

## JESUS FULFILLS THE FEASTS

**“These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them.” Lev 23:4**

The seven feasts ordained by God for Israel can be found in the 23<sup>rd</sup> chapter of Leviticus. These feasts were a teaching tool for the children of Israel. They promised a coming Messiah and an ultimate salvation for the nation. The feasts are the shadow of things to come and Jesus is the substance who has fulfilled and will fulfill these feasts perfectly according to God’s plan.

*“Let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day things which are a mere shadow of what is to come; but the substance belongs to Christ.” Colossians 2:16-17*

### OT:4150 **Feast**

mowed` (mo-ade'); or moed` (mo-ade'); or (feminine) mow`adah (2 Chron 8:13) (mo-aw-daw'); from OT:3259; properly, **an appointment**, i.e. **a fixed time** or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):

KJV - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synogogue, (set) time (appointed).

### OT:4744 **Convocation**

miqra' (mik-raw'); from OT:7121; something called out, i.e. a public meeting (the act, the persons, or the place); also a **rehearsal**:

KJV - assembly, calling, convocation, reading.

The Hebrew word for feast means appointment; a fixed time or season. The Hebrew word for convocation means an assembly of people; but the word carries a deeper connotation of assembling for the purpose of a rehearsal. It was God’s plan that the seven feasts were given as a pattern or rehearsal of future events that will occur at the appointed times.

The Jewish nation was commanded by God to celebrate seven feasts over a seven month period of time, beginning in the spring and continuing through the fall. The first three feasts- Passover, Unleavened Bread, and First Fruits- occur in rapid succession in the spring of the year 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, because it occurs exactly fifty days after First Fruits. 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 as “Tabernacles”.

The feasts had several meanings. They followed the agricultural cycle, they were based on historical events, they reminded Israel of what God did for them and they foretold what God will do for them in the future.

Some of the feasts were related primarily to the agricultural cycle. The feast of First Fruits was a time for the presentation to God of the first fruits of the barley harvest. The feast of Harvest was a celebration of the wheat harvest. And the feast of Tabernacles was in part a time of thanksgiving for the harvest of olives, dates, and figs. Most of the feasts were related to historical events. Passover celebrated the salvation the Jews experienced when the angel of death passed over the Jewish houses that were marked with the blood of the lamb. Unleavened Bread was a reminder of the swift departure from Egypt, so swift that they had no time to put leaven in their bread. The Jews believed that it was on the feast day of Harvest that God gave the Law to Moses on Mt. Sinai. Tabernacles was a yearly reminder of God's protective care as the Children of Israel tabernacle in the wilderness for forty years, and it pointed to the final harvest when Israel's mission should be completed, and all nations gathered unto the Lord.

All the feasts were related to the spiritual life of the people and their relationship with God. Passover served as a reminder that there is no atonement for sin apart from the shedding of blood. Unleavened Bread was a reminder of God's call on their lives to be a people set apart to holiness, to remove sin from their lives, replacing sin (represented by leaven) with righteousness. The feast of First Fruits was a call to consider their priorities, to be consecrated to God, to make certain they were putting God first in their lives. Harvest was a reminder that God is the source of all blessings. Trumpets was a reminder of the need for constant, ongoing repentance. It was a time of rest and to present an offering to the Lord. The Day of Atonement was a reminder of God's promise to send a Messiah whose blood would cover the demands of the law with the mercy of God. Tabernacles was a joyous celebration of God's faithfulness, even when the children of Israel were unfaithful.

Six of the feasts are related to man's sin and struggle to exist. The last feast, Tabernacles, is related to rest. It is the most joyous feast of the year. It looks to the past in celebration of God's faithfulness in the wilderness. It looks to the present in celebration of the completion of the hard labor of the agricultural cycle. And it looks to the future in celebration of God's promise to return to this earth and provide the world with rest in the form of peace, righteousness and justice.

All of the feasts were also symbolic types, each one pointing in a unique way to some aspect of the life and work of the promised Messiah.

The agricultural and spiritual aspects of the feasts are well known. But if you look at the life of Jesus you will see how the "appointed times" and "rehearsal" aspects of the feasts come into play in striking detail. This was the purpose of the rehearsal, so Israel would recognize the fulfillment of the feasts in Jesus. They prove He is their Messiah and give us the signs of the times.

## **How Jesus Fulfills the Feasts:**

**Passover** – pointed to the Messiah as our Passover lamb whose blood would be shed for our sins.

From the very moment of His birth, Jesus was our Passover Lamb.

*"As for you, tower of the flock,  
Hill of the daughter of Zion,  
To you it will come--  
Even the former dominion will come,  
The kingdom of the daughter of Jerusalem."  
Mic 4:8 NASU*

*"So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn."  
Luke 2:5-7 NKJV*

*Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying:  
"Glory to God in the highest,  
And on earth peace, goodwill toward men!"  
Luke 2:8-14 NKJV*

*"The next day John saw Jesus coming toward him, and said,  
"Behold! The Lamb of God who takes away the sin of the world!"  
John 1:29-30 NKJV*

Migdal Edar, the tower of the flock mentioned in Micah, is the watchtower where the priestly shepherds would watch over their flocks in the shepherd's fields there at Bethlehem. During lambing season the sheep were brought there from the fields, as the lower level functioned as the birthing room for sacrificial lambs. The shepherds would wrap the newborn lambs in swaddling clothes to protect the body of the lambs which would be offered as sacrifice at the Temple just four miles away in Jerusalem. Wrapped in swaddling clothes to keep the new lambs without spot or blemish, they would be laid in a manger until they had calmed down.

The shepherds in their fields near Bethlehem that night knew where to go to find the newborn Messiah, Jesus Christ. He would be found where the angels had told them, wrapped in swaddling clothes and laying in a manger in the lower floor of the tower of the flock, Migdal Edar.

Keep in mind, there are two different types of sacrifices on Passover. Each family made their own sacrifice – and a family might be 10, 15 or even 20 people. Then there was a public sacrifice, one representing the whole nation. The Pascal Lamb was that sacrifice.

**During One Passover these events occurred simultaneously:**

~ The sacrificial lamb was led through Jerusalem to the Temple as the people waved palm branches. The lamb was examined for four days to prove there was no spot or blemish on it.

~ Jesus enters Jerusalem on a donkey as the people wave palm branches.

He teaches in the Temple for four days, tested by the scribes and Pharisees.

He is examined by Pilate – no sin is found in Him.

~ At 9am the lamb is tied to the altar.

~ At 9am Jesus is crucified.

~12 noon the choir sings the Hallel (Psalms 113-118)

Psalm 118 includes these verses:

*The stone which the builders rejected  
Has become the chief corner stone.  
This is the LORD'S doing;  
It is marvelous in our eyes.  
This is the day which the LORD has made;  
Let us rejoice and be glad in it.  
O LORD, do save, we beseech You;  
O LORD, we beseech You, do send prosperity!  
Blessed is the one who comes in the name of the LORD;  
We have blessed you from the house of the LORD.  
The LORD is God, and He has given us light;  
Bind the festival sacrifice with cords to the horns of the altar.  
You are my God, and I give thanks to You;  
You are my God, I extol You.  
Give thanks to the LORD, for He is good;  
For His lovingkindness is everlasting.*

~ At 3 pm the lamb is slain with no bones broken. Blood is poured out on the altar.

The High Priest says, “It is finished.”

~ At 3 pm Jesus cries, “It is finished!” and dies – no bones are broken. At that time the veil in the temple is torn in two, the earth shakes, rocks split, and tombs are opened (Matt 27:51-53). (The veil of the Temple was 60 feet long, 30 feet wide, and 4 inches thick.)

~ Priests clean the altar by washing the blood down with water; the mix of blood and water runs down channels through Jerusalem to the Valley of Blood.

~ A Roman soldier stabs Jesus’ side with a spear; blood and water flow from the wound.

(The blood from all the sacrifices that day was poured on the altar. Josephus informs us that the Syrian Governor Cestius Gallus requested the high priest to take a census of Jerusalem. The method used was to count the number of lambs slain at Passover, namely **256,500**. Then he multiplied that number by 10, the average number of persons served by each lamb. Blood from all those lambs, mixed with water, flowed down the channel through Jerusalem that day as blood and water flowed from Jesus' side.)

**Unleavened Bread** – pointed to the Messiah's sinless life, making Him the perfect sacrifice for our sins. Jesus' body was in the grave during the first days of the feast, like a kernel of wheat planted and waiting to burst forth as the bread of life.

*Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”*  
*John 12:24-25 NASU*

*“Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.”*  
*John 6:35-36 NASU*

*“Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”*  
*1 Cor 5:7-8 NASU*

**First Fruits** – pointed to the Messiah's resurrection as the first fruits of the righteous. Jesus was resurrected on this very day, which is one of the reasons that Paul refers to Him in 1 Corinthians 15:20 as the “first fruits from the dead.” First fruits symbolized the consecration of the entire harvest to God and was a pledge of the fall harvest yet to be gathered.

*But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.*  
*1 Cor 15:20-25 NASU*

The feast of the First Fruits, would occur on the first day of the week. The high priest would go near dawn prior to sunrise into the Kidron valley and look for the first bit of the grain offering coming out of the earth. At exactly sunrise he would ceremonially harvest this first sprout of

grain and bring it into the temple and wave it before the Lord as a sample of the harvest. Scripture tells us Jesus rose at about dawn, the very time the high priest was bringing the first fruit into the temple. Later that day many saints from Israel's past were seen in the city of Jerusalem, also having risen from their tombs. This was the Lord's wave offering, a sample of His harvest of souls.

*“The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many.”*  
*Matt 27:52-53 NASU*

**Harvest or Pentecost** – pointed to the great harvest of souls, both Jew and Gentile, that would come into the kingdom of God during the Church Age. The Church was actually established on this day when the Messiah poured out the Holy Spirit and 3,000 souls responded to Peter's first proclamation of the Gospel.

This feast occurred exactly 50 days after First Fruits. Jesus was with the disciples for 40 days after His resurrection. He ascended into heaven, and ten days later He sent the Holy Spirit at Pentecost.

The long interval of three months between Harvest and Trumpets points to the current Church Age, a period of time that was kept as a mystery to the Hebrew prophets in Old Testament times.

**Jesus has literally fulfilled the first four feasts and did so on the actual feast days. That leaves the three fall feasts:**

**Trumpets** – (called Rosh Hashana today) points to the Rapture when the Messiah will appear in the heavens as a Bridegroom coming for His bride, the Church.

The trumpet was the signal for the field workers to come into the Temple. At that instant the faithful would stop harvesting and leave immediately for the worship service.

This is the only Holy Day marked by the New Moon. New moons must be validated in Israel by two witnesses who will watch the dark black sky at the end of the moon cycle for the first glimmer of the moon (also known to them as **the twinkling of an eye**) to reappear. The new moon was the key in being able to set the times for the rest of the festivals. No one could begin observing the feast of the Trumpets until the time was declared by the two witnesses and the Sanhedrin. That is why the Feast of the Trumpets is a two day festival. It is also why the Feast of the Trumpets is referred to as The Festival **No Man Knows the Day or the Hour**. The trumpets used then and still used today are Shofar – ram's horns. Trumpets were blown many times before the feast; at the last trump the feast began.

*"Then all those virgins rose and trimmed their lamps." The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' "But the prudent answered, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.' "And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. "Later the other virgins also came, saying, ' Lord, lord, open up for us.' "But he answered, 'Truly I say to you, I do not know you.' "Be on the alert then, for you do not know the day nor the hour."*

*Matt 25:7-13 NASU*

*"Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed."*

*1 Cor 15:51-52 NASU*

*"For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words."*

*1 Thess 4:16-18 NASU*

### **Signs of the Times:**

*"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."*

*Matt 25:13 KJV*

*"Therefore be on the alert, for you do not know which day your Lord is coming."*

*Matt 24:42-43 KJV*

*"For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape. **But you, brethren, are not in darkness, that the day would overtake you like a thief;** for you are all sons of light and sons of day." 1 Thess 5:2-5 NASU*

*"When it is evening, you say, 'It will be fair weather, for the sky is red.' "And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?"*

*Matt 16:2-4 NASU*

Remember the title used for the Feast of the Trumpets – The Festival No Man Knows the Day or Hour. Remember the term used to describe the first sight of the new moon – the twinkling of an eye. These are more than hints. We cannot know the day or hour, but we can know the times.

**Atonement** – (Called Yom Kippur today) points to the day of the Second Coming of Jesus when He will return to earth. That will be the day of atonement for the Jewish remnant when they “look upon Him whom they have pierced,” repent of their sins, and receive Him as their Messiah.

*"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn." Zech 12:10 NASU*

*"For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written,*

*"THE DELIVERER WILL COME FROM ZION,  
HE WILL REMOVE UNGODLINESS FROM JACOB."*

*"THIS IS MY COVENANT WITH THEM,  
WHEN I TAKE AWAY THEIR SINS."*

*From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; for the gifts and the calling of God are irrevocable. For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. For God has shut up all in disobedience so that He may show mercy to all.*

*Rom 11:25-32 NASU*

**Tabernacles** – points to the Lord's promise that He will once again tabernacle with His people when He returns to reign over all the world from Jerusalem.

*"And it will come about in the last days that the mountain of the house of the LORD will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it. Many nations will come and say, "Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths." For from Zion will go forth the law, even the word of the LORD from Jerusalem. And He will judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, and never again will they train for war. Each of them will sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of the LORD of hosts has spoken. Though all the peoples walk each in the name of his god, as for us, we will walk In the name of the LORD our God forever and ever.*

*"In that day," declares the LORD, "I will assemble the lame and gather the outcasts, even those whom I have afflicted. "I will make the lame a remnant and the outcasts a strong nation, And the LORD will reign over them in Mount Zion From now on and forever."*

*Mic 4:1-7 NASU*

*“Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”*  
*Rev 21:1-4 NASU*

During the Second Temple times, two events which no longer take place highlighted the celebration of Tabernacles. Water, drawn from a nearby source, was brought to the Temple and poured out by the altar as Isaiah 12:3 was repeated: "Therefore with joy shall ye draw water out of the wells of salvation." The torchlight parade, brilliantly illuminating the Temple at night, stood out as the other great event, possibly reflecting one of the verses from the Hallel Psalms (118:27): "The Lord is God and He has given us light."

Jesus chose these two events to highlight His mission as Messiah. As the water was being poured by the altar, He announced: "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" (John 7:37-38). As torches lit up the Temple, He shouted: "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." (John 8:12).

*Something to consider:*

On what day was Jesus born?

Luke 1:5-24 talks about Zacharias, the father of John the Baptist, and the time he served as temple priest. After those days his wife conceived.

King David on God's instructions (1 Chr. 28:11-13) had divided the sons of Aaron into 24 family groups (1 Chr. 24:1-4), to set up a schedule by which the Temple of the Lord could be staffed with priests all year round in an orderly manner. The schedule of the priest's courses would result with Zacharias serving during the 10<sup>th</sup> week of the year (Jewish calendar). So John the Baptist was probably conceived shortly after the third Sabbath of the month of Sivan (May-June), which puts his birth in the month of Nisan (March-April).

This is important because according to Luke, Jesus was conceived by the Holy Spirit in the sixth month of Elizabeth's pregnancy (Luke 1:24-27).

Since Jesus was conceived six months after John the Baptist, we need only move six months down the calendar from the birth of John the Baptist to arrive at a likely date for the birth of

Jesus. That puts it in the month of Tishri (September-October). On the fifteenth day of the 7<sup>th</sup> month (Tishri) is the Festival of Tabernacles.

This could explain why there was no room at the inn. All the men of Israel had come to attend the Festival of Tabernacles as required by the Law of Moses. Every room for miles around Jerusalem would have been already taken by pilgrims, and Bethlehem is only about 5 miles away.

The feast of Tabernacles celebrated God coming to dwell with His people.

***“BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON,  
AND THEY SHALL CALL HIS NAME IMMANUEL,”  
which translated means, "GOD WITH US."  
Matt 1:23 NASU***

### **Just as Rehearsed in the Feasts**

What we've seen is that Jesus, by being the very Lamb of God - born in Bethlehem, wrapped in swaddling clothes, sacrificed at Passover – just as rehearsed in the feast; in the tomb 3 days and 3 nights at Unleavened Bread – just as rehearsed in the feast; Risen at First Fruits – just as rehearsed in the feasts; pouring out the Holy Spirit and harvesting souls – just as rehearsed in the feasts; if He fulfilled these feasts as rehearsed on the very day at the appointed time, then He will fulfill the remaining Feasts as well.

The next feast begins with the blowing of the shofar at the Feast of the Trumpets.

*“For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words.”  
1 Thess 4:14-18 NASU*

**MARANANTHA – COME LORD JESUS!**

Laws of Religious Festivals  
Lev 23

“The LORD spoke again to Moses, saying, "Speak to the sons of Israel and say to them, ' The LORD'S appointed times which you shall proclaim as holy convocations--My appointed times are these:

' For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings. 'These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them. ' In the first month, on the fourteenth day of the month at twilight is the LORD'S Passover. 'Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. 'On the first day you shall have a holy convocation; you shall not do any laborious work. 'But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work.'"

Then the LORD spoke to Moses, saying, "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. 'He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it. 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD. 'Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, an offering by fire to the LORD for a soothing aroma, with its drink offering, a fourth of a hin of wine. 'Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

' You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 'You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD. 'You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the LORD. 'Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the LORD, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD. 'You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings. 'The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest. 'On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.

' When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field nor gather the gleaning of your harvest; you are to leave them for the needy and the alien. I am the LORD your God.'"

Again the LORD spoke to Moses, saying, "Speak to the sons of Israel, saying, ' In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. 'You shall not do any laborious work, but you shall present an offering by fire to the LORD.'"

The LORD spoke to Moses, saying, "On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. "You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. "If there is any person who will not humble himself on this same day, he shall be cut off from his people. "As for any person who does any work on this same day, that person I will destroy from among his people. "You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. "It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath."

3 Again the LORD spoke to Moses, saying, "Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. 'On the first day is a holy convocation; you shall do no laborious work of any kind. ' For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work. 'These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD--burnt offerings and grain offerings, sacrifices and drink offerings, each day's matter on its own day-- besides those of the sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD.

'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day. 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days. 'You shall thus celebrate it as a feast to the LORD for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. 'You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.'" So Moses declared to the sons of Israel the appointed times of the LORD."

NASU

Sources:

Strong's Concordance

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First Fruits Ministries: [ffruits.org](http://ffruits.org)

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