

Doctrine of the Feast of Tabernacles

1. On the first day of the Feast, booths (tents) were to be constructed of fresh branches of fruit and palm trees thick with leaves. The booths were not considered as places of hardship but as structures of Divine protection, preservation, and shelter from heat, storm and wind (Psa. 27:5; 31:20; Isa. 4:6).
2. The branches were to be located in courts, streets, public squares and on housetops (Lev. 23:40; Neh. 8:15).
3. The first day was to be considered a Sabbath or a day of rest. No secular work was to be done but all able-bodied male members of the congregation were to gather in a holy convocation before the Lord.
4. In addition to the building of booths and the holy convocation, sacrifices were to be made according to the following requirements.

Feast of Tabernacles Sacrifices Number 29:13

	BULLOCKS	RAMS	LAMB	GOATS
FIRST DAY	13	2	14	1
SECOND DAY	12	2	14	1
THIRD DAY	11	2	14	1
FOURTH DAY	10	2	14	1
FIFTH DAY	9	2	14	1
SIXTH DAY	8	2	14	1
SEVENTH DAY	7	2	14	1
TOTAL SEVEN DAYS	70	14	98	1
EIGHTH DAY	1	1	7	1

5. Each bullock, ram, and lamb was to be offered with prescribed meat and drink offering.
6. The sacrifices were made after the regular morning sacrifice (Num. 29:12-34).
7. Every sabbatical year the Law was to be read publicly in the sanctuary on the first day of the festival (Deut. 31:10-13).
8. In addition to the ceremonies originally set forth at the institution of the Feast of Tabernacles were several others that were added by tradition. Among the new rituals was the daily drawing of water from the pool of Siloam. The pool of Siloam refers to a conduit on the SE side of Jerusalem, which brought water from the spring Gihon to a pool within the city. There was a reservoir, 58 feet long, 18 feet broad and 19 feet deep, built of masonry.

9. Every morning of the seven-day feast, at daybreak a priest went to the pool of Siloam and filled with water a golden pitcher containing about 2 1/2 pints.
10. A procession of the people and a band of music accompanied the priest.
11. On returning to the people with the living water, the priest was welcomed with three blasts from a trumpet.
12. Going to the West Side of the great altar the priest poured the water from the golden pitcher into a silver basin which had holes in the bottom through which the water was carried off.
13. This ceremony was accompanied with songs and shouts from the people and with the sound of trumpets.
14. For the Jews this ritual of tradition represented three great truths.
 - In matchless grace God had provided water for His people for forty years in the desert.
 - God had promised through the prophets there would be "later rains" of spiritual and material blessings upon the nation.
 - When the Messiah came there would be a greater outpouring of the Holy Spirit.