

THE FEASTS OF THE LORD

PART 9 – FEAST OF TABERNACLES

LEVITICUS 23:34

» 34 † 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.

» 35 † On the first day shall be an holy convocation: ye shall do no servile work therein.

» 36 † 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.

» 37 † 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:

» 38 † 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.

» 39 † 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.

» 40 † 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.

» 41 † 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.

» 42 † Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

» 43 † 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.

TRUMPETS

LEVITICUS 23:23

» 23 † ¶ And the LORD spake unto Moses, saying,

» 24 † Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

» 25 † Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

I CORINTHIANS 14:7

» 7 † And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

» 8 † For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

» 9 † So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

I CORINTHIANS 15:51

» 51 † ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

» 52 † In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

DAY OF ATONEMENT

LEVITICUS 23:26

» 26 † And the LORD spake unto Moses, saying,

» 27 † Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

» 28 † And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

HEBREW LEXICON -- STRONG'S NUMBER 3722

1) to cover, purge, make an atonement, make reconciliation, cover over with pitch

1b1) to cover over, pacify, propitiate

1b2) to cover over, atone for sin, make atonement for

1b3) to cover over, atone for sin and persons by legal rites

1c1) to be covered over

1d) (Hithp) to be covered



Question: "What is the Day of Atonement (Yom Kippur)?"

Answer: The Day of Atonement ([Leviticus 23:27-28](#)), also known as Yom Kippur, was the most

solemn holy day of all the Israelite feasts and festivals, occurring once a year on the tenth day of Tishri, the seventh month of the Hebrew calendar. On that day, the high priest was to perform elaborate rituals to atone for the sins of the people. Described in [Leviticus 16:1-34](#), the atonement ritual began with Aaron, or subsequent high priests of Israel, coming into the holy of holies. The solemnity of the day was underscored by God telling Moses to warn Aaron not to come into the Most Holy Place whenever he felt like it; he could only come on this special day once a year, lest he die (v.2). This was not a ceremony to be taken lightly, and the people were to understand that atonement for sin was to be done God's way.

Before entering the tabernacle, Aaron was to bathe and put on special garments (v. 4), then sacrifice a bull for a sin offering for himself and his family (v. 6, 11). The blood of the bull was to be sprinkled on the ark of the covenant. Then Aaron was to bring two goats, one to be sacrificed "because of the uncleanness and rebellion of the Israelites, whatever their sins have been" (v. 16), and its blood was sprinkled on the ark of the covenant. The other goat was used as a scapegoat. Aaron placed his hands on its head, confessed over it the rebellion and wickedness of the Israelites, and sent the goat out with an appointed man who released it into the wilderness (v. 21). The goat carried on itself all the sins of the people, which were forgiven for another year (v. 30).

The blood of bulls and goats could only atone for sins if the ritual was continually done year after year, while Christ's sacrifice was sufficient for all the sins of all who would ever believe in Him. When His sacrifice was made, He declared, "It is finished" ([John 19:30](#)). He then sat down at the right hand of God, and no further sacrifice was ever needed ([Hebrews 10:1-12](#)).

The sufficiency and completeness of the sacrifice of Christ is also seen in the two goats. The blood of the first goat was sprinkled on the ark, ritually appeasing the wrath of God for another year. The second goat removed the sins of the people into the wilderness where they were forgotten and no longer clung to the people. Sin is both propitiated and expiated God's way—only by the sacrifice of Christ on the cross. Propitiation is the act of appeasing the wrath of God, while expiation is the act of atoning for sin and removing it from the sinner. Both together are achieved eternally by Christ. When He sacrificed Himself on the cross, He appeased God's wrath against sin, taking that wrath upon Himself: "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!" ([Romans 5:9](#)). The removal of sin by the second goat was a living parable of the promise that God would remove our transgressions from us as far as the east is from the west ([Psalm 103:12](#)) and that He would remember them no more ([Hebrews 8:12](#); [10:17](#)). Jews today still celebrate the annual Day of Atonement, which falls on different days each year in September-October, traditionally observing this holy day with a 25-hour period of fasting and intensive prayer. Jews also often spend most of the day in synagogue services.

LEVITICUS 25:8

» 8 † ¶ **And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.**

» 9 † **Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.**

FEAST OF TABERNACLES

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- » **35 † On the first day shall be an holy convocation: ye shall do no servile work therein.**
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- » **38 † 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.**
- » **39 † 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.**
- » **40 † 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.**
- » **41 † 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.**
- » **42 † Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:**
- » **43 † 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.**

DEUTERONOMY 16:13

- » **13 † Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:**
- » **14 † And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.**
- » **15 † Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.**

1) THE.FUTURE.HOME.OF.THE.HEAVENLY.BRIDE.GROOM.AND.THE.EARTHLY.BRIDE_

Say, "Well, now, Brother Branham, you've done run out. You got your seven."

213 All right, let's take the last feast, which is the feast of tabernacles. Now notice here in the 36th verse.

Seven days shall you offer offerings made of fire unto the LORD: on the eighth day--on the eighth day shall be a holy convocation (there is another holy time coming)... holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: and it is a solemn assembly; and you shall do no servile work therein.

214 Now we got a "eighth day." Now, there is only seven days, but here we speak of "the eighth day," holy convocation, convocation. Notice, "Do no work in it." The eighth day, are (what?) back to the first day. Why, it speaks of Eternity, as she rolls around without a stopping place. Amen. Do you see it? [Congregation says, "Amen."--Ed.]

< 215 † Notice, it was also upon this eighth day. Last day, feast day of the tabernacle, notice after that, after the last feast day, after the last Church Age, after the last complete seven days upon the earth, after the Millennium, that this Holy Convocation comes.

216 Remember, this is feast of tabernacles, tabernacles, "gathering places." Amen! Where, "In the Millennium," the Bible said, "they shall build houses; they shall inhabit."

217 But in the New Earth, He has already went and prepared the place. It's built. We have nothing to do with the building of it. Amen. Eternal! Oh, I just love that Word! My! A Holy Convocation, the eighth day. Which, is only seven days. Then on the eighth day, which comes back to the first day again, comes right back to the first day, the eighth day is a Holy Convo-... Convocation.

< 218 † Notice, seven days, only has to do with the old creation, world time. Seven days, that's the Millennium, the rest day. As God labored six days, rested the seventh; the Church labors six days, and rests the seventh, but you're still in time element. I ain't speaking of the Eternal.

219 But, you see, there is no such a thing as eight days; you go back to the first day again, see, the first day.

< 220 † The sabbath speaks of the old law, which was to pass away. The keeping of a sabbath, which "passed away," or, I have said, "changed to another." It didn't pass away; it just changed from the old law, of keeping a certain day of the week.

2) THE.FUTURE.HOME.OF.THE.HEAVENLY.BRIDE.GROOM.AND.THE.EARTHLY.BRIDE_

So, old man and old woman, don't you be discouraged. [Brother Branham illustrates at the blackboard--Ed.] If you are a representation up here, in this attribute of God; this, God; if you have it, if you're represented here, you cannot... You're in the Eternal. And if you've crossed from that seventh day, into the eighth, you got into the Eternal by the baptism of the Holy Spirit, you're included in This. Now, if you're just trusting upon a sensation, or jumping up-and-down, or, "I do this. I keep my seventh day. I don't eat meat," and things like that, that's going

to perish, anyhow. See? But This is the Eternal. See? This is the Eternal, the Feast after the feast of tabernacles. See?

454 The feast of tabernacles was the last feast, the seventh feast. We are worshipping now under the feast of the tabernacles, the seventh church age.

« 455 † In the Millennium, we'll be under the feast of tabernacles, again, in the seventh day.

456 But, then, after the seventh day, we have a Holy Convocation, go back into the Eternal. How? By the Eternal One that came and redeemed us and taken us back, letting us recognize that we were a part of This.

» ZECHARIAH 14:16

» 16 † ¶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

» 17 † And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

» 18 † And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

» 19 † This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

» ACTS 7:8

» 8 † And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

PHILIPPIANS 3:4

» 4 † ¶ Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

» 5 † Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;