

220126-4 Deu 16, Three Major Feasts, Local Officials' Appointments, & the LORD's Altar—CThurman

In the 15th chapter the LORD instructs the creditor to release the indebted Israelite at the end of the 7th year (vss. 1-6), to help the poor without regard to this time of release, to open wide their hand to help them, (vss.7-11), and in the 7th year to release them that were sold into servitude unless they desired otherwise; but if not, do not send them away empty, (vss.12-18), and finally, a reminder that every firstling of the males of the herd and flock belongs to the LORD. (19-23).

In the 16th chapter Moses reiterates three things:

- The three major feasts and the requirement that the males of Israel come up to the appointed place at that time. (vss.1-17)
- The appointment of local, governing officials. (vss.18-20) And
- Keeping the LORD's altar free from the worship of other gods. (vss.21, 22)

Chapter 16

The First Major Feast: The Seven-Day Feast of Passover & Unleavened Bread (vss.1-8)

1 ¶ Observe the month of Abib, and keep the passover unto the LORD thy God:

Mark

observe, Hebrew verb שָׁמַר, tss. *to keep, to observe, to take heed, to wait, to watch, to mark, to preserve, to lay wait for, etc.*

keep, Hebrew Qal infin. verb עָשָׂה, [g]ah-sah, tss. *to do, to work, to make, to get, keep to shew, to advance, to take, to commit, to fulfil, to observe* (v.1, Qal infin., 12, Qal pret.) etc.

This is the Passover Feast. It is also called the Feast of Unleavened Bread. (cf. Mt.26.17; Mk.14.1, 12; Lk.22.1) But it is also called *the day of preparation*. because on this day Israel began purging their houses of all leaven. Leaven was to be removed everywhere within the boundaries of the nation of Israel.

Mr 15:42 And now when the even was come, because it was the preparation, that is, the day before the Sabbath (not the 7th day of the week Sabbath, but the Sabbath of the Holy Convocation, in which no servile work was to be done.),

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Lu 23:54 And that day was the preparation, and the sabbath drew on. (Again, this Sabbath is not the 7th day of the week Sabbath, but the Sabbath of the Holy Convocation, called an high day in which no servile work was to be done. [see below, Jn.19.31])

Most Christians are careless on this point which leads them into the error of a Friday crucifixion. This Sabbath is not the 7th day of the week Sabbath. This Sabbath is a high day, called the Holy Convocation. (cf. Ex.12.17; Le.23.7)

Joh 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

Joh 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

for in the month of Abib the LORD thy God brought thee forth out of Egypt

Ex 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Ex 13:4 This day came ye out in the month Abib.

Ex 23:15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed

of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

Ex 34:18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

by night.

Ex 11:4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt ...

...

29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

Ex.12.42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd,

Nu.28.16 ¶ And in the fourteenth day of the first month is the passover of the LORD.

17 *And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. (cf. Lev.23.5-8)*

18 *In the first day shall be an holy convocation (An high day, a Sabbath of rest no matter what day this fell on.); ye shall do no manner of servile work therein:*

19 *But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:*

...

25 *And on the seventh day ye shall have an holy convocation; ye shall do no servile work.*

Though Passover was not a high day, the first and last days of the Feast of Unleavened Bread proper were high days, the 15 & 21 days of Abib.

in the place which the LORD shall choose to place his name there.

(cf. **Deu.12.5**, 14, 18, 21, 26; 14.23, 24, 25; 15.20; 16.2, 6, 7, 11, 15, 16; 17.8, 10; 26.2; 31.11 [19 references in the book of Deuteronomy; #19, *faith*])

See the study at Deu.12.5 where the LORD began to refer to this place. Not until the reign of King Solomon was this place revealed.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith,

with it – meaning that no leavened bread was to be eaten with the roasted lamb of the Passover, but only unleavened bread was permitted to be eaten during the seven-day feast which immediately followed Passover, The Feast of Unleavened Bread.

even the bread of affliction; for thou camest forth out of bread of the weak, poor, troubled, humble

out of the land of Egypt in haste:

affliction, עֲנִי, [g]o-nee, sing. masc. noun עֲנָי, [g]oh-nee, tss.
affliction, trouble; the verb עָנָה, [g]ah-nah, is tss. to exercise, to
afflict, to trouble, to humble, to weaken, to force (as rape), to
weaken, to hurt; the adj. עָנָו, [g]ah-nahv, the state of the poor, meek,
humble, and lowly.

haste, חֵפְזָא, chi-pah-zohn, a masc. noun tss. haste (3); the verb חָפַז, cha-phaz, to haste, to haste away, to tremble.

Israel ate the Passover in haste (cf. Ex.12.11), and departed Egypt in haste (Deu.16.3).

that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Like our ordinances of the Lord's Supper and baptism, the Feast of Passover and Unleavened Bread was a memorial ordinance. In our ordinances we remember our Lord's death, burial, and resurrection. In this Israel remembers the day of their deliverance from Egypt through the blood of the Passover lamb.

4 And there shall be no leavened bread seen with thee in all thy coasts seven days. boundaries

coasts, גְּבוּל, g'-vool or g'-bool, a masc. noun tss. border, coasts, bounds, landmark, space, limit.

neither shall there any thing of the flesh, which thou sacrificedst
of the Passover lamb

the first day at even, remain all night until the morning.

Ex 12:10 *And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.*

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

There was coming a time when Passover was not to be observed in the cities and at their homes, but instead Israel would come up to the appointed place and there observe their memorial ordinance. Until now, Israel had been observing this feast all along their sojourn.

Nu.9.4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

Jos 5:10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

It does appear that once Israel entered into the land of Canaan that none of the feasts were observed until the reign of King Solomon. Of course they could not because the LORD has not revealed where He would put His name until Solomon's reign. (cf. 1Ki.9.3)

*2Chro.8.12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,
13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.*

Israel entered into the land of Canaan crossing the Jordan River under the leadership of Joshua 2,488 yrs. since creation. (cf. Jos.5.10) This was the last

Passover observed until Solomon built the temple 2,935 yrs. since creation, 447 years later.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.

solemn assembly, עֲצֻרָה, [g]a-tzeh-reth, a fem. noun, tss. a solemn assembly, an assembly.

and thou shalt turn in the morning, and go unto thy tents – meaning after the last holy convocation, when the feast was ended. They could go to their tents on the morning of 22nd.

Remember that there was a stipulation for any could not partake of this feast at the appointed time so that they might observe it in the next month. (cf. Nu.9.6-14, The Second Passover)

The Second Major Feast: The Feast of Pentecost (vss.9-12)

9 ¶ Seven weeks shalt thou number unto thee:

This is the Feast of Weeks, also called Pentecost or Feast of Harvest.

Ex 23:16 Pentecost And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field ...

begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

Counting seven Sabbaths from the day after the Sabbath. Remember they could do no servile work on the first and last days of the Feast of Unleavened Bread. So the feast ending on the 21st, the sickle could be put to the stalks of grain on the 22nd.

Le.23.15 ¶ And ye shall count unto you from the morrow after the Sabbath (or, Holy Convocation which closed out the Feast of

Unleavened Bread is treated as a 7th day Sabbath), *from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:*

*16 Even unto the morrow after the seventh sabbath shall ye number **fifty days**; and ye shall offer a new meat offering unto the LORD.*

Sabbath and Holy Convocation are treated the same.

Ex.1216 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

Le 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

(If directly following the last day of the Feast of Unleavened Bread this would bring Israel to the 3 mo., 10th day of the month.)

עֲשֵׂה

10 And thou shalt keep the feast of weeks unto the LORD thy God
do

the feast, לַחֲגֹג, a masc. noun tss. a feast (vss. 10, 13, 14, 16 [three times]), a sacrifice, a solemnity, a solemn feast; the verb חָגַגְתָּ, chagag, is tss. shalt thou keep a solemn feast (v.15).

with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

with a tribute, מִסָּה, mis-sah, a fem. noun, and only this once in the OT.

freewill offering, נְדָבָה, n'-dah-vah, a fem. noun tss. freely, plentifully, voluntarily, a willing offering, a free offering, a free will

offering, a voluntary offering; the adj. נָדָבִיב, nah-deev, is tss. a willing [heart], a free [spirit], and liberal.

So, as the Israelite has been blessed let him volunteer to offer. Of the first of the harvest, a sheaf was brought.

Lev.23.15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Which means that Pentecost is an high day too.

Nu.28.26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work ...

11 And thou shalt rejoice before the LORD thy God,

thou shalt rejoice, נִשְׂמְחֶיךָ, Qal pret. Deu.16.11, 14 to rejoice; the adj. נִשְׂמֵחַ, sah-meh-ach, tss. rejoice (Deu.16.15), make merry, joyful, glad.

thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Like the Feast of Unleavened Bread, the Feast of Weeks (Pentecost) is a memorial ordinance, but in this they remember they were once bondmen.

The Third Major Feast: A Seven-Day Feast of Tabernacles (vss. 13-15)

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

The Feast of Tabernacles is also called the Booths (feast of the seventh month [Ne.8.15]), Feast of Ingathering. (Lev.23.42, 43, Feasts of Booths; Ex.23.16, Feast of Ingathering)

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

This feast is also is a memorial feast of seven days. (cf. Lev.23.34, 39, 40, 41) This reminded them that the LORD brought them out of Egypt and had them dwell in booths. It reminds them that they were sojourners. (cf. Lev.23.43)

On the first day of the feast they would gather together branches from various kinds of trees to build booths in which to dwell during this time. (cf. Lev.23.40, 42) The first observance of this feast was under King Solomon (cf. 2Chro.8.13) And when the children of Israel returned from the Babylonian captivity it was observed in the days of Ezra and Nehemiah. (cf. Ezz.3.4; Ne.8.17) It will certainly be observed in the millennial kingdom. (cf. Hos.12.9; Zec.14.16, 18, 19)

The Three Major Feasts Restated (vss. 16, 17)

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles:

(cf. Ex.23.14-17; 34.22-24; 1Ki.9.25)

and they shall not appear before the LORD empty:

empty, Hebrew adv. רֵקָה, reh-qahm, tss. *empty* (Deu.15.13; 16.16), *without cause, void, in vain*.

17 Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

They should bring their freewill offering as he is able and as the LORD has prospered them. (cf. 1Co 16:2 *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*) A portion of this is dedicated to be the priests. (cf. Le.23.20)

Appoint Local Judges & Officers to Judge the People (vss.18-22)

18 ¶ Judges and officers shalt thou make thee in all thy gates,

judges, Qal part. of the verb שָׁפַט, is tss. *to judge (v.16, to defend, to avenge, to deliver, to execute, to rule (Niphal [simple passive], to plead, to reason; Qal pret., v.18, and they shall judge; the masc. pl. noun שְׁפָטִים, sh'-phah-teem, is tss. judgments.*

officers, Qal Part. Poel of the verb שָׁטַר, shah-tar, tss. *officer (20), ruler (1), overseer (1).*

which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

If judges and officers are mentioned in order of preeminence, then judges give rulings on those matters brought to them for judgment. Officers are thought to be an extension of judges to ensure that the laws are being applied by the people (modern-day police officers). (See Gill on this.) The LORD would have them that rule over the people to be as He is.

De 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. and pervert the words of the righteous.

19 Thou shalt not wrest judgment; thou shalt not respect persons,

wrest, Hiphil (causative act.) verb of נָטַף, nah-tah, and in Hiphil is tss. to turn away, to extend, to incline, to turn aside, to overthrow (Pv.18.5), to bow down, to wrest (Ex.23.6; Deu.16.19), to pervert (Deu.24.17; Pv.17.23), to carry aside, etc.

Ex.23.6 Thou shalt not wrest the judgment of thy poor in his cause.

Deu.24.17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

Pr 17:23 A wicked man taketh a gift (bribe, see below) out of the bosom to pervert (wrest, overthrow) the ways of judgment.

Pv.18.5 ¶ It is not good to accept the person of the wicked, to overthrow (wrest, overthrow) the righteous in judgment.

neither take a gift: for a gift doth blind the eyes of the wise,
bribe, present, reward [the same]

gift, a masc. noun, טִּיֵב, shoōh-chad, tss. a gift (Pv.17.23), a present, a reward, a bribe. (cf. Deu.27.25)

Ex.23.7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift (present, bribe): for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

perverteth, הָלַף, sah-laph, always in Piel (intensive act.), tss. to pervert, to overthrow.

The sons of the prophet Samuel were wicked men which contributed to Israel desiring a king instead of the present policy of the LORD for local, governing officials:

1Sa 8:3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

The LORD set up a government by the people and for the people. It was the people that were to insist that their local officials be righteous for the nation's welfare. This is why we say that the leaders are a reflection of the people over whom they rule. Then the LORD judges the nation. But the faithful are blessed.

Ps.15.1 ¶ « A Psalm of David. » LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

...

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

The Altars of the LORD to Be Free of all Idolatry (vss.21, 22)

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

plant, the verb נָטַע, nah-ta[g], tss. to plant (oft), to fasten (1, Eccl.12.11); the masc. noun plant, נֵטֵעַ, neh-ta[g].

grove, the fem. noun אֲשֵׁרָה, ah'-sheh-rah, and always tss. with the English grove.

22 Neither shalt thou set thee up any image; which the LORD thy God hateth.

image, the fem. noun מַצֵּבָה, mah-tza-vah, tss. a pillar, an image, a standing image, a garrison.

Israel was to keep the altars that they erected to the LORD clear from all appearance of idolatry. No groves and no images at all in the vicinity of the LORD's altar. Of course if Israel had obeyed the word of the LORD this could never be an issue with them.

Deu.7.25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

Deu.12.2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

But all of these things are written to show them that the LORD knows all that is in their hearts to do against Him before they ever do it. ... *for I know their imagination which they go about, even now, before I have brought them into the land which I sware.* (Deu.31. 21)

In closing. Like Israel major feasts, He delivered us from this present, evil world, from being bondslaves to sin, and we are on a sojourn to the day of the second coming of Jesus Christ, at which time then faithful will receive the kingdom. What a day that will be! Keep our worship clear of the offense of the world's religious error. Nothing about our worship of Jesus Christ should have any appearance of the worship that is of this world and its religious system.