

Welcome to the Tabernacle

**LESSON 13. . . God's
Prophetic Calendar Cont.**

Review: Passover, Unleavened Bread, First Fruits, Pentecost.

PASSOVER:

Reminder of the deliverance from Egyptian bondage.

Need for a LAMB without blemish.

With unmistakable clarity the NT identifies Jesus with that Lamb.

The Feast of Unleavened Bread:

The Feast of the Passover was followed by the Feast of Unleavened Bread, with the two forming a double festival.

These two feast days are sometimes referred to as one and the same, as we see in:

Matthew 26:17; Luke 22:1;

However, the Feast of Unleavened bread was of longer duration—seven days— because it pictures the outcome of Passover.

The feast of First Fruits:

They were to bring the early crops of their spring planting (“First Fruits”) to the priest at the Temple to be waved before the Lord on their behalf.

Jesus, celebrated the Sunday of the week by rising from the dead.

John 20:1 "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

The fourth feast, to be held fifty days after First Fruits.

PENTECOST:

Pentecost, then, occurs on Sunday, again Leviticus 23:16 “The morrow after the sabbath,” exactly fifty days after First Fruits.

The Lord, of course, rejoined His disciples after His resurrection and taught them for forty days...

And then bade them to wait at Jerusalem until the Holy Spirit would come.

The Holy Spirit did come: Acts 2:1
"And when the day of Pentecost was fully come, they were all with one accord in one place."

Acts 13:46-49 "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that

thou shouldst be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. 49 And the word of the Lord was published throughout all the region."

We remain under the orders of Pentecost, continuing the summer crop cultivation.

We remain “workers in a field” until that day of the great harvest marked by the next feast.

I. The Feast of TRUMPETS

God seems to have enjoyed the trumpet.

Ever since Isaac was spared by virtue of the ram being caught in the thicket by its horn, the trumpet, or in biblical times, the ram's horn, was special to God.

After all, without Isaac, we would not have had the Jews; and without the Jews, we would not have had the Bible, the apostles, the disciples, and we must suppose, the Messiah Himself.

We have skipped over quite a bit of time now from Pentecost, to picture the year as it was prescribed.

Our first three feasts occurred, of course, in the first month, normally in April.

Pentecost occurred at the early part of summer, usually in late May or early June.

Now we go over to the first day of Tishrei, on the Jewish calendar, the seventh month, which occurs in the fall, in September.

The high priest actually stood on the southwestern parapet of the Temple and blew the trumpet so that it could be heard in the surrounding fields.

The Lord used the image.

We can imagine the scene as a Jew and an Arab worked side by side in the fields, as they do even today.

Thus the Lord stated, “Where there are two working in a field, I’ll take one and leave the other.”

The Rapture is very clearly associated with trumpets:

1 Thessalonians 4:16-17 “For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are

alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.” (ESV)

When that great trumpet sounds, the miracle to surpass all miracles will take place.

The living believers will rise from the earth and the graves will give up their dead.

1 Corinthians 15:50-52 “I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.”

I. The Feast of ATONEMENT:

On the fearsome Day of Atonement, the Jew literally either lived or died, according to God's will:

This was a day of confession and it still is.

Leviticus 23:27 "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."

Israel was to individually “afflict their souls” and be conscious of their national sin.

This was the day on which the High Priest of Israel entered the fearsome Holy of Holies, where God Himself dwelt (Leviticus 16).

**It was a most solemn occasion,
still treated as the highest of the
holy days.**

**We might appreciate some of the
difficult laws written right into
Leviticus 23, along with the
punishments involved with this
sacred day:**

Leviticus 23:28-30 "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. 29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. 30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people."

1. For the slightest violation in terms of working that day (lifting something too heavy, walking too far), one could be cut off from his people, and thus be excluded.

Further trips to the Temple would be unnecessary, as redemption would then be hopeless.

2. As to the confession time, God specified twenty-four hours:

Leviticus 23:32 "It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

Such were the blessings and curses of God's own people.

We would look in vain in the New Testament for a fulfillment for the Day of Atonement.

This is the one feast which is not fulfilled by the Church, because the Church owes no atonement.

The Church is not innocent of course, but it is exonerated.

Romans 5:11 “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

Jesus paid for the sins of the those who BELIEVE.

2 Corinthians 5:18-19 “ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Καταλλαγήν (kat-al-lag-ay') =
reconciliation

**Reconciliation (restoration) as the
resulting of Christ exactly
(precisely) exchanging His
righteousness (blood) for our
guilt.**

Romans 5:11 “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the **atonement.**”

Romans 5:11 “More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received **reconciliation.**” **(ESV)**

R o m a n s 5 : 1 1 – (G r e e k)
ATONEMENT - Second aorist
active indicative of λαμβανω,
looked at as a past realization,
"now" in contrast with the future
consummation and a sure pledge
and guarantee of our total
acceptance with GOD.

TABERNACLES

To be continued:

PRAYER TIME