



For those who were not aware of it, we just concluded the last of the major Feast Days of the Jewish Calendar. It is known in Jewish context to be the “Feast of Sukkot.” Most of us most likely have heard it referred to as the “Feast of Tabernacles.” This is the last of the yearly feasts for the

Jewish people to “celebrate.” They are all found in Leviticus 23 and again in Deuteronomy 16.

In Leviticus 23:34-43, we are told that they were to celebrate this feast day, the “Feast of Tabernacles,” on the 15th of the Jewish month known as Tishrei. This was to begin five days following Yom Kippur and be celebrated for seven days. This was to be a “feast day” of great, great joy and celebration.

Unfortunately, two years ago, it was on the last day of this Jewish holiday that Israel was attacked. Many Jewish people were killed as well as their kibbutzes (towns and settlements) were destroyed. Instead of joy, it became a time of great grief and misery, as well as a time of war between Israel and Hamas, one of the Palestinian terrorist organizations who are in the Gaza strip and were the ones who perpetrated the attack.

Recently, as we know, they seemed to have reached a “peace” agreement. The remaining hostages, who were alive, were released and came back to Israel. At the time of this writing, Hamas was to send back those hostages that were taken but who, unfortunately and tragically, died or were killed during those two years. As I stated, at the time of this writing, Israel was still waiting for this to take place.

It is of no coincidence that this attack came on a Jewish Feast time. The devil always seems to attack the Jewish people on the Lord’s Feast Days. If we look at it, we can see that the devil will always use the Lord’s Feast Days to attack the Jewish people. When a nation worships God, the devil can not stand it. Therefore, he attacked Israel to interfere and try to stop them from worshipping their God and fulfilling the feast days.

There was the Six-Day War in June 1967, just after Pentecost. This war was the culmination of hostilities between Israel and neighboring Arab nations that began with the founding of Israel two decades earlier in 1948. Palestinian Arabs had claimed this area as their homeland. Other Arab nations refused to acknowledge Israel’s legitimacy. Israel was victorious in that war.

Then there was the Yom Kippur war which broke out in 1973. Egypt, Syria and their Arab neighbors in the region were determined to recapture the territory they lost in the Six Day War six years earlier. Without going into detail, Israel was attacked on their most holiest of the Feast Days – Yom Kippur. This war lasted for 19 days. It began on October 6th and ran to October 24th. Israel was again victorious.

Now, two years ago, at a time when Israel was celebrating their most joyous feast day, the “Feast of Tabernacles,” they were attacked again. The devil always seems to attack Israel on these feast days. This points us to the fact that these Feast Days are therefore, very important for us to understand. The devil knows how important they are. So should we!!!

The Feast Days were given by the Lord to His people to be “signs” for His people to see what He is doing and what He will do. If we look in Leviticus 23 we will see that there were seven Feast Days that the Lord gave to His people. We must remember that it is very clear in the scriptures that these are “**Feasts of the Lord.**” In other words they are **HIS FEASTS**. The people were allowed to participate but they were to be all about Him and then ultimately what He would do to bring forth His Kingdom for His people.

The Biblical "Feasts of the Lord" as found in Leviticus 23

Biblical/Hebrew Name	English Name	Time of Observance
1) Pesach	Passover	Nisan 14 (March/April)
2) Hag HaMatzah	Feast of Unleavened Bread	Nisan 15-21 (March/April)
3) Bikkurim	Feast of the First Fruits	The first day of the week after the Sabbath day during the feast of Unleavened Bread
4) Shavuot	Feast of Weeks/Pentecost	50 days from the Feast of Unleavened Bread – held on Sivan 6 (May/June)
5) Rosh HaShanah	Feast of Trumpets	Tishrei 1 (Sept/Oct)
6) Yom Kippur	Day of Atonement	Tishrei 10 (Sept/Oct)
7) Sukkot	Feast of Tabernacles/Booths	Tishrei 15-21 (Oct)

It is vital for the believer to understand the fact that four of the seven Feasts of the Lord have been fulfilled – Passover, when Jesus died on the cross; Bikkurim, when Jesus rose from the dead on that third day – Resurrection Sunday; The Feast of Unleavened Bread, Jesus took away all our sins so we could now live a holy life unto God; and Pentecost, the Holy Spirit was given to the believers to help us on this journey of life.

Having said that, we see that there are still three feasts to be fulfilled. These three, the Feast of Trumpets (Rosh HaShanah), the Day of Atonement (Yom Kippur) and the Feast of Tabernacles/Booths (Sukkot). For this discussion, I would just like to review the Feast of Tabernacles/ Booths or in Hebrew, Sukkot.

Let us first get a brief understanding of the term “sukkot.” The term "sukkah/sukkot" defined is referring to a small hut constructed by the Jewish people to commemorate the 40 years of wandering in the wilderness by the Children of Israel. These “booths” represent the "temporary housing" of the people as they wandered in the wilderness/desert.

The Jewish people today still construct these "booths" outside their homes. The commandment to "dwell" in a sukkah can be fulfilled by simply eating all meals there. However, if the weather, and a person's health permit, they should spend as much time in the sukkah as possible, including sleeping in it.

The “Sukkah” represents God's supernatural covering of the Children of Israel while in the wilderness with the pillar of cloud during the day and the pillar of fire by night. According to Jewish tradition it also commemorates the construction of the Tabernacle of Moses, the "temporary dwelling place" of God, in the midst of His people in the desert.

Other names that refer to the Feast of Tabernacles and what it is used to commemorate are:

"The Season of Our Joy" - It is a time of joy because your sins have been forgiven through the previous festivals, Rosh HaShana and Yom Kippur. You are now able to enjoy another year of walking with, knowing and being obedient to God.

"The Festival of In-gathering" - It was to celebrate the harvesting of the last harvest of the year (wheat) and to thank God for His provisions and blessings this past year. This is very prophetic because it relates to the in-gathering of all God's people at the end times.

"The Feast of the Nations" - Zechariah 14:16-18 tells us that the time will come when the Feast of Tabernacles will be celebrated by all the nations on earth.

"The Festival of Dedication" - King Solomon dedicated the temple during the Feast of Tabernacles - 1Kings 3.

There were two other aspects that became a part of the Feast - the "Celebration of the Lights" and the "Celebration of the Water Pouring." When the Temple was in Jerusalem, the "Celebration of the Lights" was held on the first day of the feast. The Temple area, known as the "Court of the Women," would be lit with great candelabras. Levite musicians played their harps, lyres, cymbals and trumpets to make joyful music to the Lord. The light was to remind the people of how God's "Shekinah Glory" had once filled His Temple.

The "Celebration of the Water Pouring" was also performed. This was done on the last day, known as "Hoshana Rabba," the "Great Day." The priests would pour wine into a basin as a "drink offering" to the Lord and pour water from the pool of Siloam into another basin and give thanks to God for His bounty and ask Him to provide "rain" for the crops in the coming year.

We see this term "Great Day" used in the scriptures. Zephaniah 1:17 declares, "*The **great day** of the LORD is near, it is near, and hastens greatly, even the voice of the day of the LORD...*" That term, "Great Day," is referred to in John 7:37 as it says, "*In the last day, that **great day** of the feast...*" Also in Revelation 16:14 we read, "*...the battle of that **great day** of God Almighty.*"

Jesus fulfilled both of these aspects of the Feast of Tabernacles. In John 7 and 8, we see that Jesus was actually in Jerusalem during this time of the Feast of Tabernacles. The "Celebration of the Water Pouring" was fulfilled by Jesus as He states while in Jerusalem at this Feast in John 7:37-39, "*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...*" Jesus is the "Living Water" - John 7:39

Concerning the "Celebration of Light," while Jesus was in Jerusalem at this Feast, we see that Jesus referred to this aspect when he declared in John 8:12, "*I am the **light of the world**. Whoever follows Me will never walk in darkness, but will have the **light of life**.*" They knew exactly what He was referring to as it related to the Feast.

The prophetic implications of the Feast of Tabernacles are many.

- This Feast celebrates "the covering of God's glory in the wilderness." The "booths" point to the day when we will forever be with God covered by His Glory. Revelation 21:22-27.
- This Feast celebrates "a dwelling place." Jesus will come and take His Bride to "His booth," His dwelling place (HaMakom) that He has "prepared" for us in His Father's house. He reveals this to us in John 14:2-3.
- This Feast celebrates "light." God will be our forever "light." - Revelation 22:5
- This Feast celebrates that all nations will come and worship God. Soon, all "nations," Jewish and Gentiles, as the one new man in Christ, will join in worship and in true celebration on that day. - Revelation 21:24
- This Feast celebrates "living water." We shall never "thirst" again. - Revelation 22:17
- As this Feast commemorates "the dedication of Solomon's Temple," so too will we dwell in and "dedicate" the Temple of God/ the City of God, forever. - Revelation 22:1-27
- As this Feast celebrates "the second harvest," so shall we be gathered together with Him in a "twinkling of an eye." 1Corinthians 15:52-56

The fullness of the Feast of Tabernacles will be experienced at the coming of Jesus, our Messiah, the Son of the Living God. It will truly be the "Season of our Joy" because our sins are forgiven, our destiny as sons and daughters of the Most High God will be sealed and we shall live forever and ever in His presence.

However, before we conclude our brief discussion on the Feast of Tabernacles, we must also discuss another very interesting "day" that the Lord **adds** to this Feast. It is almost as if the Lord adds a "PS" or an "addendum" to this feast.

If we notice in the middle of Leviticus 23:36, it tells us that this "Feast of Sukkot" should be celebrated for "seven days." Then God almost "sneaks in" these words that we sometimes overlook. "...*On the **eighth day shall be a holy convocation unto you...***"

Numbers 29:35 states it again, "***On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein...***" We must remember that no where in the scriptures does it speak of an "eight day." There are only seven days in a week. No where is an eighth day mentioned... **except** when referring to this particular day.

In Jewish Tradition, this "eighth day" is called "Shemini Atzeret" (the eight day) and they are to "Simchat Torah" (rejoice in the Torah). In Israel, these two "events" are celebrated on the same day, the 23rd of Tishrei, the day after the last day of the Feast of Tabernacles – the eight day.

For believers in Jesus it is referring to eternity. We see that "Shemini Atzeret" is the eighth day. It is the day after "seven." Seven, being a perfect number in the Bible, signifies a complete unit of time as each week ends with the seventh day called the Sabbath. Thus, the eighth day represents the "**day after time.**" It is the end of all "time" as we know it. It is the moment when we leave what we comprehend as "time" and enter into "God's time," which we call "eternity."

This "eighth day" represents the "entrance into God's time." Through the blood of Jesus we will forever cease from our labors and enter into God's rest, forever, in the New Jerusalem. Hebrews 4:9-10 tells us, *"There remains therefore a **rest to the people of God.**"*¹⁰ *For he that is entered into his rest, he also hath ceased from his own works, as God did from his."*

"Simchat Torah" literally means, "Rejoicing in the Torah." For the Jewish people this is one of their most joyous of occasions. Torah is the first five books of the Bible - Genesis, Exodus, Leviticus, Numbers and Deuteronomy. As believers, we must remember that the Torah was never meant to be a book of bondage.

The word, "Torah" means, "teachings or instructions," for it teaches us God's way of life - the kind of life God wants us to lead. The Torah is the foundation for understanding the entire Bible and the road to ultimate redemption, salvation and restored relationship back to a loving Father God, ultimately through Jesus.

This "eighth day" reveals to us that **redemption will become a "reality."** Eternal Life will "officially begin" forever and ever and ever. As it states in Revelation 21, the New Jerusalem will come forth where we will be in the presence of our God for all eternity. We are getting closer and closer to this time. Are we ready? Are we excited? Oh, Come Lord Jesus, come!!!