-63:9



The Four Species of Branches

“And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days.” - Leviticus 23:40

Gather the branches in your hand and wave them before the Lord.



Branch	Citron	Palm	Myrtle	Willow
Aroma				
Fruit				

Aroma = Holding to sound doctrine (under testing)

Fruit = Good works

Church	Citron	Palm	Myrtle	Willow
Ephesus				
Smyrna				
Pergamos				
Thyatira				
Sardis				
Philadelphia				
Laodicea				



The Water-Pouring Ceremony (Temple times only)



The Water Pouring Ceremony was adopted as a visual prayer for rain.

All seven days of the feast, there were morning water-drawing ceremonies where the priests would go down to the Pool of Siloam and draw the water that would be poured out as an offering in the Temple.

As they returned to the Temple, the people would line the streets waving branches of palm, myrtle, willow and citrus, while chanting Psalm 118:1.

As the priest brought the water pitcher to the Temple, three trumpet blasts would be sounded and the other priests would recite Isaiah 12:3.

The Talmud states: “Why is the name of it called the Drawing out of Water? Because of the pouring out of the Holy Spirit, according to what is said” ‘With joy shall ye draw out of the wells of salvation.’ Isaiah. 12:3”

The Water-Drawing Ceremony was a plea for the **pouring out of rain**, but also the **pouring out of the Spirit**, in accordance with Isaiah 44:3:

“For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring” - Isaiah 44:3

The Water-Pouring Ceremony (Temple times only)



“On the right of the Altar ramp were two silver bowls. They each had a hole like a narrow snout—one wide, the other narrow—so that both bowls emptied themselves together (the wider one was for wine, since wine flows out more slowly). The bowl to the west was for water and the one to the east was for wine.” (Talmud, Sukkah 4:9)

This created the picture from Zechariah 14:

“And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur.” (Zech. 14:8)

According to **Ezekiel 47**, the waters flowing from the Temple would bring new life and healing.

As the water and wine were poured out together, the priests blew three blasts of the trumpets. The priests would march once around the altar with their palm branches. The people would wave palm branches toward the altar and cry: *“Save now, I pray, O LORD; O LORD, I pray, send now prosperity.”* (Psa. 118:25)

On the last day (Hoshanah Rabbah) the priests would blow three sets of seven blasts, and march 7 times around the altar.

The Water-Drawing Ceremony (Temple times only)



Gospel Picture:

“On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” - John 7:37-39

On the 21st day of the 7th month, (the Day of Great Salvation) the Glory comes to the Temple (Haggai’s prophecy).

He stands before the Temple as the water and wine are being poured out (a picture of His death – water and blood poured out of Him separately).

He makes the Messianic claim with a Divinity claim. Puts together the imagery of Isaiah 55:1 (*“Everyone who thirsts, come to the waters. . .”*), with the Jewish understanding:

“Why is the name of it called the Drawing out of Water? Because of the pouring out of the Holy Spirit, according to what is said” ‘With joy shall ye draw out of the wells of [Yeshua] salvation.’

The Lighting Celebration (Temple times only)

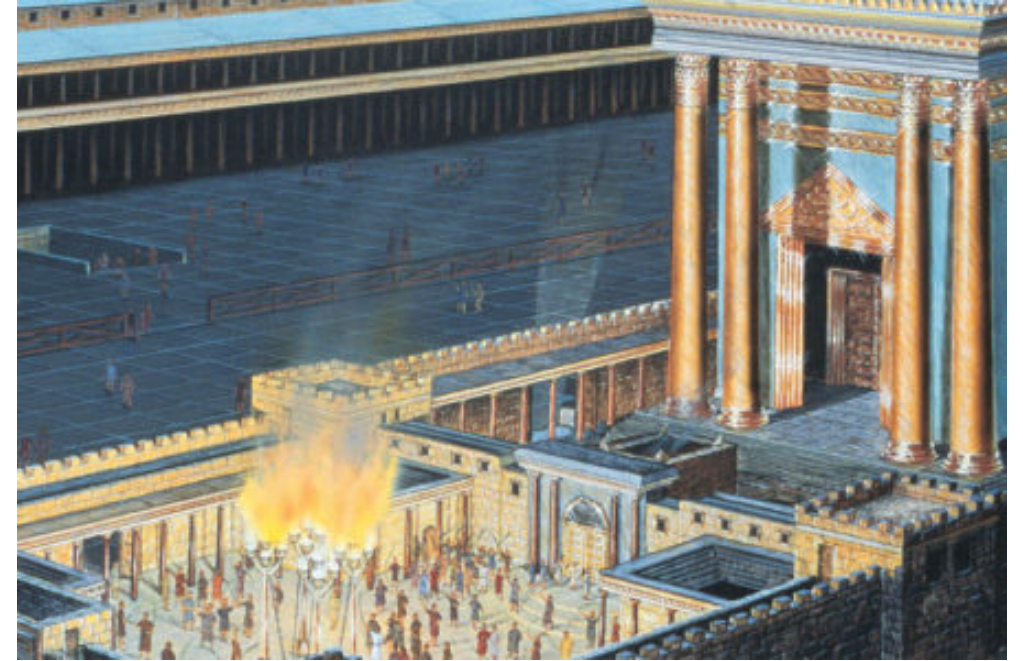
“He that never has seen the Joy of the Water-Drawing has never in his life seen joy.” (Talmud, Sukkah 5:1)

The Water-Pouring Ceremony is in the morning.

The Water-Pouring Celebration is at night and features this grand lighting display.

A description of the Ceremony from the Talmud:

“At the close of the first festival day they went down to the Court of the Women, and made great preparations there. There were golden candlesticks there with four golden bowls on the top of them. The candlesticks were fifty cubits high. Four ladders led up to each candlestick, and four youths from the priestly stock went up holding in their hands jars of oil, of twenty-four logs' capacity, which they poured into the bowls. They made wicks out of worn-out garments of the priests, and with them they set the candlesticks alight, and there was not a courtyard in Jerusalem that did not reflect the light . . .”
(Talmud, Sukkah 5:2-3)



The lighting celebrations would take place every night until the end of the festival. It is said that the brightness was so great that it radiated out and reflected in every courtyard in Jerusalem.

The Lighting Celebration (Temple times only)

At dawn, instead of turning to face the rising sun which they had done in the past as part of their idolatry (Ezek. 8:16), the priests would ceremoniously turn their back on the sun and face the Temple, declaring the Lord as Light.

“When they reached that gate, they turned their faces toward the west (facing the Sanctuary), and said ‘Our fathers when they were in this place turned with their backs toward the Temple of the Lord and their faces toward the east, and they worshipped the sun toward the east, but as for us, our eyes are turned toward the Lord.’” (Sukkah 4:9-5:4)

During the festival Jerusalem was seen as being filled with divine light. The last night (Hoshanah Rabbah) would have been the last of the lighting ceremonies. The divine light would still be vivid in the minds of the Jewish people.

Gospel Picture:

Jesus makes His claim as the Giver of the Spirit at the morning water-drawing ceremony on the last day of the festival. The next day (eighth day of the feast), He follows up the claim the next day by announcing He is the light of the world.

“Then Jesus spoke to them again, saying, ‘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

Consolation 3, Isaiah 55:1: "Everyone who thirsts, come to the waters . . ." (cf John 7)

Consolation 6, Isaiah 60:1: "Arise, shine; for your light has come and the glory of the Lord is risen upon you." (cf John 8)

The Millennial Kingdom & New Jerusalem

All these aspects of the Feast of Tabernacles are summed up by John in his description of the New Jerusalem.

“Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God 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.” - Revelation 21:2-4

And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son . . . But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.” - Revelation 21:6-7, 21-23

“And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb . . . And the Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ And let him who thirsts come. Whoever desires, let him take the water of life freely.” - Revelation 22:1, 17



The Sabbaths of the Feasts of Israel

Most feasts are designated as Sabbaths or bookended by Sabbaths

Sabbath is the intensive form of **shabath**, is interpreted as "rest from work" (Gen 2:2-3)

Emphasis in the root: bringing something to an end, ceasing, or desisting.

- **Genesis 8:22** *"While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease [shabath]."*
- **Exodus 12:15** *"Seven days you shall eat unleavened bread. On the first day you shall remove [shabath, put an end to] leaven from your houses. ..."*
- **Joshua 5:12** *"Then the manna ceased [shabath] on the day after they had eaten the produce of the land; and the children of Israel no longer had manna,"*

Sabbaths are formal breaks between periods of time, where a particular activity or condition is brought to an end.

They are used to separate periods of time, such as separating one week from the next, or marking the beginning and ends of festivals (Lev 23). A practice of the Sabbaths was meant to convey the idea of a **period of time set apart for a particular purpose**.

Exo 20:8 *"Remember the Sabbath day, to keep it holy."* (give it a set-apart status)

Six are given that we might prepare for the seventh . . .

The Sabbath, the Feast of Tabernacles, and the millennial reign are all connected in Jewish thought in this way:
Six are given that we might prepare for the seventh.

- Six days are preparation for the Sabbath rest
- Six festivals are preparation for the seventh festival of peace and blessing (Feast of Tabernacles)
- Six years are preparation for the seventh Sabbath year
- Six thousand years are preparation for the seventh which is the millennial reign of Messiah

Sum of the imagery of Messiah's kingdom and the Lord's rest: rest, peace, healing, restoration, ingathering, setting captives free from oppressors. **He who is Lord of the Sabbath is also Messiah of the Kingdom.**

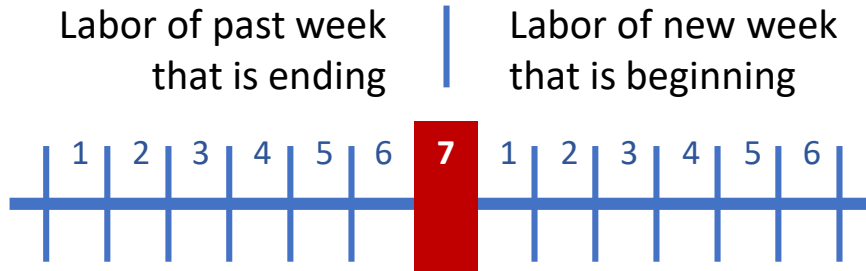
Matthew 12: Jesus' identity

The grain in the field, the showbread, the sacrifice – all are the Lord's provision associated with the Sabbaths. The Lord provides them in His mercy for His people. It is lawful to take from the Lord's provision, particularly on the Sabbath. Christ is Lord of the Sabbath. (Matthew 12:1-21)

The one who gathers the people, heals and restores them, gives them rest and peace is Messiah of the Kingdom (Isaiah's pictures of the Servant). Christ is Messiah of the Kingdom (Matthew 12:22-30)

Sabbath Day

(Work suspended)



One day

Distinct from days before and after

Has a distinct **individual identity** and purpose

Has distinct activities associated with it

Sabbath Days as bookends

(Suspended period of time with a change of condition)



One unity of days (Sabbath Year, Jubilee Year*)

Distinct from the time periods before and after

Has distinct **corporate identity** and purpose

Has distinct activities associated with it

Dispensation: A period of time defined by a set of rules that governs how life is managed and creates a certain social dynamic. A certain order, system, or arrangement; administration or management.

- A change in rules or conditions brings a change to the social dynamic.
- A change in social dynamic requires a change of rules.
- Periods of time set apart from periods of time on either side of them.
- Marked by a distinct identity, economy, and purpose.*
- In Christian theology, dispensations are divinely appointed orders or ages - unique periods of time that are not repeated in history once they end.

*Example: Jubilee Year (Lev 25)

Every 50 years on the Day of Atonement, the Jubilee was to be proclaimed. It represented a grand economic reset – Sabbath rest for the land, release of debts, slaves set free, men allowed to reclaim their inheritance.

The Fall Feasts

The **Feast of Trumpets** and **Day of Atonement** are Sabbaths that bookend a period of time known as the **Days of Awe**.

The **Feast of Tabernacles** is bookended by two Sabbaths.

- Distinct from the time periods before and after
 - Have distinct **corporate identities** and purposes
 - Have distinct activities associated with them
 - Have distinct imagery associated with them
 - Trumpets imagery
 - Day of the Lord imagery
 - Kingdom picture
 - Gog-Magog War
 - End of the Law
- Rolling up of the scroll
- Tribulation imagery**
- Millennial Kingdom**
- New heaven/new earth
(beginning of eternity)**

