

The Feast of Tabernacles - God Living with Man

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=yag3lsC6IAg&t=766s>

Teaching Summary

This Teaching examines Sukkot (the Feast of Tabernacles) as Yehovah's appointed time of rejoicing, temporary dwellings, harvest thanksgiving, and remembrance of His presence with Israel. Ed begins with the commands in Leviticus 23, discusses the first and eighth-day assemblies, describes practical ways families can build or occupy a sukkah, and connects the tabernacle in the wilderness to God's promised dwelling with His people. He then explores future worship in Zechariah 14, the harvest imagery of Matthew 13 and Revelation 14, the seven-year Torah reading, Solomon's temple dedication, the Transfiguration, and a proposed chronology of Yeshua's birth based on priestly divisions and Luke 1. The concluding audience discussion addresses how believers plan for annual Sabbaths and respond to unavoidable conflicts with humility and grace.

Important Framing

The transcript treats a number of prophetic associations as the speaker's interpretations: the Feasts as future rehearsals, 'Israel of God' as encompassing grafted-in believers, Tabernacles as a portrayal of the final redeemed assembly, the New Jerusalem chronology, and Yeshua's birth during Sukkot. His birth-date calculation assumes a particular priestly-course rotation, calendar, and timing not fully established by Luke 1; present it as a proposed reconstruction rather than an explicit biblical date. The Teaching also conflates the seventh-year release of Deuteronomy 31 with the Jubilee of Leviticus 25; those are distinct Torah institutions. Retain the speaker's wording in the transcript while treating these points cautiously in the study materials.

Key Scriptures

- Leviticus 23:33-44 - Yehovah appoints the Feast of Tabernacles on the fifteenth day of the seventh month, calls for seven days of celebration and booth dwelling, and identifies the eighth-day sacred assembly.
- Leviticus 23:39-43 - The feast follows ingathering, commands rejoicing and temporary booths, and connects the practice to Israel's rescue from Egypt.
- Deuteronomy 16:13-17 - The people gather after the harvest, rejoice together, and give according to Yehovah's blessing; the Teaching discusses pilgrimage and giving.
- Exodus 23:14-17 - Three annual pilgrimage feasts are named, including the Feast of Ingathering; the speaker compares their agricultural imagery.
- Exodus 33:7-11 - Moses meets Yehovah at the tent of meeting and the cloud marks His presence; this becomes an illustration of God dwelling with His people.
- Exodus 40:34-38 - The cloud fills the tabernacle and accompanies the people during their travels, reinforcing the Teaching's opening picture.
- Galatians 6:15-16 - Paul uses the expression "Israel of God"; the speaker applies this in explaining his understanding of covenant belonging and the redeemed.
- Romans 11:17-24 - Paul uses the grafted-olive-tree picture, relevant to the discussion about non-Israelite believers joining in God's promises.

- Zechariah 14:16-19 - Surviving nations are depicted going to Jerusalem to worship and keep Tabernacles; the speaker draws conclusions about future observance.
- Matthew 13:36-43 - Yeshua explains harvest as the end of the age; the Teaching interprets Sukkot's agricultural ingathering through that image.
- Revelation 14:14-20 - Images of reaping and the winepress accompany the end-time harvest; the speaker connects these pictures to the fall feast.
- Nehemiah 8:13-18 - Those returned from exile build booths, read the Law, rejoice, and observe the eighth-day assembly.
- Deuteronomy 31:10-13 - At the end of seven years, during Tabernacles, the Law is to be read to men, women, children, and the resident foreigner.
- Isaiah 2:2-4 - Nations seek instruction in the ways of Yehovah from Zion; the Teaching places this alongside future Tabernacles pilgrimage.
- Daniel 12:3 - Those who turn many to righteousness shine; the speaker uses this passage to reflect on the fruit of sharing the faith.
- 2 Chronicles 5:1-14 - Solomon's temple dedication includes a seventh-month feast and a cloud filling the house; the speaker draws a Tabernacles parallel.
- Revelation 21:1-4 - The dwelling of God is with humanity, and mourning and death pass away; central to the Teaching's "God living with man" theme.
- Revelation 21:22-25 - God's glory illuminates the holy city; the Teaching compares this with divine glory filling the temple.
- 2 Peter 1:16-18 - Peter recalls witnessing Yeshua's majesty at the Transfiguration, used to introduce the proposed Tabernacles symbolism.
- Mark 9:1-8 - Peter asks to make three shelters during the Transfiguration; the speaker connects this with the hope of the Kingdom.
- Luke 1:5-25 - Zechariah, of Abijah's priestly division, serves in the temple and Elizabeth conceives; the speaker uses it in an estimated chronology.
- Luke 1:26-45 - Gabriel speaks to Mary in Elizabeth's sixth month, providing an interval for the speaker's proposed birth-date reconstruction.
- 1 Chronicles 24:1-19 - The priestly divisions include Abijah as the eighth course; the Teaching uses that sequence for an estimated calendar calculation.
- John 1:14 - The Word becomes flesh and dwells among us; a direct theological connection to the festival's dwelling motif.
- John 7:2-39 - Yeshua participates in Tabernacles and teaches about living water; a direct Gospel connection to the feast.
- Deuteronomy 31:12-13 - The gathered assembly is called to hear, learn, fear Yehovah, and observe His teaching; highlighted in the speaker's application.

Key Takeaways

- Yehovah commands seven days of Sukkot beginning on the fifteenth day of the seventh month, with an eighth-day sacred assembly (Leviticus 23:33-36).
- Temporary booths recall the wilderness journey and Yehovah's provision, not merely a cultural camping tradition (Leviticus 23:42-43).
- Rejoicing and harvest thanksgiving are central to the festival; the gathered people are to share in its blessing (Deuteronomy 16:13-15).
- The speaker applies the language of belonging to Israel to believers grafted into covenant promises; compare Romans 11 and Galatians 6 carefully.

- Practical present-day observance can include a simple sukkah, outdoor meals, family discussion, Scripture reading, and fellowship.
- The tabernacle cloud provides a historical image of God's presence, while Revelation 21 describes God dwelling with humanity.
- Zechariah 14 pictures surviving nations coming to Jerusalem for Tabernacles; details of future chronology require careful interpretation.
- The agricultural harvest is connected typologically to Yeshua's description of the end of the age and Revelation's imagery.
- In Deuteronomy 31, the public reading of the Torah takes place at Sukkot in the seventh-year release cycle; this is not identical to Jubilee.
- The speaker proposes that Yeshua's birth coincided with Sukkot; the calculation is inferential rather than a stated date in Scripture.
- The closing discussion urges advance preparation for festival Sabbaths, personal conscience, repentance, and mercy when circumstances are difficult.

Study Outline

1. Yehovah's appointed time

Read Leviticus 23:33-44. Identify the dates, holy convocations, rejoicing, dwelling in booths, and eighth-day gathering.

2. Why dwell in temporary shelters?

Compare Leviticus 23:42-43 with Exodus 33:7-11 and Exodus 40:34-38. How is Yehovah's presence remembered?

3. The people of God

Compare Galatians 6:15-16 with Romans 11:17-24. Distinguish the speaker's application from the exact wording of each passage.

4. Families and practical observance

Discuss an achievable sukkah, meals, fellowship, and the boundaries between biblical requirements and optional customs.

5. The harvest and future hope

Read Deuteronomy 16:13-17, Matthew 13:36-43, Revelation 14:14-20, and Zechariah 14:16-19.

6. The eighth day and instruction

Study Nehemiah 8:13-18 and Deuteronomy 31:10-13; distinguish the seven-year release cycle from the fiftieth-year Jubilee.

7. Temple, glory, and dwelling

Compare 2 Chronicles 5:1-14, John 1:14, and Revelation 21:1-4, 22-25.

8. When was Yeshua born?

Trace 1 Chronicles 24:1-19 and Luke 1:5-45. Identify what Scripture states, what chronology must be assumed, and what remains unknown.

9. Planning with mercy

Discuss the closing questions about work, festival Sabbaths, mistakes, preparation, and the speaker's counsel not to decide everyone's conscience for them.

Questions for Group Study

- 1. When does Yehovah command Sukkot to begin? (Leviticus 23:33-34)
- 2. How long does the Feast of Tabernacles last? (Leviticus 23:34-36)
- 3. Why are Israelites instructed to dwell in booths? (Leviticus 23:42-43)
- 4. What are believers commanded to do during the feast besides dwelling in booths? (Leviticus 23:35-40)
- 5. How does Sukkot connect to the ingathered harvest? (Deuteronomy 16:13-15)
- 6. What does the cloud at the tent of meeting show? (Exodus 33:7-11)
- 7. What is meant by the Israel of God in this Teaching? (Galatians 6:15-16; Romans 11:17-24)
- 8. What is the relationship between Sukkot and the eighth-day assembly? (Leviticus 23:36)
- 9. What does Zechariah say about nations and Tabernacles? (Zechariah 14:16-19)
- 10. Why is Sukkot called a time of rejoicing? (Leviticus 23:39-40; Deuteronomy 16:13-15)
- 11. What does the end-of-age harvest represent in Yeshua's parable? (Matthew 13:36-43)
- 12. How does Revelation use harvest language? (Revelation 14:14-20)

Closing Application

How can we acknowledge Sukkot as Yehovah's appointed time, keep its plain instructions in view, and remain careful not to turn a proposed typology or calendar inference into an explicit command?