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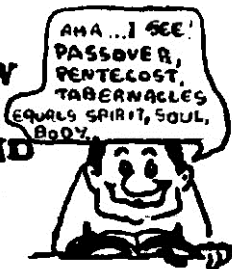
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"YE SHALL DWELL IN BOOTHS (TABERNACLES) SEVEN DAYS" (LEV. 23:42).

over again that we are free from the law? Well, we definitely are but we can still learn a whole lot by studying it and seeing its spiritual application to our lives. Many of the things written of in the Old Testament foreshadowed things to come, we can discover many things about our present situation by taking a close look at Tabernacles.

**STUDYING
MOSES' LAW
HELPS US
UNDERSTAND
SPIRITUAL
TRUTH.**



THE FEAST OF TABERNACLES

"You're really going to get a kick out of this one."

Why are we interested in the Feast of Tabernacles? Isn't it part of the **law of Moses**? And haven't we been telling you over and

The people of Israel were commanded to gather three times a year in Jerusalem (Deut. 16:16). They were to celebrate the three major feasts of the years Passover Pentecost and Tabernacles. Passover came in the spring of the year, fifty days later came Pentecost, and at the end of the agricultural year at harvest time,

came the Feast of Tabernacles. The keeping of these three feasts is a statute that is to be kept forever (Lev. 23:41).

This does not mean we must go back to sacrificing animals and making pilgrimages to Jerusalem.

What does it mean? Through the **work** of Jesus and the Holy Spirit we do keep the feasts of Passover and Pentecost right now.

**JESUS IS OUR
PASSOVER
LAMB (I Cor. 5:7).**



Jesus is our Passover lamb (I Cor. 5:7). Jesus knew this. He knew He would be crucified at the Feast of Passover. The religionists of His day were trying for a long time to kill

Him. But He continually evaded them saying, "My time has not yet come." Jesus died that all men might live (I Tim. 2:6; 1 Core 15:22). Jesus died to save our spirit and by accepting Him as-Savior we keep our Passover. When the day of Pentecost had fully come... they were all filled with the Holy Ghost (Acts 21 1-4).

By receiving the baptism with the Holy Spirit we are keeping the Feast of Pentecost.

**THE HOLY SPIRIT
CAME ON THE
DAY OF PENTECOST.
(ACTS 2:1-4)**



Through the work of Jesus and the Holy Spirit we have been able to keep the spirit of the law concerning Passover and Pentecost. But there is no scriptural indications in the New Testament that the

Feast of Tabernacles has been fulfilled like the other two have.

We are still looking forward to this event. Jesus saved our spirit at Passover. The Holy Spirit began saving our soul at Pentecost. Now we're expecting the Father to inhabit our bodies at the Feast of Tabernacles.

JESUS - SPIRIT - PASSOVER

HOLY SPIRIT - SOUL - PENTECOST

FATHER - BODY - TABERNACLES

The three feasts are connected historically with the Exodus and the passage of the children of Israel into the Promised Land; Passover is celebrated to remind the, Israelites that the death angel passed over their homes when they left Egypt. They put the blood of a sacrificed lamb over their doorpost as a sign of their trust in God (Ex. 12). The law was given at Pentecost on Mount Sinai (Exodus 19).

Tabernacles is celebrated particularly to remind the Israelites that they dwelt in booths (tabernacles) when they came out of Egypt (Leviticus 23:43).

Tabernacles is connected with both an historical and a seasonal event (the sojourn in the wilderness and the fall harvest), In both cases it

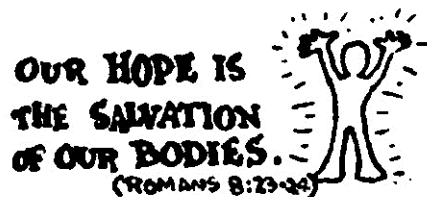
is closely tied to the concept of hope. You'll find that in the New Testament our hope is related to the salvation of our bodies (Rom. 8: 23,24).

Concerning the seasonal aspect, Tabernacles marks the ingathering of the harvest and the beginning of rain, but the harvest is only enjoyed in the months to come and rain is still being hoped for, for little or none has fallen at the time of the feast. On the historical plane, the feast does not commemorate the actual entry of the Israelites into the Promised Land, but rather that, with a sure and positive HOPE of entering in, they wandered in the wilderness for 40 years protected only by the shelter of a booth constructed with their own hands.

TABERNACLES EQUALS HOPE.

These booths were constructed of willow, myrtle and palm branches. They were decorated with fruit of goodly trees. Traditionally these were the seven blessed fruit: wheat, barley, vines, figs, pomegranates, olives and honey (dates) Deut. 8:7. They were hung from the ceiling of the booth. Now our covering is the fruit of the spirit, not fruit of the ground as it was then.

Our promised land, our hope, is that our bodies will be redeemed (Rom.8 23, 24). We stand as candidates for this full salvation We see giants in the land but like Joshua and Caleb we know God has given us the victory. We desire to be part of the generation that enters in. At Tabernacles we expect to be empowered with all the necessary tools so we can come to the end.



A booth is a tabernacle is a tent is a succoth and that all means a movable house (not stationary).

There are a few other things about Tabernacles that make it different than Passover or Pentecost.

First, at least three times we are told that we will observe this feast with great joy: "and thou shalt rejoice in thy Feast" (Deut.16:14)1 "Thou shalt surely rejoice" (Deut.16:15)1 and "Thou shalt surely rejoice before the Lord your God," (Lev. 23:40). No rejoicing at all is mentioned in regard to Passover and only once are we told there will be rejoicing at the Feast of Pentecost. Why? Because at the Feast of Tabernacles our harvest is complete, we can draw from our own God given inner reserves. We have a solid hope of full salvation and the assurance of rain to come and nourish our growth into perfection. Ezra during Tabernacles, had to tell the people of Israel not to weep but rather rejoice at the reading of the law, "for the joy of the Lord is your strength" (Neh. 8: 9-12).



Another thing that sets Tabernacles apart is the abundance enjoyed during this feast. It's the fall harvest. Passover came right after the bleak winter season; there was little food to spare. Pentecost marked only the

first fruits of the barley harvest. At Tabernacles "there was plenty; everyone was looking forward to enjoying the fruit of their labors. There was much sacrificing of animals during this feast. The first day 13 bullocks were sacrificed along with two rams and 14 lambs. Each day following for seven days of the feast one less bullock was sacrificed but still two rams and 14 lambs were offered each day. The sacrifices were not just burned up, they were eaten and there was more than enough to go around, Whereas at Passover and Pentecost there was only enough for the household, at Tabernacles there was plenty for all; the servants, the poor, the stranger, all could partake.

This leads to another aspect of-Tabernacles - its universal- nature. Passover and Pentecost were strictly Jewish feasts but Tabernacles had an appeal even to the gentiles. The number of bullocks sacrificed during the feast equaled seventy. According to the Mishna, this was the number of nations known to make up the world.

**TABERNALES
HAS UNIVERSAL
APPEAL.**



Also the prophet Zechariah saw Tabernacles as a festival to be entered into by all the nations of the world. "And it shall come to pass that everyone that is left of all the nations which came up against

Jerusalem shall even go up from year to year to worship the KING, the Lord of Hosts and to keep the Feast of Tabernacles.

Another thing that makes Tabernacles different is the private or secretive nature of the celebration. When Jesus went to the Feast of Tabernacles in Jerusalem, He went secretly (John 7:10). Each family is to build a booth that God comes to dwell in with you. In the other feasts you go to the temple to worship and present your sacrifices. At Tabernacles the glory of the Father leaves the temple and comes to converse with you. It is an intimate relationship parallel to that between a husband and wife. We do not- broadcast to the public those things we learn of each other in our private intimate relationship. We need time during this feast to be alone with God. Later, at the end of the feast we come together again for rejoicing and fellowship.

**THERE IS AN
AIR of SECRECY
INVOLVED
WITH TABERNALES.**



There is a Biblical pattern which shows that upon being released from bondage or upon entering into a new era there is renewed interest in the

Feast of Tabernacles. Solomon dedicated his temple at the Feast of Tabernacles (II Chron. 5:3)- Ezra kept the feast when he returned from captivity to rebuild the temple in Jerusalem (Ez. 3:4). Nehemiah also observed the feast (Neh. 8:13-17) when he returned to build up the walls and gates of the city. Since the Jews have started to return to Israel and develop their own nation they have had a renewed interest in Tabernacles. We should be reading the signs of the times and applying this truth spiritually. We should be starting our own Tabernacle experience.

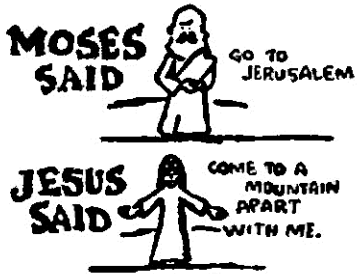
How do we do this? By following Jesus, There are two places in the gospels where we can clearly see Jesus' thoughts concerning Tabernacles

- John 7 and Matthew 17: 1-9. In both places there is interplay between the Law of Moses and the words of Jesus. About Tabernacles Moses said, "Go to Jerusalem. Jesus said "Come up into a high mountain apart with me" (Matt- 17:1).

There on the mountain Moses and Elijah appeared, they represented the law and the prophets. But God glorified Jesus and said, "This is My Beloved Son hear ye Him."

Jesus told His disciples to do things that seemed contrary to the law. They were supposed to be in Jerusalem that day, not on a mountain top. But they followed Jesus and God came to them. Jesus will never lead you away from the spirit of the law but He may lead you to a different mountain.

In order to enter the last feast, the Feast of Tabernacles we must follow Jesus, not the law or the prophets, every society, church or organization we know of mixes law and grace. If we started an organization it wouldn't be two weeks before we added some rules or laws that would keep us from Godly putting us back under Moses' law.



That's why this experience has to be secret; men will not understand you. Talk about division - there was a lot of it when you were saved, a hundred times more when you were filled with the Spirit; watch out now.

Only when we've taken time to be alone with God in our own booth that we've constructed with our own hands can we get to really know God. Then we can come back together and truly help each other, not tear each other down.

Remember, this feast is to be celebrated with great joy. We enter into seclusion with great joy, with expectancy, with assurance that a loving caring Father will come to us and share Himself with us there.