

**Welcome to the Tabernacle**

**LESSON 14. . . God's**

**Prophetic Calendar**

**Conclusion**

**REVIEW -**

# **I. Passover -**

**Reminder of the deliverance from Egyptian bondage.**

**Need for a L A M B without blemish.**

**With unmistakable clarity the NT identifies J E S U S with that Lamb.**

## **II. The Feast of Unleavened Bread:**

**The Feast of the Passover was followed by the Feast of Unleavened Bread, with the T W O forming a double festival.**

**The Feast of  
Unleavened Bread  
began the day after  
Passover and lasted  
S E V E N days.  
(Leviticus 23:5-8)**

**Matthew 26:17** "Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?""

**Luke 22:1** "Now the Feast of Unleavened Bread drew near, which is called Passover."

### **III. 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 f r o m 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."**

**NEXT** - We now turn  
to the Fourth feast,  
to be held fifty days  
after First Fruits.

## **IV. PENTECOST**



**Pentecost, then, occurs on Sunday, again “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 told them to wait at Jerusalem until the Holy Spirit would come.**

**The Holy Spirit did come exactly on the day of the feast:**

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

**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.**

**V. The Feast of TRUMPETS**

**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.**

**This jump in time seems to represent the CURRENT SPAN of TIME in God's planning, since the trumpet unquestionably represents the Rapture of the Church.**

**The trumpet was the signal for the field workers to come into the Temple.**

**The Rapture is very clearly  
associated with trumpets:**

## **VI. ATONEMENT**

**This was a day of  
confession and it still is.**

**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 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.**

**Jesus PAID off the  
sins of every true  
believer.**

**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."**

**But these are Jewish feasts, and each one is fulfilled for the Jews.**

**The Day of Atonement will be fulfilled in a wonderful way for all concerned when the Lord returns at His second coming.**

## **VII. TABERNACLES**

**The prophetic picture becomes much brighter with the happy occasion of the seventh feast:**

**Leviticus 23:34** "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."

**God wanted to celebrate the fact that He provided shelter for the Israelites in the wilderness:**

**Leviticus 23:42-43 "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."**

**Each year on Tabernacles, the fifteenth day of the seventh month, or the seventh full moon of the year, devout Jews build little shelters outside their houses, and live in them.**

**I have read that in Jerusalem, a municipal shelter is provided near the Jaffa Gate for the whole of the city.**

**The Feast of Tabernacles was the third of the great annual festivals, at which every male in Israel was to appear before the Lord in the place which He should choose.**

**It fell on the 15th of the seventh month, or Tishri (corresponding to September or the beginning of October), as the Passover had fallen on the 15th of the first month.**



**There is yet another important point to be noticed. The 'Feast of Tabernacles' followed closely on the Day of Atonement. Both took place in the seventh month; the one on the 10th, the other on the 15th of Tishri.**

**What the seventh day, or Sabbath, was in reference to the week, the seventh month seems to have been in reference to the year.**

**This was the most popular celebration in Israel during the time of the old covenant and certainly the most joyful. It was celebrated in early fall, following harvest, after the crop was in the barn. Unlike the somber and serious mood of Passover, Tabernacles was a time of great festivity and rejoicing. For seven days in Jerusalem the people**

**lived in booths or tabernacles made of leaves and branches. It was truly a time of joy, dancing, singing, and shouting (Leviticus 23:40). On the seventh and final day of the feast, a typical celebrant would carry in his right hand a lulabha, the branch of a myrtle tree, one from a willow, and another from a palm tree, all tied together. In the left hand one carried**

**an ethrog, or citrus branches bound as one. One of the priests would take in hand a golden pitcher and lead the crowd in festive procession, to the accompaniment of flutes and trumpets, to the pool of Siloam. He would fill the pitcher with water from the pool and then lead the worshiping parade back to the temple. He immediately proceeded to**

**the altar where the sacrifice had been offered and there poured the water into a funnel which led to the base of the altar. Then, to the accompaniment of the flute, shaking the lulabha in the right hand and the ethrog in the left, all the people would chant, antiphonally, Psalms 113-118, climaxed by the public recitation of Psalm 118:24-29.**

**The symbolic purpose of the water ritual, considered the high point of the festival, was to remind the people of the provision of water from God during the time of wilderness wandering (Numbers 20:7-11; Nehemiah 9: 15, 19-20) as well as his showering the earth to make possible the growth of their crops. It was then, with the ritual of water still fresh in**

**the minds of the people, that a man from Nazareth stood up from a visible and prominent place and cried aloud: “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water’ ” (John 7:37-38).**

**Simply, yet profoundly, put, Jesus was saying: “This feast is all about me! The water that flowed from the rock in the wilderness symbolized me! The sacrifice on the altar is about me! The water in the golden pitcher points to me! The promise of refreshing waters of salvation refers to me! The water that I offer is better than that which flowed from the**



**rock, better than that which falls from heaven to nourish your crops, better than that just taken from the pool of Siloam. I am the water that gives eternal life, eternal refreshment, and eternal joy! No longer do you need to go to the temple. No longer do you need to celebrate the feast. Celebrate me! Come and drink of me!”**

**Jesus is the fulfillment of all that the Old Testament prophesied, prefigured, and foreshadowed:**

**Colossians 2: 16-17, “Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ.”**

**Not literally, but spiritually; for, as all the Jewish feasts have been accomplished in Christ, with the exception of trumpets and Atonement.**

**This feast was originally kept in commemoration of the Israelites dwelling in tents in the wilderness, and was typical of Christ's incarnation, who was made flesh, and tabernacled among us;**

**So for BELIEVERS to keep this feast is no other than to believe in Christ as come in the flesh, and in the faith of this to attend to the Gospel feast of the word and ordinances;**

**This will find its final completion in the personal reign of Christ, when the tabernacle of God shall be with men.**

## **SOME CONCLUSIONS:**

**God forecast the entire career of the Messiah, the Jews, the Church, and even the other nations.**

**He laid out the feasts in the calendar year in a manner that reflects in proportion the history of the Church.**

**Indeed, those first three feasts, the crucifixion, burial, and resurrection, occurred very close together.**

**Then there was the pause before the coming of the Holy Spirit.**

**And then the long pause before  
the big harvest, the Rapture of the  
Church.**

**We may also see God's clever  
design shown in the earthly week  
— six feasts of work and the last  
one of rest.**

**It is rather like the creation week, in which God worked six days and then relaxed in His Tabernacle on the seventh.**

**The biblical history has indeed described some six thousand years, and we see the kingdom, being filled with new believers as the GOSPEL goes forth.**



**People have tried to calculate the date of the Rapture, or the fulfillment of the Kingdom, from the system, or tried to place historical events in perspective of the feasts.**

**It seems that either the Scriptures have yielded as yet too little to our poor scrutiny, or that such details are purposely concealed from us.**

**Nevertheless, a working knowledge of this marvelous prophetic system builds the faith of any Bible reader, and certainly of the believers in Jesus Christ.**

# Prayer Time