

A circular blue-toned illustration of a tent structure, likely representing the Tabernacle. The tent is depicted with a dark blue outline and a lighter blue interior. A person is visible inside the tent, and the scene is set against a light blue background. The entire illustration is enclosed within a circular border.

**The Feast of Tabernacles and  
Emmanuel God With Us**

# Introduction

- One of the titles of Christ that you frequently hear discussed this time of year is Emmanuel. The titled Emmanuel comes from two Biblical passages that speak to the core meaning of Christmas.
- Isaiah 7:14 (719)—a virgin with child would result in the birth of a son whose name was to be called Immanuel.
- Matthew 1:23 (994)—here we learn what Emmanuel means, “God with us.” It was through the means of the virgin’s womb that God came down to be with us.
- This morning I want to consider what the ultimate goal of this process was for the nation of Israel by looking at the Feast of Tabernacles.

# Israel's Calendar of Redemption

- In Leviticus 23 Moses records the Feasts of the Lord that Israel is supposed to follow each year.
- Lev. 23:3-8—every week Israel was supposed to keep the Sabbath. Every seventh day was supposed to be a Sabbath of rest. This follows the pattern that God set in creation.
  - Genesis 2:1-3—God did not rest because he was tired, He rested because the work was done. The creative order was complete.
- According to Leviticus 23 Israel was to observe three feasts within the first month on successive days.
  - Lev. 23:4-5—Passover—14<sup>th</sup> day of the first month. This was to commemorate their deliverance from Egypt (Ex. 12:1-14). We now know that it also was a type of the work of Christ on Israel's behalf.
  - Lev. 23:6-8—Unleavened Bread—15<sup>th</sup> day of the first month.
  - Lev. 23:9-14—First Fruits—16<sup>th</sup> day of the first month i.e., on the morrow after the Sabbath—many say this typifies the resurrection of Christ.

# Israel's Calendar of Redemption

- Lev. 23:15-16—from the 16<sup>th</sup> day of the first (First Fruits) Israel was supposed to observe a week of Sabbaths or seven Sabbaths or 50 days.
- Lev. 23:17-22—Pentecost—6<sup>th</sup> day of the third month.
- There were not feast during the 4<sup>th</sup>, 5<sup>th</sup>, or 6<sup>th</sup> months. But in the seventh month just as in the first month there were three feasts.
  - Lev. 23:23-25—Feast of Trumpets—1<sup>st</sup> Day (Sabbath Day) of the seventh month. Commonly believed that this feast symbolizes the regathering of Israel (Jer. 16:14-15, 30:10-11, Matt. 24:29-31 before the kingdom is established.
  - Lev. 23:26-32—Day of Atonement—10<sup>th</sup> day of the seventh month. Symbolizes the great Day of Atonement for the nation of Israel when they have their sins remitted.



# Feast of Tabernacles and the Birth of Christ

- According to Leviticus 23 the 7<sup>th</sup> and final feast in Israel's calendar of redemption was the Feast of Tabernacles.
- Lev. 23:33-43—this feast was to begin on the 15<sup>th</sup> day of the seventh month. So the feast of tabernacles was the 7<sup>th</sup> feast to be observed in the 7<sup>th</sup> month for 7 days.
- According to verses 40-42, Israel was supposed to build make shift structures or “booths” and dwell or live in them for seven days. The purpose of the feast was designed to depict the day when God would come and tabernacle or dwell with and among Israel.
  - Nehemiah 8:17 (549)—from the days of Joshua down to the time of Nehemiah, the fest of tabernacles had never once been kept.
- This was partly fulfilled though not completely when Christ was born. Through the virgin birth the incarnation or God made flesh could be accomplished. The end result of the process was that the son born to the virgin would be Emmanuel, God with us.

# Feast of Tabernacles and the Birth of Christ

- Isaiah 7:14 (719)
- Matthew 1:23 (994)
- John 1:1-3, 14 (1114)
- Hebrews 2:9-10, 14 (1293)—as we saw last week during our Christmas program Jesus Christ came to taste death for every man but that was not the only reason why he came.
  - I Peter 1:10-11 (1312)—the prophets predicted both the suffering and glory but did not know how the two went together.
  - Luke 1:67-80 (1072)—Zacharias prophesied about the birth of Christ.

# Feast of Tabernacles and the Birth of Christ

- Isaiah 9:6-7 (721) —the son that was born and given to Israel that Christmas morning was also the one upon who's shoulder God would order and establish his government. This aspect of Emmanuel's ministry has not happened yet. There is a time coming in the future when Emmanuel will return and tabernacle with not only for millennial reign of Christ but throughout all eternity future. The Feast of Tabernacles looks forward to when Emmanuel will usher in the Millennial Rest of the nation of Israel.
  - Zechariah 14:16 (979)

# The Rest of God

- Remember that on the 7<sup>th</sup> day God rested. Remember that God gave Israel 7 feasts the 7<sup>th</sup> of which was the feast of tabernacles when they will to construct and dwell in booths. Recall that they were supposed to do this for 7 days during the 7<sup>th</sup> month.
- Psalm 132:1-5 (664)—David vowed to God that he would not enter into his tabernacle or given sleep to his eyes until he found a habitation or dwelling place for the God of Jacob.
- Psalm 132:8-12—arise O LORD, into thy rest. The rest of God is has something to with oath that the LORD swore unto to David regarding the establishment of his throne just as Isaiah 9:6-7 indicates.
- Psalm 132:13—the Lord has chosen Zion as his habitation. What did Israel do during the Feast of Tabernacles? The dwelt, habituated, or lived in booths.
- Psalm 132:14—the rest of God is when he dwells in Zion. This is when the prophetic purpose of Christmas will be fulfilled when Emmanuel God with us comes to Zion to eternally dwell amongst his chosen people Israel. This is what the Feast of Tabernacles points toward the millennial rest of almighty God.