

YHVH's feast days

For many of us, these feasts are not what we celebrated when we grew up. It even may feel foreign, but as I drew closer to My Father's heart, Holy Spirit started to show me that these feasts are very important to YHVH. It is a time that He is giving us an open heaven so that we can connect more with Him, for blessings to be released, destinies to be fulfilled and for secrets to be revealed. This is not just a time for celebration, but a very appointed time for us spiritually.

One morning as I was spending time with Yeshua, I asked Him how we should celebrate these feasts, for I do not want to simply do it because He asked me to do so. My desire was to know what was on His heart and how He wanted me to celebrate these feasts. All the feasts are connected to Yeshua. Holy Spirit took me to the Word (1 Chronicles 16) where David brought back the ark to the temple and he was giving a feast in the Lord's honor. After reading this Holy Spirit said, *"I want you to honor only Me, to bring glory to My Name. Blow the shofar, have a meal with your family, take communion and Bless Me and one another. Spend time with Me. I do not want you to be stuck in tradition or religion, for everybody will celebrate it differently. Allow Me to show you what has the most meaning for Me, you and your family, and then do so. These feasts are appointed times that I give you. It is not just a rehearsal for what is to come, but it is a time where My bride will receive new instructions for the seasons that is to come. It is where she will be filled with I AM and My Spirit will lead her. It is a time where we will draw closer to one another. Where I will reveal My heart to her and she will love on Me. It is a time to remember Me, what I have done and what I AM going to do. My heart is to be with you and you with Me. Let me take you deeper and give you new tradition. Allow Me to teach you what is important to Me."*

Now with every feast, even Shabbat, we as a family come together, we blow the shofar to invite Holy Spirit to come with us and teach us His ways. It is also a declaration unto the heavens that we are spending time with YHVH. We have a wonderful meal and bless one another and YHVH, we talk about how great He is and what He did for us. It is all about Him. We have communion and worship our Bridegroom, our Father and Ruach. Then we allow Holy Spirit to move within us and reveal new things to us.

These feasts must not become a tradition or a religion, it must be where we allow Holy Spirit to move with freedom. Where we can celebrate the Living God. Allow Holy Spirit to teach you every year something new. Let Him take you deeper.

I want to encourage you to study the feasts and then go to YHVH and ask Holy Spirit what He wants you to do. Allow Him to give you new insight and revelation on these feasts. This is a time to come back to our Father's heart and spend His feasts with Him in His presence. It is time for the bride to rise up and take back her birthright.

There are a lot of good websites out there that can tell you a lot more about these feasts. I am just giving a bit of background for you here

1. The seventh day (Saturday) Sabbath - (Shabbat)

Gen 2:1-3, Lev 23:3, Num 28:9-10, Exo 20:8-11, Deut 5:12-15

A convocation day. No work to be done.

Not a feast day (moed—H4150) as it is not set by the new moon.

The 4th of the Ten Commandments, this is the only convocation day that occurs more than once a year. It was not a day that originated with the Jews and the Ten Commandments at Sinai, it preceded them. The seventh day (weekly) Sabbath is the Sabbath of the Lord (Lev 23:3), a memorial to creation and the Creator established in Eden before the fall (Gen 2:1-3). Because it began at creation, before sin, with no intrinsic animal sacrifices associated with it, it is separate and distinct from the Sabbaths of the yearly sacrificial feast calendar of the temple (Lev. 23:37-38) that ended with Christ's crucifixion, and were a shadow or type of some future event that would be their fulfillment, or antitype. When one of the yearly Sabbaths fell on the seventh day Sabbath, it was referred to as a high Sabbath day (John 19:31).

2. Feast of Passover (Erev Pesah or Ta'anit Bechorim)

The 14th day of the 1st month (Abib / Nisan)

Exo 12, Exo 13:6-8, Lev 23:5, Deut 16:3-8, Num 28:16

Note: this was not a convocation day (no public gatherings) or a Sabbath day.

The Jews consider this day to be the day before Passover (Pesah), which to them is the same as the Feast of Unleavened Bread. The type was the Passover in Egypt, with the blood of the lamb being smeared on the door posts. Jesus and the disciples ate the Passover meal (Matt 26:18-20, Mark 14:12-16) of unleavened bread and wine in the early hours of this day (Exo 12:18), which would have been our Thursday evening (the biblical day begins and ends at sunset). Jesus was crucified, and died the afternoon of the 14th (Friday, the preparation day), at the time the Paschal lambs were being slain (Exo 12:6), at the ninth hour (3 pm.). Passover is a shadow or type of the sacrifice of Jesus (the antitype), the lamb of God, at the cross (1 Cor 5:7).

(Ta'anit Bechorim is a fast observed only by the first born. It is to commemorate being spared from the last plague to fall on Egypt- the death of the first born.)

Passover is a Jewish festival. It commemorates the story of the Exodus, in which the ancient Israelites were freed from slavery in Egypt. The Passover begins on the 15th day of the month of Nisan, which typically falls in March or April of the Gregorian calendar. It is a spring festival, so the 14th day of Nisan begins on the night of a full moon after the northern vernal equinox. Passover is celebrated for seven or eight days. It is one of the most widely observed Jewish holidays.

Together with Shavuot ("Pentecost") and Sukkot ("Tabernacles"), Passover is one of the three pilgrimage festivals (Shalosh Regalim) during which the entire Jewish populace historically made a pilgrimage to the Temple in Jerusalem. Samaritans still make this pilgrimage to Mount Gerizim, but only men participate in public worship. It is traditional for Jewish families to gather on the first night of Passover (first two nights in communities outside the land of Israel) for a special dinner called a seder.

In the narrative of the Exodus, the Bible tells that God helped the Children of Israel escape slavery in Egypt by inflicting ten plagues upon the Egyptians before the Pharaoh would release his Israelite slaves; the tenth and worst of the plagues was the death of the Egyptian first-born. The Israelites were instructed to mark the doorposts of their homes with the blood of a spring lamb and, upon seeing this, the spirit of the Lord knew to pass over the first-borns in these homes,

hence the name of the holiday. (With material from: Wikipedia) The text "Passover" has been taken from www.cute-calendar.com

Pesach Sheni (Hebrew: שני פסח, trans. Second Passover) occurs every year on 14 Iyar. This is exactly one month after 14 Nisan, the day before Passover, which was the day prescribed for bringing the Korban Pesach ("Paschal offering", i.e. Passover lamb) in anticipation of that holiday.[1] As described in the source text for this mitzvah (Numbers 9:1-14), the Israelites were about to celebrate Passover one year after leaving Egypt.

The offering of the Korban Pesach was at the core of that celebration. However "certain men"[2] were ritually impure from contact with a human corpses, and were therefore ineligible to participate in the Korban Pesach. Faced with the conflict of the requirement to participate in the Korban Pesach and their ineligibility due to impurity, they approached Moses and Aaron for instructions, which resulted in the communication of the law of Pesach Sheni.[3]

The Haggadah (Hebrew: הַגְּדָה, "telling"; plural: Haggadot) is a Jewish text that sets forth the order of the Passover Seder. Reading the Haggadah at the Seder table is a fulfillment of the Scriptural commandment to each Jew to "tell your son" of the Jewish liberation from slavery in Egypt as described in the Book of Exodus in the Torah ("And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt." Ex. 13:8).

3. Feast of Unleavened Bread (Pesah) - a week long observance.

THE FIRST OF THREE COMPULSORY PILGRIMAGE FEASTS:

Travel to the Sanctuary in Jerusalem required of all men, to present themselves before the Lord (Exo 23:14,17, Exo 34:22, Deut 16:16).

First day of the Feast of Unleavened Bread

15th day of the 1st month (Abib/Nisan)

Lev 23:7, Num 28:17-18

A convocation / Sabbath day. No servile work.

First born dedicated to the Lord's service.

A celebration of release from bondage in Egypt (Exo 13:6-10). All leaven bread (hametz) removed and replaced by unleavened bread (matzah). This day fell on the seventh day Sabbath, the day after the crucifixion, making it a high Sabbath day - (John 19:31). Jesus spent the entire day in the tomb, at rest on this Sabbath.

The Feast of Unleavened Bread, was a type of the sinless nature of Jesus releasing us from the bondage of sin (if we we have faith in His atoning death). Jesus is the sinless bread of life (John 6:32, 48-51) and leavened bread represented the corruption of sin in your life, that Jesus overcomes - (1 Cor 5:8). Putting away the sin in your life (leavened bread / hametz), and replacing it by accepting sinless Jesus Christ (unleavened bread / matzah) in its place, is the Gospel Message symbolized in the Passover meal, known today as the Lord's Supper or Communion. You participate in the Lord's Supper to remember the sacrifice that Jesus made for you at the cross (Luke 22:19).

This was the time of year of the latter rain (March/April).

On this day Israel began to eat from the old corn and the manna ended the following day (Josh 5:11)

4. The Day of First Fruits (The Omer)

The 16th day of the 1st month (Abib / Nisan)

Exo 34:25-26, Lev 23:10-14, - Late Passover Num 9:10-11

Not a convocation day. No restriction on servile work.

Barley harvest – First Fruits presented to the Lord (Lev 23:10-11)

This was the day of first sheaf waving (type), the first fruit of the barley harvest. The antitype was Resurrection Sunday which also occurred on 16 Abib / Nisan. Jesus was the first fruits of the resurrection, (1 Cor 15:20, 23, 2 Tim 2:6-8), the antitype. At His resurrection, Jesus also resurrected the saints whose tombs were opened (marked) at the moment of His death (Mat 27:52-53) as a type of the resurrection at the second coming. These saints were presented to the Father for His approval by Jesus in heaven (John 20:17) at the moment the barley sheaf was symbolically waved at the temple at the time of the morning sacrifice, the third hour (9 am).

It is important to note that it was not a day of convocation (NOT A SABBATH) to the Jews, so there is no reason for it to be a Sabbath in antitype (post-resurrection) to Christians. This is because the yearly festivals were not just commemorative in nature, but also prophetic, pointing to future holy events as fulfillments. To suggest a new Sunday holy day was instituted on resurrection day, is to say the yearly festival calendar appointed by God was in error, since it omits a weekly 1st day observance.

In Jewish Tradition, the period called the Omer begins on 16 Nisan and extends for the count of 50 days to Pentecost or Shavuot

Manna ceased to fall on this day (Josh 5:12)

7th and last day of the Feast of Unleavened Bread (Yom Tov)

The 21st day of 1st month (Abib / Nisan)

Exo 12:18, 13:6, Lev 23:8, Num 28:25

A convocation / Sabbath day. No servile work.

Traditional celebration of the crossing of the Red Sea.

5. Feast of Pentecost (Shavuot)

THE SECOND OF THREE COMPULSORY PILGRIMAGE FEASTS:

Travel to the Sanctuary in Jerusalem required of all men, to present themselves before the Lord (Exo 23:14,17, Exo 34:22, Deut 16:16).

Exo 34:22, Lev 23:15-21, Acts 2:1, Acts 20:16, 1 Cor 16:8

Occurs 50 days after the day of first fruits / barley sheaf waving (16 Nisan), on or about the 6th day of the third month (Sivan).

A convocation / Sabbath day. No servile work done.

Wheat harvest – First Fruits presented to the Lord (Lev 23:17, 20)

Also called Feast of Weeks (Ex 34:22), the day of First Fruits (Exo 23:16, Num 28:26) Feast of the Harvest (Ex 23:16) and in the New Testament - Pentecost (Acts 2:1) A festival that celebrated the first fruits of the wheat harvest with the offering of two wave loaves of leavened bread (Lev 23:17, 20). This feast was also a shadow or type because fifty days after the resurrection, at the third hour morning offering at the temple (9 am - Acts 2:15), the first fruits of the resurrection of saints on 16 Nisan were again presented by Jesus before the Father in heaven, and there was the first outpouring of the Holy Spirit, that resulted in three thousand souls being added to the church in one day (Acts 2:41), this rapid growth being symbolized by the loaves of leavened bread.

This was the day that Jesus was anointed in heaven with the Holy Spirit as our High Priest, which was also prefigured by the anointing of Aaron (Exo. 40:13) as mentioned in Psalms 133:1-3. Having finished His ministration in the outer court of the sanctuary (the work of justification by His sacrifice, Rom 5:9), Christ then began the priestly work of sanctification in the heavenly temple that was typified by the holy place, the first apartment of the earthly sanctuary. This outpouring of the Holy Spirit is also known as the early rain (Antitype) and reached from heaven down to the Apostles gathered in the upper room on mount Zion. There will also be a latter rain, the greater outpouring of the Holy Spirit near the end of time (Joel 2:23, Zech 10:1, James 5:7) for the proclamation of the three angels messages (Rev 14).

The Jews do not recognize the outpouring of the Holy Spirit in the second chapter of Acts as a fulfillment of Pentecost/Shavuot, so they are consequently unsure about the true prophetic meaning of the festival, commemorating instead the revelation of the Torah to Moses on Sinai.

Shavuot, or the Feast of Weeks, is a Jewish holiday that occurs on the sixth day of the Hebrew month of Sivan. Shavuot commemorates the anniversary of the day God gave the Torah to the entire nation of Israel assembled at Mount Sinai, although the association between the giving of the Torah (Matan Torah) and Shavuot is not explicit in the Biblical text. The holiday is one of the Shalosh Regalim, the three Biblical pilgrimage festivals. It marks the conclusion of the Counting of the Omer. (With material from: Wikipedia) This text has been taken from www.cute-calendar.com

Shavuot is a holiday celebrated by Jewish people. They celebrate it to remember the day God gave the Torah to the entire nation of Israel assembled at Mount Sinai, the holiday association between the giving of the Torah (Matan Torah) and Shavuot is not explicit in the Biblical text.

Shavuot is celebrated on the sixth day of the Hebrew month of Sivan, which may occur on May or June. It falls 50 days after Passover, which comes before Shavuot. It falls around Pentecost.

According to Jewish law, Shavuot is celebrated in Israel for one day and in the Diaspora (outside of Israel) for two days. Reform Jews celebrate only one day.

Shavu'ot (in ebraico שבועות, "settimane") è una delle tre feste bibliche di pellegrinaggio. Tra le maggiori festività ebraiche, è anche conosciuta come "festa delle settimane". Gli ebrei di lingua greca diedero il nome di pentecoste (πεντηκόστη) poiché cade 50 giorni dopo Pesach. Escludendo il giorno stesso di Pesach, la festa cade 49 giorni più tardi. Questa festa pone termine al Conteggio dell'Omer.

Shavu'ot ha numerosi aspetti che ne hanno determinato i vari nomi con cui viene identificato. Nel Tanakh è chiamata "Festa della mietitura" (הַקְצִיר חַג, Hag ha-Qatsir; Esodo 23, 16) e "Festa delle settimane" (שבועות חַג, Hag Šavu'ot; Es 34, 22; Deuteronomio 16, 10) ed ancora "Festa delle primizie" (הַבְּכֻרִים יוֹם, Yom ha-Bikkurim; Numeri 28, 26).

6. **Trumpets (Rosh Ha-shanah)**

The 1st day of the 7th month (Ethanim / Tishri)

Lev 23:24, Num 29:1

A convocation / Sabbath day. Not called a feast day. No servile work done.

The first day of the Jewish civil year.

This was an announcement to Israel of impending judgment, which occurred on the Day of Atonement, nine days later. The antitype of Trumpets was the worldwide proclamation of the second coming in 1843, during the "Great Awakening" revival, which was based on the 2300 days/years prophecy in Dan 8:14, which began in 457 B.C. and ended in 1844. This was mistakenly interpreted, by William Miller and others, to predict the time of the second coming and end of the world in 1844, when in fact it was the cleansing of the heavenly sanctuary and the beginning of the pre-advent investigative judgment. Rosh Hashanah is the Jewish New Year.

Translated it means "head of the year" and it is the first of the High Holy Days which usually occur in the early autumn of the Northern Hemisphere. Rosh Hashanah is a two day celebration which begins on the first day of Tishrei, the first month of the Jewish calendar. The day is believed to be the anniversary of the creation of Adam and Eve, and their first actions toward the realization of mankind's role in God's world.

Rosh Hashanah customs include sounding the shofar and eating symbolic foods such as apples dipped in honey. The common greeting on Rosh Hashanah is "Shanah Tovah." In Jewish liturgy, Rosh Hashanah leads to Yom Kippur, which is described as "the day of judgment" and "the day of remembrance". Rosh Hashanah occurs 163 days after the first day of Passover (Pesach). The earliest date on which Rosh Hashanah can fall is September 5, the latest date that Rosh Hashanah can occur relative to the Gregorian dates is October 5.

The High Holidays or High Holy Days, in Judaism, more properly known as the Yamim Nora'im may mean strictly, the holidays of Rosh Hashanah ("Jewish New Year") and Yom Kippur ("Day of Atonement") or by extension, the period of ten days including those holidays, known also as the Ten Days of Repentance (Aseret Yemei Teshuvah). By a further extension, the entire 40-day penitential period in the Jewish year from Rosh Chodesh Elul to Yom Kippur can be meant. (With material from: Wikipedia) The text "Rosh Hashanah" has been taken from www.cute-calendar.com

Rosh Hashanah (Hebrew: ראש השנה, literally "head of the year") is the Jewish New Year. The biblical name for this holiday is Yom Teruah (Hebrew: יוֹם תְּרוּעָה), literally "day [of] shouting/blast", sometimes translated as the Feast of Trumpets. It is the first of the High Holy Days (Hebrew: יָמֵי נוֹרָאִים Yamim Nora'im, lit. "Days of Awe") specified by Leviticus 23:23-32, which usually occur in the early autumn of the Northern Hemisphere. Rosh Hashanah is a two-day celebration, which begins on the first day of Tishrei. Tishrei is the first month of the Jewish civil year, but the seventh month of the ecclesiastical year. Rosh Hashanah has its origin in the beginning of the economic year in the ancient Near East, marking the start of the agricultural cycle.[1] In its theological interpretation, the day is said to be the anniversary of the creation of Adam and Eve, the first man and woman, and their first actions toward the believed realization of humanity's role in God's world.

The Feast of Trumpets, first of the Fall Feasts, is also known as Rosh Hashanah, the Jewish New Year.

In Leviticus chapter 23 the Bible reads, "The LORD spoke to Moses, saying: Speak to the people of Israel, saying: 'In the seventh month, on the first day of the month, you shall observe a day of complete rest, a holy convocation commemorated with trumpet blasts. Do no regular work, but present an offering made to the LORD by fire.' "

Today during Rosh Hashanah a series of blasts are sounded at the beginning and ending of the celebration. According to the writings of the rabbis, the blowing of the shofar has many purposes and plays a symbolic role in the Jewish feasts.

First, it is a call to sacred assembly and used to bring people together for worship or special meetings.

The shofar was also used to summon people for battle. Different sounds were made for different occasions; one sound would warn the people that they were being attacked, while another sound would call them to meet with the LORD. The rabbis say the blowing of the shofar confounded Satan and sent confusion into the enemy's camp.

In 1 Thessalonians 4:16, Paul writes about the blowing of the shofar, "For the LORD Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God." It is likely that the ram's horn is an earthly representation of a heavenly shofar that will be sounded in the Last Days before Messiah returns (see Revelation chapters 8-9; 11:15). The sounding of the shofar will release certain prophetic events on the Earth that God has planned since the beginning of time.

It is also possible that the Feast of Trumpets is connected to the heavenly trumpet blasts that will bring in the time known as the Tribulation. This time signals the near return of Yeshua (Jesus) to this Earth. This Feast has yet to be fulfilled.

7. Day of Atonement (Yom Kippur)

The 10th day of the 7th month (Ethanim / Tishri)

Lev 23:27, Num 29:7, Lev 16

A convocation / Sabbath day. No work to be done.

Not called a feast day, but a day to "afflict your soul" which involved fasting that day (Joel 1:14-15, Acts 27:9).

This was the holiest day of the year and signified a cleansing of sins and reconciliation with God (Judgment day). The people were to afflict their souls and fast. On this day only the High Priest entered the Holy of Holies to atone for the sins of the people (Lev 16). This was a shadow or type of Jesus carrying out his role as our High Priest (Heb 9) and entering the Holy of Holies in the heavenly sanctuary when he began the investigative judgment at the end of the 2300 days / years of Dan 8:14 on October 22, 1844. This was the beginning of the antitype or fulfillment of the Day of Atonement, which is still underway in heaven today. This judgment begins with the righteous dead and will end with the righteous living. At the end of this period of judgment, probation for humanity will have closed, and the 7 plagues of God will then fall on the wicked. Soon after will be the second coming, to gather the righteous to join the kingdom of God in heaven for 1000 years.

The Jubilee year begins on this day (Lev 25:9).

Yom Kippur is the holiest day of the year: Yom Kippur—the day on which we are closest to G-d and to the quintessence of our own souls. It is the Day of Atonement—“For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d” (Leviticus 16:30).

For nearly twenty-six hours—from several minutes before sunset on 9 Tishrei to after nightfall on 10 Tishrei—we “afflict our souls”: we abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from marital relations.

Yom Kippur (/jɔːm ˈkɪpə, ˌjɔːm ˈkɪpə/; [1] Hebrew: יוֹם כִּפּוּר יוֹם, IPA: [ˈjom kiˈpɪr], or הכיפורים יוֹם), also known as Day of Atonement, is the holiest day of the year in Judaism. [2] Its central themes are atonement and repentance. Jewish people traditionally observe this holy day with an approximate 25-hour period of fasting and intensive prayer, often spending most of the day in synagogue services. The next mo'ed is called the Day of Atonement, or in Hebrew Yom Kippur. Yom means day and Kippur means covering, like the small skullcaps that are worn by Jewish men.

Yom Kippur is the day in which the Jewish People repent for their sins. It is found in Leviticus 23:26, “The LORD said to Moses, ‘The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the LORD by fire.’ ”

Rabbis have interpreted God’s command to “deny yourselves” to mean fasting, a day to refrain from eating or drinking.

The Day of Atonement is the most holy day of the year. On this day the High Priest would enter the Holy Place to make atonement for his sins and the sins of the People. (Hebrews 9:6-7)

This was the only day of the year that this kind of atonement was made. It is a day when Jewish People all over the world go to synagogue, even those who haven’t gone for the rest of the year. Although Jewish People still observe Yom Kippur, it is missing a main component the blood sacrifice for the atonement.

Because of sin there was always a sacrifice. Yeshua fulfills every blood sacrifice that is commanded. He is the final redemption for us, the final atonement. Without Him, the Jewish People have no blood atonement.

So how do the rabbis deal with the inability to perform the yearly sacrifice due to the destruction of the Temple? They believe that like Daniel, while in captivity, through prayer and repentance they will attain forgiveness. This is one of the ways traditional Judaism has strayed from biblical Judaism.

So, each year on this day Jewish People flood synagogues to seek God's forgiveness, but are not aware that they don't have the blood atonement that is required according to Scripture.

As Believers, we understand that the shed blood of Yeshua is the once-for-all perfect sacrifice and the only atonement for sin.

How, then, can Jewish People receive this blood atonement? Zechariah 12:10 states, "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication..." Grace is the unmerited favor and blessing of God.

It is only through God's grace that we see our true condition, which causes us to cry out for forgiveness and cleansing. In that same Scripture it says, "they will look on Me whom they have pierced." Who are "they"? The nation of Israel.

This same passage also mentions weeping in the Land a reference to a national day of repentance in Israel among Jewish communities. This will happen when the Jewish People recognize that the One the Gentiles call upon as Jesus is really the Messiah of Israel.

Zechariah 13:1 speaks of a day when a fountain will be opened for the House of David and the inhabitants of Jerusalem for sin and uncleanness. There is only one way to be cleansed from all sin through faith in Yeshua. That is the prophetic fulfillment of Yom Kippur, the Day of Atonement, which has yet to come. On that day, God will make a new Covenant with Israel and the House of Judah when, "all will know me from the least of them to the greatest." (Jer. 31:34)

8. Feast of Tabernacles (Sukkoth) - An eight day feast of ingathering.

THE LAST OF THREE COMPULSORY PILGRIMAGE FEASTS:

Travel to the Sanctuary in Jerusalem required of all men, to present themselves before the Lord (Exo 23:14,17, Exo 34:22, Deut 16:16).

The first day was the 15th day of the 7th month (Ethaniam / Tishri)

Exo 34:22, Lev 23:34-36, 39-43, Num 29:12

A convocation / sabbath day. No servile work done.

Travel to the Sanctuary in Jerusalem required of all men (Exo 23:14,17, Exo 34:22, Deut 16:16).

Fruit Harvest - Firstfruits presented to the Lord (Exo 23:19, 14:1-5)

For seven days all Israel moved out of their homes and lived in temporary shelters called "Sukkah" as a reminder of their wanderings in the desert for forty years. The branches cut from palm (Rev. 7:9), willow and other trees were to be waved in celebration to the Lord during the first seven days of the feast (Lev 23:40).

This final feast of the year is a celebration of ingathering at the end of the harvest (Exo 23:16) and is a time of rejoicing and fellowship. It symbolizes the gathering or harvest of God's people, who leave earth for the week long marriage supper of the Lamb, to be celebrated at the Father's house in heaven after the second coming of Jesus (Rev. 19:7-9). This

begins the millennium, where the saints will dwell temporarily until the earth is made new, after the judgment of the wicked (Rev. 20).

The 7th day of the Feast of Tabernacles, Festival of Willows (Hoshana Rabbah)

21st day of the seventh month.

Considered by Jewish custom to be the final Day of Judgment. A ritual of beating willow branches on the ground is practiced, which is thought to symbolize the casting away of sin.

The 8th day of the Feast of Tabernacles (Shemini Atzeret)

22nd day of the seventh month.

Lev 23:36,39, Num 29:35

A convocation / Sabbath day. No servile work done.

The final day of Tabernacles was also a Sabbath, a day of solemn assembly. At this time of year the former or early rains fell (late October / November), when the fields were plowed and sown.

Sukkot, also known as Feast of Booths or Feast of Tabernacles, is a biblical holiday. Sukkot is the 15th day of the month of Tishrei, the first month of the Jewish calendar (variously from late September to late October). It is one of the three biblically mandated festivals Shalosh regalim on which Hebrews were commanded to make a pilgrimage to the Temple in Jerusalem. It follows the solemn holiday of Yom Kippur, or the Day of Atonement.

The holiday lasts seven days (eight in the diaspora). The first day (and second in the diaspora) is a sabbath-like yom tov when work is forbidden, followed by the intermediate Chol Hamoed and Shemini Atzeret. The Hebrew word sukkōt is the plural of sukkah, "booth or tabernacle", which is a walled structure covered with skhakh (plant material). Throughout the holiday, meals are eaten inside the sukkah and some people sleep there as well. On each day of the holiday, members of the household recite a blessing over the lulav and etrog.

The second through seventh days of Sukkot (third through seventh days outside Israel) are called Chol HaMoed. These days are considered by halakha to be more than regular weekdays but less than festival days. In practice, this means that all activities that are needed for the holiday – such as buying and preparing food or cleaning the house in honor of the holiday – are permitted by Jewish law. Activities that will interfere with relaxation and enjoyment of the holiday – such as laundering, mending clothes, engaging in labor-intensive activities – are not permitted. (With material from: Wikipedia) The text "Sukkot" has been taken from www.cute-calendar.com

Sukkot or Succot (Hebrew: סוכות or סוכוֹת, sukkōt), in traditional Ashkenazi pronunciation Sukkos or Succos, literally Feast of Booths, is commonly translated to English as Feast of Tabernacles, sometimes also as Feast of the Ingathering. It is a biblical Jewish holiday celebrated on the 15th day of the month of Tishrei (varies from late September to late October). During the existence of the Jerusalem Temple it was one of the Three Pilgrimage Festivals (Hebrew: רגלים שלושה, shlosha regalim) on which the Israelites were commanded to perform a pilgrimage to the Temple.

Sukkot has a double significance. The one mentioned in the Book of Exodus is agricultural in nature – "Feast of Ingathering at the year's end" (Exodus 34:22) – and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. The more elaborate religious significance from the Book of Leviticus is that of commemorating the Exodus and the dependence of the People of Israel on the will of God (Leviticus 23:42-43).

The holiday lasts seven days in Israel and eight in the diaspora. The first day (and second day in the diaspora) is a Shabbat-like holiday when work is forbidden, followed by intermediate days called Chol Hamoed. The festival is closed with another Shabbat-like holiday called Shemini Atzeret (two days in the diaspora, where the second day is called Simchat Torah).

The Hebrew word *sukkōt* is the plural of *sukkah*, "booth" or "tabernacle", which is a walled structure covered with *s'chach* (plant material such as overgrowth or palm leaves). A *sukkah* is the name of the temporary dwelling in which farmers would live during harvesting, a fact connecting to the agricultural significance of the holiday stressed by the Book of Exodus. As stated in Leviticus, it is also intended as a reminiscence of the type of fragile dwellings in which the Israelites dwelt during their 40 years of travel in the desert after the Exodus from slavery in Egypt. Throughout the holiday, meals are eaten inside the *sukkah* and many people sleep there as well.

Finally, we have the Feast of Tabernacles, third of the Fall Feasts, which is also known as the Feast of Booths* or Sukkot. This is the third pilgrimage feast when all the men of Israel were to celebrate together in Jerusalem. "The LORD spoke to Moses, saying, 'Say to the Israelites: On the fifteenth day of the seventh month the LORD's Feast of Tabernacles begins.'" (Lev. 23:33-34)

Notice how close it is to the other feasts: the Feast of Trumpets is the first day, the Day of Atonement the ninth day and six days later, on the 15th day, the Feast of Tabernacles begins and lasts for seven days. "You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations." (Lev. 23:41)

All native Israelites are required to live in booths for seven days. The word booth also means tabernacle, and is similar to the word John used when he wrote that Jesus became flesh and dwelled (tabernacled) among us. (Jn. 1:14)

When Yeshua came He literally tabernacled among us. This is why some theologians speculate that Yeshua was born on Sukkot the Feast of Tabernacles.

Sukkot is the final wheat harvest of the year. The Feast of Tabernacles is symbolic of the final gathering of souls into the Kingdom of God before Yeshua returns to Earth. This is what Matthew 24:31 is referring to when the angels gather God's elect "from the four winds, from one end of the heavens to the other." The final shofar blast takes place during this festival, signaling the final ingathering of all souls into the Kingdom of God.

The Jewish People are to live in booths to remind them of the great Exodus out of Egypt when they wandered in the wilderness for 40 years. They dwelt in simple tabernacles so that when the cloud moved by day or the pillar of fire moved by night they could follow. The pillar and cloud represented the presence of God. Believers today can learn from this example: we are to live transient lives, not becoming too attached to anything in this world, so that when the LORD moves we are prepared to move with Him. It is a reminder that just as the Children of Israel were called to follow God and trust only Him for their protection and provision, we are to do the same.

Just as the redemptive work of the spring "mo'adim" were fulfilled by the First Coming of the Messiah, the Fall Feasts are prophetically connected with His Second Coming and will be realized in the fullness of time of God's plan for the People and the Nation of Israel.

He is coming back for Jew and Gentile. One glorious redeemed community God called us to be a part of for all eternity.

* *Booth, Tabernacle*

Sukkah: A temporary shelter, built of lightweight wood or PVC, it does not have a solid roof, but is generally covered with palm fronds so the stars can be seen. It is large enough for the family table and gaily decorated with fruit and lights. The family gathers for daily meals, and the men sleep in it for the entire Feast.

Lulav (Hebrew: ckuk) is a ripe, green, closed frond of the date palm tree. It is one of the Four Species, seen here bound together, used in the daily prayer services during the biblical holiday of Sukkot. The biblical reference to the four species can be found in Leviticus 23:40.

What Is a Biblical New Moon?

Yahweh in His wisdom has given us a calendar in the sky for all to see. He uses the sun and moon to establish days, months, years, and also His appointed observances, Genesis 1:14. A critical component to His calendar is the new moon, which starts each Biblical month. Yahweh commanded special offerings on each new moon, and one special new moon is even a Feast day called the Feast of Trumpets, Isaiah 66:23.

Yahweh uses the new moon to establish moedim, or commanded observances, Psalm 104:19. Special offerings were also given on the new moons, 2Chronicles 2:4; 8:13; 23:31.

We find many references to the new moon or beginning of months in the Scriptures, including the obligation for True worshipers to observe them, Numbers 10:10; 28:11-15; 1Chronicles 23:31; 2Chronicles 2:4; 8:13; 31:3; Ezra 3:5; Ezekiel 46:1, 3, 6; Colossians 2:16.

Apostolic Believers, who remained true to His Word, continued to honor new moon days as well as observe Feast days in the New Testament, Acts 18:21; 27:9; 1Corinthians 5:7-8.

Further, we learn from Ezekiel's prophecy (46:3) that new moon days will be kept in the coming Kingdom: "The people of the land shall also worship at the doorway of that gate before Yahweh on the Sabbaths and on the new moons."

Make no mistake. The Biblical admonition to observe the new moon as a special marker in the Biblical calendar is not a pronouncement about worshiping the moon itself. Yahweh prohibits worshiping any celestial body: "And beware, lest you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which Yahweh your Elohim has allotted to all the peoples under the whole heaven" (Deut. 4:19). At the same time He commands us to watch for and observe the new moon each month so that we honor and follow His unique calendar and the setting of His special holy days.

What Constitutes a New Moon?

What exactly is a new moon according to the Scriptures? The Jewish calendar creates some confusion because it uses the conjunctions of the moon (Hebrew molad) in setting the beginning of each month. Also somewhat confusing, a certain verse of Scripture seems to equate the new moon with the full moon.

If you are baffled about what the new moon is, we hope this study will settle the issue for you.

Let's first look at the astronomical conjunction. A lunar conjunction is when the sun, moon and earth are directly in line. Because the sun is behind the moon, no sunlight is reflected from the lunar face. The moon is a total blackout during a conjunction. No part of the moon can be seen in an astronomical conjunction.

The average wall calendar portrays the conjunction with a large black dot and calls it a "new moon." But in reality it is a "no moon." It is invisible, and a "no moon" conjunction is not what the Bible means by a new moon, which we will see.

The Bible uses the same Hebrew word for both "new moon" and "month." Therefore, the new moon is linked to and sets the beginning of the month. But on our Gregorian wall calendars the "no moon" conjunction floats all over the 12 calendar months. Modern calendars completely ignore the Biblical way of setting the first day of the month by the visual new moon, even though the word "month" is derived from the word "moon" and should be oriented to the moon as it was intended by the Creator.

Historically, new moon spotters in Israel watched for the thin crescent to establish the beginning of each month. Once seen they reported their sighting to the calendar court authorities of the Sanhedrin. Note what one authority says, "Originally, the New Moon was not fixed by astronomical calculation, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon," Encyclopaedia Judaica, Vol. 12, p. 1039.

The switchover from watching for the first visible crescent to calculating conjunctions to determine the month's beginning came with Hillel II's calendar revisions in the 4th century C.E. "By the middle of the fourth century, the sages had established a permanent calendar and the public proclamation of the New Moon was discontinued" (Ibid).

Going by the calculated lunar conjunction contradicts the command in Deuteronomy 16:1: "Observe the month [chodesh, new moon] of Abib and keep the Passover..." Here, the word "observe" in the Hebrew is *shamar* and also means "look narrowly for, search" (No. 8104 in Strong's). The Holladay Concise Hebrew and Aramaic Lexicon defines it as watching in the sense of looking. Vine's Complete Expository Dictionary of Old and New Testament Words includes the definitions "mark, watchman, wait, watch, look narrowly." The command is to look for, wait for, watch and mark the new moon.

The problem is that you cannot see a moon that is completely black or dark, as it is during a conjunction. It would be lunacy sending out new moon watchers on the night of a conjunction to look for a moon they cannot see. To visually confirm the new moon there must be something to identify. Obviously, the invisible conjunction is not that something.

Another predicament is created by the use of the conjunction because during the period surrounding the conjunction there are as many as two or even three nights when no moon is visible. This leads us to wonder which three invisible moons are we commanded to "look narrowly for"? On which of three invisible starting points does the month begin? Yahweh's calendar is based on observation. Man's calendars are based on calculation.

No U.S. Naval Observatory existed in the time of the prophets or Apostles. The ancients had to have something tangible to go by that was visible on only one day each month. They needed to see the first thin crescent of a moon as it began its building or waxing phase.

Philo was a prominent Jewish leader who lived in Alexandria from about 20 B.C.E. to about 50 C.E. and was a contemporary of both Yeshua the Messiah and Paul. He was aware of what the Savior and His followers considered was the new moon. In his Treatise on the Special Laws, Book II, XI (41), Philo discusses the Biblical observances. Note how he describes the new moon:

"[It] is that which comes after the conjunction, which... [is] the day of the new moon in each month." In his detailed discussion of the new moon, Philo describes what constitutes a new moon: "...at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders."

As Philo noted, the new moon follows the conjunction but it is not the conjunction itself. His observation reveals to us what was considered the new moon in Yeshua's day and what the Savior Himself also observed as the new moon. That is all we need to know to realize what still constitutes the Biblical new moon today.

Does 'New' Mean 'Full'?

Some read Psalm 81:3 and conclude that the new moon is a holy feast day, and also (because of mistranslation) that the new moon is the full moon and not the first light of the moon. The KJV reads, "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." Time "appointed" is the Hebrew *kacah* and means "to plump, i.e. fill up hollows" (Vine's Complete Expository Dictionary of Old and New Testament Words). This appointed time is a full moon totally filled with light and on which a solemn Feast day occurs. Does that mean that the new moon is the full moon?

The New King James and some other translations add to the confusion by not translating Psalm 81:3 precisely enough: "Blow the trumpet at the time of the New Moon, at the full moon, on our solemn feast day." One immediate problem we note is that nowhere in Scripture is the regular monthly new moon referred to as a Feast day, nor is it a full moon, as we shall see.

Other translations clear up the problem by showing two completely different and separate observances in this verse: "Sound the ram's horn at the new moon, and when the moon is full, at the day of our feast" (NIV).

In Psalm 81:3 Yahweh is speaking of a new moon as well as another observance or appointed time that comes at a full moon. During each of these separate times the trumpet was to sound.

The Hebrew in fact reveals two distinct clauses in this passage, making a definite division of thought. The first is the trumpet as applying to the new moon. The second is the trumpet as it applies to a solemn feast day, which is by Biblical definition different from a regular monthly new moon.

From the Biblia Hebraica Stuttgartensia, one would translate Psalm 81:3 this way: "Blow the trumpet at the new moon, and in the fullness of our festival day."

The Interlinear NIV Hebrew-English Old Testament also makes a differentiation between the two clauses of verse 3: "Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast."

The Complete Jewish Bible reads: "Sound the shofar at Rosh-Hodesh [new moon], and at full moon for the pilgrim feast."

The Psalms for Today: A New Translation from the Hebrew into Current English translates the verse: "Sound the trumpet at the new moon, and at the day of our festival, when the moon is full."

These Hebrew-based translations show that the new moon is different from the full moon and different from a Feast day. The Hebrew shows that the new moon and the full moon are not synonymous. The first is barely visible, the second totally visible. Different words are used for each.

The Hebrew word *levanah* meaning white, occurs three times in the Hebrew text and poetically refers to the white brilliance of the full moon (see Song of Solomon 6:10; Isa. 24:23; 30:26). And the Hebrew word *kehseh*, meaning fullness, is twice translated full moon (Ps. 81:3; Prov. 7:20). *Chodesh*, on the other hand, refers to the new moon and is never used for full moon.

Counting Backward from the Full Moon?

Some postulate that all that is necessary is to wait for the full moon and then count back two weeks for the beginning of the month.

First, such a method ignores Scriptural mandate and practice. Why would one need to "narrowly look for" and diligently search for a full moon? A full moon is in plain sight all night long.

Second, by this reckoning there would historically have been no need for special moon watchers to search the evening sky and report their findings to the Sanhedrin.

Third, those moons immediately preceding and following a full moon have nearly full lamination and are difficult to distinguish from the actual full moon without side-by-side comparison and an expert, discerning eye. This is not the case with a new moon crescent that is either seen or not seen, as by a shepherd boy like David out in the sheep fields.

Fourth, the astronomical full moon does not consistently fall at the exact midpoint between two lunar conjunctions. The full moon may follow the lunar conjunction by as little as 13 days, 21 hours and 53 minutes, or by as much as 15 days, 14 hours and 30 minutes. That is why months vary in length between 29 and 30 days. This anomaly is because the moon's orbit is not perfectly circular.

Fifth, this method is based on the conjunction, which we have shown is not the Scriptural new moon.

Consequently, determining the new moon by counting backward from the full moon is anything but scripturally ordained and at times quite inaccurate. And in one special case doing so would even be out of the question: the Feast of Trumpets, itself a new moon and the first day of the seventh month, would be two weeks passed by the time the full moon arrived and the backward count is made.

Scimitar-shaped New Moon

Scholars who know the Hebrew language also know that the new moon is defined as a thin, crescent moon. Vine's says, "Chodesh means 'new moon,' 'month.' The word refers to the day on which the crescent reappears." The Theological Wordbook of the Old Testament says of (c)hodesh, "Although this word properly means 'new moon,' it is commonly used as an equivalent to our word 'month' because the month began when the thin crescent of the new moon was first visible at sunset."

The International Standard Bible Encyclopedia says hodhesh (chodesh) means "'new,' 'fresh.' As the Hebrews reckoned their months from the actual first appearance of the young crescent, hodhesh is most frequently translated 'month' " (Vol. 1, p. 303).

The verb form of (c)hodesh is hadash, a primitive root meaning to rebuild, renew, repair, refresh. This gives us additional proof as to what constitutes a new moon. A full moon is not in the rebuilding or renewing stage. It is already rebuilt, complete, and as full as it will get before waning back down to nothing, where it starts to re-grow from complete blackness once more.

According to Gesenius Hebrew-Chaldee Lexicon the word hodesh derives from a word which means to be new, or to polish a sword. Etymologists have observed that the basic sense is that of cutting and polishing. And the significance of newness relates to a polished sword. The new moon resembles a scimitar or curved sword.

The New Brown Driver Briggs Gesenius says chodesh is rooted in the meaning of conceal, as in "to conceal behind a curtain." A full moon is anything but concealed. A crescent, on the other hand, is nearly all concealed by a curtain of darkness except for just a curved sliver of light along the right edge.

An Act of Worship

Looking for the new moon crescent each month is, above all, an act of worship. It is axiomatic that we cannot let our worship be done by someone else. James tells us, "Be doers of the word, and not hearers only..." 1:22. Do we have the dedication to go out and search the evening sky for a sliver of moon that is often very difficult to locate? Or do we just rely on others in our area or in some other part of the world to do it for us?

As we learn through hundreds of lessons in the Scriptures, True Worship takes effort and self-sacrifice to search out Yahweh's ways in order to honor Him. It takes no effort or sacrifice to see a full moon or follow computer calculations.

For more information on the moon please visit: <http://www.kanaanministries.org/courses/acts/soul-care-school-4/>

Leviticus 23 Amplified Bible (AMP)

Laws of Religious Festivals

23 The Lord spoke again to Moses, saying, 2 "Speak to the children of Israel and say to them, 'The appointed times (established feasts) of the Lord which you shall proclaim as holy convocations—My appointed times are these:

The Sabbath

3 'For six days work may be done, but the seventh day is the Sabbath of complete rest, a holy convocation (calling together). You shall not do any work [on that day]; it is the Sabbath of the Lord [a]wherever you may be.

The Passover and Unleavened Bread

4 'These are the appointed times of the Lord, holy convocations which you shall proclaim at their appointed times: 5 The Lord's Passover is on the fourteenth day of the first month [b]at twilight. 6 The Feast of Unleavened Bread to the Lord is on the fifteenth day of the same month; for seven days you shall eat unleavened bread. 7 On the first day you shall have a holy convocation (calling together); you shall not do any laborious work [on that day]. 8 But you shall present an

offering by fire to the Lord for seven days; on the seventh day there shall be a holy convocation; you shall not do any laborious work [on that day].”

The Feast of First Fruits

9 Then the Lord spoke to Moses, saying, 10 “Speak to the children of Israel and say to them, ‘When you enter the land which I am giving you and reap its harvest, you shall bring the [c]sheaf of the first fruits of your harvest to the priest. 11 He shall wave the sheaf before the Lord so that you may be accepted; the priest shall wave it on the day after the Sabbath. 12 Now on the day when you wave the sheaf you shall offer a male lamb one year old without blemish as a burnt offering to the Lord. 13 Its grain offering shall be two-tenths of an ephah of fine flour mixed with [olive] oil, an offering by fire to the Lord for a sweet and soothing aroma, with its drink offering [to be poured out], a fourth of a [d]hin of wine. 14 You shall not eat any bread or roasted grain or new growth, until this same day when you bring in the offering to your God; it is a permanent statute throughout your generations wherever you may be.

The Feast of Weeks

15 ‘You shall count from the day after the Sabbath, from the day when you brought in the sheaf (tied bundle of grain) of the wave offering; there shall be seven complete Sabbaths (seven full weeks). 16 You shall count [e]fifty days to the day after the seventh Sabbath; then you shall present a new grain offering to the Lord. 17 You shall bring in from your places two loaves of bread as a wave offering, made from two-tenths of an ephah of fine flour; they shall be baked with leaven as first fruits to the Lord. 18 And you shall offer with the bread seven unblemished lambs, one year old, and one young bull and two rams. They are to be a burnt offering to the Lord, with their grain offering and their drink offerings. It is an offering by fire, a sweet and soothing aroma to the Lord. 19 And you shall sacrifice one male goat as a sin offering and two male lambs, one year old as a sacrifice of peace offerings. 20 The priest shall wave them before the Lord as a wave offering, together with the bread of the first fruits and the two lambs. They are to be holy to the Lord for the priest. 21 On this same day you shall make a proclamation, you are to have a holy convocation (calling together); you shall not do any laborious work [on that day]. It is to be a permanent statute throughout your generations wherever you may be.

22 ‘When you reap the harvest of your land, you shall not reap to the edges of your field, nor gather the gleaning of your harvest; you are to leave them for the poor and for the stranger. I am the Lord your God.”

The Feast of Trumpets

23 Again the Lord spoke to Moses, saying, 24 “Say to the children of Israel, ‘On the first day of the seventh month (almost October), you shall observe a day of solemn sabbatical rest, a memorial day announced by the blowing of trumpets, a holy convocation. 25 You shall not do any laborious work [on that day], but you shall present an offering by fire to the Lord.”

The Day of Atonement

26 The Lord spoke to Moses, saying, 27 “Also the tenth day of this seventh month is the Day of Atonement; it shall be a holy convocation for you, and you shall [f]humble yourselves [by fasting] and present an offering by fire to the Lord. 28 You shall not do any work on this same day, for it is the Day of Atonement, to make atonement on your behalf before the Lord your God. 29 If there is any person who will not humble himself on this same day, he shall be cut off from his people [excluding him from the atonement made for them]. 30 If there is any person who does any work on this same day, I will destroy that person from among his people. 31 You shall do no work at all [on that day]. It is a permanent statute throughout your generations wherever you may be. 32 It is to be to you a Sabbath of complete rest, and you shall humble yourselves. On the ninth day of the month at evening, from evening to evening you shall keep your Sabbath.”

The Feast of Booths

33 Again the Lord spoke to Moses, saying, 34 “Say to the children of Israel, ‘On the fifteenth day of this seventh month, and for seven days, is the Feast of Booths (Tabernacles) to the Lord. 35 The first day is a holy convocation (calling

together); you shall not do any laborious work [on that day]. 36 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 a festive assembly; you shall not do any laborious work [on that day].

37 'These are the appointed times (established feasts) of the Lord, which you shall proclaim to be holy convocations, to present an offering by fire to the Lord, a burnt offering and a grain offering, sacrifices and drink offerings, each on its own day. 38 This is in addition to the [weekly] Sabbaths of the Lord, and in addition to your gifts and all your vowed offerings and all your freewill offerings, which you give to the Lord.

39 'On exactly the fifteenth day of the seventh month (nearly October), when you have gathered in the crops of the land, you shall celebrate the feast of the Lord for seven days, with a Sabbath rest on the first day and a Sabbath rest on the eighth day. 40 Now on the first day you shall take for yourselves the foliage of beautiful trees, branches of palm trees, and boughs of thick (leafy) trees, and willows of the brook [and make booths of them]; and you shall rejoice before the Lord your God for seven days. 41 You shall celebrate it as a feast to the Lord for seven days in the year. It shall be a permanent statute throughout your generations; you shall celebrate it in the seventh month. 42 You shall live in booths (temporary shelters) for seven days; all native-born in Israel shall live in booths, 43 so that your generations may know that I had the sons of Israel live in booths when I brought them out of the land of Egypt. I am the Lord your God.'" 44 So Moses declared to the Israelites the appointed feasts of the Lord.

Footnotes: Leviticus 23:3 Lit in all your dwellings and so throughout the chapter.

Leviticus 23:5 Lit between the two evenings.

Leviticus 23:10 I.e. a tied bundle of stalks of freshly harvested grain.

Leviticus 23:13 I.e. approx one gal.

Leviticus 23:16 This is the origin of the name "Pentecost," Greek for "fiftieth."

Leviticus 23:27 See note 16:29.

Websites you can visit for more information:

<http://www.hebrew4christians.com>

<http://www.jewsforjesus.org>

<http://www.cbn.com>

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<http://www.truthnet.org>

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<http://www.rabbiscott.com>

<http://www.messiahassembly.com/shabbot.asp>

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