



What is this TXT Fondue program about?

The Feast of Tabernacles, or Sukkot, is one of the three most important Biblical feasts. This autumn feast helps us to properly plan and prepare for the future. It is a joyous and exuberant harvest feast. It also has a serious side, because by building a booth and frequently staying there for Bible study and hanging out with friends, you can reflect on the issue of poverty, your life's priorities, and clearly defining a long-term future plan. Your choice of school, partner, career (mission), what house to buy, dedicating your children; these are key concepts of your future planning.

This TXT Fondue is different from others

Rather than two teams that take turns to ask each other a question, we provide you with a practical guide to celebrate the Feast of Tabernacles in a Biblical way, and to experience what the deeper meanings behind this feast are. Start with the preparations at least one week in advance.

Not the answer but the process

With a TXT Fondue, it's not about the answer, but all about the process. Questions will lead to new questions, which is good, but keep these thoughts until after the TXT Fondue, so that the program may continue fluently and dynamically. That is important, because a TXT Fondue is actually a sermon that is divided into chunks. It is apostles' teaching (Acts 2:42), so just like any sermon it has a structure that builds up to an application. Those who wish to go in-depth can do so afterwards.

Referee

Like the referee ensures that the rules of play are respected, the elder in a house feast supervises that all that is said remains Biblical (1 Timothy 4:16). There are just two rules: if someone says something unbiblical, the elder takes corrective action, like a referee in football issues a yellow card. In case of sin, he intervenes, comparable to a red card.

Feedback

Have you got a suggestion? Did you discover an error in a TXT Fondue program? Let us know through HuisfeestNetwerk.org! Questions regarding the contents can be discussed with the House Feast Network at facebook.com/HouseFeastNetwork.

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Version: April 10, 2013.

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What is the House Feast Network?

Those who are in the house feasts intend to reach all people in their own network who have not yet been reached with the gospel.

Networking

Of course you are curious to see how other house feasts do things. You wish to pay each other visits, help each other, and in any case you celebrate a large feast together, three times a year. To facilitate this, we have set up a House Feast Network group on Facebook: facebook.com/HouseFeastNetwork. Elders can exchange their experiences at facebook.com/groups/Oudsten.

Share impressions

House feasts support one another by continually sharing photos in "The House Feast Network". House feasts unite because of this. We prefer that the ambience pictures you share do not intrude people's privacy.

What is the Learnhouse?

A collection of 84 TXT Fondue programs together form a complete training to spiritual maturity. It is composed of 7 fundaments, with 12 programs per fundaments. The program you now hold is part of the sixth fundament: future.

We recommend you to read the books of Revelations and Ephesians while you take the 12 lessons in this fundament.

Previous program:
6.03 Feast of Tabernacles

This program:
6.04 Sukkot

Next program:
6.05 David's tabernacle

For an overview of all programs, see the [Learnhouse](#).

	1. Conversion	2. Baptism	3. Holy Spirit	4. Evangelization and deacony	5. Sanctification	6. Future	7. Houses
1	↓	↓	↓	↓	↓	↓	
2	↓	↓	↓	↓	↓	↓	
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11	↓	↓	↓	↓	↓		
12	↓	↓	↓	↓	↓		



1. Introduction

The TXT Fondue "6.03 Feast of Tabernacles" has explained what the Feast of Tabernacles or Sukkot (Hebrew for "booths") is about. Play that TXT Fondue first, to understand this feast well.

This TXT Fondue, "6.04 Sukkot", provides you with a practical guide for organizing a celebration of the Feast of Tabernacles together with your house feast. These are guidelines that you can also give your own spin to. In addition, you can choose either of the following approaches:

1. A one-day program. This TXT Fondue was made to provide for a program lasting an afternoon and an evening. Do make sure you start at least one week in advance with the preparations.
2. Living in the booth. If you build your booth earlier, you can use it and celebrate this program on a different day or on several days.

2. Preparations

Start at least one week in advance with the following preparations. Discuss the following questions with one another, for example during a house feast:

1. Where do we celebrate?

Find a location where there is enough room for a booth (tabernacle, sukka), as well as a group of people sitting in a circle, a campfire, et cetera. This program has been written in a way that also allows the feast to be celebrated in a remote place. For this reason, we propose to hold a barbecue, but of course another type of meal is also possible.

2. Who do we invite?

It is a good thing to invite guests to your booth (tip: make a flyer), because the festive joy of the Feast of Tabernacles already had to be celebrated since the early days with the whole family, the servants, strangers, widows and orphans. In other words, there is attention for one another rather than celebrating the feast out of hedonism. This means the Feast of Tabernacles is also very suitable to reach unbelievers. Ask every guest the following:

- Put at least one white piece of clothing;
- Bring a flower for the hostess;
- Bring a piece of fruit;
- Bring food (meat for the barbecue, a dish for the potluck);
- Bring a branch from a broad-leaved tree;
- (Optionally) Bring a chair.

3. Who is responsible for which section of the program?

(A detailed description of each task is given below.)

<i>Time</i>	<i>Section</i>	<i>Program leader</i>
15.00	Booth	_____
16.15	Cake	_____
16.30	Ezra	_____
17.00	Meal	_____
18.30	Water and light	_____
19.30	End time	_____
20.00	Fruit	_____
20.30	Music	_____



3. Program leaders

3.1 Booth program leader

The booth program leader is responsible for the construction and decoration of the booth with about four construction workers and two decorators. He or she also provides all necessary material, and will tell about the significance of the booth during a break. This can be a self-prepared explanation, or the text from Annex 1.

The booth needs to meet certain requirements: it must be a temporary hut (so it may not be nailed or welded together), that is firm enough not to collapse with a breath of wind. It must be built in open air, large enough to sleep in, and have a roof of foliage (branches, bamboo or straw, that has been cut off from the roots) that still leaves some sunlight through. The roof may only be put on when the walls are up.

Possible constructing materials for the booth include wooden fence elements; scrap wood; poles, sticks, or beams tied together with rope, or rods with cloth or tarpaulin, or even just a roof construction between two walls or enclosures (for example, between the shed and a tall fence). Sometimes the roof is also made from transparent plates (or opaque plates with holes in them or some space between them), but it is mandatory to always have some branches on the roof.

The decorators should remember that the Feast of Tabernacles is the Biblical feast associated with the birth of King Jesus. So spare no expense on garlands, flags, lamps, drawings, gourds, et cetera, in order to give Him a birthday party to remember forever! The branches of broad-leaved trees that were brought by the guests can be tied or taped to the corners and above or next to the entrance of the booth.

While the builders and decorators are working, the other attendees can help the meal program leader, by setting up the buffet table, preparing the barbecue or burners, starting the campfire, and getting everyone something to drink. Others scale and cut fruit with the fruit program leader.

Instructions for living in the booth

These instructions only apply when you build the booth sooner and you stay there for more than one day. For the day program, you can skip these instructions.

Living in a booth means you eat, drink, receive guests and sleep there, and you constantly keep the exodus from Egypt in mind. You do not do "unworthy acts" such as dishwashing, going to the bathroom, or reading the newspaper. With the Jews, men are required to stay in the booth and it is considered a good deed if a woman also does so. When you are five years of age or older, you do always eat in the booth. You need not stay in the booth in case there are inconveniences like rain, cold or mosquitos. Keep a tarpaulin nearby to cover the objects in the booth with in case it starts raining.

If you would like to celebrate the feast simultaneous with (Messianic) Jews, you can already build your booth prior to the feast. According to the Talmud, it is also allowed to build the booth during the feast, except on the first or eighth day, because those are Sabbaths. On the eight days, you may not live in the booth.



3.2 Cake program leader

On the first day of the Feast of Tabernacles, the Bible book Ecclesiastes is read, which explains to us that our life is relative, and that as a result, we shouldn't sweat it, because when it comes down to it, we are fully dependent of God the Father. As Ecclesiastes 8:15 says: "So I commend the enjoyment of life, because there is nothing better for a person under the sun than to eat and drink and be glad. Then joy will accompany them in their toil all the days of the life God has given them under the sun."

Of all Biblical feasts, the Feast of Tabernacles is the most exuberant, so make sure you have a good time! It is the birthday party of King Jesus, and at a birthday party we of course do expect a delicious and freshly baked cake. The cake program leader organizes the cake, saucers, forks, and optionally whipped cream and edible decorations.

3.3 Ezra program leader

Nehemiah chapter 8 explains that after the people of Israel were freed from their Babylonian captivity and they had rebuilt the temple, Ezra again taught them how the Feast of Tabernacles was to be celebrated. This is why every year at the Feast of Tabernacles, the Book of Ezra is read.

The Ezra program leader is responsible for telling the story from the Book of Ezra in about 20 minutes. This can be a self-prepared telling, or the tale from Annex 2. When the tale from Annex 2 is read, it would be nice to print these pages and to paste them on a broad sheet of (soft yellow) paper, and to roll it up as if it were a kind of scroll.

3.4 Meal program leader

Deuteronomy 8:7–9 explains clearly why we can celebrate so exuberantly: because it is an advance on the feast banquet in heaven: "For the LORD your God is bringing you into a good land—a land with brooks, streams, and deep springs gushing out into the valleys and hills; a land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey; a land where bread will not be scarce and you will lack nothing; a land where the rocks are iron and you can dig copper out of the hills."

The meal program leader is responsible for buying the food and drinks, displaying them on the buffet table, coordinating the flowers and meat that the guests have brought along, and arranging the barbecue or burners, the campfire and/or another heat source, because after sunset it can quickly become cold. The meal program leader arranges the following:

- **Drinks:** coffee, tea, juice, lemonade, soda, water, wine
- **Food:** salad, bread/baguette, herb butter, barbecue sauces
- **Tableware:** cups, plates, forks, knives, breadboard, bread knife
- **Furnishing:** (buffet) table, tablecloth, flower vase
- **Heat source:** a barbecue or burners, sufficient coals/gas/electricity, wood for the campfire, optionally a patio heater

In Matthew 6:19–34, King Jesus provides a sort of manual for the Feast of Tabernacles, where He explains to us that we should not worry. This fits really well with the rich meal that we may enjoy this night. The meal program leader may choose to read this Bible passage during the meal (see Annex 3).



3.5 Water and light program leader

The Feast of Tabernacles is known as the feast bursting with joy, water and light; this is why it is also referred to as THE feast. Jerusalem was buzzing during this week; living water was drawn and poured, and the city was filled with light. During and after this feast, King Jesus tells of how He is the fulfillment as the Living Water and the Light of the world!

The water and light program leader prepares a story about water and light. This can be a self-prepared explanation, or the story from Annex 4. Additionally, he ensures there is a torch for every participant, and he or she is responsible for the fire safety (fire blanket, extinguishing water). If the Feast of Tabernacles is celebrated in a forest, he or she also prepares a route to walk during the torchlight procession. With the torches in hand, three or four songs are sung, that have been picked by the music program leader. In the days of the temple, this was done by "pious and duty-fulfilling men". After singing and the optional torchlight procession, the torches can be placed around the garden as festive lighting.

3.6 End time program leader

The Feast of Tabernacles is one great future and end time festival, that makes you think about your future and the plans that God the Father has. Are you prepared to be a pilgrim, who is always under way for King Jesus? Or would you rather store up treasures on earth rather than in heaven? Do you want to invest your time, effort, means, —basically everything you have— for the building of God's Kingdom? This needs to be a conscious and deliberate choice you have made, because the question actually boils down to: have you been crucified with Christ and as a result, do you no longer live for yourself, but only for Christ?

Logically, this feast cannot lack a telling of the Bible book Revelations. The end time program leader prepares this story. This can be a self-prepared telling, or the story with questions from Annex 5. We recommend to print it out and cut the page into strips, each with one chapter on it. Hand these out and let people take turns reading a chapter. When possible, let someone play the seven trumpets on a shofar, or use the video "[The Four Traditional Shofar Blasts](#)". Earlier in the program, the booth program leader has already explained the link between the booth, the Feast of Tabernacles and the end time (see Annex 1).



3.7 Fruit program leader

Fruit plays an important role at the Feast of Tabernacles, because this is the feast of the fruits from the trees, as we thank God the Father for this year's harvest: "So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days; the first day is a day of sabbath rest, and the eighth day also is a day of sabbath rest. On the first day you are to take branches from luxuriant trees—from palms, willows and other leafy trees—and rejoice before the Lord your God for seven days." (Leviticus 23:39-40)

Everyone has brought a piece of fruit. Usually people will pick something original, so that there will be a great diversity of fruits. Together with two other people, the fruit program leader will peel and cut the fruit that people brought along, and then processed to a fruit punch, chocolate fondue or a fruit salad (optionally with ice cream and/or whipped cream). This is done while others are constructing and decorating the booth. In addition, the fruit program leader will provide in the (peeling) knives, cutting boards, a bowl for the pieces of fruit, and for the additional ingredients.

The additional ingredients for fruit punch are orange juice and punch sirup, lemonade or an alcoholic drink (rum, wine or whisky). With both the fruit punch and fruit salad, there needs to be a tea spoon for every participant. For the chocolate fondue, there needs to be a (fondue) fork for everyone, as well as a fondue pot or saucepan, that can be heated on a glowing camp fire, on the barbecue or on the burners. For every person, use about 50 grams of chocolate (these can be regular chocolate bars). While heating, add cream and butter so the chocolate will stay liquid.

3.8 Music program leader

After the Feast of Tabernacles, winter starts and we we wait until in the spring the Biblical feasts start again with the Pesach Seder. The Feast of Tabernacles officially lasts seven days, but right away, God the Father has commanded us to celebrate for an "eighth day". According to the tradition, He wants us to be with him for one more day, because he doesn't want to say goodbye after the joys of celebration. So let us seek and worship Him, and celebrate together with Him.

The music program leader is responsible for picking the songs, and for appointing one or more musicians or using a cd to sing along with. There are two occasions in the evening for songs:

1. While everyone is holding a torch, we can thank King Jesus with two or three songs for being the Light, such as "Here I Am to Worship". At the Feast of Tabernacles, Psalm 120 through to 134 are also sung, so it would also be good to sing or read one of these Psalms, or a song based on one of them, such as "Hine Ma Tov".
2. The evening ends with worship. Sing songs of joy, of our hope in Him, and of His faithfulness. Also take your time to thank and exalt Him.



Annex 1: Booth

Living in a booth (sukka) has to do with the past, the present, and the future.

The past

1. The booth reminds us that God the Father let the children of Israel live in booths.

"Live in temporary shelters for seven days: All native-born Israelites are to live in such shelters so your descendants will know that I had the Israelites live in temporary shelters when I brought them out of Egypt. I am the LORD your God." (Leviticus 23:42-43)

The present

2. The booth reminds us not to be proud of our welfare, but to thank God the Father for the harvest. The booth is often abundantly decorated in lamps and above all lots of fruit, because the Feast of Tabernacles is the harvest feast for the fruits from the trees. This is why God the Father has deliberately planned for this feast to be celebrated during the harvest season, and He commanded us to leave our homes to live in booths, so this welfare does not make us proud.

"When you have eaten and are satisfied, praise the Lord your God for the good land he has given you. Be careful that you do not forget the LORD your God, failing to observe his commands, his laws and his decrees that I am giving you this day. Otherwise, when you eat and are satisfied, when you build fine houses and settle down, and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied, then your heart will become proud and you will forget the Lord your God. (...) You may say to yourself, 'My power and the strength of my hands have produced this wealth for me.' But remember the Lord your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your ancestors, as it is today." (Deuteronomy 8:10-14a,17-18)

"Then he said to them, 'Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions.' And he told them this parable: 'The ground of a certain rich man yielded an abundant harvest. He thought to himself, "What shall I do? I have no place to store my crops." Then he said, "This is what I'll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain. And I'll say to myself, 'You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.'" But God said to him, "You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?" This is how it will be with whoever stores up things for themselves but is not rich toward God.'" (Luke 12:15-21)



3. The booth reminds us that our lives fully depend on God the Father. In the Bible, our bodies are referred to as a tent. This is exactly why the booth needs to be a temporary dwelling, but one that is firm enough not to collapse with a breath of wind. With this feast, we celebrate our dependency on Him, because He is faithful.

"I think it is right to refresh your memory as long as I live in the tent of this body, because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me." (2 Peter 1:13–14)

4. The booth is constructed precisely in a time when it gets colder and wetter, so that everyone can see and will forever realize that living in a booth is a commission of God the Father, and not a logical human custom. The booth needs to be built in the open air, with a roof made of foliage (branches, bamboo or straw, that has been cut off from the roots) that still leaves some sunlight through, and that is large enough to sleep in.

The future

5. The booth refers to the future on earth, in Jerusalem.

"Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Festival of Tabernacles. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the Lord Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain. The Lord will bring on them the plague he inflicts on the nations that do not go up to celebrate the Festival of Tabernacles. This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Festival of Tabernacles." (Zechariah 14:16–19)

6. The booth refers to the future in haven, the New Jerusalem.

"After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.' All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying: 'Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!' Then one of the elders asked me, 'These in white robes—who are they, and where did they come from?' I answered, 'Sir, you know.' And he said, 'These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore, "they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. Never again will they hunger; never again will they thirst. The sun will not beat down on them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes.'" (Revelation 7:9–17)



Annex 2: Ezra

In 586 BC, the temple in Jerusalem was destroyed by King Nebuchadnezzar, and the Jews were captured and taken to Babylon. When Babylon is conquered 48 years later by Cyrus, the king of Persia, God the Father commands him to let the Jews return to Jerusalem, to rebuild the temple there. That the temple would be rebuilt, was already prophesied by the prophet Jeremiah.

God the Father had moved the hearts of the priests, Levites, temple servants and family heads of the tribes Judah and Benjamin, to return to Jerusalem. In total, with families and all, they were with 42,360 people, and they additionally brought 7,337 slaves and 200 singers. They also brought 8,136 animals, of which 6,720 were donkeys.

King Cyrus also had the objects that Nebuchadnezzar had stolen from the temple returned. His treasurer was assigned to count everything and then hand it over to the ruler of Judah, who brought it to Jerusalem. In total, there were 5,400 items of gold and silver.

At the beginning of the seventh month, the people of Israel was gathered in Jerusalem. Joshua and Zerubbabel had rebuilt the altar with their brothers, even though the foundation for the temple was not yet laid and they were threatened by the neighboring peoples. The altar was rebuilt, because God's Law prescribes that the LORD must be brought burnt offerings during all three of the autumn feasts, that are all celebrated in this month. The Feast of Tabernacles is the last of these autumn feasts.

Money was gathered to employ masons and carpenters, and to buy food, drinks, cedar wood and oil. The rebuilding of the temple began in the second month of the second year after their return, between Pesach and Pentecost. The Levites supervised the work. As prescribed by King David, the priests in their vestments blew the trumpets and the Levites played cymbals and praise the Lord. They sang: "He is good; his love toward Israel endures forever." The people all cheered, and the elderly who could still remember the first temple, cried loudly of joy and sadness.

The Samaritans, enemies of the tribes Judah and Benjamin, heard of the rebuilding of the temple, and volunteered to help. But Zerubbabel, Joshua and the other family heads refused, because only they were the ones commanded to do this. This is why the Samaritans tried to discourage the people of Israel, and they wrote a letter at the current king of Persia, King Artaxerxes. It contained the accusation that the Jews were working to rebuild the rebellious and wicked city of Jerusalem, that would no longer pay taxes, tribute and duty to the king after the construction is completed. Old documents confirmed that Jerusalem had a history of being a city of rebellion and sedition. As a result, the rebuilding of the temple was immediately shut down by force.

After about 15 years, both the prophet Haggai and the prophet Zechariah prophesied about the reconstruction of the temple. Strengthened by these prophesies, the rebuilding of the temple was resumed. By now, King Cyrus was conquered by King Darius. When Darius had his archives searched to check whether the people of Israel had permission to rebuild the temple, they found the decree of King Cyrus. This is why King Darius gave the order that the Jews must be able to do their work undisturbed, and that they had to be provided daily with anything they needed, all at his expense.

The temple was completed in the sixth year of reign of King Darius. For the dedication, 100 bulls, 200 rams, 400 male lambs, and for each of the twelve tribes of Israel a male goat as a sin offering.



Ezra was a Jewish scribe and priest, who still lived in Persia instead of in Jerusalem. King Artaxerxes and his seven advisers sent him to Jerusalem, with the king's authority to teach and implement the Law of God the Father there, and to ensure that the construction of the temple was performed exactly the way God's Law prescribes it. To make all this possible, in addition to the king's authority, they gave him silver and gold, and a decree to the treasurers to diligently do everything Ezra asks them to do. Together with Ezra, 1,500 Jews returned to Israel.

God the Father had freed the people of Israel from their captivity and enabled them to rebuild the temple in Jerusalem, but instead of being thankful and obedient, the people, priests and Levites were unfaithful. They ignored His commandments and mingled themselves with the neighboring peoples, even though they have detestable practices. This way, they had also let in the pollution and corruption of these peoples. The most compelling evidence that they had not kept themselves separate was that several dozens of them had intermarried with women from these peoples.

When Ezra heard of this, he tore his clothing and while weeping did penance on behalf of his people. A large group of Jews joined Ezra and cried loudly. The people confessed they had been unfaithful. The only way to receive mercy for this, was to send away all foreign women and children, and to expel anyone who refused to do so. This way, the people of Israel were able to turn away the anger of God the Father.



Annex 3: Meal

In Matthew 16:19–34, King Jesus says:

“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!”

“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”

“Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life? And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these.”

“If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well.”

“Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.”



Annex 4: Water and light

Throughout the summer, Israel primarily depends on the dew on the field, and in the winter on rainfall. This is why people at the synagogues pray for rain, on every day of the Feast of Tabernacles. In the days of the temple, there was a ceremony of water drawing and water pouring on all days of the Feast of Tabernacles, including on the eighth day. It has everything to do with festive joy. As Isaiah 12:1–3 says:

“In that day you will say: ‘I will praise you, Lord. Although you were angry with me, your anger has turned away and you have comforted me. Surely God is my salvation; I will trust and not be afraid. The Lord, the Lord himself, is my strength and my defense; he has become my salvation.’ With joy you will draw water from the wells of salvation.”

The water drawing began once the rooster crowed and two priests blew a stretched tone, an alarm tone and another stretched tone on the shofar. This was the signal to start drawing water from the Pool of Siloam, where a golden jug was filled with about one liter of water. The priest who would pour the water, carried the jug through the city to the temple. During this walk, the shofar would be blown when he walked through the Water Gate, reached the tenth step of the stairs at the south site of the Temple Mount, and arrived at the temple’s court. He then walked to the eastern gate, where the priest confirmed that the eyes of the people are focused on God the Father. Ezekiel 8:16 also describes this ceremony:

“He then brought me into the inner court of the house of the Lord, and there at the entrance to the temple, between the portico and the altar, were about twenty-five men. With their backs toward the temple of the Lord and their faces toward the east, they were bowing down to the sun in the east.”

After the ceremony of the water drawing, the water pouring took place. Above the altar were two silver plates, one for the wine pouring offerings that were poured every day of the year; the other for the water pouring offerings, that only were poured with the Feast of Tabernacles.

The Feast of Tabernacles itself lasts for seven days. After that there is an “eighth day”, the closing party, that isn’t just the finale of the Feast of Tabernacles, but also of the autumn feasts, and even of all annual Biblical feasts. King Jesus waited until the eighth day to reveal the fulfillment of this water ceremony. In the Bible book Jeremiah, the Lord God has already called Himself “the spring of living water” twice. Then it says in John 7:37–39:

“On the last and greatest day of the festival, Jesus stood and said in a loud voice, ‘Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.’ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.”

With the water ceremony, the people of Israel also remember how they drank water from the rock. That this also refers to King Jesus is explained in 1 Corinthians 10:4b: “they drank from the spiritual rock that accompanied them, and that rock was Christ.”



The Bible also specifically names the Feast of Tabernacles as the feast that all nations will celebrate together in Jerusalem in the end time, and that a new source of water will spring from Jerusalem. This is written in Zechariah 14:8–9:

“On that day living water will flow out from Jerusalem, half of it east to the Dead Sea and half of it west to the Mediterranean Sea, in summer and in winter. The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name.”

Aside from being the feast of water, the Feast of Tabernacles is also the feast of light. Around the temple were tall lights that stood out 26.5 meters above the Temple Mount. At the Feast of Tabernacles, fires of oil were lit, for which the worn-out linen vestments were used as wicks. It is said that there wasn't a courtyard in Jerusalem that wasn't bathing in light during these days. After the eighth day, the fires were extinguished, the exuberant joy was over, and it became dark in Jerusalem again. It was on this dark day, that King Jesus said: “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life” (John 8:12b).



Annex 5: End time

Tip: print this annex and cut the pages so the chapters become separate strips. Hand these out so that people take turns reading each chapter.

1. Introduction

King Jesus says He doesn't leave us as orphans (John 14:18), and He promises us we will be guided into all truth (John 16:13). Especially when it's about the future, we want to know in detail what awaits us. But it isn't all set yet. However, several things are already set. The Lord God for example has given us the Bible book Revelation, to provide us with the necessary basic knowledge of the future, in which the apostle John has written down everything he has seen (Revelation 1:2).

Group question: Who will guide us in truth?

(answer) The Holy Spirit.

2. Doctrines

We know there are several doctrines about the end times, and we do not doubt the good intentions of their composers. We will only take large steps through the Bible book Revelation in order to give you a general first impression. If you do not want to get bogged down in all kinds of end time doctrines and the inconsistencies between them, then focus on what the Bible says about it, even though some metaphors are still unclear and they sometimes do not appear to be compatible with one another.

Group question: Name some examples of end time doctrines.

(answer) Rapture before the Great Tribulation; rapture during the Great Tribulation (after 3.5 years); rapture after the Great Tribulation; British-Israel doctrine; Ten Tribes doctrine; the belief that we currently live in the kingdom of 1000 years.

3. Train station

If you need to switch trains at a large train station, your train shouldn't be delayed, and the other trains shouldn't already have departed, or you'll miss your connection. Trains come to the train station from everywhere. Like there are several trains, God the Father has used various images, each of which has its own schedule. At a particular moment, they will meet at one point when the Messiah returns, but one process can go somewhat faster and the other one can slow down, which is why the Lord God has used these different images in Revelation, that all taken together give us the global picture.

Group question: Name some of the images He uses in Revelation.

(answer) Trumpets, horses, riders, scrolls, churches, lampstands, ...

4. Seven churches

Revelation begins with summarizing the church's history from the Acts of the Apostles until the return of the Messiah. The message to each individual church relates to a particular time in history.

Group question: Name some of the seven churches.

(answer) Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea.



5. **Worshipping God the Father and the Lamb**

In Revelation chapters 4 and 5, we gain insight into the heavenly throne room. The Lamb sits on the throne. We know the Lamb is the image of King Jesus.

Group question: Why do we see Him here at His greatest moment of glory as a lamb?

(answer) Because this is His favorite appearance. As a Lamb, He bought us with His blood.

6. **The first six seals**

In Revelation 6, we read about six seals, coupled with six horses. It describes the contractions and the judgements that come over the earth. Revelation 6:15-17 says:

“Then the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, ‘Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can withstand it?’”

Group question: So what purpose does all this misery serve?

(answer) That the people realize and proclaim that the Great Day of the Lord is coming.

7. **Israel**

In the end of days, Israel has its own course, and believers from all heathen nations join the people of God the Father.

Group question: The Bible says we are added to the people of Israel in a special way. Which word does the Bible use to describe it?

(answer) “Being grafted” or “join”.

(comment) *It is described in Romans 11:24-25.*

8. **The seventh seal**

When the seventh seal is broken in Revelation 8, angels come who blow the trumpets (shofars). These are the signals that announce the end. Every trumpet blast is followed by something enormous. There are four different types of shofar blasts:

<p><i>Tekiah</i></p> <p><i>Shevarim</i></p> <p><i>Teruah</i></p> <p><i>Tekiah gedolah</i></p>		<p>The King is coming</p> <p>Have mercy Lord; a pleading tone</p> <p>An alarm tone that includes sobbing and weeping</p> <p>Points forward to the return of the Lord</p>
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(To listen: "[The Four Traditional Shofar Blasts](#)".)

Group question: The first five trumpet blasts are a “teruah”. With the sixth trumpet blast, it is almost time. Which type of shofar blast will then be heard?

(answer) The “tekiah”.

(comment) *When the signal comes that “the King is coming” (tekiah), it is certain that He will almost return. The seventh trumpet blast is the last one, which is the “tekiah gedolah”.*



9. **The two witnesses**

Before the last trumpet is blown, two witnesses appear in Jerusalem. One of them represents the people of Israel and the other represents the believing heathens.

Group question: Who are the witnesses, and who represent which group?

(answer) Moses represents the people of Israel; Elijah represents the believing heathens.

10. **Much oppression**

There are clear warnings that there will come a lot of oppression and misery over the world. In part, it is God the Father who judges the earth. In part, these are natural disasters. And in part, these are demonic manifestations. The Book of Revelations speaks of the dragon (an image of evil) that tries to devour the woman and the child (an image of Israel and the Church). There is also another image, in which the devil takes on the form as a trinity, that wants to rule over all the earth.

Group question: Who is this trinity made up of?

(answer) The satan, the antichrist, and the beast.

(comment) The devil is compared to a monkey who always imitates. In this case, the trinity is imitating God the Father through the satan, King Jesus through the antichrist, and the Holy Spirit through the beast. The Book of Revelations has many more similar images.

11. **Throne judgment**

All people are judged on their faith and their deeds at the judgment of the white throne. This is one of the most important events in the history of man. Both the dead from the past as the people who are alive at that moment are judged.

Group question: Each elder laid something by the feet of the Lamb. What was it?

(answer) A crown.

(comment) This is described in Revelation 4. It is generally assumed the crowns stands for good deeds, or for the people who have been reached with the good news.

12. **Heaven and earth**

The most likely order of the end times is: tribulation, millennial kingdom, and eternal life in heaven or on earth.

Group question: The Bible is very clear about there being only one way leading to the eternal life with God the Father, with King Jesus the Son, and with the Holy Spirit. What did King Jesus say about this in John 14:6?

(answer) "I am the Way, the Truth and the Life."