

the Israel in that day of Kingdom blessing.

2) Chronologically. The Feast of Tabernacles will immediately follow the spiritual cleaning of the nation as typified by Atonement (vv. 26-32). Following the Tribulation Period, the nation is cleansed of its sin and a new robe of priestly function is given to her (cf. Zech. 3:1-7; 13:1). Today the nation wallows in national sin and unbelief, but the day is coming and when dramatic changes will take place. Hallelujah!

3) Prophetically. Those who understand the Scriptures literally and demand that Scripture speak for itself in this manner know that a literal 1000 year Kingdom is coming for the Israel nation. The Feast of Ingathering is typical of this coming glorious era. Just as certainly as He came the first time and did what He did do for redemption, He will come and do for the nation Israel at His Second Coming to the earth (Zech. 14:4).

3. DISPENSATIONAL

a. Past (Law).

It is clear that God set out the Feast of Tabernacles for the O.T. and Israel was expected to keep it. It was a statute forever for all their generations (v. 41).

b. Present (Grace)

There is no Feast of Tabernacles for the believer of the N.T. With the passing of the Dispensation of Law, all of the law went with it (John 1:17; Gal. 3:25).

c. Future (Kingdom)

The Feast of Tabernacles will again be instituted in the Kingdom. Then, it will be a memorial to the blessing of God upon Israel (cf. Zech. 14:16, 18, 19).

Conclusion The Word of the Lord is true. May there ever be men in our pulpits who will declare the Lord's Word as did Moses (v. 44), Amen.

THE BOOK OF LEVITICUS

"The Feast of Tabernacles" Leviticus 23:33-44

Introduction

1. This is the final feast of this blessed chapter. It must not be considered as something in isolation, but as the climactic event of the series of seven! The Hebrew connective "waw" (v. 33) marks the on-going of the feast story.
2. A tremendous doctrinal emphasis is given in this chapter. The progress in Biblical truth is tremendous here. The Feast of Passover marked the doctrine of Redemption. Then comes the Unleavened Bread which marks Fellowship; Firstfruits is Resurrection; Pentecost is the Church; Trumpets the Regathering of Israel; Atonement the spiritual Recovery of Israel, and now the Feast of Tabernacles which marks the doctrine of the Kingdom for Israel. Here is the final dispensation in the eternal purpose of God initiated in Eden. What a glory to behold. Blessed be His Name!
3. Now take time to study the aspects of this final Feast of Tabernacles. Failure to give time to its study will rob the believer of the infinite blessing a loving God deigns to give to His own from the Truth!

1. HISTORICAL.

a. Time of it.

Like the Feast of Trumpets and the Day of Atonement, this Feast takes place during the seventh month (cf. vv. 23, 27, 34, 39, 41). It is the month of beginnings and the month in which Atonement (Yom Kippur) and New Year (Rosh Hashanna) occur. The number "seven" is the common one for completion and perfection (cf. seven days of creation). Hence, the final Feast is the seventh and in the seventh month! Here is the crown of the Feasts!

b. Cause of it.

- 1) Sacrificial (vv. 33-38). True, all the feasts of the Lord relate to this, but this final one more dramatically. It is one by "fire" (v. 36). It is the final glorious manner of demonstrating one's worship of the Lord through

sacrifice (vv. 37, 38). The thought of sacrificial worship to the Lord should not be forgotten in any feast to Him!

- 2) Natural (vv. 39-40). When the fruit had been ingathered, the Feast was to be held. This provides the reason for calling it the "Feast of Ingathering" (cf. Ex. 23:16; 34:22). In line with this temporal blessing, booths were to be constructed out of various branches (v. 40) so as to give a testimony to the fruit obtained (Deut. 16:13). Joy was the obvious response to all of this (v. 40) and the extent of joy is carefully provided (Deut. 16:14). What else could one do in view of the blessing provided (Deut. 16:15). If this Feast were to be characterized, it must be known by its chief sentiment: joy! Incidentally, the Hebrew verb for "rejoice" in all the passages named is the one denoting to rejoice with a merry and cheerful countenance. Think of doing this for seven days! It was of a spiritual nature for it was done "before the Lord." The gaiety of today should be tempered by its spiritual connections!

- 3) Memorial (vv. 41-43). The Feast had some solid historical roots also (v. 43). Only those who were true Jews were expected to be involved (v. 42; cf. Isa. 41:8). The construction of the temporary shelters called "booths" were a fitting recall of the experience of the nation in the wilderness for the 40 years. It was then that God also walked in a tent with Israel (2 Sam. 7:6). After the Captivity, Israel got things right with God through the Word (mark it is always the Word which brings people into proper conduct with God!), they celebrated the Feast of Tabernacles (Neh. 8:14-18).

c. Plan of it.

The pattern for worship at the Feast is given in a simple form here (Lev. 23), but long details are provided elsewhere (Num. 29:12-38). The week for the Feast of Tabernacles was signalized by the largest burnt offering of any of the feasts. It consisted of 70 bullocks, beginning with 13 on

the first day and diminishing by one each day. These were accompanied by daily burnt offerings of 14 lambs and 2 rams, double that required for the Feast of Unleavened Bread, plus meal offerings, and drink offerings in proportion. It was a tremendous display of the provision of God! Undoubtedly this is all related to the outpouring of divine provision in the Kingdom Age for Israel!

2. TYPICAL

It must never be forgotten that the only way to interpret the Bible is by the grammatico-historical-literary method. The study of types and antitypes is within the compass of this method of Bible study. Types speak of the device employed by the Spirit to prefigure in the Old Testament some New Testament truth or event. The former is the type, the latter is the antitype. Like all of the other feasts in this series, the present one is a type!

a. It is implied.

Although there is no specific verse which connotes the typical significance of this feast, it is without question that it does serve in this manner. One particular portion of the N. T. gives helpful credence to this (Mark 9 and parallel passages). The Greek term employed for "tabernacle" (v. 5) is the one for booth or tent. It spoke to Peter of the presence of the Lord and the Transfiguration was a statement of His glory and Kingdom (cf. Matt. 16:28-17:13). This is what the Feast of Tabernacles really marks: the coming of our Lord for His presence with the Nation Israel in the Kingdom (cf. Ezekiel 48:35).

b. It is detailed.

1) Emotionally. The coming Feast of Tabernacles for Israel will be a time of unending joy and delight. Who can really fathom what the fulfillment of the promises to Israel in the O.T. will really mean at the Kingdom! One needs only to take time to read some of the Kingdom passages and he will see the truth of joy then (cf. Isa. 11, 35; Jer. 31). It will also be the time when Israel finds its great Sabbath-rest in the land and with the Lord (Zech. 14:11). Let no one diminish the great emotional benefits which will fall