

180912-4 Leviticus 23, The Seven Feast Days of Israel—CThurman

Here are the feasts of the LORD. There are holidays that the LORD institutes for national Israel. These are divided into two new years for Israel; each of which are separated by 6 months. The first division is in Israel's first month set aside by the LORD, and called Abib/Nisan. The second is in Israel's 7th month, and called Ethanim/Tisri. (see below)

The first division has the feasts of Passover, Unleavened Bread, and Firstfruits (Ro.8.23), Weeks (Pentecost). And the second division has the feasts of Trumpets, Day of Atonement, and of Booths or Tabernacles, to which is attached the Feast of Ingathering. So, generally, there are seven, perhaps eight feasts (v.39, The Ingathering) in all. All of the feasts are memorials to either that which is past or that which is future.

The feast of Passover is based upon the body and blood of a slain lamb. The feast of Unleavened Bread is based upon a putting away of leavening. The feast of Firstfruits is a wave offering of the first reaped grain of the field (singular). The feast of Pentecost is a new meat offering, and of which are the firstfruits (plural) to the Lord. The feast of Trumpets sounds the gathering together of all of the saints. (1Co.15.52; 1Th.4.16; Re.10.7) The Day of Atonement is the acknowledgment of sins atoned for once for all. And the feast of Tabernacles is a reminder when the people of God began their sojourn from Egypt.

**1 ¶ And the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, Concerning the feasts** (מִוֹעֵד, vss. 2 [twice], 4 [twice], 37 [twice], 44) **of the LORD,**

feasts, masc. noun, מִוֹעֵד; KJV, season, set time, time appointed, congregation, feasts, solemn feast, due season, solemn assembly.

which ye shall proclaim to be holy convocations (or, which ye shall call convocations), **even these are my feasts** (מִוֹעֵד, vss. 2 [twice], 4, 37, 44).

In effect the LORD institutes for Israel national observances or holidays.

3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

The Sabbath is set forth as an example of what the LORD means by an holy convocation. As they would gather for the Sabbath day observance, so they should gather for these feasts. But there are differences. As we shall see in the reading, in the Sabbath there was to be no work done by the people. However, on the feast days certain works were permitted. The kind of work that was forbidden was all *servile work*. (cf. v.7)

4 ¶ These are the feasts (מוֹעֵד, vss. 2 [twice], 4 [twice], 37 [twice], 44) of the LORD, even holy convocations, which ye shall proclaim in their seasons (מוֹעֵד, vss. 2 [twice], 4 [twice], 37 [twice], 44).

convocations, masc. noun, מִקְרָא; KJV, tss. *convocation, the calling, the reading, and the assembly.*

in their seasons, וְעֵדֹתֵיכֶם, masc. sing. noun, מוֹעֵד, w/prefixed preposition, , by, in, with; מוֹעֵד, KJV, *season, set time, time appointed, the time, congregation, appointed season, the feasts, solemn days, solemn feasts, set feasts, synagogues, solemn, solemnities, assembly, solemn assembly; see the verb, יָעַד, KJV, to betroth, appoint, gather, assemble, to set.*

5 In the fourteenth day of the first month at even is the LORD'S passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day

[of the The Feast of Unleavened Bread]

ye shall have an holy convocation: ye shall do no servile work therein.

servile, a fem. noun, עֲבוֹדָה; KJV, *serve, service, bondage, servile, office, act, ministry, tillage; perhaps meaning slavish work.*

service work: 'מְלֶאכֶת עֲבֹדָה, occupation of a work, signifies labour at some definite occupation, e.g., the building of the tabernacle, Ex.35.24; 36.1, 3; hence occupation in connection with trade or one's social calling, such as agriculture, handicraft, and so forth; whilst מְלֶאכָה is the performance of any kind of work, e.g., kindling fire for cooking food (Ex.35.2, 3). On the Sabbath and the day of atonement every kind of civil work was prohibited, even to the kindling of fire for the purpose of cooking ...; on the other feast-days with a holy convocation, only servile work' *Keil & Delitzsch Commentary on the Old Testament*, vol.1, pp. 612,613 כָּל־מְלֶאכֶת עֲבֹדָה, is always tss. *servile work* (17 times): cf. Lev. 23.7, 8, 21, 25, 35, 36; Nu.28.18, 25, 26; 29.1, 12, 35

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

During this 7-day feast, every day is to be sacrificed the continual burnt offerings of the morning and evening, but also each day of the feast there shall be offered 2 bulls, one ram, and seven lambs, with their meal offerings, strong wine drink offerings, and a kid of the goats for a sin offering. (cf. Lev.23.16-25)

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf (Hebrew: omer) of the firstfruits (רֵאשִׁית, the beginning; cf. רֵאשׁ the head ...) of your harvest unto the priest:

and shall reap the harvest thereof, וְקָצְרֶתֶם אֶת־קְצִירָהּ, are two Hebrew words based on the verb root קָצַר; KJV, *to reap, shorten, straiten, cut down, vex, harvest, reaper, harvestman, mower*; cf. **Lev.19.9; 23.22; 25.5, 11**

a sheaf, עֹמֶר, [g]o-mer; a masc. noun; KJV, **sheaf** (marg. 'handful'; Deu.24.19; 8 times), **omer** (tss. *omer* only in the book of Exodus; Ex.16.16; *omer* 6 times); the verb, עֹמַר, is tss. *sheaves* (1),

merchandise (2); **vss. 10-12, 15; an omer is a 10th part of an ephah.**
(cf. Ex.16.36).

רֵאשִׁית, reh-sheeth, a fem. noun; KJV, *beginning* (Ge.1.1), *first* (Ex.23.19), *firstfruit* (Lev.2.12), *chiefest* (1Sa.2.29), *chief* (Dan.11.41), *principle thing* (Pv.4.11).

firstfruit, **vss.17, 20**, is another Hebrew word, בִּכּוּר, bik-kur; KJV, *firstfruits* (Ex.23.16), *firstripe* (Nu.13.20), *hasty fruit* (Is.28.4).

11 And he shall wave the sheaf (omer) before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

and he shall wave, וַיַּגִּיד, Hiphil (causative active) pret. of נָגַד; KJV, *to wave* (Ex.29.24); *perfume*, (Pv. 7.17); *to lift up*, (Ex.20.25); *to offer* (Nu.8.11); *to strike*, (2Ki.5.11); *to sift*, (Is.30.28); *to move*, (Deu.23.25); *to send*, (Ps.68.9); **vss. 11 twice, 12, 20.**

to be accepted, לְרִצּוֹנְכֶם, a masc. noun, lit. *for your acceptance*; **cf. 22.19-21, 29.**

(Must compare this to Jos. 5.11, 12) The wave sheaf is the very first fruit of the new harvest, a harvest which was to be enjoyed only after the Sabbath, which, contrary to the claims of some, is a reference to the 7th day Sabbath. (cf. v.16, *seventh Sabbath*) And this corresponds perfectly to the events that unfold during the week of our Lord's crucifixion. (cf. 1Co.15.20)

1Co 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

Month of Abib/Nisan (Ex.13.4; Neh.1.2); March/April

-	-	-	-	1	2	3
4	5	6	7	8	9	10
11	12	13	14 ^{po}	15 ^{unlBread}	16*	17
18	19	20	21 ^{unlBread}	22	23	24
25	26	27	28	29	30	

14th - On Passover Christ was crucified by 9:00a Wed. morning (Mk.15.25), and died the 9th (Mk.15.34, 37).
15th - Beginning of Unleavened Bread; anytime in the week the Israelite could present his wave sheaf to the priest
17th - Christ raised from the dead between 3:00p-6:00p our Saturday afternoon just before the beginning of the evening of the 1st day of the week; he meets Mary Magdalene, the other women, the two on the road to Emmaus, the 10 disciples, all on the first day of the week. (Mt.28.1; Mk.15.40; Lk.24.13, 29, 33; Jn.20.24; Lk.24.36)
22nd, Priest waves the sheaf on the morrow after the Sabbath (the last Sabbath of Unleavened Bread): the wave typifies the resurrection (not the day, but the standing for the people [perhaps among His people]; this begins the 50-day count to Pentecost
25th - Jesus then appears to Thomas (Jn.20.26)

Month of Zif (1Ki.6.1)

-	-	-	-	-	-	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

27th - Christ ascends into glory leaving the disciples (Acts 1.3, *being seen of them 40 dys; v.14, these all continued; 2.1, And when the day of Pentecost was fully come ...*)

Month of Sivan (Est.8.9)

-	1	2	3	4	5	6
7	8	9	10 ^{7TH SAB}	11 ^{Pente.}	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

10th - the fulfilled seven Sabbaths

11th - Pentecost; New meal offering; the Jerusalem church receives the Spirit of God

Rosh Chadashim - the name means "Head of the months" - is the first month of the Hebrew calendar called Abib/Nisan, which corresponds to the time March/April. It is counted as the first month for the purposes of counting the days, months, and holidays of the Hebrew calendar. It marks the start of the month of the Exodus from Egypt and the beginning of the Jewish national history.

Rosh Hashanah - the name means "Head of the Year" - is the first month of the civil year called Tisri. It traditionally marks the time of the beginning when God created the heavens and the earth and the time of the beginning for the kings of Israel.

Both Rosh Ch^{ad}ashim and Rosh Hashanah are six months apart. The first half of the calendar begins on Rosh Ch^{ad}ashim. The second half of the calendar begins on Rosh Hashanah. The first marks the substitutionary death of the Lamb for His people. The second, His death for their sins.

1 st mo. Abib/Nisan (Ex.13.4; Ne.1.2)	2 nd mo. Zif (1Ki.6.1)	3 rd mo. Sivan (Est.8.9)
4 th mo. Tammuz	5 th mo. Av/Ab	6 th mo. Elul (Ne.6.15)
7 th mo. Ethanim/Tisri (1Ki.8.2)	8 th mo. Bul (1Ki.6.38)	9 th mo. Chisleu (Ne.1.1; Zec.7.1)
10 th mo. Tevet	11 th mo. Sebat (Zec.1.7)	12 th mo. Adar (Est.3.7, 13)
		file:Bible Studies/OT/Exodus

13 And the meat offering thereof (of the burnt offering) shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour:

tenth deals, עֶשְׂרֵי, [g]is-sah-rohn; KJV, tenth deals, several tenth, several tenth deals; v.17: two omers.

The meal offering is doubled from the usual. (cf.Ex.29.40; Nu. 28.9, 13)

and the drink offering thereof shall be of wine, the fourth part of an hin.

and the drink offering thereof, a masc. noun, נִסְךְ and נִסְךְ; KJV, drink offering, to cover withal (refers to the covers and the manner in which they are to be poured upon something, and so the idea of covering), and molten images (again, the idea that the images were made by pouring out or 'casting' into an image.

wine, יַיִן, yah-yin; KJV, wine (oft), vine, banqueting.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

dwellings, masc. noun, מוֹשָׁב; KJV, dwelling, habitation, sojourn, seat, sitting, situation, assembly, dwellingplace, inhabit.

15 ¶ And ye shall count (number) 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.

17 Ye shall bring out of your habitations (dwelling, מוֹשְׁבַּיִם) **two wave loaves of two tenth deals:**

tenth deals; עֶשְׂרֵי, [g]is-sah-rohn; KJV, tenth deals, several tenth, several tenth deals; v.13.

they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD.

firstfruit, vss.17, 20, is another Hebrew word, בִּכּוּר, bik-kur; KJV, firstfruits (Ex.23.16), firstripe (Nu.13.20), hasty fruit (Is.28.4); probably meaning the very first produce of the harvest presented to the LORD. Verse 10, and the wave sheaf is Christ. And this (v.17, 20) is His people.

רֵאשִׁית, reh-sheeth, cf. v.10; a fem. noun; KJV, beginning (Ge.1.1), first (Ex.23.19), firstfruit (Lev.2.12), chiefest (1Sa.2.29), chief (Dan.11.41), principle thing (Pv.4.11).

The wave loaves are baked with leaven and dedicated to the LORD. These are not burned upon the alter. Rather, these are the priest's portion. (cf. v.20; Lev.2.11, 12; 7.13, 14)

Two leavened loaves of bread being firstfruits to the LORD must be the redeemed of Israel and the Gentiles, and firstfruits (plural) to God in Christ.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams:

If everything is the same in Nu.28.11, 12, it has two bulls and one ram. It has been thought that the Israelite could choose either between sacrificing one bull and two rams or two bulls and one ram.

they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering,

Lev.4.13, 14, the sin offering for national transgression is the bullock. The sin offering for individuals is a female goat (a kid).

and two lambs of the first year for a sacrifice of peace offerings.

See Lev. 3:7-11 for lambs. The peace offering is always upon the burnt offering. Peace is based upon the acceptable offering up of the body of our Lord Jesus Christ. There is peace with God through no other means.

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

firstfruit, vss.17, 20, is another Hebrew word, בִּכּוּר, bik-kur; KJV, firstfruits (Ex.23.16), firstripe (Nu.13.20), hasty fruit (Is.28.4).

רֵאשִׁית, reh-sheeth, cf. v.10; a fem. noun; KJV, beginning (Ge.1.1), first (Ex.23.19), firstfruit (Lev.2.12), chiefest (1Sa.2.29), chief (Dan.11.41), principle thing (Pv.4.11).

The bread of the firstfruits has leaven in it. It must not be burned upon the altar. It is given to the priests. Also, it was usual that the offeror received a portion of the peace offering as well as the priest that offered it in the Israelite's behalf. But here it is wholly devoted to the priests. (cf. Lev.7.14-21)

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation (a holy summons to assemble) unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

The *feast of weeks* was a time of rejoicing.

Deu.16.10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute

with a tribute, מִטָּת, fem. noun of מִטָּה; found only this once; said to be related to the verb סָפַט, meaning to *make your count* (Ex.12.4).

*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:
11 And thou shalt rejoice before the LORD thy God, 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. (in the promised land; and so the reason why so many came up to Jerusalem in Acts chapter 2.)*

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

22 And when ye reap the harvest of your land,

and when ye reap, וּבְקַצְרְכֶם, Qal infin. of קָצַר, w/2ppl. masc. suff; KJV, to reap, shorten, straiten, cut down, vex, harvest, reaper, harvester, mower; cf. Lev.19.9; 22.23; 25.5, 11

thou shalt not make clean riddance of (finish) the corners of thy field when thou reapest,

thou shalt ... make clean riddance, Hebrew verb כָּלָה, in Piel (intensive active) fut., to make an end, consume, destroy utterly, fully, to have done, finish, accomplish.;

corners, פֶּאֶת, fem. sing. noun; KJV, corner, side, part, quarter; cf. Lev. 19.9, 27; 13.41; 21.5; 23.22

neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God. אֲנִי יְהוָה אֱלֹהֵיכֶם
(also v.43; most often found in Leviticus: 21 times [Exodus 2; Numbers 2; Deuteronomy 1, Judges 1; Ezekiel 4; Joel 2])

**23 ¶ And the LORD spake unto Moses, saying,
24 Speak unto the children of Israel, saying, In the seventh month,**

Otherwise called Ethanim [1Ki.8.2], and also Tisri.

in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

a memorial, זְכוֹרֹן, masc. noun of זָכַר; KJV, memorial, record, remembrance.,

blowing of trumpets, תְּרוּעָה, fem sing. noun; KJV, blowing of trumpets, an alarm, jubilee, to blow, shout, sounding, rejoicing

25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

26 And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month there shall be a day of atonement יוֹם הַכִּפּוּרִים:

atonement, כִּפּוּרִים; always tss. atonement (8); the verb , is tss. to pitch (Ge.6.14), atone (Ex.30.10), show mercy (Deu.32.43), to purge (Ez.43.20), reconcile (Ez.45.20), pacify (Pv.16.14), appease (Ge.32.20), pardon (2Chr.30.18), forgive (Ps.78.38), disannul (Is.28.18), and cleanse (Nu.35.33).

it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

ye shall afflict, וְעִנִּיתֶם, Piel (intensive act.) pret. of עָנָה; KJV, to be gentle, exercised, forced, humbled, troubled, afflicted, weakened, hurt.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

will I destroy, יהאַבדתי, Hiphil (causative act.) pret. of אָבַד; KJV, to destroy, cause to perish, to undo, to not escape, to fail, to have no way to flee, to be broken, and to be lost.

31 Ye shall do no manner of work:

The day of atonement is treated like a 7th day Sabbath in that no work is to be done. So, v.32, *it shall be unto you a Sabbath of rest.*

it shall be a statute for ever throughout your generations in all your dwellings.

32 *It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.*

33 ¶ *And the LORD spake unto Moses, saying,*

34 *Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.*

tabernacles, fem noun, סֹכֶט, suk-kah'; KJV, booths (Ge.33.17)+, tabernacles (Lev. 23.34), tents (2Sa.11.11), pavilions (2Sa.22.12), covert (Job 38.40), cottage (Is.1.8); vss. 34, 42, 43; cf. the masc. noun סֹכֶט, sōk^e, and the verb, סָכַט. sa-ka-k^e.

Refer to Nu.29.12-38. This weeklong sacrifice has many animals, beginning with 13 bulls, 2 rams, 14 lambs, a kid for sin, and the usual burnt offerings and meal offerings. Over this 7-day period, from day one to day 7 the bulls sacrificed are diminished by one, to 12, 11, 10, 9, 8, & 7. The other numbers of animals remains the same: 2 rams & 14 lambs. Then on the eighth day only 1 bull, 1 ram, & 7 lambs, with a goat for sin.

According to Ne.8.13-18, Israel had never observed the Feast of Tabernacles until after the return from Babylonian captivity. And it was observed during our Lord's day. (Jn.7.2, 37)

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye (as a nation) shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

solemn assembly, עֲצָרָה, fem. noun עֲצָרָה; solemn assembly, an assembly, and a marginal note, a restraint (at Deu.16.8; 2chr.17.9; Ne.8.18); see also the fem. noun עֲצָרָה; the verb עָצַר, KJV, to restrain, close up, shut up, recover, refrain, retain, withhold, detain, et al.

37 These are the feasts of (מִוֵּעַד, vss. 2 [twice], 4 [twice], 37, 44) the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

gifts, fem. noun מַתָּנָה, mat-tah-nah; KJV, gift (16), supplied sense 'shall give' & as he is able ... (1, marg. according to the gift of [cf. Deu.16.17])

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days:

when you have gathered in, אָסַף, Qal infin. with the prefixed בְּ, by, in, with; KJV, to gather, gather together, take away, take up, bring, lose, recover, withdraw, assemble, receive, get, rereward (rearward).

fruit of the land, תְּבוּאָה, t^e-voo-ah'; KJV, the increase, fruits, gain, revenue; cf. Lev.25.3, 7, 12, 15, 16, 20-22 (twice)

on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

During the Feast of Tabernacles is also the Feast of In-gathering. It is a time of joy, giving thanks to God for the harvest. (cf. Ex. 23.16; 34.22)

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

and ye shall rejoice, Qal pret. of שָׂמַח, sa-mach; KJV, to be glad, rejoice, to joy, be joyful, to be merry, to cheer.

palm trees, masc noun, תְּמָר, ta-mar; see also תְּמוֹר, to-mer; the fem. noun תְּמוֹרָה, tim-mo-rah; these are tss. palm and palm trees.

Deu.16.13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

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.

Only twice are *palms* mentioned in the N.T., and it marks a time of great rejoicing:

Joh 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Re.7.9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

...

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.
42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

born, masc. noun, אֶרְצָא, ez-rach; KJV, *born, homeborn, one of your own country, one born, of your own nation, born of the country, born in the land.*

in booths, fem noun, סֹכָה, suk-kah', w/a prefixed preposition, בְּ, by, in, with; KJV, *booths, tabernacles* (Lev. 23.34), *tents* (2Sa.11.11), *pavilions* (2Ss.22.12), *covert* (Job 38.40), *cottage* (Is.1.8); **vss. 34, 42, 43**; cf. the masc. noun סֹךְ, sōk^e, and the verb, סָכַח. sa-ka-k^e.

This particular part of the Feast of Tabernacles pertains to only those *born* sons of Israel.

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. אֲנִי יְהוָה לְהִיכֶם (also v.22)

when I brought ... out, Hiphil (causative active) pret. of יָצָא; KJV, the Hiphil is tss. *to bring forth, to carry forth, to bear out.*

The feast of booths seems to remind Israel that this was the time that they began their sojournings with the LORD. Twice in the year Israel remembered that the LORD brought them out of Egypt. In the first month by the feast of Passover. In the seventh month by the Feasts of Tabernacles.

44 And Moses declared unto the children of Israel the feasts of (מִן עֲדָה), vss. 2 [twice], 4 [twice], 37, 44) the LORD.