

## The Feast of Ingathering (Tabernacles)

### Exodus 23:14–17; 34:22–23

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- I. This third and final feast is referred to as the ingathering commemorating the final fall harvest of the agricultural year (grains, fruits, vegetables, and nuts). This feast is referred to as the feast of booths, feast of tabernacles (in the Hebrew *Succoth*).
- II. The Three Convocations in the Seventh Month (Tishri)
  - A. The Feast of Trumpets—1st day (Nu. 29:1)
    1. The trumpets would be blown on the first day of the \_\_\_\_\_ year.
    2. Trumpets would be used for several reasons in Israel (Lev. 25:9).
      - a. To \_\_\_\_\_ Israel (Nu. 10:2).
      - b. To obtain God’s \_\_\_\_\_ against the enemy (Nu. 10:9).
      - c. To call God’s \_\_\_\_\_ to an offering (Nu. 10:10).
      - d. To announce the \_\_\_\_\_ of God (2 Sa. 6:15)
      - e. To \_\_\_\_\_ of war and danger (Jer. 4:19).
      - f. To play \_\_\_\_\_ (2 Chr. 5:13–14).
    3. Trumpets are mentioned in the New Testament.
      - a. The return of \_\_\_\_\_ and the gathering of His \_\_\_\_\_ (Matt. 24:31).
      - b. The resurrection of the dead (1 Cor. 15:52; 1 Thess. 4:16)

- c. Signals (1 Co. 14:8)
  - d. Significant announcements and events (Rev. 1:10; 8:2)
4. It was accompanied by \_\_\_\_\_ (Nu. 29:2–6).
  5. The blowing of the trumpets was a call for Israel to \_\_\_\_\_ for the coming day of atonement.
  6. The blowing of the trumpets was a \_\_\_\_\_ before the Lord concerning His promises to Israel (Nu. 10:9).
- B. The Day of Atonement—10th day
1. The word atonement is from *kipur* which means to \_\_\_\_\_, *expiation or reconciliation*.
  2. This is the same word that is used for the \_\_\_\_\_ that sealed Noah’s ark (Ge. 6:14).
  3. The day of atonement is a major picture of Christ and His atonement for sins.
    - a. One day each year a high priest would enter the holy of holies to offer blood on the mercy seat (Heb. 9:1–14).
    - b. It is mentioned seven times that the offering should be made \_\_\_\_\_ the Lord, showing that it is God that must be propitiated or satisfied (Lev. 16:1).
    - c. The high priest would first offer a sin offering for himself (Lev. 16:6). Jesus Christ did not because he was without \_\_\_\_\_ (Heb 4:15; 7:26).
    - d. The high priest wore the regular priestly garments while presenting the sin offering, picturing how Christ laid aside His \_\_\_\_\_ to die for sins (Lev. 16:4; Phil. 2:5–8).
    - e. The high priest was \_\_\_\_\_ in the tabernacle,

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picturing how Jesus Christ alone offered himself for our sins (Lev. 16:17; Heb. 1:3; Eph. 5:2).

- f. The cloud of incense was to cover the ark of the covenant so the high priest would not die, picturing Christ's intercessory \_\_\_\_\_ and \_\_\_\_\_ life (Matt. 3:17; 17:5; Jo. 11:42).
  - g. The high priest sprinkled the blood \_\_\_\_\_ times picturing the fullness of Christ's atonement (Lev. 16:14–15; Heb. 9:12; 10:14).
  - h. The blood of the sin offering was put on the \_\_\_\_\_ of the brazen altar, picturing the authority of Christ as the Son of God to take away sin (Matt. 28:18; Eph. 1:22).
  - i. the scapegoat represents the \_\_\_\_\_ of Christ's atonement (Lev. 16:10, 21; 21–22; Mic. 7:19).
  - j. A \_\_\_\_\_ offering was made after the sin offering (Lev. 16:24; Heb. 9:28).
  - k. The day of atonement was a day where they did no \_\_\_\_\_ picturing the grace of salvation (Lev. 16:29).
  - l. On the day of atonement, the people \_\_\_\_\_ their souls (Lev. 16:29; Acts 20:21; 17:30).
  - m. The day of atonement is \_\_\_\_\_ pointing to the day when Israel will repent and receive the Messiah and be converted (Zech. 12:10; 13:1).
- C. The Feast of Tabernacles—15th -21<sup>st</sup> (Lev. 23:34–44)
- 1. The feast would last \_\_\_\_\_ days (Lev. 23:34,39).

2. The first day was an \_\_\_\_\_ convocation, where no servile work was to be done (Lev. 23:35).
3. The feasts were always accompanied by burnt offerings and sacrifices (Lev. 23:36–37).
4. It was pointing toward the Promised Land (Lev. 23:39).
5. They built \_\_\_\_\_ that they would live in under the stars for seven days (Lev. 23:40, 42).
6. It was a time of \_\_\_\_\_ and celebration (Lev. 23:40–41).
7. It was a reminder to Israel how the Lord \_\_\_\_\_ them from the bondage of Egypt (Lev. 23:43).
8. It will be the only feast observed throughout the millennial reign of \_\_\_\_\_ (Zech. 14:16–19).
9. The eighth day pictures our new start in \_\_\_\_\_ (Lev. 23:39)
  - a. It was called the \_\_\_\_\_ day (John 7:37).
  - b. Water would be taken from the Pool of Siloam to the temple to be poured out before the brazen altar revealing the need for spiritual regeneration through Christ's death and resurrection (Jo. 4:10; 7:38–39; Rev. 22:17).
10. The fulfillment of the feast will be when the heavenly tabernacle of God is with men (Rev. 21:1–3).