

FEAST OF TABERNACLES
ABC STUDY BY DR S.Y. GOVENDER

Prov 15:15

All the days of the afflicted are evil, but he who is of a merry heart has a continual feast.

Deut 16:13-15

13>You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.

14"And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.

15"Seven days you shall keep a sacred feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.(NKJ)

Lev 23:33-44

33Then the LORD spoke to Moses, saying,

34"Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD.

35'On the first day there shall be a holy convocation. You shall do no customary work on it.

36'For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it.

37'These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day--

38'besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

39'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a Sabbath rest, and on the eighth day a Sabbath rest.

40'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.

41'You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month.

42'You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths,

43'that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.'

44So Moses declared to the children of Israel the feasts of the LORD.(NKJ)

Neh 8:14-18

14And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month,

15and that they should announce and proclaim in all their cities and in Jerusalem, saying, "Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as it is written."

16Then the people went out and brought them and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the Water Gate and in the open square of the Gate of Ephraim.

17So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness.

18Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast seven days; and on the eighth day there was a sacred assembly, according to the prescribed manner.(NKJ)

After the fruit harvest was gathered in, the Israelites set aside 7 days unto the Lord from the 15th to the 21st day of the seventh month (Tishri) for rejoicing before the Lord. They had to leave their homes and dwell in loosely constructed booths made of branches so that they could see the stars.

Israel celebrated 3 major feasts, Passover in the first month, Pentecost in the third month and Tabernacles in the seventh month.

These corresponded to harvest times:

Passover – barley harvest – type of the Jews

Pentecost – wheat harvest – type of the Gentiles

Tabernacles – fruit harvest – type of the nations of the world.

All the feasts find fulfillment in Christ.

In addition the feasts find fulfillment in the individual believer and the corporate church.

Passover – new birth experience – corporate deliverance from Catholicism through Martin Luther.

Pentecost – baptism in the Holy Spirit and corporately seen in Azusa Street.

Tabernacles – being filled with the Holy Spirit as a continual experience – the apostolic reformation.

THE APOSTOLIC REFORMATION IS THE PRESENT DAY REALITY OF THE FEAST OF THE TABERNACLES.

SEVERAL FEATURES OF THE FEAST TYPIFY THE CURRENT EXPERIENCE IN THIS PRESENT REFORMATION.

1. LIVING IN BOOTHS.
2. THE FOUR SPECIES
3. THE OUTPOURING OF WATER
4. THE FESTIVAL OF LIGHTS

5. THE FEAST OF SEVEN

1. LIVING IN BOOTHS

The nation was instructed to leave their houses and live in booths made of tree branches. They built booths on streets, squares, rooftops and open fields. These booths were loosely constructed, so that they could see the stars at night.

- **SYMBOLIC OF THEIR EXODUS**

This reminded them of their exodus from Egypt – that they were pilgrims.

- **SYMBOLIC OF THEIR TRANSIENCE**

In addition the booths pointed to their mortality. IT SYMBOLISED THE TRANSIENCE AND FRAILTY OF HUMAN EXISTENCE. IT REMINDED THE CELEBRANT THAT TRUE SECURITY COMES FROM FAITH IN GOD AND NOT IN MATERIAL POSSESSIONS.

They were to look forward to their immortal, glorified bodies.

- **SYMBOLIC OF DEPENDANCE ON GOD**

The nation left the security of their homes and fortresses, to live in unsecured booths. They made themselves vulnerable to enemy attack, attesting to their faith in God.

Exod 34:23-24

23"Three times in the year all your men shall appear before the Lord, the LORD God of Israel.

24"For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the LORD your God three times in the year.(NKJ)

God promised protection during the feast.

- **SYMBOLIC OF COMMUNITY – CORPORATE CITY GATHERING**

A further dimension is seen in this feast – the aspect of community. Believers must leave their local church and recognize something bigger, the corporate temple in each city.

The local house must not become a ceiled house. This has robbed us of our corn, wine and finances. The corporate gathering demonstrates that we are HIS PEOPLE.

Although we belong to a local church we must demonstrate that we are a part of something bigger and need to practically demonstrate this.

THIS IS A MIGRATION FROM THE HOUSE TO THE CITY.

APOSTLES MUST DEAL WITH THOSE ISSUES THAT ARE CAUSING SCHISM IN THE CITY.

The corporate gathering – city gathering – is visible expression of the BODY OF CHRIST.

THE BOOTHS SAW AN OPEN HEAVEN. CITY GATHERING WILL SEE OPEN HEAVENS.

- **SYMBOLIC OF EQUALISATION**

All the booths were the same. There were no rich booths and poor booths.

Everyone had to stay in the same kind of structure. There were no MATERIAL OR CLASS distinctions.No one was regarded as above another. All were the same.

The corporate gathering without social, class or material distinctions in a city is the fulfillment of the feast of the booths in a city. THIS CONDITION WILL USHER IN AN OPEN HEAVEN.

2. THE FOUR SPECIES

40'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.

Palm branches, myrtle and willow branches were collected and positioned upright in the temple. A fourth branch, that of the citrus fruit was positioned upside down. During the ceremony the citrus branch was turned right side up and joined to the other trees. This prophetically pointed to the reformation of man and is joining to God. This upside position reflected man's damaged mindset. His reformation can only take place in the temple, where waters are poured from the Pool of Siloam. He cannot reposition himself. He needs a sent one.

THE REPOSITIONING OF THE TREE IS SYMBOLIC OF 3 GROWTH EVENTS:

- FACE TO FACE WITH GOD.
- RIGHTEOUSNESS – CONFORMITY TO GOD'S RIGHTEOUS STANDARD.
- MENTAL TRANSFORMATION

A. FACE TO FACE WITH GOD.

The repositioned citrus tree now faces the other 3 trees (triumph God). This is symbolic of intimacy with God. God no longer communes through signs and wonders of Passover or the dreams and visions of Pentecost but through face to face encounters. The desire of the Shulamite woman is fulfilled in this feast.

Song 1:2

Let him kiss me with the kisses of his mouth-- for your love is better than wine.(NKJ)

The perfect (Shulamite) church who hears His voice now sees His face. This aspect of the feast symbolized marriage to God.

Rev 22:3-4

3And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

4They shall see His face, and His name shall be on their foreheads. (NKJ)

1 Cor 13:9-12

9For we know in part and we prophesy in part.

10But when that which is perfect has come, then that which is in part will be done away.

11When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.(NKJ)

“when that which is perfect has come”

This is the church coming to maturity. It has transitioned from the child to a man. This church has full recognition of who He is. It no longer sees through the mirror.

The mirror is symbolic of the type to see the antitype, the natural to see the spiritual, the temporal to see the eternal, the shadow to see the substance. There is an increased sensitivity to the presence of God.

This is intimacy before immortality.

This is symbolic of marriage union.

Hosea 2:16

"And it shall be, in that day," says the LORD, "That you will call Me 'My Husband,' and no longer call Me 'My Master,'(NKJ)

The journey of widowhood is ended. The shame and disgrace of being upside down is now ended. God exercises His conjugal rights.

Isa 54:4-8

4"Do not fear, for you will not be ashamed; neither be disgraced, for you will not be put to shame; for you will forget the shame of your youth, and will not remember the reproach of your widowhood anymore.

5For your Maker is your husband, the LORD of hosts is His name; and your Redeemer is the Holy One of Israel; he is called the God of the whole earth.

6For the LORD has called you like a woman forsaken and grieved in spirit, like a youthful wife when you were refused," says your God.

7"For a mere moment I have forsaken you, but with great mercies I will gather you.

8With a little wrath I hid My face from you for a moment; but with everlasting kindness I will have mercy on you," says the LORD, your Redeemer. (NKJ)

INTIMACY WITH GOD IMPLIES A PERSONAL CELEBRATION OF THE FEAST. WHEN THE CORPORATE BODY OR A FIRSTFRUIT COMPANY IN A CITY COMES TO INTIMACY WITH GOD, THEN THE CITY IS CELEBRATING THE FEAST. There is a first fruit company in the city that yearns for Him and loses interest in everything else.

THIS IS THE BODY JOINING TO THE HEAD. THE HEAD OF THE SON OF MAN FINDS IT'S RESTING PLACE, THE LINEN SASH FINDING ITS PLACE IN THE WAIST OF GOD.

ADDITIONAL SCRIPTURES TO MEDITATE:

Hosea 2:19-23

19"I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and justice, in lovingkindness and mercy;

20I will betroth you to Me in faithfulness, and you shall know the LORD.

21"It shall come to pass in that day that I will answer," says the LORD; "I will answer the heavens, and they shall answer the earth.

22The earth shall answer with grain, with new wine, and with oil; they shall answer Jezreel.

23Then I will sow her for Myself in the earth, and I will have mercy on her who had not obtained mercy; then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!' "(NKJ)

2 Cor 11:2-3

2For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.

3But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. (NKJ)

B. RIGHTEOUSNESS – CONFORMITY TO GOD’S RIGHTEOUS STANDARD.

Isa 61:3

To console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that He may be glorified.(NKJ)

The turning to the upright position is symbolic of conformity to God’s righteous standards. This is the declaration that we are His planting, the work of His hand.

Isa 60:21

Also your people shall all be righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified.(NKJ)

Isa 4:3

3And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy-- everyone who is recorded among the living in Jerusalem.(NKJ)

The conformity to God’s standard is finally seen in this feast. You went through Passover and Pentecost upside down. Here your journey is complete. Here we are made perfect –the measure and stature of Christ IS MANIFESTED IN THE CHURCH – THE CORPORATE CHRIST.

This is the Zion position – NOT A GEOGRAPHICAL LOCATION BUT A SPIRITUAL POSITION.

Heb 12:22-24

22But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,
23to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,
24to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. (NKJ)

THIS POSITION EXEMPLIFIES PRACTICAL RIGHTEOUSNESS.

Isa 62:1

For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns.(NKJ)

Many folk have spent hours in church yet do not conform to practical righteousness. These are upside down at the river. An absence of practical righteousness means you have not reached this feast.

When the body in the city exemplifies practical righteousness, when the bells of horses (overcomers) are sounding "holiness to the lord"(Zech 14:20) – then your city is celebrating the feast.

Review the characteristics of practical righteousness:

Mnemonic "righteous"

C. MENTAL TRANSFORMATION

The upside down tree is symbolic of a debased mind/damaged mindsets.

Review damaged mindsets.

2 Cor 11:2-3

2For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.

3But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. (NKJ)

The corrupted mind is now transformed – symbolically represented by the upright position of the tree.

In this feast the mind of Christ is seen in the believer.

Rev 22:3-4

3And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

4They shall see His face and His name shall be on their foreheads. (NKJ)

This is the metaphoric designation of His name on our foreheads.

1 Cor 2:16

For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ. (NKJ)

WHEN THERE IS CORPORATE MENTAL TRANSFORMATION TO MANIFEST THE MIND OF CHRIST IN A CITY – THE FEAST OF TABERNACLES HAS ARRIVED. THIS PRESENT REFORMATION WILL TURN CITIES UPSIDE DOWN. THE WORLD CALLS IT UPSIDE DOWN, BUT ACTUALLY IT IS BEING TURNED RIGHT SIDE UP.

Acts 17:6

But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, "These who have turned the world upside down have come here too. (NKJ)

REVIEW THE BENT WOMAN.
PROPHETIC OF REFORMATION.

3. OUTPOURING OF WATER

During the feast water was collected from the Pool of Siloam with a golden pitcher and poured on the altar.

In addition wine was poured on the altar.

This corresponded to blood and water coming from the side of Jesus – the Siloam of God – sent one.

While water was being poured the song was recited “save now”. This ceremony demonstrated Israel’s dependence upon God to send rain for their crops. It was on the last day of the feast that Jesus demonstrated how the feast pointed to Him. The ground was thirsty of water – the latter rains were about to fall.

John 7:37-39

37On 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.

38"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

39But 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.(NKJ)

Jesus pointed to Himself. In Him there is no drought. He fulfills the ritual.

The current reality is that God’s sent ones are now declaring the Spirit word or proceeding word that “saves now” from inaccurate positions. This word is only for the thirsty. Coming to HIM now, is coming to His sent ones, his representatives that deliver His message to shift men and women to maturity – where they deliver rivers of living water. His sent ones are in the heavenly Jerusalem, the church, the Body of Christ.

The feast is continually celebrated in those who have come to the heavenly Jerusalem, the church. This is the Zion position. This is the house of God. Those who refuse to come to this position will not have rain – the water of the Spirit. (Zech. 14)

Rev 21:2-3

2Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3And 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.(NKJ)

Rev 22:1

And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.(NKJ)

When the Siloam (sent) of God is received in a city – and waters are drawn from it i.e. when the apostolic (sent) is accepted in a city then THE FEAST OF TABERNACLES IS A REALITY IN THAT CORPORATE BODY IN THE CITY.

IF SENT ONES ARE REFUSED THAT CITY BECOMES DESOLATE.

4. FESTIVAL OF LIGHTS – ILLUMINATION OF THE TEMPLE

Possible progress of the feast:

- First the daily sacrifices
- Pouring of water
- Additional sacrifices and freewill offerings
- Meal
- Open Book – study of the Pentateuch
- Evening sacrifices
- Lighting of torches(festival of lights)

Festival of Lights (The Light of the Temple) (CHUMNEY)

Another ceremony of the Feast of Sukkot (Tabernacles) was the illumination of the temple (Beit HaMikdash). According to the Mishnah, at the end of the first day of the Feast of Sukkot (Tabernacles), the priests and the Levites went down to the court of the women. Four enormous golden candlesticks were set up on the court (50 cubits high) with four golden bowls placed upon them and four ladders resting against each candlestick. Four youths of priestly descent stood at the top of the ladders holding jars containing about 7.5 gallons of pure oil, which they poured for each bowl (Mishnah, Sukkah 5:2). The priests and Levites used their own worn-out liturgical clothing for wicks. The light emanating from the four candelabras was so bright that the Mishnah says in Sukkah 5:3 that there was no courtyard in Jerusalem [Yerushalayim] that was not lit up with the light of the libation water-well ceremony (Beit Hashoevah).

The mood was festive. Pious men, members of the San Hedrin, and heads of different religious schools would dance well into the night, holding bright torches and singing psalms of praise to G-d. Jerusalem (Yerushalayim) glistened like a diamond that night and her light could be seen from afar.

Spiritual Application (Halacha). Spiritually speaking, the light represented the shekinah glory that once filled the temple where G-d's presence dwelt in the Holy of Holies (1 Kings 8:10-11; Ezekiel 43:5). During this time, the temple (Beit HaMikdash) was thought of as "the light of the world." In the brilliance of this gloriously lit temple, Yeshua cried in John (Yochanan) 8:12 that He was "the light of the world."

In addition, during this festival of Sukkot (Tabernacles) and this time, in the court of the women of the temple between the four posts of light, the accusers brought to Yeshua the woman caught in the act of adultery (John [Yochanan] 8:1-11). Yeshua forgave the woman and proceeded to write a message on the

ground (John [Yochanan] 8:5-9). What did Yeshua write? The answer is in Jeremiah 17:13. In these things, we can see that Yeshua taught the people the messages of the festivals during the festivals.

THE FEAST WAS ALSO CALLED "THE FESTIVAL OF LIGHT".

Swaddling clothes used as wicks were used to make torches. The whole of the temple was brightly lit up at night with torches and candlesticks. The men danced with flaming torches and sang hymns and songs of praise. The temple was considered the light of the world.

According to Jewish tradition the light symbolized:

The Shekinah glory filling the Temple of Solomon at the feast of dedication of the temple.

IKing 8:10-11

10And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the LORD,

11so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of the LORD. (NKJ)

Jesus during the festival declared that He was the light of the world. He is the fulfillment of the feast.

John 8:12

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."(NKJ)

HE HEALED THE BLIND MAN DURING THE FEAST (POOL OF SILOAM – JOHN 9.)

Jesus said:

Matt 5:14

"You are the light of the world. A city that is set on a hill cannot be hidden.(NKJ)

The church is His light. The church is His city. THE CHURCH IS HIS SILOAM.

The light of the corporate temple must shine now.

See mnemonic "LIGHT". This is how the church should shine.

Isa 60:1-3

1Arise, shine; for your light has come! And the glory of the LORD is risen upon you.

2For behold, the darkness shall cover the earth, and deep darkness the people; but the LORD will arise over you, and His glory will be seen upon you.

3The Gentiles shall come to your light, and kings to the brightness of your rising.(NKJ)

This is a season to arise and shine.

The shining of the corporate temple in a city, is evidence that the Feast is in the city.

The glory of the latter temple is greater.

Hag 2:1

1In the seventh month, on the twenty-first day of the month, the word of the LORD came by Haggai the prophet, saying:(NKJ)

Hag 2:7-9

7'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.

8'The silver is Mine, and the gold is Mine,' says the LORD of hosts.

9'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."(NKJ)

THE NATIONS WILL SEEK US BECAUSE OF THE LIGHT.

WE ARE THE DANIELS AND JOSEPHS THAT WILL BE SOUGHT OUT.

ALL NATIONS WILL COME TO US.

1King 8:1-2

1Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD from the City of David, which is Zion.

2Therefore all the men of Israel assembled with King Solomon at the feast in the month of Ethanim, which is the seventh month.(NKJ)

1King 8:10-11

10And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the LORD,

11so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of the LORD.(NKJ)

The glory filled the Tabernacle of Moses in the first month.

Solomon's temple was filled in the seventh month.

The dedication of the early church took place at Pentecost.

The prophetic picture of Solomon's temple is still to be seen in the latter day church. This glory will be greater than the former house of Pentecost.

5. THE FEAST OF THE OPEN BOOK

Deut 31:9-13

9So Moses wrote down this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel.

10Then Moses commanded them: "At the end of every seven years, in the year for canceling debts, during the Feast of Tabernacles,

11when all Israel comes to appear before the LORD your God at the place he will choose, you shall read this law before them in their hearing.

12Assemble the people-- men, women and children, and the aliens living in your towns-- so they can listen and learn to fear the LORD your God and follow carefully all the words of this law.

13Their children, who do not know this law, must hear it and learn to fear the LORD your God as long as you live in the land you are crossing the Jordan to possess."

(NIV)

Deut 31:24-32:1

24After Moses finished writing in a book the words of this law from beginning to end,

25he gave this command to the Levites who carried the ark of the covenant of the LORD:

26"Take this Book of the Law and place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you.

27For I know how rebellious and stiff-necked you are. If you have been rebellious against the LORD while I am still alive and with you, how much more will you rebel after I die!

28Assemble before me all the elders of your tribes and all your officials, so that I can speak these words in their hearing and call heaven and earth to testify against them.

29For I know that after my death you are sure to become utterly corrupt and to turn from the way I have commanded you. In days to come, disaster will fall upon you because you will do evil in the sight of the LORD and provoke him to anger by what your hands have made."

30And Moses recited the words of this song from beginning to end in the hearing of the whole assembly of Israel:(NIV)

Neh 7:73-8:18

73So the priests, the Levites, the gatekeepers, the singers, some of the people, the Nethinim, and all Israel dwelt in their cities. When the seventh month came, the children of Israel were in their cities.

CHAPTER 8

1Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel.

2So Ezra the priest brought the Law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month.

3Then he read from it in the open square that was in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people were attentive to the Book of the Law.

4So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his right hand, stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah, Hashum, Hashbadana, Zechariah, and Meshullam.

5And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up.

6And Ezra blessed the LORD, the great God. Then all the people answered, "Amen, Amen!" while lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground.

7Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, helped the people to understand the Law; and the people stood in their place.

8 So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.

9 And Nehemiah, who was the governor, Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the LORD your God; do not mourn nor weep." For all the people wept, when they heard the words of the Law.

10 Then he said to them, "Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for this day is holy to our LORD. Do not sorrow, for the joy of the LORD is your strength."

11 So the Levites quieted all the people, saying, "Be still, for the day is holy; do not be grieved."

12 And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them.

13 Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law.

14 And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month,

15 and that they should announce and proclaim in all their cities and in Jerusalem, saying, "Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as it is written."

16 Then the people went out and brought them and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the Water Gate and in the open square of the Gate of Ephraim.

17 So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness.

18 Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast seven days; and on the eighth day there was a sacred assembly, according to the prescribed manner.(NKJ)

At the end of every seven years, the year of release, during the feast of Tabernacles the book of the law (first five books) was taken from the side of the Ark of the Covenant and read and explained to the congregation. This is what Ezra was doing.

Jesus taught in the temple during the Feast.

John 7:14-17

14 Now about the middle of the feast Jesus went up into the temple and taught.

15 And the Jews marveled, saying, "How does this Man know letters, having never studied?"

16 Jesus answered them and said, "My doctrine is not Mine, but His who sent Me.

17 "If anyone wants to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.(NKJ)

During the feast there was greater emphasis on the Word.

The emphasis on the proceeding word during this season of reformation is the antitype of the feast.

Review the manna word and response to the proceeding word.

6. FEAST OF SACRIFICES

Num 29:12-40

12'On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days.

13'You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: thirteen young bulls, two rams, and fourteen lambs in their first year. They shall be without blemish.

14'Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams,

15'and one-tenth for each of the fourteen lambs;

16'also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

17'On the second day present twelve young bulls, two rams, fourteen lambs in their first year without blemish,

18'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

19'also one kid of the goats as a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.

20'On the third day present eleven bulls, two rams, fourteen lambs in their first year without blemish,

21'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

22'also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

23'On the fourth day present ten bulls, two rams, and fourteen lambs in their first year, without blemish, 24'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

25'also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

26'On the fifth day present nine bulls, two rams, and fourteen lambs in their first year without blemish,

27'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

28'also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

29'On the sixth day present eight bulls, two rams, and fourteen lambs in their first year without blemish,

30'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

31'also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

32'On the seventh day present seven bulls, two rams, and fourteen lambs in their first year without blemish,

33'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

34'also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

35'On the eighth day you shall have a sacred assembly. You shall do no customary work.

36'You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: one bull, one ram, seven lambs in their first year without blemish,

37'and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance;

38'also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

39'These things you shall present to the LORD at your appointed feasts (besides your vowed offerings and your freewill offerings) as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings."

40So Moses told the children of Israel everything, just as the LORD commanded Moses. (NKJ)

During the feast 70 bullocks in total were offered. 70 is symbolic of the 70 nations scattered after the tower of Babel (Gen. 10). The feast celebrated the ingathering of all nations into the kingdom of God.

Moses appointed 70 elders over Israel (Ex.24:1) and Jesus sent the 70 disciples (Luke10:1) – prophetic of kingdomizing the nations.

Num 33:9

They moved from Marah and came to Elim. At Elim were twelve springs of water and seventy palm trees; so they camped there. (NKJ)

Seventy is the number of delegation.

The work will not get done without delegation.

The apostolic is about delegation. The people must be equipped for the work of the ministry.

The bull is the symbol of arrogance.

Arrogance must be sacrificed to take the nations.

A variety of sacrifices were offered in this season, bulls, rams, lambs, meal and drink offerings. No other feast demanded so many sacrifices.

The ingathering of the nations will demand a variety of sacrifices.

Review "SACRIFICE"

7. A FEAST OF JOY

Deut 16

14"And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.

THE FEAST IS FULFILLED IN PERPETUAL REJOICING IN THE LORD.

1Thes 5:16

16Rejoice always,(NKJ)

Luke 10:17-21

17Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

18And He said to them, "I saw Satan fall like lightning from heaven.

19"Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

20"Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

21In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.(NKJ)

We are to rejoice because of our position.

2 Cor 6:10

10as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.(NKJ)

Phil 4:4

4Rejoice in the Lord always. Again I will say, rejoice!(NKJ)

REMEMBER:

Prov 15:15

All the days of the afflicted are evil, but he who is of a merry heart has a continual feast.(NKJ)

REVIEW REASONS FOR REJOICING.

8. A FEAST OF RAIN

The rains were a symbol of blessings. Drought was a symbol of curse.

There were 2 periods of rain – the former rain related to the early church and the latter rain relates to the latter church. Joel prophesied a double portion.

Rain symbolizes 3 things:

- The Holy Spirit

Ps 72:6

He shall come down like rain upon the grass before mowing, like showers that water the earth.(NKJ)

Isa 32:15

Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is counted as a forest.(NKJ)

Isa 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;(NKJ)

Hosea 6:3

Let us know, let us pursue the knowledge of the LORD. His going forth is established as the morning; he will come to us like the rain, like the latter and former rain to the earth.(NKJ)

- The Word of God

Deut 32:2

Let my teaching drop as the rain, my speech distill as the dew, as raindrops on the tender herb, and as showers on the grass.(NKJ)

Isa 55:10-12

10"For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater,

11So shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.

12"For you shall go out with joy, and be led out with peace; the mountains and the hills shall break forth into singing before you, and all the trees of the field shall clap their hands.(NKJ)

• Righteousness

Hosea 10:12

Sow for yourselves righteousness; reap in mercy; break up your fallow ground, for it is time to seek the LORD, till He comes and rains righteousness on you. (NKJ)

Isa 45:8

"Rain down, you heavens, from above, and let the skies pour down righteousness; let the earth open, let them bring forth salvation, and let righteousness spring up together. I, the LORD, have created it.(NKJ)

Joel refers to a double portion – former and latter rain in the first month of the civil calendar which is the seventh month of the sacred calendar – the feast of the tabernacles.

Joel 2:23-24

23Be glad then, you children of Zion, and rejoice in the LORD your God; for He has given you the former rain faithfully, and He will cause the rain to come down for you-- the former rain, and the latter rain in the first month.

24The threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil.(NKJ)

The double portion implies a greater intensity of the Holy Spirit, Word and righteousness. The Zion position is a position of practical righteousness.

Rom 9:27-28

27Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, the remnant will be saved.

28For He will finish the work and cut it short in righteousness, because the Lord will make a short work upon the earth.(NKJ)

9. FEAST OF THE SEVENTH MONTH.

Neh 8:14

And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month.(NKJ)

Lev.23:39

'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a Sabbath rest, and on the eighth day a Sabbath rest. The feast lasted for seven days. Sacrifices and offerings were in multiples of seven.

70 bullocks were sacrificed – 7 X 10.

98 lambs were offered – 7 x 14

182 tenths deals of flour was offered – 7 x 26

14 rams were offered.

Seven points to rest and completion.

THE CHURCH ENTERS INTO REST.

Features of “REST”

10. FEAST OF INGATHERING.

Lev.23

39'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a Sabbath rest, and on the eighth day a Sabbath rest.

Israel celebrated 3 major feasts, Passover in the first month, Pentecost in the third month and Tabernacles in the seventh month.

These corresponded to harvest times:

Passover – barley harvest – type of the Jews – FIRST MONTH

Pentecost – wheat harvest – type of the Gentiles – THIRD MONTH

Tabernacles – fruit harvest – type of the nations of the world – SEVENTH MONTH

Exod 23:16

"and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.(NKJ)

THIS HARVEST IS THE INGATHERING OF THE NATIONS AT THE END OF THE AGE.

- HARVEST OF THE GOOD
- HARVEST OF THE BAD (the rain that ripens the wheat ripens the tares)
- HARVEST OF WEALTH.

Hag 2:6-9

6"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;

7'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.

8'The silver is Mine, and the gold is Mine,' says the LORD of hosts.

9'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."(NKJ)

God's ownership of wealth is declared in the feast of the tabernacles.

THE FEAST POINTED TO –

RIGHTEOUSNESS – TREES, RAIN

PEACE – THE NUMBER 7

JOY – IT WAS A TIME OF GREAT REJOICING

HOLY GHOST – RAIN, OUTPOURING OF WATER AND WINE

THIS IS THE KINGDOM OF GOD. THUS THE REFORMATION MESSAGE IS
THE KINGDOM OF GOD.