



PITWM VERSE BY VERSE

Leviticus 23:33-44

LESSON: THE DAY OF BOOTHS – February 28, 2016

HISTORY:

23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God. When it's time for reaping the harvest, ¹the Israelites should not just thank God for their harvest by means of a ceremony, they should thank God by means of the way that they harvested their crops. And that would include leaving some food in the fields so that poor people and foreigners would find something to eat. The Lord left room for the poor, and for the stranger to be fed.

- THE FEAST OF TRUMPETS (23:23-25): THE CALLING OF GOD'S PEOPLE

23:23 And the Lord spake unto Moses, saying,— The Lord again speaks to Moses

23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. This is another time of remembrance, for the children of Israel. In the seventh Jewish month will come the **Feast of Trumpets**; a holy convocation; a Sabbath. Its purpose was to awaken Israel to prepare for the events of the rest of the month. The "*Day of Atonement*" came ten days later, and the "*Feast of Tabernacles*" occurs on the fifteenth day of the month. God awakens and gathers His people at the end of the long summer; they are to be prepared to move. Most of Israel's trumpets were made of animal horns, therefore, the "*trumpet*" is literally a "*ram's horn*."

23:25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord. It was a day of rest. No submissive work is to be done, but an offering is to be made by fire. There has to be balance—celebrating who God is and what He has done for His people.

- DAY OF ATONEMENT (23:26-32): FORGIVENESS

23:26 And the Lord spake unto Moses, saying,— The Lord again speaks to Moses.

23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. Now, it's ten days later in the seventh month and it's the **Day of Atonement** (*celebrated today by the Jews around the world as Yom Kipper*). It shall be a holy convocation for them. The Hebrew word for "*atone*" means cover. On this day it was the one time of the year the people confessed their sins as a nation when the High Priest carried the blood into the Holy of Holies for the sins of the people, and for his own sins as well. He was to make atonement for them. It restored fellowship with God.

¹ <http://www.easyenglish.info/bible-commentary/leviticus-23-27-lbw.htm>
<http://www.pitwm.net/pitwm-sunday-school.html>

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23:28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. Each year, God dealt with His people's sins on the Day of Atonement. On that day no work is to be done. The priests would go before the Lord and perform the acts to make the people clean from sin, so they will belong to the Lord. The high priest would go into the Holy of Holies to offer up incense, and blood on the mercy seat— all for himself and the entirety of Israel.

23:29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. Anyone who refused to fast and remain in that frame of mind; or be humbled; or those who did not spend the day in repentance and sorrow for their sins could be cut off; removed from among the people.

23:30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. The same goes for anyone who does any kind of work on that day (the Day of Atonement) will be put to death; destroyed from among his people.

23:31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. This was a law from generation to generation in their dwellings— no manner of work was to be done on the Day of Atonement.

23:32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. No work could be done on that day from sundown on the ninth to sundown on the tenth. It was to be a sabbath rest.

LESSON: I. THE SCHEDULE FOR THE FEAST Leviticus 23:33-36

- **TABERNACLES (23:33-44): THE JOY OF THE LORD**

23:33 And the Lord spake unto Moses, saying,— The Lord again speaks to Moses.

23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. The "**Feast of Tabernacles**" was the final and most important feast of the year. It lasted for eight days (from the 15th through the 22nd of the seventh month). This feast is also called the "**Feast of Booths.**" The people lived in booths during the feast as a reminder of their ancestors' nomadic life in the wilderness. It renewed Israel's commitment to God and trust in His guidance and protection.

23:35 On the first day shall be an holy convocation: ye shall do no servile work therein. Again there shall be no work done on this feast day. A "*holy convocation*" is to be proclaimed the first day. That means a time in which all Jews were called together and refrained from any work.

23:36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is

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a solemn assembly; and ye shall do no servile work therein. The “**Feast of Tabernacles**” ran for eight days. For seven days they were to make an offering by fire unto the Lord, and on the eighth day shall be “**a holy convocation**”— sacred public assembly of people for worship, as they made an offering by fire unto the Lord. This is a solemn assembly— a day to give full attention to God, and to humble one’s soul; and not do any ordinary work.

II. THE OFFERINGS FOR ALL THE FEASTS **Leviticus 23:37-38**

23:37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: — There are seven feasts Israel celebrated...

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| 1. Passover | The Spring Feasts |
| 2. Unleavened Bread | |
| 3. First Fruits | |
| 4. Pentecost | |
| 5. Trumpets | The Fall Feasts |
| 6. Atonement | |
| 7. Tabernacles | |

...in which they made offerings—a burnt offering, and a meat offering, a sacrifice, and drink offerings each upon its own day by fire unto the Lord. And holy convocations were proclaimed. ²The meaning appears to be; these are the yearly appointed times on which they hold holy convocations and offer to Yahweh sacrifices.

23:38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.— Besides and in addition to the Sabbath offerings were gifts and all their voluntary offerings unto the Lord.

III. A FULLER DESCRIPTION OF THE FEAST **Leviticus 23:39-43**

23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. The “**Feast of Tabernacles**” ran for eight days, from the 15th to the 22nd of the seventh month. Beside all of the vows, gifts, and freewill offerings, also, at the end of their harvesting time when they gathered the fruit of the land on the 15th of the seventh month, they were to celebrate this seven day feast unto the Lord. But, the first and the last day (the eighth day) of the feast, they were to observe a Sabbath rest.

23:40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. They lived in tents as they went from Egypt on their way to the Promised Land. ³To remember

² <http://biblehub.com/commentaries/leviticus/23-38.htm>

³ <http://www.easyenglish.info/bible-commentary/leviticus-23-27-lbw.htm>

<http://www.pitwm.net/pitwm-sunday-school.html>

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this, they lived in shelters or tents for a week during September or October. But they did not make their 'tents' for this week from animal skins, as people usually did. Instead, they used the branches of trees to make 'tents' (that is, shelters). This verse refers to various trees, like the "*palm tree*" and the "*willow*."

- **Of goodly trees** - Namely, olive, myrtle and pine, mentioned, Nehemiah 8:15-16, which were most plentiful there, and which would best preserve their greenness.
- **Thick trees** - Fit for shade and shelter.
- And **willows** - To mix with the other and in some sort bind them together.

This was a time to rejoice before the Lord their God for seven days.

23:41 And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. It shall be a ruling or decree forever throughout their generations to keep this annual feast unto the Lord for seven days. Celebration shall occur in the seventh month.

23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:— During those seven days the Israelites were to live in these booths (shelters).

23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. This was to let the next generation know that the Lord made the children of Israel to dwell in booths when they were brought out of the land of Egypt. They taught family members of all ages about what God had done for them.

23:44 And Moses declared unto the children of Israel the feasts of the Lord. And Moses announced these annual feasts of the Lord to the people of Israel.

SUMMARY:

Another time of remembrance for the children of Israel in the seventh Jewish month was the **Feast of Trumpets**; a holy convocation; a Sabbath. Its purpose was to awaken Israel to prepare for the events of the rest of the month. It was a day of rest, no submissive work except an offering by fire unto the Lord. Also, ten days later in the seventh month is the **Day of Atonement**. It's a holy convocation for them. On this day it was the one time of the year the people confessed their sins as a nation. On that day no work is to be done. The priests would go before the Lord and perform the acts to make the people clean from sin, so they will belong to the Lord. Anyone who refused to afflict themselves shall be cut off and those who did any work in this day, his soul will be destroyed. Again, no work is to be done for this will be a ruling and decree for generations to come. It was a Sabbath rest and was to be celebrated from sundown on the ninth to sundown on the tenth (**23:23-32**).

⁴In the **Feast of Tabernacles** there was a remembrance of their dwelling in tents, or booths, in the wilderness,

⁴ <http://www.christnotes.org/commentary.php?com=mhc&b=3&c=23>
<http://www.pitwm.net/pitwm-sunday-school.html>



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as well as their fathers dwelling in tents in Canaan; to remind them of their origin and their deliverance. Christ's tabernacling on earth in human nature, might also be prefigured. And it represents the believer's life on earth: a stranger and pilgrim here below, his home and heart are above with his Saviour (**23:33-36**).

The feasts of the Lord are proclaimed holy convocations offering a burnt offering, a meat offering, a sacrifice, and drink offerings. And besides and in addition to the Sabbath offerings were gifts and all their voluntary offerings unto the Lord (**23:37-38**).

Further instructions regarding the Feast of Tabernacles, was to celebrate this feast seven days unto the Lord. The first and the last day (the eighth day) of the feast were to be observed a Sabbath rest. To do this they prepared booths to dwell in outdoors. It was a remembrance of when they dwelt in them in the wilderness on their way to the Promised Land. They were made from choice trees. It shall be a ruling and decree forever for generations; celebrated in the seventh month, dwelling in the booths for seven days. The next generation was to know the purpose of the booths. And Moses announced these annual feasts of the Lord to the people of Israel (**23:39-44**).