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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

The Seven Feasts of Israel.

(2014)

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The Seven Feasts of Israel.

Topics.

- The Feast of Passover.
- The Feast of Unleavened Bread.
- The Feast of First Fruits.
- The Feast of Pentecost.
- The Feast of Booths/Tabernacles.
- The Feast of Trumpets.
- The Day of Atonement.

INTRODUCTION on Mount Sinai God gave Moses seven feasts for Israel to keep throughout their generations. It is only in Leviticus chapter twenty-three that all seven holidays are listed in chronological order. The first three feasts, the Feast of Passover, the Feast of Unleavened Bread and the Feast of Firstfruits occur in rapid succession in spring over a period of eight days. They came to be referred to collectively as "Passover." The fourth feast, Harvest, occurs fifty days later, at the beginning of the summer. By New Testament times this feast had come to be known by its Greek name, Pentecost, a word meaning fifty. The last three feasts Trumpets, Atonement, and Tabernacles extend over a period of twenty-one days in the fall of the year. They came to be known collectively by some as Tabernacles.

1. Passover (Pesach) – 14th Nisan (1 day).
2. Unleavened Bread (Chag Hamotzi) - 15th to the 21st Nisan.
3. First Fruits (Yom habikkurim) - 16th Nisan.
4. Pentecost (Shavu'ot) - 6th Sivan.
5. Trumpets (Yom Teru'ah) - 1st Tishr.
6. Atonement (Yom Kippur) - 10th Tishri.
7. Tabernacles (Sukkot) - 15th to the 21st Tishri.

The three Feasts all Males were to Appear before the LORD.

In the book of Exodus (Exod. 23:14, 17) we read that three times in the year Israel is to keep three feasts to the LORD in which all males are to appear before the LORD, these three feasts were: -

- 1 The Feast of Unleavened Bread (Exod. 23:15) this embraced the Passover and the Feast of Firstfruits.
- 2 The Feast of Harvest, of the first fruits (Exod. 23:16). This feast is also called the Feast of Weeks and the Feast of Pentecost. This is because this Feast starts seven full weeks or exactly fifty days from the Feast of Firstfruits. This is why it became known as Pentecost meaning fifty.
- 3 The Feast of Ingathering at the end of the year, when the fruit was gathered in from the field (Exod. 23:16). This feast is also called the Feast of Booths/Tabernacles.

Each of the three solemn feasts: Passover, the Feast of Weeks (Pentecost) and the Feast of Booths/Tabernacles required that all able-bodied Jewish males travel to Jerusalem to attend the feast and offer sacrifices.

All three of these feasts required that first fruit offerings be made at the temple as a way of expressing thanksgiving for God's provision. The Feast of Firstfruits celebrated at the time of the Passover included the first fruits of the barley harvest. The Feast of Weeks was in celebration of the first fruits of the wheat harvest, and the Feast of Tabernacles involved offerings of the first fruits of the olive and grape harvests.

Passover: embraces the Feast of Unleavened Bread and the Feast of Firstfruits collectively they became to be called Passover (because they are all in the same eight days).

Pentecost: is also called Shavuot (meaning weeks), the Feast of Harvest, the Day of the Firstfruits, the Latter Firstfruits and the Feast of Weeks (because it starts exactly fifty days from the Feast of Firstfruits, this is why it became known as Pentecost meaning fifty).

Booths/Tabernacles: is also called the Feast of Ingathering.

The regular Weekly Sabbath.

Lev. 23:1-4 ----- ¹The LORD spoke to Moses, saying, ²"Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; they are my appointed feasts. ³"Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places. ⁴"These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them.

Every week Israel is to work six days and on the seventh day (Saturday) they were to keep the regular weekly Sabbath (as a holy convocation) and no work was to be done, it was to be a day of rest. Following are the seven yearly feasts of the LORD that Israel is to keep at the appointed time.

1. Passover.

Lev. 23:5 ----- ⁵In the first month, on the fourteenth day of the month at twilight, is the LORD'S Passover.

The Passover (or Pesach) is one day held on the fourteenth day in the first month (Abib) the meal was eaten at sunset. It is an important Jewish festival. The Jewish people celebrate Passover as a commemoration of their deliverance by God from slavery in ancient Egypt that was ruled by the Pharaohs, and their freedom as a nation under the leadership of Moses. It commemorates the story of the Exodus as described in the Bible especially in the Book of Exodus, in which the Israelites were freed from slavery in Egypt.

A brief overview of the origin of Passover: God had instructed Moses had to lead God's people out of Egypt and save them from the extremely prideful and ungodly Pharaoh. Because of Pharaoh's disbelief in the power of the one true God the God of Abraham, Isaac and Jacob God sent a series of ten plagues upon the Egyptians: the Nile turned to blood and at various times the land was filled with frogs, gnats, flies, hail, locusts, and darkness. In one awesome act of God's ultimate authority, He sent one final devastating plague: every firstborn of every household would die.

In His mercy towards His people, God would shield the Israelites from such unmerciful judgement if they would follow the instructions He gave to Moses and Aaron. The specific instructions are outlined in (Exodus 12:1-11). In sum, each family was to take a lamb and all households were to slaughter their lambs at the same time at twilight after a certain number of days. Then they were commanded to paint the sides and top of their doorways with some of this blood. Once this was done and all the meat of the lamb was eaten in accordance with God's instructions, God would spare the Israelites from death. This is what the Lord said: -

- I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. ¹⁴"This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast (Exod. 12:12-14) (Exod. 12:1-13) (Exod. 12:21-32) (Exod. 12:43-51) (Num. 28:16).

For further information see the title: -

- Passover in the Old and New Testament.

In, Various Topics (ON WEBSITE MENU).

2. Unleavened Bread.

Lev. 23:6-8 ----- ⁶And on the fifteenth day of the same month is the Feast of Unleavened bread to the LORD; for seven days you shall eat unleavened bread. ⁷On the first day you shall have a holy convocation; you shall not do any ordinary work. ⁸But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work" (see also Exod. 12:14-20) (Num. 28:17-25).

- The Feast of Unleavened Bread immediately followed Passover day which was held on the fourteenth day of the first month (Abib).
- On the fifteenth day the Feast of Unleavened Bread began for seven days.
- The first day and seventh day of this seven day feast was to be a Sabbath no work was to be done.
- No unleavened bread was to be eaten during the seven days.
- The day prior to the Sabbath was commonly known as a preparation day which meant the Passover on the 14th of Nisan, was also the preparation day for the Sabbath on the 15th

Concerning the Feast of Unleavened Bread we read in Exodus: -

- For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land (Exod. 12:19).

This verse shows the seriousness of eating anything leavened, during this feast only unleavened bread and the meat of the sacrifices were to be eaten. In the book of Exodus we read: -

- The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead." ³⁴So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders (Exodus 12:33-34)
- They baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves (Exodus 12:39)

The ancient peoples used to gather yeast on grape leaves to leaven their bread, but in their haste they only had time to grab the necessities of life and flee the afflictions of Egypt and hurriedly head toward the land God was preparing for them. In the book of Deuteronomy we read: -

- You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all

the days of your life you may remember the day when you came out of the land of Egypt (Deut. 16:3).

Here the unleavened bread is referred to as “the bread of affliction” but it is not of affliction because it is unleavened, but it is unleavened because it had been born out of affliction. When the Jews fled the affliction of Egypt they fled in haste and therefore had no time to prepare their bread and no time for the bread to rise. Though the unleavened bread is a reminder of Israel’s affliction in Egypt it is much more a reminder of their deliverance from affliction, and a reminder that because of God’s deliverance what had originally been born of affliction has now become, the token of freedom.

In the New Testament Paul wrote: -

- A little leaven leavens the whole lump. (Gal. 5:9).

Leaven (yeast) represents sin. When you put a little yeast in flour and water it grows and multiplies with each warm second they remain together once the yeast is added, there is no way to get it out. Because of our ancestors, Adam and Eve, sin had the chance to enter the originally perfect world. We are now born into a sinful world and a fallen corrupted body full of sinful aberrations and dysfunctions and no matter what we do growing up there isn't a thing we can do to get all of the sin out of us.

We may be able to convince other humans we are “squeaky-clean,” but not God. He knows our born-in-sin-nature, completely. So the Feast of Unleavened Bread is a reminder that to be able to stand before God clean we need the righteousness of someone perfect.

NOTE: since the following three feasts: -

- The Feast of Passover.
- The Feast of Unleavened Bread.
- The Feast of First Fruits.

Are all within the same eight days they are thought of by some as one feast, but it should always be kept in mind that they are three separate feasts that celebrate three different occasions.

3 First Fruits.

Lev. 23:9-14 ----- ⁹And the LORD spoke to Moses, saying, ¹⁰“Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, ¹¹and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. ¹²And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD. ¹³And the grain offering with it shall be two tenths of an ephah of fine flour mixed with oil, a food offering to the LORD with a pleasing aroma, and the drink offering with it shall be of wine, a fourth of a hin. ¹⁴And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

Firstfruits are mentioned in connection with the Feast of Passover, the Feast of Weeks (Shavuot) and the Feast of Booths/Tabernacles (Sukkot)

Firstfruits and the Feast of Passover.

- Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest (Lev. 23:10).

Firstfruits and the Feast of Weeks.

- On the day of the firstfruits, when you offer a grain offering of new grain to the LORD at your Feast of Weeks, you shall have a holy convocation. You shall not do any ordinary work (Num. 28:26).

Firstfruits and the Feast Booths/Tabernacles.

- You shall keep the Feast of Harvest, of the firstfruits of your labor, of what you sow in the field. You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labour (Exod. 23:16).

But the actual Feast of Firstfruits was in the first month of Abib/Nissan on the day immediately following the Sabbath Day (the 15th) that came after Passover Day (the 14th) so it was the (16th) (Lev. 23:10-11)

The Feast of First Fruits and the Wave Offering is to be: -

- Held on the 16th day of Nisan (also called Abib).
- Held when Israel entered the Promised Land and reaped its harvest.
- The firstfruits of the harvest, is to be taken to the priest.
- On the day after the Sabbath (15th) the priest is to wave the sheaf before the LORD, so that Israel would be accepted.
- On the day the sheaf is waved a male lamb a year old without blemish is to be offered.
- A grain offering with two tenths of an ephah of fine flour mixed with oil and a fourth of a hin of wine is to be offered.
- The lamb, the grain and the drink offering were all to be offered as a food offering to the LORD meaning they all became food for the priesthood.

The firstfruits mean the first to come in time, the firstfruits were to be given the priests because the first of the crops would be the best of the harvest since they would be fully ripe. No Israelite was to eat of the harvest until this offering was brought to the priests.

This meant that the priests and the people could all eat of the fruits of the harvest and rejoice together before the LORD and in this way it would be a pleasing aroma before the LORD meaning it would bring His favour. This Feast was to be a regular feast at harvest time throughout Israel's generations.

The Feast of First Fruits is to remind Israel that: -

- They went into Egypt few in number and became a great and mighty nation and multiplied greatly in number.
- The LORD delivered them out of Egypt by mighty signs and wonders and brought them into the land flowing with milk and honey that He promised their fathers He would.
- All their houses, the priesthood, their food and all that they had come from the hand of the LORD.
- All good things come from God and that everything belongs to God.
- Just as God provided the first fruits, He would also provide the rest of the crops that were needed.

The full ceremony is described in detail in (Deut. 26:1-11)

Lev. 23:15-21 ----- ¹⁵You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. ¹⁶You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD. ¹⁷You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. ¹⁸And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. ¹⁹And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. ²⁰And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. ²¹And you shall make proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

Pentecost (meaning fifty) is also called Shavuot (meaning weeks), the Feast of Harvest, the Day of the Firstfruits, the Latter Firstfruits and the Feast of Weeks, because it came fifty days after the Feast of First Fruits and the wave offering of the sheaf.

The Israelites were to count seven complete weeks from the feast of First-fruits (Lev. 23:15) (Deut. 16:9), which adds up to 49 days. Then on the day after the forty-ninth day the fiftieth day came the Feast of Pentecost. They were to bring to the temple two loaves of bread made with fine flour and baked with leaven (Lev. 23:17). These two loaves of bread were to be used as a "wave offering" for the people. This summer feast day celebrated the beginning of the wheat harvest.

They were to present as firstfruits to the LORD: -

- A grain offering of new grain to the LORD.
- Two loaves of bread baked with leaven, to be waved.
- Seven lambs a year old without blemish.
- One bull, two rams and a drink offering.

These are all an offering to the LORD with a pleasing aroma to the LORD meaning they became food for the Priesthood.

- For a sin offering they were to offer one male goat.
- For a peace offering they were to offer two male lambs a year old.

This feast was in celebration of the first fruits of the wheat harvest. It was held in remembrance of the giving of the law, fifty days after Israel departed from Egypt. It is the second of the three feasts that all Jewish males were required to travel to Jerusalem to attend (Exod. 23:14-17) (Exod. 34:22-23) (Deut. 16:16). This important feast gets its name from the fact it starts exactly fifty days, after the Feast of Firstfruits. Unlike other feasts that began on a specific day of the Hebrew calendar, this one is calculated as being "fifty days to the day after the seventh Sabbath" (Lev. 23:15-16) (Deut. 16:9-10).

The wave offering: was the symbolic act indicating that the offering was a special gift for the LORD. Portions of the things offered were literally waved in the air before the LORD. It was a portion of a sacrifice presented to God, then released by God for the use of those involved in the sacrifice. The meat fed the families of the priests fulfilling the obligation of the rest of the Israelites. The portions of the offerings were God's provision for those who sacrificed themselves in service to Him. Whether it was a wave offering of meat, the sheaf of barley, wheat-bread or the omer all offerings were made by the Jewish priests as a token of a special presentation to God these offerings then became the property of the priests.

The heave offering: meaning the offering was raised was an accompaniment of peace offerings that were waved before the LORD. In these offerings the right shoulder, considered the choicest part of the sacrifice, was to be heaved (i.e., raised up) and viewed as holy to the LORD and therefore only eaten by the priest whereas the breast was to be waved, and eaten by the worshipper.

Pentecost and the Poor.

Lev. 23:22 ----- ²²And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God."

Another important requirement of this feast is that, when the Jews harvested their fields, they were required to leave the corners of the field untouched and not gather "any gleanings" from the harvest as a way of providing for the poor and strangers (Lev 23:22).

The wonder of Scripture: most scholars seem to agree that God gave Old Testament Israel the law at Mount Sinai to empower their leaders to guide the nation in the ways of God fifty days after leaving Egypt the house of bondage and Jesus gave New Testament believers praying in the upper room the Holy Spirit as promised (John 14:16-17) to indwell the disciples and empower them for ministry fifty days after Jesus resurrection.

The Feast of Pentecost and Jesus: like other Jewish feasts, the Feast of Weeks (Pentecost) is important in that it foreshadows the coming Messiah and His ministry. Each and every one of the seven Jewish Feasts signifies an important aspect of God's plan of redemption through Jesus Christ. The spiritual significances of the Feast of Weeks are many. Some see the two loaves of leavened bread that were to be a wave offering as foreshadowing the time when the Messiah would make both Jew and Gentile to be one in Him (Eph. 2:14-15). This is also the only feast where leavened bread is used. Leaven in Scripture is often used symbolically of sin, and the leavened bread used in the Feast of Weeks is thought to be representative of the fact that there is still sin within the church (body of Christ) and will be until Christ returns again.

5 Trumpets.

Lev. 23:23-25 ----- ²³And the LORD spoke to Moses, saying, ²⁴"Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation. ²⁵You shall not do any ordinary work, and you shall present a food offering to the LORD."

On the first day of the seventh month, Israel is: -

- To observe a holy convocation a Sabbath day of solemn rest.
- A memorial was to be proclaimed with a blast of trumpets.
- No ordinary work was to be done.
- During this day they were to present a food offering to the LORD.

Unlike other Holy Days, neither the Feast of Trumpets nor the Day of Atonement is linked to the remembrance of past historical events. The Feast of Trumpets begins on the first day of Tishrei (the seventh month) with the sounding of the shofar a hollowed-out ram's horn which is blown somewhat like a trumpet.

One of the most important observances of this holiday is hearing the sound of the trumpets in the synagogue. In the Jewish Talmud, under the article "Rosh Hashanah" (the Jewish name for this day), it is noted that a ram's horn (or shofar) which produced piercing blasts that symbolized an alarm of impending attack or war was used on this Feast day in contrast with the musical sound of the silver trumpets used at other times.

For the feast of Trumpets Israel was to sacrifice the following food offerings for a pleasing aroma to the LORD: -

- One bull, one ram, seven male lambs a year old without blemish
- A grain offering of fine flour mixed with oil, three tenths of an ephah for the bull.
- A grain offering of fine flour mixed with oil, two tenths of an ephah for the ram.
- A grain offering of fine flour mixed with oil, one tenth of an ephah for each of the seven lambs.
- One male goat for a sin offering, to make atonement for the people.
- The burnt offering of the new moon with its grain and drink offering according to the rule for them.
- The regular burnt and grain offering with its drink offering according to the rule for them (these offerings are listed in Num. 29:1-6).

Trumpets and Israel: following is a list of events, purposes and reasons the LORD appointed trumpeters amongst the nation of Israel.

- Trumpets of rams' horns were sounded before the ark of the LORD.
- Trumpets were sounded for gathering the people together and for breaking up camp in the wilderness when it was time to move on.
- Trumpets were sounded when the foundation of the temple was laid.
- Trumpets were sounded in the times of gladness and as a reminder the LORD is Israel's God.
- Trumpets were sounded to call the people to battle.
- Trumpets were sounded over various, burnt offerings and peace offerings before God as a reminder the LORD is their God.
- Trumpets were sounded at times of celebration, joy worship, praise and thanksgiving
- Trumpets were sounded when all Israel came together to thank the LORD for His steadfast love.
- Trumpets were blown to make a joyful noise before the King and to proclaim he was coming.
- Trumpets of Angels are blown to warn of God's impending judgment.

6 The Day of Atonement.

Lev. 23:26-32 ----- ²⁶And the LORD spoke to Moses, saying, ²⁷"Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD. ²⁸And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God. ²⁹For whoever is not afflicted on that very day shall be cut off from his people. ³⁰And whoever does any work on that very day, that person I will destroy from among his people. ³¹You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. ³²It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath."

The Day of Atonement was on the tenth day of the seventh month (Tishri). The word atonement comes from the Hebrew word (kippur) and carries the idea of covering, overlooking, excusing, forgiving pardoning and cancelling a debt and in mercy reconciling a broken relationship.

The Day of Atonement is to make atonement for Israel before God, on the ninth day of the seventh month Israel was to keep a Sabbath beginning at evening and continuing through to the following evening then on the tenth day the Day of Atonement began as a holy convocation, a Sabbath no work was to be done.

The people were to afflict themselves (i.e., fast, wear sackcloth, mourn, repent and pray) and a food offering was to be presented to the LORD. This Day of Atonement is to be kept as a Sabbath Day throughout Israel's generations forever. The Day of Atonement was as day of a solemn fast, on which no food or drink could be consumed, and on which all work was forbidden. The solemnity of the occasion is highlighted by the fact that God said that anyone who did not "afflict his soul" on that day would be cut off from the community (Lev. 23:29)

Unlike other Holy Days, neither the Feast of Trumpets nor the Day of Atonement is linked to the remembrance of past historical events. The Day of Atonement was strictly a time for people to make a thorough assessment of their lives. God's grace was the underlying principle of the scapegoat and the Atonement itself. It was a time to verify if the sins which had been confessed and atoned for during the previous year, had also been forsaken. If not, God provided a last opportunity.

The Day of Atonement represented the conclusion of the very important period that began ten days earlier with the Feast of Trumpets. These ten days were called "The Days of Awe" because life and death hung in the balance, the Jews believing that the destiny of each person was decided by the heavenly court during this period. On the Day of Atonement the people prepared themselves, with fasting and prayer, to stand trial before God and the heavenly court that would review their life of the past year, and render a verdict.

Atonement for the nation of Israel: the following is a brief overview of the ceremony and the laws concerning the Day of Atonement as given by the LORD to Moses in Leviticus chapter sixteen.

Atonement for the high priest: since the LORD would appear in the Most Holy Place in a cloud over the mercy seat no one, without the proper covering could enter into the Most Holy Place without being struck dead. Prior to entering the Most Holy Place the high priest had to make atonement for himself and for his house. To do this he was to wash himself, wear the priestly holy garments and take a bull for a sin offering and a ram for a burnt offering.

The bull for the sin offering: the high priest was to offer the bull and kill it on the altar before the LORD in the outer court and then take some of its blood into the Most Holy Place and sprinkle it seven times on the mercy seat. He was then to go back out to the altar in the outer court and sprinkle the blood seven times on the altar to cleanse it and consecrate it from the uncleanness of the people of Israel.

Atonement for the people: to make atonement for the people of Israel the high priest was to take the two male goats from the people one for the LORD and the other for Azazel (scapegoat in KJV) the high priest was to cast lots over the two goats and the goat the lot fell upon for the LORD was to be used as a sin offering and the goat the lot fell upon for Azazel was to be presented alive before the LORD to make atonement over it.

Azazel: is from the Hebrew word ('ez) and the Hebrew word ('azal) it means, goat of departure; the scapegoat.

The goat for the sin offering: the high priest was to kill the goat for the sin offering on the altar in the outer court before the LORD and take its blood into the Most Holy Place and sprinkle it seven times over the mercy seat. Then go back out to the altar in the outer court and make atonement for it by sprinkling it seven times with the blood to cleanse and consecrate it from the uncleanness of the people of Israel.

The goat for Azazel: after sacrificing the goat for the sin offering the high priest was to present the live goat before the LORD. He would lay both his hands on its head and confess over it all the iniquities of the people of Israel, and all their transgressions and all their sins and put them on the head of the goat and let the goat go free into the wilderness so that the goat would bear all the peoples iniquities on itself.

The two rams for the burnt offering: after the high priest had offered the bull, and the two goats he was to go into the tent of meeting and shall take off the linen garments that he put on when he went into the Most Holy Place and leave them there. Then wash his body in water in a holy place and put on his garments and come out and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people (Lev. 16:23-24)

A Sabbath of solemn rest forever: this Day of Atonement is to be kept as a Sabbath of solemn rest forever in the seventh month, on the tenth day of the month, the people of Israel are to afflict themselves (i.e., fast and wear sackcloth, mourn, repent and pray), because on this day atonement is made to cleanse the entire nation of Israel from all their sins so that atonement may be made for the people of Israel once in the year because of all their sins. (The full detail of the Day of Atonement is in Leviticus chapter sixteen and the sacrifices are listed in Numbers chapter twenty-nine).

7 Booths/Tabernacles.

The Feast of Booths.

Lev. 23:33-36 ----- ³³And the LORD spoke to Moses, saying, ³⁴"Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD. ³⁵On the first day shall be a holy convocation; you shall not do any ordinary work. ³⁶For seven days you shall present food offerings to the LORD. On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work.

The Feast of Booths is to be held: -

- On the fifteenth day of the seventh month (Tishri) for seven days (it started five days after the Day of Atonement).
- On the first day each participant had to collect branches of wild olive, myrtle, willow, and palm trees for construction of their booth (Neh. 8:13-18), in which they lived in for the next seven days.
- The first day is to be a holy convocation no do work was to be done.
- On each of the seven days food offerings were to be presented to the LORD.
- The eighth day is to be a holy convocation no work was to be done it was a time of great rejoicing for all (Deut. 16:14).

Now go to verse thirty nine: -

Lev. 23:39-43 ----- ³⁹On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. ⁴⁰And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days. ⁴¹You shall celebrate it as a feast to the LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month. ⁴²You shall dwell in booths for seven days. All native Israelites shall dwell in booths, ⁴³that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God."

- All native Israelites are to dwell in booths during the seven days so that all future generations would know that the LORD made the people of Israel dwell in booths when He brought them out of the land of Egypt.
- The Feast of Booths is to be celebrated on the fifteenth day of the seventh month when all the produce in the land was gathered.
- For seven days the Feast of Booths is to be celebrated.
- The first day and the eighth day, is to be a day of solemn rest.
- It is a seven day feast in the year to celebrate before the LORD.
- The people are to rejoice with the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook for seven days before the LORD

The Feast of Tabernacles: is also known as the Feast of Booths, the Feast of the Ingathering, the Feast to the Lord and Sukkot (Exod. 23:16) (Deut. 16:13). During this feast the people would offer burnt sacrifices and the first fruits of the olive and grape harvests. The Tabernacles or Booths are a walled structure covered with plant material such as leafy tree overgrowth or palm leaves.

It is the seventh and last feast that the Lord commanded Israel to observe and one of the three feasts that Jews were to observe each year by going to “appear before the LORD in the place which He shall choose” (Deut.16:16). The Feast of Tabernacles is one of the three feasts that all male Jews were commanded to make a pilgrimage to the Temple in Jerusalem.

God's instructions for celebrating the Feast of Tabernacles is given after God had delivered Israel from bondage in Egypt (Lev. 23). The feast is a biblical Jewish holiday celebrated each year on the fifteenth day of this seventh month of the Hebrew calendar and was to run for seven days (Lev. 23:34). Like all feasts, it begins with a holy convocation (i.e., a Sabbath day) when the Israelites were to stop working to set aside the day for worshiping God.

On each day of the feast they were to offer an offering made by fire to the Lord and then after seven days of feasting, again the eighth day was to be a holy convocation when they were to cease from work and offer another sacrifice to God (Lev. 23). The Feast of Tabernacles lasted eight days and begins and ends with a Sabbath day of rest. During the eight days of the feast, the Israelites would dwell in booths or tabernacles that were made from the branches of trees (Lev. 23:40-42).

The Feast of Tabernacles was instituted by God as a way of reminding Israelites in every generation of their deliverance by God from Egypt. The booth is intended as a reminiscence of the type of fragile dwellings in which the Israelites dwelt during their forty years of travel in the desert after the Exodus from slavery in Egypt.

It was a time of joyous celebration as the Israelites celebrated God's continued provision for them in the current harvest and remembered His provision and protection during the forty years in the wilderness. Throughout the holiday, meals are eaten inside the booth and some people sleep there as well. On each day of the holiday, members of the household recite a blessing.

Following are some of the important events that took place during the time of the Feast of Tabernacles: -

- Solomon's Temple was dedicated to the LORD (1 Kings 8:2).
- The Israelites, who had returned to rebuild the temple, gathered together to hear Ezra proclaim the word of God to them (Neh. 8). Ezra's preaching resulted in a great revival as the Israelites confessed their sins and repented of them.
- During this Feast Jesus said, “If anyone thirsts, let him come to me and drink. He who believes in me, as the Scripture has said, out of his heart will flow rivers of living water” (John 7:37-39).

The Feast of Tabernacles was also the time when the people brought their tithes and offerings to the Temple (Deut. 16:16) during this eight-day period, so many sacrifices were made that it required all twenty-four divisions of priests to be present to assist in the sacrificial duties.

The three pilgrim feasts (Passover, Pentecost and Tabernacles) where all Jewish males were commanded to “appear before the Lord in the place he chooses” are each very important in regards to the life of Christ and His work of redemption.

1. The Passover and the Feast of Unleavened Bread are symbolic of Christ’s atoning sacrifice on the cross.
2. Pentecost, which marked the beginning of the Feast of Weeks, was the time of Jesus’ bodily ascension.
3. The Feast of Tabernacles is believed by most to be symbolic of Christ’s return in glory when He will establish his earthly kingdom.

The Feast of Tabernacles was to remind Israel of their deliverance from Egypt by the mighty hand of God and His provision and protection of them for the forty years they wandered in the wilderness, cut off from the Promised Land. The same holds true for Christians today. God protects us and provides for us as we go through life in the wilderness of this world. While our hearts long for the Promised Land and to be in the presence of God, He preserves us by love and grace in this world as we await the world to come and the redemption that will come when Jesus Christ returns in glory to “tabernacle” or dwell among us in bodily form.

According to the prophet Zechariah, during the glorious era of the Messianic Kingdom the Feast of Booths will become a universal festival to which people of all nations will make an annual pilgrimages to Jerusalem to celebrate the feast there (Zechariah 14:16-19).

End.