MINISTRY INVOCATION
“O God: We give thanks to You for the manifold blessings to us. You did not have to bless us but You did. We shall remain eternally grateful. Amen.”

WHAT YOU SHOULD KNOW AND UNDERSTAND
So often when we first become saved our fires burn hot and we pant for the Lord but then the fires dim. Often the fire is rekindled when we fall on hard times and we again turn with passion to Him. It is better that we remind ourselves so that we remember how He delivered us from our slavery to sin and death.

THE APPLIED FULL GOSPEL DISTINCTIVE
We believe in the indwelling of the Holy Ghost for all believers and that the Holy Ghost verifies and validates the Believer as part of the Body of Christ.

TEXT:
Background Scripture –
Key Verse –
Lesson Scripture – Leviticus 23:33–43 (NKJV)

*The Feast of Tabernacles*

33 Then the LORD spoke to Moses, saying, 34 “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD. 35 On the first day there shall be a holy convocation. You shall do no customary work on it. 36 For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it.

37 ‘These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day— 38 besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

39 ‘Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. 40 And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God...
for seven days. 41 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. You shall celebrate it in the seventh month. 42 You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, 43 that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.' ”

COMMENTARY

23:33–38 Five days after the Day of Atonement, on the fifteenth day of the seventh month, the Feast of Tabernacles was celebrated. During this seven-day celebration no work was to be done on the first day or on the eighth day. In between the days of complete rest offerings were to be presented to the Lord on each day of the seven-day period (23:34–36). These offerings consisted of burnt offerings, grain offerings, and drink offerings each of the seven days in addition to the normal offerings (see Deut 16:16–17). These are the same offerings that were to be presented on the other feast days as well (Lev 23:37–38).

23:39–44 The description of the Feast of Booths in the previous section focused on the avoidance of work and the sacrifices to be offered. In this section, the center of interest is on the distinctive feature of the feast, living in booths for the seven-day period of the celebration. On the first day of the feast, the Israelite was to take fruit from the trees, palm fronds, leafy branches, and poplars (23:39–40a). Although not explicitly stated in the text, we should assume that the branches from these trees would be used for the making of wooden booths. The Israelites were to celebrate this occasion by living in booths during the entire seven-day period to remember the departure from Egypt and the long journey to Sinai (23:41–43). Throughout the entire duration of this feast, the Israelites were to rejoice in the Lord (23:40b). This was the only festival event in the Israelite calendar where rejoicing is commanded by God (see Deut 12:7, 12, 18; 14:26; 16:11, 14; 26:11; 27:7). The closing day of the festival was called the ʿăṣeret (see Num 29:35; Deut 16:8), which eventually signaled the closing of the annual feast cycle. The ʿăṣeret was celebrated on the 23rd of Tishri and came to be regarded later in Jewish history as a separate feast.

As on the Passover and the Feast of Weeks, all men had to appear at the tabernacle/temple at the Feast of Tabernacles to give in proportion to how they had been blessed by the Lord (Exod 23:14–17; Deut 16:16–17). The mandatory reading of the Law every seven years to the congregation was a distinctive of the Feast of Tabernacles (Deut 31:10–13). Moreover, while the attendance at the Passover and Weeks celebration was apparently restricted to one day, the Israelite spent an entire week at the Feast of Tabernacles. In the postexilic period Nehemiah complained that the festival had not been celebrated since the days
Joshua. The festival is somewhat comparable to the American celebration of Thanksgiving.

(9) Conclusion

The teaching and observation of the festivals in Leviticus 23 provided a salient context for the events of the New Testament and the life of Christ. This continuity is perhaps no better illustrated than in the fact that the three festivals of Passover, Firstfruits, and Weeks were transformed into Good Friday, Easter, and Pentecost. This correspondence indicates that these feasts had a preparatory role anticipating what would be accomplished in the coming of Christ, since they all, like the Old Testament sacrifices, pointed to him.

Christ is our Passover (1 Corinthians 5:7), who was sacrificed without a bone being broken (Exod 12:46; Num 9:12; John 19:32, 33, 36). In his resurrection Christ is the “firstfruits” of those who have died (1 Corinthians 15:20–23). The Day of Pentecost, the first harvest of the new age inaugurated by Christ (Acts 2), coincided with the Old Testament Wheat Festival. The Feast of Tabernacles often associated with the reign of God in the Old Testament (Isa 52:7–13; Zech 12–14) awaits its fulfillment in the second coming of Christ, where a final ingathering will take place in the judgment of the world (Rev 14:18; 19:15).

Leviticus 23 also prefigures two other very important New Testament themes. The frequent references to Sunday in Leviticus 23 (23:7, 11, 16, 35, 36, 39) mark it as a special holy day. The celebration of the Feast of Firstfruits on this day anticipates not only the resurrection of Christ in the new creation but the change of worship from Saturday to Sunday as well. Moreover, as noted above, a preeminent feature involved in these festivals was the cessation of work; they are all “Sabbath-like.” In the New Testament, we learn that rest is provided for those who come to Christ (Matt 11:28–30; Heb 4:1–11). Thus, these temporal celebrations were intended to direct our attention to the eternal joy that will come to all God’s people when they enter the final Sabbath rest.

RELATED DISCUSSION TOPICS

CLOSING PRAYER
My God: We give thanks to You for causing us to remember all that You have done for us. It is with Your Blessings that grace has allowed us to make it through. Amen.