

## Torah Studies – Statutes #321-325

### Statute Summary:

*Statute #321: The Feast of Tabernacles begins on the fifteenth day of the seventh month.*

*Statute #322: This feast is seven days long (Tishri 15 to Tishri 21).*

*Statute #323: On the first day of the Feast of Tabernacles, Yahweh's people are to keep a holy Sabbath of rest.*

*Statute #324: Throughout the entire Feast, Yahweh's people are to make an offering made by fire – spiritually this represents presenting themselves as acceptable living sacrifices (Rom 12:1), claiming the Blood of Yahshua and seeking the Heavenly Fire, which represents Yahweh's acceptance.*

*Statute #325: The eighth day is not actually part of the seven-day-long Feast of Tabernacles, but is next to it. This day is also a Sabbath of rest, during which there is to be no servile work. This Day came to be known as "the Last Great Day" or "the Great Day", which is what it is called in the New Testament (see John 7:37).*

**Leviticus 23:33-39** "And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein.

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a Feast unto the LORD seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath."

# Torah Studies – Statutes #321-325 (continued)

## Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
FEAST	2282	chag	A <i>festival</i> , or a <i>victim</i> therefor: - (solemn) feast (day), sacrifice, solemnity
TABERNACLES	5521	sûkkâh	a <i>hut</i> (as of entwined bows) or <i>lair</i> : - booth, cottage, covert, pavilion, tabernacle, tent
HOLY	6944	qôdesh	a <i>sacred</i> place or thing, dedicated (thing), hallowed (thing), holiness
CONVOCAION	4744	miqrâ'	<i>called out</i> , that is, a public <i>meeting</i> , also a <i>rehearsal</i> , <i>assembly</i> , <i>reading</i>
SOLEMN ASSEMBLY	6116	ʿâtsârâh	an <i>assembly</i> , especially on a <i>festival</i> or <i>holiday</i> : assembly (meeting), withhold self

## The Purpose and Significance of the Tabernacle

In our studies of the first Commandment, we studied the Statutes found in Exodus 25:8-9, which says:

***Exodus 25:8-9*** “And let them make Me a Sanctuary; that I may dwell among them. According to all that I shew thee, after the Pattern of the Tabernacle, and the Pattern of all the Instruments thereof, even so shall ye make it.”

From these Scriptures, we studied Statutes #23-24, which are as follows:

***Statute #23:*** *Yahweh’s people are to make a Sanctuary (Tabernacle) for Him to dwell in. Each person is to complete this sacred Work, for making a Sanctuary for Yahweh – first and foremost – involves becoming His Living Sanctuary (2 Corinthians 6:16; 1 Corinthians 3:16; 1 Corinthians 6:19).*

***Statute #24:*** *We are to Pattern all earthly Tabernacles (including the soul-Temple) after Yahweh’s Heavenly Tabernacle (Exodus 25:40; 1 Chronicles 28:11-12; Hebrews 8:5; Hebrews 9:9).*

To understand the Feast of Tabernacles, we must start with an understanding of the Tabernacle...

After the Fall, mankind’s connection with *Yahweh* was lost. Sinful man could not be in the Presence of our holy Yah. For His Presence is a consuming Fire, in which no sin can abide. The whole Plan of Redemption is the Work of restoring that lost connection to its full Eden glory. It is about making it possible for man to be with God again, and not die.

## Torah Studies – Statutes #321-325 (continued)

This process of Redemption is portrayed very clearly in the Wilderness Tabernacle of Moses. This portrayal also bears out in the Feasts, which are a step-by-step journey through the spiritual steps of Redemption, borne out in the Tabernacle.

Just as He did in Eden, Yahweh wants to physically be with His people. Ultimately, He wants to dwell with Israel. So He instructed Moses to build a Tabernacle that was patterned after His Dwelling Place, the Heavenly Temple.

But the building of the Tabernacle was never meant to be a physical Work on the physical “church” building alone. Each saved Child of Yahweh is called to be His Temple - His Dwelling Place and Tabernacle. For this reason, the Elements and Furniture of the Tabernacle and its Rooms are all lessons which should be applied in our lives – personally, as we are “building” His Tabernacle in our very souls.

Understanding this process and purpose bears a deep connection with the Feast of Tabernacles. For this Feast is about the fulfillment of this Redemptive, Tabernacle-building Work. Thus, to understand the deepest purpose and meaning in the Feast of Tabernacles, one must first study Yahweh’s Tabernacle, built by Moses and the Israelites, in the Wilderness.

Yahweh instructs the Israelites to collect gold and precious stones, animal skins, and fine fabrics, and then tells Moses why.

Exodus 25:8 “Let them construct a Sanctuary (*miqdash*) for Me, that I may dwell (*shakhan*) among them.”

*Miqdash* is related to the word *qadosh*, which means “holiness”. A *miqdash* is a “holy place”—in this case, a place unique and set apart for the Almighty to dwell within. Yahweh shows Moses the Heavenly Temple, giving Him this Pattern to follow as he organizes the construction of the earthly Tabernacle.

When humans enter this earthly Tabernacle, they are meant to realize they’re inhabiting two spaces at once, both Heaven and earth. Similarly, in the human Temple (the soul-Tabernacle) Heaven dwells in the earthen vessel of the human body-Temple.

Every element of the Tabernacle structure represents some element that would draw people back to the Eden narrative, from its three-tiered structure that mimicked the ancient Hebrew conception of the Garden, to the Cherubim brodered on its entrance, to its Furniture that represented different elements of the Garden of Eden and the Throne of Yahweh.

God dwells with humans first in Eden, then in the Tabernacle and Temple, and then finally in the Presence of Yahshua, who announces that He is the greater Temple. Through the Indwelling Spirit of Yahweh, we are to be His Temples. God is dwelling with humans in these sacred places. The Tabernacle is about dwelling with Yah – Yah dwelling with us! And this also is the essence of the meaning of the Feast of Tabernacles, as we will see in later studies.

Recommended Tabernacle Videos:

<https://www.youtube.com/watch?v=MMEQ-WIsWsc>

<https://www.youtube.com/watch?v=dEqCl5n3Bis>

## Torah Studies – Statutes #326-329

### Statute Summary:

*Statute #326: We are to keep the Feast of Tabernacles by constructing temporary Tabernacles - booths (sukkahs) - made of certain, spiritually significant trees. The trees used in the booths include (see also Nehemiah 8:15): olive, pine, myrtle, palm, and willow.*

*Statute #327: On the first day of Tabernacles, we are to praise YHWH, rejoicing with the branches (usually done while putting the finishing touches on the booth or sukkah). The tree branches aren't just to be utile, in construction, but also we are to decorate with them during this time, making things appear festive, spiritually meaningful and beautiful.*

*Statute #328: We are to “dwell” in booths for seven days, which means we may camp in booths all week, or just spend some time each day (hang out) in booths. Either way, being in the booth during Tabernacles is a big part of keeping this Feast.*

*Statute #329: Keeping the Feast of Tabernacles in this way is commanded specifically so that we and the next generation will recognize Yahweh as the One Who is bringing us from spiritual Egypt to the Ultimate Promised Land (where Yahweh will forever dwell with us).*

**Leviticus 23:40-43** “**And ye shall take** you on the first day the boughs of **goodly** trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall **rejoice** before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall **celebrate** it in the seventh month. Ye shall **dwell** in **booths** seven days; all that are Israelites born shall dwell in booths: That your **generations** may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.”

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
...TAKE	3947	lâqach	to take, bring, buy, carry away, fetch, get, infold, place, carry many
GOODLY	1926	hâdâr	magnificence, ornament or splendor: - beauty, comeliness, excellency, glorious, glory, goodly

## Torah Studies – Statutes #326-329 (continued)

Key Word	Strong's Number	Hebrew Word	Meaning
REJOICE	8055	śâmach	to <i>brighten</i> up, <i>blithe</i> or <i>gleesome</i> : - cheer up, be make glad, have make joyful
CELEBRATE	2287	châgag	move in a <i>circle</i> , specifically to <i>march</i> in a sacred procession, to <i>observe</i> a festival, be <i>giddy</i>
DWELL	3427	yâshab	to <i>sit</i> down, to remain, abide, ease self, haunt, make to inhabit, return, settle down, tarry
BOOTH	5521	sûkkâh	a <i>hut</i> or <i>lair</i> : - booth, cottage, covert, pavilion, tabernacle, tent
GENERATIONS	1755	dôr	a <i>revolution</i> of time, that is, an <i>age</i> or generation, evermore, generation, posterity

### Meaning in the Feast of Tabernacles Trees:

Because the Feast of Tabernacles is about us dwelling with – forever Tabernacling with – Yahweh, the trees of the Sukkahs bear spiritual meaning and reveal the character qualities that Yahweh is forming/looking for in His Spiritual Temple people.

Trees, in the Bible, are a symbol of people. (Read Judges 9:8-14). Bearing this in mind, let's look at the Feast of Tabernacles Trees, one-by-one, in order to understand what qualities will be found among the saved people of Yahweh, who are fitted to Tabernacle in His Presence in Eden restored.

### **Feast of Tabernacles Tree #1: Myrtle Tree – Representing the 144,000, who Dwell in His Tabernacle**

Myrtle trees were used to construct the Sukkahs at Tabernacles.

- Nehemiah 8:15-16 "...Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one 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."



In Leviticus 23:40, we see that we are to use the myrtle trees as part of our Tabernacle Feast rejoicing.

- Note: Many have taken this verse and translated it into a hand-held lulav that is waved in a sort of dance ceremony throughout the feast. *We don't do this as we can't see where that is what the Scriptures meant, at least at this point. We're always open to learning.*

But definitely, the myrtle was part of rejoicing at Tabernacles. And the myrtle was specifically to be present in the Sukkah branches.

## Torah Studies – Statutes #326-329 (continued)

In Isaiah 55:13 we find an interesting promise to the myrtle tree people.

- **Isaiah 55:13** “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a Name, for an everlasting sign that shall not be cut off.”
  - Name – (#8034) – Shem – a mark of character and authority
- The word “Name” here is from the Hebrew word **Shem**, meaning mark of character and authority. Yahweh’s Character Mark is His seal. The Bible also says that Yahweh’s end-time people will be sealed in His Name (Revelation 14:1).

This group who have the Father’s Name written in their foreheads are the 144,000! This is the special group that Yahweh will display before the universe as evidence of what sinful man could become through His power and grace.

Thus we find that the myrtle trees are the end-time people who perfectly display God’s character and are without fault before His Throne, as it says in Revelation.

What is special about the myrtle tree to cause it to be chosen to represent the 144,000?

Myrtle trees grow in the valleys around Jerusalem, and are characterized by their dark, green, glossy leaves. They are adorned with flowers and during Zechariah's time were often used as wedding decorations and at the Feast of the Tabernacles.

Perfume also was made from myrtle trees. The green leaves point to spiritual Israel's hope and future. Yahweh’s people will not fade. They will bloom before Yahweh forever, and the lovely fragrance of their fully-submitted lives perfumes the air impacting the lives around them. Their white flowers are a reminder of purity.

Truly the Myrtle-tree people will indeed dwell with Yahweh – and He with them:

- **Revelation 14:1-5** “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the Throne of God.”

### **Feast of Tabernacles Tree #2: Palm Tree – Representing the Righteous who Possess Living Water**

The second Tabernacle tree is the palm tree. What is the spiritual significance of the palm that has caused it to be chosen as a Feast of Tabernacles tree?

As we have already seen, trees represent people with certain characteristics. In Psalm 92:12 the Bible says, “The righteous shall flourish like the palm tree...”

## Torah Studies – Statutes #326-329 (continued)

The word “flourish” is *pârach* (*paw-rakh’*) in Hebrew. It means: *to break forth as a bud, ... to spread; specifically to fly (as extending the wings); figuratively to flourish abundantly”*



So, the palm is a picture of God’s people prospering. Now this in itself is significant. But palm trees don’t only prosper where the growing is easy. They thrive in some of the harshest of environments, like deserts.

The Merchants and camel drivers of middle east have long known that water was present if a place had palm trees. The sight of palm trees in the distance brought hope to parched and weary travelers. For the palm trees promised an oasis in the desert.

Since water represents the refreshing power and influence of the Holy Spirit, a land without water represents a world lacking the Holy Spirit’s Presence. In Psalm 63:1, we read:

- “...O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is.”

And yet, in this world where the Presence of God is so rarely sought for, that it has become a spiritual wasteland, there is a group of people who will be filled with Living Water. They will spiritually flourish, as the palm.

But the palm tree doesn’t just flourish for its own pleasure. As its roots tap the living water, the palm grows tall as a testimony that it has found the source of life. And all who come to it for oasis find the living water and may drink.

And how do we continue to flourish in order to be blessed ourselves and to bless others with a spiritual oasis? By being rooted and grounded in the Word. By hearing the Word of Yahweh morning by morning. And by communing with Him throughout the day. This is the Source of spiritual Life which Yahweh’s palm trees have found.

- **Isaiah 50:4** “The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned.”

The reason Yahweh has chosen these specific trees to be a part of the shelter at Tabernacles is that they show us what He’s calling us to be like, as His end-time people. We are to be filled with the Living Water now – in the wasteland – that we may continue to be Water-filled when He “transplants” us into Eden restored at the Last Great Day.

### **Feast of Tabernacles Tree #3: Willow – Representing Truth-filled Ones Providing Shade from the Sun & Serving as Intercessors**

The next tree which appears in the Feast of Tabernacles *sukkot* is the willow. The willow, like the palm, follows the water. Wherever the spiritual willow is, the Source of living water is to be found.

## Torah Studies – Statutes #326-329 (continued)

As it says in **Ezekiel 17:5**, “He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.”



But while the palm stands tall to signal the presence of water from a great distance, the willow spreads its soothing branches, offering respite from the heat of the sun. Yahweh’s end-time people are to be like the willow. We are to connect to the Source of life offering Babylon’s sun-scorched people the protecting shade of Truth.

The willow is also a symbol of deep intercession. It is about sighing and crying for God’s professed people still caught in the sins of Babylon. It is about looking forward to the day when all of God’s sheep are no longer in Babylon’s embrace, but reside safely within His fold.

- **Psalm 137:1-2** “By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof.”

The leaves and bark of the willow tree have been mentioned in ancient texts from Assyria, Sumer and Egypt as a remedy for aches and fever, and the Ancient Greek physician Hippocrates wrote about its medicinal properties in the 5th century BC. Native Americans across the American continent relied on it as a staple of their medical treatments. This is because it contains salicylic acid, the precursor to aspirin.

- Willow bark also contains auxins (plant growth hormones), especially those used for rooting new cuttings. The bark can even be used to make a simple extract that will promote cutting growth.
- Thus, we find that the willow is symbolic of God’s people who are to lift the pain of others while promoting their spiritual growth.

### **Feast of Tabernacles Tree #4: Pine – Representing Yahweh’s Faithful Saints Who Stand Straight and Tall for Truth and the Worship of Yahweh, Giving the Elijah Message and Preparing the Way for Yahweh’s Coming**

Next, let’s look at the significance of the pine tree.

In Isaiah 60:13, it says, “The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of my feet glorious.”

The original Hebrew word translated in this verse as pine is Strong’s Number 8410 *tidhâr* (*tid-hawr’*) It means enduring; a species of hard wood or lasting tree.

Matthew 10:22 talks about the character quality of endurance. “And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.”



## Torah Studies – Statutes #326-329 (continued)



The pine used for Tabernacles is both beautiful and enduring. This shows us that we are to be lovely through the beauty of Yahshua. And we are to endure whatever we are called to face, standing straight for truth like the pine, no matter how strong the winds blow or persecutions storm.

The resin of some species of pine is an important source of turpentine.

Turpentine is purgative and purifying, although a bit unpleasant at times. Yahweh's people as they give the final

Elijah Message will share a pointed message that is both purgative and purifying. It is not a gentle truth, but calls the people boldly and plainly to come out of Babylon.

In Isaiah 41:19-20, Yahweh tells us that He puts ALL the characteristics of these Tabernacle trees within us to glorify His Name and give a powerful testimony to the unsaved. Isaiah even says that these blended characteristics in us give the viewer understanding about God.

- It says, *"I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the Hand of Yahweh hath done this, and the Holy One of Israel hath created it."*

God is calling us to be a witness of His life-changing glory. Our testimony is to be so powerful, through what we have allowed Yahweh to do in us, that people will gain understanding and wisdom by viewing it.

Yahweh is calling His children to present all of the lovely characteristics of these Tabernacles trees.

Like the Myrtle, we are to be fragrant with the indwelling Presence of Yahshua. Like the Palm, we are to be connected to the Source of Living Water as an oasis in this spiritual desert. Like the willow, we are to shelter and pray for those tangled in sin. And like the pine we are to stand straight for truth enduring all storms, right to the end.

And this is the lovely message of the Feast of Tabernacles trees. As we allow the Saviour's power to transform us into these beautiful traits, OUR LIVES become more and more fully the Tabernacle of the Holy Spirit. In other words, the spiritual message of the trees is the secret to Tabernacling with Yahweh, which is what the Feast of Tabernacles is all about.