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**The Feast of Booths**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition  
or Roget's Thesaurus - **February 28, 2016**

**Leviticus 23:33-43**

**Introduction:** Hitherto the Levitical law had been chiefly conversant about holy persons, holy things, and holy places; in this chapter we have the institution of **holy times**, many of which had been mentioned occasionally before, but here they are all put together, only the **new moons** are not mentioned. All the rest of the **feasts of the Lord** are, **I.** The weekly feast of the Sabbath (v. 3). **II.** The **yearly feasts**, 1. The Passover, and the feast of unleavened bread (v. 4-8), to which was annexed the offering of the sheaf of **firstfruits** (v. 9-14). **Pentecost** (v. 15-22). The solemnities of the seventh month. The feast of trumpets on the first day (v. 23-25), the day of atonement on the tenth day (v. 26-32), and the **feast of tabernacles (HUT:--booth, tent)** on the **fifteenth** (v. 33, etc.). (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/leviticus/23.html>)

**Leviticus 23:33-34**, *And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this **seventh month** shall be the **feast of tabernacles (HUT:--booth, tent)** for seven days unto the LORD.*

**NOTE:** the fifteenth day of this seventh month; the month Tisri or **September: feast of tabernacles for seven days unto the Lord;** the design of which was, partly to give thanks for the FRUITS of the earth, now all gathered in, Leviticus 23:39; but chiefly to commemorate the dwelling of the children of Israel in **tents and booths**, during their **forty years'** abode in the wilderness, Leviticus 23:43; whereby their posterity in later times would be led to observe the difference between them and their forefathers, who lived in **tents** or **booths**, pitched sometimes in one place, and sometimes in another, in the open fields, in wastes, and deserts; whereas they dwelt in spacious cities, fortified towns, and magnificent houses; and were possessed of various kingdoms and nations, as was the land of Canaan: the reason, the Jews say<sup>F19</sup>Buxtorf. Synagog. Jud. c. 21. p. 447. , why this feast was kept at this time of the year and not at the season when they **went out of Egypt** and **first dwelt in booths**, as at **Succoth** which had its name from thence, Exodus 12:37, was this; because then the **SUMMER** season began when men commonly used to **build tabernacles** to shelter them from the heat of the sun, wherefore, if the feast had been kept at that time, it would not have been known that it was **kept** at the **command of God**, and **in remembrance** of the above circumstance; but the month Tisri or September being usually a cold and rainy season in those parts, men were wont (accustomed) to leave their tabernacles and go into their houses; and so it was a plain case that the feast was observed **not for convenience or through custom**, but that it **was at the command of God** they went out of their houses into tabernacles at this season of the year, **in commemoration** of the **miraculous benefit of dwelling in tents** under the **clouds of glory:** and they also say, that for this reason it was ordered to begin on the fifteenth day, because it was on the

**fifteenth day** of the **month** (though of another month) **they went out of Egypt**, and the clouds began to protect and accompany them; and this was enjoined them seven days, to TEACH them that the miraculous benefits of God are ALWAYS and EVERY DAY to be **remembered**: the Jews have a whole treatise in their Misnah, called "**Succah**", the "**booth**" or "**tabernacle**"; in which they give an account of the form and fabric and measure of their tabernacles, and of their dwelling and dining in them; and of the **branches** they carry in their hands, and of the manner of carrying and shaking them; and of the pouring out of water at this time, and of their piping and singing and other rites and ceremonies attending this feast; See Gill on John 7:2; besides, the uses of this feast before mentioned, it was **typical** of **spiritual** and **evangelical things**, and especially of the **incarnation** (act of taking on a human body and the nature of man) of **Christ**, whose human nature is the true tabernacle in distinction from those typical ones...

Human, belonging to man or mankind, human NATURE. (See Hebrews 2:16)  
Nature, when we speak of the nature of man, we understand the peculiar constitution of his body or mind, or the qualities of the **SPECIES** which distinguish him from other animals.

**Thought 1.** Like Adam, Jesus was ALL human, and also had God's nature: LIFE. Adam's SIN caused all humans born from his seed to have his SIN NATURE, from Satan, also known as human nature, or the "FLESH", with frailties, morally, etc..

...and in which he is expressly said to "**tabernacle**" among us, John 1:14; and it is highly probable that **his incarnation** or **birth** was at the time of this feast; at which time the temple of Solomon, a type of Christ's body, was also dedicated; and this season of the year suits better than that in which it is usually placed; and his baptism and the time of his death show it; see Luke 1:1; and as Christ, OUR Passover, was sacrificed for us at the EXACT TIME of the **Passover**, and the **firstfruits** of the **Spirit** were given on the very day of **Pentecost**, or feast of firstfruits; so it is most likely, that Christ was born, or first began to tabernacle in human nature at the **feast of tabernacles**, which we, in Gospel times, are to keep, by **BELIEVING IN** the incarnate Saviour, and by attending to the Gospel ordinances he has appointed, to commemorate the benefits of his incarnation, sufferings, and death, Zechariah 14:16; moreover, the dwelling of the children of Israel in **booths** in the **wilderness**, and so at this feast in **commemoration** of it, may be an emblem of the tabernacles of the saints in their present WILDERNESS state: this WORLD, through which they are passing, is **like a wilderness** to them; **their bodies** are called **tabernacles**, which are **pitched for a while**; and their state and condition here is that of sojourners, pilgrims, and travelers; yea, these **tents** and **tabernacles** may **be figures** of the several particular churches of Christ, in the present state of things, which are set up for a while for the convenience, comfort, refreshment, and joy of the spiritual Israel of God; see Psalm 46:4. (Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=1e&ch=23#1>)

**Leviticus 23:35**, *On the first day shall be an **holy convocation**: ye shall do no servile (service bondservant, or slave) WORK therein.*

**NOTE:** ... **first day shall be an holy convocation**,.... When they should be called together to holy exercises, to prayer, praising, and reading the law; and at this **present time** they **observe this day**, by rising early in the morning and going to the synagogue, where they sing and pray much; and everyone takes a bundle of branches of palm tree, olive, &c. in the right hand, and a pome citron in the left, and says, blessed be thou, O Lord our God, the Lord of the world, who has sanctified us by thy precepts, and hath commanded us to carry the palm tree bundle; then they shake it, and give a great shout, according to Psalm 96:12; all which they frequently repeat on this day, as well as bring out the book of the law, attended with various ceremonies, and read some passages in it<sup>F20</sup>Buxtorf. ut supra. (Synagog. Jud. c. 21. p. 447.):

**ye shall do no servile work therein;** as on the first and seventh days of unleavened bread, the day of Pentecost, and of the blowing of trumpets; but what was necessary for preparing and dressing food might be done.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=le&ch=23#1>)

**Thought 1.** To help clarify what work was allowed on the Sabbath days, as well as, a “holy convocation”, like this day, Jesus healed a man on a Sabbath day.

**Matthew 12:9-14,** And they asked him, saying, **Is it LAWFUL to heal on the Sabbath days?** that they might **accuse him.** And he said unto them, What man shall there be among you, that shall have ONE SHEEP, and if it **fall into a pit** on the **Sabbath day,** will he not **lay hold on it,** and **lift it out?** How much then is a MAN better than a SHEEP? Wherefore **it is lawful to DO WELL** on the **Sabbath days.** Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

**Thought 2.** When the author says: “at this present they observe this day”, he’s referring to the Jews who are living as Moses commanded, which God laid aside when he gave a New Covenant that does NOT require the “holy days” and traditions of the Old covenant. Today, SOME Christians, who are not aware of this truth, still observe some OT traditions.

**Hebrews 8:7-8, 13,** For if that **FIRST covenant** had been **faultless,** then should no place have been sought for the SECOND. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a **NEW covenant** with the house of Israel and with the house of Judah... .. In that he saith, **A NEW covenant, HE** hath made the **FIRST old (declare obsolete [GONE INTO DISUSE]).**

**Hebrews 10:9,** He **taketh AWAY** the **FIRST,** that he may establish the **SECOND...**

**Colossians 2:13-16,** And you, being **dead** in your **sins** and the uncircumcision of your **FLESH (human nature),** hath he **quicken** (make ALIVE) together with him, having forgiven you ALL trespasses;

**Blotting out (wiping away)** the handwriting of **ordinances (LAW)** was against us, which was contrary to us, and took it out of the way, nailing it to **his cross...**  
...Let no man therefore **JUDGE (condemn)** you in meat, or in drink, or in respect of an **HOLYDAY,** or of the new moon, or of the **SABBATH DAYS...**

**Thought 3.** In order that there would be no confusion about God’s commandments given under the New Covenant, John clearly states the TWO of them in one of his letters.

**1 John 3:22-23,** And whatsoever **we ASK, we receive** of him, because we **KEEP** his COMMANDMENTS, and DO those things that are pleasing in his sight. And THIS is **his COMMANDMENT,** That we should **BELIEVE** on the name of his Son Jesus Christ, and **LOVE** one another, as he gave us commandment.

**Leviticus 23:36-38,** SEVEN days ye 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 (service bondservant, or slave) work therein. These are the **feasts** of 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...** 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.

**NOTE: it is a solemn assembly;** of all the people, when they were gathered together before the Lord. Some render the word used a "restraint" or "detention", and interpret it of restraining or detaining them from servile work, as in the next clause; so Aben Ezra and

Gersom; but this sense seems to make that clause unnecessary and is never used elsewhere where that is: **ye shall do no servile work therein;** as on the first day...

...the feasts of the Lord,... Besides the SABBATH, as Gersom observes; even the Passover, the seven days of unleavened bread the day of Pentecost, the day of blowing the trumpets, the day of atonement, and the seven days of the feast of tabernacles:

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=le&ch=23#1>)

**Thought 1.** What SACRIFICES do believers offer who're living under the "New Covenant"?

**Romans 12:1**, I beseech you therefore, brethren, by the mercies of God, that ye present your **bodies** a **living sacrifice**, holy, acceptable unto God, which is your reasonable service.

**Hebrews 13:15-16**, By him (*Jesus*) therefore let us **offer** the **SACRIFICE** of **PRAISE** to God continually, that is, the fruit of our lips GIVING THANKS to his name. But to **DO good** and to **communicate** (give alms) forget not: for with such **SACRIFICES** God is well pleased.

**1 Peter 2:4-5** ...Ye also, as lively stones, are built up a spiritual house, an **holy priesthood**, to **offer up** **SPIRITUAL sacrifices**, acceptable to God by Jesus Christ.

**Leviticus 23:39**, 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: on the **first day** shall be a **Sabbath**, and on the **eighth day** shall be a **Sabbath**.

**NOTE: ...the fifteenth day of the seventh month,....** The month Tisri or **September**, the same month, and the same day of the month before observed; only another end and use of this feast is remarked, which was to GIVE THANKS for the **fruits** of the earth gathered in, as follows: **when ye have gathered in the fruit of the land;** the barley, wheat, oil and wine, and all others, this being now AUTUMN, when the several fruits were ripe and gathered: ye shall keep a feast unto the Lord seven days; not different from that before mentioned, but the same, one design of which is here suggested, to give thanks for the fruits of the earth: hence this feast is sometimes called the feast of ingathering, Ex. 23:16; as another use of it is after mentioned, to **commemorate** the children of Israel dwelling in **booths** in the wilderness... **and on the eighth day shall be a Sabbath;** because on both there was a cessation from servile work, Leviticus 23:35.

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=le&ch=23#1>)

**Leviticus 23:40**, 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** (**be glad, be joyful, be (make) merry**) before the LORD your God **seven days**.

**NOTE: branches of palm trees:** which were very common in the land of **Judea**, and especially about Jericho; see John 12:13; the Targums of Jonathan and **Jerusalem** call them "**lulabs**", which is the name the Jews give to the **whole bundle** they carried in their hands on this day: **and the boughs of thick trees;** which the Targums and Jewish writers in general understand of myrtles, being full of branches and leaves:

**and willows of the brook;** a sort of trees which delight to grow by brooks and rills of water: these, according to the Jewish writers, were not taken to make their **booths** of, though that seems to be the use of them, from **Nehemiah 8:15**....

**REJOICE before the Lord your God seven days;** because of the blessings of his goodness bestowed upon them in the plentiful harvest and vintage they had been favoured with, and in remembrance of past mercies, showed to their fathers in the wilderness, giving them food and drink, and **guiding** and **protecting** them with the pillar of cloud and fire; and at the same time, also, thankful for the different circumstances they were in, having cities, towns, and houses to dwell in, and fields and vineyards to possess, when their fathers **lived in a wilderness for forty years** together; and especially such of them expressed their

JOY before the Lord, who had any knowledge of this being a **type** of the **Messiah** tabernacling in human nature, they had the promise of, to be their spiritual Redeemer and Saviour: these seven days are kept by the Jews now, chiefly in carnal mirth, and so for ages past, as by carrying the above boughs in their hands, and going round about the altar with them, and, shaking them, and crying Hosanna, and by making use of all sorts of **music, vocal and instrumental, piping, dancing, leaping, skipping**, and various gestures, even by persons of the highest rank, and of the greatest character for sobriety...  
(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=le&ch=23#1>)

**NOTE:** The **booths** were constructed much after the manner of the **brush arbors** that were widely used for the **church** in the early part of this century as outdoor gathering places where the gospel was preached.

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=le&ch=23#1>)

**Thought 1.** Nehemiah 8 speaks of Israel keeping this feast when they came from captivity.

**Nehemiah 8:9-10**, And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; **mourn not, nor weep.** For all the people **WEPT**, when they **heard** the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is **holy** unto our Lord: **neither** be ye **sorry**; for the **JOY** OF (from, ABOUT) the LORD is your **strength**.

**Thought 2.** A person can only rejoice in God when they have RESPECT for what he has DONE and WILL DO, as his Covenant is kept. He then, can keep his promises. Respect for God is one part of reverence for him, in which there's strong confidence.

**Proverbs 14:26**, In the **fear (REVERENCE)** of the Lord is **STRONG confidence (TRUST [FAITH])**: and his children shall have a place of refuge.

**Leviticus 23:41**, 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.

**NOTE:** ... **for ever in your generations**; until the Messiah should come and tabernacle among men, the substance of this shadow, on whose coming it was to flee away...

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=le&ch=23#1>)

**Leviticus 23:42-43**, Ye shall dwell in **booths (hut, tent)** seven days; all that are Israelites born shall dwell in **booths (hut, tent)**: That your generations **may KNOW** that **I made** the children of **Israel** to dwell in **booths (hut, tent)**, when I brought them out of the land of **Egypt**: I am the LORD your God.

**NOTE:** the Targum of Jonathan is, "all the **males** in Israel, and even the little ones, that do not need their mothers, sit in the shades blessing their Creator, when they enter there.' And, according to the Misnah Misn. Succah, c. 2. sect. 6., **women, servants, and little ones, are free from the booths** (i.e. are not obliged to dwell in one), but a little one, who hath NO need of its mother, is obliged to dwell in the booths: and elsewhere it is said, that **sick persons**, and such as **wait upon them**, are **NOT obliged**, NOR messengers upon any business, NOR travelers and watchmen in cities, and keepers of gardens and orchards; if such travel, or keep watch in the day, they are obliged to be in them at night, and if in the night, then they are to dwell in them in the day R. Alphe, par. 1. Succah, c. 2. fol. 374. 2. 375. 1. . Jarchi says, that everyone born in Israel comprehends proselytes, who were bound by this law.

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=le&ch=23#1>)

**Leviticus 23:44**, And **Moses** **declared** unto the **children of Israel** **the feasts** of the LORD.