

The Prophetic Significance of Tabernacles

Israel's Feast of Tabernacles as a Type of the Rapture

Traditional Jewish expectations point to the arrival of Elijah (and his fellow witness of Rev. 11) on the feast of Passover. Since we are told that the two prophets of Rev. 11 witness for 1260 days, and that the Beast has power over the saints for 1260 days, we should assume these are the *first* 1260 days of the seven year tribulation. From the time the Temple is made desolate on day 1260, the power of antichrist is broken and the time of God's Wrath ensues ... since the saints are not appointed to wrath, there will be no saints during the second half of Daniel's 70th Week, the time of God's Wrath.

If Elijah shows up as expected on Passover, and witnesses for 1260 days, the end of the witness period of Rev. 11 would be on the Feast of Tabernacles -- the power of the antichrist over the saints is ended on day 1260 because the saints are raptured directly after his Abomination of Desolation. These two coinciding prophetic time frames are a compelling clue that the Rapture shall fall during the Feast of Tabernacles. Daniel's 7 year treaty equals 2,520 days, the "midst" of that period falls on day 1260. There is no reason to think that the 1260 days specifically mentioned in Revelation 11 are any other than the 1260 days of the first half of Daniel's 70th Week.

And he shall confirm a covenant with many for one week (7 yrs) and in the midst of the week he shall cause the sacrifice and the offering to cease: and on a corner of the alter desolating abominations even until the end. Daniel 9:27

After the 1260 days, the witnesses of Rev 11 are killed, and the "man of sin" breaks the treaty and moves into the rebuilt temple. If Elijah and his fellow prophet begin their end time witness, their 1260 day ministry, on Passover (and the first half of Daniel's 70th week commences with a peace treaty due to be broken in 1260 days) then day 1260 will fall on the eve of the Feast of Tabernacles. The midpoint of the tribulation, should it begin at the same time as Elijah shows up on Passover, will be the Feast of Tabernacles.

One has only to look at the Bible account of the Transfiguration to see the typological allusion to the Feast of Tabernacles, and this feast day's future fulfillment at the rapture. Jesus and three of his apostles went up to the mount where the Transfiguration was to occur. The apostles slept . Upon waking, Peter saw Jesus changed and glorified, talking with Moses and Elijah. Significantly, these are also the two witnesses who will prophecy in the Tribulation for 3 and 1/2 years. Upon seeing Jesus changed, Peter excitedly suggested that they make three "tabernacles", temporary dwellings, for Jesus, Moses, and Elijah. As Peter was speaking... Behold a bright cloud overshadowed them and a voice from out of the cloud said, This is my son, the beloved, in whom I delight; hear him. When the disciples heard this they fell on their faces and were greatly terrified. And coming near, Jesus touched them and said Rise up and do not be terrified. And lifting up their eyes, they did not see anyone except Jesus alone (Matt17:4)

The account of the Transfiguration can be seen as a foreshadowing of the Resurrection-- of not only the witnesses of Revelation 11, but also of *all* the "dead in Christ". Moses and Elijah are assumed to be the two witnesses who will prophecy for the first half of Daniel's 70th week, the two men who will be killed by antichrist at the midpoint of the Tribulation. The description of the Transfiguration and the resurrection of the two prophets killed in Jerusalem during the tribulation mid-point are tellingly similar. Compare the coinciding elements of Matthew 17, and Rev. 11: 11: And after three days and a half , the spirit of life from God entered into them, and they stood on their feet. And a great fear fell on the ones beholding them. And they heard a great voice out of heaven saying to them, Come up here, and they went into the heavens in a cloud. At the Transfiguration, Peter beheld Jesus changed. At the resurrection of the Revelation prophets, they also will be changed. All who become Christ's will have the same kind of body as His-- perfect and glorified. An earthly body of flesh and blood would not live forever in the kingdom of God (I Cor. 15:48).

The two witnesses receive their immortal bodies and rise up into the clouds, a description that is astoundingly similar to the resurrection of *all* the dead in Christ (I Thessalonians). These passages are two descriptions of the same event. The Lord himself will come down out of heaven with the command shout of the archangel's voice, and with God's trumpet. And the dead in Christ will rise again first, then we who remain alive will be caught up together with them in the clouds to a meeting with the Lord in the air. This description of the Rapture in 1Thessalonians is far too similar to Revelation 11:11 to be ignored. The two prophets of Revelation proclaim God's word, they are among the "dead in Christ" that Paul explains will be the first to rise in the resurrection. The resurrection of the two witnesses and the resurrection of all the dead in Christ clearly occur at the same time! How economical of God!

We know that the witnesses have power for 1260 days during the Tribulation. Because everyone is able to "have a worldwide holiday, and give gifts to each other" when the prophets are killed (Rev 11), the 1260 days of their witness will be the relatively uncatastrophic first half of the Tribulation. According to the description of Rev 11, the two witnesses will lie in the streets of Jerusalem for 3 and 1/2 days after they are killed at the tribulation mid-point. All of the saints, including the Revelation witnesses, will rise 3 and 1/2 days after the midpoint of Daniel's 70th Week.

Rejoice Those Tabernacling in Heaven... Woe to the Earth

2 Thessalonians 2: 3 says that the resurrection of the saints cannot happen until two events occur. The first event is called the apostasy or "falling away". This term describes how many Christians suddenly will turn from their faith in Jesus, and be caught in Satan's end time lie. This falling away is the result of the "End Time Deception". This Great Lie

of the End Times is dealt with in the rest of our website. The second event is the "revealing of The Man of Sin". Paul describes how the man of sin is revealed in the very next sentence, "He will go in to the Temple of God, and display himself as God". This is the abomination of desolation, which does not occur until the mid-point of the tribulation. The rapture does not occur until *after* this "revealing"...this point alone should show why there cannot be a pre-Trib rapture.

Therefore when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place --let him who reads understand--then let those who are in Judea flee to the mountains; and let him who is on the housetop not go down to take anything from his house...Matthew 24:15

This warning seems strange to those unfamiliar with the Jewish feast days... why would people be on their rooftops? Jewish men were required by Mosaic law to gather from every part of Israel, in Jerusalem during the Feast of Tabernacles. This festival was celebrated while the Jews lived in temporary booths, tabernacles, dwellings set up to be lived in for the entirety of the feast. Because of the incredible number of people in the city, streets and court yards, even the roof tops of houses were utilized to accommodate everyone. Jesus warns the reader of Matthew 24:15 that the abomination of desolation, spoken of by Daniel, will occur DURING THE WEEK OF THE FEAST OF TABERNACLES. We know that the midpoint of the Tribulation will be during Tabernacles, and by counting back 1260 days, we can know that the Tribulation will begin in the week around Passover.

Jesus' secret entry to the Feast of Tabernacles

AN ALLUSION TO JESUS' SECRET RETURN FOR THE FAITHFUL

The prophecies concerning the END of Daniel's 70th week, and the defeat of the Antichrist, refer to a "sign of the coming of Jesus in the heavens". All eyes will see the sign before Jesus physically returns to the Mount of Olives. This physical coming of Jesus will not be a secret, or a surprise. The prophecies connected with the coming of Jesus as a "thief in the night" refer to the secret coming of Christ for his Church. The Bible account of Jesus' secret arrival at the Feast of Tabernacles alludes to the secret coming of Christ to gather His faithful. Analysis suggests that the resurrection of the faithful will take place during the observance of Tabernacles in the Fall, in the Jewish month Tishri. The disciple John writes an account of what Jesus did on the Feast of Tabernacles during His life in Israel. Considering the mounting evidence that the resurrection of the saints fulfills the typology of Tabernacles, John's description is astounding.

When the Feast of Tabernacles drew close, Jesus' brothers "after the flesh" suggested that He do miracles in Judea (John 7: 2-5) : It was time for the Tabernacle Ceremonies, one of the annual Jewish holidays... "Go where more people can see your miracles" they scoffed.. If you're so great, prove it to the world!" For even his brothers didn't believe him. The description of Jesus's brothers as being "after the flesh" is important. They are symbolically like the Jews of modern time who do not believe that Jesus is the messiah. Jesus told his brothers that His time had not yet come, and He told them to go up to the feast by themselves. Jesus then waited to go up to the Feast of Tabernacles in Galilee, which means a "circuit or circle". In the midst of the feast, 3 and 1/2 days from its beginning, Jesus then went up to Jerusalem "not openly, but as it were in secret" (John 7:9). Jesus will again come to the Feast of Tabernacles secretly, "as a thief in the night". The midst of the Feast of Tabernacles is the 18th day of the seventh month.

The number "18" symbolizes the combination of the perfection of order,"10", plus "8" the number of resurrection. It is remarkable that the Bible contains 8 accounts of individual resurrections, (besides the Lord or the saints), 3 in the Old Testament, 3 in the New Testament and 2 in the book of Acts. There are 8 songs in the Old Testament, (besides the Psalms), the eighth song, last in order to the first seven, is Isaiah 26, which declares, ". . .My dead body shall rise, Awake and sing, you who dwell in the dust.." Jesus, sometimes referred to in the Bible as "the first fruit of the resurrection", rose from the dead on the 18th of Nisan, by necessity the 8th day or first day of the new week.

The resurrection of Jesus was, significantly, on the Feast of First-fruit, (not currently observed in modern Judaism) . The resurrection of the dead in Christ will occur during the "harvest of the final fruit", the "Feast of Ingathering" (Exodus 23:16) all names for the Feast of Tabernacles. The apostle John saw this harvest in Rev14:13-16, calling it "the harvest of the righteous". The description of the events occurring after the abomination of desolation adds to our theory that the rapture will take place at the "harvest of final fruits" : "Then two men will be in the field; one will be taken, and one will be left. Two women will be grinding at the millstone; one will be taken, and one will be left."

The harvest of the wine and oil takes place in the Feast of Tabernacles. Wine is always symbolic in scripture for joy in the spirit of God, while oil typically signifies God's anointing or grace. Tabernacles foreshadows the "ingathering" of the saints, for there could be no more appropriate time for absolute joy among God's people, saved by grace, than the resurrection.

The Feast of Tabernacles reminds the believer in Christ that his earthly physical body is only a temporary tabernacle. **For we know that if our earthly house of this tabernacle is taken down, we have a building from God, a house not made with hands, eternal in heaven. For indeed in this we groan, greatly desiring to be clothed with our dwelling place out of heaven. (2 Corinthians 5:1)**

The book of Job, the oldest book in the Bible also describes the change over to immortality, as Job himself declares a physical resurrection: **For I know that my redeemer is living, and He shall rise on the earth at last and even after they shall corrupt my skin, yet this: In my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not a stranger's: though my reins be exhausted in my bosom.**

As Jesus was changed at the Transfiguration, so we all will one day change-over to immortality, (I Thess. 4:15-18). This feast day of the seventh month will be fulfilled at the rapture and the glorification of the saints of all the ages.