

Jesus at the Feast of Tabernacles

- Today is the 8th day of the Feast of Tabernacles which began on the 15th day of Tishri, 9-29-23.
- Wednesday was the 68th annual Jerusalem March of the Nations, including thousands of international Christian Evangelicals who traveled from over 90 countries to celebrate this Biblical festival.
- The first and eighth days following was a “holy convocation” and “no servile work,” was allowed. They were to be congregational gatherings with Sabbath restrictions. The last day is called the *Hoshana Raba* or Great Hallelujah. It was here that Jesus announced He is the water of life.

Origin & Meaning: The Feast of Tabernacles was instituted in Leviticus 23:34-44. The Hebrew word for the Feast is סֻכּוֹת *Sukkoth*, and is pronounced Su-coat, which is derived from the livestock shelters that Jacob

made. “Jacob made booths/*sukkoth* for his cattle: therefore the name of the place is called Succoth.”¹



Levitical Requirement: Leviticus 23:34-36 “The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.”

Purpose: Israelites were commanded to commemorate God’s protection and provision for their ancestors who lived in tents in the wilderness for 40 years. Today, many Jews build small brush-covered booths or arbors in the backyard and live in them for 7 days or at least eat a daily meal under the shelter to remember that time. Seeing the stars through the arbor was to remind them that God was their covering and shelter.

Modern Associations with Thanksgiving Sukkot is also known as the Feast of Ingathering.

Linda Burghardt, author of *Jewish Holiday Traditions* (Citadel Press, 2001), said, “Sukkot is considered a model for Thanksgiving. Both holidays revolve around showing gratitude for a bountiful harvest.” “Before arriving in America, Christian pilgrims had fled persecution in England, due to their Puritan beliefs, and settled for a while in Holland. There, they found themselves living among another persecuted group: Sephardic Jews – exiled from Spain. Could it be that the first Thanksgiving feast was based on what they had seen of the Jewish Sukkot celebrations, the Feast of Ingathering? There is certainly plenty in common.”²

Jesus Went Up Into the Temple in the Feast Of Tabernacles and Taught. John 7:2-31

¹ Genesis 33:17

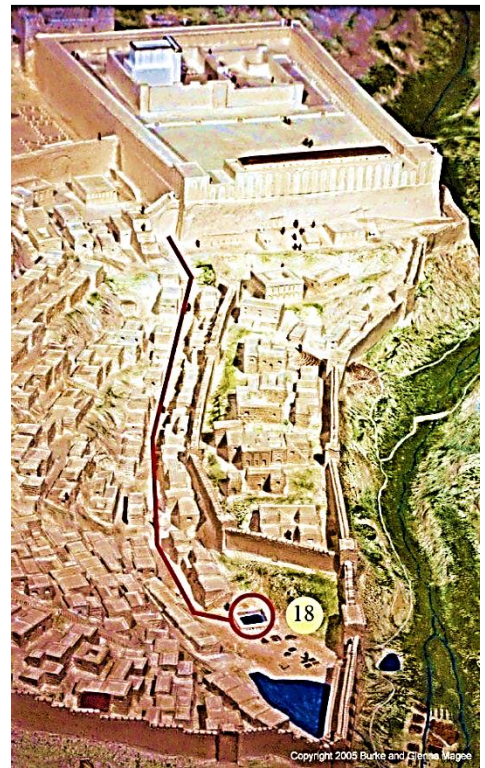
² <https://www.oneforisrael.org/holidays/was-thanksgiving-based-on-sukkot-the-feast-of-tabernacles/>

Rabbinic Controversy - They marveled at His expertise in doctrine having never attended a Yeshiva/Rabbinic School. Jesus said His doctrine is from the one that sent Him (7:16). Jesus challenged them to do the will of God and then they would recognize His righteousness (7:17,18). They, the keepers of the Law were seeking to kill him. Jesus referred them to one particular commandment. "Thou shalt not kill." How could they be righteous in their judgment of who the Righteous One is? (7:19) They were using an extra-biblical rabbinic technicality of Sabbath keeping to condemn Him to death for healing a man on the Sabbath (5:10-18). Jesus refutes this nonsense with a case in point. The Rabbi's had concluded that circumcision which was commanded by Moses, was exempt from Sabbath prohibitions. He reasoned that if circumcision did not violate the Sabbath, then healing a man certainly did not violate the Sabbath (7:21-24). The people noted His boldness in the face of those who obviously were determined to do away with Him. The hesitancy of the leaders to do the deed in broad daylight made many question, "Do the rulers know indeed that this is the very Christ? The Rabbi's argued one of their fictitious myths, "When Christ cometh, no man knoweth whence he is." As the people were silenced with this thick Rabbinic wool, Jesus cried out in the Temple, " Ye both know me and ye know whence I am: and I am not come of myself, but He who sent me is true , whom ye know not. But I know Him; for I am from Him, and He hath sent me" (7:28,29). His truthful words infuriated them, yet, "many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this man hath done?" (7:31).

Water Libation - On the 8th day known as the Hoshana Rabbah or the Great Hosanna, traditional ceremony had been established by Jesus' time. The priests made a daily trek to the Gihon spring at the foot of the hill of the City of David. After the morning sacrifices, The High Priest was accompanied by a joyous procession of music and worshipers down to the pool of Siloam. He carried a golden pitcher. He filled it with about a quart of water and brought it back to the temple through the southern "water gate" to the sounds of Priests chanting Isaiah 12:3 "Therefore with joy you will draw water from the wells of salvation." On the Great Hosanna three sets of seven trumpet blasts sounded, instead of the daily triple blast. Instead of circling the altar once on this day the altar was circled seven times. The priests approached the altar base with the two



silver basins, one with water and one with drink "wine" offerings. As soon as they poured out the water a Levitical choir began singing the Hallel (Psalm 113 – 118) as



background worship while the priests waved willow branches. The congregation joined in the waving and singing "Save now, I pray, O Lord; O Lord, I pray, send now prosperity" (Ps. 118:25). This was a prayer for the rainy season to begin for the next year's crops. But these Psalms were rightfully interpreted as messianic. The next spring on Palm Sunday, the multitudes would again wave branches and shout Hosanna to the son of David. This great Hosannah was also a declaration of faith in the anointed Messiah of God and son of David to rule as King (Matthew 21:9-16).

And just at the first moment of silence at the conclusion of this great fanfare of Messianic expectation, a lone voice cried out. No doubt you could have heard a pin drop as everyone turned in amazement at the chutzpa of a perceived heckler to this climactic service. **It was the miracle-working Jesus of Nazareth.** Though many had openly debated His

credentials, many had already believed. The Pharisees had prejudged and marked Him for death. His voice cried out like a shofar of amen to all the silver trumpets. **On the last day, that great day of the feast,** “Jesus stood and cried, If any man thirst let Him come unto me and drink! He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (John 7:37,38). The timing was unmistakable; as they poured out the water libation, He claimed to be the water of life, the fulfillment of the prophecy at the very celebration of the Messianic Hoshana Rabbah! There was no turning back now. His time almost had come.

John 7:38 “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. ³⁹ (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) ⁴⁰ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. ⁴¹ Others said, This is the Christ. But some said, Shall Christ come out of Galilee? ⁴² Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? ⁴³ So there was a division among the people because of him.”

The crowd’s reaction was polarized into acceptance or rejection. The rhetorical question begged the obvious. “Have the rulers or Pharisees believed in Him!?” The Pharisees were livid at the suggestion that they would follow the common crowd’s acceptance of Jesus. “This people who knoweth not the law are cursed.” Nicodemus called a point of order. “Doth our law judge any man before it hear him?” It brought a swift rebuke, “Search and look: for out of Galilee ariseth no prophet.”

Jesus was God in the flesh who had come to Tabernacle with His people. The scriptures that are recited and literally enacted on this last day of the Feast of Tabernacles read, “Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.” Isaiah 12:3-6

Many have made a parallel from the order of these 3 feasts to end time prophecy: Trumpets, Atonement and Ingathering/ Booths. However, the majority have incorrectly applied them to the Church rather than to Israel.

Incorrect parallel with the Church - For Christians the parallel is often given that,

- The Rapture fulfills the Feast of Trumpets
- The Judgment Seat of Christ fulfills the Day of Atonement
- The Feast of Tabernacles symbolizes our dwelling with Him in Heaven.

To make the “last trump” of the rapture of the church fit here is a misunderstanding. This connects the types of the 7 Jewish feasts that point to Israel’s Messiah, erroneously to the church.

Correct parallel with Israel -The entire focus of the seven feasts was designed to point Israel to the Messiah that is coming to save them at the end of the Tribulation. To the Jews who knew nothing of this Church age and Rapture, the parallel would correctly be:

- The Feast of Trumpets symbolizes God’s trumpet beginning the judgments in the tribulation
- The Day of Atonement symbolizes Israel’s redemption.
- The Feast of Tabernacles symbolizes Messiah in the millennium will “tabernacle” in the midst of Israel.

How does the Feast of Tabernacles apply to us?

“The passage discusses all of Jesus/Yeshua’s teaching at Sukkot in Jerusalem and explains that when he was speaking of this living water, he was referring to the Holy Spirit, which was to be poured out on the believers. How about that? No wonder it caused sparks to fly and discussions about whether he was or was not the Messiah. Yeshua was also referencing Isaiah 55, a chapter calling the people of Israel in particular to salvation. It begins like this, *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.* Now is the day of salvation! Hoshana Raba! Yeshua is coming back soon – let’s call as many as we can to come and enjoy the water of life. Yeshua has paid for our salvation from sin and death so that we can enjoy abundant life with God forever, and he is offering it free to all who will come to him today.”³

There will be world-wide observance of the festival in the millennium.

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the **feast of tabernacles**. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.” Zechariah 14:16,17 **Sukkot must be observed with an offering by all Gentile nations or they will not receive rain.** Ezekiel. 44:24; 45:18; 46:15; Zech. 8:19; 14:16

Tabernacles in the Millennium

By Dr. Randall Price

“Those obligated to observe the Feast of Tabernacles in verse 14 are the remnants of the Gentile nations that previously were allied with the Antichrist in his war against the Holy City (Zech. 12:3, 9; 14:2, 12; cf. Rev. 19:19; Ps. 2:1–3). Individuals who sincerely embraced Messiah and His rule (Rev. 15:3–4)—as evidenced by their costly compassion toward the Jewish people during Antichrist’s vicious, anti-Semitic reign (Mt. 25:35–40)— will continue into the Millennial Kingdom. Nevertheless, under the rod-of-iron rule of Messiah (Ps. 2:9; Rev. 19:15), these nations will be required to demonstrate their allegiance to King Messiah by appearing annually at His Throne-City with tribute and material offerings (as tokens of appreciation for His divine provision). This act is in accordance with an ancient association of the **Feast of Tabernacles**, recognizing the king as God’s son, as alluded to in Psalm 2:10–12: Therefore, Zechariah 14:17–19 warns these nations that failing to observe the Feast of Tabernacles will be tantamount to spiritual and national rebellion. Because part of the ritual of the Feast of Tabernacles involves asking for rain (specifically the former rains), a punishment for nations that fail to appear annually in Jerusalem will be a withholding of rain—the very gift that made possible their gifts. The Feast of Tabernacles will unite these nations in a universal allegiance to Jesus as King Messiah, Sovereign Lord, and Judge” (Zech. 14:9, 17; Isa. 2:4).

³ <https://www.oneforisrael.org/holidays/yeshua-and-the-sukkot-water-drawing-festival/?fbclid=IwAR3XR7SxauZJCLubF6L1zs03dqy5N0zeaSJxjUMrczTg20sw4u62CRjdH5o>

⁴ <https://israelmyglory.org/article/tabernacles-in-the-millennium/>

⁵ *When Prophets speak of Judgment*, David Levy, Friends of Israel Gospel Ministry

⁶ <https://www.jewishvirtuallibrary.org/hoshana-raba>