

CORNERSTONE
BIBLE STUDY GUIDE

THE FEASTS *of* JEHOVAH
Series

Volume Three

*The Feast
of
Tabernacles*

Dwight Hammond

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Tabernacles*

By Dwight Hammond

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THE FEASTS
of
JEHOVAH
Series

Vol. 1 — *The Feast of Passover*
Vol. 2 — *The Feast of Pentecost*
Vol. 3 — *The Feast of Tabernacles*

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Introduction

The Feast of Tabernacles could easily be called **The Feast of Prophecy**. The Jewish people will, under an outpouring of the Holy Spirit in the end-times, come to experience in Christ, all three Feasts of Jehovah. The Feast of Passover and Pentecost at or after their historical fulfillment are experienced and fulfilled only in *believers* in Christ, whether Jew or Gentile. In Christ there is neither Jew nor Gentile, bond nor free, male nor female, but only the new creature. The new creation is the church, the true Israel of God. (Gal. 6:15-16) So, in order to be consistent in our interpretation we see that Passover and Pentecost found historical and experiential fulfillment in Christ and His church, so the Feast of Tabernacles will find the same kind of fulfillment.



THE FEASTS *of* JEHOVAH

Volume Three

A Feast of Prophecy

Paul tells us that many of the things which happened to Israel were for types and examples to the New Testament Church. (1 Cor. 10:6, 11) One of the most remarkable historical types in Israel's history pertains to the Feasts of Jehovah. Let's look at both the type and antitype, Old Testament Israel and New Testament Israel, as to the fulfillment of the Feasts of Jehovah.

Natural Israel—the Historical Type

Israel experienced the Feast of Passover in Egypt and the mighty deliverance that resulted. (Ex. 12) They also experienced the Feast of Unleavened Bread in their separation from the land by baptism into the Red Sea and the Cloud. (Ex. 13:14-15; 1 Cor. 10:1-2)

The 3-day journey brought them to the foot of Mt. Sinai. Here at Mt. Sinai the nation experienced the Feast of Pentecost in the third month. Cod's intention was then to bring Israel into Canaan land where they could enter into the third and final feast and partake of the fruit of the land.

In Egypt they knew the Passover. In their journey they

knew Unleavened Bread. (We need to get the sin out of our lives along the journey.) At Mt. Sinai they knew Pentecost. And only in Canaan land could they know and enjoy Tabernacles.

The great tragedy is seen when the nation came to Kadesh-Barnea. “Kadesh” means “Holy” or “Holiness,” and Barnea” means “An inconsistent or fickle son.” It was at Kadesh-Barnea that they rejected the land promised to Abraham, Isaac, and Jacob. By rejecting the land they also rejected the greatest feast, The Feast of Tabernacles. (Num. 12-14)

For 40 years God allowed them to wander in the wilderness until all that generation died. Only Joshua and Caleb lived to enter into the land of Canaan with the new generation. The national sin was unbelief. (Num. 13-14 with Hebrews 3-4)

It was evident that this new generation kept the Feasts of Jehovah after crossing the Jordan River. (Josh. 5:10-12)

So this new generation experienced Passover, Pentecost and Tabernacles. Joshua and Caleb, as the overcomers, also enjoyed the Feasts of Jehovah in Canaan land because they had faithfully followed the Spirit of the Lord.

Spiritual Israel—the Historical Anti-type

The Old Testament scene can be superimposed upon the history of the New Testament Church for an interesting comparison.

The Historical Books of the New Testament show the fulfillment of the first two feasts. The four Gospels present Jesus as the historical fulfillment of the Feast of Passover, Unleavened Bread and the Sheaf of Firstfruits. The Book of Acts show the historical and anti-typical fulfillment of the Feast of Weeks, or Pentecost, in the Church.

But where in the history of the Church, can the fulfillment of the final feast, the Feast of Tabernacles be found? This is the Feast of Prophecy—the unfulfilled feast in the Church.

Alfred Edersheim, in his book *“The Temple: Its Ministry and Services”* (p. 287) says concerning this feast “...the fact remains that the Feast of Tabernacles is the one only type in the Old Testament which has not yet been fulfilled.”

The New Testament Church follows the pattern of the Old Testament church. First the natural, then the spiritual: first the type, then the anti-type, first the shadow then the substance.

As natural Israel wandered for 40 years after Passover

and Pentecost, and failed to enter into Feast of Tabernacles because of their unbelief, spiritual Israel—the Church—has followed suit.

The Church has been wandering through history in so much unbelief of God's promises. Generation after generation has died in the wilderness, never experiencing the three Feasts of Jehovah. However, there must be—there will be—a new generation that will arise to enter into the covenant promises of God and experience all three Feasts of Jehovah.

This third feast is dealt with in the New Testament in Hebrews and Revelation. The Lord has kept this feast for the end-time generation who will fully believe Him and enter into His promises. The nation of Israel wandered for 40 years; the Church has been wandering for about 40 Jubilees (or, $40 \times 50 = 2000$ years).

But the wilderness wanderings are coming to an end. A new generation is arising. They are experiencing Christ as their Passover. They are keeping the Feast of Pentecost in the Baptism of the Holy Spirit. They will not stop there but will move on and experience the Feast of Tabernacles and the blessings it includes.

Historical Table

Natural Israel - Historical Israel			
Passover 1 st mo.	Pentecost 3 rd mo.	Wilderness wanderings 40 years	Tabernacles 7 th mo.
Egypt	Sinai (3000 died)	Israel's History	Canaan
Spiritual Israel - Historical Anti-Type			
Passover 1 st mo.	Pentecost 3 rd mo.	Wilderness wanderings 40 x 50 = 2000 yrs.	Tabernacles 7 th mo.
Gospels	Acts (3000 born again)	Church History (40 Jubilees)	Hebrews Revelation

Passover had three parts to it; Passover, Unleavened Bread, and Sheaf of Firstfruits. The Feast of Pentecost has one feast. And now we will see that the Feast of Tabernacles has three parts to it. Altogether, the three Festivals make up seven Festival days in their respective months, times and seasons.

Leviticus shows us the three parts of the feast of the seventh month.

1. The Feast Day of Trumpets—Lev. 23:23-25
2. The Feast Day of Atonement—Lev.23:26-32
3. The Feast of Tabernacles—Lev. 23:33-44

Other Scriptures dealing with the details of this feast are found in Numbers 29:1-40; 10:1-10; Leviticus 16; and the Book of Hebrews.

In this study guide we will see that part of this feast has been fulfilled historically in Christ and His redemptive work, and that the full truth is yet to be fulfilled in the church. We must understand which elements are historical and which are prophetic in order to have a correct understanding and interpretation of the Feasts of Jehovah.

The question is, “With which feast will believers be satisfied today—Passover, Pentecost, or Tabernacles?”

Church history shows how God’s people have stopped at either the first or the second feast. God’s people have built denominations around the various truths of the Feasts of Jehovah. And the sad history of the church shows those who experienced Passover truths opposed those who have experienced Pentecost truths. And, history repeating itself shows that there are those who have experienced Pentecost truths who oppose those who seek to press on to know God in Tabernacle truths!

Feasts of Jehovah Table

Historical Fulfillment - Typical/Prophetic in Israel

Passover	Pentecost		Tabernacles
Egypt	Sinai	Wilder- ness	Canaan
1st. Month	3rd. Month	4th, 5th, 6th. Months	7th. Month
Passover 14th Unleavened Bread 15th Sheaf of Firstfruits 18 th Spring Rains Barley Harvest	The 50 th day from the Sheaf Waving Wheat Harvest Grain		Trumpets 1st Atonement 10th Tabernacles 15 th Early/Latter Rains Wine & Oil Harvest Fruit

Historical Fulfillment - Anti-Typical in Christ

Passover	Pentecost		Tabernacles
Gospels 1. New Birth	Acts 3. Trinity- Strength	Epistles	Hebrews Revelation 7. Maturity
Crucifixion Burial Resurrection Spiritual experience fulfilled in salvation in Christ, Separation to Christ Early Church outpouring	Holy Spirit Poured out Church Baptism in Holy Spirit into Body of Christ	Dark Ages	Ministry Voice Perfection of Church Ingathering of souls Coming of Christ Perfection of the Church Coming of Christ Latter Day Church Outpouring

The Feast of Trumpets

The Feast of Tabernacles is introduced on the first day of the seventh month by the Day of Blowing of Trumpets. It was a festival of trumpets sounding throughout the land and calling the nation to prepare for the coming Day of Atonement, the day of national cleansing. As on every feast day, specially prepared offerings were presented to Jehovah on this day in addition to the regular daily offerings. Psalms 89:15 (NASB Marginal), *“How blessed are the people who know the joyful sound! Or, blast of the trumpet, shout of joy.”*

The specific Scriptures dealing with this feast are found in Lev. 23:23-25; Num. 29:1-6. Since this feast day is called “The Day of the Blowing of Trumpets” we will study the significance of trumpets in Israel.

I. TRUMPETS IN ISRAEL

There were basically two kinds of trumpets in Israel; trumpets made of ram’s horns and trumpets of silver.

A. Ram’s Horns

Ex. 19:16, 19; 20:18; Lev. 25:9; Josh. 6:4-13,20; 1 Sam. 2:1; 1 Chron. 25:5. The horn here came from some sacrifice, from the bull or the ram. The ram’s horns were used to blast out the note of shouting that brought down the walls of Jericho. It was the trumpet of jubilee. (Lev. 25:10-54)

B. Silver Trumpets

Num. 10:2,8, 9; 29:1; 2 Chron. 5:12-13; 7:6; Ps. 98:6.

The trumpets made of silver were a symbol of the price of redemption of the soul. It was used as ransom or the atonement money. (Ex. 30:11-16)

For the Church, the Body of Christ, the two silver trumpets may be likened to present day ministries. Christ and His ministers sound the Word of Jehovah to the spiritual Israel of God. (Eph. 4:8-16)

The trumpet in Scripture is used to symbolize the prophetic voice, the spoken Word of Jehovah coming to His people through the ministry. The prophets were told to lift up their voice “like a trumpet.” (Isa. 58:1; Hosea 8:1)

The prophet Ezekiel was distinctly told to be a watchman to Israel and blow the trumpet voice of warning to them, or call them unto Jehovah. (Ezekiel 33:1-7)

The voice of the Lord Jesus is symbolized also by the sound of the trumpet (Rev. 1:10; 4:1). Read also Joel 2:1, 15; Amos 3:6-8; Isa. 18:3; 27:13; Jer. 4:8; 19:21; 51:27.

For Israel, Aaron and his sons were responsible as priests to sound the trumpet message on the special occasions. (Ex. 28:1 with Num. 10:3, 4, 10)

It is important that the trumpeters make a clear and distinct sound so the people of God may HEAR and UNDERSTAND the message. (1 Cor. 14:8; 13:1; Mk. 4:23-25; Lk. 8:18)

The people of God need to take heed “HOW” and “WHAT” they hear!

II. USE OF TRUMPETS IN ISRAEL—Num. 10:1-10

- A. For Calling the Congregation—Num. 10:2**
- B. For Directing the Move of the Camps—Num. 10:2**
- C. For the Calling of the Leaders—Num. 10:4**
- D. For the Blowing of Alarms—Num. 10:5-7**
- E. For War or Enemy Oppression—Num. 10:9**
- F. For Days of Gladness—Num. 10:10**
- G. For Appointed Feasts—Num. 10:10**
- H. For Beginning of Months—Num. 10:10**
- I. For the Offerings and Sacrifices—Num. 10:10**

III. THE FEAST DAY OF TRUMPETS—

Lev. 23:23-25; Num. 29:1

We have seen that trumpets were sounded at the beginning of months, announcing each new moon. The Feast of Tabernacles took place in the seventh month. This month was ushered in by the trumpets, but with special emphasis. So much so that this day was called “The Day of the Blowing of Trumpets.” It was a different call and message that sounded forth on this feast day.

- A. New Year’s Day—Num. 29:1**
- B. A Sabbath Rest—Lev. 23:23-25**
- C. The Seventh Month—Lev. 23:24**

Number seven is the number of perfection and fullness. In this feast the believer is brought to the fullness of the

Godhead. Number seven is distinctively the number of the Book of Revelation. The number is used more than 600 times in the Bible. Because the Feast of Tabernacles took place in the seventh month several important details show its symbolic significance.

1. Seven priests with the Ark of God marched with seven trumpets around Jericho for 6 days. On the seventh day they marched around seven times. (Josh. 5-6)
2. Seven priests blowing trumpets were involved in bringing the Ark of the Covenant into the Tabernacle of David. (1 Chron. 15:24-28)
3. Seven messengers blow seven trumpets in the Book of Revelation, and at the blast of the seventh trumpet, the Ark of the Covenant is seen in the heavenly Sanctuary. (Rev. 8-9-10-11) All has to do with the coming of the Lord Jesus Christ.

So, the Day of Blowing of the Trumpets began in the first day of the seventh month, introducing and calling Israel to the soon coming Day of Atonement, followed by the Feast of Tabernacles.

In application of this feast Day to the Church we may consider the following:

The church historically experienced Passover. The church historically experienced Pentecost. The church historically has experienced distinctive “trumpet calls” as illustrated in Israel’s history. Various men of God, revivals and awakenings may be viewed as “trumpet

calls” and messages to the church. Each feast was introduced by a trumpet call.

By reviewing church history we can see how the church entered into what has been called “The Dark Ages,” when light and truth seemed to be almost extinguished. But God in His purpose and grace raised up Luther, Calvin and other reformers. They proclaimed with trumpet voice the distinctive truths relative to the Feast of Passover; justification by faith in the blood of Jesus, and sanctification unto the Lord. Also the Wesley revivals emphasized the truth of holiness and separation. This can be compared to the Feast of Unleavened Bread, the putting away of evil practices. Then followed subsequent awakenings, especially in the early 1900’s when God poured out His Spirit and multitudes experienced the glorious Feast of Pentecost. Since then many other ministries have proclaimed with trumpet-like voice the distinctive truths belonging to this feast, The “Pentecostal” or “Charismatic” believers witness this fact.

Again, in the early 1950’s, God poured out His Spirit which revealed further truths which had been hidden in His Word. Many ministries were raised up by God during this time. It became a real “Feast of Trumpets” with the truths being proclaimed. The truth of the church coming to maturity and perfection; the great preparation for harvest; the coming of the Lord again to His church in glory. There was also a further call to blessing, to holiness and separation unto the Lord. In other words, a

call to the Day of Atonement.

Today we are living in the Feast of Tabernacles through anointed ministries and look forward to the ultimate fulfillment in the judgments poured out in the Book of Revelation. All these come to an end at the last and seventh Trumpet at the second coming of Christ for His own and the establishment of His Kingdom. (1 Cor. 15:51-57; 1 Thess. 4:15-18; Rev. 8-9-10-11) God's people need to understand that the church must experience the Feast of Trumpets before experiencing "the last trumpet." We must be ready, listening, and able to share with others, "...what the Spirit saith unto the Churches." (Rev. 2:29; Mk. 4:23-24; Lk. 8:18; Isa. 18:3)



The Feast Day of Atonement

The word “atonement” (Heb. *kippurim*, from *kaphar*, means “to cover over.” In this case, it is sin that is covered over by making an equivalent payment (i.e., ransom), so that recompense is made for the offense.

The most solemn of all feast days, the Day of Atonement, was the day of national cleansing, as well as the cleansing of the sanctuary. On this day, special sacrifices were offered for atonement (i.e. a day of fasting).

It is important to keep in view that there is a proper interpretation and understanding of this Day of Atonement relative to Christ and His Church. There are those who see historical fulfillment in Christ, but fail to see future or experiential fulfillment in the church. And there are those, on the other hand, who see a future fulfillment in the church, but fail to see what Christ has fulfilled historically.

There is absolutely no doubt that full and complete **Atonement** has been made by Jesus Christ on the Cross, but there is also no doubt that the church has never fully appropriated and received all that the Atonement has provided.

Those who interpret this feast day to take place in the future in the Jewish nation, see it to be prophetic of the day of national cleansing for the Jew. And those who

interpret this feast day to find its fulfillment in the church also see a futuristic fulfillment, but founded on the former work of Calvary.

IV. THE DAY OF ATONEMENT—Lev. 23:26-28; 25:9
The Day of Atonement was the most solemn of all the days in Israel, even more sacred than Passover, Sheaf of Firstfruits, and Pentecost.

Just as for Passover and Pentecost, there is a twofold fulfillment relative to the Day of Atonement: that which finds its fulfillment in the person and ministry of Christ historically, and that which finds its fulfillment in the believers individually, and in the church corporately, both in the present and the future **experience**.

The Prophet Zechariah, prophesied of this Day, saying, “...and I will remove the iniquity of the land in **one day**.” (Zech. 3:9) We are still experiencing the Day of Atonement!

The Scriptures often use the word “day” in both a literal 24-hour day meaning as well as an indefinite period of time, as in the following reference:

Heb. 10:25, “The saints are to gather together much more as they see *the day* approaching.”

A. A Day of Holy Convocation—Lev. 23:27-32; Num. 29:7; Lev. 16:31

B. A Day of Fasting—Lev. 23:26-32; Num. 29:7; Lev.

16:31

C. A Day of Affliction of Soul—Lev. 16:31

D. A Day of Sacred Assembly—Joel 2:15-17; Num. 10:10

E. The Tenth Day of the Seventh Month—Lev. 23:27; Num. 29:7

1. Seven is the number of fullness, completeness, and perfection. So the seventh month completed the Feast of Jehovah and the Sacred year in Israel.

2. Ten is the number of testing, trial, law and order, and also responsibility before Jehovah. (Rev. 2:10; Dan. 1:12)

V. THE DAY OF ATONEMENT CEREMONIES—

Lev. 16

This chapter of Leviticus gives us the intricate details of the ceremonies which were to be fulfilled on the great Day of Atonement. The types all point to the work of Christ on the Cross and then to His work in His Church. We consider the Old Testament typical ceremonies of this day and what it meant to Israel, and then see how Jesus fulfilled it in the New Testament and what it means in and to the church, which is His Body.

A. The Golden Censer Ministry—Lev. 16:1-2, 12-14; Heb. 9:4

The Lord commanded that Aaron not come into the Holy place except on this one day each year. Even then he was to take the golden censer, and with his hands full of sweet incense bring it inside the veil.

As he entered inside the veil, placing the incense on the fiery coals of the censer, a cloud of incense ascended, covering the Ark of Glory. Aaron dare not enter into the Most Holy Place of the Tabernacle without the rising cloud of incense.

The symbolism of the incense is clearly interpreted for us both in the Old & New Testaments. Incense and its ingredients always speak of prayer and its essential ingredients. Aaron the High Priest typifies the ministry of the Mediator and Intercessor. David said, “*Let my prayer be set forth (directed) before Thee as incense...*” (Ps. 141:2). Read also Rev. 5:8; 8:1-5. Rising incense speaks of the ascending prayers of the saints before God.

This finds its fulfillment in Christ and the Church. Christ Jesus is our Mediator and Intercessor. He ever lives to make intercession for the saints according to the will of God. (Heb. 7:24-25; Rom. 8:34; 1 Tim. 2:5; 1 Jn. 2:1)

The prayers of the saints also ascend “inside the veil,” acceptable to God through Christ. It is in prayer and intercession that the believer approaches God.

At the first coming of Christ there was a revelation given to Zacharias at the golden altar of incense while the multitude was outside praying. As the second coming of Christ approaches, the spirit of prayer and supplication will again increase in the church. The book of Revelation (8:1-5) suggests this as it refers to the Day of Atonement.

So, in fulfillment of the golden censer ministry, we see the prayers and intercessions of both Christ and the church. All will increase as the Day of Atonement approaches.

B. The Washing of Water—Lev. 16:4, 24

On this day there was the special washing of water in preparation for the sacrificial offerings. Aaron washed before he entered the Sanctuary and then washed again in the Holy Place after the Sanctuary had been cleansed.

Again the Scripture interprets the symbolic act here. The ceremonial washing of water in the Old Testament pointed to the “*washing of the water of the Word.*” It also involves the washing of regeneration. (Eph. 5:26-27; Titus 3:5; Jn. 3:1-5; 15:3; 1 Cor. 6:11; Heb. 10:22; Ps. 51:7)

For Aaron it meant that he must be absolutely clean in order to make the atonement in behalf of the people of Israel. For Christ it meant that He was absolutely clean and sinless when He made the atonement for His people. For the believer it means that he must be washed in the water of the Word as he comes into the presence of God.

C. The Linen Garments—Lev. 16:4, 23

On this day Aaron laid aside the “*garments of glory and beauty*” (Ex. 28:1-5) and put on linen garments. He was completely clothed in white linen as he made the atonement. He had on linen trousers (breeches), a linen tunic (coat), a linen sash (girdle) and a linen turban

(mitre). These were called “*the holy garments.*”

After making the atonement for the Sanctuary and washing in the Holy Place, he was then to change back into his garments of glory and beauty.

How wonderfully Christ fulfilled the type in Himself. For He laid aside His reputation, emptying Himself of His glory and taking upon Himself the form of a servant, was made in the likeness of men. But He was a perfect righteous man. The fine linen garments are interpreted as divine righteousness, both of Christ and the righteousness with which the saints are clothed. (Rev. 3:4-5; 15:6; 19:7-8; Ps. 132:9; Isa. 61:10; Jn. 17:1-5)

The linen garments symbolize Christ’s righteous and sinless humanity. Jesus put on a perfect human spirit, soul, and body when He came the first time. When He returns, He will be clothed with His heavenly garments of glory and beauty.

D. The Sacrifices of That Day—Lev. 16:3, 5-11, 14-28; Num. 29:7-11

There were special sacrifices offered on this day, besides the daily sacrifice. These offerings were as follows:

- 1. A young bull for a sin offering**—for Aaron and his house.
- 2. A ram for a burnt offering**—for Aaron himself.
- 3. Two kids of the goats for a sin offering**—one goat for the Lord and the other goat for the people.

4. **One ram for a burnt offering**—for the people.
5. **Additional offerings** as in Num. 29:7-11 were:
 - a. **Burnt offering**—young bull, a ram and seven lambs of the first year.
 - b. **Grain offerings** appropriate to each of the blood sacrifices.
 - c. **Sin offering**—a kid of the goats.
 - d. **The daily sacrifice** of a burnt, grain and drink offering. The intricate details of these offerings are given in Leviticus Chapters 1-7.

All these sacrifices point to the **one perfect and once-for-all** sacrifice of Jesus Christ.

E. The Atoning Ministry

The actual work of atonement falls into three main areas: that which pertains to Aaron (the priest) and his household, that which pertains to the nation, and that which pertains to the Sanctuary.

1. Atonement for Aaron and his Household—Lev. 16:3-14

Aaron, first of all, offered a bull for a sin offering for himself and his own house, making atonement for his household. (vv. 3, 6)

After this he presented the two goats before the Lord, casting lots as to which goat was for the Lord in sacrifice and which would be taken into the wilderness and released (vv. 5, 7-10). After this Aaron was to take the blood of the bull for his sin offering and enter inside the

veil, sprinkle the blood on the Mercy Seat eastward and then 7 times before the Mercy Seat. All of this was done in the middle of the rising cloud of incense from the golden censer. (vv. 11-14) This made Aaron's atonement.

2. Atonement for the Nation—Lev. 16:15

Aaron then killed the Lord's goat for a sin offering. This was the offering for the people of Israel. As with the blood of the bull, he entered behind the veil, into the Holy of Holies, and sprinkled this goat's blood on the Mercy Seat of the Ark of the Covenant and then 7 times before the—Mercy Seat. This made atonement for the nation of Israel.

3. Atonement for the Sanctuary—Lev. 16:16-20, 23

After making atonement for himself and his household and then for the nation, Aaron then made atonement for the Sanctuary and its furnishings. The prophet, Daniel called this day, "*The Cleansing of the Sanctuary.*" (Dan. 8:13-14)

The Holy Place or the Tabernacle of the Congregation was atoned for. The Most Holy Place or the Holy Sanctuary was atoned for. And then the golden altar of incense was atoned for. (Ex. 30:1-10) After the golden altar of incense was atoned for Aaron sprinkled the blood of atonement seven times on it, cleansing and hollowing it from Israel's uncleanness. The horns of the altar were also sprinkled with atoning blood.

The significance of this threefold work of atonement will

be interpreted when we look at the New Testament fulfillment in the Book of Hebrews.

F. Aaron Alone makes the Atonement—Lev. 16:17
When Aaron the High Priest fulfilled the atoning work he was to enter alone. He ministered alone in the supreme work of reconciliation. None could help him. So it pointed to the fact that Christ alone could reconcile man to God. (Heb. 9:7) Even in His second coming there are areas of judgment that He alone will perform. (Isa. 63:1-6)

G. Entrance Inside the Veil—Lev. 16:2, 12, 15
It is to be seen that only on this day did Aaron enter “inside the veil.” The veil of the Tabernacle acted as a divider between the Holy Place and the Holiest of All. It signified a separation between God and Man that could only be bridged by the work of atonement. (Ex. 26:31-32) None dare to presume to enter inside the veil except on the appointed day, once a year.

Aaron’s two sons dared to go behind the veil on the day of dedication when the Glory of God fell. For this sin God judged them with death and then gave instructions for the Day of Atonement and how Aaron should come inside the veil. (cf. Lev. 9:22-24; 10:1-11; 16:1-2)

Jesus, being our forerunner, made it possible for believers to enter behind the veil. (Heb. 10:19-22; Mt. 27:51-52; Heb. 6:18-20)

H. The Seven Times Sprinkling of Blood—Lev. 16: 14

The sprinkling of the blood seven times on the Mercy Seat was prophetic of perfect atonement that the Messiah would bring to His people. Throughout the Scripture the theme of “The Seven Times” becomes prophetic of the end of the age and that which finds its ultimate fulfillment in the seventh day of the Lord, the Kingdom Age.

The following are some of the examples of these “Seven Times” prophecies, the number seven speaking of fullness, perfection and the close of the present age as ushered in by the second coming of Messiah.

1. Jacob bowed to Esau “Seven Times.” (Gen. 33:3)
2. Israel was to be punished “Seven Times” for her sins. (Lev. 26:18, 21, 24, 28)
3. The walls of Jericho were encircled “Seven Times” before its collapse. (Josh. 6:4-15)
4. Elijah prayed and then after “Seven Times” great rain fell. (1 Kgs. 18:43)
5. The furnace of persecution was heated “Seven Times” when the Hebrew believers were cast in and preserved. (Dan. 13:19)
6. Naaman immersed himself “Seven Times” before his healing took place. (2 Kgs. 5:10)
7. Oil was sprinkled “Seven Times” in the cleansing of the leper. (Lev. 14:16-18)
8. Forgiveness is to be beyond “Seven Times.” (Mt. 18:21-22)

So, the “Seven Times” sprinkling of blood becomes symbolic and prophetic of the perfections that the Blood of Jesus will bring to His Church in the end times and at His coming.

In the Feast of Passover the blood was sprinkled upon the door. In the Feast of Pentecost the blood was sprinkled on the people and the Covenant Book. In the Feast of Tabernacles the blood was sprinkled seven times on the Mercy Seat.

I. The Scapegoat—Lev. 16:8, 10, 20-22, 26

After Aaron had come out from the Tabernacle of the Congregation, he then laid his hands on the head of the live goat. As he did this symbolic act, he confessed over the goat all the sins, iniquities, transgressions and uncleanness of Israel. When this was completed, the scapegoat (or “goat of sending away”) was taken, by the hand of a suitable man, into the wilderness. The goat was to bear way all the iniquities of the people into a land uninhabited, or a land of separation. There the suitable man was to release the goat of the wilderness. Upon his return to the camp he was to bathe himself completely in water and then take his place in the camp of the Lord of Israel.

J. The Bodies Outside the Camp—Lev. 16:23-28

After the Scapegoat had been sent into the wilderness, Aaron entered into the Holy Place, washed himself and changed his garments.

Then he took the fat of the sin offering, burnt it on the Altar in the Outer Court, for the fat belonged exclusively to Jehovah for His altar. (Lev. 4:9-10; 1 Sam. 2:16)

However, the **bodies** of the sin offering, the bull and the goat, were taken by a suitable man outside the camp where all was burnt. The skins, the flesh and the dung were completely burnt. The person who did this was then to return to camp, wash his clothes, bathe his flesh in water and then enter again into fellowship of the Israel nation.

The writer of Hebrews takes this up and clearly shows how Christ fulfilled the sin offering. For He went “*outside the camp*” of Jerusalem, outside of Jerusalem, after His rejection. Here on Golgotha He was crucified. His body was not physically burnt, but it suffered the consuming fires of God’s holiness and righteousness against sin. (Heb. 12:29; 13:10-13)

VI. THE ANOINTED HIGH PRIEST—Lev. 16:29-34
Only the High Priest who was anointed and consecrated to minister in his father’s stead could make the atonement. This anointed High Priest made the atonement for all other priests, for all the congregation of Israel and the Sanctuary of Jehovah.

The Lord Jesus Christ is our great High Priest, anointed in His Father’s stead to make the reconciliation for the church, the New Testament priestly Body. (1 Pet. 2:5-9; Rev. 1:6; 5:9-10)

The difference between Aaron and Jesus is this. Aaron and his animal sacrifices were two separate identities, sinful and inferior. Jesus is both Priest and Sacrifice in His two natures, yet one undivided Person, sinless and superior. In His Divine nature He is the Priest; in His human nature He is the Sacrifice. So, Jesus (the Priest) offered Himself (the sacrifice) for us. (Gal. 2:20; Eph. 5:25-27; Heb. 8:1-4; 9:11-15)

VII. AN EVERLASTING STATUTE—Lev. 16:29, 34
The Day of Atonement ceremony was to be “an everlasting statute” in Israel on the appointed day of the year.

Anything under the Old Covenant that was “everlasting” can only find its true fulfillment in and through the New Covenant, and “everlasting life” as found in Christ.

All of the things pertaining to the Old Covenant were temporal and typical, but the things under the New Covenant are spiritual and eternal. Jesus lives in the “*power of an endless life*” (Heb. 7:16) and it is only in this way can the atonement be an “everlasting statute.”

The redeemed will eternally remember the atoning work of Christ, thus fulfilling the “everlasting statute” of the Day of Atonement. (Rev. 4:8; 5:1-14)

VIII. THE ATONEMENT FOR SINS, TRANSGRESSIONS, INIQUITIES AND UNCLEANNES—Lev. 16:16, 21; Dan. 9:24-27

In the ceremony of the Day of Atonement “**all iniquities,**” “**all sins,**” “**all transgressions**” and “**all uncleanness**” were fully atoned for.

The ministry of reconciliation took care of all these evil things in the nature of fallen man. Each of these words show some facet of the fallen nature of man and that which needs the atonement, or reconciliation.

A. Iniquity—Vanity, perverseness of spirit. (Mt. 23:38; Titus 2:14; Isa. 53:5, 6, 10; 59:12)

B. Sin—To err, to miss the mark, go astray, to fall. (1 Jn. 5:17; Jas. 4:17; Rom. 14:23; 1 Jn. 3:4)

C. Transgression—Rebellion, lawlessness, deceive, trespass. (Isa. 58:1; 1 Jn. 3:4; Dan. 8:23)

D. Uncleanness—Foulness, defiled, polluted morally or physically. (Lev. 14:57; Num. 19:7-22; 2 Cor. 12:21)
The Lord Jesus Christ, by His own sinless and atoning blood, has provided cleansing and reconciliation to God for His people. By the power of His redeeming Blood, all sin, iniquity, transgressions, and uncleanness shall be fully cleansed from the church in the great Day of Atonement, and at the coming of Christ.



The Feast of Tabernacles

The final part of the feast of the seventh month is the Feast of Tabernacles. The instructions for keeping this feast are found especially in Leviticus 23:33-34. We will study the story briefly before looking at all the symbolic truths in detail.

The Story in Brief:

With the closing harvest of the year—the fruit harvest—gathered in, the people of Israel were to set aside seven days unto Jehovah. From the 15th day till the 21st day there were to be seven days of rejoicing before Jehovah. They were to leave their houses and dwell in booths made of various trees and rejoice before the Lord, their God.

The symbolic details show the truths for Israel under the Old Covenant and for the church under the New Covenant.

I. TITLES FOR THE FEAST

A. The Feast of Tabernacles—Lev. 23:34; Dt. 16:13; Zech. 14:16; Ezra 3:4

B. The Feast of Ingathering—Ex. 23:16

C. The Sacred Feast—Dt. 16:15; Hosea 12:9; 9:5; Ps. 81:1-3

D. The Feast of the Seventh Month—Neh. 8:14

E. Feast of Booths

II. INTERPRETATION OF THE FEAST

A. The Seasonal Rains

Jehovah had promised Israel that if they obeyed His Covenant, He would give them “the early rain and the latter rain” and that they would have a harvest. (Dt. 11:10-17) He also promised that He would withhold the rains and there would be a drought if they failed to obey His laws.

The rains were a seal of blessing. No rain meant judgment, and the curse of God on the land and the people. (Dt. 11:16-17; 1 Kgs. 8:35-43; 17:1-7; 18:41-46; Prov. 16:15; Amos 4:6-13; Joel 1:10-12)

The outpouring of the Holy Spirit and the revelation to the Apostles of the doctrine of Christ in the early church are seen in “the early rain” or “the former rains.” It was the springtime of church history. The Spirit and the Word flowed abundantly.

When Joel talks about “the former rain faithfully” being poured out it is like “the teacher rain—the teacher of righteousness.” (Joel 2:23, Marginal)

This century has seen the greatest outpouring of the Holy Spirit in the nations of the earth since the beginning of the church. Along with this has been a great increase of revelation knowledge of God's Word.

So far, the rain of the Spirit and Word has been only "showers of blessing." (Ezek. 34:26) The Feast of Tabernacles is to see a mighty deluge of the Spirit, a universal outpouring of the Spirit. This will be accompanied by signs and wonders and gifts of the Holy Spirit, as well as revelation and illumination of the Word of God beyond all that has ever been in the history of the church.

B. The Harvest Time

The last great harvest was the fruit harvest and this came in the Feast of Tabernacles.

Tabernacles is spoken of as the "Feast of Ingathering" which took place in the **end** of the year. (Ex. 23:16; 34:22) In this harvest was gathered in all the fruits of the land for making wine and oil. The grain harvest was the harvest of firstfruits, it pointed to the final harvest (fruits) in the end of the year. (Dt. 11:10-15)

Type			
Passover 1 st month	Pentecost 3 rd month	4 th , 5 th , 6 th months	Tabernacles 7 th month
Former & Spring Rains Barley & Wheat Grain harvest		Dry Season	Latter Rains Wine & Oil
Anti-Type			
Passover 1 st month	Pentecost 3 rd month	4 th , 5 th , 6 th months	Tabernacles 7 th month
First outpouring of Spirit Jews & Gentiles Harvest of Souls		Dry Season Dark Ages	Last Day of outpouring of Spirit World Harvest of Souls

C. The Feast of Tabernacles/Booths

1. Hebrew word “tabernacle” comes from “**Sook-kaw**,” which means “a hut (as of entwined boughs).” It is translated “booth, cottage, covert, den, pavilion, tabernacle.” (Lev. 23:34; Dt. 16:13, 16; 31:10; 2 Chron. 8:13; Ezra 3:4; Zech. 14:16-18)

2. The Greek word for “tabernacle” is “**Skene**” and means “a tent or cloth hut (literally or figuratively), and it is translated “habitation, tabernacle.” (Lk. 16:9; Acts 7:43)

The word is used in a variety of ways. The basic meaning in the Hebrew and the Greek is that of a temporary dwelling place; a tent or habitation.

3. The believer is a pilgrim and a stranger in this world. Even Abraham, Isaac and Jacob looked for a city whose builder and maker is God. (1 Pet. 1:17; 2:11; Heb. 11:8-10; 13:10-14)

4. Our earthly tabernacles are only temporary, not eternal. Our eternal dwelling place is being prepared.

The fullness of the Feast of Tabernacles will be experienced at the coming of Christ and the resurrection and glorification of the saints of all ages. The Kingdom Age will be an age of glory. There the believer will look back over his earthly pilgrimage of this life and remember the goodness of Jehovah and rejoice in the glory of God.

Then the Tabernacle of God shall be with men and He will be to them a God and they shall be His people. (Rev. 21:1-8) This will be the completeness of the Feast of Tabernacles indeed.

D. The Feast of the Seventh Month—Neh. 8:14

The number seven points to the end of this age and flows over into the Kingdom Age which is the seventh day of the Lord.

Remember that Hebrew time was from “even to even,” sunset-to-sunset, so the evening of the 14th day was the beginning of the 15th day. Here we see what could be called an overlap of time. The number seven shows us the end of the age in many ways, but it also overlaps into the seventh day of the Lord—the millennial kingdom.

So, the feast of the seventh month closes the present age as well as opens the age to come. It will close the dispensation of grace and usher us into the millennium.

E. The Sacrifices—Lev. 23:33-38; Num. 29:12-40

1. Passover Feast—Passover lamb (Num. 28:16)

2. Unleavened Bread—Num. 28:17-25

14 bulls, 7 rams, 14 lambs along with their grain and drink offerings, plus 7 goats for sin offerings.

3. Pentecost—Num. 28:26-31

2 bulls, 1 ram, 7 lambs and their associated grain and drink offerings, plus one kid of the goats to make atonement.

4. Trumpets—Num. 29:1-6

1 bull, 1 ram, 7 lambs with their grain and drink offerings, and one kid of the goats for sin.

5. The Day of Atonement—Num. 29:7-11

1 bull, 1 ram, 7 lambs with grain and drink offerings, then the goat for sin offering. Then 2 special goats, one for Jehovah and the scapegoat.

6. The Feast of Tabernacles—Num. 29:12-34

7 days with its special offerings:

a. 70 bulls. Beginning the first day with 13 bulls, offering one less bull per day until the 7th day.

b. There were 14 rams offered for 7 days, then 2 on the 8th day.

c. Then there were 98 lambs offered for the 7 days and 14 on the 8th day.

d. Along with the above bulls, rams, and lambs there was offered associated grain and drink offerings, in their respective measures of flour and wine. In all there were 182 tenths ephahs of fine flour offered for the 7 days, then on the 8th day there were 9 tenths offered (*Ephah* = approx. $\frac{1}{2}$ bushel).

e. Then the non-sweet offerings were 8 goats for sin offerings to Jehovah; 7 goats for each of the 7 days of the feast, and one goat on the 8th day.

f. The daily sacrifices totaled 14 lambs, then 2 on the 8th day (the sacred assembly). These were the morning and evening sacrifices (Ex. 29:38-41). Along with these were the meat and drink offerings of fine flour and wine; $\frac{8}{10}$ in all for the 8 days and $\frac{8}{4}$ ths of a hin of wine for the drink offering (*Hin* = approx. 1 gal.).

The numbers 7, 8, 10 are interesting here.

Seven is the number of completion and perfection. It points to the perfect and complete sacrifice of Jesus. This was the feast of the **seventh** month. The feast lasted **seven** days. The sacrifices are marked with multiples of seven in **seven days**.

Eight is the number of resurrection and new beginning. The **eighth** day of the feast of this seventh month points to the day after the Sabbath day. This was fulfilled in Christ's resurrection after the seventh day, at the close of the Sabbath, on the first day of the week, the new beginning. The **eighth** day points to the new heavens and new earth, the New Jerusalem, which comes after the seventh day of Jehovah, as the millennial kingdom.

Ten is the number of law and order. On the eighth day of this feast a total of **ten** sacrifices were offered besides their associated meat and drink offerings. It points to the atoning work of Jesus; the perfections of His death (7) and the resurrection (8) bring the believer into God's eternal law and order (10) from which man fell through sin.

III. THE RELATIONSHIP OF PASSOVER, PENTECOST, AND TABERNACLES

It has already been brought to our attention that Passover was the first month of the Sacred year as well as being the seventh month of the Civil year.

Tabernacles was the seventh month of the Sacred year and the first month of the Civil year. This shows a connection and vital relationship between Passover and Tabernacles (or the 1st and 7th months).

This is especially seen in the days and dates specified in these months, which can be seen more clearly in the following table.

Passover/Beginning (The First & Seventh Month)	Tabernacles/Ending (The First & Seventh Month)
The first day of Passover, the beginning of months	The 1st—Day of Blowing Trumpets, the beginning of the 7th month.
The tenth day— Lamb set aside to die	The tenth Day of Atonement, Jehovah's goat dies
The 14th day—Lamb slain at even which was then the 15th day	The 15th day—The Feast of Tabernacles
Unleavened bread kept for 7 days—15th- 21st	Feast of Tabernacles kept for 7 days—15th- 21st
The Sheaf of Firstfruits waved on the 8th day	The 8th day—The sacred feast day

Here we see the principle of the kingdom of heaven parable in Mark 4:28 fulfilled in the feasts of Jehovah. First the blade (Passover), then the head (Pentecost), then the full grain in the head (Tabernacles).

Passover looked forward to Tabernacles, Tabernacles looked back to Passover, while finishing what began in Passover. The end was in the beginning, as the fruit is in the root, and the tree is in the seed!

To summarize our study of the Feasts of Jehovah and all the intricate details we see these major truths:

Passover, Unleavened Bread and the Sheaf of Firstfruits indicate the work of Christ in His first coming, His death, burial and resurrection.

Pentecost with its two wave loaves presented to Jehovah on the 50th day after the waving of the Sheaf of Firstfruits demonstrates the work of the Holy Spirit in the church composed of the Jew and the Gentile. It foreshadowed the Pentecostal age between the first and second advents of Christ.

Tabernacles, with its Blowing of Trumpets, Day of Atonement and Ingathering shows us the final operations of Jehovah God in the earth prior to and at the second coming of His Son. It speaks of the gathering of the saints unto the Lord, the perfection of the church by the power of the blood atonement and the final harvest of souls before Jesus returns. The fullness of this feast of the seventh month overflows into the seventh Day of the Lord, the Kingdom Age, and will be enjoyed for all eternity.



About the Author

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