

## The Feast of Tabernacles, And the End of Life As We Know It

“...The fifteenth day of this seventh month shall be the feast of tabernacles [5521, sukkot, *hut, temporary dwelling*] for **seven days** to the LORD. On the first day shall be a holy convocation: you shall do no servile work therein” (Leviticus 23:34, 35). This is the Feast of Temporary Dwellings.

Everything that is physical is temporary. “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporary; but the things which are not seen are eternal” (2 Corinthians 4:18). The number seven represents something that has been completed. The seven days of Sukkot picture the end of everything that is physical, which will be the end of all life on this earth as we know it.

The Feast of Tabernacles/Sukkot is the sixth annual appointed time, and it pictures the third and final period of salvation before the eternal Sabbath rest. The Sabbath represents a spiritual kingdom, “...and there shall be **no more death**, neither sorrow, nor crying, neither shall there be any more pain: **for the former things are passed away**. And He that sat upon the throne said, Behold, **I make all things new...**” (Revelation 21:4, 5).

Sukkot pictures the second resurrection, which will consist of those who lived during the six thousand years of man, but were never called to salvation during their lifetimes. This will be their first opportunity to receive salvation. The harvest of the first fruits on the Day of Trumpets, and the harvest of the “great multitude” during the millennium are in preparation for this great event. Sukkot is called “...the feast of ingathering at the year’s end” (Exodus 34:22). The Feast of Ingathering at year’s end is the largest harvest of the year. It pictures the largest harvest of souls into the Kingdom of God.

### The Feast of Temporary Dwellings

“And you shall take you on the first day the boughs [6529, *fruit*] of goodly [1926, *majestic*] trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and you shall rejoice before the LORD your God seven days....You shall dwell in booths [5521] **seven days**; all that are Israelites born shall dwell in booths [5521]: that your generations may know that I made the children of Israel to dwell in booths [5521], when I brought them out of the land of Egypt ...” (Leviticus 23:40-43).

The booths were made from branches of trees, and were woven together to form a small temporary hut. Once the branches are removed from the trees, the leaves begin to wither and the branches begin to die. The people were to dwell in these booths for **only** seven days, and after seven days the booths were to be taken down. The purpose of dwelling in booths was to point out that everything that is physical has a limited life span. Human life is very short. “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falls away” (1 Peter 1:24).

The people of Israel lived in tents the entire time that they were traveling to the Promised Land. The tent symbolizes the human body as a temporary dwelling. “Yea, I think it meet [2233, *right, proper*], as I am in this tabernacle [4638, *tent, temporary dwelling*], to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle [4638]...” (2 Peter 1:13, 14).

With God’s Spirit dwelling within us, “...though our outward man perish, yet the inward man is renewed day by day....For we know that if our earthly house of this tabernacle [4636, *tent*] were dissolved [2647, *destroyed*], we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven....**that mortality might be swallowed up of life**” (2 Corinthians 4:16; 5:1, 2, 4). The flesh decays, but the Spirit of God within man leads to eternal life.

The seventh day of the Feast of Tabernacles pictures the end of everything that is physical. The “...heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Peter 3:10).

This festival reveals that we should not burden ourselves seeking after those things that do not last. “Love not the world, **neither the things that are in the world**. If any man love the world, the love of the Father is not in him. For **all that is in the world**, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world **passes away**, and the lust thereof: but he that does the will of God **abides forever**” (1 John 2:15-17).

### *The Promised Land*

The earth is the Promised Land that was promised to Abraham and to his descendants. “And your seed shall be as the dust of the earth, and **you shall spread abroad to the west, and to the east, and to the north, and to the south**: and in you and in your seed shall **all the families of the earth be blessed**” (Genesis 28:14). The Promised Land was never intended to consist only of that tiny strip of real estate along the east coast of the Mediterranean Sea. The Biblical land of Israel was a type of the Kingdom of God that will fill the entire earth.

Peter said, “...Of a truth I perceive that God is no respecter of persons: but in every nation he that fears Him, and **works** righteousness, is accepted with Him” (Acts 10:34, 35). The key words here are “works righteousness,” because God’s kingdom is a kingdom of righteousness. With God, “...there is neither Greek nor Jew, circumcised nor uncircumcised, Barbarian, Scythian, bond nor free, but Christ is all in all” (Colossians 3:11).

God is preparing a priesthood, and they in turn will teach the Levites. Together they are to teach the congregation. The priests are the 144,000 who were in the first resurrection. The Levites correspond to the “...great multitude....which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:9, 14). The congregation will consist of those who will be in the second resurrection.

Each of God’s appointed times builds on those that precede it. Sukkot is entirely dependent on The Day of Atonement, which pictures the establishment of the Kingdom of God over the entire earth, which is a necessity before Sukkot can begin.

All of the kings who were conquered in the Promised Land were “...**thirty and one**”

(Joshua 12:24). In chapter ten we pointed out that the Hebrew word **אל** (el) has a numerical value of thirty-one. It is *Strong's* 410, and it means the “Almighty.” It is often translated as God in English Bibles. In chapter one, when we overlaid the Ten Commandments on the pattern of the tabernacle, we saw that the number thirty-one is the number of the tabernacle. The tabernacle is **בית אל** (Beyth-El) House of God, which is the Kingdom of God. The conquering of the **thirty-one** kings symbolizes the establishing of the Kingdom of God on the earth.<sup>1</sup>

In the Promised Land the Levites were given “...forty and eight cities...” (c. 21:41). Forty-eight just happens to be the number of boards that made up the perimeter of the tabernacle on the north, south, and west. These boards were the foundation of the tabernacle. The forty-eight boards correspond to the forty-eight Levitical cities.<sup>2</sup> The Levitical cities were scattered throughout the land of Israel, just as they will be strategically placed throughout the earth. We see that the pattern of the earthly tabernacle, which is the pattern of the heavenly, is also the pattern for the Kingdom of God on the earth.

The priests and the Levites did not receive any inheritance of land. The Eternal said to Aaron, “...You shall have no inheritance in their land...I am your part and your inheritance among the children of Israel....**But the Levites shall do the service of the tabernacle of the congregation**....Among the children of Israel they shall have no inheritance” (Numbers 18:20, 23, 24). The priests and Levites did not receive any inheritance of land, except for the forty-eight cities, because they were to serve the congregation. The “**service of the tabernacle of the congregation**” will be to teach the congregation the way of God, and to make judgments for the people. The “Levitical cities” will be centers of learning, and places of judgment that all of the people will have access to.

It is the responsibility of the priests and Levites to feed the congregation the Word of God. “For the priest’s lips should keep [8104, *guard, protect, preserve*] knowledge, and they should seek the law [8451, *instruction*] at his mouth: for he is the messenger of the LORD of Hosts” (Malachi 2:7).

### *The Second Resurrection*

The final event before the second resurrection is the destruction of Satan and those who follow him (Revelation 20:7-10). The destruction of Satan will occur on the sixth day of the week. This prepares the way for the second resurrection, which will be on the Sabbath day.

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the

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<sup>1</sup> When we add up the days of the week on which the first six holy days fall they equal thirty-one (5 + 4 + 6 + 7 + 2 + 7 = 31). Therefore, Sukkot pictures the House of God on the earth. Another amazing mathematical coincidence.

<sup>2</sup> The number forty-eight is a very interesting number. Forty-eight is a multiple of six and eight, a new beginning (8) for man (6). When we total up the dates of the first six appointed times, they equal sixty-eight (15 + 21 + 6 + 1 + 10 + 15 = 68). Forty weeks is the length of gestation for a human birth, which includes the two weeks prior to the actual conception. The number eight is a new beginning. Those in the second resurrection will be brought forth from the earth as if from the womb, and this will be a new beginning for them.

Book of Life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works” (Revelation 20:11-13).

In essence, those in the second resurrection will be resurrected into the tabernacle, i.e. into the Kingdom of God on earth. The only entrance to the tabernacle is on the east, which signifies that the people in the second resurrection are from the religious and political systems that have been the way of man for six thousand years. During their lifetimes they were in the spiritual darkness of the Satanic Babylonian systems.

When the Day of Atonement is on Monday, the Feast of Tabernacles begins on the Sabbath day. The Sabbath day is a day of resurrections, because it represents the Kingdom of God. Jesus was resurrected on the Sabbath. The first resurrection, which will be on the Day of Trumpets, will also be on the Sabbath. Therefore, because the people in the second resurrection will be resurrected into the Kingdom of God on earth, then it follows that their resurrection will also be on the Sabbath, and it will also be a Sabbatical year.

### *The Sabbatical Year, the Year of Release*

The Sabbatical years, like the Sabbath day, represent the Kingdom of God. As we pointed out in chapter ten, when Israel conquered the Promised Land, it was their seventh year in the land. “So Joshua [*Yeshua*] took the whole land...and Joshua [*Yeshua*] gave it for an inheritance to Israel...And the land [776, *earth*] rested [8252, *quiet, tranquil, secure*] from war” (Joshua 11:23). This was the very first Sabbatical year in the Promised Land.

Every seventh year “...shall be a Sabbath rest to the land...” (Leviticus 25:4). The seventh year was also called the year of release. “...The **seventh year, the year of release**....And if your brother, an Hebrew man, or a Hebrew woman, be sold to you, and serve you **six years**; then the **seventh year you shall let him go free from you**” (Deuteronomy 15:9, 12).

They were not to just let them go free, but they were to provide for them. “And when you send him out free from you, you shall not let him go away empty: you shall furnish him liberally out of your **flock**, and out of your **floor**, and out of your **winepress**: of that wherewith the LORD has blessed you, you shall give to him” (Deuteronomy 15:12-14).

These three items represent Passover. From the flock come **lambs**, and Jesus is the Lamb of God. From the floor is **grain**, and Jesus is the “...living bread of life which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I...give is My flesh, which...I give for the life of the world” (John 6:51). From the winepress comes **wine**, which is a symbol of Jesus’ shed blood. “For this is My blood of the New Testament, which is shed for many for the remission [859, *forgiveness, pardon*] of sins” (Matthew 26:28).

As God has blessed us with His Word and our salvation, we are to provide liberally for those who have been in bondage, because “... you shall remember that you were a bondman in Egypt, and the LORD your God redeemed [6299, *bought for a price*] you: therefore I command you this thing today” (Deuteronomy 15:15).

The gospel message is “...Christ crucified, to the Jews a stumbling block, and to the

Greeks foolishness; but to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Corinthians 1:23, 24). Jesus Christ is the gospel message. He is the foundation upon which everything is built, because the Father ordained it to be so. This is the message that will be preached to the congregation.

Every seventh year, at the Feast of Tabernacles, the Book of the Law was to be read in the hearing of the people. “And Moses wrote this law, and delivered it to the priests the sons of Levi, which bare the Ark of the Covenant of the LORD, and to all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity [4150, *set time*] **of the year of release, in the Feast of Tabernacles**, When all Israel is come to appear before the LORD your God **in the place which He shall choose**, you shall **read this law before all Israel in their hearing**. Gather the people together, men, and women, and children, and your stranger that is within your gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and that their children which have not known, may hear, and learn to fear the LORD your God, as long as you live in the land where you go over Jordan to possess it” (Deuteronomy 31:10-13).

As Deuteronomy 15:9 & 12 make plain, the year of release is not at the end of the seventh year, but at the beginning of the seventh year. Why did God choose the Feast of Tabernacles for the reading of the law? Because it points directly to the second resurrection, when the congregation “...is come to appear before the LORD your God **in the place which He shall choose...**” At the time of the second resurrection, which is pictured by the Feast of Tabernacles, “...I saw the dead...stand before God...and the dead were judged out of those things which were written in the books, according to their works” (Revelation 20:12). The books are the Word of God, which will be taught to all of the people who come up in the second resurrection.

Another example of the people being instructed in the Word during Sukkot is found in the Book of Nehemiah. “And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths [5521] in the feast of the seventh month....So the people ... made themselves booths ... upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again **out of the captivity** made booths, and sat under the booths...**Also day by day, from the first day to the last day, he [Ezra] read in the book of the law of God.** And they kept the feast seven days...” (Nehemiah 8:14, 15-18).

“Out of the captivity” symbolizes those who have been in spiritual darkness. In order to be set free, they must hear and obey the Word. Jesus said, “If you continue in My word, then are you My disciples indeed; and you shall know the truth, and **the truth shall make you free**” (John 8:31, 32).

As Ezra was reading, “...the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (Nehemiah 8:7, 8). This example was on the Day of Trumpets, but the same principle applies to the Feast of Tabernacles.

Those who will be in the second resurrection were deceived during their time on the earth. They were not given God’s spirit. When they are resurrected, they will hear and be given the understanding of the truth for the first time. The people will be sanctified by obeying the Word. “Sanctify them through Your truth: Your word is truth” (John 17:17).

Christ "...loved the church [1577, *congregation*], and gave Himself for it; that He might sanctify [37, *purify*] and cleanse it **with the washing of water by the word**, that He might present it to Himself a glorious [*congregation*], not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

### What Shall We Eat?

The seventh year is to be a Sabbath rest of the land, in which you neither sow nor harvest the land, but you can eat that which grows of its own accord (Leviticus 25:3-7). "And if you shall say, What will we eat in the seventh year? Behold, we shall not sow, nor gather in our increase: then I will command My blessing upon you in the **sixth** year, and it shall bring forth fruit for **three** years. And you shall sow the **eighth** year, and eat of old fruit until the **ninth** year; until her fruits come in **you shall eat of the old store**" (vv. 20-22).

The sixth year represents the harvest of the "...great multitude, which no man could number..." during the millennium (Revelation 7:9). This corresponds to Joseph's harvest in the land of Egypt, which was as "...the sand of the sea..." (Genesis 41:49). Joseph "...laid up the food in the cities..." (v. 48). Joseph's cities correspond to the forty-eight Levitical cities in which the teachers of the Word of God dwell.

During the seven years of famine the people had to go to Joseph, a type of Jesus Christ, to obtain food. God said the harvest of the sixth year "shall bring forth fruit for **three** years." Three is God's number. God provides the food during the seventh, eighth, and into the ninth year.

The people gave up all of their money, and all of their cattle for food (c. 47:14-17). Next the people said, "...there is not ought left in the sight of my lord, but our bodies, and our lands...buy us and our lands for bread, and we and our land will be servants to Pharaoh...And Joseph bought all the land of Egypt for Pharaoh..." (vv. 19, 20).

The people have given themselves over to Pharaoh, a type of the Father, and to Joseph. This symbolizes humility and repentance. Then Joseph "...removed [5674, *to cross over*] them **to cities** from one end of the borders of Egypt even to the other end thereof" (v. 21). To cross over indicates a change of status. The people are now of a humble nature. "...[T]o this man will I look, even to him that is poor [6041, *mEEK, hUMBLE*] and of a contrite [5223, *remorseful*] spirit, and trembles [2730, *to have reverence*] **at My word**" (Isaiah 66:2).

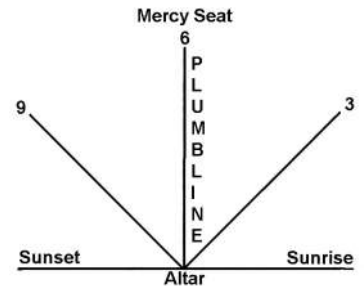
The people are being fed in the cities, which symbolize the cities of the priests and the great multitude where the people are fed the Word of God. "Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: therefore they sold not their lands" (v. 22).

"Then Joseph said to the people, Behold, I have bought [7069, *to buy, purchase*] you this day and your land for Pharaoh..." (v. 23). Jesus bought all of mankind. "For you are bought [59, *to purchase, redeem, acquire*] with a price: therefore glorify God in your body, and in your spirit, **which are God's**" (1 Corinthians 6:20). Once you agree to accept Jesus Christ as your Savior, then you belong to the Father and to the Lamb.

The harvest of the **sixth** year was to provide food for **three** years until the harvest of the **ninth** year. These are the hours of the crucifixion. The crucifixion began at the **third** hour, and

the land became dark at the **sixth** hour, and the darkness lasted until the **ninth** hour, when Jesus died. These hours formed the chief cornerstone. "...I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation...Judgment will I lay to the line [*the third to the ninth hour*], and righteousness [*the sixth hour*] to the plummet..." (Isaiah 28:16, 17).

The third and ninth hours form a 90° corner. The sixth hour forms a 90° angle with the earth. The hours of the crucifixion form a perfect 90° corner. This is the foundation on which the entire gospel message is built. The third hour is God (3) and the ninth hour is judgment (9). Man (6) is declared righteous, but not by his own righteousness. "For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption [629, *deliverance through payment of a ransom*] that is in Christ Jesus: Whom God has set forth to be a propitiation [2435, *mercy seat*] through faith in His blood, to **declare His righteousness** for the remission [3929, *passing over*] of sins that are past..." (Romans 3:23-25).



Jesus said, "...Except a [*grain*] of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit" (John 12:24). Jesus died, was resurrected, and on the Day of Pentecost sent the Holy Spirit, which has produced much more grain.

Joseph continued, "[L]o, here is seed for you, and you shall sow the land. And it shall come to pass in the increase, that you shall give the fifth part of the increase to Pharaoh, and four parts shall be your own, for seed for the field, and for your food...And they said, You have saved [2421, *revived, restored*] our lives [2421]: let us find grace [2580, *favor, good will*] in the sight of my lord, and we will be Pharaoh's servants" (vv. 23-25).

After seven years of famine, in the **eighth** year, Joseph gave the people seed to plant. This fits the pattern of the Feast of Unleavened Bread and Pentecost. The seven years of famine would correspond to the seven days of Unleavened Bread. The eighth day corresponds to Pentecost, which is called the eighth day of Passover. On the Day of Pentecost, the Holy Spirit was given. The Holy Spirit is likened to water that waters the earth, which symbolizes man, because he came forth from the earth. Water causes the seed to grow, which symbolizes the Word, and it produces fruit.

"For as the rain comes down, and the snow from heaven, and returns not there, but waters the earth, and makes it bring forth and bud, **that it may give seed to the sower, and bread to the eater**: so shall My word be that goes forth out of My mouth: it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it. For you shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isaiah 55:10-12).

Likewise, after the seventh year ends, on the Day of Atonement, then in the **eighth** year the ground can be planted again to produce food. "But he that received seed into the good ground is he that hears the word, and understands it; which also bears fruit, and brings forth, some a hundred fold, some sixty, some thirty" (Matthew 13:23).

The "fifth part" is **twenty percent**, and twenty is the number of a servant. Whom you serve determines whose servants you are, "...whether of sin to death, or of obedience to righteousness" (Romans 6:16). It is either one or the other. There are no half measures. "For

when you were servants of sin, you were free from righteousness. What fruit had you then in those things whereof you are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, you have your fruit to holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (vv. 20-23).

God said the people would “eat of old fruit until the **ninth** year; until her fruits come in you shall eat of the old store.” The number nine is the number of judgment. The ninth year symbolizes the final judgment when, the fullness of the harvest has come in.

### *The Seventh Day of Sukkot*

The seventh day of Sukkot is not a holy day, but it is a very important day for on the seventh day is the final judgment. Jesus shall gather “... all nations [1484, *people*]: and He shall separate them one from another, as a shepherd divides his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say to them on His right hand, Come, you blessed of My Father, **inherit the kingdom prepared for you from the foundation of the world** .... Then shall He say to them also on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels....And these shall go away into everlasting punishment: but the righteous into life eternal” (Matthew 25:32-34, 41, 46).

He “...that overcomes **shall inherit all things**; and I will be his God, and he will be My son. **But** the fearful ... unbelieving ... abominable ... murderers ... whormongers [4205, *sodomite*] ...sorcerers [5332, *drugs, poisoner, magic arts*] ... idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the **second death**” (Revelation 21:7, 8).

The Feast of Tabernacles represents a period of one hundred years. “There shall be no more there an infant of days, nor an old man that has not filled his days: for the child shall die a **hundred years old**; but the sinner being a **hundred years old shall be accursed** [7043, *lightly esteemed, despised*]” (Isaiah 65:20). Jesus said, “Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least [1646, *small*] in the kingdom of heaven: but whosoever shall **do** and teach them, the same shall be called great in the kingdom of heaven” (Matthew 5:19).

The number one hundred is the number of the inheritance. The door of the tabernacle is  $10^2 = 100$ . Jesus is the door. “I am the door: by Me if any man enter in he shall be saved...” (John 10:9). Abraham, the father of the faithful, lived in the Promised Land for one hundred years. Jacob bought land in Shechem “...for a **hundred** pieces of silver: and it became the **inheritance** of the children of Joseph” (Joshua 24:32). Joseph is a type of Christ, and the children of Joseph represent those who enter into the Kingdom of God through Jesus Christ.

The seventh day of the Feast of Temporary Dwellings marks the end of all things that are physical. The righteous will inherit eternal life, and the unrighteous eternal death. After the final judgment is made, then, “... **the heavens shall pass away** [3928, *vanish, perish, disappear*] with a great noise, and the elements **shall melt** [3089, *destroy, demolish*] **with fervent heat, the earth also and the works that are therein shall be burned up**” (2 Pet. 3:10).

While this marks the end of all things that are physical, it heralds the coming of “... **new heavens and a new earth, wherein dwells righteousness**” (v. 13). When the first day of the



Feast of Tabernacles is on the Sabbath, the seventh day is on Friday, the same day of the week that physical man was created (Genesis 1:26, 27). On this Friday physical man ceases to exist. After the seventh day of Sukkot everything that remains will be composed of spirit.

Summary: The Feast of Tabernacles pictures the second resurrection, which consists of those who never received an opportunity for salvation during their lifetime. This is the third and final period of salvation. The primary focus is on teaching the Word of God to the congregation of God. The focus of the Feast of Tabernacles is **not on physical things, which is completely contrary to the teachings of those who call themselves the churches of God.** On the contrary, the Feast of Tabernacles reveals to us just how short life is, and that our attention should be “...on things above, **not on things on the earth**” (Colossians 3:2). This festival pictures the end of everything that is in the physical realm.