

## **STUDY NOTES FROM KAREN HOERDEL'S "JEWISH FEAST STUDIES" TEACHING SERIES**

### **Feast of Tabernacles or Booths: Sukkot or Succoth The Feast of Ingathering**

**The 7th Feast falls on the 15th in the month of Tishri on the Jewish calendar.**

Genesis 33:17 - the name explained

Exodus 23:14-17 - Ingathering

Deuteronomy 16:13-16

Leviticus 23:33-44

Numbers 29- the offerings

(70 bullocks, 14 rams, 98 lambs = 182 (26 x 7))

Just as the seventh day of the week, the Sabbath, is holy in Judaism, so the seventh month of the year is considered the holiest of months. Tishri begins with Rosh Hashanah (Feast of Trumpets) followed ten days later by Yom Kippur (Day of Atonement) and is crowned five days later with Sukkot (Feast of Tabernacles). Seven is the number of completion, the number of Divine perfection.

The feast of Sukkot lasts seven days. This feast celebrates the fall harvest, a time of the ingathering of crops. It is a time of thanksgiving for God's abundant provision. It is a time of remembering God's protection, and the preservation and shelter He provides in our lives and looking back to His fatherly care of His people in the wilderness and His continual presence.

The booths (Sukkot) speak of dwelling, a place of tabernacle, with God. These temporary booths swayed in the wind to remind the Jewish people of the flimsiness of life. The roofs could not be fastened, to remind them not to fasten down here on earth. The roof had to be open so that the sky and stars could be seen, reminding them of the heavenly perspective, and of what is most important, that is their heavenly Father.

In the future, after Israel's final day of Atonement, the Feast of Tabernacles will be celebrated again in Jerusalem and all the saints, Jew and Gentile, will be gathered in.

God literally tabernacled among us in the person of Jesus on earth.

John 1:14, "And the Word was made flesh, and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Believers in Messiah Jesus have God dwelling (tabernacle) in our hearts now, because we have invited Him to dwell in us. And the Feast of Tabernacles will continue to be celebrated in the Millennium.

Zechariah 14:16, "And it shall come to pass, that everyone 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."

The Feast of Tabernacles in the time of the fall harvest is a time of recognition of God's supply in the past, and expectation of next year's harvest. It is a time of prayers for rain

and sun (light) to yield abundant crops for the next year.

Two main elements of the feast are water and light.

Shortly after dawn each morning during the time of the feast, while the many sacrifices were being prepared, the high priest was accompanied by a joyous procession of music and worshippers down to the pool of Siloam. The high priest carried a golden pitcher holding about a quart of water and carefully dipped the pitcher into the pool. As he entered the court of the Temple, three blasts of the silver trumpets were sounded and the priests with one voice repeated the words of Isaiah, "Therefore with joy will you draw water from the wells of \*salvation ." (Isaiah 12:3)  
(\*Salvation in Hebrew means YESHUA)

It was while all this was going on, the pouring of the water from the pool of Siloam into the golden altar basin, the blasting of the trumpets by the priests, the singing of the Psalms by the Levites, the prayers of the people chanting the Hallel (Psalms 113-118), the closing words of Psalm 118:

"Save now I beseech thee, O Lord" when the Messianic fervor was at its highest pitch, that the Lord Jesus stood in the Temple crying,  
"...If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture has said, out of his belly shall flow rivers of living water." (John 7:37-38)

The Messianic claim was clearly understood by all - like a bolt out of the blue. Here was one claiming to be the answer to the hopes and prayers of centuries.

During the evenings of the Feast, the people crowded into the vast outer court of the Temple known as the Court of the Women. On this occasion, the barrier which divided the men from the women was raised. In the center of the Court stood four towering menorahs (lampstands). They were about 75 feet tall and held many gallons of oil in the four bowls atop each menorah. Their wicks were made from the worn out linen garments of the priests. Each menorah had four long ladders leading up to the lamps which were filled by four young men carrying 70 gallon pitchers of olive oil. The harvest moon was full and the autumn sky clear. The outline of the Judean hills was clearly visible in the soft moonlight. Steady yellow flames of the menorah oil lamps flooded the Temple and all of Jerusalem with brilliant light.

The Gospel of John recorded it was the day after the Feast of Tabernacles (the 8th day) when Jesus returned from the Temple, proclaiming,  
"I am the Light of the world; he that follows me shall not walk in darkness but shall have the light of life." John 8:12

Only Messiah Jesus can bring us from darkness to light.  
Only He can quench our thirst.

The 8th Day of Tabernacles prophetically looks ahead to the new Heaven and the new earth. The last chapters of the Bible, Revelation chapters 21 & 22 speak of the complete fulfillment of the Feast.

"And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God'."

And He said unto me, "It is done. I am Alpha and Omega, the Beginning and the End. I

will give unto him that is athirst of the fountain of the water of life freely.”  
And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.  
And the Spirit and the bride say, “Come”. And let him that heareth say, “Come”. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Revelation 21:3,6,23 and 22:17

Summation:

### The Three Aspects of the Feast of Tabernacles

1. PAST - A memorial of booths in the wilderness  
God's faithful provision physically and spiritually  
We are pilgrims  
This earth is temporary  
Isaiah 4:6; Matthew 6:25-34; Hebrews 11:9-10

2. PRESENT - Agricultural feast of thanksgiving  
Praise God and give thanks for the harvest

3. FUTURE - When God will dwell on earth  
Shekinah = cloud of God's presence, glory and light  
I Kings 8 - dedication of Solomon's Temple  
Points to Millennium

### TWO MAIN ELEMENTS:

1. WATER - Ceremony for rain (Nissuch Ha-Mayim)  
Isaiah 12:3; Joel 2:28 = Holy Spirit

2. LIGHT = Shekinah

7th Day - “Hoshana Raka” - The Great Hosanna (save now)

Chant “Hallel” = Psalms 113-118

John 7-10 - Jesus at Tabernacles

John 7:37 - Water of Life (Living Water)

John 8:12 - Light of the World

John 9 - Healing the blind man (water to see)

John 1:14 - The church has Jesus as Succoth

Dwelt: to pitch a tent, to tabernacle; sukkot booth -

to lodge

Ezekiel 37:26-28 - Jews look to future

Zechariah 13:1,6; 14:4-9, 16-21

The 8th Day - The Sabbath of the Feast

Representative of the New Heaven and the New Earth

Revelation 21:1-6,22,23; 22:1